

# THE THEOSOPHIST

A MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM: EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

VOL. 3. No. 2.

BOMBAY, NOVEMBER 1881.

No. 26.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others, not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

## NOTICE TO CORRESPONDENTS.

The Correspondents of the THEOSOPHIST are particularly requested to send their manuscripts very legibly written, and with some space left between the lines, in order to facilitate the work of the printer, and to prevent typographical mistakes which are as vexatious to us as they must be to the correspondents themselves. All communications should be written on one side of the paper only.

## NATURE OF THE SOUL.\*

The bright and tireless intellect of our venerable brother, Babu Pearychand Mitra, has produced still another of those pamphlets which mark his literary industry, moral elevation, and practised scholarship. We are in receipt of the advanced sheets of his long-expected work on the Nature of the Soul, and rise from its perusal with a sense of real pleasure derived. The author's leading proposition is that there has ever been a conflict between the higher and baser parts of our human nature, the one in preponderance in any given age having fixed the character of that period. As Babu Pearychand expresses it, "As the soul principle advances, the country prospers in intellect, idea of God, constitution of government, beneficence of administration and amelioration of its condition. Substitute the matter principle, and the country begins to decline. Every country has been governed by the intellect of a few leading men, and prospered or retrograded according to the solidity of their ideals and their reflex on the government." With this general proposition no one of whatever creed, will disagree, though some—the Buddhists, for example—would except to the word Soul, and define the nobler parts of our nature in other terms. Our author then shows how the perfection of knowledge about the things of the inner world may, and can only, be attained, *viz.*, by the evolution of the latent powers of that higher Self, which the physical Self brutally represses

and smothers. "The reason why our Rishis were more successful in their investigations as to the nature of the soul," says Babu Pearychand, "is that by their mode of living and austerity they fitted themselves to penetrate into the inner life." The philosophy of Buddhism fully recognizes this method of inquiry in its *Dhyana*, and the best living Buddhist scholars concede that none other than an *Arahat*, that is, a fully developed and illuminated ascetic can grasp the meaning of *Nirvana*. Widely divergent, therefore, as the Buddhist and Brahmanic philosophies are in many respects, this parallelism of thought as to the means of attaining to the higher knowledge reconciles their adherents, and lays out a *via media* by which both may travel in harmony, to search after the Eternal Truth.

A special value is given to Babu Pearychand's pamphlet by his ample quotations from ancient Indian authorities. Modern culture has almost entirely confined metaphysical speculation to the lines of classical and European thought. Thus our educated Asiatic youth, equally with those of Western countries, have been deprived of the aids of the sublime attainments of primitive Asiatic research, and thus had no proper conception of the reverence due by us to those philosophical giants of yore. It will be the dawning of a brighter day when there shall arise an entire class of writers like Babu Pearychand to rescue from oblivion those ancient treasures of literature, and spread them before the world's eye.

The present work contains an account of some very surprising "communications" in Hindi and Sanskrit given to the Calcutta Spiritualist Association through a "medium" wholly ignorant of those languages. There are also frequent quotations of alleged utterances through mediums by well-known deceased persons of Europe and America, which we would have been glad to see accompanied with a word of protest and caution as to their genuineness. Infinite mischief has, we think, been done by this incautious acceptance of pretended communications from the great dead before proving their genuineness.

We have also received a copy of another pamphlet by Babu Pearychand—the Life of Colesworthy Grant, Founder and late Honorary Secretary of the Calcutta Society for the Prevention of Cruelty to Animals,—which latter honourable post is now held by the author himself. Mr. Grant was an accomplished artist, and, up to a month before his death, was Professor of Drawing in the Presidency College. In 1862 his benevolent instinct led him to organize the Society for the Prevention of Cruelty to Animals, and for the next eighteen years he assiduously performed the duties of Honorary Secretary. In recognition of his pre-eminence and disinterested services, the London Society conferred upon him its diploma, an honour, as stated officially by the President, "given rarely and only to persons who have distinguished themselves by eminent services in our great cause." It is a consolation to Hindus, whose religion is the embodiment of kindness to the brute creation, that the late Mr. Grant is so worthily succeeded by their own countryman, in the office he held for so many years.

\* A treatise on Spiritual Philosophy by Babu Pearychand Mitra, F.T.S., of Calcutta.

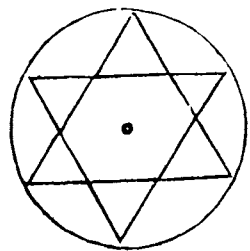
THE SIX-POINTED AND FIVE-POINTED STARS.

BY KRISHNASHANKAR LALSHANKAR, ESQ.

In the Editor's Note to the article in the August THEOSOPHIST headed "The Five-pointed Star", it is explained that "like the six-pointed star which is the figure of the macrocosm, the five-pointed star has its own deep symbolic significance, for it represents the microcosm. The former—the 'double triangle' composed of two triangles respectively white and black—crossed and interlaced and known as 'Solomon's Seal' in Europe, and as the 'sign of Vishnu' in India—is made to represent the universal spirit and matter, one white point which symbolizes the former ascending heavenward, and the two points of the black triangle inclining earthward. The pentagram also represents spirit and matter, but only as manifested upon earth—emblem of the microcosm (or the 'little universe') faithfully mirroring in itself the macrocosm (or the great cosmos) it is the sign of the supremacy of human intellect or spirit over brutal matter." And further on it is stated: "and yet there are some proficients who are able to demonstrate that the five-pointed star, whose points represent the five cardinal limbs or those channels of man—the head, the two arms and the two legs".....

Now I doubt not but that the Editor must have had very good reasons and authorities to support the above explanation both of the "double triangle" and of the pentagram, and I think the readers of the THEOSOPHIST would feel very thankful for being enlightened as to such reasons and authorities, if there is no objection to publish them. As for myself, I am particularly desirous to know all about these mysterious figures, and the explanation or explanations that could be given of their esoteric meaning, because I am anxious to ascertain how far such explanations coincide or conflict with the meaning that I attribute to these figures.

No doubt the "double triangle" which is known to the Western nations as "Solomon's Seal", and in India as Shatkōn Chakram (षट्कोणचक्रं) according to the Vedic and Tāntrik works, and as the "sign of Vishnu"—the deified preservative energy, according to the Purans—



enclosed within a circle as shown in the margin—represents symbolically the macrocosm, but not the macrocosm of the duality of spirit and matter I think, as understood in Europe, but the macrocosm of the dual trinity of spirit, matter and space, and the creative, preservative, and destruct-

ive energies as understood by the Aryans. The three sides of one of the triangles represent respectively the universal Spirit—intelligence light—(चेतस्य) Chaitanya—the primitive particles of matter—(परमाणु) Paramānu—and the all-pervading, eternal, endless space (महाकाश) Mahākāśha—all the three co-existent and without a beginning and together, that is to say, blending into and intermixing with each other, denote the first Aryan trial as symbolized by the triangle. The three sides of the other triangle represent the three gūns (गुण)—Raja, Satwa, Tama (रज, सत्व, and तम,) or the creative, preservative and destructive energies—the second trial by which, according to the Aryan conception, the great cosmos is interlaced, and is, therefore, called त्रिगुणत्मक (Triguṇāt-maka) and which was subsequently in the Puranic period personified or deified into the three separate deities—Brahmā, Vishnū, and Rūdra. The two triangles, crossing and interlacing, express the idea of the great universe—the macrocosm—the great cosmos, whose six cardinal points, viz., the zenith, the zero, (or Nadir) and the four points of the compass, are represented by the six points of the figure, and the circle surrounding the whole repre-

senting the (महाकाल) Mahākāla—that is to say, Death—Devourer—Time—by which the great cosmos, endless though it is, is supposed to be enveloped. The centre as well of the central cavity as of the whole figure is considered to be the seat of the (अव्यक्तब्रह्म) Avyaktabrahma—unmanifested Deity—who is without a second, and exists by itself from eternity without a cause and as the final Cause of Causes.

It, as you say, the "double triangle" "is made to represent the universal spirit and matter" only, the objection that two sides—or any two things—cannot form a triangle, or that a triangle cannot be made to represent one thing—a spirit alone or matter alone—as you appear to have done by the distinction of white and black, remains unexplained. The idea in that case would have been better, more simply and more correctly expressed by a simple Cross.\*

The idea of spirit and matter crossing and interlacing (space being omitted from the consideration for a moment) has not been unknown to the Aryan mystics and philosophers; and, in fact, it is expressed by them by a cross, nay even more, by often turning and extend-

ing the extremities thus, +, ✠, ✠, ✠ &c., they

have denoted the endlessness alike of the process of this multiplication and of the expansion of the great cosmos. The cross—शुद्ध (Shūḍha) is the sign of Rūdra or the deified destructive energy.

If, again, one white point ascending heavenward symbolizes the spirit as you have stated, what do the two other white points signify? †

Moreover, in conceiving and grasping the sublime idea of the great cosmos, any thought of upward or downward, or sideward, or heavenward or earthward, would seem to be not only revolting, but unreal and calculated to spoil the whole effect; nor have I at least ever anywhere met with the idea of one triangle being white and the other black to denote distinction between spirit and matter in the figure. All the sides of the "double triangle" and all its six points are supposed to be of equal importance, and yet while your explanation refers to one point of the white and two points of the black triangle, it is silent about the remaining three points of the two triangles; neither any explanation is given of the three sides of each of the "double triangle" or of the circle surrounding the figure (I.)

As regards the pentagram or the पंचकोण (Panchakōṇa) it will be observed that it is composed of five triangles inter-woven into each other, viz., ADG, BEJ, CGK, FJC,



and HAE, (vide the figure in the margin); five sides or lines, viz.,—AE, EJ, JC, CJ, and GA; five outer points, viz.,—A, C, E, G, and J; five inner points, viz.,—B, D, F, H, and K; and five inner lines, viz., BD, DF, FH, HK, and KB,

thus making five times five (a number otherwise corresponding with the twenty-five elements making a living human creature)‡ Now I understand that the five triangles symbolize the पंचमहाभूत—Panchamahābhūta—the five gross elements: earth, water, fire, wind, and ether—the three sides of each triangle signifying the triple nature of each element; the five lines represent the पंचमहाप्राण—Panchamahāprāṇa—the five vital airs,—namely, the ascending and descending airs, and the airs of circulation, assimilation and respiration; the five outer points denote the पंचकर्मांद्रिय—Panchakarmendriya—the five organs of action;

\* The Mundano cross of the Egyptians does represent this.—ED. THEOS. † Spirit fallen into generation or mixed with matter.—ED. THEOS. ‡ The terrestrial principles—25, i. e., 5 subdivisions of each of the 5 principles—the 6th and 7th either merging into one, or the sixth being annihilated (Vids "Fragments of Occult Truth" October number).—ED. THEOS.

the five inner points indicate the पंचज्ञानंद्रीय—Panchadnyanendriya—the five senses of intellect; the five inner lines represent the पंचकाश—Panchakosha or the five-fold screen, so to say, (अन्नमय,—Annamaya,—प्राणमय,—Prannamaya—मनोमय,—Manomaya—विज्ञानमय,—Vidnyanamaya,—and आनन्दमय—Anandamaya) in the centre of the cavity formed by which, the *Atma*—the manifested *Brahma*—has its seat; and the whole—the entire figure—represents the *microcosm*—the little universe—the inner world of individual living being. This figure, I believe, is the sign of *Brahmá*, the deified *creative* energy.

If the five points of the pentagram represent the five cardinal limbs of the human body, and if there are proficients who can demonstrate this, it is to be greatly desired that some one at least of these proficients will make the demonstration to satisfy the sceptics who may be of different opinions. Can it be satisfactorily explained that the figure ABCDEFGHJKA represent the स्थूलदेह (Sthú-ladeha) or the material body; the central cavity, the लिंगदेह (Lingadeha) or (सुकुक्ष्म देह)—Sukshmadeha—the etherial body; and the central point, the seat where the *Spirit* or *Atma* resides?

As far as I understand, the *Shatkón* represents the great universe (ब्रह्मांड)—*Brahmānda*—the whole endless महाकाश—*Mahākāsha*—with all the planetary and stellar worlds contained in it; the *Panchkon* represents the little universe—the individual घटाकाश (Ghatākāsha) of living creatures with all its paraphernalia; and the cross represents the duality of *spirit* and *matter*.

The *Shatkón*, as far as I know, is the best chosen of all the various forms of *Kūnds* prescribed for sacrificial fire when performing the several (यज्ञ) *Yadna* and (याग) *Yāga* ceremonies according to the *Vedas*. The *Shatkón*, the *Panchkon* and the *cross*, are, moreover, the three most sacred symbolic figures, both according to the *Vedic* and the *Tāntrik* systems of the religion of the *Āryas*.

I think it may be possible to find quotations from the *Vedas* and the *Upanishads* or from the *Tāntrik* works calculated to support, modify or enlarge any interpretations of these figures, but I am both unable and incompetent to undertake the task. It is to be hoped some learned *Pandit* or an initiate *srotra* or *sākta* will take the matter in hand, and give us a better and more satisfactory explanation. In the meantime I should be very glad to learn what others might have to say on the subject, because I need hardly say that what I have stated above, cannot be said to be authoritative, and, therefore, requires to be discussed and settled.

Bombay, 23rd August.

### OUR ANSWER.

Our authorities for representing the *pentagram* or the five-pointed star as the *microcosm*, and the six-pointed double triangle as the *macrocosm*, are all the best known Western *Kabalists*—mediæval and modern. Eliphas Levi, (Abbé Constant) and, we believe, Kunrath, one of the greatest occultists of the past ages, give their reasons for it. In Hargrave Jennings' *Rosicrucians* the correct cut of the *microcosm* with *man* in the centre of the *Pentagram* is given. There is no objection whatever to publish their speculations save one—the lack of space in our journal, as it would necessitate an enormous amount of explanations to make their esoteric meaning clear. But room will always be found to correct a few natural misconceptions which may arise in the minds of some of our readers, owing to the necessary brevity of our editorial notes. So long as the question raised provokes no discussion to show the interest taken in the subject, these notes touch but superficially upon every question. The excellence of the above-published paper, and the many valuable remarks contained in it, afford us now an opportunity for correcting such errors in the author's mind.

As understood in the West, *Spirit* and *Matter* have for the *real* *Kabalists* their chief symbolical meaning, in the *respective colours* of the two interlaced triangles and relate in no ways to any of the lines which bind the figures them-

selves. To the *Kabalist* and hermetic philosopher, every thing in nature appears under a triune aspect; every thing is a multiplicity and trinity in unity, and is represented by him so symbolically in various geometrical figures. "God geometrizes" says Plato. The "Three *Kabalistic* Faces" are the "Three Lights" and the "Three Lives" of *EX-SOPH* (the *Parabrahma* of the Westerns) also called the "Central Invisible Sun." The "Universe is his Spirit, Soul and Body", his "Three Emanations". This triune nature—the purely *Spiritual* the purely *Material* and the Middle nature (or imponderable matter, of which is composed man's astral soul) are represented by the equilateral triangle whose three sides are equal, because these three principles are diffused throughout the universe in equal proportions; and the *ONE LAW* in nature being perfect *EQUILIBRIUM*—they are eternal and co-existent. The Western symbology then, with a trifling variation, is identically the same as that of the *Āryans*. Names may vary, and trifling details added, but the fundamental ideas are the same. The double triangle representing symbolically the *MACROCOSM*, or great universe, contains in itself besides the idea of the *duality* (as shown in the *two* colours, and *two* triangles—the universe of *SPRIT* and that of *MATTER*)—those of the *Unity*, of the *Trinity*, of the *Pythagorean TETRACTIS*—the perfect *Square*—and up to the *Dodecagon* and the *Dodecahedron*. The ancient *Chaldean Kabalists*,—the masters and inspirers of the *Jewish Kabala*—were not the *Anthropomorphites* of the *Old Testament*, or those of the present day. Their *EX-SOPH*—the *Endless* and the *Boundless*—"has a form and then he has no form," says the *Book of the Solah\** and forthwith explains, the riddle by adding: "The *Invisible* assumed a form when he called the universe into existence," i. e., the Deity can only be seen and conceived of in objective nature—pure pantheism. The three sides of the triangles represent to the *Occultists* as to the *Āryans*—*spirit*, *matter*, and *middle nature* (the latter identical in its meaning with *space*); hence also,—the *creative*, *preservative*, and *destructive* energies, typified in the "Three Lights". The *first* light infuses intelligent, *conscious* life throughout the universe, thus answering to the *creative* energy; the *second* light produces incessantly forms out of cosmic pre-existent matter and within the cosmic circle, hence is the *preservative* energy; the *third* light produces the whole universe of gross physical matter; and, as the latter keeps gradually receding from the central spiritual light, its brightness wanes, and it becomes *Darkness* or *EVIL*, leading to *Death*. Hence it becomes the *destructive* energy, which we find ever at work on forms and shapes,—the temporary and the changing. The *Three Kabalistic Faces* of the "ANCIENT of the Ancient"—who "has no face" are the *Āryan* deities—respectively called *Brahma*, *Vishnu*, and *Rudra* or *Siva*. The double triangle of the *Kabalists* is enclosed within a circle represented by a serpent swallowing its own tail (Egyptian emblem of the eternity) and sometimes by a simple circle (See the *Theosophical Seal*.) The only difference we can see between the *Āryan* and the *Western* symbology of the double triangle—judging by the author's explanation—lies in his omission to notice the profound and special meaning in that which he terms "the zenith and the zero" if we understand him rightly. With the *Western Kabalists*—the apex of the white triangle loses itself (the meaning being the same in the Egyptian pyramid)† in the zenith, the world of pure immateriality or unalloyed spirit, while the lower angle of the black triangle pointing downward towards the *nadir* shows—to use a very prosaic phrase of the mediæval *Hermetists*—pure or rather "impure matter" as the "gross purgations of the celestial fire"—*Spirit*—drawn into the vortex of annihilation, that lower world, where forms and shapes and conscious life disappear to be dispersed and return to the mother fount—cosmic matter. So with the central point, and the central cavity, which according to the *Paranic* teaching "is considered to be the seat of the अव्यक्तब्रह्म—*Avyaktabrahma*—or the unmanifested Deity".

\* *Solah*—Book of Splendour, written by Symeon Ben Iochai, in the first century B. C.; according to others in the year 80 A. D.

† A French archæologist of some renown, Dr. Rebold, shows the great culture of the Egyptians 5,000 B. C., by stating upon various authorities that there were at that time no less than "thirty or forty colleges of the initiated priests who studied occult sciences and practical magic."

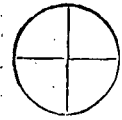
‡ In the August Number (1881) of the *THEOSOPHIST* a mistake has crept in which has now to be corrected. On page 210 (second column, line 16th of the *Editor's Note*) it is said—"the two points of its black triangle inclining earthward" whereas it ought to read—"the lower point of its black triangle" since the black triangle has its two angles forming its base reversed.

The Occultists, who generally draw the figure thus, instead of



a simple central, geometrical point, (which, having neither length, breadth nor thickness, represents the invisible "Central Sun," the light of the "unmanifested deity") often place the *crux ansata* (the handled cross or the Egyptian TAU), at the *zenith* of which, instead of a mere upright line they substituted a circle—symbol of limit-

less, uncreated Space, which cross thus modified has nearly the same significance as the "mundane cross" of the ancient



Egyptian Hermetists, a cross within a circle. Therefore, it is erroneous to say that the *Editorial note* stated that the double triangle represented "Spirit and matter only" for it re-

presents so many emblems that a volume would not suffice to explain them.

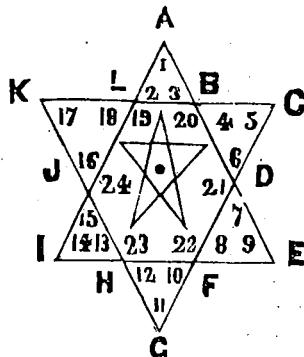
Says our critic: "If, as you say, the double triangle is made to represent the universal spirit and matter only, the objection that two sides—or any two things—cannot form a triangle, or that a triangle cannot be made to represent one—a spirit alone, or matter alone—as you appear to have done by the distinction of *white* and *black*—remains unexplained." Believing that we have now sufficiently explained some of the difficulties, and shown that the Western Kabalists always regarded the "trinity in unity" and *vice versa*, we may add that the Pythagoreans have explained away the "objection" especially insisted upon by the writer of the above words, about 2500 years ago. The sacred numbers of that school—whose cardinal idea was that there existed a permanent principle of unity beneath all the forces and phenomenal changes of the universe,—did not include the number *two* or the *dual* among the others. The Pythagoreans refused to recognize that number, even as an abstract idea, precisely on that ground that in geometry it was impossible to construct a figure with only two straight lines. It is obvious that for symbolical purposes the number cannot be identified with any circumscribed figure, whether a plane or a solid geometric figure; and thus as it could not be made to represent a unity in a multiplicity as any other polygonal figure can, it could not be regarded as a sacred number. The number *two* represented in geometry by a double horizontal line  $\equiv$  and in the Roman numerals by a double perpendicular line  $\perp$  and a line having length, but not breadth or thickness it had to have another numeral added to it before it could be accepted. It is but in conjunction with number *one* that, becoming the equilateral triangle, it can be called a figure. It becomes, therefore, evident why, having to symbolize *spirit* and *matter*—the Alpha and the Omega in the Cosmos—the Hermetists had to use two triangles interlaced—both a "trinity in unity"—making the former to typify "spirit"—*white* with chalk—and the latter typifying "matter"—*black*, with charcoal.

To the question, what do the two other *white* points signify, if the one "white point ascending heavenward symbolizes spirit"—we answer that, according to the Kabalists, the two lower points signify "spirit falling into generation," *i. e.* the pure divine spark already mixed with the matter of the phenomenal world. The same explanation holds good for the two black angles of the horizontal line; both of the third points, showing one—the progressive purification of spirit, and the other—the progressive grossness of matter. Again, to say that "any thought of upward or downward" in "the sublime idea of the Cosmos" seems "not only revolting but unreal," is to object to anything abstract being symbolized in a concrete image. Then why not make away with all the signs altogether, including that of Vishnu and with all the learned Puranic explanations thereof given by the writer? And why should the *Kabalistic* idea be more revolting than that of "Death—Devourer—Time," the latter word being a synonym of Endless Eternity—represented by a circle surrounding the double triangle? Strange inconsistency and one, moreover, which clashes entirely with the rest of the article! If the writer has not met "anywhere with the idea of one triangle being *white* and the other *black*" it is simply because he has never studied, nor probably even seen the writings of the Western Kabalists and their illustrations.

The above explanations given by us contain the key to the Pythagorean general formula of unity in multiplicity, the *ONE* evolving the many, and pervading the many and the whole. Their mystic DECAD  $1+2+3+4=10$ , expresses the entire

idea; it is not only far from being "revolting" but it is positively sublime. The *ONE* is the Deity, the *TWO* matter, the figure so despised by them as matter *per se* can never be a conscious unity)\* the *THREE* (or Triangle) combining *Monad* and *Duad*, partaking of the nature of both becomes the triad or the phenomenal world. The Tetrad or sacred TETRAKTIS, the form of perfection with the Pythagoreans, expresses at the same time the emptiness of all—*MAYA*; while the DECAD, or sum of all, involves the entire cosmos. "The universe is the combination of a thousand elements and yet the expression of a single element—absolute harmony or spirit—a chaos to the sense, a perfect cosmos to reason"—we say in *Isis Unveiled*. Pythagoras learned his philosophy in India. Hence, the similarity in the fundamental ideas of the ancient Brahmanical Initiates and the Pythagorists. And when defining the *Shakti*, the writer says it "represents the great universe—ब्रह्मांड (Brahmanda)—the whole endless महाकाश (Mahakasha)—with all the planetary and stellar worlds contained in it," he only repeats in other words the explanation given by Pythagoras and the Hermetic philosophers of the hexagonal star or the "Double Triangle" as shown above.

Nor do we find it very difficult to fill up the gap left in our brief note in the August number as to the "remaining three points of the two triangles" and the three sides of each of the "double triangle" or of the circle surrounding the figure. As the Hermetists symbolised every thing visible and invisible they could not but do so for the *macrocosm* in its completeness. The Pythagorists who included in their DECAD the entire cosmos,



held the number 12 in still higher reverence as it represented the sacred *Tetraktis* multiplied by three, which gave a trinity of perfect squares called *Tetrads*. The Hermetic philosophers or Occultists following in their steps represented this number 12 in the "Double Triangle"—the great universe or the *Macrocosm* as shown in this figure, and included in it the

pentagram, or the *microcosm*—called by them—the little universe.

Dividing the twelve letters of the outer angles into four groups of *triads*, or three groups of *Tetraktis*, they obtained the *dodecagon*, the regular geometric polygon, bounded by *twelve* equal sides and containing *twelve* equal angles which symbolized with the ancient Chaldeans—the twelve "great gods"† and with the Hebrew Kabalists the ten Sephiroth, or creative powers of Nature, emanated from Sephira (Divine Light) herself the chief Sephiroth and emanation from *Haakoma*, the Supreme Wisdom, the (*unmanifested* wisdom) and *EX-SIT* the endless; *viz.* three groups of Triads of the Sephiroth and a fourth Triad, composed of Sephira, *Eu-Soph*, and "Haakoma" the Supreme Wisdom "that cannot be understood by reflection," and which "lies concealed *within* and *without* the cranium of Long Face," ‡ the uppermost head of the upper triangle formed the "Three Kabalistic Faces," making up the *twelve*. Moreover, the twelve figures give two squares or the double *tetraktis* representing in the Pythagorean symbology the two worlds—the spiritual and the physical, the 18 inner and 6 central angles yield, besides 24, twice the sacred macrocosmic number, or the 24 "divine unmanifested powers." These it would be impossible to enumerate in so short a space. Besides it is far more reasonable in our days of scepticism to follow the hint of Iamblichus, who says, that "the divine powers always felt indignant with those who rendered manifest the composition of the *icosta-*

\* See in Kapila's Sankhya—Purusha and Prakriti: only the two combined when forming a performing unity can manifest themselves in this world of senses.

† According to Haug's Aitaraya Brahmanam, the Hindu *monas* (mind) or Bhagavant creates no more than the Pythagorean *monas*. He enters the egg of the world and emanates from it as Brahm, as itself (Bhagavant) has no first cause (apūrva). Brahm as Prajapāti manifests himself as the androgyne Sephira first of all as the ten Sephiroth do—as twelve bodies or attributes which are represented by the twelve gods symbolizing 1—Fire, 2—the Sun, 3—Soma, 4—all living Beings, 5—Vayu, 6—Death, 7—Siva, 8—Earth, 9—Heaven, 10—Agni, 11—Mind 12—the great Infinite Cycle which is not to be stopped. This, with a few variations is purely the Kabalistic idea of the Sephiroth.

‡ Idra Rabba. VI. p. 58.

gonus" viz., who delivered the method of inscribing in a sphere the *dodecahedron*—one of the *five* solid figures in Geometry, contained under *twelve* equal and regular *pentagons*, the secret Kabalistic meaning of which our opponents would do well to study.

In addition to all that, as shown in the "Double triangle" above, the pentagram in its centre gives the key to the meaning of the Hermetic philosophers and Kabalists. So well known and spread is that double sign that it may be found over the entrance door of the *Lha-Khang* (temple containing Buddhist images and statues) in every *Gong-pa* (lamasery) and often over the relie-cupboard, called in Tibet *Doong-ting*. The mediæval Kabalists give us in their writings the key to its meaning. "Man is a little world inside the great universe," teaches Paracelsus. "A microcosm, within the macrocosm, like a fetus, he is suspended by his three principal spirits in the matrix of the universe". These three spirits are described as double:—(1) The spirit of the Elements (terrestrial body and vital principle); (2) the spirit of the stars (sidereal or *astral* body and *will* governing it); (3) the spirits of the spiritual world (the animal and the spiritual souls)—the *seventh* principle being an almost *immaterial* spirit or the divine *Angoëdes*, *Atma*, represented by the central point, which corresponds to the human navel. This *seventh* principle is the *Personal* God of every man, say the old Western and Eastern Occultists.

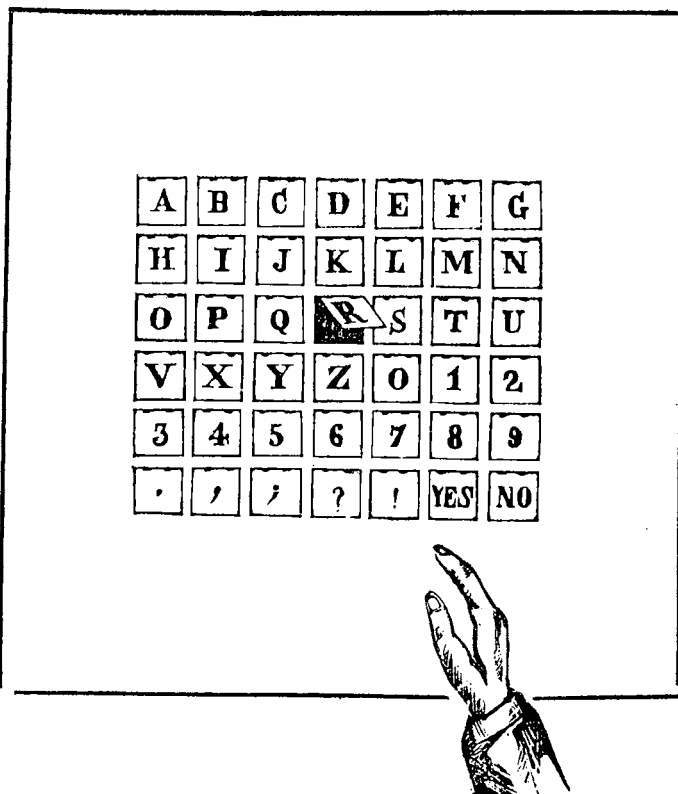
Therefore, the explanations given by our critic of the *Shatkôn* and *Panchkon*, rather corroborate than destroy our theory. Speaking of the five triangles composed of "five times five" or 25 points, he remarks of the pentagram that it is a "number otherwise corresponding with the twenty-five *elements* making a living human creature." Now we suppose that by "elements" the writer means just what the Kabalists say when they teach that the emanations of the 24 divine "unmanifested powers" the "unexisting" or "Central Point" being the 25th—make a perfect human being? But in what other respect does the above sentence—without disputing upon the relative value of the words "element" and "emanation"—strengthened moreover as we find it by the author's additional remark that "the entire figure" of the microcosm, the inner world of individual living being.....a figure which is the sign of Brahma, the deified *creative energy*"—in what respect, we ask, does it clash so much with our stating that some proficients (in Hermetic philosophy) and Kabalists regard the five points of the pentagram as representing the five cardinal limbs of the human body? We are no ardent disciple or follower of the *Western* Kabalists; yet, we maintain that in this they are right. If the twenty-five elements represented by the five-pointed star, make up "a living human creature" then these elements are all vital, whether mental or physical, and the figure symbolizing "*creative energy*" gives the more force to the Kabalistic idea. Every one of the five gross elements—earth, water, fire, air (or "wind") and ether—enters into the composition of man; and whether we say, "five organs of action" or the "five limbs" or "yet the five senses" it will always amount to splitting hairs, for it means all one and the same thing. Most undoubtedly the "proficients" could explain, at least as satisfactorily *their claim*, as the writer controverts and denies it, by explaining his. In the *Codex Nazareus*—the most Kabalistic of books, the Supreme King of Light and the chief *Æon*—*MANO*, emanates the five *Æons*—he himself with the Lord Ferho—(the "unknown formless life" of which he is an emanation) making up the *seven* which typify again the *seven* principles in Man—the five being purely material and semi-material, and the higher two almost *immaterial* and *spiritual* (See *Fragments of Occult Truth* in October number). *Five* resplendent rays of light proceed from each of the *seven* *Æons*, five of these shooting through the head, the two extended hands, and the two feet of *Man* represented in the five-pointed star, *one* enveloping him as with a mist and the *seventh* settling like a bright star over his head. The illustration may be seen in several old books upon the *Codex Nazareus* and the *Kabala*. What wonder, that electricity or animal magnetism passing most powerfully from the five cardinal limbs of man, and the phenomena of what is now called "mesmeric" force having been studied in the temples of ancient Egypt and Greece and mastered as it may never hope to be mastered in our age of idiotic and *a priori* denial, the old Kabalists and philosophers who symbolized every power in nature, should for reasons perfectly evident for those who know anything of the arcane sciences and the mysterious relations which exist between numbers, figures, and ideas, have

chosen to represent "the *five* cardinal limbs of man"—the head, the two arms and the two legs—in the five points of the pentagram? Eliphas Levi, the modern Kabalist, goes as far, if not further than his ancient and mediæval brethren; for, he says in his *Dogme et Rituel de la Haute Magie* (p. 175).:—"The Kabalistic use of the pentagram can determine the countenance of unborn infants, and an initiated woman might give to her son the features of Nereus or Achilles, as those of Louis XV. or Napoleon." The *astral light* of the Western occultists is the *akasa* of the Hindus. Many of the latter will not study its mysterious correlations, neither under the guidance of initiated Kabalists nor that of their own initiated Brahmans, preferring to *Pragna Paramita*—their own conceit. And yet both exist and are identical, the idiotic and ignorant denials of J. K. the London "Adept" notwithstanding.

OCULT TELEGRAPHY.

Owing to the dishonesty of many mediums and public incredulity, a new apparatus called "A Tablet for Spirit Telegraphy," has just been invented and presented by a spiritist to the Scientific Society for Psychological Studies of Paris for trial. The illustration of the machine, destined to supersede "table-turning" is borrowed from the *Revue Spirite*. It is certainly calculated, *if it works*,—to stagger the most ingrained sceptic, as it precludes entirely any possibility of fraud.

As shown in the illustration below, the tablet is composed of a series of wooden square pieces of light wood, hinged on by their upper side to the frame-work of the tablet. Metal hinges—to prevent their rusting—are replaced by small pieces of very supple and strong silk, the squares being made to open like the lid of a box as indicated by the square marked with the letter R.



Every lid, as shown, has a letter of the alphabet on it. If the persons present form a "circle," they must place their hands upon the outside margin of the central square, and without touching it. The whole apparatus is simply a portable square piece, made to be laid upon a table like any ordinary chess-board. No invention has hitherto answered better its purpose, since with "planchette"—the medium and experimenters present were always open to the accusation of moving the object with their own hands; or, as modern dictionaries graphically express it—"table-turning.....was commonly ascribed to the *muscular force* of persons in connection with the objects moved." But this engine, besides requiring very moderate mediumistic power—as but one

small, lettered lid has to raise itself at a time, instead of a heavy table, or a too light *planchette*—saves much time and power, permits whole sentences to be rapidly formed, and, what is far more essential, forbids entirely any suspicion of confederacy or fraud. For the benefit of the incredulous, the tablet might be raised upon four ordinary table-legs, so as to be seen from its four sides (the lettered squares, occupying, of course, the whole thickness of the tablet) and affording the opportunity for sceptics, who may so desire, to sit under the table and watch the process of the lids being lifted up without any visible agency. The wood of which the tablet is made must be of the lightest. The cost of the whole apparatus not exceeding a few rupees, any one in India might try his or her mediumistic or rather magnetic powers, and so ascertain whether the alleged phenomena of apparently intelligent *communications* through tables is a delusion or a reality.

In these days of *a priori* denial, the primary question is not so much to ascertain the nature of the agency at work, as to give to sceptics every proof that such phenomena do happen and are not only possible, but quite common.

(Continued from the last number.)

### ANTIQUITY OF THE VEDAS.

BY KRISHNA SHASTRI GODBOLE.  
ARYAS HAD BETTER METHODS.

18. The ancient Âryas followed Nature in measuring time. The mean length of a civil or natural day is 24 hours, or 60 ghatīs (*vide* para 7, Śesha 38), and that of a sidereal day is 23h. 56m. 4.09s. (*vide* Hymer's Astronomy, page 121), and the difference between the two is 3m. 55.91s. or 3.932m.; and by dividing 24 hours by this daily difference of 3.932m., we get 366 (sidereal) days; that is, a star rising with the Sun on a certain day, will rise again with the Sun 366 days after. It is, hence, a more appropriate measure of a solar-sidereal year than the one referred to above, and is given in the Śesha-Jyotisha, verse 28 (*vide* para 7).

Again, the lengths of a lunation and a lunar-sidereal month are approximately 29½ and 27½ days (properly 29d. 12h. 44m. 2.56s., and 27d. 7h. 43m. 11.54s. (*vide* Hymer's Astronomy, page 251), and a lustrum contains (5 × 366 =) 1830 days (*vide* verse 28). Dividing 1830 by 29½ and 27½, we get 62 ⅔ and 66 ⅔. In a period of five years, therefore, there are approximately 62 lunations and 67 lunar-sidereal months. These very figures are given in verse 31st of the Śesha-Jyotisha (not found in Lagadha).

सावनैदुस्तृमासानाषाष्टिश्रैकाद्विसप्तिका ॥

वृत्रिशःसावनः सार्धः सौरः स्तृणांविपर्ययः ॥ ३१ ॥

"In a cycle there are (60+1=) 61 Sāvana or civil, (60+2=) 62 lunar, and (60+7=) 67 astral or lunar-sidereal months; 60 being the number of solar months in the same period. Every one of these months is divided into 30 equal parts which are its days. A solar month contains a civil month and a half day, *i. e.*, 30½ days. An astral or sidereal month is the time taken by the moon in going round all the asterisms."

Thus we see that the lengths of a lunation and sidereal month are  $\frac{1830}{62}d. = 29d. 12h. 23\frac{1}{2}m.$  and  $\frac{1830}{67}d. = 27d. 7h. 31\frac{1}{2}m.$

Now the Sun takes 366 days to go over 27 asterisms or 360°, and hence he takes  $\frac{366}{27} = 13\frac{2}{3}$  days to traverse the space of one asterism or 13° 20'; and the moon makes 67 revolutions in the period of five years or 1830 days, and hence the time she takes to go over an asterism is  $\frac{1830}{67 \times 27}$

days, or  $\frac{1830 \times 603}{67 \times 27} = \frac{1830 \times 9}{27} = 610$  kalās, or 1 day 7

kalās. The same we find in verse 39 of the Śesha or 18th of the Lagadha Jyotisha.

सप्तकंभयुक्सोमः सूर्योऽग्नित्रयोदश ॥

नवमानितुपंचाहः काष्ठापंचाक्षराभवेत् ॥ ३९ ॥

"The moon goes from one asterism to the other in a day and 7 kalās or 610 kalās, and the Sun in 13⅔ days. Kāshthā is a period of time required in uttering 5 (long) letters."

As has been stated before in para 9, there are two intercalary months, one in the middle and the other at the end of every cycle of five years, *viz.*, the 31st and 62nd lunation. This is distinctly stated in verse 37 of the Śesha-Jyotisha (not found in the Lagadha).

बूनद्विषष्टिभागेनचंद्रसूर्यात्सपारणं ॥

यःकृतावुपजायेते मध्येचांतऽधिमासकौ ॥ ३७ ॥

"As there are two intercalary months in the middle and at the end (of an age), a lunar month is less than a solar month by its ⅔ part. The same is true of the lunar and solar days." For the civil months in a cycle are 61 and the lunar 62; and hence 61 days are equal in length to 62 lunar days or *tithis*.

The proportionate lengths of a solar, lunar, and sidereal days are shown in verse 29 of the Śesha-Jyotisha which appears to be distorted.

उदयावासवस्यस्युर्दिनराशिःस्वपंचकः ॥

ऋषेद्विषष्टिहीनस्याद्विंशःयाचैक्यास्तृणां ॥ २९ ॥

This ought to be—

उदयःसावनोज्ञेयोदिनसौरसषष्टिकं ॥

ऋषेद्विषष्टिहीनस्यास्तृणामेकादशेनच ॥ २९ ॥

"The time from sun-rise to sun-rise is the length of a civil day. A solar day is greater, and a lunar and a sidereal day is respectively less than a civil day by its ⅔, ⅓, and ⅓ (properly ⅓) part. For 1800 solar days = 1830 civil days = 1860 lunar days = 2010 sidereal days (*See* verse 31).

Now a civil day consists of 124 lavas according to Garga; and hence a solar day contains  $124 + \frac{124}{60} = 126 \frac{1}{15}$

lavas; a lunar day or *tithi*  $124 - \frac{124}{62} = 122$  lavas, and a

sidereal day  $124 - \frac{124 \times 6}{67} = 112 \frac{60}{67}$  lavas. We find all

these measures in Garga quoted by Somākara, the commentator on the Jyotisha by Śesha.

सावनं चापिसौरचचंद्रनाक्षत्रमेवच ।

चत्वार्येतानिमानानियैर्युगप्रविभज्यते ॥ १ ॥

अहोरात्रात्मकंलौक्यमानंचसावनंस्मृतं ।

अतश्चैतानिमानानि प्राकृतानीहसावनात् ॥ २ ॥

ततःसिद्धान्वहोरात्रायुदयाश्चाप्ययाऽर्कजाः ।

त्रिंशच्चाष्टादशशतंदिनानांचयुगंस्मृतं ॥ ३ ॥

मासस्त्रिंशदहोरात्रः पक्षोऽर्धं सावनं स्मृतं ।

अहोरात्रंलवानांतुचतुर्विंशशतात्मकं ॥ ४ ॥

सौर्यतुसूर्यसंभूतंपरिसर्पितभास्करे ।

यावताद्युत्तराकाष्ठांगत्वागच्छतिदक्षिणां ॥ ५ ॥

कालेनसोऽब्दस्तस्यार्द्धमयनंतुत्रयोर्त्तवः ।

ऋतोरर्धंभवेन्मासस्त्रिंशद्भागदिनोऽर्कजः ॥ ६ ॥

तस्यार्धमर्कजः पक्षस्तस्मात्पंचदशदिनं ।

शतंलवानांषड्विंशत्त्वाःपंचदशस्तथा ॥ ७ ॥

त्रिंशच्चाष्टादशशतंयुगमार्कदिनःस्मृतं ।

वृद्धिक्षयाभ्यांसंभूतं चंद्रमानंहेचंद्रतः ॥ ८ ॥

लवंत्त्वमथोनेनसावनेननिशाकरः ।

क्षयवृद्धिमवाप्तौतिसचंद्रोमासउच्यते ॥ ९ ॥

तस्यार्धं पर्वणः पक्षस्तस्मात्पंचदशीतिथिः ।

प्रमाणेन लवानां तद्वाविंशशतमच्यते ॥ १० ॥

सोमस्याष्टादशशती युगेषष्ट्यधिकास्मृता ।



यावताखेवकालिनभवर्गात्रिणवाःसकं ॥ ११ ॥

भुक्तेचंद्रः सअर्क्षोमास्तस्यार्धपक्षउच्यते ।

आर्क्षोपक्षात्पंचदशानाक्षत्रंदिनमुच्यते ॥ १२ ॥

प्रमाणेनलवान्तु द्वादशशतमुच्यते ।

षष्ठ्यातुसप्तषष्ठ्यंशेनाधिकोऽस्मिन्परोऽयः ॥ १३ ॥

दशोत्तरैर्द्विसहस्रैर्युगमार्क्षैर्दिनैःस्मृतं ॥

This extract is given by Professor Max Müller in his Preface to Rigveda-samhitā, Vol. IV. (pages. liii—lvi), but there he makes a day consist of 24 hundred (2400) instead of 24 plus hundred (124) lavas, a solar day of 26 hundred (2600) instead of 26 plus hundred and plus  $\frac{1}{3}$  (126  $\frac{1}{3}$ ) lavas, a *tithi* of 22 hundred instead of 22 plus hundred (122) lavas, and a sidereal day of 3200 instead of 112  $\frac{2}{3}$  lavas; a misunderstanding which might have been easily avoided, and which he appears to have fallen into by mere oversight.

From verses 8, 38, and 28 given in para 7, we learn that the maximum increase in the length of day from the winter solstice to the summer solstice is 6 *muhūrtas* or 12 *ghatīs*, and that the daily increase is  $\frac{1}{4}$  *ghatī*, and that the length of the winter solstitial day is 24 *ghatīs*. Hence by a simple proportion we can find the length of any day from the winter solstice. Multiply the interval between the winter solstitial and the required day by 2, and divide the product by 61; to the quotient in *ghatīs* add 12 *ghatīs*; and twice this sum will be the length of the day required. For instance, the interval between the vernal equinoxial and the winter solstitial day is  $30\frac{1}{2} \times 3 = \frac{61 \times 3}{2}$  days.

Multiplying this by 2, and dividing the product  $61 \times 3$  by 61, we get 3 *ghatīs*; and hence the length of the vernal equinoxial day is  $2(12+3) = 30$  *ghatīs*. This very rule is given in verse 40 of the *Sesha*, and 22 of the *Lagadha-Jyotisha*.

यदुत्तरस्यायनतोगतंस्याच्छेषं तथा दक्षिणतोयनस्य ॥

तदेकषष्ट्याद्विगुणंविभक्तंद्वादशस्याद्विवसप्रमाणं ॥ ४० ॥

“Divide by 61, double the number of days passed from the winter solstice to the required day, or double the number of days remaining to the winter solstice when the required day comes after the summer solstice; to the quotient add 12; and double the sum will be the length of the day required.”

#### PROBABLE CORRECTIONS.

19. Now as all the measurements of time shown above are mean or approximate, corrections must have been, no doubt, made from time to time, whenever the errors became too obvious to be ignored. The length of a lunation is stated in the *Jyotisha* to be 29d. 12h. 23  $\frac{1}{2}$ m., while its actual length is 29d. 12h. 44.05m.; the error of 20.82m. per lunar month would amount to a day after 69 lunations; and this appears to have been provided for by adding one day to the second intercalary or 62nd month of the cycle of five years, and by omitting this correction at the end of every tenth cycle. For, 620, the number of lunations in ten cycles when divided by 69, the quotient is 9 days.

Again the solar-sidereal year is given in the *Jyotisha* to be of 366 days in round numbers, while it is actually 365d. 6h. 9.17m.; the yearly error of 17h. 50.43m. or 17.84h. would amount to a lunation in 39.7 years, altering the Sun's position in the fixed stars by a month in advance; and this must have been provided for by omitting one intercalary month in every 40th year or at the end of every eighth cycle. Our suggestion that these corrections must have been made in the way shown here or in some other similar manner, will be found true as the careful study of the *Vaidika* and post-*Vaidika* works advances.

#### THE ARYAS TOOK CORRECTIONS INTO ACCOUNT.

20. A third correction has also to be made to provide,

for the difference between the lengths of the solar-sidereal and the solar-tropical years, which are respectively 365d. 6h. 9.17m. and 365d. 5h. 48.8m. Now the difference of 20.4m. between the lengths of the two kinds of years amounts to a day in 70.6 years, and to a lunation in 2083 years. We have seen in paras 15 and 16 that the ancient *Āryas* took this correction into account by commencing the year a month earlier after a period of about 2000 years, and by regarding that asterism as the first among all the asterisms, twenty-eight or twenty-seven in number, whose commencement coincided with the equinoxial point during the same period.

(To be continued.)

#### THE NEW “CONVULSIONNAIRES”

The strange disease which, during the last century, had perplexed all those physicians and members of the Academy of Sciences who believed neither in the supernatural nor in the pranks of the devil, has again re-appeared in France. It seems as if “la Belle France” was predestined to furnish the most extraordinary, if not the only, instances of the puzzling phenomena which makes all the good people who witness it believe firmer than ever in the reality of demoniacal possession. The following events now taking place at Besançon and at Pledran (Bretagne) remind one of the famous *convulsionnaires* of *St. Medard* and the no less famous in the history of the “supernatural”—nuns of London.

A whole family, father, mother, children and servants imagining themselves pursued by Satan, howl during whole nights, bounce about with the most hideous contortions, at one moment writhing and crawling with worm-like motions on their bellies, at another, springing like wild beasts on their prey, yet, seemingly never losing for one moment their consciousness, but shouting the whole time that the devil had taken his abode in their house and bodies.

Transferred to another village and place, and having kept quiet all day, the fits coming on but after sunset, the disturbance they made was so very great that the whole neighbourhood was startled and insisted upon the municipality having them removed. The physicians have declared the disease to be of the same character as that of the “convulsionists of *St. Medard*,” but declare themselves unable to assign a plausible scientific cause for it.

At Pledran, the seven children of another family have shown simultaneously the same symptoms with still more curious and startling phases. Left alone, they are quiet enough; at the slightest remark or contradiction, they become transfigured into demoniacs. The wise physicians of Pledran have proved neither luckier, nor any more sagacious than their colleagues of Besançon. Seeing four of the children perform the most wonderful acrobatic feats on the top of a small chimney upon the roof of the house, in a spot where there was hardly room for one cat, they witnessed the eldest daughter, aged sixteen, descend, as if endowed with some supernatural power, into a deep well, plunge herself into the water, and then re-ascend the perpendicular stone walls with the agility of a monkey. During these fits, which come upon them simultaneously, the seven children perform the most astounding *tours de force*.

Reprinted by the greater number of the French and foreign papers, the explanation of these phenomena seems to have been given up. The only commentary hitherto made upon them is: “This is, indeed, a curious subject of study for our men of science!” With several others of the same kind, the papers might have added. But nothing that eludes an explanation in accordance with their pre-conceived *scientific* theories, seems to be very attractive to our modern scientists. *Facts* have to fashion themselves so as to dovetail and fit their notions; but they will never yield to facts—if they can help it.

### "PRESENT-DAY PROBLEMS"

We have pleasure to announce under this title a new work by John S. Farmer, Author of "A new Basis of Belief in Immortality." The following is the advertisement as sent to us by the able author. "The Present-Day Problems" is to be published by Subscription only, uniform in style with, but considerably larger in size than "Spiritualism as a New Basis of Belief," at the following rates, viz :—

One Copy, post-free, ... .. £0 10s.

Three Copies, " ... .. 1 1s.

Or elegantly bound in Morocco, 15s. per copy.

The book will be issued as soon as 200 copies have been subscribed for. The scope of the work may be gleaned from the following draft synopsis (subject to variation) of the four sections into which it is primarily divided:—

I.—Introductory: giving brief resumé of ground to be traversed, and present position of Psychological Science embracing—(a) What is known based on personal observation; (b) What is believed on reasonable grounds; (c) What is speculation only.

II.—Methods and modes of investigation, with suggestions.

III.—General difficulties experienced by investigators (a) on Scientific Grounds, (b) on Religious grounds.

IV.—Present-Day Problems and their general bearing to the New Factor in Modern Thought.

Section IV. will deal with the moot problems with which the world is either face to face, or which are gradually coming to the front.

### OCCULTISM IN CALCUTTA UNIVERSITY.

We observe that that noble Hindu gentleman and scholar, Dr. Rajendralala Mitra, made an earnest, but unhappily, unsuccessful attempt to induce the Senate of the Calcutta University, at its late meeting, to adopt Occult Science as a compulsory subject of study for students. In merely suggesting such an idea he has deserved the gratitude of his countrymen, little as the majority may be aware of the fact. If the dignity of the study of the hidden laws of nature were but recognized, and encouragement given to our youth to pursue it as their circumstances should permit, the result would be most beneficial. With the advancement of this knowledge the moral darkness of the world would be gradually dispelled, old superstitions would vanish, flimsy new theologies would be swept away, and a true and ennobling ideal of man once more prevail. The effect of occult research would be to destroy that gross form of materialism which teaches the student that he is but a biped, digesting and procreating engine. By breaking down the hard walls that hedge us within the compound of modern biology, it would illimitably widen the area of nature-study, and multiply the chances of getting really "exact" knowledge.

The whole world is shaken with a raging conflict between science and theology. It is just now a demoralized, faithless, corrupt, despairing world. The old moorings of truth, honesty and frankness have been abandoned. Man has lost his faith in his brother man. The courts fester with perjury. It is so throughout India and Ceylon, and no one can deny it. But it is also the same throughout the United Kingdom of Great Britain and Ireland. Said the London *Times* recently:—"No one can be acquainted with the inside of our courts without being aware of the enormous amount of petty perjury which is perpetrated there and which passes unpunished....At Manchester the other day Lord Coleridge took occasion to tell the Grand Jury that the crime of perjury was greatly on the increase." So it is not alone the "poor Heathen" who have lost the old love of truth, but the enlightened, favoured, *civilized* Briton: the whole British people, according to the *Times*, swear falsely and are unpunished. The *Times* does not tell the whole truth

or it might have added that Christian Europeans by their bad example and frequently their faithlessness in commercial transactions are responsible for much of the moral delinquency that prevails throughout this portion of Asia.

It thus seems that neither of the religions of the day can be said to really restrain their adherents from wrongdoing. They are all receiving only lip-service. Things are in about the same wretched state as they were in Europe from the seventh to the eleventh century. We are told by an elegant and profound historian (Dr. William Robertson,—*D.D.*)—that at that time the European nations "instead of aspiring to sanctity and virtue.... imagined that they satisfied every obligation of duty by a scrupulous observance of external ceremonies. Religion, according to their conceptions of it, comprehended nothing else &c." This is now true of our Christians, Hindus, Parsis, Mussulmans, and to a great extent, Buddhists. Men have grown cunning, clever, audacious, hypocritical and unprincipled. It is the rule despite the exceptions. We believe that there is a remedy, and but one. It is to seek back to the spring of honour, virtue, and religion—the WISDOM RELIGION of the archaic period—the source of all the world's subsequent religious systems. In that, religion and science were but convertible terms, and a religionist could no more be indifferent to science than a scientist could be anything else than religious. For the science of those days was what is now misnamed Occultism; misnamed, inasmuch as it left no obscure corner of nature unsearched, nor any hidden depth of human nature unfathomed. It was such science as makes the modern muddle that goes by the name seem by comparison little better than a sort of empiricism. The Calcutta Senate did wrong to reject Dr. Rajendralala's proposal.

(Continued from the last number.)

### THE WAR IN HEAVEN.

BY MIRZA MOORAD ALEE BEG, F.T.S.

Let us see. As I intend on a future occasion to go more fully into the matter of the "Ab-El"\*, the "Patriarch of the Elohim," the "El" *par excellence*, the Something which is also Nothing from which Everything proceeds, I shall only remark on the evident identity of this Primeval *Productive* Negation with the "Chaos" which, according to Greek mythology, was the first germ of all things. I think no candid reader can deny the exact parallelism of the "golden age" of Kronos with the "Paradise" period of the Shemites—both are alike in their characteristic features of happiness and ignorance; in that they were preceded by a condition of the universe "without form and void" but containing the "potentiality" of all things†; and that they were followed by a struggle for supremacy among the "Gods." Now "Lucifer" is the traditional title of Satan, and also signifies the "Morning Star." We are also as certain as the convergent result of researches in philology, astronomy, and archæology can make us that in the primeval Shemite combination of religion with astronomy each of the Elohim had assigned to him or her one of the celestial bodies, which formed their particular domain, which was supposed to be their residence, and of the natural as well as occult‡ motions and influences of which they were the "Maluks" (Masters). Thus "Shums" or "Shamash" was identified with the Sun, "Ishtar" or "Ashtaroth" with Venus and *subse-*

\* Ba-al.

† "Burashit bara Elohim eth ha Shemaim vu eth ha retze"—is said by some Hebraists to be wrongly translated "In the beginning &c." They say it should be—"From the First Principle." I am not specialist enough to decide so difficult a point, but if it be so, Genesis has anticipated Laplace and Huxley.

‡ I beg to say that I regard this personally as a distinction without a difference. I only use the words in their ordinary sense to convey the vulgar idea I wish to express as comprehending both astronomical and astrological phenomena.



quently with the Moon, and most probably "Baal" or "Belus" with Saturn. Thus it was that the "Host of Heaven" was made up. It is, therefore, in the highest degree probable, though I confess that I cannot produce absolute proofs *just now* that "Venus" or the "Morning Star" was originally the particular orb appertaining to that "Adversary" \* whose revolt against "Yav" or "Iva," the titular God of that branch of the Shemites † from which the Hebrews sprang, is said to have involved in his sedition "one third of the Host of Heaven." ‡

To proceed—the "Star of the Morning" § is undoubtedly—as a natural fact—"the harbinger of light" and as such, its relation to Prometheus must be visible to the most obtuse. But the analogy extends further. The sentence of banishment and agony and unrest passed on Prometheus by Zeus is paralleled by that supposed to be passed by the victorious Elohim on his vanquished adversary, while the evils which ensue from the opening of Pandora's box in the Promethean myth are paralleled by the "curse" following on Eve's eating of the Fruit of the Knowledge of Good and Evil. Further more, Zeus, like "Iva" is a member of the same tribe as his opponent, for while he and Prometheus are both Ouranides, "Iva" and the Adversary are both Elohimites. There have been two derivations proposed for the name of Prometheus—one making it "Fore-thought"—the other (taking the Doric dialect for its foundation) ¶ giving it as "First Fire-giver" or "Rubber"). It is perfectly immaterial to the purpose of our present argument which of these is right, for "thought" is "light" in more than one sense as much as "fire" is, || and, in fact, if the derivation from "thought" is true it goes still further to establish the connection of Satan and the Titan, for it was "thought"—i. e. "the Knowledge of Good and Evil" which was the gift of Satan to the Adamites.

Nor, on the other side, can it be denied that "Yav" and "Zeus" present many remarkable analogies. Both are the *Supreme Gods* of their respective mythologies, and both have degraded their brethren into slaves or expelled and imprisoned them as "rebels," after dethroning their own parents. § In the days before Comparative Philology had so well established the utter irreconcilability of Aryan and Shemite roots, a very striking comparison used to be made of the names Jao, Jehova, Jhovis, Jupiter, &c., (1) and even now, when we recognise the above as comparatively modernised appellations, it cannot be denied that the earliest forms of these which we know (Iva (2) and Zeus) have a most suspicious similarity. For my own part (if I may be allowed to be so egotistic as to say so) I do not believe in the convergence to a single root of the Aryan and Shemitic races and languages. Regarding them, as I do, as radically independent developments, I consider

\* It must be remembered that "Ishtar" was the first personage who is recorded as having "descended into Hell."

† As each Shemite race had a tendency to exalt *its own* tribal God to the Hegemony of the Elohim, the deity against which the revolt was directed, was necessarily believed to be different in different nations. I take "Jahveh" as typical of all these Supreme deities, as he is the one which has "survived"

‡ "The evil spirits, emblems of Chaos, resist this change and make war on the Moon, the eldest son of Bel, drawing over to their side the Sun, Venus, and the atmospheric God Vul."—George Smith's "Assyrian Discoveries," page 403.

§ Venus as an *Evening Star* is connected with the identity of Ishtar with Aphrodite, the "Goddess of Love", another mystical subject I hope shortly to handle in another article.

¶ "Pro-manthios."

|| "Ohne Phosphor ohne geduncke."

§ "Baal and Kronos."

(1) Fellow's "Mysteries of Freemasonry."

(2) In that conglomeration of amalgamated national myths of various races which is presented to us by the inscriptions of the Babylonian Empire, it is almost impossible to indicate the true analogy of the Yahva of the Beni-Shamash, the aboriginal stock of the Jews, Arabs, and Khita. Some affinities appear with "Hea" and others with "Vul." The God called by Layard "Yav" is called by Rawlinson "Iva". There is probably some confusion even at that period.

that if the above is anything more than a strange coincidence, its existence must be connected with that influence which, as we know, was extended over Hellenic culture by Phœnikia and Assyria in what we call the pre-historic ages, and which was analogous to that of Europe over Asia at present. Still even as a coincidence, it is, *Theosophically*, highly suggestive and significant. But however this may be, there can be no manner of doubt whatever that in the systems to which they respectively belong both Zeus and Jahveh occupy the position of the Asserters of the Static pressure of Authority—that is to say, of the Inherent Inertia with its inevitable "shall be"—the "I am that I am" if the one is paralleled by the "Irrevocable nod" of the other.

Opposed to these stand the "Fire-giver," the "Fore-thought," the "Instructor in the Knowledge of Good and Evil," "Lucifer," "the Harbinger of Light," and in both cases—alike in Genesis and in the Hellenic cosmogony—his action is undeniably what we in the nineteenth century slang should describe as "an endeavour to elevate the race of man"—"in the day ye eat thereof ye shall be as Elohim, knowing good and evil"—that is to say, "superior in intellect to what you are." And alike in both it is to be observed (Padres—*please deny it if you can*) he *succeeds* in his intent as far as it goes. The Bible itself (barring the subsequent glosses on Genesis) does not accuse Satan \* of acting dishonorably or deceitfully in the matter towards Adam. What he promises happens exactly as he said it would ("and the eyes of both of them were opened *and they knew that they were naked*") and if Jahveh subsequently afflicts his own creatures with his own rage, the "Adversary" does not seem to have at all bound himself to protect them from its effects. Perhaps (but this is only a tentative supposition with no explicit foundation in Scripture or tradition) he would also, if he had had time, instructed them to eat of the *other Tree* which would have conferred *Immortality*, † but the most probable explanation we can now give is that, in the original myth, he *had no time*—the near approach of his victorious and more powerful enemy caused a precipitate retreat before he could manage it. In the very same manner, Fire, the gift of Prometheus, is a *real* benefit to the children of men, as the Hellenic poets, less enslaved to Absolute Authority than the Shemites, gratefully acknowledged, however much its good effects might be counterbalanced by the evils of Pandora's box.

So far then the Hellenic and the Hebrew myths exhibit exactly parallel conditions, but now we have to refer to sundry differences in the mode of their treatment which not only exhibit the idiosyncracies of the different races in treating the same root-idea, but which will be seen to have modified the whole course of the moral, religious, and political history of the earth by their influence on intellectual perceptions.

We have seen that a certain derivation of the name Prometheus gives its meaning as the Fire-Giver or "Rubber" (from the Sanskrit *प्रमथ* ‡ through the Doric *Pro-manthios*) and as such it has been considered to bear reference to the "अर्च" (Arnee) or "Friction-Drill" to produce *Fire* of the ancient Aryans and ultimately to the First Discoverer of Fire. No one can deny the obvious *light* this throws upon "the knowledge of Good and Evil"—which was conferred by "Lucifer". Whatever may be the exact merits or demerits of the "Cycle" Theory, I believe no Theosophist would wish to run so counter to what is called "Modern Science" as to deny the sub-

\* Observe—though Genesis says nothing about the connexion of Satan and the Serpent, I accept the latter as the representative of the former.

† Malthus protect us !! what *would* have been the result of a world full of Adams and Eves who *never died* !!! A most problematically good gift.

‡ Hindu—"Muthna" to churn, agitate or worry. "Muth muth thakee, moor kala nu mana"—I worried and worried him, but he would not mind my words"—says a girl of her lover in a popular song. Compare "Sutapa—worry"—the Shemitic root of "Sutapa."

stantial accuracy of its deductions as to the *physical* origin of the present races of mankind and the course of the development of "Society". In this course of development it is exactly the "discovery of Fire" which marks off the Primitive Man from the Anthropoid Ape. There are at present hut-building apes and *non*-building men\* ; probably countless other "aberrant" types of semi-human beings in a more or less "civilised" condition lived in the vast forests of what we call "the Primeval World," and as research in this direction is pushed on it is probable that Geology will show so many more of such gradually progressive forms, varying between the undoubted "Simia" and the "Neander-Thal man", that the discovery of the "Missing Link" will be more difficult than ever—not from a paucity, but from a superabundance of material to choose from—but the line will have to be drawn somewhere, and I firmly believe it will have to be drawn at the use of Fire. Fire was truly "the birth of Man" into *our* world—it was "the knowledge of Good and Evil"—of Science—of Society—of Reason—of Religion itself—"The fruit of the Forbidden Tree"—of the Revolt against the Imperious Necessity of the "I AM THAT I AM."

And in so much, truly, Satan or Prometheus *was* without doubt, the Benefactor of the Human Race !

But there was "a Curse" attached to "knowledge in the one case and Pandora's "Box-full of Ills" to Fire in the other. In order to comprehend *what* this "Evil," resultant of Fire and Knowledge, *really* was, we shall have to inquire a little into the punishments meted out respectively by Zeus to Prometheus and by Jahveh to Satan. Now without going at present right back to the origin † of the punitive locations—the "Botany Bays" or "New Caledonias" of Religions, the accepted traditional idea of their sentences was, that Prometheus was chained to a rock amidst the *cold, and snow, and winds, and mists* of Caucasus, while Satan was flung into a great whirlpool of flaming brimstone and other *fiery* substances. Pursuing the inquiry a little further we cannot fail to perceive that the same characters extend in a greater or less degree of emphasis to *almost all the Aryan and Shemitic "Hells"* respectively. It is true the *later* Persian and Hindoo Hells exhibit some of the "flaming," characteristics‡ of the delectable residence assigned by Christian divines to Satan and his angels along with the ninety-ninth part of mankind, but it is to be remembered that the Pehlvee tongue emphatically points to a great Shemite influence over the Persian mind in the days of the Achaemenians, Arshakians and Sasanides, and that India too, in its coinage, its art, and its traditions, exhibits traces of the same Eastward sweep of thought from Persia in the period intervening between the invasions of Alexander and of the Muhumudans. But in the main the respective aspects of the Aryan and Shemite residences of the Evil Principle and places of punishment for human offenders are essentially as different as are the sentences of Satan and Prometheus, and differ in *the same manner*. While the Christian Hell, the Jewish Tophet and the Muhumudan Juhhunnam are places of ardent heat and surging liquid *Fire*, with its necessary corollary of intense and *painful* Light, the "Patal" of the Hindoos—the nether side of the Earth, and the Antipodes of the Sunshine ; the dark shady "Hades" of the Greeks where "the thin ghosts ran about gibbering with cold ;"§ the kingdom of

Ahriman of the Parsees—of Darkness and Death, typified in the primeval story of the Glacial Period\* which overwhelmed the Bright Land, the Airyan Vaejo of Yima-Kshacta—are all regions of Frigidity, of Blackness, of Iron-bound and hopeless Acquiescence in the Inevitable—not of Fire and Fury, Struggle and Resistance—rather of the *unmoving* and *painless* but eternal Immobility of the Frozen Mammoth than of the "Guashing of Teeth" and the *living* writhings of "the worm that dieth not." More significant than all these, because it is the outcome of the Primeval Wisdom of the *unadulterated* Aryans who passed away to the North long before the parent-stock came in contact with, and were consequently influenced by, Shemite thought, is the "Nifl Heim" of the Scandinavians—a typical realm of Darkness and Cold and *Negation*—of Ice and Snow—of the Great Kosmic Forces in which Life *as we understand it*, is impossible and against which Will is impotent for want of the *Vivifying Fire-spark*—the kingdom of Loki, from the *Darkness* of which in the "Twilight of the Gods"—the close of the present Cycle of Active Mundane Life—is to issue the "wolf Fenrir" son of "Hela" who is to devour the Bright Asir in spite of the "knowledge" of Woden and the vainly *flashing* bolts of Thor the *Lightning* God, and to re-establish the Absolute, Painless, All-comprehending, but Passive *Negation* of the Great "I AM."

(To be continued.)

### THE GRAND INQUISITOR.

[Dedicated by the Translator to sceptics who clamour so loudly both in print and private letters: "Show us the wonder-working Brothers; let them come out publicly and—we will believe in them!"]

This is an extract from M. Dostoevsky's celebrated novel "The Brothers Karanazof"—the last publication from the pen of the great Russian novelist, who died a few months ago, and just as the concluding chapters appeared in print. Dostoevsky now begins to be recognized as one of the ablest and profoundest among the Russian writers. His characters are invariably typical portraits, drawn from various classes of Russian society, strikingly life-like and realistic to the highest degree. The extract translated constitutes a great satire on modern theology generally and the Roman Catholic religion in particular. The idea is that Christ revisits earth, coming to Spain at the period of the Inquisition, and is at once arrested as a heretic by the grand Inquisitor. One of the three brothers of the story, Ivan, a rank materialist and an atheist of the new school, is supposed to throw this conception into the form of a poem, which he describes to Alyosha (the youngest of the brothers), a young Christian mystic brought up by a "saint" in a monastery, as follows: ..... Quite impossible, as you see, to start without an introduction... laughed Ivan—Well then, I mean to place the event described in the poem in the sixteenth century, our age—as you must have been told at school—when it was the great fashion among poets to make the denizens and powers of higher worlds descend on earth and freely mix with mortals. Needless to mention in this connection Dante..... In France, all the notary's clerks, as also the monks in their cloisters, gave grand performances, dramatic plays in which long scenes were enacted by the Madonna, the angels, the saints, Christ, and even by God himself. In those days, every thing was very artless and primitive. An instance of it may be found in Victor Hugo's drama—*Notre Dame de Paris*,—where, at the Municipal Hall, a play called—*Le bon jugement de la*

\* A sort of Chimpanzee in Central Africa builds a kind of "Roof" in trees. Some Australian tribes have no huts—only "wind-screens."

† For though "Gehena" and "Tophet" may have the germ of its accepted Jewish and Christian forms in the burning sewage-pits of the Jerusalem "Municipality" we cannot doubt that its development was unconsciously influenced in the minds of its elaborators by the physical and meta-physical characteristics of the Dual Principles to whose long-anterior struggle it was supplemental and complementary.

‡ Book of Ardat Viraf Chapter LV. 1. LIV. 1. LX. 1. L. XII. 1. LXIV. 1-4 XXXV. J. XCIII. 1. XCIV. 1.

§ Homer,

\* Vendidad II. The passage in question is evidently not only of Esoteric meaning, but a correct Historical description of the Glacial Period, and the measures adopted by man as a temporary defence against it, proving the extreme antiquity of the passage, which must have been composed when the memory of the Epoch in question was fresh.

*tres sainte et gracieuse Vierge Marie*, is enacted in honour of Louis XI., in which the Virgin appears personally to pronounce her "good judgment." In Moscow, during the pre-Petreean period, performances of nearly the same character, chosen especially from the Old Testament, were also in great favour. Apart from such plays, the world was overflowed with mystical writings, "verses"—the heroes of which were always selected from the ranks of angels, saints and other heavenly citizens made to answer the devotional purposes of the age. The recluses of our monasteries like the Roman Catholic monks, passed their time in translating, copying, and even producing original compositions upon such subjects, and that, remember, during the Tartar period!.....In this connection, I am reminded of a poem compiled in a convent—a translation from the Greek, of course—called: *The Travels of the Mother of God among the Damned*, with fitting illustrations and a boldness of conception inferior nowise to that of Dante. The "Mother of God" visits Hell, in company with the Archangel Michael as her *cicerone* to guide her through the legions of the "damned." She sees them all, and is made a witness to their multifarious tortures. Among the many other, exceedingly remarkable, varieties of torments—every category of sinners having its own—there is one especially worthy of notice; namely,—a class of the "damned" sentenced to gradually sink down a burning lake of brimstone and fire. Those whose sins cause them to sink down so low that they are no longer able to swim out to the surface, those are for ever forgotten by God—*i. e.* they fade out from the Omniscient memory—says the poem—an expression by the way, of an extraordinary profundity of thought, when closely analyzed. The Virgin is terribly shocked, and falls down upon her knees weeping before the Throne of God, and begging him that all those she has seen in hell,—all, all without one exception, should have their sentences remitted to them. Her dialogue with God is colossally interesting. She supplicates, she will not leave Him. And when God, pointing to the transpierced hands and feet of her Son remarks "how can I forgive his executioners?" she then commands that all the saints, martyrs, angels, and archangels should prostrate themselves with her before the Immutable and the Changeless One and implore Him to change the wrath into mercy and—forgive them all. The poem closes upon her having obtained of God, a compromise, a kind of yearly respite of tortures between good Friday and Trinity day, and a chorus of the "Damned" singing out from their "bottomless pit" loud praises to God, thanking and telling Him:

"Thou art right, oh Lord, very right,  
Thou hast condemned us justly....."

My Poem is of the same character. I begin—

In it, it is He who appears on the scene. True, He says nothing, but only appears and passes out of sight. Fifteen centuries have elapsed since He left the world with the distinct promise to return "with power and great glory"; fifteen long centuries since his prophet cried: "Prepare ye the way of the Lord!" And that He himself had foretold, while yet on earth, that "Of that day and hour knoweth no man, no, not the angels of heaven but my Father only." But Christendom expects Him still.....

It waits for him with the same old faith and the same emotion, aye,—with a far greater faith: for fifteen centuries have equally rolled away since the last sign from heaven was sent to man,

"And blind faith remained alone  
To lull the trusting heart,  
As heav'n would send a sign no more".....

True, again, that we have all heard of miracles worked ever since the "age of miracles" had passed to return no more. We had and still have our saints credited with performing the most miraculous cures; and, if we can believe their biographers there were a few among them who were personally visited by the Queen of Heaven.

But Satan sleepeth not, and the first germs of doubt and an ever-increasing unbelief in such wonders had already begun sprouting over Christendom, as early as in the sixteenth century. Just then, a new and terrible heresy had made its first appearance in the north of Germany.\* A great star "burning as it were a lamp"—the Church—"fell upon the fountains of waters".....and—"they were made bitter." This "heresy" blasphemously denied "miracles." But those who had remained faithful, believed all the more ardently for that. The tears of mankind ascended to Him as heretofore, and the Christian World was expecting Him as confidently as ever; they loved Him and hoped in Him, thirsted and hungered to suffer and die for Him just as many of them had done before..... So many centuries had weak, trusting humanity implored Him, crying with ardent faith and fervor: "How long, Oh Lord, holy and true, dost thou not come?" So many long centuries had it vainly appealed to Him, that at last, in His inexhaustible compassion, He consenteth to answer the prayer.....He decideth that once more, if it were but for one short hour, the people,—His long-suffering, tortured, fatally sinful, yet withal loving and child-like trusting people—will behold Him again. The scene of action is placed by me in Spain, at Seville, and during that terrible period of the Inquisition, when, for the greater glory of God, stakes were flaming all over the country,

"Burning wicked heretics,  
"In grand auto-da-fes....."

This particular visit has, of course, nothing to do with the promised Advent, when, according to the programme "after the tribulation of those days" He will appear "coming in the clouds of heaven." For, that "coming of the son of man," as we are informed, will take place as suddenly "as the lightning cometh out of the east and shineth even unto the west." No; this once, He desired to come unknown and to appear among His children just at the moment when the bones of the heretics sentenced to be burnt alive, had commenced cracking on the flaming stakes. Owing to His limitless mercy, He mixes once more with mortals and in the same form he used to appear in fifteen centuries since. He descends, just at the nick of time when in the presence of the King, his courtiers, his knights, the cardinals and the most lovely of the belles of the Court, besides the whole population of Seville, over a hundred wicked heretics are being roasted, in a magnificent *AUTO-DA-FE ad majorem Gloriam Dei*, by the order of the powerful "the Cardinal—Grand Inquisitor"...*He* appears silently, and unperceived, yet all—how very strange!—yes, all recognize Him, at once! The population rushes towards Him as if propelled by some irresistible force; it surrounds, throngs, and presses around, it follows Him. (Here, I mean attempting one of the best passages in the poem by explaining the mysterious reason *why* they should all recognize that Stranger.) Silently and with a smile of boundless compassion upon his lip, He crosses the dense crowd, and softly moves on. The Sun of Love burns in His Heart and warm rays of Light, Wisdom, and Potency beam forth out of His Eye, and pour down their waves upon the swarming multitudes of the rabble assembled around, making their hearts vibrate with a returning Love. He extends His hands over their heads, blesses them, and from mere contact with Him, aye, even with His garments—emanates a healing Potency. An old man blind from his infancy, exclaims: "Oh Lord, heal me, that I may see Thee!" and the scales falling off the closed eyes, the blind man beholds Him.....The crowd weeps for joy, and kisses the ground upon which He treads. Children strew flowers along His path and sing to Him—"Hosanna!" It is He, it is Himself, they say to each other,—it must be He, it can be none other but He! He pauses at the portal of the old Cathedral, just as a little white coffin is being carried in, with tears and great lamentations. The lid is off, and in the coffin rests the body of a lovely girl seven years old, the only child of an eminent citizen of Seville. The little

\* Luther's Reform.

corpse lies surrounded with flowers. "He will resurrect thy child!"—confidently shouts the crowd to the weeping mother. The officiating Cathedral priest who had come out to meet the funeral procession, looks perplexed and frowns. A loud cry is suddenly heard, and the bereaved mother prostrates herself at His feet:—"If it be Thou then bring back to life my child!" she imploringly exclaims. The procession halts, and the little coffin is gently lowered at His feet. Divine compassion beams forth from His eye, and as he looks at the child, His lips are heard to whisper once more: "*Talitha Cumi*"—and "straightway the damsel arose." The child too arises in her coffin. Her little hands still hold the nosegay of white roses which was placed in them after her death, and she looks around with large astonished eyes and sweetly smiles...The crowds are violently excited. There is a terrible commotion among them, and the populace shouts and loudly weeps, when suddenly, before the Cathedral door, appears the Cardinal-Grand Inquisitor himself...He is a tall, gaunt-looking old man of nearly four score and ten, with a dried-up, stern face, and deeply sunken eyes from the cavity of which glitter two fiery sparks. He has laid aside his gorgeous Cardinal's canonicals in which he had appeared before the people during the *auto-da-fe* of the enemies of the Romish Church, and is now clad in his old, rough monkish cassock. His sullen assistants and slaves of the "holy guard" are following at a distance. He pauses before the crowd and observes. He has seen all. He has witnessed the placing of the little coffin at His feet, and the resurrection; and now, his dark, grim face has grown still darker: his bushy gray eye-brows nearly meet and his sunken eye flashes with a sinister light. Slowly raising up his finger, he commands his *sbiri* to arrest Him... And such is his power over the well-disciplined, submissive and now trembling people, that the thick crowds immediately give way, and scattering before the "guard," allow them to lay their sacrilegious hands upon the stranger and to lead Him away, amid a dead silence and without one breath of protest...That same populace, like one man, now bows its head to the ground before the old Inquisitor, who blesses it and slowly moves onward. The guards take their Prisoner to the ancient edifice of the Holy Tribunal, and pushing Him into a narrow, gloomy, vaulted prison-cell lock Him up and retire.....

.....The day wanes away, and night—a dark, hot, breathless Spanish night—creeps on and settles upon the town of Seville. The air smells of laurels and orange blossoms. In the Cymmerian darkness of the old Tribunal Hall, the iron door of the cell is suddenly thrown open, and the grand Inquisitor, holding a dark lantern, slowly stalks into the prison-cell. He is alone, and, as the heavy door closes behind him, he pauses at the threshold and, for a minute or two, silently and gloomily scrutinizes The Face before him. At last, approaching with measured steps, he places down his lantern upon the table and apostrophizes Him, in these words:—

"It is Thou?...Thou?...But, receiving no reply, he rapidly adds: "Do not answer me, be silent.....and what couldst Thou say?...I know but too well Thy answer...Besides,—Thou hast no right to add one syllable to that which was already uttered by Thee before.....Why shouldst Thou now return, to impede us in our work? For Thou hast come but for that only, and Thou knowest it well. But art Thou as well aware of what awaits Thee in the morning? I do not know, nor do I care to know who Thou mayest be: be it Thou or only Thine image, to-morrow I will condemn and burn Thee on the stake, as the most wicked of all the heretics; and, that same people, who to-day were kissing Thy feet, to-morrow at one bend of my finger, will rush to add fuel to Thy funeral pile...Wert Thou aware of this?" he adds, speaking as if in solemn thought, and never for one instant, taking his piercing glance off the meek Face before him.....

—"I can hardly realize the situation described—what is all this, Ivan?"—suddenly interrupted Alyosha, who had remained silently listening to his brother.—"Is this an extravagant fancy, or some mistake of the old man, an

impossible *qui pro quo*"—"Let it be the latter, if you like," laughed Ivan, since modern realism has so perverted your taste, that you feel unable to realize anything from the world of fancy...Let it be a *qui pro quo*, if you so choose it. Again, the Inquisitor is ninety years old, and he might have easily gone mad with his *idée fixe* of power; and, it might have been as well a delirious vision, called forth by dying fancy, overheated by the *auto-da-fe* of the hundred heretics burnt on that forenoon...But what matters for the poem, whether it was a *qui pro quo* or an uncontrollable fancy? The question is, that the old man *has* to open his heart; that he *must* give out his thought at last; and that the hour has come when he does speak it out, and says loudly that which for ninety years he has kept secret within his own breast.....

And his Prisoner, does he never reply? Does he keep silent, looking at him, and without saying a word?—Of course, and it could not well be otherwise,—sneered again Ivan. The grand Inquisitor begins from his very first words by telling Him that he has no right to add one syllable to that which He had said before. To make the situation clear at once, the above preliminary monologue is intended to convey to the reader, the very fundamental idea which underlies Roman Catholicism—as well as I can convey it His words mean, in short: "Every thing was given over by Thee to the Pope and everything now rests with him alone; Thou hast no business to return and thus hinder us in our work." In this sense the Jesuits not only talk but write likewise. "Hast Thou the right to divulge to us one single of the mysteries of that world whence Thou comest?" inquires of Him my old Inquisitor, and forthwith answers for him: "No; Thou hast no such right. For, that would be adding to that which was already said by Thee before; hence—depriving people of that freedom for which Thou hast so stoutly stood up while yet on earth...Anything new that Thou wouldst now proclaim would have to be regarded as an attempt to interfere with that freedom of choice, as it would come as a new and a miraculous revelation superseding the old one,—that of fifteen hundred years ago—when Thou hast so repeatedly told to the people: 'The truth shall make you free.' Behold then, Thy 'free' people now!" adds the old man with sombre irony. "Yes!...it has cost us dearly."—he continues sternly looking at his victim,—“But we have at last accomplished our task and—in Thy name...For fifteen long centuries we had to toil and suffer owing to that 'freedom'; but now we have prevailed and our work is done, and well and strongly it is done...Believest not Thou, it is so very strong!...And why shouldst Thou look at me so meekly as if I were not worthy even of Thy indignation?...Know then, that now, and only now, Thy people feel fully sure and satisfied of their freedom; and that, only since they have themselves and of their own free-will delivered that freedom unto our hands by placing it submissively at our feet. But then, that is what *we* have done. Is it that which Thou hast strived for? Is this the kind of Freedom Thou hast promised them?.....

Now again, I do not understand—interrupted Alyosha the narrator—Does the old man mock and laugh?—Not in the least. He seriously looks upon it as a great service done by himself and his brother monks and Jesuits unto humanity, to have conquered and subjected unto their authority that freedom, and boasts that it was done but for the good of the world.

"For only now"—he says, (speaking of the Inquisition)—"has it become possible to us, and for the first time, to give a serious thought to human happiness. Man is born a rebel, and can rebels be ever happy?...Thou hast been fairly warned of it, but evidently to no use, since Thou hast rejected the only means which could make mankind happy; fortunately when going away, Thou hast delivered the task to us...Thou hast promised,—ratifying the pledge by Thy own words,—words giving us the right to bind and unbind...and surely, Thou couldst not think of depriving us of it now?..."

But what can he mean by the words: "Thou hast been fairly warned?"—asked Alexis.—These words give the key to what the old man has to say for his justification...But listen....

"The terrible and wise spirit, the spirit of self-annihilation and non-being"—goes on the Inquisitor,— "the great spirit of negation conversed with Thee in the wilderness, and we are told that he 'tempted' Thee...Was it so? And if it was, then it is impossible to utter anything more truthful than what is contained in his three offers, which Thou hast rejected, and that are usually known as 'temptations.' Yes! if ever there was on earth, a genuine, striking wonder produced, it was on that day of Thy three temptations, and it is precisely in these three short sentences that the marvellous miracle is contained. If it were possible that they should vanish and disappear for ever, without leaving any trace—from record as from memory of man; and that it should become necessary again to devise for, invent and make them reappear in Thine History, once more; thinkest Thou that all the world's sages, all the legislators, initiates, philosophers and thinkers,—called upon to compose three questions which, like these, should,—besides answering the magnitude of the event—express in three short sentences the whole future history of this our world and of mankind; dost Thou believe, I ask Thee, that all their combined efforts could ever create any thing equal in power and depth of thought to the three propositions offered Thee by the powerful and all-wise Spirit in the wilderness? Judging of them by their marvellous aptness alone, one can already feel, that they emanated not from a finite, terrestrial intellect, but indeed, from the Eternal and the Absolute. In these three offers we find blended into one, and foretold to us the complete subsequent history of man; we are shown three images, so to say, uniting in them all the future axiomatic, insolvable problems and contradictions of human nature, the world over. In those days, the wondrous wisdom contained in them was not made as apparent as it is now, for futurity remained still veiled; but now, when fifteen centuries have elapsed, we see that every thing in these three questions is so marvellously foreseen and foretold that to add to, or to take away from, the prophecy one jot—would be absolutely impossible,.....!"

(To be continued.) 75

## THE TWELVE SIGNS OF THE ZODIAC.

BY T. SUBBA ROW, B.A., B.L.

The division of the Zodiac into different signs dates from immemorial antiquity. It has acquired a world-wide celebrity and is to be found in the astrological systems of several nations. The invention of the Zodiac and its signs has been assigned to different nations by different antiquarians. It is stated by some that, at first, there were only ten signs, that one of these signs was subsequently split up into two separate signs, and that a new sign was added to the number to render the esoteric significance of the division more profound and at the same time to conceal it more perfectly from the uninitiated public. It is very probable that the real philosophical conception of the division owes its origin to some particular nation, and the names given to the various signs might have been translated into the languages of other nations. The principal object of this article, however, is not to decide which nation had the honour of inventing the signs in question, but to indicate to some extent the real philosophical meaning involved therein and the way to discover the rest of the meaning which yet remains undisclosed. But from what is herein stated, an inference may fairly be drawn that, like so many other philosophical myths and allegories, the invention of the Zodiac and its signs owes its origin to ancient India.

What then is the real origin of these signs, the philosophical conception which the Zodiac and its signs are intended to represent? Do the various signs merely represent the shape or configuration of the different constellations included in the divisions, or, are they simply masks designed to veil some hidden meaning? The former supposition is altogether untenable for two reasons, viz:—

1. The Hindoos were acquainted with the precession of equinoxes as may be easily seen from their works on Astronomy and from the almanacs published by Hindu astronomers. Consequently they were fully aware of the fact that the constellations in the various Zodiacal divisions were not fixed. They could not, therefore, have assigned particular shapes to these shifting groups of fixed stars with reference to the divisions of the Zodiac. But the names indicating the Zodiacal signs have been allowed to remain unaltered. It is to be inferred, therefore, that the names given to the various signs have no connection whatever with the configurations of the constellations included in them.

11. The names assigned to these signs by the ancient Sanskrit writers and their exoteric or literal meanings are as follows:—

The names of the signs.	Their exoteric or literal meanings.
1 Māsham.....	Ram or <i>Aries</i> .
2 Rishabham.....	Bull or <i>Taurus</i> .
3 Mithunam.....	Twins or <i>Gemini</i> (male and female).
4 Karkātam.....	Cancer or <i>Crab</i> .
5 Simham.....	Lion or <i>Leo</i> .
6 Kanya.....	<i>Virgo*</i> or <i>Virgin</i> .
7 Thūla.....	<i>Libra</i> , or <i>Balance</i> .
8 Vrischikam.....	Scorpion.
9 Thanus.....	Sagittarius or <i>Archer</i> .
10 Makaram.....	Capricornus, or <i>Crocodile</i> .
11 Kumbham.....	Aquarius or <i>Water-bearer</i> .
12 Meenam.....	Pisces or <i>Fish</i> .

The figures of the constellations included in the signs at the time the division was first made do not at all resemble the shapes of the animals, reptiles and other objects denoted by the names given them. The truth of this assertion can be ascertained by examining the configurations of the various constellations. Unless the shape of the crocodile for the crab is called up by the observer's imagination, there is very little chance of the stars themselves suggesting to his idea that figure, upon the blue canopy of the starry firmament.

If, then, the constellations have nothing to do with the origin of the names by which the Zodiacal divisions are indicated, we have to seek for some other source which might have given rise to these appellations. It becomes my object to unravel a portion of the mystery connected with these Zodiacal signs, as also to disclose a portion of the sublime conception of the ancient Hindu philosophy which gave rise to them. The signs of the Zodiac have more than one meaning. From one point of view they represent the different stages of creation up to the time the present material universe with the five elements came into phenomenal existence. As the author of "Isis Unveiled" has stated in the second volume of her admirable work, "the key should be turned *Seven Times*" to understand the whole philosophy underlying these signs. But I shall wind it only once and give the contents of the *first Chapter* of the History of Creation. It is very fortunate that the Sanskrit names assigned to the various divisions by the Aryan philosophers contain within themselves the key to the solution of the problem. Those of my readers

\* Virgo-Scorpio, when none but the initiates knew there were 12 signs. Virgo-Scorpio was then followed (for the profane) by *Sagittarius*. At the middle or junction-point where now stands *Libra* and at the sign now called which follows *Virgo*, two mystical signs were inserted which remained unintelligible to the profane.—ED. THEOS.

† This constellation was never called *Crocodile* by the Western ancient astronomers who described it as a horned goat and called it so *Capricornus*.—ED. THEOS.

who have studied to some extent the ancient "Mantra" and the "Tantra Sastras" of India, would have seen that very often Sanskrit words are made to convey a certain hidden meaning by means of certain well-known pre-arranged methods and a tacit convention, while their literal significance is something quite different from the implied meaning. The following are some of the rules which may help an enquirer in ferreting out the deep significance of the ancient Sanskrit nomenclature used in the old Aryan myths and allegories:—

1. Find out the synonyms of the word used which have other meanings.
2. Find out the numerical value of the letters composing the word according to the methods given in ancient Tantrik works.
3. Examine the ancient myths or allegories, if there are any, which have any special connection with the word in question.
4. Permute the different syllables composing the word and examine the new combinations that will thus be formed and their meanings. &c. &c.

I shall now apply some of the above given rules to the names of the twelve signs of the Zodiac.

I. *Māsham*. One of the synonyms of this word is *Aja*. Now, *Aja* literally means that which has no birth and is applied to the Eternal Brahman in certain portions of the Upanishads. So, the first sign is intended to represent *Parabrahmam*, the self-existent, eternal, self-sufficient cause of creation.

II. *Rishabham*. This word is used in several places in the Upanishads and the Veda to mean *Pranava* (Aum). Sankaracharya has so interpreted it in several portions of his commentary. Example "*Rishabhasya—Chandrasam Rishabhasya Pradhanasya Pranavasya.*"

III. *Mithunam*. As the word plainly indicates, this sign is intended to represent the first androgyne, the *Arthanāreeswari*, the bisexual Saphira-Adam Kadmon.

IV. *Karkātacam*. When the syllables are converted into the corresponding numbers according to the general mode of transmutation so often alluded to in Mantra Shastra, the word in question will be represented by *IIII*. This sign then is evidently intended to represent the sacred *Tetragram*; the *Parabrahmathāracam*; the *Pranava* resolved into four separate entities corresponding to its *four Matras*; the *four Avasthas* indicated by *Jāgrath* (waking) *Avastha*, *Swapna* (Dreamy) *Avastha*, *Shushupti* (deep sleep) *Avastha*, and *Thureca* (the last stage, i.e., Nirvāna) *Avastha*, (as yet in potentiality); the *four states of Brahman* called *Vyswānara*, *Thyjasā* (or *Hiranyagarbha*), *Pragna*, and *Eswara* and represented by *Brahma*, *Vishnū*, *Mahāsvara*, and *Sadasiva*; the *four aspects of Parabrahmam* as *Stoolam*, *Sookshinam*, *Beejam* and *Sakshi*; the *four stages or conditions of the Sacred word* *Para*, *Pasyanti*, *Mathyama* and *Vykhari*; *Nadam*, *Bindu*, *Sakti* and *Kala*. This sign completes the first quaternary.

V. *Simham*. This word contains a world of occult meaning within itself; and it may not be prudent on my part to disclose the whole of its meaning in this article. It will be sufficient for the purpose of this article to give a general indication of its significance.

Two of its synonymous terms are *Panchāsyan* and *Hari*, and its number in the order of the Zodiacal divisions (being the fifth sign) points clearly to the former synonym. This synonym—*Panchāsyan*—shows that the sign is intended to represent the *five Brahmas*, viz.—*Esānam*, *Aghoram*, *Tatpurusham*, *Vāmadāvam*, and *Sadyojātam*:—the *five Buddhas*:—The second synonym shows it to be *Nārāyana*, the *Jeevātma* or *Pratyagātma*. (The *Sukarahasy Upanishad* will show that the ancient Aryan philosophers

looked upon *Nārāyana* as the *Jeevātma*.\* The *Vyshnavites* may not admit it. But as an *Advyti*, I look upon *Jeevātma* as identical with *Paramātma* in its real essence when stripped of its fictitious attributes created by *Agnānam* or *Avidya*—ignorance). The *Jeevātma* is correctly placed in the fifth sign counting from *Māsham*, as the fifth sign is the *putrasthanam* or the son's house according to the rules of Hindu Astrology. The sign in question represents *Jeevātma*—the son of *Paramātma* as it were. (I may also add that it represents the real Christ, the anointed pure spirit, though the missionaries may frown at this interpretation)†. I will only add here that unless the nature of this sign is fully comprehended it will be impossible to understand the real order of the next three signs and their full significance. The elements or entities that have merely a potential existence in this sign become distinct, separate entities in the next three signs. Their union into a single entity leads to the destruction of the phenomenal universe, and the recognition of the pure spirit and their separation has the contrary effect. It leads to material earth-bound existence and brings into view the picture gallery of *Avidya* (Ignorance) or *Maya* (Illusion). If the real orthography of the name by which the sign in question is indicated is properly understood it will readily be seen that the next three signs are not what they ought to be. *Kanya* or *Virgo* and *Vrischikam* or *Scorpio* should form one single sign, and *Thula* must follow the said sign if it is at all necessary to have a separate sign of that name. But a separation between *Kanya* and *Vrischikam* was effected by interposing the sign *Thula* between the two. The object of this separation will be understood on examining the meaning of the three signs.

VI. *Kanyā*.—Means a virgin and represents *Sakti* or *Mahāmāya*. The sign in question is the 6th *Rāsi* or division and indicates that there are six primary forces in nature. These forces have different sets of names in Sanskrit philosophy. According to one system of nomenclature they are called by the following names:—(1) *Parāsakti*; (2) *Gñānasakti*; (3) *Itchāsakti* (will-power); (4) *Kriyāsakti*; (5) *Kundalinisakti*; and (6) *Mathrukāsakti*‡. The six forces

\* In its lowest or most material state, as the life-principle which animates the material bodies of the animal and vegetable worlds, &c.—ED. THEOS.

† Nevertheless it is a true one. The *Jivātma* in the *Microcosm* (man) is the same spiritual essence which animates the *Macrocosm* (universe), the differentiation, or specific difference between the two *Jivātmas* presenting itself but in the two states or conditions of the same and one Force. Hence, "this son of *Paramātma*" is an eternal correlation of the Father-Cause, *Purusha* manifesting himself as *Brahma* of the "golden egg" and becoming *Vināji*—the universe. We are "all born of *Aditi* from the water" (hymns of the *Maruts* X. 63 2) and "Being was born from not-being" (*Rig-Veda* Mandala I. Sukta 166).—ED. THEOS.

‡ *Parasakti*:—Literally the great or supreme force or power. It means and includes the powers of light and heat.

*Gñānasakti*:—Literally the power of intellect or the power of real wisdom or knowledge. It has two aspects.

I. The following are some of its manifestations when placed under the influence or control of material conditions.

(a) The power of the mind in interpreting our sensations. (b) Its power in recalling past ideas (memory) and raising future expectations. (c) Its power as exhibited in what are called by modern psychologists "the laws of association" which enables it to form *persisting* connections between various groups of sensations and possibilities of sensations and thus generate the notion or idea of an external object. (d) Its power in connecting our ideas together by the mysterious link of memory and thus generating the notion of self or individuality.

II. The following are some of its manifestations when liberated from the bonds of matter:—

(a) Clairvoyance (b) Psychometry.

*Itchāsakti*:—Literally the power of the will. Its most ordinary manifestation is the generation of certain nerve currents which set in motion such muscles as are required for the accomplishment of the desired object.

*Kriyāsakti*:—The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally* if one's attention is deeply concentrated upon it. Similarly an intense volition will be followed by the desired result.



are in their unity represented by the *Astral light*. \*  
 VII. *Thula*.—When represented by numbers according to the method above alluded to, this word will be converted into 36. This sign, therefore, is evidently intended to represent the 36 *Tatwams*. (The number of *Tatwams* is different according to the views of different philosophers; but by *Saktâyās* generally and by several of the ancient *Rishis* such as *Agasthya*, *Thoorwāsa* and *Parasurāma* &c., the number of *Tatwams* has been stated to be 36). *Jeevātma* differs from *Paramātma*, or to state the same thing in other words, “*Baddha*” differs from “*Mukta*” † in being encased as it were within these 36 *Tatwams*, while the other is free. This sign prepares the way to earthly Adam, to *Nārā*. As the emblem of *Nārā* it is properly placed as the seventh sign.

VIII. *Vrischikam*.—It is stated by ancient philosophers that the sun when located in this *Rāsi* or division is called by the name of *Vishnu* (see the 12th *Skandha* of *Bhāgavata*). This sign is intended to represent *Vishnu*. *Vishnu* literally means that which is expanded—expanded as *Viswam* or *Universe*. Properly speaking, *Viswam* itself is *Vishnu* (see *Sankarācharya's* commentary on *Vishnusahasranamam*.) I have already intimated that *Vishnu* represents the *Swapnicastha* or the *Dreamy State*. The sign in question properly signifies the *Universe* in thought or the *universe* in the divine conception.

It is properly placed as the sign opposite to *Rishabham* or *Pranava*. Analysis from *Pranava* downwards leads to the *Universe* of Thought, and synthesis from the latter upwards leads to *Pranava* (*Aum*). We have now arrived at the ideal state of the *universe* previous to its coming into material existence. The expansion of the *Beejam* or primitive germ into the *universe* is only possible when the 36 “*Tatwams*” ‡ are interposed between the *Māya* and *Jeevātma*. The dreamy state is induced through the instrumentality of these “*Tatwams*.” It is the existence of these *Tatwams* that brings *Hamsa* into existence. The elimination of these *Tatwams* marks the beginning of the synthesis towards *Pranava* and *Brahmam* and converts *Hamsa* into *Sōham*. As it is intended to represent the different stages of creation from *Brahmam* downwards to the material *universe* the three signs *Kanyā*, *Thula*, and

A *Yogi* generally performs his wonders by means of *Ichāsakti* and *Kriyasakti*,

*Kundalinisakti* :—Literally the power or force which moves in a serpentine or curved path. It is the universal life-principle which everywhere manifests itself in nature. This force includes in itself the two great forces of attraction and repulsion. Electricity and magnetism are but manifestations of it. This is the power or force which brings about that “continuous adjustment of internal relations to external relations” which is the essence of life according to *Herbert Spencer* and that “continuous adjustment of external relations to internal relations” which is the basis of transmigration of souls or *punarjanmam* (re-birth) according to the doctrines of the ancient *Hindu* philosophers.

A *Yogi* must thoroughly subjugate this power or force before he can attain *moksham*. This force is, in fact, the great serpent of the Bible.

*Mathrukasakti* :—Literally the force or power of letters or speech or music. The whole of the ancient *Mantra Shashtra* has this force or power in all its manifestations for its subject-matter. The power of the Word which *Jesus Christ* speaks of is a manifestation of this *Sakti*. The influence of music is one of its ordinary manifestations. The power of the mirific ineffable name is the crown of this *Sakti*.

Modern science has but partly investigated the first, second and fifth of the forces or powers abovenamed, but it is altogether in the dark as regards the remaining power.

\* Even the very name of *Kanyā* (*Virgin*) shows how all the ancient esoteric systems agreed in all their fundamental doctrines. The *Kabalists* and the *Hermetic philosophers* call the *Astral Light* the “heavenly or celestial *Virgin*.” The *Astral Light* in its unity is the 7th. Hence the seven principles diffused in every unity or the 6 and ONE—two triangles and a crown.—ED. THEOS.

† As the Infinite differs from the Finite and the Unconditioned from the conditioned.—ED. THEOS.

‡ 36 is three times 12, or 9 *Tetraktis*, or 12 *Triads*, the most sacred numbers in the *Kabalistic* and *Pythagorean numerals*.—ED. THEOS.

*Vrischikam* are placed in the order in which they now stand as three separate signs.

IX. *Thanus* (*Sagittarius*). When represented in numbers the name is equivalent to 9, and the division in question is the 9th division counting from *Māsham*. The sign, therefore, clearly indicates the 9 *Brahmas*—the 9 *Parajāpatis* who assisted the *Demiurgus* in constructing the material *universe*.

X. *Makaram*.—There is some difficulty in interpreting this word; nevertheless it contains within itself the clue to its correct interpretation. The letter *Ma* is equivalent to number 5 and *Kara* means hand. Now in *Sanskrit* *Thribhujam* means a triangle, *bhujam* or *karam* (both are synonymous) being understood to mean a side. So, *Makaram* or *Panchakaram* means a *Pentagon*.\*

Now, *Makaram* is the tenth sign and the term “*Thasathisa*” is generally used by *Sanskrit* writers to denote the faces or sides of the *universe*. The sign in question is intended to represent the faces of the *universe* and indicates that the figure of the *universe* is bounded by *Pentagons*. If we take the *pentagons* as regular *pentagons* (on the presumption or supposition that the *universe* is symmetrically constructed) the figure of the material *universe* will, of course, be a *Dodecahedron*, the geometrical model imitated by the *Demiurgus* in constructing the material *universe*. If *Thula* was subsequently invented and if instead of the three signs “*Kanyā*,” “*Thula*,” and “*Vrischikam*,” there had existed formerly only one sign combining in itself *Kanyā* and *Vrischikam*, the sign now under consideration was the eighth sign under the old system, and it is a significant fact that *Sanskrit* writers generally speak also of “*Ashtathisa*” or eight faces bounding space. It is quite possible that the number of *thisa* might have been altered from 8 to 10 when the formerly existing *Virgo-Scorpio* was split up into three separate signs.

Again, *Kara* may be taken to represent the projecting triangles of the star-shaped figure so often alluded to in the columns of this journal in connection with *Scorpion-sting*. This figure may also be called a kind of regular *pentagon* (see, *Todhunter's Spherical Trigonometry* p. 143). If this interpretation is accepted, the *Rāsi* or sign in question represents the “*Microcosm*.” But the “*microcosm*” or the world of thought is really represented by *Vrischikam*. From an objective point of view the “*microcosm*” is represented by the human body. *Makaram* may be taken to represent simultaneously both the *microcosm* and the *macrocosm*, as external objects of perception.

In connection with this sign I shall state herein a few important facts which I beg to submit for the consideration of those who are interested in examining the ancient occult sciences of *India*. It is generally held by the ancient philosophers that the *macrocosm* is similar to the *microcosm* in having a *Stoola Sariram* and a *Sookma Sariram*. The visible *universe* is the *Stoola Sariram* of *Viswam*; the ancient philosophers held that as a substratum for this visible *universe*, there is another *universe*—perhaps we may call it the *universe* of *Astral Light*—the real *universe* of *Noumena*, the soul as it were of this visible *universe*. It is darkly hinted in certain passages of the *Veda* and the *Upanishads* that this hidden *universe* of *Astral Light* is to be represented by an *Icosahedron*. The connection between an *Icosahedron* and a *Dodecahedron* is something very peculiar and interesting though the figures seem to be so very dissimilar to each other. The connection may be understood by the undermentioned geometrical construction. Describe a *Sphere* about an *Icosahedron*; let perpendiculars be drawn from the centre of the *Sphere* on its faces and produced

\* See the article in the August (1881) number “the Five-Pointed Star,” where we stated that the five-pointed star or pentagram represented the five limbs of man.—ED. THEOS.

to meet the surface of the Sphere. Now, if the points of intersection be joined, a Dodecahedron is formed within the Sphere. By a similar process an Icosahedron may be constructed from a Dodecahedron. (See Todhunter's Spherical Trigonometry p. 141 : art 193). The figure constructed as above described will represent the universe of matter and the universe of Astral Light as they actually exist. I shall not now, however, proceed to show how the universe of Astral Light may be considered in the light of an Icosahedron. I shall only state here that this conception of the Aryan philosophers is not to be looked upon as mere "theological twaddle" or as the outcome of wild fancy. The real significance of the conception in question can, I believe, be explained by reference to the psychology and the physical science of the ancients. But I must stop here and proceed to consider the meaning of the remaining two signs.

XI. *Kumbhūm*.—(Or *Aquarius*). When represented by numbers, the word is equivalent to 14. It can be easily perceived then that the division in question is intended to represent the "Chaturdasa Bhuvanani" or the 14 lokans spoken of in Sanskrit books.

XII. *Meenom* (or *Pisces*). This word again is represented by 5 when written in numbers and is evidently intended to convey the idea of *Panchamahabhūtam* or the 5 elements. The sign also suggests that water (not the ordinary water but the universal solvent of the ancient alchemists) is the most important amongst the said elements.

I have now finished the task which I have set to myself in this article. My purpose is not to explain the ancient theory of creation itself, but to show the connection between that theory and the Zodiacal divisions. I have herein brought to light but a very small portion of the philosophy imbedded in these signs. The veil that was dexterously thrown over certain portions of the mystery connected with these signs by the ancient philosophers will never be lifted up for the amusement or edification of the uninitiated public.

Now to summarize the facts stated in this article, the contents of the first chapter of the history of this universe are as follows:—

- (1). The self-existent, eternal Brahman.
- (2). Pranava (Aum).
- (3). The androgyne Brāhm, or the bisexual Sephira-Adam Kadmon.
- (4). The Sacred Tetragram—the four mātras of Pranava—the four avasthas—the four states of Brahman—the Sacred Thāracam.
- (5). The five Brahmas—the five Buddhas representing in their totality the Jeevatma.
- (6). The astral light—the holy virgin—the six forces in nature.
- (7). The thirty-six Tatwams born of Avidya.
- (8). The universe in thought—the Swapna Avastha—the microcosm looked at from a subjective point of view.
- (9). The nine Prajapatis—the assistants of the Demiurgus.\*
- (10). The shape of the material universe in the mind of the Demiurgus—the DODECAHEDRON.
- (11). The fourteen lokams.
- (12). The five elements.

The history of creation and of this world from its beginning up to the present time is composed of *Seven* chapters. The *Seventh* chapter is not yet completed.

Triplicane, Madras, 14th September, 1881.

## WHAT THEOSOPHY HAS DONE FOR CEYLON.

BY PETER DE ABREW.

It is about a year since Colonel Olcott and the delegates of the Theosophical Society came to Ceylon. The sole object of their visit was to inaugurate Branches of the Parent Society in different parts of the Island, and this they did with wonderful success. Colonel Olcott has now paid us a second visit. Seeing that his past labours among the Sinhalese were very fruitful, he has devised and set on foot a plan which, indeed, if effectually carried out, as at present seems inevitable, will prove a glorious one. The attempt is to propagate and revive the true religion of our Lord Buddha, and give it a firmer footing in the Island than it has at present. To carry out this noble scheme, education is proposed as the chief motor, and Colonel Olcott and his Buddhist brethren are raising the means to establish schools for the religious and secular education of the children. To facilitate the task, Colonel Olcott has lately compiled and published a Catechism, in which the religious principles of our blessed Lord Buddha are briefly expounded. This little book is a great boon to our young ones, as it is the first Buddhist Catechism according to the canon of the Southern Church that was ever brought before the public. So meritorious is it that even a young child who can read either English or Sinhalese will be able to understand it, the text being as clear and concise as impressive.

The Christian missionaries have hitherto been playing sad havoc with the Sinhalese. Pretending to Buddhist parents, to give their children a thorough secular education even in the higher branches, they turn their pupils' attention more to Christian religion than to anything else, and thus quietly mislead the ignorant parents, who repent often when too late. Shakespeare says:

"In religion,  
What damned error, but some sober brow  
Will bless it, and approve it with a text;  
Hiding the grossness with fair ornament?"

The other day I was told that a smart boy of nine years born of Buddhist parents, and no Christian, came to a place where Colonel Olcott was presiding at the opening of a school. On being asked what was the object of his coming there, he replied; "I want to join your school; but mind, I will neither observe 'Pancha Sila' (the 5 precepts) nor offer flowers to Buddha." Questioned by a Buddhist gentleman why he refused to follow the precepts of his religion, the lad is reported to have answered that he had been taught by his former tutor—a Christian minister—never to do so again. Now, the blame does not fall so much upon the Christian 'padree' as upon the Buddhist parents. For the missionary believed he acted according to his Christian duty. The whole weight of sin I say, lies on the lad's parents, for sending him to a Christian teacher, where he was sure to be taught to break the precepts of our Lord Buddha.

Since the Buddhist Branches of the Theosophical Society were organized in Ceylon many Buddhists of both sexes are perceptibly improving their morality and attending at meetings to hear the sacred Bana preached, and at the science lectures given on Saturday evenings at the Colombo Head-quarters, great interest is shown. The untiring President of the Colombo Branch and his worthy staff have made an arrangement that "Bana" or the sermons of Lord Buddha are to be preached every Sunday at the Head-quarters, where a large concourse of people assemble to hear it.

For the propagation of Buddhism and education an ecclesiastical convention was held at Colombo by Colonel Olcott at which 67 of the leading and most zealous of the Buddhist priests of the Island, were present. The project to raise a national fund by getting each Buddhist of the Island to subscribe a rupee was approved, and the priests have since been co-operating with the Colonel. Since then the rich people have been making liberal donations, and much enthusiasm is awakened wherever Colonel Olcott lectures in support of this national fund.

\* The nine Kabalistic Sephiroths emanated from Sephira the 10th and the head Sephiroth are identical. Three trinities or triads with their emanative principle form the Pythagorean mystic *Decad*, the sum of all which represents the whole Kosmos.—Dr. Tenny.

The desire of the Buddhists is very great to see their religion rescued from the oblivion into which it has sunk. Sinhalese folk-lore contains a legend which says, that after the lapse of 2,500 years from Buddha's birth His religion will again reign supreme as in the good old days! It does seem as if the prophecy were about to be fulfilled.

Colombo, Cinnamon Gardens,

Aug. 2nd 1881.

### THE CELESTIAL IMPERIAL FAMILY.

Recently M. V. Vassilief, the well-known Russian traveller and Thibetan Chinese scholar, who passed long years at Peking, has contributed some very interesting information to the Russian papers about the Celestials in general, and the Imperial House and State finances especially. He writes that as it is deemed disrespectful to speak of the family of the Bogdikan in public or expatiate upon its private affairs officially, it was, therefore, forbidden to give the real number of its members to foreigners. It was only by long residence in China that he managed to learn the following particulars:—At the end of the last century there were about 30,000 members of the Imperial blood; then, between 1340-1850 they were supposed to have reached the enormous figure of 60,000, and now he writes, "there is no doubt but that they reckon 1,00,000!" This army of men are all direct descendants of Noor-ha-tzi alone, the fore-father of the present dynasty, who reigned 300 years ago. This case beats even the Malthusian law of the increase of population, and the work of that great political economist would doubtless be subject to revision and modification, were he to know more of China than he did. The wealthy class of China is not limited as to the number of female slaves, and the children born of these enjoy the rights of legitimacy and are allowed certain privileges and titles according to the wealth and title of their father. The males among these in their turn keep harems to the full extent of their means. The sons of the Bogdikan (emperor) receive the title of *Tzin-van*, and the eldest son of each of these, that of *Tzun-van*,—one degree lower—the elder sons of the latter lower yet, and so on. But the second and following sons of the *Tzin-vans*, and those of the inferior princes of blood receive far lower distinctions, so that their descendants very soon reaching the lowest ranks in the hierarchy of nobility, they become simple "Tzoon-shi" by the thousands yet are deemed of the Imperial house and blood. This class is generally termed "the yellow-belted" noblemen, as they alone have the right to wear a sash of that royal colour. Each degree in that hierarchy has a right to a fixed salary, proportionate to its importance,—in M. Vassilief's opinion often a very small one though. A *Tzin-van*, or prince of blood of the highest degree, receives but 20,000 rubles a year or about 40,000 rupees, but he holds a staff of courtiers and suite, for the maintenance of which he also receives extra sums and bread. Gradually lowering with each generation, the pretensions of a "yellow-belt" do not exceed very often the sum of 10 rubles (rupees 20) a month, his rations, and aid in cash in cases of funeral marriage, or other events requiring expenditure. However many there may be of such "princes of blood," none of them can ever lose either his rank or pension unless it be for crime, so long as he lives. It thus becomes clear that if reckoning all in all we allow for every "yellow-belt" (there are "red-belted" princes too, who have also to be reckoned in) but the sum of 200 rubles (Rs. 400) a year, the total of this civil list owing to the enormous number of the princes of blood, surpasses in now-aristocratic China the expenditures of all the other royal houses in the world put together. With the yearly expenditure for the Imperial Court proper, and the palaces of the "Tzin-vans", which reaches 30 millions of rubles (Rs. 60 millions) the sum is a very heavy one for the Chinese exchequer. At the same time, adds the

writer, "no one is rich here; all complain and seek to limit their expenses." Even the Imperial Court itself was, several times, forced to cut off its expenses, to content itself with the worst material, as its magnificent manufactories at Sootchnoy and Khan-tehjoy were completely bankrupt. Therefore, it is no matter for wonder if these titled relatives of the Emperor accept bribery, and the simple "yellow-belted" legion are all but regularly organized highway men. In the last official reports they are denounced as smugglers, and robbers.....In Peking bands were organized among them with the object of plundering the inhabitants on the outskirts of the city, and the police are powerless, for whenever one is caught they dare not lay a hand on the sacred "yellow-belted" brigand but have to let him go. Notwithstanding their rank and high connexions, M. Vassilief says that "these princes of blood might be easily hired by any European to serve him in the capacity of cook and even coachman." *Sic transit gloria mundi*—among the Celestials as among the Terrestrials!!

### THE BRIGHT SPOT OF LIGHT.

TO THE EDITOR OF THE THEOSOPHIST.

MADAME,—In the last issue of your valuable Journal, a member of the New York Theosophical Society seeks to be enlightened as to the cause of a bright spot of light which he has often seen. I am also equally curious to have an explanation. I attribute it to the highest concentration of the soul. As soon as I place myself in that prescribed attitude, suddenly a bright spot appears before me which fills my heart with delight,—indeed, that being regarded as a special sign by the Indian devotee that he is in the right path, leading to ultimate success in the Yoga practice—that he is blessed by the special grace of the Almighty.

One evening, sitting on the ground cross-legged, in that state of innate concentration when the soul soars into the high regions, I was blessed with a shower of flowers—a most brilliant sight, and which I long to see again. I moved to catch at flowers so rare, but they eluded my grasp and suddenly disappeared, leaving me much disappointed. Finally two flowers fell on me, one touching my head and the other my right shoulder but this time also the attempt to seize them was unsuccessful. What can it be, if not a response that God has been pleased with his worshipper, meditation being, I believe, the unique way of spiritual worship.

September, 18, 1881.

P.

*Editor's Note.*—It depends. Those of our orthodox native contributors, who worship some particular God,—or, if they so prefer, the one ISWAR under some particular name—are too apt to attribute every psychological effect brought on by mental concentration during the hours of religious meditation to their special deity, whereas, in 99 cases out of 100, such effects are due simply to purely *psycho-physiological* effects. We know a number of mystically-inclined people who see such "lights," as that as soon as they concentrate their thoughts. Spiritualists attribute them to the agency of their departed friends; Buddhists—who have no personal God—to a *pre-urvanic* state; pantheists and Vedantins to *Maja*—illusion of senses; and Christians—to a foresight of the glories of Paradise. The modern Occultists say that, when not directly due to cerebral action whose normal functions are certainly impeded by such an artificial mode of deep concentration—these lights are glimpses of the Astral Light, or, to use a more scientific expression—of the "Universal Ether" firmly believed in by more than one man of science, as proved by Mr. Balfour Stewart's *Unseen Universe*. Like the pure blue sky closely shrouded by thick vapours on a misty day—is the Astral Light concealed from our physical senses, during the hours of our normal, daily life. But when concentrating all our spiritual faculties, we succeed, for the time being, to paralyze their enemy—physical senses, and the inner man becomes, so to say, distinct from the man of matter, then, the action of the evi-

living spirit, like a breeze that clears the sky from its obstructing clouds—sweeps away the mist which lies between our normal vision and the Astral Light, and, we obtain glimpses into, and of, that light.

The days of “smoking furnaces” and “burning lamps” which form part of the Biblical visions are well gone by and—to return no more. But, whosoever, refusing natural explanations, prefers *supernatural* ones, is, of course, at liberty to imagine that an “Almighty God” amuses us with visions of flowers, and sends burning lights before making “covenants” with his worshippers.

### THE WITCHCRAFT AND DEMONOLOGY OF PICTAVIA.

“This is one of the extreme cases of delusion, which a man of strong natural judgment has ventured to record of himself. Cardan, who fancied himself visited by supernatural impulses, never produced so marvellous a story,” says the Antiquarian Repository quoting from Dr. Ferriar’s “Theory of Apparitions.”

In the year 1823 a very worthy Minister of the Secession Church, whose literary and antiquarian tastes led him to take a deep interest in elucidating the history and antiquities of his native province, gave to the world an octavo volume, bearing a long title, which sufficiently indicates the varied character of the contents.

The author, Mr. Small, came of respectable parentage. He was born on the 31st December, 1766, at Netherton, in Abernethy parish, and was the eldest of a family of eight. His father, John Small, was a farmer in good circumstances, and filled the office of Elder in the Secedar Congregation at Abernethy. Young Small was educated at the Secession School of Abernethy, and being a lad of parts, much given to his book, and of evident piety, was destined for the pulpit.

But, unfortunately for his prospects, his health gave way at this juncture, and he never became “placed Minister.” On his father’s death, he succeeded to Pitmidden, and having sold that property, went to reside in Edinburgh, where he married, about 1807. But his wedded life was short, his wife being taken away about four years afterwards, leaving no children. Mr. Small now removed from the capital to Edenshead, in his own district, and seems to have devoted his attention closely to antiquarianism, perhaps to relieve and wean his mind from unavailing regrets. He possessed considerable literary acquirements, and his industry of research in connection with his favourite topics was truly indefatigable, “though it must be confessed, his intellect was dashed with an eccentricity, which time developed into a decided craze,” prudently adds the *Antiquarian Repository*.

While at Edenshead, he published his *Roman Antiquities*. But Mr. Small’s discoveries were not confined to the Battle of the Grampians, and the origin and uses of the round Tower at Abernethy. Having left Edenshead, he took up his abode permanently in the city of the Picts, and was resident there when, in 1843, he astounded the world with a new volume, titled as under—Hidden things brought to light. In reference both to the Upper, Middle, and Lower Worlds; or, The True Millennium, only to be enjoyed in the new or renovated Earth, in answer to Eight Objections of the Rev. Dr. Wardlaw, against the First Resurrection and Millennium. Also, New Discoveries in antiquities, with Illustrations of those formerly discovered. Together with a Truly interesting Narrative of a man under Demoniacal Possession. With a Discovery of a Remedy for the Night-mare. By the Rev. Andrew Small, LL.D., Abernethy: author of Roman Antiquities. Edinburgh: Published by the Author, and sold by all Booksellers. MDCCCXLIII.

This book (containing 250 pages) has no printer’s name, although there is nothing in it of which a printer might be ashamed. The Author, as will be observed, claims the degree of LL.D. We will not meddle with the Doctor’s Millenniumal speculations, nor with his father’s

discoveries in antiquities which merely go to confirm his former theories. But the third portion of the book—his marvellous “Narrative” concerning Demoniacal Possession and the Night-Mare—demands ample notice; and sure are we that this revelation of experiences will make many of our readers stare.

Previous to Mr. Small’s *debut* as an author, he became acquainted with a schoolmaster, in Strathmiglo, in his near neighbourhood, who having occasionally gone “to converse with and console a man in the place who had once been in the army, and who was subject frequently to fits of uttering the most shocking blasphemy,” was one night affected in a strange manner: namely, he “felt something press upon and envelope his head, and like a strong current of air rushing down his throat, sucking his breath down after it, and ever after, at times, he had an irresistible impulse to blaspheme.” There was no other explanation of this seizure than that the evil spirit had quitted the patient, and taken possession of the visitor; for the old soldier “soon recovered and worked at the roads.” The poor Dominic fared ill. We may assume that he had been naturally predisposed to lunacy; but the credulous about him, including Mr. Small, took quite another view of his disorder. Living in the vicinity at the time, our author “was frequently sent for when” the unhappy pedagogue “was seized with these fits of blasphemy:” and being firmly persuaded that this was a pure case of possession, he treated it accordingly, holding colloquies with the demon, whose speech, uttered out of the mouth of the possessed, was always, we are told, in the broad Scots dialect. Of course, the Rev. gentleman had generally the best of the argument, as was evinced by the demon’s mockery—“Bub, bub, bub,” it cried, and did this often when it was hard pressed.” And here we must state that to maintain a just distinction betwixt the demon and the victim, Mr. Small invariably mentions the former by the italicised pronoun *it*.

After hearing *it* speaking out of the man for some time in the most outrageous manner, I said, “I am astonished that any one should hesitate in the least about that being a devil: I am just as sure that it is a devil speaking out of the man as I am sure the sun is now shining,” which it was at the time very brightly. *It* could not resist this appeal, but cried out in the most ferocious manner—“Yes! yes! I’m a devil! I’m a devil! I’m a devil! and I’ll let you see what I can do to him.” *It* then made him roar in the most terrific manner, with his tongue hanging out, twisting his head about so that his face was looking over the back of the chair, so that I really thought his neck was dislocated. I then rushed in and seized the man by the arm, and ordered *it* in the Lord’s name to let that man alone, and come out of him immediately. It was then proposed that I should pray with him. *It* then cried out in the most furious manner. “Ye darna pray: if you offer to pray for ‘im, I’ll not only tear you, but I’ll tear every one of you in pieces.” I said, “You dare not touch one hair of our head: you are under an invisible restraint: and though you have the inclination, you have no power whatever; I view it as a present duty, and in the Lord’s strength I’ll essay it.” *It* never spoke another word, but allowed me to do it.

“*It* never would allow the man to read the Bible: whenever he put up his hand to take it down, *it* would cry out, ‘If you dare.’ And also, in order to prevent the man’s secret prayer, *it* would cry out, ‘I’ll pray, too; I’ll pray for damnation on you.’ But when it saw that it could not prevail (for the man was a serious good Christian, and was highly esteemed, perhaps overmuch so, and he became rather too much elated on that account, but he got a sad humbling, indeed,) it then tried to make a merit of necessity; it would say before going to bed, ‘Ye maungang an say yer prayers me.’ Many a night it would continue to blasphemous.” Its threatenings, too, were terrible. It very often said to the man, “‘Isc make ye as miserable as I can ere I leave ye yet; and I’ll crush ye to peccers ere I leave ye yet;’ at the same time heaving him up more than a foot from the bed.” And one night in par-

ticular, and his wife declared, "it raised him up as high as the table, and his head touching the ceiling of the room, and made him walk as upon springs, she thought he would bring down the house."

These scenes wrought so deeply on Mr. Small's mind that he thought it to be his duty to draw up a narrative of the case for the edification of the public; but like a sensible man as he was, he chose first to consult the schoolmaster's wife upon the propriety of such a step. He accordingly sent for the good woman to his own residence, and she "went heartily into the plan of my intended procedure." Unluckily, however, the person who carried the message to the woman's house committed a thoughtless blunder which entailed unheard-of consequences, "My sending for her," says Mr. Small, was "the source of all the most determined opposition and dreadful annoyance I met with for the space of more than nine years before I fully discovered the remedy." Had he just proceeded with his Narrative, without speaking of it to any body, "this adversary, zealous and vigilant though *he* be, would never have detected me in doing it, for *he* is neither omnipresent nor omniscient, but the person I sent to tell her to come, happened to blab it out before the man, and this vigilant adversary was always jealous of me, and quite averse either to the man to come to me, or me to come to him. *It* had sent a spy or spies to watch my conduct, and had heard our conversation: of this I am convinced." The demon was highly indignant at the project of the Narrative, and determined forthwith to wreak *its* wrath upon the intended author, so as, if possible, to defeat his design. It is now that we come to the cream of the story: and a stranger story has seldom been told. "That very night"—of the consultation with the schoolmaster's wife—

That very night I was attacked by some of these inferior ones; and by the eye of the mind saw its diminutive shape, not so big as a rat, with wings, but grinning with rage, as soon as 12 o'clock struck; and ever after this system of persecution and annoyance was carried on. Their object was to prevent me from falling asleep, in order to intimidate me, and prevent the carrying on the narrative, which was begun next day . . . . Their various plans of annoyance were either by these galvanic shocks usually, as spirits give just when the senses are about to be locked up in sleep, which the most of people have felt some time or other, but these were often repeated for hours together, and increased from the slightest shock to sometimes the explosion of a  $\frac{1}{4}$  lb. of gunpowder. Another of their plans of persecution was to give a severe shock, or push, in the centre of the right foot, by which the whole body was agitated—this plan was continued longest of any; or third, by a tremendous pressure on the whole body, attended by an innate horror and an arrest laid upon the tongue, hands, and feet, so that none of these could be moved; but groan until the pressure was taken off. This is what is usually called incubus, or night-mare, of which I never knew anything about till this time; but it was generally repeated once or twice a week until I found out a sure remedy for the whole.

Strong in his rectitude of our persecuted friend commenced the writing of his Narrative, despite the assaults of the winged imps and the Night-Mare which they induced, and consequently their efforts to impede the progress of his work were redoubled.

About three or four nights after the commencement of the "Narrative," a detachment of these diminutive or inferior ones, little larger than bats, had been sent from head-quarters, from their chief. They came down the chimney, and filled the room, evidently having bodily shapes, for they made a noise fluttering as if the room had been full of birds. Some of these came up close to my mouth to see if I was asleep or not: I gave a start and a sign to let them know I was awake, when they decamped; this was directly at 12 o'clock. I began to suspect that he had some design against me, and kept myself awake. They came back at 2 o'clock, and made a greater noise in the room than at first: they came close to my mouth, and touched it, as if it had been a soft sponge. I soon let them

know I was still awake, and they set off again. I was fully satisfied that he had some terrible design against me, and was determined not to sleep a wink till daylight. They came again exactly at 4 o'clock just two hours betwixt each visit, and made a greater noise than ever. I did not know then whether I should speak out and order them off, not being then acquainted so well with them as I became afterwards, else I would have soon dismissed them at first. At length, I cried out to them and said, "As you have given me a fright just now, in the Lord's name I shall give you one before I sleep another night!" This fully determined me to go next day and challenge the chief in the man, as he was to leave the place in about 12 or 14 days after. I could get only one man, John Robertson, still alive so far as I know, to go in with me, as they were all beginning to be convinced that it was a real demoniac possession, and that of the worst kind. The man was reduced to an awful state by this time, and was never allowed to speak a word but when *it* pleased or when appealed to by name, but *it* was continually roaring and uttering the most obscene language, and amongst others the devil's alphabet, it ranted it over till I stopt it, and would not suffer it to proceed any further than the letter D—it stood for devil as a specimen of the rest. Whenever I went in I challenged it, and said, "Why did you send your imps or emissaries, to disturb me last night?" It said, "Did they come to ye?" in a hurried, frightened-like tone of voice. "Yes, they came to me," I replied. It said again "What did they to ye?—sit down, and tell me what they did to ye." I said, "You know very well what that they did to me, and I am come to give you a fright just now, and if you send any more of your imps to me, I shall cause you get a better one." Whenever it perceived what I was about to proceed to, it then cried out in the very words it used to our blessed Saviour, when about to cast him out: "O what have I to do with thee, art thou come hither to torment me?"—and then reared out in the most tremendous manner to draw my voice. Without descending to particulars, suffice it to say, when I came to the more solemn part, it convulsed the man in the most appalling and horrifying manner, and threw him upon his back, and he lay as if he had been dead for a considerable time, so that my feelings were so overpowered that I could not proceed: my natural courage was fairly put to the test at this crisis, and I was obliged to sist procedure, but was fully sensible that this was the way to expel him had I been enabled to persevere. I really thought for some time that it had come out of him and left him for dead, but if it had, it soon returned into him again . . . . When it perceived that I had given over, it then began to speak out of him, and said, "Ye bade me come out of him last day, but how can I come when I am only conscience?" "No," I said, "I tell you, you are a liar, and did not I also tell you that conscience never spoke out of any in the way you are doing, and that is not the way that conscience speaks; and did not you also confess to me that you was a *devil*?" "*Ha! my name is Legion, but what o' that?*" It immediately added, "Ise tell ye a truth, I do not like Mr. S—: had I a knife just now I should soon let ye see his blood." Small's exertions, however, were favourable to himself, in producing a temporary cessation of the nocturnal troubles. He says that "by the effects of the most extraordinary occurrence, I got entirely free at the time, after four days and nights of the most intense anxiety and suffering, by earnest prayer and supplication, the same way the Apostle Paul got free of the emissary of Satan, sent to buffet him, which I am full convinced was of the same species as this. Any how "this challenge at the fountain-head" gave Mr. Small respite "all the time the man remained in the place."

In a short while, the poor schoolmaster was taken to another part of the country, probably in hopes of change of air and scene would abate his malady. But the change was of no avail. "He removed to the south coast of Fife at Martinmas, 1816, and died in March 1817.



The man's departure from Strathmiglo was the signal for renewed Satanic warfare against Mr. Small.

The third night after, as I was lying in my bed, and before falling asleep, just about 12 o'clock, I felt the most fearful pressure upon my head, enveloping it and pressing it down to the pillow. I was conscious at once that it was an evil spirit, and struggled for breath as a drowning man, and in an instant I felt like as a strong current of air had rushed down my throat, sucking my breath after it. One can have a pretty good idea of it by drawing in their breath suddenly with great force. I knew it was no action of mine and immediately rose up and said, "You vile infernal fiend, have you got advantage over me again?" and put my hand upon my heart, where I felt it before, and felt the greatest agitation and trembling at its being detected. I said, "You shall not stay long there" at same time giving a stroke with my hand on the place, "else you shall have uneasy quarter." Suffice it to say, it was obliged to relinquish its hold, and I was entirely free before the next day's sun was at its meridian altitude; being detected made it more easily relinquish its footing. This made me perceive the necessity of using the precaution of always sleeping with my mouth shut, and breathing through my nostrils, which I soon learned to do, and still continued to do until I discovered a better remedy, that superseded the necessity of the other.

*Editor's Note.*—For the explanation of the above, several theories may be offered. (1) The Rev. gentleman was "off his head" or "crazy" as the *Antiquarian Repository* puts it. (2) Hallucination brought on by nervous sur-excitement. (3) Pranks of "Spirits," in which no one but the "superstitious" and the "credulous" believe, leaving the first two theories aside. We will notice but the last by putting once more the question to the Spiritualists. If the facts recorded in the above narrative are due to "Spirits" of disembodied human beings, then the Christians are right and *they are devils*. Yet "Spirits" no bigger than rats with wings, and grinning with rage, look strangely like the "elementals," those non-human, non-intellectual beings, that people the elements and are so well described by the Kabalists.

#### ADVICE FROM A SWAMI.

(To the Theosophists who devote themselves to the study of Yog.)

I offer you a most valuable advice at the express order of my very venerable Spiritual Guide—Sri Alakhandji Swami—an advice to suggest you the way to "self-knowledge." (1.) His Holiness teaches that "man can never be wise and intelligent enough to understand *all* the mysterious laws of Nature, even, if he were to live myriads of years. So that it is better for him—after selecting some competent *guru* for spiritual guide,—to begin at once with the "Ajpa jap." Step by step, he might thus develop his powers by means of deep meditation or "Dhyan;" and then, he is sure to see his *Atmā*\* after some reasonable period of time. When after that he engages himself in "Sahaj Samadh" he will become prepared to understand thoroughly, easily, and almost instantaneously any law of Nature there, where, the man of the greatest learning would otherwise fail.†

(2.) Man being triune (having three principal encasements, viz., Asthool, Suksham and Kāran), three kinds of worship are recommended to him, viz., *Lingic* (signifying the Brahma and Sharir Pujan) *Mansic*, and *Samadhic* :

When he gains the Toorya Avasthā he is forced from all bonds of Karm, Jog &c, &c.

(3.) Hence it is evident (as it can always be proved) that man must necessarily begin with the "Sargun Upāshnā" (one of the five representatives of the Deity as shown in many portions of our religious Books) which in the end will open for him the way of, and show him, the Almighty, the Universal, the All-Knowing and the All-Glorious God.\*

(4.) My most venerated Swami says that many such idol-breakers as Dyanand Saraswati have arisen from time to time, and as many will still arise who will try to destroy idol worship. But they have probably never reasoned with themselves concerning the natural law that forced it, among all nations as in all ages. Those who wish to know the reason for polytheism, let them have soul-communion with Holy and Higher Spirits, (or gods) who, whenever reached by man, show him by what they teach and prove to him that if man has to worship the deity it is under the shape of many *devas* and not *one* god.

Dyanand Saraswati should know it better than any other man, as he is himself an Arya-Vedantist. And yet if he speaks much against certain laws of nature which he now little cares to understand, he has already opened a gate in many a mind for misleading and harmful speculations and also for the rejection of "Murt Pujan" which is the first step for the simple-minded beginner, the ignorant, and the profane to enter into the Divine Mysteries.

Let those who know "Mānsic," and "Samadhic" ways of worshipping the Deity, endeavour to prove on the usual and beneficent ways, only when they have passed the first and the second stages.

In the preceding *msgs* there were many good witnesses to the law that teaches three-fold worship. But alas! in this *Kaljug* the learned as well as the ignorant have become equally materialistic and sceptical and will go astray, even while trying to prove some laws of nature after their own humbugging *bakbak*.

Gorackpur, July 1881.

#### THE YOGI'S NATIONALITY.

TO THE EDITOR OF THE THEOSOPHIST.

MADAME,—

After reading the October number of the Third Volume, I am happy to be able to declare that the Theosophy of Hindu Sabha based on the Vyasiyam is exactly that of the "Occultists" of the Theosophical Society. In using the term "Yogi" we mean simply an Adept whose spiritual Ego is capable of Dhyan and Samadhi, and consider all differences of mode and form as the accidents of the nationality in which he was born and trained. Though Yogi is a Hindu Sanskrit word, a Yogi may have belonged to any race. The Hindu public in their pardonable national vanity may believe that Yoga-Siddhi is possible only for born-Hindus. But the Hindu Sabha is wiser and more liberal than the masses whom it has undertaken to guide and lead. Hence you will be pleased to reconsider whether the term *yogi* has been aptly used to denote the Adept Brothers irrespective of their modes of life, habits, religious, worship, and forms of initiation.

Yours admirably,

A. SANKARIAH,

President Founder, Hindu Sabha.

#### OLD HINDOO SHIPS.

Some twenty-five years ago two ocean steamships came into collision off the coast of Newfoundland; one sank with all on board, the other was saved in consequence of having the hull divided by iron bulkheads into water-tight compartments. Though the bottom was crushed in the water, it could only fill the compartment where the break was, and so the steamship came safely to port. This then novel improvement in the art of ship-building was brought into such conspicuous notice by that occurrence, and its merits were so palpable, that from that time steamships have been almost universally built with water-tight bulkheads.

Like most other supposed "modern" inventions, this was known to the ancient Hindus; and in quoting what follows from the narrative of the famous—now respected,

\* Spiritual Soul or *Self* the *Angooides* of the Greeks. ED. THEOS.

† See Editor's note below.

Who, whenever seen, will always prove to be man's own deific principle, his own luminous *Atman*, at best, and not God or Iswar, who—as well proved by Kapila—if Impersonal and Infinite *cannot* be seen, and if Personal, hence *finite*, is not the "universal" spirit. ED. THEOS.



and credited—Venetian traveller of the thirteenth century, Ser Marco Polo,\* we express the hope that this may serve as one more inducement to young India to respect their ancestors according to their deserts:—

“Some ships of the larger class have, besides (the cabins), to the number of thirteen bulkheads or divisions in the hold, formed of thick planks let into each other (*incastriati*, mortised or rabbeted). The object of these is to guard against accidents which may occasion the vessel to spring a leak, such as striking on a rock or receiving a stroke from a whale, a circumstance that not unfrequently occurs; for, when sailing at night, the motion through the waves caused a white foam that attracts the notice of the hungry animal. In expectation of meeting with food, it rushes violently to the spot, strikes the ship, and often forces in some part of the bottom. The water, running in at the place where the injury has been sustained, makes its way to the well which is always kept clear. The crew, upon discovering the situation of the leak, immediately remove the goods from the division affected by the water, which, in consequence of the boards being so well fitted, cannot pass from one division to another. They then repair the damage, and return the goods to the place in the hold from whence they had been taken. The ships are all double-planked; that is, they have a course of sheathing-boards laid over the planking in every part. These are caulked with oakum both withinside and without, and are fastened with iron nails. They are not coated with pitch, as the country does not produce that article, but the bottoms are smeared over with the following preparations:—The people take quick-lime and hemp, which latter they cut small, and with these, when pounded together, they mix oil procured from a certain tree, making of the whole a kind of unguent, which retains its viscous property more firmly, and is a better material than pitch.”

### THE BOMBAY GAZETTE AND THE THEOSOPHIST.

“It never rains but it pours”—says a proverb. Bombay follows the good example of Ceylon (See the letter of “Fair Play” on the second page of the supplement to the last number) and we find another anonymous but chivalrous defender coming to our rescue. This time it is the Editor of the *Bombay Gazette* who allowed himself to be caught in a friendly trap; and we must do him the justice to say that he has behaved most fairly in this case as not one out of ten editors of the Anglo-Indian papers would have had the straightforward and gentlemanly honesty to print “H’s” second letter. We publish the short but very suggestive correspondence exchanged between the two.

### OCCULTISM.

(Published September 27, 1881.)

TO THE EDITOR OF THE “BOMBAY GAZETTE.”

SIR,—As a fitting accompaniment to the review—some-what one-sided, if the remark may be excused—of Mr. Sinnett’s *Occult World* which appeared in your issue of Saturday last, will you kindly allow a corner to the following extract from the July number of the THEOSOPHIST, which shows that a belief in the possibility of occult phenomena is not confined to the Editor of the *Pioneer* alone:—

“In 1869 the committee of the Dialectical Society in London, composed of 28 persons of education and good public repute (among whom we find the name of Mr. Gratten Geary of the *Bombay Gazette*.....), after sittings with mediums for months, and having applied to them the most crucial tests, was compelled to acknowledge: 1st, that the phenomena that they had witnessed were *genuine* and *impossible to simulate*; 2nd, that the most extraordinary manifestations, thoroughly upsetting many preconceived theories as to natural laws, *did* happen and were *undeniable*.”

26th Sept., 1881.

H.

\* \* \* Very good; but the individual whose name is cited above, so far from concurring in the report referred to, wrote a protest in which he set forth his reasons for refusing to believe that the phenomena in question were due to spirits or spiritualism—Ed., B.G.

Very well; but has the Editor of the *Bombay Gazette* “after sittings with mediums for months” attributed in his protest against the report, *the whole range* of the phenomena—witnessed by himself and his 27 colleagues of the committee,—to pure *trickery, jugglery, and—imposture?* That is the question. ED.—THEOS.

(Published September 28, 1881.)

TO THE EDITOR OF THE “BOMBAY GAZETTE.”

SIR,—I thank you for publishing my letter, and have read your brief comment thereon with interest. I was not aware that Mr. Geary had written a protest, but if, as you put it, that gentleman “refused to believe that the phenomena in question were due to spirits or spiritualism,” then he certainly did no more than what Mr. Sinnett and the Theosophists as a body do. They yield to none in their denunciation of “spiritualism” as it is vulgarly understood, and it is a well-known fact that they unhesitatingly refuse to attribute occult phenomena such as Mr. Geary witnessed to the spirits of the dead. Mr. Sinnett’s book, as I understand it, is one long protest against this popular delusion. To me it appears that Mr. Geary’s and Mr. Sinnett’s are parallel cases. Both have had to confront hard, incontestable, undesirable facts, and both have had to own that they were *genuine*, and not due to imposture of any kind. Both refuse to admit that the phenomena witnessed by them were the work of departed spirits. Only while Mr. Geary is content to let matters alone, Mr. Sinnett, happily blessed with better opportunities, pushes his investigations to the extent of proving that there is an occult vital force in nature which, under certain conditions, is attainable by man, and confers upon him powers which strike the ordinary observer with amazement, and of which modern scientists have no knowledge.

Sept. 27.

H.

### ANIMAL MAGNETISM AND HOMEOPATHY

*In the Treatment of Tropical Fevers.*

BY C. E. TAYLOR, M.D., F.T.S.

One of the most frequent derangements of the system to which a person is subject when living in a tropical climate, more especially if he be a European or American, is that of fever, a form of disease that often produces the greatest disorders in the human economy.

A close observation of the effects of animal magnetism in several severe cases has led us to place the result of our experience before the West Indian Public, not without a hope of its being useful to humanity, nor of being fairly heard as an advocate of its claims as a Therapeutic agent in such fatal diseases, as yellow or gastric fever, diseases, that may be said to be the terror of new comers from a cold climate and which are perfectly amenable to this powerful Natural force when combined, with well selected Homeopathic remedies and a due observance of hygienic conditions.

The word fever (from *fervere*, to be hot, to boil) serves to designate a morbid condition; distinguished by an unnatural heat of the skin, a quickened pulse, thirst, restlessness, languor and a general disturbance of the system. Fever also possesses the property of passing from one kind to another. Thus, inflammatory fever may be altered by depleting measures into a low typhoid condition—or a simple fever, by injudicious treatment, into an inflammatory one; or assume the intermittent form; the same attack may present all these appearances.

Should the general public, for whom we write these lines principally, not be content with this simple defini-

\* *The Travels of Marco Polo, the Venetian* Edited by Thomas Wright, Esq., M.A., F.S.A., &c., Corresponding Member of the Instituto of France, London 1854.

tion of the word, we would advise them to enter the domain of classical medicine and there seek an explanation among the thousand and one descriptions that each author claims as correct, just as bleeding was once considered the right thing and as sulphate of quinine is the fashionable remedy to-day.

*Chacun à son goût*; and we have no fault to find with the man who prefers what he calls "a good dose of castor oil," a "rousing emetic" a blister or seton or even a few dozen leeches, provided such heroic measures were still countenanced by the more advanced physicians of the age. But the fact is, they are not, and a proof is, that the great new sect of "Natural Doctors" in Germany are beginning to show causes for trusting Nature to herself alone, without drugs or blisters or phlebotomy; and only securing for her the best conditions of quiet and air, warmth or coolness at our disposal. This, the great schools of magnetising Physicians that have their properly organized societies in France and in Italy and latterly in the U. S. of America, have unceasingly urged as the best means of triumphing over disease.

Such names as the Baron Dupotet, Pietro d'Amico, Auffinger, Dr. Teste, Dr. Charpignon, Dr. Surville, Dottore Vitale Chiesa, Dr. Buchanan, Dr. Newton and a host of others I could mention, Italian and French Physicians, many of them members of the most learned societies of Europe, have proved by their frequent use of Animal Magnetism, its wonderful power as a Therapeutic Agent, in the treatment of diseases, peculiar to their own countries, and as such I now place it before the inhabitants of these islands as a remedy for their own, of inestimable value and worthy of their closest attention.

Dupotet says in his *Thérapeutique Magnétique*, "Il est certain pour nous que le magnétisme dans une infinité de cas provoque l'écllosion de la fièvre lors même que l'on magnétise des gens à l'état froid, c'est à dire bien portants." This I have often found to be the case myself, a considerable quickening of the pulse, sometimes reaching 120, and a dryness of the skin manifesting itself in susceptible persons. Here we have another illustration of the truth of the principle of *similia similibus curantur* and the correctness of Hahnemann's theories, for in every case that we have treated magnetically we have found that just as the action of magnetism can produce a febrile condition in a sensitive organism when in good health, so can it arrest the course of fever when properly applied to a person afflicted with that disease.

But let us suppose a magnetiser thoroughly conversant with the science he professes, face to face with a case of tropical fever. If he be acquainted with the properties of the agent at his disposal he will not hesitate to develop the fever or to develop its symptoms, just as the Homeopath would administer Aconite for the same purpose, infinitesimally, let it be understood, and not *à la mode* of those seeking a compromise; nor will he get alarmed at any increase in the temperature or acceleration of the pulse, because he will know that very soon all these phenomena will lose their intensity and a sweet calm will quickly supervene, providing he has not the baneful influence of an overdose of some "rousing medicine" or narcotic to contend with. Then directing his action upon the intestines, starting from the pit of the stomach to the abdomen he should seek to determine their movement, magnetizing steadily with the points of his fingers, always remembering not to influence one organ more than another, and that all the methods of his art that can triumph over the disease are good. A general magnetization of the patient by longitudinal passes, is always beneficial and invariably serves to soothe and tranquillize the patient.

One magnetization daily is not sufficient. Several times are necessary, should the gravity of the case require it, and a sort of gentle *massage* should be practised all over the body. This not only helps the patient immediately, but brings on a gentle perspiration and with it repose.

It is a noticeable fact that in all cases where we have employed animal magnetism alone or as an auxiliary to

the practice of Homeopathy in the treatment of diseases peculiar to Tropical Climates whether bilious fevers or otherwise, the convalescence of the patient has been extremely rapid and the general state of health, afterwards remarkably good, from the fact of the magnetism sustaining nature in her efforts to purify the organs of every germ of disease. A singular property that may be questioned by those who have not investigated the matter for themselves, but just as true as an indiscriminate use of drugs may, should the patient recover, cause a long convalescence and leave behind fresh germs of destruction. As an illustration of what we have just advanced, we beg leave to place on record the following: We were asked to attend a young colored domestic servant, who had been suddenly stricken with what the generality of people in St. Thomas are now pleased to call the "bad fever." Diagnosing her case we found the pulse quick, a high degree of fever, great heat of the skin which was excessively dry and parched, foul tongue, strong throbbing of the arteries, and she complained of great pain in the head and back, with a burning pain in the stomach. Her eyes were heavy, she was exceedingly restless and her whole appearance denoted a disturbance of the system of a most serious nature.

Obtaining her consent, we commenced magnetizing her, and directing the fluid to the head and the pit of the stomach with great energy for about the space of ten minutes, we had the satisfaction of plunging her into a profound sleep. Intensifying the action, we continued the magnetization with longitudinal passes for fully half an hour, during which time big drops of perspiration rolled off her skin and a general air of ease and contentment spread itself over her countenance. Reversing the passes and willing her to be well, we woke her refreshed, free of pain in the head, back, and stomach and a few doses of Homeopathic Baptisia and Bella donna administered in alternation by her kind hearted mistress completed the cure, the girl being able to attend to her duties a few days afterwards. We wish it to be distinctly understood that it is from no vain desire of notoriety that we publish this, one of many such cases that have come under our notice, but simply to show that the study of this noble science is no vain chimera, but worthy the attention of every man who is charitably disposed towards suffering humanity and is not so blinded by prejudice as not to see in such facts as these the wisdom of God in placing His own natural means at our disposal when the resources of a too often materialistic science prove a failure.

In terminating this article we claim the indulgence of our readers for rendering what is only a just tribute to Homeopathy as a powerful auxiliary to animal magnetism. The claims of this great advance in Therapeutics, the only system that can compare with Magnetism as an application of the finer or infinitesimal forces to the cure of Tropical disease, are ably set forth by Dr. Holcombe who has had a large experience in the treatment of yellow fever and who reports as follows:

"According to my observations, seventy cases out of a hundred will get well any how, if not drugged; five cases in the hundred are stricken with death at the beginning, and would die under any-practice. The remaining twenty-five are legitimate subjects for therapeutic experiment." (Here we entirely disagree, *no patient* should be *experimented* upon). "Of this number the Allopaths lose about ten and the Homeopaths one or two, sometimes three, or even as much as five in very malignant epidemics as that at Norfolk (U. S.). This is the precise numerical value of the two systems. This year I have treated sixty-nine cases with four deaths. Dr. Davis up to November 8th had treated two hundred and eighty cases with eighteen deaths. Our clinical experience of yellow fever, for the last three years may be thus tabulated:

	CASES		DEATHS.
First year we treated ...	555	with	33
Second " " ...	112	"	0
Third " " ...	349	"	22
	<hr/>		<hr/>
	1010		55

This is a mortality of 5·4 per cent or leaving out entirely the mild epidemic of 1854, a mortality of 6·08 per cent., a point to which we earnestly solicit the attention of candid and truth seeking men."

We need hardly add that wherever Animal Magnetism has been employed from the commencement, the effect has been immediate, and where Homeopathic medicines have been used in conjunction, it has intensified their action, developed the symptoms, accelerated the crisis and brought about a rapid convalescence, enabling the patient to attend to his affairs in a few days after recovery from the attack. A *sine qua non* much to be desired, where so many die from the so-called heroic treatment and what appears to us in many cases, a violation of Nature's most precious law of health.—*St. Thomas Times*).  
St. Thomas, August 18th 1881.

THE Manager of the THEOSOPHIST gives notice that a third supply of Mr. Sinnett's, *The Occult World*, has just been received. The orders on hand from subscribers and friends can, therefore, be filled at once instead of after the usual delay caused by indenting from London. A few spare copies will be available at the advertised price of Rs. 3-8 which includes postage.

#### PARAGRAPH FLASHES FROM THE FOUR QUARTERS.

##### KNOWLEDGE OF THE WORLD.

In a recent issue of the *Diocesan Gazette* we find the following passage:—"The Theosophists are trying to revive a dying belief in the Buddhist system and under their influence there is being developed a crusade against Christianity and Christian teachers. The Theosophists are not Buddhists, but they pretend to be Buddhists in Ceylon. A Buddhist catechism on the model of Christian catechisms has been published in Ceylon containing in categorical form the life and teachings of Buddha. It is strange, and we think sad, that the authorities upon which it is founded are all the works of Christian Missionaries or Societies. However we welcome this opposition. Anything is better than the usual unwholesome apathy of the Sinhalese. Christians may well be confident that the trial of their faith is sure in the end to be found to its honour and glory."

We heartily concur in the sentiment as to the good effect of inciting a spirit of enquiry amongst Buddhists, and by the establishment of schools for the great bulk of the families of those who cannot be reached or who are not likely to be reached by Christian Missionaries. Any state of mis-belief is better than the barbarous ignorance and stolid indifference existing amongst a large mass of the people of this country, and, therefore, it is that we are glad to see a systematic effort being made to raise the masses from their present condition by means of elementary schools.

It may be as well, however, if we correct one expression used by the Editor of the *Gazette*, viz., that whilst the Theosophists are not Buddhists, they pretend to be Buddhists in Ceylon. Now the truth is that the great body of the Theosophists comprise members of all creeds who have joined the Society for a specific purpose, to search after knowledge as locked up in the archives of the past. There are a far larger number of members, as we understand the matter, who are not Buddhists than those who are; but it was only natural that in breaking ground in Ceylon, the leaders of the Society finding how great was the ignorance and degradation of the bulk of the Sinhalese resolved to form an educational branch in this island. Whether the profession of Buddhism by any of their leaders is pretended or real, is beside the point so far as regards the spread of education amongst the masses, and it is not for us or the Editor of the *Diocesan Gazette* to sit in judgment on the motives of those who are certainly, however much we may differ from them on certain points—earnestly zealous on the work of education amongst the people.

Apart from any particular religious belief which may be favoured by one or two sections of the Theosophical Society, the ground-work of and reason for their existence is re-search into the past history of mankind. This desire is growing in every

part of the civilised world, and it was natural that the Association inaugurated in the United States, should have believed that a vast field for investigation exists in the East. How much there is yet to learn in this direction, may be partly gathered from what is already known, and when we reflect that the statements put forward in Buddhist writings as to the age of the world which has frequently caused ridicule amongst the would-be philosophers of the world, is now ascertained not to be so highly exaggerated as supposed, for that the generally accepted age of the world has been shown by scientific investigation to be not much more accurate than that of Buddhist writers. What may be learnt from the recent discovery of Egyptian mummies has yet to be ascertained.—*The Ceylon Times*.

INDUBITABLE SIGNS OF THE WORLD'S DESTRUCTION, are furnished to our unregenerate and unrepenting public by a misanthropic Yankee correspondent of the *London Standard*. This personage telegraphs at the date of September 9 the following gloomy information:—"The meteorological phenomena were so remarkable in America that week, that unless we perish all by November 15th they will have to be carefully recorded in the annals. The peculiarities attending the extraordinary heat during the present summer were highly remarkable. At Saratoga, the magnetic needle remained in any position given to it by the hand of the experimenter, and—paid no attention to the north. Once in Massachusetts, during full noon, and at a time when there was not a cloud to be seen on the blue sky, an intense darkness suddenly fell upon the earth. Reading became impossible and all the schools, shops and offices had to be closed before 1 p. m. While in some localities, the gas burned with a ghastly blue light, in others it emitted a red and white flame. When the sun rose, it resembled the moon to deception, and its intense light pouring from a cloudless sky, gave no shadows. At Rhodes Island at noon, the birds retired to roost and the night insects which are heard but during the hours from sunset to sunrise, buzzed continually for several consecutive days. At Toronto the sky looked like a gigantic orange-coloured cupola. The sects of the Adventists and the Millenarians are anxiously awaiting the "Last Day" of the world.

POETRY AND PROFANITY is the leading feature we find in this month's otherwise sober English papers, we are sorry to say. There are two short instances of it. Sings one of them:

"Little Jack Horner sat in a corner,  
And whimpered, 'What's coming to I?'  
For spite of my shouting, the rain it is spouting,  
Eternally down from the sky."

And forthwith the editor, indulging in rather a profane monologue, enquires:—

"Now who says we are not a downright good supernatural lot of old fools. Here's the Archbishop of Canterbury actually gone and set all the prayers going for fine weather again, just as if we were a lot of niggers worshipping a fetish. Now if these parsons would for once pray a new stick into my umbrella, I'd begin to believe they could do something with the rain. Or stop; if they could pray a patch on the toe of my left-hand boot, and keep out the wet, I'd believe 'em on the spot, or believe they could stop the spots."

CASE AND EFFECT is another impious thrust at the holy British Brahmins. A Scotch Bard improvises in a Scotch paper in the following strain:—

(The Archbishop of York has followed the example of Dr. Tait, and ordered prayers for fine weather.)

"Ten days ago, the Primate said,  
'For sunshine let us pray'  
And then we got, by Jove! instead,  
A tempest every day;  
And now that York repeats the tale,  
I fear it will be found  
That if the crops escape the hail,  
By wet they will be drowned."

We wonder, what is the "Salvation Army" about! It certainly ought to be storming Satan's strongholds and bastions right under the windows of such impious newspapers as those! Nevertheless, it seems to work amazingly hard and could we but view its reports in the same light of infallibility and truthfulness as we do the *gospels* we might feel appalled at its heroic feats. The following is the last account of its doings we gather from an English newspaper:—

DOINGS OF THE SALVATION ARMY.—The *Hallelujah Army Banner* gives a lively account of the progress of the work of the Salvation Army in this city. It states that "the devil is raging" in the

city, but "Our conquering King came to our assistance, and through Him we were enabled to take one prisoner of war. On Saturday night we started for our stand in the open air, where hundreds gathered round to listen. The devil sent one of his servants to upset us by stirring up the mob to push and drive, but, bless God we are not easily beaten back when we once get a start. With Jesus on our side we came off victorious, and started away with a sweeping procession singing 'We're marching to Zion.' Afterwards there was "a glorious meeting, and six souls fell into the fountain, and rose to all the life and power of God. . . . It is really wonderful to see how quiet the meetings are, considering the people we get in. Some who have never stood in a place of worship till the army came are to be found every night in our hall." "Thomas Innes, Happy Sally, and Hallelujah Bessie," of "The 2nd Edinburgh 'Royal Blood Washed,'" report that on the night of Friday last "we again unfurled the old blood-stained banner, and, led on by Happy Sally and Hallelujah Bessie, renewed our attack on sin, the world and the devil. Twelve of our soldiers attacked the devil inside by volley after volley of experience shot, which took effect on the enemy in a hallelujah style. . . . Three young men, over six feet each, or eighteen feet of sin and misery, got cleansed by washing in the fountain." On Sabbath evening last, "eighteen sin-stained souls got the peace the world cannot give. One of them, a general in the devil's army, who in the past led the roughs against us, fell into the fountain, and is now leading souls to the feet of Jesus. Hallelujah! On Monday night Miss Gault led the attack and, glory be to God, the Royal Blood Washed came off victorious. Eight souls got the cleansing blood applied, and were made clean. The victory was easily won, as the devil had not recovered from the astonishment he received at his defeat on Sunday. Some of the devil's soldiers tried to upset the meeting on Tuesday night, but our captain upset seven of them, and they fell into the fountain." The report closes by saying—"We are expecting a mighty smash to-morrow night. Oh, Lord, send the arrow deep, that the devil can't take it out Lord, send a large hall!"

And to this we may add our own prayer: "Oh Lord, how easy it would be for you to 'smash' the devil at once without any 'Hall' or 'Army,' and so extirpate evil and misery for ever from this world of sorrow! Oh, Lord, it is because, alleged Omniscient, and Omnipotent and JUST (!) you have nevertheless ever refused to do so, or even to give us a sign of your existence, and that you are now allowing instead, a whole "Army" of fanatical zealots, who ought to be at home mending their shoes and stockings, and wiping their children's noses, to roam about—an army of lunatics caricaturing their religion—that so many good people reject the devil and even doubt your own Being whose fault is it, Oh, Lord? Not ours, that is evident, but rather that of the brains you have furnished our heads and REASON you have endowed man with.

ANOTHER WORK OF THE DEVIL.—This once, however, working rather in accordance with Christ's express declaration that—"Sabbath was made for man, and not man for the Sabbath"—than against any *divinè* injunction. It is owing to an alleged "SABBATH DESECRATION BY THE PRINCE OF WALES" that—

"The Secretary of the Lord's Day Observance Society states in the *Record* that the Committee have taken steps to deal with those who are leaders in the recent outbreak of Sabbath desecration. This refers to an alleged meeting of the Prince of Wales and other 'persons of position and influence' at a lawn tennis party at the Earl of Rosbery's on a recent Sunday."

Sin, in our days, we find, runs in every family—high or low; and once more, doth Satan prove that he too is no "respector of persons." He must have got into the Royal Family, any how in this nefarious year of 1881, since we find in the *Weekly Register* of July that the Scotch Presbyterians in Canada—

"Have been wrought up into a white heat of sombre indignation by the fact that the Marquis of Lorne, having no fear of God or man before his eyes, has actually travelled from Halifax to Quebec on Sunday. It is urged on his behalf that he was accompanied by a Presbyterian Doctor of Divinity; but this instead of extenuating seems to aggravate his offence, for he has not only sinned himself but been a cause of sin in others. Surely better things than this might be expected from a young man who has had a "Godly bringing up," and whose father is an "elder of the kirk."

It is not to the innocent and long-suffering Devil that the words—"get thee behind me Satan: for thou savourest not the things that be of God, but the things that be of men"—ought to be addressed, but rather to the ghost of Moses, if the venerable Law-giver could only be prevailed upon by some medium to materialize. For it is Moses who invented the Sabbath—unless, indeed, he was himself invented by other men—for all we know!

OH, THAT NINE ADVERSARY HAD WRITTEN A BOOK! was the sad exclamation of the long-suffering Job. "Oh, that our

adversaries had always edited newspapers!" is ours. And when we say "adversaries" it is only for the sake of the periphrase; for whenever thinking of our esteemed Calcutta contemporary, the *Sunday Mirror*, we ought to mean "friends." Were people but to consult us, we would declare this paper, on our oath, the most interesting *Weekly* of the "City of Calaces." Whenever asked: "Where shall Wisdom be found?"—"In the *Sunday Mirror*," we reply; and "where is the place of understanding?"—"In its editorials," we answer. Its "leaders," oh, reader, are as—"Counsel in the heart of man... deep water," and its wisdom—athomless; but, "a man of understanding" will always "draw it out." Their lines of thought are so piously entangled, the ideas so naively bungled up, yet so full of child-like faith in the—"prophet" and trust in—public Providence, that we cannot help admiring, hence—quoting from a couple of such leaders. In an editorial, for instance, headed *Hinduism and the New Dispensation*, faithfully reflecting in itself the "Minister's" wisdom *in abscondito* the *Sunday Mirror* quoth as follows: "It is our emphatic belief"—it says "that the Theism (?) of the New Dispensation will be the—accepted religion of India, and that the best preparation for it has been the inculcation and acceptance of *bhakti* ever since the destruction of Buddhism....."

"What is Durga but the representation of the Mother of the universe arrayed in power and strength, and bringing in her train riches, skill, wisdom and virtue?....."

It is clear to us that if God be worshipped at this season of the year (??) as the supreme Mother of the universe, the essential principles of Hinduism will not be offended thereby." Of course, not. But where is the vaunted "Theism?"

"We know of no agency more powerful to restore God to the country than the New Dispensation," it modestly puts in and adds;—"Let us by practice show that the Mother whom our countrymen ignorantly worship is the sublime Goddess of Theism, the only Goddess of the New Dispensation."

Do so by all means. But how about arithmetic and monotheism? First it was "Father"—*Solo*; then came the motherless son—two; and now, to complete the new *trimurti* there comes the "Mother", our old acquaintance *Durga*, "the only goddess of the New Dispensation." In every country of the world, three times *one* make *three*, *viz.* *Polytheism*, our good friends, the "Apostles".

To wind up, having declared in another editorial called *Dogma and Life* that the "Theists"—only by no means "Monotheists", if you please,—of the New Dispensation believe in the doctrine of Trinity—they accept the Father, the Son and the Holy Spirit,—without informing us, this once, what becomes of our friend "Durga", and whether it is *she* "the holy spirit"—the *Mirror* propounds a doctrine, which for its novelty, beats even Auguste Comte's "feminine mystery" and "artificial foundation". Happily for itself the pious organ confesses that particular mystery connected with God and Christ working upon the Babus neither—"so much history, so much biography, so much metaphysics, or so much theology," with which definition we fully concur. For once, the rhetorical blossoms which overshadow rather too thickly the roots of wisdom concealed in the fathomless depth of the editorial—are culled, the reader discovers it, as pertaining to pure *physiology*. Christ is viewed—"as a ball of fire carrying heaven and salvation into the sinner's heart," and—stomach "When he, (Christ) enters into the life of a Brahmo" explains the *Sunday Mirror*—"he enters as a living principle, a burning idea, a consuming fire that changes the entire life, and creates every thing anew. He is *swallowed*, he is *digested*, and he is converted into life-blood." (!!) Etc. etc. etc..... Stop, oh *Sunday Mirror*, stop! This is pure Anthropophagy and threat us to trespass the bounds of even Oriental metaphor. What difference, then, would the Brahmos of the N.D. make between the "Lamb" of God and a lamb cutlet?

TRUE HUMILITY.—The celebrated Aboo Yusuph, who was chief judge of Bagdad, in the reign of Caliph Hadee, was a very remarkable instance of that humility which distinguishes true wisdom. On one occasion, after a very patient investigation of facts, he declared that his knowledge was not competent to decide upon the case before him. "Pray do you expect," said a pert courtier who heard this declaration, "that the Caliph is to pay your ignorance?" "I do not," was the mild reply; "the Caliph pays me, and well, for what I do know; if he were to attempt to pay me for what I do not know, the treasures of his empire would not suffice." *Journal of Theosophy*

**AN ENTICING PICTURE OF CIVILIZATION.**—The London Correspondent of the New York "Turt-Field and Farm" speaking of the "Life in London" says:—"The workmen of London brace up for a carousal when Saturday night comes. They crowd the grog shops, and get rid of a good portion of their earnings before the clock strikes the hour of midnight. Women, as well as men, pack themselves around the bar and drink to excess. When twelve o'clock rings out upon the night the boozy throngs pour into the streets, and fairly block the sidewalks. The shutters are put up and the lights turned down. The law is severe, and no one ventures to disobey it by lagging a few minutes over the specified closing time. After midnight immorality flaunts herself ever more boldly in your face than before. The soiled doves emerge from the Aquarium and from the many drinking dives and concentrate in Regent and Piccadilly Circus. The street in front of the Criterion is impassable. A modest woman could not venture there at such an hour. The atmosphere is heavy with drunken breathings, foul words grate upon the ear, and obscene actions reel the eye. It is a mystery to me why the authorities of a great and enlightened metropolis should tolerate this beastly orgie. All day Sunday London looks like a funeral. Everything is closed as tightly as a drum. The thirsty reveller, however, is not cheated out of his drink. He purchases a railway ticket to one of the suburbs, and with it in his possession can imbibe as often as he pleases. You call for Irish or cold Scotch whisky. The barmaid asks—'Are you a passenger?' You exhibit your bit of pasteboard, and the law as well as your appetite is satisfied. You can repeat this as long as you are able to stand and not violate a Sunday ordinance. At six o'clock Sunday evening the shutters come down as by magic, and London again blazes with light and shameless immorality. The revelry lasts until eleven, when every body is expected to go to bed and get ready for the morrow's work. A queer old place is London. Her mask is as puritanical as was once that of New England, while the actual current of her life is feverish with debauchery."

"A LONDON PHYSICIAN AND A PROTESTANT," writing in the "Rock" newspaper, charitably lodges the following accusation at the door of the hereditary enemy of the Protestants:—

SIR,—Perhaps you are not aware that a class of so-called register offices for servants—particularly female servants—conducted by ladies have a wide ramification in this country. Servants engaged from such establishments have secret printed papers given them, named and numbered, which they are bound to obey, viz.: After a short time to report to the ladies' committee the following in answer: 1. Report the name and class of family. 2. Do they have morning and evening prayers? 3. What is their religion, and do they attend chapel or church? 4. Are they moral? 5. What class of company do they keep, and if so, early or late hours? 6. Are they temperate or intemperate? 7. Are they kind to the servants? How many do they keep? 8. State the general opinion of the habits of the master and mistress, also sons and daughters. 9. Report secretly as desired the contents of the printed papers. A friend of mine discovered such a printed paper in possession of a female servant. I hope the public will open their eyes to such conduct, and dismiss all servants that refuse to answer if they are directed by a committee of females suborned by priestcraft.—I am, &c.,

#### A LONDON PHYSICIAN AND A PROTESTANT.

To which denunciatory epistle is added the following *Editor's note*:

[Heads of households ought to look well to this fact. This is not the first time that such information has reached us. This creeping into families by means of the servants, who are the tools of such persons, is so utterly un-English that we can only regard it as one of the many devices of Jesuitry.]

And now we wonder, of what nature will be the missile sent by the sons of Loyola in retaliation at the head of the Protestants?

**A PERJURED FREEMASON—SOLUTION OF A MYSTERY.**—The present generation will have forgotten particulars of the Morgan mystery. For many a year it was one of the chief topics of talk in America and entered largely into the politics of that country. The facts in brief are these:—In 1827, one John

Morgan, a Freemason, published at Batavia, in the State of New York, a book which was supposed to reveal the secrets of Freemasonry. Shortly after the publication some men who wore masks entered Morgan's house, carried him away, and he was never seen afterwards. It was reported that the masked brothers had carried him to Niagara and flung him into the river. That he was murdered, there could be no doubt, but where his body was laid was the mystery, which has only now received solution. Morgan's remains have been found in the little town of Pembroke, eleven miles from Batavia, in the State of New York. Workmen were engaged on Wednesday in opening a stone quarry, when they found a skeleton under thick layers of rock. They also discovered a ring bearing Morgan's initials, and a tobacco box containing a paper which under a microscope, was seen to bear the words "mason," "liar," "prison," "kill," and the full name of Henry Brown. Brown was a lawyer, and fanatical regarding Masonry, and in 1829—two years after the tragedy—he published a so-called "Narrative of the Anti-Masonic Excitement." The belief is now that Brown was one of the Morgan's murderers. The men who abducted him, and whose names were Cheesebro, Sawyer, Sheldon and Lawson, did so on Morgan's discharge from prison, where they had confined him on a petty charge. They forced him into a carriage, and passed from place to place. Eventually they took him across the Canadian border to Fort Niagara, where he was blindfolded and manacled. From that time he disappeared for ever. His abductors were tried, convicted, and sentenced to short terms of imprisonment."

*Tempora mutantur, nos et mutamur in illis.* Now that the Masonic secrets run the streets no one ever thinks of killing any one else.

**BABY REVERENDS**—At the Methodist conference last week, the White Tied Ones sitting in holy conclave were sorely exercised by the fact that some of the nice little baby-boy preachers smoked. This is awful when you come to think about it solemn-like. Just fancy the potent archangel Gabriel looking down into these youngsters' studies, and finding the incipient Reverend Tommy Klinker or the beardless Reverend Bill Blote furtively taking a cigar or a pull at a pipe of bird's-eye! It's terrific to think of the words which would come to, and fall from, the blessed archangelic lips. But I must pipe a lay to this subject.

Sad and solemn, sad and sorry,  
 Sat the Methodistic crew;  
 Sad and solemn, sad and sorry,  
 For they knew not what to do.  
 Vain they searched all through the Fathers,  
 Searched the Saints, the Gospels too;  
 But those careless, careless writers  
 Had not banned narcotic's dew.  
 "If St. Paul," they wept in chorus,  
 "Had but said that pipes were damned,  
 If St. James the less had told us  
 Smokers would in fire be rammed;  
 "If St. Peter had but slogged at  
 Bird's-eye, Black Jack, shag, and snuff,  
 We could then have told these youngsters  
 Baccy was the devil's stuff."  
 Still these gray-beards, croaking sadly,  
 Felt the battle must be fought,  
 So they hinted that flayed badly  
 Would be students smoking caught.

700,000,000 of souls... "deprived of the true bread of life and falling like snow into hell for want of generous men to break to them that bread much more precious than the material one!" are the awe-inspiring words published in the "Tablet" over the signature of no less an authority than † Edward, Bishop of Eucarpia Vic. Apost. of the Malacca Peninsula. Of course these odd "700,000,000 of souls" are



"heathen", unbaptized souls, "waiting for truth and life," and the writer is trying to strengthen the Jesuit's hands and funds for missionary work. As statistical information is often needed, we will extract a few sentences from this touching letter. We are told that only "The Jesuit order, no body of missionaries excepted, possesses the element necessary for bringing heathens to the knowledge of our Divine Lord and Saviour;" and that... "it is an imperious duty on them to attend carefully to the spiritual wants of these English Catholics, and the more so on account of the great dangers they are exposed to by the presence of innumerable societies of Protestants of every denomination, which societies are very busy about perverting our Catholics just to console themselves for the almost useless attempt made to gain pagans to their pretended Christianity." "Pretended" is good, very very good. And now, we are informed that "The Catholic missionaries have much more work than they can possibly do in attending to their congregations of European, semi-European and native Christians, and in endeavouring to convert the hundreds of millions of Pagans waiting as an abundant harvest for these successors of the Apostles.

"These figures of *hundreds of millions* may seem to be an exaggeration, but allow me to give your readers official accounts.

"The last Census made in India in this year of Our Lord 1881, in the month of April, gives 274,000,000 as being under the Viceroy of India, and owing to the general prejudices which make these poor people believe that such inquiries are made in order to have them taxed, I can say for certain that these figures are under the reality.

"Now put at 300,000,000 the inhabitants of the vast Empire of China, these two countries will then give you nearly 600,000,000, of poor souls waiting for truth and life. Take now the kingdom of Siam, Cambodia, the Empires of Annam and Japan, then you will have no difficulty in getting some 100,000,000 more.

"Do good and pious Catholics really think of this? Do they reflect on there being but a little over 2,000,000 children of God among these 700,000,000 of souls redeemed like ours at the price of the most precious blood of Christ, and this only in Asia, without therefore speaking of the other parts of the world?"

From this we gather two consoling facts: (1) that notwithstanding *forcible* and apparent conversions there are yet after 18 centuries of preaching and toiling 700,000,000, of poor "heathen" 300 millions of Mahomedans, in all 1,000,000,000 who have not yet, happily for them, been perverted from the religions of their forefathers; and (2) that it would not "be reasonable to endeavour to make new converts when those who already belong to the fold of Christ would be abandoned and exposed, as I said, to become the prey of the ministers of error—read—"Protestant Padris." Verily "a house divided against itself shall not stand!"

What with the petty quarrels and mutual showings-up in which our Catholic and Protestant friends indulge, we Heathen are likely to get much information about the state of their Missions throughout the world. Our old contemporary the *Catholic Mirror* says:—

"Every now and then we furnish our readers with Protestant testimony to the barrenness of Protestant missions. The latest witness is the Rev. Theodore L. Cuyler, who, writing from the Holy Land to the New York *Independent*, declares that—'neither here (Palestine) nor in Egypt have two dozen Mussulmans been yet converted.' This is positive and direct evidence of a striking fact which should induce our separated brethren to consider the reason why Catholic priests with next to no material resources are in Asia and Africa bringing tens of thousands annually to a knowledge of Christ, while Protestant missionaries, with Bibles, and schools, and money for all other accessories of their work, do really, notwithstanding their glowing reports some of heavy crops hoped for, make no converts. This reason is that the Holy Spirit of God cannot prosper sects and heresies!"

It was only the other day that the Protestants charged the Catholics with the fraud of mumbling prayers over the principal wells of an Indian village, and then reporting all inhabitants as baptized Christians. Alackaday that brethren should take to calling names after that fashion.

## TABLE OF CONTENTS.

	Page.		Page.
Nature of the Soul. ... ..	29	The Celestial Imperial family	45
The six-pointed and five-pointed Stars.... ..	30	The Bright Spot of Light...	45
Our Answer.... ..	31	The Witchcraft and Demology of Pictavia ... ..	46
Occult Telegraphy ... ..	33	Advice from a Swami... ..	48
Antiquity of the Vedas. ....	34	The Yogi's Nationality ... ..	48
The new Convulsionnaires... ..	35	Old Hindoo Ships ... ..	48
Present-Day Problems ... ..	36	The "Bombay Gazette" and the "Theosophist" ... ..	49
Occultism in Calcutta University ... ..	36	Occultism ... ..	49
The War in Heaven ... ..	36	Animal Magnetism and Homœopathy ... ..	49
The Grand Inquisitor... ..	38	Paragraph Flashes from the Four Quarters ... ..	51
The Twelve Signs of the Zodiac... ..	41		
What Theosophy has done for Ceylon ... ..	44		

## SPECIAL NOTICES.

It is evident that the THEOSOPHIST will offer to advertisers unusual advantages in circulation. We have already subscribers in every part of India, in Ceylon, Burmah, China, and on the Persian Gulf. Our paper also goes to Great Britain and Ireland, France, Spain, Holland, Germany, Norway, Hungary, Greece, Russia, Australasia, South Africa, the West Indies, and North and South America. The following very moderate rates have been adopted:

## ADVERTISING RATES.

First insertion.....16 lines and under.....1 Rupee.  
For each additional line.....1 Anna.

Space is charged for at the rate of 12 lines to the inch. Special arrangements can be made for large advertisements, and for longer and fixed periods. For further information and contracts for advertising, apply to

MESSRS. COOPER & Co.,

Advertising Agents, Booksellers and Publishers, Meadow Street, Fort, Bombay.

## To SUBSCRIBERS.

The Subscription price at which the THEOSOPHIST is published barely covers cost—the design in establishing the journal having been rather to reach a very wide circle of readers, than to make a profit. We cannot afford, therefore, to send specimen copies free, nor to supply libraries, societies, or individuals gratuitously. For the same reason we are obliged to adopt the plan, now universal in America, of requiring subscribers to pay in advance, and of stopping the paper at the end of the term paid for. Many years of practical experience have convinced Western publishers that this system of cash payment is the best and most satisfactory to both parties; and all respectable journals are now conducted on this plan.

The THEOSOPHIST will appear each month. The rates, for twelve numbers of not less than 48 columns Royal 4to each, of reading matter, or 576 columns in all, are as follows:—To Subscribers in any part of India, Ceylon, Straits Settlements, China, Japan, and Australia, Rs. 8; in Africa, Europe, and the United States, £ 1. Half-year (India, &c.) Rs. 5; Single copies Rupee 1. Remittances in postal stamp must be at the rate of annas 17 to the Rupee to cover discount. The above rates include postage. No name will be entered in the books or paper sent until the money is remitted; and invariably the paper will be discontinued at the expiration of the term subscribed for. Remittances should be made in Money-orders, Hindis, Bill cheques, (or Treasury bills, if in registered letters), and made payable only to the PROPRIETORS OF THE THEOSOPHIST, Breach Candy, Bombay, India. Subscriptions commence with the Volume.

Subscribers wishing a printed receipt for their remittances must send stamps for return postage. Otherwise, acknowledgments will be made through the journal.

THE NOVEMBER NUMBER OF VOL. I BEING AGAIN ENTIRELY OUT OF print, only eleven numbers of that Volume can be had on payment of Rs. 5-12. Subscribers for the Second Volume (Oct. 1880 to September 1881) pay Rs. 6 only in India; Rs 7 in Ceylon; Rs. 8 in the Straits Settlements, China, Japan, and Australia; and £1 in Africa, Europe and the United States.

AGENTS: London (Eng.), Bernard Quaritch, 16 Piccadilly, W.; France, P. G. Loymarie, 6, Rue Neuvo des Petits Champs, Paris; New York, Fowler and Wells, 753, Broadway; Boston, Mass, Colby and Rich, 9, Montgomery Place; Chicago, Ill. J. C. Bundy, 92, La Salle St. American subscribers may also order their papers through W. Q. Judge, Esq., 71, Broadway, New York. Melbourne, W. H. Terry, Pub. *Harbinger of Light*. West Indies: C. E. Taylor, St. Thomas.

Ceylon: Isaac Weeresooriya, Deputy Coroner, Dodanduwa; John Robert de Silva, Surveyor General's Office, Colombo; Don Timothy Karunaratne, Kandy. China: Kolly and Walsh, Shanghai.

Printed at the *Industrial Press* by B. Cursetjee & Co., and published by the Theosophical Society at Breach Candy, Bombay.



SUPPLEMENT  
TO  
**THE THEOSOPHIST.**

VOL. 3. No. 2.

BOMBAY, NOVEMBER, 1881.

No. 26.

OUR CEYLON WORK.

Advices from our President, Colonel Olcott (dated 10th Oct.) state that he had this season delivered thirty-two public lectures, since leaving Galle. The receipts averaged about Rs. 360 each lecture, and the Sinhalese National Fund was steadily increasing. A plumbago vein was donated to the President for the Fund, and arrangements are being made to have it worked. The donor is Mr. Proctor H. A. W. Molligode, of Kaigalle.

Udamitta lecture (2nd Oct.) was a great success; enthusiasm of villagers being shown by their putting 150 men and 56 carts to work from Sept. 20th to Oct. 2nd, to build a brick culvert and open and grade a new road of 1½ mile in length (from the Negombo high road to the temple of Sangha Issa, Priest). Over this bit of road they erected 47 arches of greenery, such as the Sinhalese make so prettily; while at the entrance rose a high portal, framed in squares with arecan tree trunks and huge bamboos, after the South Indian fashion, with clusters of king cocoanuts pendant in each square and the framework wreathed with flowers. Priests from neighbouring pansalas attended the lecture, and arranged for 10 more to be given in their several localities, beginning with Nov. 1.

An order has been given to print the 10th thousand of the Sinhalese Edition of the Catechism.

Our latest advices from Ceylon were to the 16th October, on which day the President-Founder and delegates were to have sailed for Tutticorin from Colombo by the B. I. S. N. Co.'s weekly steamer. But the vessel, it appears, called at Colombo two days before her advertised time; and, Colonel Olcott being then away, lecturing in the Bentôta district, and the delegates scattered at their respective homes, the party were, of course, left behind, and the departure had to be postponed to the following week.

(A. B. 2425)

OUR BRANCHES.

BROTHERHOOD.

Other societies have preached the Brotherhood of man and some have done much to cultivate the germs of that noble sentiment. But we think it no injustice to claim for the Theosophical Society the greater credit of having practically realized this "Utopian dream of the poet and the philanthropist" in a distinct degree. It will be remembered that when the Founders of the Parent Society visited Ceylon last year, the Bombay Branch sent mixed delegation of Hindus and Parsis to be present, on its behalf, at the organization of the proposed new Buddhist Branches, and so testify to the fact that the members of the Theosophical Society, the world over, had sunk the prejudices of race and religion which keep men from working together for the good of mankind. The following document, which we now publish with joyful satisfaction, shows that the generosity of our Bombay brethren is not forgotten by the Sinhalese Buddhists. They embrace the opportunity of the flying visit to Southern India to inaugurate the Tinnevelly Theosophical Society, to send a joint committee from the Colombo and Galle Branches to assist on their behalf. The document was most artistically engrossed by J. R. De Silva, Esq., a talented member of the Colombo Branch;—

At a regular meeting of the Colombo Theosophical Society, held on the evening of the 30th of September, 1881, (A. B. 2425) the following Preamble and Resolutions were, upon motion of Mr. W. D'Abrew, seconded by Mr. C. P. Gunawardana, unanimously adopted:—

WHEREAS,—*The Bombay Theosophical Society, moved by kind and brotherly spirit, did on the occasion of the first visit of the Founders to Ceylon, in the month of May 1880, send a special Delegation of Hindus and Parsees to assist in the formation of the Buddhist branch societies in this Island; and,*

WHEREAS,—*This spirit of religious tolerance is highly honourable and worthy of imitation, especially by Buddhists, whose religion is imbued with the principle of Universal Brotherhood; and,*

WHEREAS,—*The President-Founder, Colonel Henry S. Olcott, has accepted an invitation to proceed to Tinnevelly, in the Madras Presidency, for the purpose of inaugurating a new Branch of the Parent Society: Now, Therefore, Be it*

RESOLVED—*That the President and Secretary, of the Colombo Theosophical Society be requested to convey to the Brother Theosophists at Tinnevelly our fraternal salutations, and best wishes for the success of the new Branch, with which it will always give us the greatest pleasure to correspond; and,*

RESOLVED.—*That a special Committee of this Society be selected by the chair, to accompany the President-Founder to India, and on our behalf, lay this Preamble and these Resolutions before the Tinnevelly Theosophical Society, when the same shall have been duly organized.*

By Order,

Attest:—

(Signed) ANDREW PERERA,  
President.

W. F. WIJAYASEKARA,  
Secretary.

Colombo, Ceylon, 30th September 1881.

THE COLOMBO THEOSOPHICAL SOCIETY.

During the first half of October, the National Fund had been increased by popular subscriptions to the amount of Rs. 3,130, this bringing the total up to about Rs. 13,000. The interest seems to be steadily increasing, both among priests and laity. The *Observer* and other pro-Christian journals in vain reprint all the scurrilous and defamatory articles against us that have currency in the European and American press. The Buddhists now realize that these are but covert attacks upon them and their religion, and their affection for their white champion is daily growing stronger. In the Bentota district, Colonel Olcott was escorted from village to village by *pereheras* of great processions, with flags, banners, standards, instrumental music, songs, costumed dancers performing national Sinhalese dances, and the other striking features of the ancient rejoicings upon the visit of their native kings. Miles of road were lined with "olla" decorations, and triumphal arches were erected at favourable points. He has ordered the construction of a travelling cart, to be drawn by a pair of bullocks and ingeniously devised to serve as a carriage, dining and writing room by day, and a sleeping apartment by night, with comfortable beds for four people. Locked cupboards under the floor will give ample space for the stowage of clothes, books and tracts, food, and cooking utensils. The President's permanent

party includes, besides himself, the famous Megituwatte Priest, William D'Abrow, Esq., interpreter, Mr. James, DeZoysa, clerk, and a servant.

### THE VISIT FROM CEYLON TO SOUTH INDIA.

It was originally expected that the delegation to accompany Colonel Olcott to Tinnevely, would comprise representatives of the Galle and Kandy branches as well as that of Colombo. Circumstances, however, interfered at the last moment, and the Colombo Committee—Messrs. Samuel Perera, W. F. Wijesekara, our indefatigable Secretary, and myself reported for duty. We left Colombo by the steamer "Huzara" at 5-7 p. m., on the 21st, and after a very smooth passage anchored off Tuticorin at 10-7 a. m., on the 22nd. At the jetty nearly all the principal Hindu gentlemen of the place were in waiting to receive us, and a crowd of some hundreds of the more or less common people thronged the shore. They escorted us with native music to the hotel and lingered there for hours. There was no mistaking the heartiness of our welcome. As there was such a desire to hear Colonel Olcott speak, he consented and delivered a lecture that very evening at the Hindu vernacular school to a densely-crowded gathering. At the door of the school-house we were met by some Brahmins with a *lota* covered with netted cords and wreaths of flowers, and one of the Brahmins, while handing the *lota* to the Colonel, recited some Sanskrit stanzas which I believe were a blessing invoked upon our President. Mr. Phibbs, a European, the Port Officer of Tuticorin, who introduced the Colonel to the audience, heard him very attentively, as did several other European gentlemen present. At about 7 o'clock in the evening, Mr. G. V. Chimmattamby Pillai, President of the Tinnevely Theosophical Society, arrived by train and came to the hotel where we were put up. With him was Mr. T. Muttu Iyer, F. T. S. They accompanied us this morning in the train to Tinnevely. At Gengunden, a half-way station, a crowd had gathered, and we were presented with wreaths, limes, plantains and coconuts. At last when we arrived at our place of destination, the crowd of Hindu gentlemen who came to welcome us was so large, and the enthusiasm they and the whole populace of Tinnevely have shown is so great, that I have no words to describe them. We were taken from the platform of the railway station in a coach by the pensioned Judge of the High Court at Trivandrum, Mr. Vedathadridas Muddalier, to an upstairs building at South New Street, the largest dwelling in town, which we found decorated with flags and flowers. To this place the processions followed from the railway station, accompanied by an elephant, players on all kinds of native musical instruments and with flags and banners. I may here express the feeling that I had on witnessing personally the reception that Colonel Olcott has had from the Hindus. We Sinhalese had become so accustomed to look upon him as our exclusive property, and solely engaged in promoting Buddhism, that we could not realize that any other Asiatic people had as warm an affection for him. But our visit to Madras Presidency now shows us practically that the labours of the Parent Society are spread over different lands, and confined to no single race. The street before our house has been blockaded all day by a crowd. This evening is devoted to initiations of new members: to-morrow the President is to lecture for the first time in public. I append the names of some of the gentlemen who have greeted us at Tuticorin and Tinnevely. At Tuticorin:—

B. Gopaldaswamy Naidu, Honorary Magistrate.  
M. Soobraya Pillai, Ditto.  
V. Streenivasa Charlu, District Munsiff.  
Ramanuja Naidu, Assistant Commissioner, Salt Department.  
Muttuswamy Pillai, Preventive Inspector, Salt Department.  
Parthasarathy Iyengar, Sub-Collector's Sheristedar.  
Captain Phibbs, Master Attendant (Chairman).

Ramasamy Iyer, Head-Clerk Sub-Collector's Office.  
Thiagaraja Iyer, Station-Master, Tuticorin.  
Kultatanalha Pillay, Clerk, Sub-Collector's Office.  
Sadagopa Naidoo, Merchant.  
B. Subrayaloo Naidoo, Sub-Registrar.  
S. Sankariah, Sub-Magistrate.  
A. P. Pachiperumal Chettiar, Honorary Magistrate and Municipal Commissioner.  
R. Chockalingam Pillay, Broker.  
Rengasamy Moodeliam, Sea Custom Superintendent.  
Narenasamy Iyer, Pleader.  
Ahvarrappa Pillay, Do.  
M. Balwstrenevasa, Barrister-at-Law.  
C. A. R. Cocq, Merchant.

The Gentlemen present at Tinnevely were:—  
Vedathadridas Muddalier, Pensioned High Court Judge, Trevandram.  
Mr. Sheppard, Principal, Tinnevely College.  
Teroomalai Row, Sub-Judge, Tinnevely.  
Ramalinga Moodeliam.  
A. Kristnasamier Iyer, Vakil Dist. Court, Tinnevely.  
Annasamy Iyer, Do.  
A. Litaramier, B.A. Do.  
Ramakrishnair Do.  
Kuppeesamier Do.  
Vadevalaghianumalia Pillay, Do.  
Nellikumar Pillay Do.  
Ponduranga Row Do.  
Subbusamier Do.  
Naveenelhakrishna Pillay, B.A., Assistant Master, Tinnevely College.  
Krishna Pillay, B.A., Do.  
Soondramier Do.  
Thellenayagam Pillay, B.A., Sheristedar, Collector's Office.  
G. Ramasamy Pillay, Dist. Munsiff Tinnevely.  
Chennalambiam Pillay, Tahsildar.  
Ramasamy Iyer, B.A., District Registrar.  
Subbiah Pillay, Honorary Magistrate.  
Savadi Pillay Do.  
Shunningakumarasamy Moodalier Do.  
Somasondrum Pillay Do.  
Perunanayagam Pillay Do.  
Moothoovier, Commissioner.  
Veeravagu Pillay, Temple Trustee.  
Kanthithuth Pandiyagi.  
Soobraya Iosier.  
T. S. Moothia Pillay, Honorary Magistrate.  
Sitaram Pillay.  
Sankaralingam Pillay,  
Pelti Chockalingam Pillay.  
Kanthimatha Natha Pillay, Vakil.  
Ambalavana Pillay, Deputy Magistrate.  
Ayanaimar Pillay, Police Inspector.  
A. Pelchandy Iyer.  
A. Rungasamier, Vakil.  
A. Ramasamier, Vakil.  
Zemindar of Selthur.  
Samenada Iyer, Vakil.  
Sankaranarayana Pillay.

Our movements here are not as yet decided upon, but we return to Ceylon in the steamer of November 3.

With the best wishes of the Sinhalese delegates,

I am faithfully yours ever,  
W. DE ABREW.

Tinnevely, 23rd October 1881.

After the above was put in type, the following telegram was received from Col. Olcott:—

I return to Ceylon by the steamer of the 27th.

### THE GALLE THEOSOPHICAL SOCIETY.

The Head-Master of the High School, having failed to give satisfaction, was, by a resolution of the Society adopted on the 8th of October, obliged to resign. The

vacancy was temporarily filled by the promotion of the Assistant Master, W. Seniweratna.

#### THE BENTOTA THEOSOPHICAL SOCIETY.

An inefficient President has prevented this Branch from doing much work during the past year, but as a change was to be made at the annual election, we expect to have more encouraging report to make in future. Among other things there is talk of erecting a hall and school-building, and a site has been secured for the purpose.

#### KANDY THEOSOPHICAL SOCIETY.

The attempt on the part of the Church of England people to prevent the erection of the new Theosophical Hall and School-building at Kandy has failed. The foundations are being laid, and the enemy are laid out. It was a poor business for so high a Church dignitary as the Ven. Archdeacon to be engaged in, and the result reflects no credit upon him, or those he enlisted as helpers. The matter being referred to Government, they very sensibly decided that the occupancy of the site was perfectly legal and declined to oust our Kandyan colleagues. The trouble was that the plot of ground adjoins the Archdeacon's Church, and that was entirely too much of a good thing!

#### THE BOMBAY THEOSOPHICAL SOCIETY.

At a regular Monthly Meeting of the Branch held at the Parent Society's Head-quarters at Breach Candy on Sunday the 9th October, at 3-30 P. M., Mr. Sohrabji J. Padshah read an interesting paper on "Prophets and Their Modern Representatives." The lecture was very much appreciated, and, at the instance of many Theosophists, Mr. Sohrabji J. Padshah delivered it before a larger audience at Framjee Cowasji Institute on 29th October.

After a vote of thanks to the able young lecturer, the Meeting was adjourned.

#### CURRENT EVENTS.

(A letter from the Recording Secretary of the New York Theosophical Society to the N. Y. Sun August 22.)

#### THE THEOSOPHISTS IN CEYLON.

TO THE EDITOR OF THE SUN—*Sir*: In THE SUN you notice a paper published in Ceylon by the Theosophical Society, but I am sure that you are so overwhelmed by near American news, you could not dive into that journal, printed as it is in Sinhalese. As I am possessed of some facts about the work that society is doing in Ceylon, interesting those numerous readers of yours who are in the habit of paying out their hard-earned money for missions in India, Timbuctoo, and other heathen places, I offer them to you for publication, which is justifiable, because of the silence of the missionary agents here, and as the family motto of the Maharajahs of Benares declares, "there is no religion higher than truth."

Besides publishing the paper you have noticed, and the magazine called the THEOSOPHIST, now in the second half of its second year, the society have opened campaign in Ceylon, and as a first step have established what are called there "Buddhist schools." These Schools have the countenance and support of nearly all the influential natives of the island, carrying along with them, of course, the less influential. They are only opposed by the Protestant missionaries and their organs, and, *mirabile dictu*, are for the present, at least, encouraged by the Roman Catholics and their organs.

The *Ceylon Catholic Messenger* on May 10 says: "The Theosophists cannot in any case be worse than the sectarian missionaries, and if Col. Olcott can induce the Buddhists to establish schools of their own, as he is trying to do, he will be doing us a service. Because, if the Buddhists would have their own denominational schools, as we have ours, they would put a stop to the dishonesty now practised by the sectarian missionaries of obtaining

Government money for proselytising purposes, under the pretext of grants in aid of education."

In the *Ceylon Diocesan Gazette* the Lord Bishop of Colombo says of the high-school for boys at Galle, which then had 380 pupils: "A local branch of this society of atheists is in full activity between Galle and Buona Vista. \* \* \* \* Its avowed intention is to counteract the work of the Christian missionaries. There can be no doubt that for the present the opposition is an evil. \* \* \* \* Buddhists in great numbers have been pledged to send their children to the rival school, and not to any under Christian influence. Meanwhile the scheme seems to prosper. The Wesleyan school, which is within a stone's throw of the rival one, has been nearly emptied, the Roman Catholic School at Kalluwella has suffered, and so also has even the Government school in Galle itself, where certainly the Christian teaching is as colorless as possible."

In all, the scholars number about 600, and the schools are in a very flourishing condition. Text books are being printed, and the scheme, as the Bishop of Colombo calls it, is on a solid basis, with prosperity for its future. Money will not be lacking, as a fund is now being made up by the wealthy natives to make sure its foundations and strengthen its young powers.

Can the truthful reporters of mission work afford to ignore it in their statements of sneer about its stability?

These, *sir*, are facts.

WILLIAM Q. JUDGE,  
Recording Secretary Theosophical Society.

#### DAYANANDA SARASWATI AND HIS FOLLOWERS.

TO THE EDITOR OF THE "THEOSOPHIST."

MADAM: The following is a very important notice received from Benares. Please publish it in your columns, and give your readers an opportunity of judging thereby for themselves.

Yours very Truly,  
PANDIT GOPI NATH,  
Editor *Mitra Vilasa*.

"Being led away by the misleading reputation of Swami Daya Nanda Saraswatee, we, the undersigned, repaired to him to hear his Vedic lectures and act according to his dictates. But no sooner had we heard him than we became convinced that he was no true reformer. Our doubts now having been removed by our Vedic Guru Pandit Jugulkishore Pathak, a member of The Brahmanrit Varshini Sabha, we made penance, as commanded in our Shastras, for this mistake and sin of ours, and we hereby promise never to deviate from the true and just way taught by our Gurn."

"Sita Rama, Babu Nand Pande, Krishna Rama Shukul  
and Rama Prasad Dube.

"Published by

"PANDIT JUGULKISHORE PATHAK,  
Brahmanrit Varshini Sabha  
Benares."

*Editor's Note.*—True to our policy of perfect impartiality, to the promise that every religion, sect, and school of philosophy will be given a chance of a fair hearing before the public, and the adherents permitted to defend their respective opinions in our journal, we are forced to make room for the above manifesto. But we do so with regret, for this is no philosophical proof that the doctrines taught by the learned Pandit in whose favour it is issued, namely—Pundit Jugulkishore Pathak—are more philosophical, or in any way more true than those expounded by Swami Dayanand Saraswati. As it stands, the declaration is simply the confession of a short-lived apostasy, and, a public contrition in consequence of it. To-morrow the disciples of Swami Dayanand may send us in their reply, and we would have to publish it in our next on the same principle. If ever any good is calculated to come out of such mutual denunciations, then, ought the two learned pandits to furnish us, at least, with papers pro and contre their respective interpretations

of the Vedas; and so leave the verdict to the opinion of the impartial readers. Otherwise such denunciations are calculated to do more harm than good.

### WESTERN "ADEPTS" AND EASTERN THEOSOPHISTS.

Since the first appearance of the *Occult World* the London *Spiritualist* undertook a series of regular weekly attacks upon it. On the ground that Mr. Sinnett had never himself seen Koot Hoomi, the existence of the latter was doubted. This doubt was followed by the arbitrary hypothesis that no one else ever had seen him. Then, when seven Theosophists (four natives of India and three Europeans) had declared over their own signatures that they had seen our Brother, a pretext for invalidating their testimony was immediately invented. An objection, loosely grounded upon the fallacious and not very delicate insinuation, that as no one in England knew whether the lives and characters of the witnesses entitled their evidence to be accepted without protest, a very small degree of confidence could be placed upon it. Besides that, it was urged that as neither Mrs. A. Gordon, nor Colonel Olcott had given their testimony,—the latter, moreover, having never declared to have seen the "Brothers"—the claim would receive no attention. Both of the above-named persons have now sent in their evidence. It remains to be seen, whether in the first place their letters will be published; and if so, what attempt will be made to discredit them.

Meanwhile, for over a period of three months, and week after week, the *Spiritualist* never appeared without containing an attack or two of more or less doubtful literary refinement upon the Theosophists in general, the Founders of the Society in particular, and Koot Hoomi and Mme. Blavatsky—especially. At times, the epithets to their address, and the peculiar phraseology characterizing them, reached a degree of eminence that placed the *Spiritualist*—with its hitherto immaculate columns which ought to be solely devoted to the necrologies of distinguished disembodied angels—on a level with the choicest political daily of America, during the Presidential elections. The editorial "passes" having been somewhat obstructed by the seven avalanches of the Theosophical witnesses, the *Spiritualist* bethought itself of another expedient. When Italy had fallen into impious doubt and infidelity, Pius IX. resorted to the expedient of being protected by foreign hirelings, and a body of "Papal Zonaver" was duly organized. When the Editor of the *Spiritualist* saw himself in danger of being floored by the accumulated testimony to the existence of the "Brothers"—from India, he found out a "Kabalist," and formed with him an alliance—offensive only; as, so far no one went to the trouble of attacking him. That *Spiritualist* "Zonaver" was J. K., the mirific "adept" and a "widow's son" to boot; a—"Hinam Abiff" reared up and raised by illustrious grand-master—a "Hierophant of Western origin" as J. K. himself introduced him.

So far, so good. The Kabalistic arrows directed by J. K. against the Theosophists, shooting over their heads, hurt no one but the *Spiritualist*, whose columns were, for a time, filled with the pompous self-glorifications of the Occult "Sir Oracle." These articles provoking homeric fits of laughter among those of the Anglo-Indians who read them, were rather a treat than a nuisance. Had J. K. proceeded in that strain, no one would have ever paid the slightest attention to his harmless diatribes and, as stated in the October THEOSOPHIST that would have been the first and the last time that we would have noticed him in our columns. But the alleged "adept" has now resorted to personalities. Forgetting that the "Theosophists" of Bombay are private and non-professional characters who neither sell quack medicines, for a livelihood, nor advertise "Magnetism classes at one guinea for the course, or 5s. a lesson," he permits himself to speak of better people than himself in a deprecatory tone which, at best, might be assumed only by a regular proficient in the Occult art and knowledge, recognized as such the world

over. To make use of such phrases as—"Madame Blavatsky—evidently knows nothing of our art, (!?) I (!?) do not hesitate to state (of course; how should a Kabalist of his "calibre" hesitate at any thing?) that the voluminous work (*Isis Unveiled*) is a thoroughly misleading one...she has not grasped the right meaning"...etc., etc.:-the critic must have proved himself as great as Paracelsus or, at the least, as wise as the "Hierophant" who initiated him.

Instead of that, what do we find? Who is that J. K. who like his *En-soph* is ever "speaking of himself, to himself, and through himself?" Since he did not hesitate to name Mme. Blavatsky and tried to show her *so inferior* to himself, we do not see why we should feel the slightest scruple to lift up the "brazen mask" which shrouds the face of the Kabalistic *beau domino*. We declare then in our turn, proofs in hand, that M. Julius Kohn is a very conceited, vain, young gentleman, who, hardly weaned from the A. B. C. of Occultism, puts on the airs of a mysterious grand adept—*deutro tempore*, writes pretentious articles under the safe cover of two initials, and so obtains a public hearing under false pretences. There is no Kabalistic organ, and even the third-class London *Weeklies* would throw his articles in the waste-basket, had he offered them. What better opportunity, then, taking advantage of the ill-feeling of the Spiritualists toward the Theosophists to get room in a journal wherein to ventilate his vagaries? Hence his articles in the *Spiritualist*, and the declarations that there are no spirits in nature other than human spirits; and the magisterial, ridiculous verdict "If the Theosophists study the elementals, they study only undeveloped human spirits."

"The disciple is not above his master...it is enough for the disciple that he be as his master and the servant as his lord;" reads verse 24, Chap. X. of Mathew. Hence Julius Kohn has either to abide by his "Lord and Master's" decision, or, maintain that he is above his "Hierophant," adding, moreover that his Initiator of "Western origin" (so designated by him, we suppose, in contradistinction to his own which is Eastern) does not know what he is talking about. Whatever our "adept" may say in his excuse in the future, that is the interesting information that the said Master (whose full name, if he would like to see it published, we are as ready to give, as we gave his own)—says of his disciple, of whom otherwise, Mr. W. \*\*\* seems to be very proud:—"M. Kohn" he tells a friend "has been under my direct guidance for several years and went on reading in all languages every Kabalistical work to be purchased here and in Germany.....but he does not go in for Astrology to any extent. *He has not yet made his entrance into the adytum*; but his intuitions are working up and he gets very lucid glimpses of things by times. His dreams are getting very interestingly spiritual..... But he eschews mediumship. Although he has not yet confronted the 'Red Elixir,' (i.e., made the perfect junction of the soul with the spirit).....*yet he is on the fair way* of it, for 'of that day and hour knoweth no man'..."

Quite so. No one knoweth of it, no more the master than the disciple, we see. We have good reasons to believe that the former will not take the risk of denying his own words, so religiously quoted by us, as in the contrary case, we might add to it some other trifling particulars, which we will abstain from mentioning at present. We do not know that gentleman personally, and we might have perchance more respect for him, if we did have that honour, than we are likely to ever entertain for his pupil. We have proved the essential points, and that suffices for our purposes. On the authority of the person, more likely to exaggerate the achievements of his disciple than to lower them in the world's estimation we are informed. (1.) that J. K. "has not yet made his entrance into the adytum,"—which amounts to confessing before any one who knows anything of Hermetic phraseology, that his pupil knows NOTHING yet of the essential, final, and higher mysteries, evolving, meanwhile, his "involutional soul" out of the allegorical interpretations of his "inter-

esting *dreams*," during the *non-lucid* interludes between his "intuitional" lucid glimpses of things;" (2.) that J. K. "eschews mediumship," having, as we were told in one of his articles, his own notions about "spirits," *i.e.*, in every case as *heretical* as those of the theosophists, only perchance, less correct. (N. B. the Editor of the *Spiritualist* thus seeming to be warning a viper in his bosom); and—(3.) not having yet "confronted the Red Elixir," namely, having never succeeded so far, in uniting his *spirit* with his *soul*, which alone makes the adept for a time a divine being existing in the region of absolute wisdom. J. Kohn is but an humble *chelu*\* in the school of magic, and no "adept" at all, as he would like to have us believe.

It is this dabbler in occultism, who, in his pretentious, bombastic style, so full of audacious conceit, speaks of such adepts as were the old Indian *Rishis*, of the authors of such philosophies as the *Vedas*, the *Vedanta* and the *ankya*, of such men as our Brother Koot Hoomi, as if they knew nothing worth knowing! To show his own ignorance,—Oh, shadows of Kapila and Patanjali!—J. K. calls "Akasa"—a FIGMENT!! If readers would only believe him: "Taking erroneously some esoteric sentences from Paracelsus in their literal wording, the late Abbé Alphonse Louis Constant (Eliphas Levi), or the man who wrote his books on Magic, invented (!) out of the sidereal influence of Paracelsus an objective astral light, and theorised thereon that the great work of adeptship is to subjugate and direct this force." "Combine therewith" he adds "a practice of bullying the elementals in all the four kingdoms, and you are, according to Eliphas Levi, an accomplished master-magician."

Combine with ignorance, a practice of bullying all those who differ from you, especially those who refuse to recognize in M. Julius Kohn anything higher than a "figment-adept" and, you are, according to J. K., "an accomplished master magician."

And now to the truthfulness and reliability of his criticisms upon *Isis*. "In Paracelsus," he says, "as in all other Kabalists, the letter is for the uninitiated, the spirit for the initiated. *The mediæval adepts were, by the age, they lived in, compelled to hide their knowledge from the church.*" (What wondrous news. The first revelation of a truth which every school-boy knows). "They used, therefore, a veiled language, and physical symbols stood for purely spiritual things. The author of *Isis* seems to have overlooked this," adds our learned adversary. Well, the "author of *Isis*" did nothing of the kind, however. On the other hand, the author of "The Adeptship of Jesus Christ" must have never done more than skip *Isis*, if he overlooked the fact that both its volumes are full of references and explanations as to the "veiled language" of the Kabalists, Christian as well as Pagan—the former dreading to divulge their meaning on account of the persecution of the Church, the latter owing to the terror of the "initiation oath" pronounced during the "mysteries." That J. K. only pretends to have overlooked the fact is still more likely. However it may be, the whole work is an exposition of that which the London "adept" tries to teach, but makes a sad mess of. Nor was the author of *Isis*, ever unaware of the well-known fact, that most (not all) of the physical symbols stand "for purely spiritual things." Whoever has read *Isis* will see how reliable are J. K.'s criticisms.

"Elemental" spirits, goes on to paralyze the critic "are not creatures evolved in earth, air, fire or water. There are no doubt spirits who prefer to dwell in one of the said elements, *but they are human (!)* The method ordinarily resorted to for entering into communication with Elementals by offering them some favorite food, shows that they are simply not very advanced human spirits." The last argument is charmingly *logical*, and worthy of the "literary calibre" of a great "adept." Just as if only *human* beings ate food, and men and their spirits alone could be offered "some favorite food"! The Elementals are all "human" he maintains. And what are the "Shedim" of his Jewish Kabalists? What of Robert Fludd—

the grand master of the mediæval "Fire" philosophers, who were the greatest Kabalists living—who says that as there are an infinity of visible human creatures, so there is an endless variety of *non-human* beings among the spirits of the elements? And what of the endless variety of the "Demons" of Proclus, Porphyry, Iamblichus, and of the "Nature Spirits"?...Verily, it requires a very small amount of intelligence in a critic to write—"let 'The Church,' so-called, go to the Devil of her own creation."\* or again—"Theosophy is Diabolosophy...which gets but the Sophistries of His Satanic Majesty"; but it requires a good deal of wisdom which cannot be imparted by any "Hierophant" to understand *true* Theosophy. It is as easy for a cabman as for M. Kohn, to utter words of abuse; and the former is as free to point out the Royal Society as a gin-shop, adding that all its Fellows assemble there but to get drunk with liquor, as to the adept to call Theosophy "Diabolosophy." Both can do so with perfect impunity. For, no more than the said cabman will ever get admitted within the sacred precincts of learning, can a man using such a language hope of ever entering within the circle of *true* theosophy, or—"confront the Red Elixir."

The real gist, the pith of the stuff of which all J. K.'s articles are made up is explained by the following:—Notwithstanding all his self-glorification of "adeptship" neither the "adept" nor even his "hierophant" whom we know better than both may imagine, would be able to produce the slightest phenomenon *at will*; even of that kind which incipient mediums and sensitive children often produce, say raps upon the table without contact. Hence his diatribes against the phenomena described in the *Occult World*; his bombastic and long-winded prattle about the powers of adeptship being "only purely spiritual." It is so easy and it offers such secure ground to assume "powers" which have to remain, on the said principle, for ever theoretical. But it becomes rather more dangerous for him to declare that "when Koot Hoomi is alleged to say repeatedly: 'The adept is the rare efflorescence of a generation of enquirers,' he ventilates this idea purely to bring recruits to the Theosophical Society."

It is dangerous, we say, for besides being a glaring falsehood and a calumny, the disciples of Koot Hoomi might easily retort to M. Julius Kohn and ask: And what may be the secret meaning of this sentence of yours which directly follows the preceding? "Whoever attempts to arrive at Divine power *by diabolic means* labours in a most deplorable delusion." "Anæsthetics and drugs should never be experimented with. Also with the practice of organic mesmerism must be united great care not to abuse the power, combined with an uncompromisingly pure life."

If the "adept" refuses to inform the readers of the real occult meaning of the above, we will. Combined with other, very frequent allusions in his verbose articles—we may just call them *sub rosa* advertisements—it is meant to call the attention of the reader to certain wonderful books on mesmerism, in close relation with professional "classes of magnetism" and 3 and 1 guinea the course. The said occult meaning is simply "to bring recruits" within the fold of the happy magneto-Kabalistic *trinité*; that triad we mean, well-known to the Theosophists in London, which under three different names represents in reality but two, if not one, and ought to bear in any case the name of the "Hierophant" though it does sail under

\* J. K.'s article "The Adeptship of Jesus Christ" in *Medium and Daybreak*, September 2, 1881, p. 556.

† Such advertisements, for instance, as this one we find inserted in his article "upon the Adeptship of Jesus Christ." "The following extracts from the third edition of Miss Chandos Leigh Hunt's excellent and most valuable 'Private Instructions on Organic Magnetism,' will give a scientific description of the Soul-Power, and the means to attain thereto:—Follows the "scientific description" in which Jesus Christ is honoured with the title of "Red magician." Further on, J. K. recommends once more "the acquisition of the INVALUABLE WORK just quoted, *while those who are by loca ity favoured, should not fail to GET PERSONAL INSTRUCTION.*" Now this we call searching for "recruits" with an unparalleled zeal.—ED. THOS.



a triple compound name which is no longer its own. We are sorry to say, even so much, of persons with whom we are not in the least concerned. But we sincerely think it a kindness to Mr. W.....the "Hierophant," as we are told, is a man of sense and learning, that his pupil is sorely compromising him. Let him, then, use his occult powers to force upon his too indiscreet disciple—(a) that he who lives in a glass-house ought never to throw stones at that of his neighbour; and (b) that he should not exhibit his ignorance in such a flagrant manner, by speaking of the doctrines of Gautama Buddha, as if he knew, or *could know* anything of His esoteric doctrines! Hear him jabbering about Sakya-Muni, and dogmatizing right and left in the following strain:—"Whatever the sapient critics and book-makers do not understand, they label with a false name and think that thereby they have explained it." Just M. J. Kohn's position, who pretends to explain all that he knows nothing about. "If the books of Philo and John are productions of Neo-Platonists, then, the teachings of Gautama Buddha, which contain the same doctrine, only in other wording, must also be Neo-Platonism." (*The Adeptship of Jesus Christ*.)

So immeasurably arrogant and vain of his supposed learning is M. J. Kohn that he actually insinuates in the above his thorough knowledge of the secret meaning of the doctrines taught by Gautama Buddha! We advise him to limit his *revelations* to the Jewish Kabala, as his superficial comprehension of it may yet throw, with an appearance of some reason, glamour in the eyes of the too confiding reader innocent of any great proficiency in the Kabalistic lore. But will he have the additional effrontery of maintaining or even of insinuating that he understands better the Buddhistic "Rahat" doctrine than the most learned Buddhist priests, of whom we have such a number among the Fellows of the Theosophical Society at Ceylon, Burma and Tibet? We would not wonder. The too Kabalistic "J. K." winds up the article under review with the following words of wisdom:

"The errors here set forth appear in the text-books of the Theosophists. If I have said hard things of the Theosophical Society, I mean the Society exclusive of the Western members who I believe are all INTELLIGENT and AMIABLE individuals as such I esteem them, but not as Theosophists....."

How occult and pompous, yet how transparently clear. Let M. Julius Kohn give up, however, the sweet illusion that he, or any adept of his sort, is capable of saying "hard things" whether of the Theosophical Society or of its members. He has ventilated quite a number of "in-pertinent" things, but this affords rather merriment than inflicts pain upon those who know how far he deserves the self-imposed title of "adeptship." By "the Society, exclusive of the Western members" he means the Parent Society, now in India, of course; and, he is kind enough to believe our "Western members...intelligent, and amiable individuals"—(read enthusiastic but amiable fools)—and thus closes his denunciatory article with another untruth. For, we happen also to know, how his "dreams" and occasional "glimpses of things" bring him to see intuitively "through the fallacies of such writers as" one of the most prominent of the British Theosophists, who will remain unnamed. And, we are also aware of the contempt with which he speaks of many of these "intelligent and amiable individuals." If he flatters them in his article at all, it is because these individuals, living in London and some of them receiving him at their houses, he has sense enough to avoid irritating them too unnecessarily. At the same time the "Eastern" Theosophists are far away in India, and, as he thinks, can know nothing of him, his "spiritual dreams" having failed to reveal him that they did know something—M. J. Kohn's "adeptship" as will be seen, excluding neither cunning, nor yet an eye to business.

Nevertheless, we owe him a debt of gratitude, for enlightening us as to the various *colours* of the many various kinds of magicians. "The *White Magician*," he writes, quoting enthusiastically from a "gifted Lady

magnetist's" work (the legitimate wife, we are told, of his "Hierophant-Initiator," though we never heard yet of a *practising* Hierophant Magician who was *married*)—"the white Magician is a high form of Adeptship, and few there are who reach it; fewer still who become *Red Magicians*. The difference between the former and the latter is, that the senses and the world possess certain temptations for the *White Magician*, which he sees and feels though he conquers. But nothing can tempt the *Red Magician* to evil any more than God can be tempted. The passive *White Magician* is to be found in the *Religieuse*" (? nuns?)..... and "Black Magic is (in part) the art of applying the science of Magnetism to the obtaining of worldly riches, and to the influencing of persons to obey your Will, with results injurious to themselves. This part of the art I do not teach."

We should say not. Even in this our century of scepticism it would not be quite safe to advertise "classes" for imparting the *Black*, Art. However, although modestly withholding from his readers knowledge his own particular shade, we suggest the hypothesis of a colour that might be correctly termed—"chameleonic." His published lucubrations warranting, and his alleged abstinence from wine\* forbidding us to accept the theory offered by one of our French Occultists who, writing about "J. K." says of him—"Le magicien est gris," we can find no better *nuance* for him than the indefinite irredescence of the chameleon, that pretty animal reflecting every colour it approaches.

And now to close. The Theosophists "exclusive of the Western members" hope, that their learned critic will henceforth direct his sole attention to the grand revelation he gives the world upon the "Adeptship of Jesus Christ"—the *Red Magician*, and leave the Theosophists—Western and Eastern—strictly alone. For, although the amount of incomprehensible metaphysical twaddle and quite *unhistorical* statements † contained in it, almost preclude the possibility of anything like an elaborate criticism upon it—yet they might find a word or two to say on the *advertising portions* of the mystical paper. Having, as mentioned elsewhere, in his powerful Kabalistic phraseology, sent the Christian "Church to the Devil" and Theosophists along with it, let M. Julius Kohn rest on his laurels, as it behoves a Christian Kabalist—the latter appellation being applied to him, on the authority of his own words. "Whenever demanded" he writes (*Spiritualist*, September 9) "whether I know a special process whereby to acquire magic power, whereto my reply ever is 'beyond the Christ-life there is nothing...'"—this particular "Christ-life" *nota bene* to be studied according to his, M. J. Kohn's interpretations, never as taught by "the Devil's Official Church" (*sic*) as he elegantly puts it. We are, however, glad to learn from the above that this promising mystic is a convert to Christ, as that news is calculated to save his "adeptship of Jesus Christ" from more than one scathing criticism. For, viewing the production with a thoroughly unbiassed eye, who should, or could ever know more about the "magical powers" of Christ than the direct lineal descendant of those who insulted Jesus in Jerusalem by saying; "He casteth out devils through the prince of the devils?"

\* It is not enough for a "hierophant" or an "adept" to abstain from wine and liquor; he must avoid leading others into temptation, if he cares to deserve the glorious name. We would then put the following question to those, who, denying our Eastern Brotherhood accept as "hierophants" and "adepts" persons having no right to the appellation: what man acquainted but with the A. B. C. of Occult sciences would dare maintain that even a simple pupil—let alone an adept in Occultism—would, while pursuing the *divine science* at the same time obtain and hold a patent for the invention of a distilling apparatus for the manufacture of an improved whisky!! Imagine a modern Paracelsus or Jacob Boehme, proprietor of a dram shop and erecting distilleries in London and Ireland! Truly our age is an AGE OF BRASS.—ED. THEOS.

† For instance, when he writes:—"And, down to the present time, official priests take fermented wine—which is an impure intoxicant, and from which Jesus abstained all his life,"—what is it but an arbitrary, foolish statement, founded on no authority; that the author could point out, except his own lucubrations? ED. THEOS.



**You are free:**

to **Share** — to copy, distribute and transmit the work



to **Remix** — to adapt the work

**Under the following conditions:**

**Attribution** — You must attribute the work in the manner specified by the author or licensor (but not in any way that suggests that they endorse you or your use of the work).



**Noncommercial** — You may not use this work for commercial purposes.



**Share Alike** — If you alter, transform, or build upon this work, you may distribute the resulting work only under the same or similar license to this one.

**With the understanding that:**

**Waiver** — Any of the above conditions can be **waived** if you get permission from the copyright holder.

**Public Domain** — Where the work or any of its elements is in the **public domain** under applicable law, that status is in no way affected by the license.

**Other Rights** — In no way are any of the following rights affected by the license:

- Your fair dealing or **fair use** rights, or other applicable copyright exceptions and limitations;
- The author's **moral** rights;
- Rights other persons may have either in the work itself or in how the work is used, such as **publicity** or privacy rights.

**Notice** — For any reuse or distribution, you must make clear to others the license terms of this work. The best way to do this is with a link to this web page.

