

THE THEOSOPHIST

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

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सत्यान् 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.

A NEEDED EXPLANATION.

A valued friend and correspondent in Upper India writes :—

“We have not had the pleasure of hearing from you since your return to Bombay. We do not want to trespass upon your most valuable time, but we do earnestly pray that you will be pleased to write to us once a month, should you find leisure.”

This is from the President of one of our Indian branch Societies, and we print the extract that we may thus answer to many of like tenor that are received by the Founders. Since the Theosophical Society was established we two have had to do all its more important work ; not because our colleagues have been at all unwilling to share the burden, but because enquirers have seemed like the patients of a popular doctor, or the clients of a leading lawyer—reluctant to take advice or instructions from any one in the Society, but ourselves. This was well enough in the infancy of our movement, and by working late in the night, sometimes all night long, the year round, we managed for the first three years to keep up with our official duties. But our coming to India doubled, perhaps trebled, the calls upon our time. We were not relieved from our Western correspondence, while at the same time the whole volume of enquiries, naturally provoked among the people of Asia by our coming, poured in upon us besides. So our magazine was determined upon, and in the *Prospectus* issued at Bombay, in July 1879, it was stated that “the rapid growth of the Society and of the correspondence between the Executive and the Society’s branches in various European countries, and with the Aryan, Buddhist, Parsi and Jain scholars who take a deep interest in its work.....has made necessary the publication of the present journal.” There is a limit both to physical endurance and to the number of hours in a day. With the most benevolent wishes to oblige, the Founders cannot engage to regularly correspond with anybody, whether in or outside the Society. They will do their best, but our friends will kindly remember that neither Col. Olcott, with lecturing engagements enough to break down a man of less iron endurance, nor the Editor of the THEOSOPHIST with the cares of its management and her indispensable journeys about India for several months each year, can in fairness be reproached for failure to keep up private correspondence even with relatives or nearest personal friends. The more so, when they reflect that much of the guidance and instruction asked, can be found in the pages of our Magazine.

“THE HERMETIC BRETHERN.”*

.....We of the secret knowledge do wrap ourselves in mystery, to avoid the oburgation and importunity of those who conceive that we cannot be philosophers unless we put our knowledge to some worldly use. There is scarcely one who thinks about us who does not believe that our Society has no existence ; because, as he truly declares, he never met any of us. We do not come, as he assuredly expects, to that conspicuous stage, upon which, like himself, as he desires the gaze of the vulgar, every fool may enter, winning wonder if the man’s appetite be that empty way ; and when he has obtained it, crying out, “Lo, this is also vanity !”

“Dr. Edmond Dickenson,” says Mr. Hargreave Jennings, (Rosicrucians p. 34-35) physician to King Charles the Second, a professed seeker of the hermetic knowledge, produced a book entitled, *De Quinta Essentia Philosophorum* which was printed at Oxford in 1686, and a second time in 1705...In correspondence with a French adept, the latter explains the reasons why the Brothers of the Rosy Cross concealed themselves. As to the universal medicine *Elixir Vita*, or potable form of the preternatural *menstruum*, he positively asserts that it is in the hands of the ‘Illuminated,’ but that, by the time they discover it, they have ceased to desire its uses, being far above them ; and as to life for centuries, being wistful for other things, they decline availing themselves of it. He adds that the adepts are obliged to conceal themselves for the sake of safety, because they would be abandoned in the consolations of the intercourse of this world (if they were not, indeed, exposed to worse risks), supposing that their gifts were proven to the conviction of the bystanders as more than human ; when they would become simply abhorrent. Thus, there are excellent reasons for their conduct ; they proceed with the utmost caution, and instead of making a display of their powers, as vain-glory is the least distinguishing characteristic of these great men, they studiously evade the idea that they have any extraordinary or separate knowledge. They live simply as mere spectators in the world, and they desire to make no disciples, converts, nor confidants. They submit to the obligations of life, and to relationships—enjoying the fellowship of none, admiring none, following none, but themselves. They obey all codes, are excellent citizens, and only preserve silence in regard to their own private beliefs, giving the world the benefit of their acquirements upto a certain point ; seeking only sympathy at some angles of their multiform character, but shutting out curiosity when they do not wish its imperative eyes....This is the reason that the Rosicrucians pass through the world mostly unnoticed, and that people generally disbelieve that there are such persons ; or believe that, if there are, their pretensions are an imposition. It is easy to discredit things which we do not understand.....”

We came across the above, the other day, in the course of reading, and copy it to show that the difficulty which our sceptical public feels in crediting the existence of the *trans-Himalayan* recluses is no new thing. The jeering pleasantry of Archdeacon Baly, who told the Church Missionary Convention that “Theosophy was a new religion based on juggling tricks” is but the echo of the sneers of the generations in which Thomas Vaughan, Robert Flood, Count St. Germain, Theophrastus Paracelsus and other “Hermetic” philosophers lived and studied. Our Theosophical Society pays the penalty of its reaffirmation of the Truth of Hermetic Science, not merely in receiving the world’s ridicule, but also in having it try to ignore

* Extracted from *The Rosicrucians* by Hargreave Jennings. (John Camden Hotten, Piccadilly, W. London.) Further on, we give a review by this able writer of Mr. Sinnett’s “Occult World.” These passages, as the author tells us, “occur in a letter published by some anonymous members of the Rose-Croix, and are adduced in a translation from the Latin by one of the most famous men of the order, who addressed from the University of Oxford about the period of Oliver Cromwell ; to which University the great English Rosicrucian, Robertus De Fluctibus (Robert Flood) also belonged in the time of James the First and Charles the First.”

† Not at all in every instance ; it depends upon the degree of their advancement, their earthly ties snapping one after the other as their new spiritual ones are formed.—Ed.

a deal of honest work of the practical sort, which we have done, and are doing.

It is cheering, therefore, to find a bit of sound sense in, at least, one Indian paper. Says our excellent *Amrita Bazar Patrika*:

"We hail the appearance of the January number of the THEOSOPHIST with more than ordinary pleasure. It is as usual replete with interesting matter, but the chief interest of the number is centered in an account of the doings of Colonel Olcott in Ceylon published in the *Supplement*. We are sorry we have not space enough to record all that he has done there, but this we say that the Colonel may fairly claim that, whether there be "Himalayan Brothers" or not, there is at least one white man who is acting like a brother to the Sinhalese and will, as occasion permits it, act similarly to the Hindus. If it be not asking too much, we would request the Colonel to come to the city of Palaces and enlighten the Calcutta public on subjects with which he is so familiar and which are calculated to do so much good to the Hindu nation,—subjects of which most of our educated young men are so lamentably ignorant."

Let this be our sufficient answer to the silly though, as alleged, "mostly inspirational" article by the author of *Life beyond the Grave* (*Spiritualist of Jan. 13*) entitled "Spiritual Selfishness." The writer affirms that the "Himalayan Brothers.....wrap themselves in mystery and pretend to have a mission to perform, but they make no sign of accomplishing it" and further that "Madame Blavatskycannot show that any practical good comes of being a Theosophist. We have not heard that she has benefited humanity by being a Theosophist".....Perhaps, some members of our various Branches throughout India and Ceylon, who have participated in our practical work, may also feel "inspired" to correct the rather unfortunate "inspiration" of the author of "Life beyond the Grave."

THE "ELIXIR OF LIFE."

(From a Chela's* Diary.)

BY G.....M.....F. T. S.

"And Enoch walked with the Elohim,
and the Elohim took him."—Genesis.

INTRODUCTION.

[The curious information—for whatsoever else the world may think of it, it will doubtless be acknowledged to be that—contained in the article that follows, merits a few words of introduction. The details given in it on the subject of what has always been considered as one of the darkest and most strictly guarded of the mysteries of the initiation into occultism—from the days of the *Rishis* until these of the Theosophical Society—came to the knowledge of the author in a way that would seem to the ordinary run of Europeans a strange and supernatural manner. He himself, however, we may assure the reader, is a most thorough disbeliever in the *Supernatural*, though he has learned too much to limit the capabilities of the *natural* as some do. Further on, he has to make the following confession of his own belief regarding it. It will be apparent from a careful perusal of the facts, that if the matter be really as stated therein, the author cannot himself be an adept of high grade, as the article in such a case would never have been written. Nor does he pretend to be one. He is or rather was for a few years an humble *Chela*. Hence, the converse must consequently be also true, that as regards the higher stages of the mystery he can have no personal experience, but speaks of it only as a close observer left to his own surmises—and no more. He may, therefore, boldly state that during, and—notwithstanding his unfortunately rather too short—stay with some Adepts, he has by actual experiment and observation verified some of the less transcendental, or incipient, parts of the "Course." And, though it will be impossible for him to give positive testimony as to what lies beyond, he may yet mention that all his own course of study, training and experience, long, severe, and dangerous as it has often been, leads him to the conviction that every thing is really, as stated,—save some details purposely veiled. For causes which cannot be explained to the public, he himself may be unable or unwilling to use the secret he has gained access to. For all that, he is permitted by one to whom, all his reverential affection and gratitude are due—his last *guru*—to divulge for the benefit of Science and Man, and especially for the good of those who are courageous enough to personally make the experiment—the following astounding particulars of the occult methods for prolonging life to a period far beyond the common one.—Ed.]

Probably one of the first considerations which move the worldly-minded at present, to solicit initiation into Theosophy is the belief or hope that immediately on joining some extraordinary advantage over the rest of

mankind is to be conferred upon the candidate. Some even think that the ultimate result of their initiation will perhaps be exemption from that dissolution which is called the common lot of mankind. The traditions of the "Elixir of Life" said to be in the possession of Kabalists and Alchemists are still cherished by students of Mediæval Occultism—in Europe. The allegory of the *Ab-ê-Hyat*, or *Water of Life*, is still credited as a fact by the degraded remnants of the Asiatic esoteric sects ignorant of the real GREAT SECRET. The "pungent and fiery Essence," by which Zanoni renewed his existence, still fires the imagination of modern idealists as a possible scientific discovery of the Future.

Theosophically, though the fact is authoritatively declared to be true, the above-named conceptions of the mode of procedure leading to the realisation of the fact, are known to be false. The reader may or may not believe it; but as a matter of fact, Theosophical Occultists claim to have communication with (living) Intelligences of an infinitely wider range of observation than is contemplated by the utmost aspirations of Modern Science, all the present "Adepts" of Europe and America—dabblers in the Kabala—notwithstanding. But far even as those superior Intelligences have investigated (or, if preferred, are alleged to have investigated), and remotely as they may have searched by the help of implication and analogy, even *They* have failed to discover in the Infinity anything permanent but—SPACE. ALL IS SUBJECT TO CHANGE. Reflection, therefore, will easily suggest to the reader the further logical inference that in a Universe which is essentially un-permanent in its conditions, nothing can confer permanency. Therefore, no possible substance, even if drawn from the depths of Infinity; no imaginable combination of drugs, whether of our earth or any other, though compounded by even the Highest Intelligence; no system of life or discipline, though directed by the sternest determination and skill—could possibly produce Immutability. For in the universe of solar systems, wherever and however investigated, Immutability necessitates "Non-Being" in the physical sense given it by the Theists—Non-Being being *nothing* in the narrow conceptions of Western Religionists—a *reductio ad absurdum*. This is a gratuitous insult even when applied to the *pseudo-Christian* or ecclesiastical Jehovite idea of God.

Consequently, it will be seen that the common ideal conception of "Immortality" is not only essentially wrong, but a physical and metaphysical impossibility. The idea, whether cherished by Theosophists or non-Theosophists, by Christians or Spiritualists, by Materialists or Idealists, is a chimerical illusion. But the actual prolongation of human life is possible for a time so long as to appear miraculous and incredible to those who regard our span of existence as necessarily limited to at most a couple of hundred years. We may break, as it were, the shock of Death, and instead of dying, change a sudden plunge into darkness to a transition into a brighter light. And this may be made so gradual that the passage from one state of existence to another shall have its friction minimised so as to be practically imperceptible. This is a very different matter, and quite within the reach of Occult Science. In this as in all other cases, means properly directed will gain their ends, and causes produce effects. Of course, and the only question is, what are these causes, and how, in their turn, are they to be produced. To lift, as far as may be allowed, the veil of this department of Occultism, is the object of the present article.

We must premise by reminding the reader of two Theosophic doctrines, often inculcated in "Isis" as well as in various "articles" in this and other magazines. They are (a) that ultimately the Kosmos is *one*—one under infinite variations and manifestations and (b) that the so-called MAN is a "compound being"—composite not only in the exoteric scientific sense of being a congeries of living so-called material Units, but also in the esoteric sense of being a succession of seven forms or parts of self, interblended with each other. To put it more clearly we might say that the more

* A *Chela* is the pupil and disciple of an Initiated *Guru* or Master.—Ed.

ethereal forms are but duplicates of the same aspect,—each finer one lying within the inter-atomic spaces of the next grosser. We would have the reader understand that these are no subtleties, no “spiritualities” at all in the Christospiritualistic sense. In the actual man reflected in your mirror are really several men, or several parts of one composite man; each the exact counterpart of the other, but the “atomic conditions” (for want of a better word) of each of which are so arranged that its atoms interpenetrate those of the next “grosser” form. It does not, for our present purpose, matter how the Theosophists, Spiritualists, Buddhists, Kabalists, or Vedantins, count, separate, classify, arrange or name these,—as that war of terms may be postponed to another occasion. Neither does it matter what relation each of these men has to various “elements” of the Kosmos, of which he forms a part. This knowledge, though of vital importance otherwise, need not be explained or discussed now. Nor does it much more concern us that the Scientists deny the existence of such an arrangement, because their instruments are inadequate to make their senses perceive it. We will simply reply—“get better instruments and keener senses, and *eventually* you will.”

All we have to say is, that if you are anxious to drink of the Elixir of Life and live a thousand years or so, you must take our word for the matter at present, and proceed on the assumption. For esoteric science does not give the faintest possible hope that the desired end will ever be attained by any other way; while modern, or the so-called exact science—laughs at it,

So, then, we have arrived at the point where we have determined—literally, *not* metaphorically—to crack the outer shell known as the mortal coil, or body, and hatch out of it, clothed in our next. This “next” is not a spiritual, but only a more ethereal form. Having by a long training and preparation adapted it for a life in this atmosphere, during which time we have gradually made the outward shell to die off through a certain process (hints of which will be found further on) we have to prepare for this physiological transformation.

How are we to do it? In the first place we have the actual, visible material body—MAN, so called, though, in fact, but his outer shell—to deal with. Let us bear in mind that science teaches us that in about every seven years we *change skin* as effectually as any serpent; and this so gradually and imperceptibly that, had not science after years of unremitting study and observation assured us of it, no one would have had the slightest suspicion of the fact. We see, moreover, that in process of time any cut or lesion upon skin, however flesh-deep, has a tendency to replace the lost and reunite the severed parts together. A piece of lost cuticle will be very soon replaced with another skin, mixing flesh with other flesh. Hence, if a man partially flayed alive, may sometimes survive and be covered with a new skin,—so our astral, vital body—the fourth of the *seven* (having attracted and assimilated to itself the second) and which is so more ethereal than the physical one—may be made to harden its particles to the atmospheric changes. The whole secret is to succeed in evolving it out, and separating it from the visible; and while its generally invisible atoms proceed to congregate themselves into a compact mass, to gradually get rid of the old particles of our visible frame so as to make them die and disappear before the new set has had time to evolve and replace them..... We can say no more. The Magdalene is not the only one who could be accused of having “seven spirits” in her, as the men who have a lesser number of spirits—(what a misnomer that word!)—in them—are not few or exceptional. These are the frequent failures of nature—the incomplete men and women.* Each of these has in turn to survive the preceding and more dense one and then *die*. The exception is the *sixth* when absorbed into and blended with the *seventh*.

* This is not to be taken as meaning that such persons are thoroughly destitute of some one or several of the seven principles: a man born without an arm has still its ethereal counterpart; but that they are so latent that they cannot be developed, and consequently are to be considered as non-existing.—Ed.

The “Dhatu”* of the old Hindu physiologist had a dual meaning, the esoteric side of which corresponds with the Tibetan “Zung” (the seven principles of the body).

We, Asiatics, have a proverb, probably handed down to us, and by the Hindus repeated ignorantly, as to its esoteric meaning. It has been known ever since the old Rishis mingled familiarly with the simple and noble people they taught and led on. The Devas had whispered into every man's ear—*Thou only*—if thou wilt—art “immortal.” Combining with this is the saying of a Western author that if any man could just realise for an instant that he had to die some day, he would die that instant. The *Illuminated* will perceive that between these two sayings, rightly understood, stands revealed the whole secret of LONGEVITY. We only die when our will ceases to be strong enough to make us live. In the majority of cases, death comes when the torture and vital exhaustion accompanying a rapid change in our physical conditions become so intense as to weaken, for one single instant, our “clutch on life,” or the tenacity of the WILL to exist. Till then, however severe, may be the disease, however sharp the pang, we are only sick or wounded, as the case may be. This explains the cases of sudden deaths from joy, fright, pain, grief, or such other causes. The sense of a life-task consummated, of the worthlessness of one's existence, *if sufficiently realised*, is sufficient to kill a person as surely as poison or a rifle-bullet. On the other hand, a stern determination to continue to live, has, in fact, carried many past *the crisis* of the most mortal disease, in full safety.

First, then, must be the determination—the WILL—the conviction of certainty, to survive and continue.† Without that, all else is useless. And, to be efficient for the purpose, it must be, not only a passing resolution of the moment, a single fierce desire of short duration, but a *settled and continued strain, as nearly as can be continued and concentrated without one single moment's relaxation*. In a word, the would-be “Immortal” must be on his watch night and day, guarding Self against—Himself. To live, to LIVE—to LIVE—must be his unswerving resolve. He must as little as possible allow himself to be turned aside from it. It may be said that this is the most concentrated form of selfishness,—that it is utterly opposed to our Theosophic professions of benevolence, and disinterestedness, and regard for the good of humanity. Well, viewed in a short-sighted way, it is so. But to do good, as in every thing else, a man *must have* time and materials to work with, and this is a necessary means to the acquirement of powers by which infinitely more good can be done than without them. When these are once mastered, the opportunities to use them will arrive, for there comes a moment when no exertion or restless watch are any more needed: the moment, when the turning point is safely passed. For the present, as we deal with aspirants and not with advanced *chelas*,

* Dhatu—the seven principal substances of the human body—chyle, flesh, blood, fat, bones, marrow, semen.

† Col. Olcott has epigrammatically explained the creative or rather the re-creative, power of the Will, in his *Buddhist Catechism*. He there shows—of course, speaking on behalf of the Southern Buddhists—that this Will to live, if not extinguished in the present life, leaps over the chasm of bodily death, and recombines the *Skandhas*, or groups of qualities that made up the individual, into a new personality. Man is, therefore, reborn as the result of his own unsatisfied yearning for objective existence. Col. Olcott puts it in this way:

Q. 123..... *What is that in man which gives him the impression of having a permanent individuality?*

“A. *Tanha*, or the unsatisfied desire for existence. The being having done that for which he must be rewarded or punished in future, and having *Tanha*, will have a rebirth through the influence of *Karma*.”

Q. 124. *What is it that is reborn?*

A. A new aggregation of *Skandhas*, or individuality, caused by the last yearnings of the dying person.

Q. 128 *To what cause must we attribute the differences in the combination of the Five Skandhas which make every individual differ from every other individual?*

A. To the *Karma* of the individual in the next preceding birth.

Q. 129 *What is the force or energy that is at work, under the guidance of Karma, to produce the new being?*

A. *Tanha*—the “Will to Live.”

in the first stage a determined, dogged resolution, and an enlightened concentration of Self on Self, are all that is absolutely necessary. It must not, however, be considered that the candidate is required to be unhuman or brutal in his negligence of others. Such a recklessly selfish course would be as injurious to him as the contrary one of expending his vital energy on the gratification of his physical desires. All that is required from him, is a purely negative attitude. Until the POINT is reached, he must not "lay out" his energy in lavish or fiery devotion to any cause, however noble, however "good," however elevated.* Such, we can solemnly assure the reader, would bring its reward in many ways—perhaps in another life, perhaps in this world—but it would tend to shorten the existence it is desired to preserve, as surely as self-indulgence and profligacy. That is why very few of the truly great men of the world (of course, the unprincipled adventurers who have applied great powers to bad uses are out of the question)—the martyrs, the heroes, the founders of religions, the liberators of nations, the leaders of reforms—ever became members of the long-lived "Brotherhood of Adepts" and were at first and for long years accused of selfishness. (And that is also why, the Yogis, and the Fakirs of modern India—most of whom are acting now but on the *dead-letter* tradition, are required if they would be considered living up to the principles of their profession—to appear *entirely dead* to every inward feeling or emotion.) Notwithstanding the purity of their hearts, the greatness of their aspirations, the disinterestedness of their self-sacrifice, they could not, for they had missed the hour... They may at times have exercised powers which the world called miraculous; they may have electrified man and compelled Nature by fiery and self-devoted Will; they may have been possessed of a so-called superhuman intelligence; they may have even had knowledge of, and communion with members of our own occult Brotherhood; but, having deliberately resolved to devote their vital energy to the welfare of others, rather than to themselves; and, when perishing on the cross or the scaffold, or falling, sword in hand, upon the battle-field, or sinking exhausted after a successful consummation of the life-object, on death-beds in their chambers, they have all alike had to cry out at last: "Eloh Eloh-Lama Sabachthani!"

So far so good. But, given the will to live, however powerful, we have seen that in the ordinary course of mundane life, the throes of dissolution cannot be checked. The desperate, and again and again renewed, struggle of the Kosmic elements to proceed with a career of change despite the will that is checking them, like a pair of runaway horses struggling against the determined driver holding them in, are so cumulatively powerful, that the utmost efforts of the *untrained* human will acting within an *unprepared* body become ultimately useless. The highest intrepidity of the bravest soldier; the intensest desire of the yearning lover; the hungry greed of the unsatisfied miser; the most undoubting faith of the sternest fanatic; the practised insensibility to pain of the hardiest red Indian brave or half-trained Hindu Yogi; the most deliberate philosophy of the calmest thinker—all alike fail at last. Indeed, sceptics will allege in opposition to the verities of this article that, as a matter of experience, it is often observed that the mildest and most irresolute of minds and the weakest of physical frames are often seen to resist "Death" longer than the powerful will of the high-spirited and obstinately-egotistic man, and the iron frame of the

labourer, the warrior and the athlete. In reality, however, the key to the secret of these apparently contradictory phenomena is the true conception of the very thing we have already said. If the physical development of the gross "outer shell" proceeds on parallel lines and at an equal rate with that of the will, it stands to reason that no advantage for the purpose of overcoming it, is attained by the latter. The acquisition of improved breechloaders by one modern army confers no absolute superiority if the enemy also becomes possessed of them. Consequently it will be at once apparent, to those who think on the subject, that much of the training by which what is known as "a powerful and determined nature" perfects itself for its own purposes on the stage of the visible world, necessitating and being useless without a parallel development of the "gross" and so-called animal frame, is, in short, neutralised, for the purpose at present treated of, by the fact that its own action has armed the enemy with weapons equal to its own. The violence of the impulse to dissolution is rendered equal to the will to oppose it; and being gradually cumulative, while the will-power is gradually exhausted, the former triumphs at last. On the other hand, it may happen that an essentially weak and vascillating will-power, residing in a weak and undeveloped animal frame, may be so reinforced by some unsatisfied desire—the *Ichcha* (*wish*),—as it is called by the Indian Occultists (as, for instance, a mother's heart yearning to remain and support her fatherless children)—as to keep down and vanquish, for a short time, the physical throes of a body to which it has become temporarily superior.

The whole *rationale* then, of the first condition of continued existence in this world, is (a) the development of a Will so powerful as to overcome the hereditary (in a Darwinian sense) tendencies of the atoms composing the "gross" and palpable animal frame, to hurry on at a particular period in a certain course of kosmic change; and (b) to so weaken the concrete action of that animal frame as to make it more amenable to the power of the Will. To defeat an army, you must demoralise and throw it into disorder.

To do this, then, is the real object of all the rites, ceremonies, fasts, "prayers," meditations, initiations and procedures of self-discipline enjoined by various esoteric Eastern sects, from that course of pure and elevated aspiration which leads to the higher phases of Adeptism Real, down to the fearful and disgusting ordeals which the adherent of the "Left-hand Road" has to pass through, all the time maintaining his equilibrium. The procedures have their merits and their demerits, their separate uses and abuses, their essential and non-essential parts, their various veils, mummeries, and labyrinths. But in all, the result aimed at is reached, if by different processes. The Will is strengthened, encouraged and directed, and the elements opposing its action are demoralised. Now, to any one who has thought out and connected the various evolution-theories, as taken, not from any occult source, but from the ordinary scientific manuals accessible to all—from the hypothesis of the latest variation in the habits of species—say the acquisition of carnivorous habits by the New Zealand parrot, for instance—to the farthest glimpses backwards into Space and Eternity afforded by the "Fire-Mist" doctrine, it will be apparent that they all rest on one basis. That basis is, that the impulse once given to a hypothetical Unit has a tendency to continue itself; and consequently, that anything "done" by something at a certain time and certain place tends to be renewed at analogous other times and places.

Such is the admitted *rationale* of heredity and atavism. That the same things apply to our ordinary conduct is apparent from the notorious ease with which "habits,"—bad or good—as the case may be—are acquired, and it will not be questioned that this applies, as a rule, as much to the moral and intellectual as to the physical world.

(To be continued.)

* On page 151 of Mr. Sinnett's *Occult World*, the author's much abused and still more doubted correspondent assures him that none yet of His "degree are like the stern hero of Bulwer's" Zanooni... "the heartless morally dried-up mummies some would fancy us to be"... and adds that few of them "would care to play the part in life of a desiccated pansy between the leaves of a volume of solemn poetry." But our adept omits saying that one or two degrees higher and he will have to submit for a period of years to such a mummifying process unless, indeed, he would voluntarily give up a life-long labour and—DIE.—ED.

BUDDHIST MORALS.

In a recent issue of the *China Mail* appears an account of the destruction of the "Temple of Longevity," one of the richest and most famous Buddhist Viharas at Canton, China, by an infuriated mob of Buddhist laymen. For some time past complaints have been made of the immoral lives of the priests of this temple, but they appear to have neglected paying attention even to warnings from the Nam-hoi, Chief Magistrate. At last three women were seen to enter the building, an outcry was made, the populace rushed in, but the women had escaped by the back door. The mob, however, found "ladies' toilet-boxes, ornaments and embroidered shoes," and thereupon beat and drove out the priests, and tore the ancient building stone from stone until not a vestige remained. Even this did not satisfy their outraged sense of propriety, for, the *Mail* tells us, they set fire to the ruins and consumed the last stick of its roof timbers that lay in the wreck. It is said that the (Abbot) Chief Priest fell upon his knees before the Nam-hoi, and implored his help, but was made to feel the force of his Worship's toe after being reminded that "timely warnings had been disregarded." The Magistrate, on the 15th November last, issued an official proclamation beginning as follows:—"Whereas the priests of the Ch'eung-Shau monastery have disobeyed the official proclamation by allowing women to enter the temple and detaining them there, and the people of the neighbourhood have suddenly surrounded and set fire to the building, the superior authorities have now ordered a detachment of over a thousand soldiers to be stationed along the streets to extinguish what fire there be still remaining," &c. The proclamation contains not one word in censure of the act of retribution; from which it is to be inferred that it met with official approval.

Turning to Bishop Bigandet's excellent work on Burmese Buddhism, "The Life or Legend of Gautama, &c.," we find (pp 290, 291) that:—

"Popular opinion [in Burma] is inflexible and inexorable on the point of celibacy, which is considered essential to every one that has a pretension to be called a Rahan, [in Ceylon termed Rahat, or Arahat]. The people can never be brought to look upon any person as a priest or minister of religion unless he lives in that state. Any infringement of this most essential regulation on the part of a Rahan is visited with an immediate punishment. The people of the place assemble at the Kiaong (Vihara, temple) of the offender, sometimes driving him out with stones. He is stripped of his clothes; and often public punishment, even that of death, is inflicted upon him, by order of Government. The poor wretch is looked upon as an outcast and the woman whom he has seduced shares in his shame, confusion, and disgrace. Such an extraordinary opinion, so deeply rooted in the mind of a people rather noted for the licentiousness of their manners, certainly deserves the attention of every diligent observer of human nature."

The sociologist will be struck with the stern regard here seen to be felt both among the Chinese and Burmese Buddhists for the reputation of their priests. The same feeling prevails in Tibet, where one who is included in the sacerdotal order, whether as lama or ordained priest, is punished with death for breach of the rule of chastity. He and the woman are either bound together with ropes and flung into the nearest stream or pond to drown, or buried to the chin in the ground and left to die by inches. The lavish honour shown to the Buddhist priesthood in all Buddhistic countries, is the popular tribute to the supposed high moral excellence of a class of men who profess to imitate the character, and follow the precepts of Lord Buddha. And candour will compel every fair man to say with the Romish Bishop of Rangoon, that their moral characters are, as a rule, blameless. Lazy, they are beyond doubt, and too often selfish and ignorant; but the cases of sexual indulgence among members of the Sangha are comparatively very rare. Col. Olcott's experience, in Ceylon, tallies with Bishop Bigandet's, in Burma. The vengeance taken upon recreant priests in China and Burma is the more impressive since we can recall no instance

among Christians of religious houses having been demolished by mobs, because of the immoralities of clergymen or priests. And yet there has been provocation of that sort often enough given, unless rumour has belied some world-famous Reverends and some thousands more of their profession in Europe and America.

NEW AND SCIENTIFIC EXPLANATION OF THE ESOTERIC "WHEEL, FULL OF EYES."—The Revd. (Harlequin) De Witt Talmadge has a modern application for his texts. "And the wheels were full of eyes," Ezekiel said, as he came out of one of his remarkable visions. "And the wheels were full of eyes," Talmadge repeated on a recent Sunday. "And what but the wheels of the Printing Press?" (!) he continued all aglow probably with the original idea. "Other wheels are blind. They roll on, pulling or crushing. The manufacturer's wheel, how it grinds the operator with fatigue, and rolls over nerves, and muscles, and bones, and heart, not knowing what it does? The sewing-machine wheel sees not the aches and pains fastened to it—tighter than the band that moves it, sharper than the needle which it plies. Every moment of every hour of every month of every year there are hundreds of thousands of wheels of mechanism, wheels of enterprise, wheels of hand-work in motion, but they are eyeless. Not so the eyes of the Printing Press. Their entire business is to look and report. They are full of optic nerves from axle to periphery. They are like those spoken of by Ezekiel as full of eyes, sharp eyes, near-sighted, far-sighted. They look up. They look down. They look far away. They take in the next street, the next hemisphere. Eyes of criticism, eyes of investigation, eyes that twinkle with mirth, eyes glowing with indignation, eyes tender with love, eyes of suspicion, eyes of hope, blue eyes, black eyes, green eyes, holy eyes, evil eyes, sore eyes, political eyes, literary eyes, historical eyes, religious eyes, eyes that see every thing. 'And the wheels were full of eyes.'"

Shades of Ezekiel, pity there is no asylum or hydropathic building near Talmadge where he might wash his eyes! Let us hope the American Board of Foreign Missions may send him to India, to complete the work the loud J. Cook so well began—for our side! We need all the pulpit lunatics they can spare.

A CRITICISM UPON THE "MIGHTY PROBLEMS OF BRAHMA, ISWARA AND MAYA."

BY DORASAMY IYER.

TO THE EDITOR OF THE "THEOSOPHIST."

MADAME,—As a member of a Reading-Room of Salem, which has recently subscribed for your Journal, I beg to state that, although the questions to which my article refers, appeared in the *THEOSOPHIST* two years ago, yet as I read them only a few days since, and as they, even now, appear to continue to draw the attention of the people in this part of the country, I will, with your permission, undertake to answer them. I would, therefore, request that you may be pleased to re-insert the said questions together with my article for the convenience of your Vedanta readers.

Yours faithfully,
DORASAMY IYER,
District Munsiff of Salem.

Salem, 5th January 1882.

Instead of republishing the article above referred to, it is far better that the Vedanta scholars interested in the discussion should turn to the back numbers of the *THEOSOPHIST*. They will find it on page 37, column 2 in the January number of the year 1880. It was written by "Sri Paravastu Venkata Rungacharia Arya Vara Guru" and directed against our friend, the learned Sanskrit Professor of Benares, Pramada Das Mitra, who answered it very ably there and then in the same number. The present article—criticizing that which was itself intended as a scathing criticism—comes rather late in the day; but,

as our *Journal* was founded precisely for the object of fathoming the intricate metaphysics of India's philosophies, we give it room with pleasure. Confessing our inability to decide between the three opponents, we leave the task of awarding the palm of Vedanta scholarship to those qualified better than ourselves to judge of the respective merits of the three *Pundits*, only hoping that the "MIGHTY PROBLEMS" that follow, may finally themselves be solved.—Ed.

In the THEOSOPHIST of January 1880, which only a few days ago, I happened to read for the first time, I met with a subject whose importance as a philosophy is unparalleled, but which has been dwelt upon in so fallacious a manner that one who sees that fallacy would be guilty of forgetting his duty to the truth-seeking portion of the public, should he neglect to expose it. Moreover, it is a subject which has ever engaged the minds of the educated orthodox Hindus—at least in the southern part of the Peninsula—and with which the Theosophists of India cannot but feel deeply and unavoidably concerned. My answer, therefore, ought to be published.

The article in question is headed "Brahma, Iswara and Maya, by Sri Paravastu Venkata Rungacharia Arya Vara Guru;" it contains a series of questions which their author calls "Mighty Problems," and it specifies certain "Bhashyas" (*Commentaries*) including those of Sankara, and warns the Theosophists not to trust to the explanations of Professor Pramada Das Mitra, before they discover by which of the said "Bhashyas" they (the problems) are the clearer solved.

Finally, while admitting that the views of Pramada Das Mitra are quite in accordance with the doctrine of Sankara, the author informs the public that he means to refute the doctrine of "Advaita." Sri P. V. R. A. V. Guru's criticism was followed in the same number by a reply from the Professor, who gave an erudite explanation of the general principles of the doctrine. I do not undertake to explain here the doctrine, but will simply point out the absurdity of the first critic's questions themselves. Such fallacies should be destroyed—never criticised or even answered, as their very nature forbids of any arguing. An exposition (as that by the above-named Professor in his answer) of the general principles to which the questions refer is all that is required. An attempt to inculcate the subject itself would prove fruitless; for, while the questioner—unable to comprehend or appreciate the inculcation—would always construe his own lack of comprehension into an incapability of those he questions, he would, at the same time, continue to pride himself upon his questions as if they were insolvable, only because—as he thinks—they are skilfully framed.

It is not for the first time that such questions are asked. They are trite ones, and are being constantly echoed by certain sections of people, who neither have learnt nor are they willing to learn the "Advaita" doctrine with anything like a system; and, therefore, are only prone to ignorantly shout their satisfaction, at what they regard as an able attack upon the Advitees.* This well-known fact renders it the more desirable to analyze the intrinsic value of the said questions.

The first four apparently form one set:—

- (1.) "Whether (Moksha) beatitude or salvation is or is not the (Purushartha) end, which a human being should aspire to? If not, all human effort for acquiring knowledge and wisdom, such as the study of Vedanta science, would be vain."
- (2.) "If, however, it be the end aspired, who is the aspirer?"
- (3.) "For whose sake does he aspire?"
- (4.) "What sort of thing is the object aspired to?"

* The *Advitees* are one of the two sects of the Vedanta system. It rejects the idea of a *personal* God, holding that the *Paramâtma* (or Universal Soul) and *Atma* (the human soul) are identical. They are advanced highly spiritual Pantheists, though they reject the name; but we find no other equivalent for their belief in the English language.—Ed.

The reader will at once perceive that these four questions which the writer puts to the followers of Sankara, and of which the third is, forsooth, one of the mightiest of the "Mighty Problems," are all answered by himself. For, he says:—"According to his (Sankara's) doctrine, being one with Brahma, eternal bliss (Brahma Ananda) is, indeed, the end and aim of man." It thus becomes apparent that the critic, instead of setting forth at once his objections to the doctrine, prefers to lose time over idle words.

Then follows another set, consisting of the following questions:—

- (1.) "Is the being who is the aspirer essentially Brahma or any other?"
- (2.) "If he is in reality a Brahma, what has he to aspire for?"
- (3.) "If not, will he newly become a Brahma?"

The first question is evidently preliminary to the other two. But P. V. R. uses the word "essentially" in the first, and the phrase "in reality" in the second. The word "essentially" refers only to what forms the essence in contradistinction to what is non-essential in the aspirer. If he has used the phrase "in reality" in the same sense as "essentially," then these three questions are unwarranted by reason. For, though it be said that the aspirer *is* essentially Brahma, yet he has to aspire after beatitude according to the doctrine quoted by P. V. R., because the aspirer is (according to the wording of the questions) composed of the essence *and* of what is not the essence, and is, therefore, not "One with Brahma" which is purely an essential whole; and, further, the third question would be inconsistent with the first. However, judging his meaning of the term "in reality" from the third question (*viz.*, "If not, will he *newly* become a Brahma?" or, in other words, will the aspirer, who is not at all Brahma, become Brahma?) irrespectively of the first question, it can be said that P. V. R. has not used it to convey the same meaning as "essentially," and that the second and third questions refer to the whole of what constitutes man without distinction as to what is "essential" and what is not. Again, both the second and third questions are inconsistent with the question No. 1, which is the basic one. In any case, the character of those three questions shows that P. V. R. relying barely upon prepossessions, confused and probably borrowed them without any definite reasons or decisive views of his own.

Then comes the query "Can one thing become another?" P. V. R. considers it to be an axiom that one thing *cannot* become another, and has, thereupon, built the interrogatory arguments which precede that question. It thus becomes apparent that if he is not thoroughly convinced of its being axiomatic truth, then is he constrained to confess that those arguments are entirely fallacious. To make him so confess, I would simply ask him to reflect, for a moment, upon what perceptibly surrounds him. If he does it, he cannot possibly fail to see that Nature is incessantly effecting changes, through some process or other, in all of her departments. It would suffice to draw his attention to but a few of the most common changes taking place in nature to upset all his arguments. For instance, an active human frame to-day—is turned to dust to-morrow. A huge tree covered with fresh leaves, fragrant blossoms and fruit, may be reduced to ashes in a second: the ugly, creeping caterpillar of one day becomes the beautiful and swift butterfly of the morrow; and the dumb, soft and harmless worm is metamorphosed into the buzzing, winged wasp, and furnished with a venomous sting, from one day to the other. As P. V. R. is a Hindu, I would also remind him of the "Sidhis," of *Anima* and *Mahima*, *Garima* and *Laghima*—the opposite qualities, which the *Sidhas* are said to be able to attain at their will and pleasure.

A single glance at the succeeding part of his discourse will at once show that all the other questions asked by him, have an exclusive bearing upon the absurd answers which *he* has framed for himself either through

ignorance, or with the object of enabling himself to put forward those questions. Hence he has no right to defy other people to explain away his own absurdities. Again the prefix "Perhaps" used by him before every new set of answers, clearly shows that P. Venkata Rungacharya has not even taken pains to enquire about the principles and reasons upon which the doctrines of the *Advita* rest. Therefore, none need be told that his attempt to deal with a subject of which he is ignorant, is utterly reprehensible.

He crowns his difficulties with the final question—"Would there be on the face of the earth any such thing (or being) as seeking one's own annihilation?"—the question showing itself inconsistent even with *his own* hypothesis, namely, that the Advitees seek their annihilation. Again, besides having reference to nothing loftier than mere earthly things, that question is clearly opposed to the fact of deliberate and premeditated suicides occurring even among those men who reject belief in a future life. Nor is suicide confined to mankind only. Records based upon scientific observation tell us that even scorpions will sting themselves to death when apprehending the approach of fire. And many are the instances that might be adduced to convince him that there is "on the face of the earth such a thing as seeking one's own annihilation." Having apparently satisfied himself of the unanswerable wisdom of his question, P. V. R. comes with its help to the following conclusion:—"Hence it follows that by beatitude is meant something, which, far from annihilating the soul, would endow it with some particular thing not already possessed."

This conclusion, far from deserving any attention, plainly shows that while the critic was writing one part of his article he had forgotten what he had written in the preceding part. From his own expression—"far from annihilating the soul" it becomes evident that P. V. R. supposes Sankara's doctrine of "Moksha" to teach the *annihilation* of the soul; whereas in a preceding paragraph he says:—"According to his (Sankara's) doctrine, 'being one with Brahma,' eternal bliss (*Brahma Ananda*) is, indeed, the end and aim of man," and he sets this as the starting point for his subsequent discussion. Every one knows that the two meanings (according to dictionaries) of the phrases "being one with Brahma" and—"annihilation of the soul" differ as greatly as light from darkness. And that P. V. R. himself attached no other meaning to them is clear from his question—"Would there be on the face of the earth any such thing as seeking one's own annihilation?"

There is one more objection to P. V. R.'s article. I refer the readers to its heading: *Brahma, Iswara and Maya*, "by Shri Paravastu Venkata Runga Charya Arya Varaguru." The title means that the article treats of those three subjects in an explanatory way, while, in reality, it consists but of a few questions of the same character as the above quoted, and not a word is to be found in it of either *Brahma*, *Iswara*, or *Maya*. Cautiously omitting to give his own explanations of either of those terms and unwilling (perhaps unable) to say more than that by beatitude is meant "something endowing the soul with some particular thing," P. V. R. had no right to give to his article that splendid title.

The expressions of P. V. R. as well as the mode in which he has dealt with the subject, reminds one of the "analysis" on which the Atheists ground their denial of the existence of God. This analysis is confined to the most patent part of Nature. It need hardly be argued that to try to solve the question by analyzing *matter* is as reasonable as to go on digging into the earth, to see whether there exists in it that particular planet. Without going into an analysis of their arguments here, it is enough to say that their reasons are as childish, and their arguments as fallacious as those of P. V. R.

But, even in the arguments of the atheists there exist no more glaring inconsistencies and contradictions than we find in P. V. R.'s article. I leave it to the readers to judge how far P. V. R. is under the above circumstances justified in publishing an article in your valuable Journal read by so

many crude and truth-seeking men and upon so solemn a subject as the "Advita Doctrine," but to treat it in a most flippant way.

I would not, nay need not, represent the greatness of Sreemat Bhagavân Sankara Charya. But, let the reader bear in mind that He appeared in the world at a time when the study of Sanskrit philosophies was not as greatly neglected as it is at present; and nevertheless, He convinced all those of His contemporaries who knew Him personally, of the correctness of His doctrines so thoroughly and so cogently, and during His career, evinced so abundantly the possession of supernatural powers that even His most vehement opponents became His disciples, and finally conceiving the greatest veneration for Him, actually worshipped the great Sankara Charya.

Indeed, no philosophy or doctrine, which is unable to stand the test of logic and reasoning, deserves any regard. And the best mode of testing its soundness is to discuss it without prejudice or fear, and, setting forth every reasonable doubt and difficulty, to get them explained. That this is the mode adopted by the students of the Advita Philosophy is clear from many of the Advita treatises. P.V.R. is welcome with all those who share his views to offer questions; but he has no right to intrude upon the valuable time of the learned readers, with his problems abounding but in palpable and self-evident absurdities. Any one acquainted with the lectures of a genuine Vedanta scholar, one who has both the theoretical and practical knowledge of the Advita philosophy can explain away with the utmost ease any of his objections, and show him, at the same time, that any attempt to refute the doctrines of such a Divine Personage as Sankara Charya is about as reasonable as to seek to blow out the light of the Sun.* Even among those who are not illiterate, there are many who have never cared to acquire either the theoretical or practical knowledge of the Advita philosophy. Some of them consider it as Pantheism; while others say that it is based upon mere conjectures. All such mistakes arise from ignorance and blind assumptions.

One word more to the Theosophists. Let them know that any one who disputes the Advita Doctrine is no Yogi. This is as true as that no genuine Adept or Yogi can possibly ever doubt the soundness of its teachings. If any man disputes *Advita*, he should immediately be asked if he claims to be a genuine Yogi.

By answering in the negative, he would speak but the truth. Advita is the most sublime philosophy. It is both theoretical and practical. It has been and can at any time be demonstrated both by reason and practice. And when the Theosophists come to that stage of philosophical enquiry (which they seem fast approaching) where they will have to ask themselves—"Whether the practices of *Yoga* tend to 'Moksha' and if so, how?"—then will they find satisfactory solutions to those questions nowhere but in the Advita philosophy. It is not an exaggeration to say that each link in the chain of reasoning which leads to the Doctrine of Advita is by itself a complete and true philosophy and the noblest food for thought.

* The indignation of our esteemed correspondent is natural, and we respect it, since he appears to be a true Vedantin and a fervent disciple of Sankara Charya. But his wrath might find a far larger outlet than the innocent article written in 1880, by the gentleman of the long name. Mr. Dorasamy Iyer should turn it against a fitter opponent, such one, for instance, as Major G. A. Jacob of the Bombay Staff Corps and the Inspector of Army Schools, who has furnished the missionaries with a "Manual of Hindu Pantheism," upon the Vedântasâra. (See *Trübner's Oriental Series*.) In it the learned gentleman who wrote it "to provide the missionaries" with a weapon against the "Heathen"—bungles up and confuses with a most charming carelessness the various *gunas* of the system. So, he makes no difference between "Maya" (ignorance) which constitutes the causal body of Ishwar and the "Maya" constituting the causal body of *jiva*; one "Maya" being of pure *satva guna*, and the other of impure *satva guna*; the said author, moreover, mistakes the words for pure and impure *satva guna* in the original Sanskrit—for Brahma itself!—Ed.

A NEW SABHA AT BUDDHA GAYA.

An esteemed correspondent at Buddha Gaya, Babu Indra Narion Chokroborty, M. A., B. L., sends us an interesting account of the recent visit, to that hallowed spot, of Pandit Kumar Sreekrishna Prasanna Sen, Editor of the *Dharma Procharok*, and Secretary to the "Bharatborshia Arya Dharma Procharinee Sabha." This gifted young man is described as an orator of great power and eloquence, and a Pandit, learned in the text and meaning of the Vedas, Purans and Shastras. His lectures were attended by all the nobility and gentry of the neighbourhood, who were deeply impressed with his exposition of the Vedic religion, and his appeals to them to aid in restoring its ancient splendour and glory. His efforts for the establishment of a branch of the "Arya Dharma Procharinee Sabha" at Gaya, were crowned with brilliant success. For seven consecutive days, the indefatigable orator lectured before large and enthusiastic audiences, sometimes twice and thrice on the same day. On the eve of his departure, the lecturer, accompanied by a crowd of friends, paid a visit to Buddha Gaya, and was profoundly impressed at seeing the magnificent monument erected on the place where the immortal Sakya Singha, the great Gautama Rishi, became Buddha. Standing before the splendid temple of Gaya, now under repair, he remarked that "the memory of true greatness can never perish..."

The subjects of his several lectures were "True Progress," "The Freeing of India from Evil Spirits," "On the Degradation of the Sonaton Arya Dharma," "Practical Religion," "Moorti Poojan, or Image Worship"—in which he gave a beautiful interpretation from a 'Satwik' point of view. Then a grand lecture was delivered by the Arya Missionary at the "Tikari House of the wealthy Raja Rao Bahadur," at which the audience was invited to adopt measures for the establishment of an "Arya Dharma Sabha." During this speech "he vehemently denounced drinking and immorality, and handled so ably the subject, that even those who are more or less addicted to such abominable vices" loudly applauded the orator... "Then a subscription list went round, the Raja subscribing Rs. 1,000, and immediately paying it in cash, and the munificent Maharane of Tikari, promising a similar sum, if not more, as we were made to understand by her Naib Dewan. It was resolved, during this meeting, that a sum of Rs. 7,000 should be raised, for the purpose of building a Sabha house, in which Sanskrit and the Shastras should be taught *gratis*."

"Another lecture was delivered by Babu Kumar Shreekrishna, on the same day, before the school boys at the house of Rai-Sham Lall Mittra, for the purpose of advising them to establish a "Suneeti Soncharinee Sabha," which has accordingly been established..."

We congratulate the learned lecturer upon his successful visit to Gaya, and hope the new Sabha may be the means of doing great good to India.

REINCARNATIONS IN TIBET.

So little is known by Europeans of what is going on in Tibet, and even in the more accessible Bhootan, that an Anglo-Indian paper,—one of those which pretend to know, and certainly discuss every blessed subject, whether they really know anything of it or not,—actually came out with the following bit of valuable information:—

"It may not be generally known that the Deb Raja of Bhootan, who died in June last, but whose decease has been kept dark till the present moment, probably to prevent disturbances, is our old and successful opponent of 1864-65....."

The Bhootan Government consists of a spiritual chief, called the Dhurm Raja, an incarnation of Buddha (? !!) who never dies—and a civil ruler called the Deb Raja in whom is supposed to centre all authority.

A more ignorant assertion could hardly have been made. It may be argued that "Christian" writers believe even less in Buddha's reincarnations than the Buddhists of Ceylon, and, therefore, trouble themselves very little, whether or

not they are accurate in their statements. But, in such a case, why touch a subject at all? Large sums are annually spent by Governments to secure old Asiatic manuscripts and learn the truth about old religions and peoples, and it is not showing respect for either science or truth to mislead people interested in them by a flippant and contemptuous treatment of facts.

On the authority of direct information received at our Head-quarters, we will try to give a more correct view of the situation than has hitherto been had from books. Our informants are firstly—some very learned lamas; secondly—a European gentleman and traveller, who prefers not to give his name; and thirdly—a highly educated young Chinaman, brought up in America, who has since preferred to the luxuries of worldly life and the pleasures of Western civilization, the comparative privations of a religious and contemplative life in Tibet. Both of the two last-named gentlemen are Fellows of our Society, and the latter—our "Celestial" Brother losing, moreover, no opportunity of corresponding with us. A message from him has been just received *via* Darjeeling.

In the present article, it is not much that we will have to say. Beyond contradicting the queer notion of the Bhootanese Dharma Raja being "an incarnation of Buddha," we will only point out a few absurdities, in which some prejudiced writers have indulged.

It certainly was never known—least of all in Tibet—that the spiritual chief of the Bhootanese was "an incarnation of Buddha, who never dies." The "Dug-pa" * or Red Caps" belong to the old Nyang-na-pa sect, who resisted the religious reform introduced by Tsong-kha-pa between the latter part of the fourteenth and the beginning of the fifteenth centuries. It was only after a lama coming to them from Tibet in the tenth century had converted them from the old Buddhist faith so strongly mixed up with the Bhon practices of the aborigines—into the Shammar sect, that, in opposition to the reformed "Gyelukpas," the Bhootanese set up a regular system of reincarnations. It is not Buddha though, or "Sang-gyas"—as he is called by the Tibetans—who incarnates himself in the Dharma Raja, but quite another personage; one of whom we will speak about later on.

Now what do the Orientalists know of Tibet, its civil administration, and especially its religion and its rites? That, which they have learned from the contradictory, and in every case imperfect statements of a few Roman Catholic monks, and of two or three daring lay travellers, who, ignorant of the language, could scarcely be expected to give us even a bird's-eye view of the country. The missionaries, who introduced themselves in 1719, stealthily into Lhasa,† were suffered to remain there but a short time and were finally forcibly expelled from Tibet. The letters of the Jesuits—Desideri, and Johann Grueber, and especially that of Fra della Penna, teem with the greatest absurdities.‡ Certainly as superstitious, and apparently far more so than the ignorant Tibetans themselves, on whom they father every iniquity, one has but to read these letters to recognize in them that spirit of *odium theologicum* felt by every Christian, and especially Catholic missionary for the "heathen" and their creeds; a spirit which blinds one entirely to the sense of justice. And when could have been found any better opportunity to ventilate their monkish ill-humour and vindictiveness than in the matter of Tibet, the very land of mystery, mysticism and seclusion? Beside these few prejudiced "historians," but five more men of Europe ever stepped into Tibet. Of these, three—Bogle, Hamilton and Turner—penetrated no

* The term "Dug-pa" in Tibet is deprecatory. They themselves pronounce it "Dög-pa" from the root to "bind" (religious binders to the old faith); while the paramount sect—the Gyeluk-pa (yellow caps)—and the people, use the word in the sense of "Dug-pa" mischief-makers, sorcerers. The Bhootanese are generally called Dug-pa throughout Tibet and even in some parts of Northern India.—Ed.

† Out of twelve Capuchin friars who, under the leadership of Father della Penna, established a mission at Lhasa, nine died shortly after, and only three returned home to tell the tale. (See *Tibet*, by Mr. Clements R. Markham.)

‡ See Appendix to *Narratives of the Mission of George Bogle to Tibet*. By Clements R. Markham, C. B., F.R.S., Trübner & Co., London.—Ed.

farther than its borderlands; Manning—the only European who is known to have set his foot into Lha-ssa*—died without revealing its secrets, for reasons suspected, though never admitted, by his only surviving nephew—a clergyman; and Csömo de Korös, who never went beyond Zanskar, and the lamasery of Phag-dal.†

The regular system of the Lamaic incarnations of "Sang-gyas" (or Buddha) began with Tsong-kha-pa. This reformer is not the incarnation of one of the five celestial Dhyan, or heavenly Buddhas, as is generally supposed, said to have been created by Sakya Muni after he had risen to Nirvana, but that of "Amita," one of the Chinese names for Buddha. The records preserved in the Gönpa (lamasery) of "Tda-shi Hlum-po" (spelt by the English *Teshu Lumbo*) show that Sang-gyas incarnated himself in Tsong-kha-pa in consequence of the great degradation his doctrines had fallen into. Until then, there had been no other incarnations than those of the five celestial Buddhas and of their Boddhisatwas, each of the former having created (read, overshadowed with his spiritual wisdom) five of the last-named—there were, and now are in all but thirty incarnations—five Dhyan and twenty-five Boddhisatwas. It was because, among many other reforms, Tsong-kha-pa forbade necromancy, (which is practised to this day with the most disgusting rites, by the Bhöns—the aborigines of Tibet—with whom the Red Caps, or Shammas, had always fraternized) that the latter resisted his authority. This act was followed by a split between the two sects. Separating entirely from the Gyalukpas, the Dugpas (Red Caps)—from the first in a great minority—settled in various parts of Tibet, chiefly its borderlands, and principally in Nepaul and Bhootan. But, while they retained a sort of independence at the monastery of Sakia-Djong, the Tibetan residence of their spiritual (?) chief Gong-ssö Rimbo-chay, the Bhootanese have been from their beginning the tributaries and vassals of the Dalai-Lamas. In his letter to Warren Hastings in 1774, the Tda-shi Lama, who calls the Bhootans "a rude and ignorant race," whose "Deb Rajah is dependent upon the Dalai-Lama," omits to say that they are also the tributaries of his own State and have been now for over three centuries and a half. The Tda-shi Lamas were always more powerful and more highly considered than the Dalai-Lamas. The latter are the creation of the Tda-shi Lama, Nabang-Lob-Sang, the sixth incarnation of Tsong-kha-pa—himself an incarnation of Amitabha, or Buddha. This hierarchy was regularly installed at Lha-ssa, but it originated only in the latter half of the seventeenth century.‡

In Mr. C. R. Markham's highly interesting work above noticed, the author has gathered every scrap of information that was ever brought to Europe about that *terra incognita*. It contains one passage, which, to our mind, sums up in a few words the erroneous views taken by the Orientalists of Lamaism in general, and of its system of perpetual reincarnation especially. "It was, indeed," it reads, "at about the period of Hiuen-Tsang's journey, that Buddhism first began to find its way into Tibet, both from the direction of China and that of India; but it came in a very different form from that in which it reached Ceylon several centuries earlier. Traditions, metaphysical

speculations, and new dogmas, had overlaid the original Scriptures with an enormous collection of more recent revelation. Thus Tibet received a vast body of truth, and could only assimilate a portion for the establishment of popular belief. Since the original Scriptures had been conveyed into Ceylon by the son of Asoka, it had been revealed to the devout Buddhists of India that their Lord had created the five Dhyan or celestial Buddhas, and that each of these had created five Boddhisatwas, or beings in the course of attaining Buddha-hood. The Tibetans took firm hold of this phase of the Buddhist creed, and their distinctive belief is that the Boddhisatwas continue to remain in existence for the good of mankind by passing through a succession of human beings from the cradle to the grave. This characteristic of their faith was gradually developed, and it was long before it received its present form*; but the succession of incarnate Boddhisatwas was the idea towards which the Tibetan mind tended from the first." At the same time, as Max Müller says:—"The most important element of the Buddhist reform has always been its social and moral code, not its metaphysical theories. That moral code, taken by itself, is one of the most perfect which the world has ever known; and it was this blessing that the introduction of Buddhism brought into Tibet." (p. XIV., *Introduction*.)

The "blessing" has remained and spread all over the country, there being no kinder, purer-minded, more simple or sin-fearing nation than the Tibetans, missionary slanders notwithstanding.† But yet, for all that, the popular Lamaism, when compared with the real esoteric, or Arahat Buddhism of Tibet, offers a contrast as great as the snow-trodden along a road in the valley, to the pure and undefiled mass which glitters on the top of a high mountain peak.‡ A few of such mistaken notions about the latter, we will now endeavour to correct as far as it is compatible to do so.

Before it can be clearly shown how the Bhootanese were forcibly brought into subjection, and their Dharma Raja made to accept the "incarnations" only after these had been examined into, and recognized at Lha-ssa, we have to throw a retrospective glance at the state of the Tibetan religion during the seven centuries which preceded the reform. As said before, a Lama had come to Bhootan from Kam,—that province which had always been the stronghold

* Its "present" is its *earliest* form, as we will try to show further on. A correct analysis of any religion viewed but from its popular aspect, becomes impossible—least of all Lamaism, or esoteric Buddhism as disguised by the untutored imaginative fervour of the populace. There is a vaster difference between the "Lamaism" of the learned classes of the clergy and the ignorant masses of their parishioners, than there is between the Christianity of a Bishop Berkeley and that of a modern Irish peasant. Hitherto Orientalists have made themselves superficially acquainted but with the beliefs and rites of popular Buddhism in Tibet, chiefly through the distorting glasses of missionaries which throw out of focus every religion but their own. The same course has been followed in respect to Sinhalese Buddhism, the missionaries having, as Col. Olcott observes in the too brief Preface to his *Buddhist Catechism*, for many years been taunting the Sinhalese with the "puerility and absurdity of their religion" when, in point of fact, what they make of is not orthodox Buddhism at all. Buddhist folklore and fairy stories are the accretions of twenty-six centuries.—Ed.

† The reader has but to compare in Mr. Markham's *Tibet* the warm, impartial and frank praises bestowed by Bogle and Turner on the Tibetan character and moral standing and the enthusiastic eulogies of Thomas Manning to the address of the Dalai-Lama and his people, with the three letters of the three Jesuits in the *Appendix*, to enable himself to form a decisive opinion. While the former three gentlemen, impartial narrators, having no object to distort truth, hardly find sufficient adjectives to express their satisfaction with the Tibetans, the three "men of God" pick no better terms for the Dalai-Lamas and the Tibetans than "their devilish *God the Father*"..... "vindictive devils"..... "fiends who know how to dissemble," who are "cowardly, arrogant, and proud"..... "dirty and immoral," &c., &c., &c., all in the same strain for the sake of truth and Christian charity!—Ed.

‡ As Father Desideri has it in one of his very few correct remarks about the lamas of Tibet, "though many may know how to read their mysterious books, not one can explain them"—an observation by-the-by, which might be applied with as much justice to the Christian as to the Tibetan clergy.—(See App. *Tibet* p. 306).—Ed.

* We speak of the present century. It is very dubious whether the two missionaries Hue and Gabet ever entered Lha-ssa. The Lamas deny it.—Ed.

† We are well aware that the name is generally written *Pugdal*, but it is erroneous to do so. "Pugdal" means nothing, and the Tibetans do not give meaningless names to their sacred buildings. We do not know how Csömo de Korös spells it, but, as in the case of *Pho-tu-la* of Lha-ssa loosely spelt "Potala"—the lamasery of Phag-dal derives its name from Phag pa (phäg—eminent in holiness, Buddha-like, spiritual; and *pha-man*, father), the title of "Awalokiteswara," the Boddhisatwa who incarnates himself in the Dalai Lama of Lha-ssa. The valley of the Ganges, where Buddha pached and lived, is also called "Phäg-yul," the holy, spiritual land; the word *phag* coming from the one root—Phü or Phö being the corruption of Fo—(or Buddha) as the Tibetan alphabet contains no letter F.—Ed.

‡ Says Mr. Markham in *Tibet* (p. XVII *Preface*): "Gedun-tubpa, another great reformer, was contemporary with Tsong-kha-pa, having been born in 1339, and dying in 1474" (having thus lived 135 years). He built the monastery at Teshu Lumbo (Tda-shi Hlum-po) in 1445, and it was in the person of this perfect Lama, as he was called, that the system of perpetual incarnation commenced. He was himself the incarnation of Boddhisatwa Padma Pauli and on his death he relinquished the attainment of Buddha-hood that he might be born again and again for the benefit of mankind.... When he died, his successor was found as an infant by the possession of certain divine marks.

and the hot-bed of the "Shammar" or Bhön rites,*—between the ninth and tenth centuries, and had converted them into what he called Buddhism. But in those days, the pure religion of Sakya Muni had already commenced degenerating into that Lamaism, or rather fetichism, against which four centuries later, Tsong-kha-pa arose with all his might. Though three centuries had only passed since Tibet had been converted (with the exception of a handful of Shammars and Bhöns), yet esoteric Buddhism had crept far earlier into the country. It had begun superseding the ancient popular rites ever since the time when the Brahmins of India, getting again the upper hand over Asoka's Buddhism, were silently preparing to oppose it, an opposition which culminated in their finally and entirely driving the new faith out of the country. The brotherhood or community of the ascetics known as the *Byang-tsiub*—the "Accomplished" and the "Perfect"—existed before Buddhism spread in Tibet, and was known, and so mentioned in the pre-Buddhistic books of China as the fraternity of the "great teachers of the snowy mountains."

Buddhism was introduced into Bod-yul in the beginning of the seventh century by a pious Chinese Princess, who had married a Tibetan King,† who was converted by her from the Bhön religion into Buddhism, and had become since then a pillar of the faith in Tibet, as Asoka had been nine centuries earlier in India. It was he who sent his minister—according to European Orientalists: his own brother, the first Lama in the country—according to Tibetan historical records—to India. This brother minister returned "with the great body of truth contained in the Buddhist canonical Scriptures; framed the Tibetan alphabet from the Devanagiri of India, and commenced the translation of the canon from Sanskrit—which had previously been translated from Pali, the old language of Magadha,—into the language of the country." (See Markan's *Tibet*.)‡

Under the old rule and before the reformation, the high Lamas were often permitted to marry, so as to incarnate themselves in their own direct descendants—a custom which Tsong-kha-pa abolished, strictly enjoining celibacy on the Lamas. The Lama Enlightener of Bhootan had a son whom he had brought with him. In this son's first male child born after his death the Lama had promised the people to reincarnate himself. About a year after the event—so goes the religious legend—the son was blessed by his Bhootanese wife with triplets, all the three boys! Under this embarrassing circumstance, which would have floored any other casuists, the Asiatic metaphysical acuteness was fully exhibited. The spirit of the deceased Lama—the people were told—incarnated himself in all the three boys. One had his *Om*, the other his *Han*, the third—his *Hoong*. Or, (Sanskrit:)—*Buddha*—divine mind, *Dharma*—matter or animalsoul, and *Sangha*—the union of the former two in our phenomenal world. It is this pure Buddhist tenet which was degraded by the cunning Bhootanese clergy to serve the better their ends. Thus their first Lama became a triple incarnation, three Lamas, one of whom—they say—got his "body," the other, his "heart" and the third, his—word or wisdom. This hierarchy lasted with power undivided until the fifteenth century, when a Lama named Duk-pa Shab-tung, who had been defeated by the Gyalukpas

of Gay-don Toob-pa,*—invaded Bhootan at the head of his army of monks. Conquering the whole country, he proclaimed himself their first *Dharma* Raja, or Lama Rinbochay—thus starting a third "Gem" in opposition to the two Gyalukpa "Gems." But this "Gem" never rose to the eminence of a Majesty, least of all was he ever considered a "Gem of Learning" or wisdom. He was defeated very soon after his proclamation by Tibetan soldiers, aided by Chinese troops of the Yellow Sect, and forced to come to terms. One of the clauses was the permission to reign spiritually over the Red Caps in Bhootan, provided he consented to reincarnate himself in Lha-ssa after his death, and make the law hold good for ever. No *Dharma* Raja since then was ever proclaimed or recognized, unless he was born either at Lha-ssa or on the Tda-shi Hlum-po territory. Another clause was to the effect that the *Dharma* Rajas should never permit public exhibitions of their rites of sorcery and necromancy, and the third that a sum of money should be paid yearly for the maintenance of a lamasery, with a school attached where the orphans of Red-caps, and the converted Shammars should be instructed in the "Good Doctrine" of the Gyalukpas. That the latter must have had some secret power over the Bhootanese, who are among the most inimical and irreconcilable of their Red-capped enemies, is proved by the fact that Lama Duk-pa Shab-tung was reborn at Lha-ssa, and that to this day, the reincarnated *Dharma* Rajas are sent and installed at Bhootan by the Lha-ssa and Tzi-gadze authorities. The latter have no concern in the administration save their spiritual authority, and leave the temporal government entirely in the hands of the Deb-Rajah and the four Pën-lobs, called in Indian official papers *Penlows*, who in their turn are under the immediate authority of the Lha-ssa officials.

From the above it will be easily understood that no "*Dharma* Raja" was ever considered as an incarnation of Buddha. The expression that the latter "never dies" applies but to the two great incarnations of equal rank—the Dalai and the Tda-shi Lamas. Both are incarnations of Buddha, though the former is generally designated as that of Avalokiteswara, the highest celestial Dhyān. For him who understands the puzzling mystery by having obtained a key to it, the Gordian knot of these successive reincarnations is easy to untie. He knows that Avalokiteswara and Buddha are one as Amita-pho† (pronounced *Fo*) or Amita-Buddha is identical with the former. What the mystic doctrine of the initiated "Phag-pa" or "saintly men" (adepts) teaches upon this subject, is not to be revealed to the world at large. The little that can be given out will be found in a paper on the "Holy Lha" which we hope to publish in our next.

"N. S." OF GUZERAT WHO SENDS US A PANEGYRIC upon British rule in India is informed that his article will not be published as it is political and anonymous.

WE HAVE TO ACKNOWLEDGE WITH OUR GRATEFUL thanks receipt of a double copy of two fine Persian books presented to the Journal and the Library of the Theosophical Society by the author, Mr. Manekji Limji Hatariā, of Teheran, Persia, who sent instructions to that effect to Mr. Nusserwanji Shapoorji Sooj of Bombay, to whom our thanks are equally due. Our personal ignorance of the Persian language forces us to postpone our notice of the works in the present issue, but we expect to give a review of both at an early date from the pen of one of the Persian scholars belonging to our Society.

* The Shammar sect is not, as wrongly supposed, a kind of corrupted Buddhism, but an offshoot of the Bhön religion—itsself a degenerated remnant of the Chaldean mysteries of old, now a religion entirely based upon necromancy, sorcery and soothsaying. The introduction of Buddha's name in it means nothing.—ED.

† A widely spread tradition tells us that after ten years of married life, with her husband's consent she renounced it, and in the garb of a nun—a *Ghelung-ma*, or "Ani," she preached Buddhism all over the country. As, several centuries earlier, the Princess Sanghamitta, Asoka's daughter, had preached it in India and Ceylon.—ED.

‡ But, what he does not say (for none of the writers, he derives his information from, knew it) is that this Princess is the one, who is believed to have reincarnated herself since then in a succession of female Lamas or Rim ani—precious nuns. Durjiay Pan-mo of whom Bogle speaks—his Tda-shi Lama's half-sister—and the superior of the nunnery on the Lake Yam-dog-ccho or Plate-Lake, was one of such reincarnations.—ED.

* The builder and founder of Tda-shi Hlum-po (Teshu-lumbo) in 1445; called the "Perfect Lama," or Panchheu—the precious jewel from the words—*Pan-chen* great teacher, and "Rim-bochay" priceless jewel. While the Dalai Lama is only Gyalba Rim-bochay, or "gem of kingly majesty" the Tda-shi Lama of Tzi-gadze is Panchheu Rim-bochay or the *Gem of Wisdom and Learning*.—ED.

† In Tibetan *pho* and *pha*—pronounced with a soft labial breath-like sound—means at the same time "man, father." So *pha-yul* is native land; *pho-nyā*, angel, messenger of good news; *pha-me*, ancestors &c., &c.

KOOT-HOOMI IN AUSTRALIA.

Our friend Mr. Terry, of Melbourne, is fortunate in having access to a *clairvoyante* of exceptionally good lucidity, as he informs us. Quite recently she claims to have seen in her trances the *Kama-rupa* (double) of a living man, who is thus described by Mr. Terry in a letter received by us by the last Australian mail.

“An intelligence clothed in human form, wearing an Eastern costume, and having a dark complexion, but not so dark as the average Hindoo, professing to be Koot-Hoomi, presented himself to my *clairvoyante*, and I conversed with him. Though there was nothing in the conversation inconsistent with the character assumed, there were still no *proofs* of identity. I will experiment further. I must have evidence as a basis of belief.”

The description is vague and may suit any one of some thousands of Kashmiris and Brahmins of various families. Koot-Hoomi is, in fact, of a light complexion. Having asked his attention to the foregoing, we are authorized to say on his behalf that he will not yet affirm or deny the truth of this vision. Mr. Terry promises to make further experiments, the issue of which he will await. We will say, however, that K.H. has before now both been seen by *clairvoyants* and “controlled” a medium, as we are told.

1881.

Writing to the Editor of the *Medium and Day-break*, the Right Hon. the Countess Marie of Caithness gives the public some new and very original views upon the fatal figures of the year 1881. We quote from the letter, as the speculations of the learned writer support many of our own assertions given in the THEOSOPHIST regarding the fatal year, our views, as usual, having been a good deal derided by the profane papers at the time.

...“Perhaps it is not generally known in England, that some time in the year 1879, after the death of a Danish gentleman in America, some very old papers were found, which at first could not be deciphered, but, in 1880, they were discovered to be in Danish, and to have been written by Tycho Brahé, the celebrated Danish astronomer, born in 1546. These papers contained a prophecy relating to the importance of the year 1881, which would be the end, and the beginning of a Cycle, and foretelling great troubles which were to happen in the few years following, which, he said, would be most eventful. The celebrated astronomer, Kepler, was his assistant at Benatek, where he died in 1601; and to the advice of Tycho Brahé, the great Kepler is said to have owed much.

Strange to say, I have felt so deep an impression all along that the year 1881 was to be as eventful in some spiritual sense as had been predicted of it in a material sense, by so many and such widely different sources (some of these popular predictions have even been sold in pamphlets in the streets of Paris), that I do not think I have written a letter or note, or used the date in any way for the last ten months, without underlining the pregnant numbers, feeling each time I did so that it was the time of fulfilment.

There is yet another remarkable coincidence regarding this date, 1881—1+8=9, 8+1=9—to be found in the seventeenth chapter of Genesis; in which we read that the Lord God Almighty renewed the Covenant with Abram, thenceforward to be called by a “NEW NAME,” (A-Brahman, or Son of God) when he was ninety years old and nine; promising that he should be the father of many nations, and calling upon him to walk before him and to be PERFECT. The union of God and man naturally involves the idea of man’s most perfect state.

Now, we find that the age of Abraham at that particular time, 99 multiplied by the 19 years of the metonic cycle, gives us again the eventful date of 1881.

Again and again I have summed up the mystic numbers—1+8+8+1=18, which divided by three, bring forth the three mysterious sixes, or 666, the number of the Beast (which may mean Denial, the Spirit of Unbelief

and Materialism, for we are told in the Revelation that it is also the number of the Man), and while doing so, I received the following solution, which I have much pleasure in transmitting to you for consideration.

In Adam (or Earth-man) was sown the seed of eternal life, which was to germinate in the womb of Mother Earth for nine months of 666 years each month (this being the number of the animal man); at the expiration of which period it would be brought to the birth in the year of grace 1881, which summed Kabbalistically—1+8+8+1=18. Now 18 divided by 3 gives, as we have seen, 666. The seed was quickened at the sixth month (A.M., 4000) by Christ, the Anointed, at his first coming, for there has been no introduction into the world of anything but the breath of the higher life, the Christ into the Adam, or the Divine Life of Light and Love into the seed prepared in the earth 1881 years ago by Christ the Anointed, at his first coming.

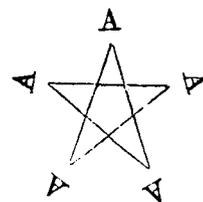
Now let us see if this can be proved Kabbalistically:—

Six months of 666 years each, would give 3996 years or 3+9+9+6=27, and three months more of 666 year, each month, would give 1993, or 1+9+9+8=27; but now add these two products together Kabbalistically—2+7+2+7=18. We obtain always eighteen—which, divided by 3, give 666, the mystic number; and the two sums of the whole nine months of 666 years each— $\frac{3996}{3} = 1332$ —5+9+9+4=27, or 2+7=9, surely the nine months of gestation! at the fulfilment of which period the Man (evidently the higher or more perfect and divine man) is to succeed the earthly, or animal man; or, in other words, the Son of Adam or man is ready to become the Son of God, and to be measured by the measure of the angel.

The celebrated Abracadabra, or Pentacle of the Pagan Theosophists, gives the best explanation of the mysterious number 666, as follows:—

ABRACADABRA.....A
 ABRACADABR
 ABRACADAB
 ABRACADA.....A
 ABRACAD
 ABRACA.....A
 ABRAC
 ABRAA
 ABR
 AB
 A.....A

The first capital letter, A, occurs five times at the end of the lines, which five letters A, reunited, give the form of the Pentagram, the emblem of Man, the Microcosm, thus:—



The total number of the letters forming the celebrated Abracadabra, written as a Triangle, gives 66 when Kabbalistically added together, which is the square of the Ternary, and consequently the squaring of the circle.

The author of the Apocalypse, the key to the Christian Kabbala, has composed the number of the Beast (which may mean Idolatry, or, perhaps, Materialism), by adding another 6 to the complete number of 12 (6+6=12) of the Abracadabra, which thus gives, when Kabbalistically reckoned, 666 or 18, the number assigned by the Tarot to Darkness, the hieroglyph of night, of the moon, of the profane, of the wolf, and of the lobster; an obscure and mysterious number of which the Kabbalistic key is nine the number of initiation.

The Sacred Kabbala says on this subject:—

"Let him who has intelligence (or the key to Kabbalistic numbers) calculate the number of the Beast, for it is the number of Man, and this number is 666. It is, in fact, the decade of Pythagoras multiplied by itself, and added to the sum of the Triangular Pentacle of Abracadabra (the number of the Microcosm, or divine man, which we have seen to be 12). It is the summary of all the magic of the ancient world; the entire programme of the genius of humanity, which the divine genius of the Gospels would absorb or supplant."

So much for the Kabbala; and the Prophet Daniel says on this subject: "The wise shall understand." (Daniel xii, 10.)

Hoping the light I have been helped to throw on these interesting subjects may be of some use to your many intelligent readers, I remain, dear sir, sincerely yours,

MARIE CAITHNESS.

November 18, 1881.

PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

To the Editor of the "Theosophist."

Permit me to thank you for the review of my "Philosophy of Spirit," which appears in the December issue of your valuable journal; and I hope that ere long we may have a corresponding serial in this country. But while appreciating the very courteous tone of the article, I feel that my Reviewer has failed to understand my position in several important points, and, failing in this, has conveyed what I think to be an erroneous impression; and with your permission I would attempt to correct them, as I am sure my Reviewer wishes to do me justice. The financial success of my venture in publishing the work is but of very small importance; but what to me is of great value, is the recognition that my humble efforts to place the literature of ancient India (or a very small portion of it) in a more favorable light than is generally presented, to the English reader—is appreciated by those in whose interest it was written and published. I gather the work would have been generally acceptable by the class of readers who are likely to be attracted thereto, had it not been for the needless introduction of a claimant to the authorship of the Mahabharata in Busiris the Ancient—a Spirit or Angel. (I am at a loss to account for the use of such terms as "disembodied angel;" and "dead angel," by the Reviewer, as "dead people" of any kind find no place in my vocabulary.) If my Reviewer does not understand the system and its phraseology, which I use, is it wise or courteous to misrepresent that of which he is ignorant? That system of spiritual ethics is based upon scientific law, operative in the production of the phenomenal world, by influx from an inner world, not cognizable by, or subject to, the sensuous degree of the mind, which can alone deal with objects that are visible on the plane of appearances. Like the system unfolded in the Bhagavata Gita,—with which, in general, it quite harmonises,—it is cognizant of the *three* discreted degrees of receptive life, in all states and spheres: and at the same time, of *three continuous* degrees on each plane. This is a general definition of the leading principles in the system of thought; and the *key* for unlocking all the systems involved therein, is the knowledge of the great "Law of Correspondences;" which must ever remain a mystery to those who are unable to distinguish between continuous and discreted degrees.

This involves some comprehension of the *descent* of life, as well of the ascending scale in the continuity of being and perhaps this has not been the subject of study by that school of thought of which my Reviewer is a representative.*

* The learned author seems to have misunderstood the secret meaning of the said degrees. There are "nine gems or jewels, called 'Navamiddhi,' or the highest nine degrees of initiation, in groups of three—of "Raja Yoga," so called in contradistinction to the seven degrees of "Hatha-Yog," the highest of which—the

According to the teaching of my Guru—at whose feet I sit—every human organism, or embodiment, if we will, contains within it *twelve* degrees. The three lowest or more external pertain to the *animal*: the next three to the *human*: the next three to the *angelic*: and the most interior three to the *deific*. In our present state of conscious life, these are understood as *principles*, but on each of their own specific planes, they are manifested in *forms*. This quite agrees with the truth declared by a learned Swami, (p. 48 in the THEOSOPHIST for November 1881) who says: "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."

I am not guilty of the folly to presume to *teach* Eastern minds, especially those who are practical and experimental adepts. No one is more aware than I am that the (so-called) West has very much to learn from that ancient School which has its living Representatives in Asia; but I trust I may be pardoned if I venture to express an opinion that the totality and *finality* of wisdom is not in the exclusive custody of any one given system of thought or religion. To my humble view, he rises to the greatest altitude, who can sense the underlying harmony in all and every system of human thought and expression.* To me, it is a question of development; and the world of humanity would be ultimated and live to little or no purpose, if progression were absent from the Index that marks the various stages of embodied life upon this planet. This thought is quite in accord with that given forth by the President-Founder of the Hindu Sabha, in the short article following the one from which I have already quoted. He says: "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. The Hindu public, in their pardonable national vanity, may believe that Yoga-Siddhi is possible only for born Hindus."†

The first two degrees—Dhyan and Samadhi‡—I believe are attainable, even in this uncouth climate, by a certain class; but the third, Siddhi, is out of question for men who like myself are actively engaged in commercial pursuits from morn till eve; but which pursuits are as needful for the progress of Humanity as the purely contemplative and ascetic devotee of the East.

eight—is "Samadhi" (self-induced trance) and which are known as the "eight Siddhis of Hatha-yog," or "Asta Siddhis." Being but an humble pupil of Brahman-mundits learned in the esoteric interpretation of their Bhagavad-Gitā, the "Reviewer" confesses to know little of the Western "School of Thought" which interprets *our* sacred Books in its own way. But, he is pretty sure of his facts when related to Eastern or Aryan esotericism. And knowing the difference between "Para" (high) and "Apara" (low); between "Brahma" and "Jivaghana;" between the human spirit still enslaved by "Sopidh" (material conditions), and the spirit that has freed itself from them (as adjusted by and described in the Chhndogya-Upanisad and in the Bhagavad-Gitā)—he claims to be right when calling a "Presence" or Spirit who appears in such a human form as to allow his face to be reproduced in a portrait—"a dead angel" &c. The human spirit after death being gradually delivered from the trammels of material conditions and forced (the purest as the less pure) to pass through a long series of forms *loses its form* once that he reaches Brahmaloaka, from whence no spirit, whether one or a congeries of them—while overshadowing the elect mortals will assume *any* form. (See the teachings of Sankarāchārya, Rāmānuja, &c.)—D. M., the "Reviewer."

* Such is the policy of our Journal and of the Theosophical Society. Therefore, we invite such discussions and welcome them.—ED.

† They would be very foolish if they did—but they do not. The "Siddhis" of the Hatha Yoga are for all and may be attained by every one, and without initiation—like in the case of some highly-developed mediums—*natural-born* magicians. But no one can attain even to the first of the nine "siddhis"—except he studies *Raja Yoga* under a competent *initiated* Adept, and can never reach them unless he is regularly initiated into the mysteries by one of the *highest* living *Sidha* or adepts.—D. M., the "Reviewer."

‡ "Dhyan and Samadhi" are not the first, but the last and highest degrees, *Samadhi* being the eighth consummation of *Hatha Yog*.—D. M.

May I be allowed to demur to the statement made by my Reviewer, in which he says: "There are some sublime ideas, &c., as well as strange misconceptions owing to the predetermined idea of the author, and his strong desire to identify Modern Spiritualism with the most ancient philosophies of the world." It is not to the words used that I object to, but to what underlies; and which is conveyed in the term Modern Spiritualism. Whatever may have been the action of some professed representatives (in the press) of this great movement, towards the Theosophical School and its representatives; until the issue is fairly drawn and recognized by their respective adherents, it surely is not for the profit of either to place themselves in the attitude of antagonism to each other. To my view the one is the natural co-relative of the other. Spiritualism, as popularly understood, is yet in a too undeveloped condition, to have formed a science and philosophy of its own, and until that is formulated, I hope I may be excused from being treated as an advocate of the crude system that, for the present, passes under this term. For my own part, I use the term *spirit*, in its generic sense, *i. e.*, as applicable to "states of being" and to that which is the active force in all forms of life, so that I can hardly be held to sustain the alleged spiritualistic doctrine that 'Phenomenal manifestations in séance-rooms are the work of the spirits of the dead.'

I would request the attention of my courteous Reviewer to the very able article in the THEOSOPHIST for October 1881, entitled "Fragments of Occult Truth"; and he will find that the views put forth in my work, in my comments, run on tolerably near parallel lines. Making allowance for the standpoint—and I am not ignorant of the whereabouts of that,—there is not much actual conflict. The writer of that article fixes the spiritual Ego in state No 6. and this is exactly where we place the "perfect man," (see my prior definition of the twelve states or degrees,) next to which comes the Angel, the lowest or external of which is our seventh. And it is at this stage where the "All of Memory" is gained, and from which altitude, the cycles of existence can be clearly discerned.

Occult Philosophy, as propounded in the article referred to, gives no uncertain sound on the doctrine of Re-incarnation, as popularly understood, and with which our Philosophy is in perfect accord.

If I understand the philosophy of occultism, as there set forth, it appears to teach the doctrine of annihilation, even of the spiritual Ego, and makes the various Egos separate and distinct *Entities*.* I could wish that the author had been more explicit as to the meaning of this term. If it can be rationally shown and "demonstrated" that the 'spirit', proper is something distinct, and apart from, the Ego, or Egos, then we can freely accord to the author of that article an assent to the statement "*we know that they (the explanations) are true.*"† It appears to amount to what is popularly understood as "conditional immortality," and if the teachings of Occult Philosophy, as expounded, are absolute truths,‡ and if conscious continuity of being is confined alone to the Eastern Adept, and if

* Not so. There can be no annihilation for the "Spiritual Ego—as an INDIVIDUALITY"—though often as a "PERSONALITY." The complete *dropping out* of some one or several specific days from our memory out of the many thousands that divide our life, does not mean annihilation of that *Life* but only of those few special days.—D. M.

† The *Individual Ego* is one—infinite and immortal as it is a part of the *WHOLE*. And though it manifests itself during the consecutive cycles of *Life* under a numberless series of *personal*, human Egos, each of whom being born in It will resurrect in It (save those annihilated for being barren)—yet it is distinct from each of the *personal Egos*: even as a day of man's life is distinct from that life itself. Though born at the first, and deal at the last of the twenty-four hours, each day that brought its fruits, will find itself resurrected in the *Eternity of Life and Rest*.—D. M.

‡ They are "absolute truths" for those who believe in them as a result of *knowledge*, not of *faith*.—D. M.

only "one" appears as the efflorescence of each age, then the outlook for Humanity is gloomy indeed.*

My *Guru*, or Revelator, teaches me differently, and tells me that "nothing is lost," and that within *every* atom of human life form, there is contained, in its inmost recess, a germ of the absolute life, which can, and will, be unfolded in the various states of its ascendancy, until it is awakened on the plane of "Identity" with the absolute, *i. e.*, so far as we, in present conditions, can comprehend this term. But, as the writer of that brilliant article promises to continue the series, I wait for further delineations, meanwhile congratulating him on the addition to general knowledge, that he has undoubtedly given forth.

The references I have utilized from the THEOSOPHIST, are to show to my Reviewer that my terms, though differently worded, yet have a similar meaning to the terms used by the occult world of thought; and this brings me to the subject of "Busiris the Ancient," to whom I applied the term Angel. (I have already shown that, as I use it, it refers to the *perfect man*—which is the Angel, not on the plane of personality, or even individuality, but on that of *identity*.) Perchance my Reviewer, and those for whom he speaks, may be led to modify, and to accept as a compliment rather an adverse judgment when I explain what is involved. He affects to ignore Revelations and Revelators, and, therefore, I must take another course.†

The basic mundane fact is, that the Mahabharata was written by an ancient Sage, or *Rishi*, and that the name he is, or was, known by, is *Krishna Dwyapayen Vyasa*. Now here we have an actual person, and unless he still lives on this mortal plane, he must have ascended, by virtue of his adeptship, to states and spheres, far, far above (I prefer the term *within*) the plane of personality: in short, while he was once a person, neither my Reviewer nor myself would think of him *now* as a person. If in earth life, he was a person to whom we may fairly attribute adeptship—and that of the very highest degree,—has he *lost* power in his ascent from mundane embodiment to the interior spheres? If as a mortal man he had attained and exercised the powers of the seventh and eighth degree of *Yoga-Siddhi*:‡ has his spiritual Ego less power now in his present state of being? If so, then all philosophy, including that of Occultism, is vain, and the *ultima-thule* of life is physical embodiment: immortality is the dream, and past and future are—nothing! If the adept can project his astral body (*Linga Sharira*) at will, under certain conditions, (for even the highest adept, as acknowledged by *Koot Hoomi* is subject to the law of condition) what is there to prevent the propulsion,—not of his astral body, but of that to which the astral body corresponded to while in physical embodiment? I maintain that he has—not less, but added powers: and, finding suitable conditions, he can *influence* and make his action known, and what we should term *presence* manifest,—not in objective, materialised form, liable to be classed as a *spook* or an *elemental*, but, in *subjective form*. What I mean by "subjective form," I credit my Reviewer with knowing, so I need not explain further.§

One thing is certain, and that is, the Communicating Intelligence did not, on the occasion referred to, descend to the plane of *personality*. Had he done so, he would have announced the *Rishi's name*. For a purpose, which I understand, that Intelligence *assumed* a spiritual *nom de plume*, which on the plane communicated from is "Busi-

* The adepts never claimed anything of the kind to our knowledge. Future articles now crowded out for want of space, may prove it in our next number. We disclaim most emphatically such a perverse and selfish doctrine and so does.—D. M.

† All of us we ignore and *reject* revelations from materializing *personal* "Spirits." None of us ever will reject or deny "revelations" (we call them *inspirations*) from *subjective* Spirit, the congeries of the "Dyan-Chohans" or what we call "Planetary Spirits."—D. M.

‡ The eighth or highest Siddhi is—"Samadhi"; and it does not take the liberated human Spirit beyond the lowest *Danu-loka* which is not the abode of the highest sages; certainly not what we term "Mukti" and the Buddhists "Nirvana."—D. M.

§ Then why give his *portrait*, and thus degrade the Infinite by dragging it into the *finite*?—D. M.

ris the Ancient." Had the communication been made to me,—even through the same "Medium" under diverse conditions, it would not have been the same.

Then what about the person of the ancient Indian *Rishi*? My *Guru* has imparted to me the *modus operandi* by which the "Bhagavata Gita" was ultimated. What is called the *Rishi*,—says Krishna Dwapayen,—was a man, whose interiors were opened, and while in this state the (—shall I say?) vision passed before—not his outer, but his inner eye (I do not stay to explain what I mean by this,) and the result of that ecstasy was the committal to writing of the wondrous Vision.

My Reviewer might object, and say it was evolved by the *Rishi*, the man's own-self. But here, it all turns upon what is involved in "the man's own-self." I have *partially* attempted, in my volume, especially in the chapters on the Human Organism, and "The Microcosm," to unfold the mystery of the Self-hood, the rest pertains to the highest domain of Spiritual, or Occult Philosophy, and which would require not only many volumes (for it involves the "Book of Life") to unfold, but at the same time, language to delineate, and minds to comprehend, even could it be reduced to language. In a few words,—so my *Guru* teaches me,—every *apparent* differentiated spirit-atom of life is the outcome, or most external expression of some specific angelic Life, (that is, as high, or interior as it can be traced from our side) and the specific "angel"—composed of numbers that man cannot enumerate,—supplies the Influx of Vitality to maintain its own expression, even on the most external plane of manifestation; and that "Angel" has its expression not merely in one portion of embodied humanity, not alone in one race, or nationality, but in every portion of the human race; and as a result of this, the manifestation of the inner to the outer life would be by name, form or symbol, according to conditions.

This being so, and I might almost challenge contradiction, there is no reason why the same Angel that was embodied in the person of the ancient Indian *Rishi*, should not put in a *subjective appearance*, and, under the symbol of "Busiris the Ancient" claim the real authorship of the "Mahabharata."*

Until I wrote the New Version of the *Bhagavat Gita*, I never composed a poem, nor could ever produce poetry; and I do not suppose I could do the like again, unless under similar conditions: then, who was the real author? I leave the answer; but, if my courteous Reviewer will meet me reverently, in the "adytum" to which he has significantly alluded, I will there unfold to him the secret. Outside that I neither can nor will. I trust that what has been advanced will exonerate me from a "superstitious belief in spirits," especially when I have shown that it is the "unclothed atom of life," in the ascending scale that I refer to; and the terms, *spirits*, *angels*, *gods*, are merely words to express the emancipated Ego in its various degrees, or states of being. Remembering that Occult Philosophy has been mainly confined to the Professors and Adepts of the East for ages, who have kept it to themselves, the wonder is that the most advanced Western minds have been able to gather as much as they have.† When we,—speaking of the School of Thought which I represent,—deal with materialised "Spirit" Forms, and the usual psychic phenomena, we know that these are only *representative*, and symbolical forms, animated and produced by an agency foreign to those who witness the same. Who and what this agency is, forms no part of my present subject to elucidate. One statement, however, I make, and that is, our system of philosophy admits of no hiatus between the inmost life-principle,—or spirit proper as occultism teaches in the "Fragments of Occult Truth," and the form by which it is expressed in any

state of manifestation. What that speaks of as the *reliquiae*, *eidolons*, or *elementaries*, we teach, are the forms in process of "casting off," what on that plane of being, is the external environment, similar to, and corresponding with, the dissolution of the physical body at what we call death.

My Reviewer chides me for proclaiming pernicious doctrines, and tells me, that "No Adept, or Initiate, of any philosophical system would ever recognise in the above sentence, (the doctrine that all that is, is right,) anything but a dangerous and very pernicious doctrine." By this, I can clearly discern I am not face to face with an adept. Such an one would recognize and acknowledge the truth of what I wrote. I am well aware that such a statement cannot be received by those who are on the "plane of appearances": but the adept, if a true and genuine one, knows well enough of the altitude, or the degree in the ascent, where it is clearly discerned.*

What says that living Representative *Koot-Hoomi Lal Singh*; (whether a mortal man, or an Internal Power, it matters not for my present purpose)? "Sometimes it has happened that no human power, not even the fury and force of the loftiest patriotism, *has been able to bend an iron destiny from its fixed course*, (the italics are mine) and nations have gone out like torches dropped into the water in the engulfing blackness of ruin." If the meaning of this is not in accord with my "doctrine," I know not what it is.†

Again, he says: "There never was a time within or before the so-called historic period when our predecessors were not moulding events, and 'making history', the facts of which were subsequently and invariably distorted by historians to suit contemporary prejudices. Are you quite sure that the visible heroic figures in the successive dramas were not often but their puppets? We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. *The cycles must run their rounds.*"‡

A stupendous claim, like this, coming as it "professedly" does, from one of a Brotherhood secreted from the vulgar gaze and knowledge in the recesses of the Himalayas, to the ordinary mind is incredible, and the enquiry may well be made, "who and what manner of man is this that speaketh thus?" For one mind at least, I can vouch, that even such a statement is neither incredible nor incomprehensible.

One more and I have done. My Reviewer states that the *Gita* is certainly far posterior to "the Mahabharata," and though antedating Christianity and the New Testament, is posterior to the Old Testament, at least, to its oldest parts."

I cannot conceive that any one would hazard such a statement without being quite sure of his ground. It would confer an inestimable boon on the literary world at large, and on the students of Biblical lore in particular, if the Reviewer would give forth his views on this subject, as it might help to throw a light upon one of the most obscure problems of the age, referring to the authenticity and chronology of what are called, Sacred Writings.§

I will not trespass further on your valuable space, and must apologise for referring to what might appear extraneous, but it gives me the opportunity, while respectfully meeting my Reviewer, to deal with the general subject of

* The volume "Philosophy of Spirit," having been written for and dedicated to those, the great majority among whom is on such "plane of appearances" and the adepts and advanced *chelas* alone having the faculty to read between the lines,—I am forced to adhere to my original opinion.—D. M.

† I am sorry to say—it is not. Our Master's words apply to the destiny of *nations*, not in any wise to the actions in daily life of every individual.—D. M.

‡ See the "Occult World," by A. P. Sinnett, pp. 126 and 135.

§ There are many good reasons not only to "hazard" but to positively *affirm* the statement. I will now give but one: Kapila, the author of *Sankya* philosophy, is mentioned in the "Bhagavad-Gita," and Kapila was nearly a contemporary of Gautama Buddha. The system of the latter was taken to task by Kapila, and there was enmity, between the two systems.—D. M.

* For the same reason as given in my Review: the name was generated in and evolved from a human physical, not spiritual, brain. It has nothing Aryan in it and is thoroughly misleading.—D. M.

† And when those "Professors" and "Adepts" did or do chance to come they are forthwith taken for somebody else and their very existence and identity refused being recognized.—D. M.

Occult or, as I term it, Spiritual Philosophy, as propounded by a School of Thought, with which it is my inestimable privilege to be associated: and which perchance may be in closer alliance with "The Order" spoken of, than my Reviewer thinks.*

Higher Broughton,
Manchester, January 12, 1882.

(Concluded from the last number.)

THE MYSTERIOUS BROTHERS—AN OLD TALE RETOLD.

BY PETER DAVIDSON, F. T. S.

He told me that he was one of the seven friends, who all wandered up and down the world with the same view of perfecting themselves in their studies; that at parting they always appointed another meeting at the end of twenty years, in a certain city which was mentioned; and that the first who came, waited for the rest. I perceived, without his telling me, that Broussa was the city appointed for their present meeting. There were few of them there already, and appeared to converse with one another, with a freedom that spoke rather an old acquaintance, than an accidental meeting. In a long conversation with a man of great parts, it is natural to run over abundance of curious topics. Religion and natural philosophy took up our thoughts by turns, and at last, we fell upon chemistry, alchemy, and the Kabala. I told him, that all these, and especially the notion of the Philosopher's Stone, were now regarded by most men of sense, as mere fiction and chimeras. That, returned he, ought not to surprise you, for, in the first place, we ought to suffer nothing to astonish us in this life; *the true sage hears all things without being scandalised at them*; but though he may have so much complaisance, as not to shock any ignorant person when he talks of these things, *yet is he obliged, do you think, to sink his understanding to a level with vulgar minds, because they are not able to raise their thoughts to an equality with his?* When I speak of a sage, said he, I mean that kind of man to whom alone the title of philosopher properly belongs. *He has no sort of tie to the world, he sees all things die and revive without concern; he has more riches in his power than the greatest of Kings, but he tramples them under his feet, and this generous contempt sets him ever in the midst of indigence above the power of events.*

There I stopped him. With all these fine maxims, said I, the sage dies as well as other people. What imports it, therefore, to me, to have been either a fool, or a philosopher if wisdom hath no prerogative over folly, and one is no more a shield against death than the other? "Alas," said he, "I perceive you are absolutely unacquainted with sublime science, and have never known true philosophy. Learn from me my friend, such a one as I have described dies indeed, for death is a debt which nature exacts and from which, therefore, no man can be exempt, yet he dies not before the utmost time fixed. But then you must observe that this period approaches near a thousand years and to the extent of that time a sage may live. He arrives at this through the knowledge he has of the true medicine. By this means, he is able to ward off whatever may impede or hinder the animal functions, or destroy the temperature of his nature. By that, he is enabled to acquire the knowledge of whatever is left within the cognisance of man. The first man knew them by his reason; but it was this same reason that blotted them again from his mind; for having attained to this kind of natural knowledge, he began to mingle therewith his

own notions and ideas. By this confusion, which was the effect of a foolish curiosity, he rendered imperfect even the work of his creator, and this error it is, that the sage labours to redress. The rest of animals act only by their instinct, by which they preserve themselves, as at their first institution, and live as long now, as when the world first began. Man is yet a great deal more perfect; but, has he still preserved that prerogative we mentioned, or has he not lost long ago the glorious privilege of living a thousand years, which with so much care he should have studied to preserve? This then it is, that the true sages have retrieved, and that you may no more be led into mistakes; let me assure you, that this is what they call the Philosopher's Stone, which is not a chimerical science, as some half-read people fancy, but a thing solid and sound. On the other hand, it is certainly known, but to a few, and indeed it is impossible it should be made known to most part of mankind, whom avarice or debauch destroy, or whom an impetuous desire of life kills."

Surprised at all I heard; "And would you then persuade me," said I, "that all who have possessed the Philosopher's Stone, have likewise lived a thousand years?" "Without doubt" returned he gravely, "for whenever a mortal is favoured with that blessing, it depends entirely on himself to reach the age of a thousand years, as in his state of innocence the first man might have done." I told him that there had been in our country some of those happy mortals that were said to have possessed this life-giving stone, and yet had never extended their days to such a length as to go with that decrepitness, that must attend such an excessive age, into another state. "But," continued he, "don't you know that the appellation of a Philosopher, is much prostituted; let me tell you once again, there is none properly such, but those who live to the age I have mentioned." At last, I took the liberty to mention the illustrious Flamel, who, I said, had possessed the Philosopher's Stone, but was dead to all intents and purposes for all that. At the mention of his name, he smiled at my simplicity. As I had by this time begun to yield some degree of credit to his discourse, I was surprised he should make a doubt of what I advanced upon this head. The Dervise observed this, and could not help saying with an air of mirth. "And do you really think the thing so? Do you actually believe Flamel is dead?"—No, no, my friend continued he, don't deceive yourself, Flamel is living still, neither he nor his wife are yet at all acquainted with the dead. It is not above three years ago since I left both the one and the other *in the Indies*, and he is, said he, one of my best friends; upon which he was going to tell me how their acquaintance grew, but stopping himself short of a sudden, "That," said he, "is little to the purpose. I will rather give you his true history, with respect to which, in your country, I dare say, you are not very well acquainted."

We, sages, continued he, though rare in the world, *yet are of all sects and professions*, neither is there any inequality amongst us on that account. A little before the time of Flamel, there was a Jew of our fraternity; but, as through his whole life, he had a most ardent affection for his family, he could not help desiring to see them after he once came to the knowledge of their being settled in France. We foresaw the danger of the thing, and did all that in us lay, to divert him from this journey, in which we often succeeded. At last, however, the passion of seeing his family grew so strong upon him that go he would; but at the time of his departure, he made us a solemn promise to return to us as soon as it was possible. In a word he arrived at Paris, which was, as it is now, the capital of the kingdom and found there his father's descendants in the highest esteem among the Jews. Amongst others, there was a Rabbi, who had a genius for the true philosophy, and who had long been in search of the great secret. Our friend did not hesitate at making himself known to his relation; on the contrary, he entered in to strict friendship with him, and gave him abundance of light,

* The "Reviewer" offers his most sincere respects to Mr. William Oxley, whom he thanks for the superb copy of the "Philosophy of Spirit" presented to him by that gentleman. He also begs leave to say that he believes he *does* know something of the "Order" hinted at, nor is he utterly ignorant of the degree of connection existing between it and Mr. Oxley's "School of Thought."—D. M.

But as the first matter is a long time preparing, he contented himself with putting into writing the whole series of the process, and to convince his nephew that he had not amused him with falsehoods, he made projection in his presence on thirty ounces (an ounce is three pounds) of base metal and turned it into pure gold. The Rabbi, full of admiration, did all he could to persuade our brother to remain with him, but in vain; because he, on the other hand, was resolved not to break his word with us. The Jew, when he found this, changed his affection into mortal hatred, and his avarice stifling all principles of nature and religion, he resolved to extinguish one of the lights of the universe. Dissembling, however, his black design, he besought the sage in the tenderest manner, to remain with him only for a few days. During this interval he plotted and executed his execrable purpose of murdering our brother, and made himself master of his medicine. Such horrible actions never remaining long unpunished, some other black things, he had done, came to light, for which the Jew was thrown into prison, convicted, and buried alive.

The Jews fell soon after under a severe persecution at Paris, as without doubt you have heard. Flamel, more reasonable than the rest of his countrymen, entered into a strict friendship with some of them; and as his great honesty and unblemished probity were well known, a Jew merchant entrusted him with all his books and papers, among which were those of the Jew which had been burnt and the book that our brother had left with him. The merchant, taken up no doubt with his own affairs, and with the care of his trade, had never considered this valuable piece with any attention; but Flamel, whose curiosity led him to examine it more closely, perceiving several pictures of furnaces and alembics, and other vessels, he began immediately to apprehend that in this book was contained the grand secret. He got the first leaf of the book, which was in Hebrew, translated, and with the little he met with therein, he was confirmed in his opinion; but knowing that the affair required prudence and circumspection, he took, in order to avoid all discovery, the following steps. He went into Spain, and as the Jews were everywhere settled throughout that country, in every place that he came to, he applied himself to the most learned, engaging each of them to translate a page of his book; having thus obtained our entire version, he set out again for Paris. He brought back with him a faithful friend of his, to help him in the work, and with whom he intended to share the secret; but a raging fever carried him off, and deprived Flamel of his associate. When, therefore, he came home, he and his wife entered together upon the work, and arriving in process of time at the secret, acquired immense riches, which they employed in building public edifices, and doing good to a multitude of people.

Fame is frequently a very dangerous evil; but a true sage knows how to extricate himself from all kinds of peril. Flamel saw plainly that the prevailing notion of his having the Philosopher's Stone, might be fatal both to his liberty and life; he, therefore, bent all his thoughts on the contriving of some method for extricating himself out of this danger, and having at last struck out one, he took care to execute it immediately, and found means to secure their flight, by spreading a report of his wife's death, and his own. By his advice, she feigned herself sick of a distemper, which had its usual course, so that by the time she was said to die, she had reached the frontiers of Switzerland, where he had directed her to wait for him. They buried in her stead a wooden image, dressed up, and that nothing might be wanting to the ceremonial, it was interred in one of the churches that they had founded. Some time after, he had recourse to the like stratagem for his own security, and having buried another wooden image, he, by the time the funeral was over, joined his wife. You will easily perceive that there was no great difficulty in all this, since, in every country, if a man has money, physicians and priests are always at his service ready to say or do whatever he directs them. To give the thing still the better grace, and

to prevent the least suspicion of the stratagem, Flamel made his last will and testament in a legal form, wherein he particularly desired that his corpse might be interred near that of his dear wife, and that a pyramid should be erected to their memories. Since that time, both of them have led a philosophic life, sometimes in one country, sometimes in another. This, depend upon it, is the true history of Flamel and his wife, and not the one you have heard at Paris, where there are very few who have ever had the least glimpse of the wisdom.

This story appeared to me what I think it must appear to every one, equally singular and strange, and the more so, as it was told me by a Mohammedan, who I have all the reason in the world to believe never set one foot in France. As to the rest, I report this matter purely as an historian, and I have ever passed by abundance of circumstances more remarkable than any I have related, the truth of which, however, he affirmed. I shall content myself, therefore, with saying that we are apt to entertain too mean notions of the learning of the Mohammedan, for certainly this man was a person in all respects of extensive knowledge and a superior genius." (*Voyage du Lucas. Tom. 1 p.79—90.*)

Whether as the Byga, Chundra-ud-Dcen, met by "Louis" at the midnight hour midst the crypts of the ruined city of Dowletabad, as described in "Art Magic;" the old and grave gentleman who visited the young Jacob Böhme; the mysterious Signor Gualdi, of Venice; the Indian "stranger"—at the obsequies of the ashes of Baron de Palm, in America—who disappeared so mysteriously from the crowd; or, a few years ago, the strange De Lasa—(perchance in French—"de Lhassa?") or Cagliostro, of Parisian story; it matters but little, for truly those mysterious "beings" termed Brothers, Rosicrucians, &c., have been met with in every clime, from the crowded streets of "Civilised" (!) London, to the silent crypts of crumbling temples in the "uncivilised" desert; in short, wherever a mighty and beneficent purpose may call them or where genuine merit may attract them from their hermetic reticence, for one generation may recognise them by one name in a certain country, and the succeeding, or another generation meet them as some one else in a foreign land.

THE AMAZONS OF THE LORD.

The "Salvation Army," the new Christian revivalist party, composed of hysterical females and gentlemen of questionable sanity, and even reputation, may win many a "bloody victory" against the Devil, but no one would think of denying that in Europe and America, it is fast becoming a nuisance. Add to this the fact that there is hardly a paper in the localities infested by these fanatics, but is reporting cases of salvationists being brought into court to answer charges—some of which no decent person would care to be arraigned upon, and an idea can be formed of the degree of holiness that is attached to this howling and vociferating mob of zealots. The fact is that under the pretext of "saving souls" they are tearing to shreds the last bits of the reputation left to popular Christianity by the late Revisers of the Bible. The Salvation Army is simply a libel upon true religion. In this century of progress and universal denial, the age which finds not contempt enough in its adamant bosom, for the "superstitious practices" of the Spiritualists—who believe in ghosts—and the equally "superstitious" doings of the Theosophists—who do not believe in them—the existence of such a thing as the Salvation Army with its crazy staff of female officers and budget of pretended "divine miracles" is a standing disgrace. We use a harsh word purposely, for nothing milder will do. The fact of huge crowds numbering many thousands being allowed to roam about the streets in full and unrestrained liberty, from the first day of the year to the last—is in itself a loud protest against the assumption that our age has outgrown the days of sombre mediæval fanaticism. We will say more: the "Army" needs but a trifling encouragement to follow in the steps

of the Alexandrian mobs of old—when “Saint” Cyril led them to their bloody work. Judging from newspaper report, it requires but a slight additional assurance of impunity, and scenes like those that happened in the days of “Saint” Cyril, will be once more enacted. At the instigation of other such holy worthies,—of a female “General” Booth, or a “Captain” Tight—we may yet see people dragged into churches by the *Christian* mob, there killed by the clubs of the catechists, their corpses “cut to pieces, the flesh scraped from the bones with shells and the remnants cast into a fire.*”

As the “Salvation Army” threatens to invade India, it will not be amiss to acquaint our Hindu readers with some of its doings. We will first consider what the religious organs have to say of that unasked—and we are warranted to add unwelcome—ally, since, invited to take the command at the head of the new Crusaders—“the bishops and clergy declined the honor of leading the advanced guard of the Lamb’s army.” If the refusal was due to a dim recollection of the ragged mob, 400,000 strong, of the early crusaders travelling through Germany on their way to Palestine, and led on by a goat and a goose, in the latter of whom the Holy Ghost, as alleged, had taken up his Head-quarters,† the English clergy have done wisely to decline.

The *Weekly Register* of September 24, seemingly in great disgust, gives a report of the “Council of War” of the Salvation Army held at Exeter Hall under the presidency of “General” Booth. “The attendance was so great that an overflow meeting had to be held;” it says.

“The president said they had now 245 stations; although five years ago they had only twenty-six. Their officers numbered 470, as against thirty-six five years ago. Their income was formerly reckoned at £4,000 per annum. It was now considerably more than £50,000. The meetings which were held in different parts of the country numbered 46,000 per week. They had 7,000 soldiers prepared to face mobs and speak and sing. The last projected undertaking of the Army is architectural rather than military. It is proposed to build a gigantic “temple” to accommodate 7,000 officers, soldiers, recruits, &c. &c. in which services are to be held day and night perpetually—or rather as long as the Army holds together”—adds the Catholic organ with an eye to its speedy routing.

Quite a respectable outfit to start with—as we see, and on that strength, it takes on the airs of a conqueror. Hatched, and permitted to grow and develop in civilized countries, supposed to use the same scale of justice for all their subjects and citizens; to enforce outward respect for the faith of all, and to never allow brutal or even an unwelcome interference with private individuals, we find, nevertheless, the warriors of the gigantic, unruly mob, quietly let off for assaults and batteries with easy fines; and that, where the gatherings of a handful of religionists of a non-Christian faith, would have been forbidden for lesser offences, and its leaders, furnished with free board and lodging at the expense of Government, in one of the State-prisons. This, in an age which revises and corrects its *infallible* scriptures, boasts of religious impartiality, and swells its ranks of agnostics daily. Thus several John Chinamen of America complain of having been throttled by “Salvationists” and sat upon for being “Joss-worshippers.” The defendants are let off with a paltry fine, and the moment after, the “*grande armée*” is permitted to go on with its boisterous religious carnival unmolested by the police, and with no protest whatever from the educated classes, to whom it affords “free sights and the greatest amusement.” But the comedy will soon change into a tragedy, if we know anything of human nature. Fanaticism, when unrestrained, must either grow or die, and the latter does not seem to be the case with Salvation Army. At Southwark (England)—

“A new and most dangerous innovation was introduced by the ‘captains’ of the various sections of the Salvation Army stationed in Bermondsey and Walworth, in that portion of their work of evangelization which is technically known as the

‘Army’s march-out.’ During the summer months it has been the custom to head the procession with a banner; but on Tuesday evening upwards of half a dozen separate processions turned out, and perambulated the principal streets in Bermondsey and East-street, Walworth, preceded by squads of boys from twelve to fifteen years of age, each furnished with bull’s-eye lanterns with coloured glasses, which they waved about in time to the tunes of the hymns sung by those in the rear, causing the utmost terror and fright to both horses and drivers. In addition to the howling, and shouting of the Army, the shopkeepers and inhabitants complain that, under the plea of having been converted, a number of the worst roughs and ‘corner-men’ in the district have joined the ranks of the Army, and under the pretence of religious fervour lead the processions, assaulting foot passengers, who are further maltreated and robbed by their companions who accompany the ‘march out.’ at the same time the stalls and shop-boards are stripped of the goods exposed for sale. In East-street, Walworth, which is one of the most frequented of the streetmarkets of South London, and which receives the special attention of the Army, the shop and stall-keepers and the costermongers have made common cause against the processionists, and it is feared that in the event of the Army carrying out their threat to perambulate that thoroughfare during the business hours of Saturday night and Sunday morning a collision between the ‘costers’ and the Army is inevitable, and must result in serious injury—especially to the Army. As an instance of the indiscreet conduct of some of the officers and the temper of the people, during the march, one of the female officers who had been shouting and waving her handkerchief as if ‘possessed,’ suddenly rushed at a man who was standing at his stall smoking a pipe, and shouting out, ‘That is your devil,’ tore the pipe from his mouth, at the same time scratching him severely. The assault was replied to by a terrific blow on the mouth, which felled the enthusiast to the ground, and several of the male officers coming to the rescue were similarly treated, and the bystanders taking up the quarrel, the Army was routed in every direction. The chief authorities of the M, L, and P divisions of metropolitan police (the district division) have appealed to the good sense and reason of the leaders to curtail these demonstrations, but in vain, and as by ‘moving on’ the Army commit no breach of the Street Regulations Act, the police are almost powerless to interfere, except in the case of a disturbance, which seems, in the present temper of the inhabitants, inevitable.”

Besides this, a number of “Salvationists” are daily found guilty by the courts of having deserted to the “Enemy.” The newspaper reports show the Salvation gang yielding a very considerable percentage of culprits for everything from the petty crime of picking pockets to that of burglary, seduction and rape. To this, as in the case of the clergy, we will be answered that a few black sheep do not disgrace a flock of white lambs. But when we see the best and most prominent of the latter, acting like dangerous monomaniacs, and allowed to do so publicly on highways and thoroughfares to the annoyance of peaceable citizens, people have a right to think that it might be time to check the dangerous virus before it infects the whole body.

Fortunately, we, “infidels” are not the only party on the opposition side. Here and there we find violent protests and words of warning in the Anglo-Indian press. So a correspondent of the *Bombay Gazette* complains that the

“*Bombay Guardian* of the 26th November publishes, without a word of indignant comment, an extract from a religious journal bearing the appropriate title of the *War Cry*, which, in its insane and hysterical fanaticism, surpasses anything I (he) ever saw in print. It is an address delivered at a meeting in Bristol by a certain Mrs. Booth, who appears to hold a command in a corps of religious zealots calling themselves the ‘Salvation Army,’ which corps, she says, numbers no less than ‘20,000 blood-and fire soldiers, men and women, ready to attack any sinner they come across, any day in the week and all the day on Sunday.’”

In India “any sinner” means every Hindu, Parsi, Musulman, or even nominal Christian. It may be a useful precaution, therefore, to reprint extracts from the speech delivered by this new Amazon of the Lord, as we find it in the above correspondence. The phillippic is ungrammatical and vulgar, yet throughout impregnated with that

* Draper’s *Conflict between Religion and Science*, pp. 65.

† Draper’s “*History of the Intellectual Development of Europe*,”

undisguised spirit of menace, which carries one back to the dark ages of the mediæval period. The *Gazette* writer fails not to fling *en passant* at the Theosophists (who do not believe in "miracles" and laugh at the very name) one of the many stupid accusations invented by their enemies, known to be a falsehood, yet readily caught up and maintained by the papers, which can thrive but by flattering public prejudices.

"After the 'General' and several of her brother and sister officers have described some miracles which they claim to have performed, but of which no details are given, Mrs. Booth comes on the platform. 'I was thinking,' she says, 'as our friends were speaking, that people say the age of miracles is past, but you see it has not. If it had, it has come back again. You have been hearing records of quite as wonderful things as anything recorded in the Acts of the Apostles, and, with my own eyes and ears, I have verified a good many of the statements to which you have listened.' The Theosophists will have to look to their laurels on the arrival of Mrs. Booth's detachment of the 'Salvation Army.' The little tricks by which they have succeeded in astonishing the natives are *bien peu de chose* in comparison with the miracles of the apostles and those 'quite as wonderful' of Mrs. Booth and her disciples,* he adds. 'Now mind,' she says, addressing her army, 'what God has called you to, as Salvation Army soldiers, is to go forth to the conquest of the world for Jesus. That is our work. We have done with civil measures. We have done with gentle invitations. We have done with sending out the messengers and saying: 'The feast is ready, if you will please to come.' We have done with all that, and have come to military measures. We are going to *compel them to come in*; and, as the General said at the opening, 'When we have done with the volunteers, we shall have the press-gang, and will send these soldiers after the sinners, and will harass the life out of them till they get saved.' Having effected all that was possible by the *suaviter in modo*, they will resort to the *fortiter in re*. 'God,' she continues, 'is going to raise a people who will be desperately determined in individual and collective warfare, thrusting His Kingdom on the attention of men whether they will or no; perchance He is beginning,' she shrieks, 'the GREAT, GRAND, LAST WORLD SWEEP (the capital letters, it may be presumed, show the *fortissime* notes of the address) in which He is going to sweep millions into His Kingdom, and He will do it by such men and women as these in this hall, making them hotter, and more powerful, and more successful as they go on.' To a gentleman who, it appears, occupies the proud position of 'the squire of a country town,' she says, 'I was glad to see your letter to Mrs. So-and-So.' 'Yes,' he said, 'I have got some of my people blessed, and they are coming up.' She said, 'Wait a bit, and by God's help, we will screw them up. We will provoke to love and good works.'

"He (God) is going to do it (lead) the "army," by such men and women, as these"—she said—"and by His grace we will spend every drop of blood in our bodies, and lay our children and our lives on the altar; but we will do it." It is not clear what purpose she imagines would be answered by spending the blood, or laying the lives and children of these "soldiers of blood and fire" on the "altar" or how such a sacrifice could be by "His grace;" but it is perfectly clear that the soldiers of the Salvation Army are of the stuff of which martyrs and religious persecutors are made; men and women who would cheerfully march to the fagot singing hymns, and who, if unfortunately they ever get the upper hand, will quite as cheerfully, light the fagot to consume those who refuse to be converted by more gentle means. If the age of miracles be not past, that of religious martyrs is. Contempt, ridicule, and indifference are found now-a-days more efficient to combat fanatical insanity than all the modes of torture ever invented by religious fanaticism....Addressing the "unconverted," she says:—

"We are getting hold of these neglected masses all over the country, and God is making out of them red-hot, blood-and-fire soldiers, and we are going to send them to India and Africa." This is sending coals to Newcastle with a vengeance. The threat of sending to these climes "red-hot blood-and-fire soldiers," to make people "hotter" and "screw them up" calls, in my opinion, for the interference of Government.....

* We would thank the writer to inform us when the "Theosophists" have claimed "laurels" for any such absurdity. We leave belief in "miracles" to the Christian bigots, and their *tacit* admission—silence implying consent;—to those who, though widely known in private circles as unbelievers and even atheists, can never find the moral courage to confess their unbelief publicly. These revenge themselves on Spiritualists and Theosophists who deny that any thing *Supernatural* can ever take place; but they will never dare to laugh publicly or express a doubt concerning Christian, biblical "miracles." But when has a base and cowardly majority ever failed to take advantage of honest and courageous minority?—Ed.

Mrs Booth concludes her speech by an appeal to the pockets of her audience. "I hope," she says, "we shall have some thousands of pounds sent in for the Salvation Temple. What," she exclaims, "if this should be the dawning of that day which shall culminate in the temple on the top of the mountains, which all nations are to flow unto, and bring all their treasures and lay them at the feet of the King of Kings!" or in other words, I presume, pay the said treasures into some bank to the credit of Mrs B. and her brother and sister officers, the self-appointed, or divinely appointed, secretaries and treasurers. To stimulate her hearers to the realization of this ecstatic financial vision, she gives a glowing description of what the promised temple is and is not to be. "It shall," she says, "be a Salvation Temple. We will have no bosh in it, no hodge-podge, no mongrel Christianity, no starch. We will have Salvation in it, and only *Salvation*. Salvation all the way up and right to the end, all day and all night, for ever while it stands, God helping us. *Out with your offering!* Here is a chance for you to sell your houses and lands and put your money into God's Salvation Temple. I shall expect a good many offerings by the first post to-morrow morning. Amen!"

The correspondent laughs at this; we do not, for we have studied history and believe in cycles and recurring events. To buy the right of caricaturing the Jesuits, society had to spend the lives of fifty millions of human beings burnt alive, tortured to death, and otherwise killed during that period of Christianity when the Church reigned supreme.

The ancestors of "Don Basilio," *Rosina's* music teacher, have a bloody record, which oceans of witty jokes can hardly obliterate. Cruelty is the child of fanaticism, and history is full of examples of the children of martyrs of one kind or another having become oppressors and tyrants. Nay, the very martyrs of a majority themselves, have often been known to turn around when the smart of their own sufferings had been forgotten in the flush of subsequent triumph, and to bully, wrong, or torture a new generation of heterodox. Of all cruel bigots, the Spanish Catholics have, perhaps, earned the most shameful reputation. Their savagery towards the Jews and heretics in Spain, and the wild Indians of their new-found Americas, makes a dark blot upon the history of the race. Says Major J. W. Powell, U. S. A., the illustrious explorer of the Colorado river:—

"Those old Spanish conquerors had a monstrous greed for gold, and a wonderful lust for saving souls. Treasures they must have; if not on earth, why, then, in heaven; and when they failed to find heathen temples bedecked with silver, they propitiated Heaven, by squeezing the heathens themselves. There is yet extant a copy of a record, made by a heathen artist, to express his conceptions of the demands of the conquerors. In one part of the picture we have a lake, and, near by, stands a priest pouring water on the head of a native. On the other side, a poor Indian has a cord about his throat. Lines run from these two groups, to a central figure, a man with beard and full Spanish panoply. The interpretation of the picture-writing is this: 'Be Baptized, as this saved heathen; or be hanged as that damned heathen.' " *

How much less ready to do so, are they of the "Salvation Army"? Were not the strong hand of modern law efficient to repress these "red-hot, blood-and-fire soldiers," they would not only menacingly hiss but might also burn.

ON PAGE 143 OF THIS ISSUE, WILL BE FOUND AN article "Brahma, Iswara and Maya" being a reply by Mr. Dorasamy Iyer to Sri Paravastu Venkata Rungacharia Arya Vara Guru. In publishing it, we have merely shown that spirit of impartiality and fairness which is the characteristic feature of this Journal and of our Society. On the same principle, we shall, with pleasure, insert any rejoinder S. P. V. R. might desire to send to the present article, although we do not approve of such a feeling of bitterness among the Hindoos as has been shown by our present correspondent towards his opponent.—Ed.

* EXPLORATION OF THE COLORADO RIVER OF THE WEST AND ITS TRIBUTARIES. By Major J. W. Powell, U.S.A.

FRAGMENTS OF OCCULT TRUTH.

(NO. 2 OF THE SERIES.)

Mr. W. H. Terry, F. T. S., of Melbourne, Australia, whose letter on "Spirits Embodied and Disembodied" called forth certain explanations published under the above heading in the October number of the THEOSOPHIST, finds our elucidation of the occult mysteries underlying the external facts of spiritualism, an unsatisfactory solution of the difficulties presented to the mind even by "the few instances of assumed spirit communication" which he originally presented for consideration. The letter in which he replies to our explanations is as follows:—

"In the THEOSOPHIST for October, in conjunction with my letter on "Spirits Embodied and Disembodied," appears an outline from your pen of Occult Philosophy intended as a reply to my strictures on the attitude of some Theosophists in relation to Spiritualism. The theory there propounded, although it may absolve the Occultist from inconsistency in the direction indicated by me, does not, in my opinion, satisfactorily explain even the few instances of assumed spirit communication quoted in my letter, but of that anon.

"I am desirous not only of arriving at "Truth" myself, but of assisting others in the same direction, and how can we better do this than by presenting the result of our experiences in search of it?

"Theosophy (as I understand it) is a knowledge of the secrets of nature acquired by intercourse with God; it is not to be assumed, however, that the latter expression implies direct communion with the Great Spirit of the Universe, but rather *rapport* with the higher spheres of spirit, the Great Vortex of Spiritual Knowledge.*

"The result of my experiences up to the present time has been to show that the Human Spirit not only retains its individuality and memory of all that is worth retaining of its earthly existence, but as it ascends by a series of progressive unfoldments to higher states of existence, knowing more of God and his works, it becomes a vehicle for the transmission of "God Knowledge" to its less favourably situated brethren in earth life.

"Now you say you *know* that the Occult theory is correct. I might, with equal justice, say I *know* that my theory is, because all my experiences so far confirm it; but it is only in this sense that I do know; further experience may modify or change my belief, for I am not so presumptuous as to imagine I have reached the *ultima thule* of knowledge in this direction. So far my position stands best, for as yet you have only unfolded a theory whilst I have given facts which, even were your theory substantiated, would not be entirely covered by it. I will not, however, analyze either the theory or the facts as most of the readers of the THEOSOPHIST who are familiar with the subject treated upon, will be able to judge for themselves, but will add some further reasons why I am constrained to believe in the continuity of individuality and the preservation of the unity of soul and spirit after the dissolution of the more material physical body. First then during my early experiments my arm was influenced by what purported to be disembodied human spirits who wrote in handwritings different from my own and whose earthly autographs I had never seen. Moreover, I was generally alone when these writings were done. Yet when subsequently I was enabled to compare them with the autographs of the writer whose spirit professed to control my arm, they were found to be *facsimiles* of the automatic writing. Again for the past fifteen years an intelligence who professes to have existed on this earth in human form upwards of a century since, and who exhibits a distinct individuality, has conversed with me by magnetic impression, and occasionally orally through various media, has advised me on medical and other matters pertaining to the welfare of humanity, has comforted and consoled me in distress, and encouraged me in well-doing. He has been seen again and again by seers and seeresses who describe him as a fine intelligent and benevolent-looking man. For the period I mention, I have ever found him wise and truthful, and he endorses the spiritual theory of the continued personality of spirit and its progression from plane to plane as it increases in wisdom and purity, can it be wondered at that I should attach importance to, and have some faith in, this intelligence, a faith founded upon a substantial experience?

"You speak of the deterioration of mediums as a natural sequence of mediumship; in that I might almost say I know you err for I have had media whose whole natures have refined and beautified on the practice of their mediumship, but it is the wise use of it that leads to this result: excess of any good thing inverts its issue. I am quite aware of the tendency to deterioration in public media, especially those who are mediums for materialization and purley physical phenomena, but there are adequate causes to account for this within the spiritual philosophy, the first of which is the psychological influence of those who come to witness the phenomena with minds full of suspicion and animated with a desire to detect what they have in many instances decided beforehand to be a fraud; secondly, the influences from the spiritual side attracted by such conditions; thirdly, the more material nature of the lower order of spirits, which facilitates their manifesting in this direction; fourthly, the deterioration of moral tone that inevitably follows the decadence of the religious sentiment (which in many cases was the primary motor to the pursuit of mediumship) when its practice becomes purely a matter of business. Are not these causes adequate to account for the deterioration of tone and moral decadence of many media? Surrounding a medium of this class with good moral influences and so circumstancing him as to keep the selfish propensities in abeyance, will prevent all this. I have an instance in the person of Mr. George Sprigg who, for five years, has been a medium for materialization. During the year I have known him, his health and intellect have undoubtedly improved rather than deteriorated and as far as a most intimate acquaintance will allow me to judge, his moral nature has not deteriorated one iota."

The main point on which our correspondent insists, is that he has had intercourse with a spirit himself and cannot, therefore, be talked out of a conviction that spirits exist. The teaching he has received by subjective impressions, and oral communications through other mediums,—(we say "other" because our correspondent is clearly mediumistic himself, which accounts for the tenacity of his belief.)—constitute a substantial experience, which is fortified by the testimony of some seers who have perceived, in a shape visible to them, the individuality conversing with our correspondent and describe him as a being of a dignified appearance and apparently an elevated type of mind. "You say" writes our correspondent "you *know* the occult theory is correct; I might with equal justice say I *know* that my theory is." Here lies the all important difficulty. Who shall decide,—says the familiar proverb—when doctors disagree—that is to say, when people both professing to *know*, make statements that are incompatible with each other. (Clearly in such a case one of the conflicting statements rests on a misconception of what constitutes *knowing* of what real knowledge consists). This question takes us up into an elevated region of metaphysics; but it is only by the light of metaphysics that we can possibly secure a sufficiently wide-reaching prospect of the questions to be dealt with, to feel sure we are not misled by the mere shows and seeming of its minor details.

What constitutes real knowledge? The question lies at the very threshold of occult study. We say so, not merely because of the prominent way in which it crops up in this discussion, but, because as a fact, having nothing to do with the questions now raised by Mr. Terry, nor with Spiritualism, nor with any controversies in the ordinary world, that query is, in actual practice, the first put before a regular student of occultism, who is taken in hand by the Professors of the Occult World. And the student is taught,—or is led to see,—that there are two kinds of knowledge, the real and the unreal; the real concerned with eternal verities and primal causes, the unreal with illusory effects. So far the statement seems to deal with abstractions too vague to challenge denial. Each school of thinkers will admit so much, reserving to itself the assumption that the illusory effects are those considerations which have fascinated its rivals; the eternal verities its own conclusions. But we no sooner come to a clear understanding as to what mental presentiments must be classed as illusory effects, than we find the first proposition of Occult Philosophy at war with the whole current practice of the world at large, as regards all classes of scientific investigation. All physi-

* We object to this definition. "Theosophy" means "divine" or God-Wisdom.—Ed.

cal science, and a good deal of what the Western world is pleased to call metaphysical speculation, rests on the crude and superficial belief that the only way in which ideas can get into the mind, is through the channels of the senses. The physicist devotes all his efforts to the careful elimination from the mass of materials on which he builds up his conclusions, of everything except that which he conceives to be real fact—and it is exactly that which he conceives to be real fact,—anything clearly appealing to the senses—which the profound philosophy of Eastern Occultism deliberately condemns at starting as, in its nature, illusory effects, transitory *secondary* consequences of the real underlying fact. And in acting thus, does Occult Philosophy make an arbitrary choice between rival methods, as a chemist might select one or other of two different methods of analysis? Not at all. Real philosophy cannot make any choice arbitrarily: there is but one eternal verity and, in pursuit of that, thought is forced to travel along one road. The knowledge which appeals to the senses cannot but deal with illusory effects, for all the forms of this world and its material combinations are but pictures in the great dissolving view of evolution; there is no eternity in any of them. By mere influence from physical facts, science, proceeding on its own methods, will recognize that there was a time in its history before any of the life germs on this earth (whatever they may be) had settled into the forms in which they manifest themselves now. Assurdly there will come a time when all these forms will disappear in the progress of cosmic change. What preceded them, provoking their evolution from fiery nebulae, what traces will they leave behind? From nothing they came; into nothing they will return according to the doubly irrational reply which is the only logical inference from the physical philosophy which makes them the real facts,—the only basis of real knowledge.

Of course, it must be remembered that the unreal knowledge, proceeding from the observation of illusory, because transitory and secondary effects, hangs together satisfactorily as regards the short chain it is able to construct. This it is which leads so many, in many respects powerful, minds, to be blindly contented with it. Some of the laws of matter can be detected (if not understood) by mere observation of matter. But it is obvious that the something out of which matter proceeded, the something into which it will return, cannot be observed by material senses. In what other way can observation be extended beyond the range of material senses? Only if it can be so extended, is any knowledge attainable by Man which has to do with eternal verities and primal causes, which is real as distinguished from the transitory and the unreal? Promptly, in ignorance of the methods by which observation can be extended beyond the range of the senses, the physicist declares.—concerning the hypothetical eternal verities you can only dream and indulge in illusory conjecture—all mere brain-spun fancy. Thus the world at large, not content with hugging illusions and calling them realities, spurns the reality and denounces it as illusion.

But can the eternal verity be reached? Even if hard facts be acknowledged as illusion so far as they are transitory, is not that which is exempt from change removed from observation? Must we not follow up the theoretical admission of the possibility of real knowledge, by the practical admission that no human being can ever have anything to do with it? Now the consistent materialist who honestly believes that a man is simply a structure of gas, phosphates, &c., functioning within itself entirely, would have to be answered by reference to facts which it is unnecessary to rehearse in dealing with controversialists who recognise at all events that the living body includes a spiritual principle, and that the spiritual principle is capable of a life apart from the body when the body itself is dead. There can be no difficulty for a spiritualist in the way of the conception that if the spirit of a man lives, observes, thinks, and communicates its impressions, after the body is burned or buried, so under peculiar conditions, that same spirit, *may* separate itself from

the body temporarily during life and may thus get into such relation with the world of spirit, as to take direct cognisance of its phenomena. Now it is quite clear that relatively to our own, at all events, such a world is a world of eternal verities. We know that *this* world is fleeting and transitory. It is readily conceivable, and all analogies suggest the conclusion, which every sort of spiritual statement confirms, that the world of spirit is more durable. So, as that knowledge is real which lasts, and that is unreal which passes away, the spirit of man which comes into direct and conscious relations with the world of spirit acquires the real knowledge,* the spirit of man which lives imprisoned in the body and is merely led through the senses with crumbs of knowledge, possesses the unreal only.

But when the imprisoned spirit does not itself rise into direct relations with the world of spirit, but is visited by an emanation from the world of spirit,—or by a *spirit*, (to work with the spiritualistic hypothesis for a moment,) is it entitled to assume that it is coming into possession of real knowledge? Certainly not; for though discussing spiritual things, it is acquiring its knowledge in no way which essentially differs from the method by which mere knowledge of the purely physical sort, knowledge of illusory effects is acquired. The spiritualist, even when himself a medium sitting in receipt of communications, is taking in knowledge just as unreal, just as untrustworthy, and liable to be distorted by an erroneous observation as that which is dealt with by the wholly unspiritual observer of matter. This is the point we have been leading up to and is our reply to Mr. Terry's contention that when we say we *know* the occult theory is correct, he might with equal justice say he *knows* his theory is. It was a very natural thing for him to say, but, in reality, he is entirely unjustified in saying it. He is not in a position to trust to his own observation. Will the reader please refrain even for an instant from imagining that the form of our argument rests in any sort of way on an arrogant personal claim set up in opposition to that of our correspondent? It is enough for us to know at second hand, that the theory set forth in our preceding article, is correct. There *are* those who know, of real personal knowledge, and they are living men who can communicate their knowledge to other living men, who, in receiving it, however commonplace themselves, are not subject to fall into the mistakes which ordinary men may clearly be liable to make when they attempt to take their teaching from the "spirit world" direct.

Who possess the real knowledge as contradistinguished from the unreal?—the student of Occultism is asked, and he is taught to reply—that which we have shown to be the only possible reply—"the adepts alone possess the real knowledge, their minds alone *being en rapport* with the universal mind." Now it is the teaching of the adepts† that Spiritualists,—in ninety-nine cases of a hundred—are mistaken when they think themselves in contact with the spirits of departed friends, or with such benevolent beings of another sphere as him with whom our present correspondent believes himself to converse; and to us, who know something of who, and what the adepts are, that is conclusive as to the fact. But the fact being so, every conception of Spiritualism which conflicts with it must be explainable—every incident of Spiritualism must be susceptible to transfer to some group of phenomena which

* As in the case, say—of an initiated adept,—who brings back upon earth with him the clear and distinct recollection—correct to a detail—of facts gathered, and the information obtained in the invisible sphere of *Realities*.—Ed.

† Those real, genuine adepts who neither thrust themselves upon the public notice, nor do they invite us at the top of their voices:—"Come all ye, poor ignorant fools, come to me...come to learn from me *who has nothing more to learn* since he has made himself omniscient—how to reach "Christ-State" and Buddha-State..."—Our adepts compare themselves neither with Christ nor Buddha; not even with Ammonius Sakka—the THEODIDAKTOS or the "God-Taught" S-er; but they may be all that combined, and much more, since they are a *Body of men*—not one isolated, self-taught individual.—Ed.

can be shown to be something different from what Spiritualists imagine it. While the phenomena of Spiritualism are thrown off in all directions so freely, it is nearly impossible to follow them up in every case and, as regards the general subject, it is best to try and explain, as we sought to do in the last of these articles, why the phenomena of Spiritualism *cannot be* what Spiritualists think them, rather than why each in turn is actually something else. But it is only due to our correspondent whose letters have furnished the text of this occult sermon, that the special incidents he quotes should be discussed in detail. First then as regards the automatic writing of which Mr. Terry speaks:—We need not go further than the personal experience of the Editor of this magazine to show Mr. Terry that the production through a medium's arm of handwriting, the *facsimile* of that produced in life by an alleged spirit, is no proof of the alleged spirit's identity at all,—nor even of its *individuality*. A certain Russian lady who was afflicted or gifted (whichever way the reader likes, to put it) with mediumship in her youth was "controlled" for about six years by a "spirit" who came evening after evening and wrote reams through the child's arm in the usual automatic way. The spirit professed to be that of an old lady who had lived in a part of Russia far away from that in which she was then manifesting herself. She gave many details of her life and family and told how her son had committed suicide. Sometimes the son came himself (in spirit) and controlled the little medium's arm and gave long accounts of his remorse and sufferings consequent on the crime of self-murder. The old lady was eloquent on the subject of Heaven and its inhabitants including the Virgin Mary. Needless to say that she was garrulous concerning the circumstances of her own death, and the interesting ceremony of the last sacrament. But she also wrote of worldly matters. She gave a detailed account of a petition she had presented to the Emperor Nicholas and the text of it, *verbatim*. She wrote partly in Russian, partly in German, which the child-medium at the time knew very slightly. Eventually one of the young lady's relatives went to the place where the spirit had lived. Yes: she was well remembered; she had been troubled by a dissolute son who committed suicide; she had gone away to Norway where it was believed she had died, &c., &c. All the automatic communications were verified, in short, and the petition was turned up in the archives of the Home Office at St. Petersburg. The handwriting was perfectly reproduced. Now what better identification could a spirit have? Would not Mr. Terry on such an experience say—"I know that the spirits of dead persons can communicate and prove their continued individuality"? A year after the identification of the deceased person at the place where she had lived and of the petition, &c., there came to T * * * where the young medium and her people were living, an officer who proved out to be the nephew of the "spirit." He chanced to show the child a miniature. She recognised it as that of the spirit. Explanations ensued and it turned out that Madam—the officer's aunt, was not dead at all; nor was her son. In all other respects the mediumistic communications were perfectly well substantiated. The son had attempted to commit suicide, but the bullet with which he had shot himself had been extracted, and his life had been saved.

Now, without going further, this story as a mere statement of facts, is enough to answer Mr. Terry's story about the automatic writing through him. It shows that without the instrumentality of any deceased person's "spirit" at all, automatic writing attributed by spiritualists to the agency of such spirits may take place; therefore, that no weight can be attached to the experiences on which Mr. Terry partly relies, when he says or implies that he *knows* his theory is correct. But we may go somewhat further and endeavour to account for the Russian story at any rate by the occult "hypothesis," as some of our readers will no doubt regard it. Who, or what was the intelligence writing through the hand of the Russian child-medium? The

Devil?—as the priests of the Greek Church contended; some lying spirit?—as the spiritualists might suggest; the elementaries?—as some readers of occult literature might conceive. No; it was the fifth principle of the medium herself, her animal, or physical soul, the portion of the Universal PROTEUS, and it acted as the soul of the clairvoyant acts during the sleep of the body. The officer, who ultimately visited T....., and showed the miniature, had been acquainted with the family several years previously. The medium had seen the picture when quite a young child, but had forgotten it utterly. She had also played with various things that had belonged to Madam ———— and had been in her nephew's possession.

Preserving faithfully the memory of all it saw and heard in the "Astral Light, or in the "Soul of Things" (many readers will, no doubt, comprehend the allusion here to the book of that name) while playing with the miniature and other trifles, the young medium's inner-self, years afterwards, owing to some associations of memory, began one day unconsciously reproducing these pictures. Little by little the inner-self or fifth principle, was drawn into the current of those personal or individual associations, and Madam ————'s emanations, and once the mediumistic impulse given—*bon voyage*—nothing would arrest its progress. The facts accurately observed by the "Flying Soul" were inextricably mixed up with pure fancy derived from the teaching to which the medium had been subjected, and hence the account of Heaven and the Virgin Mary.

Mutatis mutandis a similar explanation would, in all probability, meet the case not merely of the automatic writing, of which Mr. Terry speaks, but also of the guiding or protecting spirit, who mentally impresses him, and has been seen by seers and seeresses. That the teaching of this intelligence confirms the spiritualistic doctrine of progression from place to place and so forth, is strongly an indication of its real emanation from Mr. Terry's own mind and the fact that the supposed spirit has been seen by clairvoyant mediums cannot be taken as proof of its objective existence. The pictures in the astral light present all the appearance of reality to those who can discern them, and Madam ————'s appearance was as real to our medium in T... as that of any spirit ever materialized in the wonderful séance-room of the Eddy Brothers in America, though the good lady herself all the while was quietly attending to her knitting with the breadth of Europe between her and the family circle which she had unconsciously entered as a spectral guest.

The difficulty of distinguishing between the creations of the seer's brain and spectral or spiritual phenomena really external to himself,* appears to be the cause of the confusion into which untrained, uninitiated observers fall when natural mediumistic gifts enable them to cross the threshold of the world of spirit and awake to a perception of the wonders hanging like an *aura* around the physical planet. From Socrates to Swedenborg, from Swedenborg to the latest clairvoyant, no *uninitiated* seer ever saw quite correctly. But whatever confusing influences have been brought to bear on natural seers of past times, none have been beset with the artificial bewilderments that operate to cloud the faculties of the modern spiritualistic medium. A great mass of prepossessions occupy his mind at starting; every observation he makes, is twisted into the mould of an elaborate predetermined theory, and every picture presented to his finer senses is distorted to suit the expectations of his fancy and coloured to the complexion of a previously formulated creed. The spiritualist may honestly believe himself a seeker after truth, but the spiritualist, who is himself in any degree a medium, is fascinated by the creations of his faith and borne away on an induced current into a

* The few exceptional cases of genuine spirit-communications will be treated of in one of the future parts of "Fragments"—as the greatest attention and caution must be bestowed upon the subject to avoid every possible misunderstanding. Before we rebuild a house, we have to pull down the old structure. We know that we shall displease many and receive no thanks for it. But it cannot be helped. The Spiritualists having insisted upon having our opinion, we must be left to proceed systematically—Ed.

phantasmagorical world peopled with his own imaginings. Their apparent reality confirms the conjectures from which they spring, and all suggestions which claim a reconsideration of their character seem almost a blasphemy to their eager devotee. But to the student of occult philosophy there is a grander beauty in the consistent teaching of adeptship, than in the startling excitement of mediumistic revelation, while over it all there shines, for him, the solemn light of absolute truthfulness. Mediumship may afford sudden glimpses of unsuspected wonder,—as bits of a strange landscape may be momentarily revealed by lightning, but the science of adeptship casts the steady light of day upon the whole scene. Surely the spiritualists, who have at least shot leagues ahead, in intelligence, of the mere materialistic moles of their purblind generation,—insofar as they recognize that there is a landscape to be seen if it can only be lighted up,—will not deliberately prefer to guess at its features by the help of occasional flashes from the fitful planes of mediumship, but will accept the aid of that nobler illumination which the elevated genius and untiring exertion of Occult Sages of the East have provided for those whose spiritual intentions enable them to appreciate its sublimity, and confide their aspirations to its guidance.

WHICH THE TRUTH, AND WHICH A LIE?

“For if the truth of God hath more abounded through my **LIE** unto his glory; why yet am I also judged as a sinner?”—

Romans III, 7

MR. JOSEPH COOK, in one of his exquisite lectures at Bombay—namely, that of January 19,—devoted generally to the enlightenment of the benighted natives of this city, on the beatific truths of missionary Christianity, and especially to the demolition of Spiritualism and Theosophy,—came down very hard upon the former. “That wretched movement,” he said, (Spiritualism) which had supporters only “among the half-educated populations in the great American towns,.....had been doing immense mischief in the United States.....Spiritualism was composed of seven-tenths of fraud; two-tenths of nervous delusion, and in the remaining one-tenth.....nothing was in it, or Satan was in it”...Personally, he had not “the honour of a distant acquaintance with ten of the Spiritualists who deserved to be called men of any intellectual breadth and culture”...

It may, therefore, interest our readers to know that this great lecturer who thundered against the Spiritualists and ourselves, was at one time unintellectual enough to attend a Spiritualistic *séance* at Boston to test the veracity of Spiritualistic phenomena; as also *truthful* enough, for once, to put his name and autograph signature to the little letter we reproduce for the benefit of our readers. It is needless to say where all right-minded Indians have to seek for truth: whether in the present ranting speeches of Mr. Cook or in the modest letter which he has *designed* to sign. Now that Mr. Cook has put himself at a safe distance from the Theosophists, and has again taken to the pleasant task of slandering us in the city of Calcutta, we may as well show him in his true colours. We draw, therefore, the attention of those of our friends in the “City of Palaces,” who may not have seen the *Bombay Gazette* of February 17 to a letter which appeared on that date in that paper. We quote it *verbatim* with a request to put it side by side with his lecture of January 19 and to judge for themselves of the *reliability* of the statements of the Rev. gentleman. We would say nothing further than this, that Mr. Cook seems to take scrupulously for his guidance in life the verse from the *Romans* placed as a motto at the head of our remarks.

(From the *Bombay Gazette* of 17th February 1882.)

MR. JOSEPH COOK AND THE SPIRITUALISTS.

To the Editor of the “*Bombay Gazette*.”

Sir,—Mr. Joseph Cook, when recently lecturing here, ex-

pressed himself very scornfully of Spiritualism and all its works.

If you will refer to page 35 of a work, “The Scientific Basis of Spiritualism” published in Boston by Colby and Rich, 1881, you will see Mr. Joseph Cook’s signature to an account of certain phenomena which he vouches for as not explicable by any theory of fraud. Here is the whole extract:—

Report of the Observers of the Sargent experiment in Psychography in Boston, 13th March 1880.

At the house of Epes Sargent, on the evening of Saturday, March 13, the undersigned saw two clean slates placed face to face, with a bit of slate pencil between them. We all held our hands clasped around the edges of the two slates. The hands of Mr. Watkins, the psychic, also clasped the slates. In this position we all distinctly heard the pencil moving, and, on opening the slates, found an intelligent message in a strong masculine hand, in answer to a question asked by one of the company.

Afterwards, two slates were clamped together with strong brass fixtures, and held at arm’s length by Mr. Cook, while the rest of the company and the psychic had their hands in full view on the table! After a moment of waiting, the slates were opened, and a message in a feminine hand was found on one of the inner surfaces. There were five lighted gasburners in the room at the time.

We cannot apply to these facts any theory of fraud, and we do not see how the writing can be explained unless matter, in the slate pencil, was moved without contact.

(Signed.) F. E. BUNDY, M. D.
Do. EPES SARGENT.
Do. JOHN C. KINNEY.
Do. HENRY G. WHITE.
Do. JOSEPH COOK.

Boston, March 13, 1880.

It is further mentioned in the book in question that “Mr. Cook was well abused by the religious journals for testifying to what he saw.” The abuse has evidently not been thrown away upon Mr. Cook; it has converted him from the error of his ways, and he now seeks to convert others by abusing them in his

TURN.

THE SAMAJEES THAT INDIA NEEDS.

A correspondent, writing from Lahore, under date, February 17, informs us that our esteemed friend, Pandit Gopi Nath, Editor, *Mittra Vilasa*, Lahore, delivered, at Rawalpindi, where he had been called, a lecture on the 13th idem, in the house of Sirdar Nihal Singh. The subject was; “What Samajees are needed in Aryavarta?” Babu Mangal Sen, Head Accountant of the P. N. S. Ry., gave the lecturer all the necessary assistance. The hall “was nicely decorated and fully crowded.” During the course of his lecture, our young friend declared that the Samajees “most needed in Aryavarta are those which make it incumbent upon themselves to preach the cause of UNIVERSAL BROTHERHOOD and try to create *union* in the country instead of sectarian strife and disunion,” and not those which, on the plea of ignorance, “abuse their ancestors, their Shastras, their true leaders and all their brothers, who, unlike them, are the true followers of the doctrines their highly revered ancestors had preached and declared through their valuable manuscripts.” It is those classes of so-called “reformers” that are doing the “greatest harm to the cause of nationality and Universal Brotherhood, both of which are, without the least doubt, among the chief wants of India.” The lecturer then “denounced vehemently the policy of the Arya and Brahma Samajis,*” the members of which, “without knowing what truly philosophical religion their ancestors have taught, without even trying to learn what their sacred Shastras have preached, without attempting to understand what their sacred Shastras contain, and without being able to read even the alphabet

* A passage which we admire the least in this able lecture. Hence we would have our friends of the Arya and Brahma Samajees distinctly understand that, by publishing the above, we do not mean to express our approval or otherwise of what our friend, Pandit Gopi Nath, may have said. We merely give room to the report of his lecture as we have received it, and in the same spirit of impartiality, as we would show to any other sentiments delivered in favour of either of the two Samajees referred to, if such were sent to us. We strictly adhere to our cardinal principle of mutual toleration and respect for the sincere beliefs and opinions of others, whether we agree with them or not. Personally we feel a profound respect for Swamiji Dayanand Saraswati, the founder of the Arya Samaj, although we feel bound to confess that we do not agree with all his views; and we are constrained to say nearly as much of the founder of the “New Dispensation,” with whose teachings *personally* we disagree from first to last.—Ed.

of the language in which their sacred books are written, think it the duty of 'civilization' to condemn every thing therein mentioned. Thus the Arya Samajists and the Brahmos create a hatred in the hearts of the millions of people of Aryavarta, many of whose sons would rather die, than tread the same path which the members of these new Samajees have chosen." It was simply because they (the Samajists) had "received their poor bit of English education" that they thought themselves bound to deride all they could not understand; and were even led to the conclusion that "their own forefathers—those who have left, for the benefit of their posterity, the grandest philosophies and such occult systems as *Yoga* and *Uyana*, and have shown them the way to acquire a knowledge of the secret forces of nature—were mere fools!"

Our correspondent adds that though the lecturer did not mention in his address the name of any of the Samajees, yet the effect "produced on the members of the Arya and Brahmo Samajees was so overpowering that their heads were bowed down in shame." Pandit Gopi Nath concluded his lecture "among loud cheers and acclamations."

We are further informed that after the lecture, Lala Hans Raj, Secretary of the Arya Samaj, arose, and began to defend the policy of his Samaj. Remarking that their chief object was "to spread civilization among the people of Aryavarta," he added that the chief reason why their Samaj was not respected, as it should be, was that his "countrymen were not civilized and education had not yet taken a sufficiently deep root in their minds." The Arya Samajists were therefore "obliged to use strong language, when facing an uncivilized public, if they had to show to them that they were going a wrong way." He concluded by expressing his opinion that "unless the country was throughout civilized and the nation educated, it was impossible to create anything like an Universal Brotherhood or a bond of union among its inhabitants."

To this, however, the lecturer had a ready answer. He enquired of the speaker "what relation could education and civilization possibly bear to a Brotherly Union and what kind of civilization was it that India needed." He said that "if union was held as impossible until every class of Society in the country was civilized and had received education, how was it then that there existed such a strong bond of *union* and regard for each other in countries like Afganistan, for instance, whose inhabitants were far from being civilized or, still worse Zululand, whose people were mere savages?" He expressed his opinion that English education would but "spoil the country" if the educated young men believed that "civilization" consisted in "expressing sympathy for European corrupted customs and manners which were so highly antipathetic to the people of this country." If, to put on a coat, a pair of trousers and boots after the European fashion, was the whole outcome of that modern "civilization" which "their brothers" have accepted, then, he added,—“Shame on such education and this kind of civilization! “He preferred, in such a case,” he said, to see his “Mother-Land remain for ever uncivilized and her sons no better educated than were the Zulus—every man among whom, was ready to die for his brother and would never think of hesitating to sacrifice his life for the good of his country and the sake of national unity—than to live to see it civilized like the members of the new Samajees, who were known”—he said, “to hate their brother countrymen only because the latter abhorred European vices, which they themselves so liked”. As regards the “Civilization that India needs” the lecturer “referred to Col. Olcott’s public address at Tinnevely, which is published in the January No. of the third Vol. of the THEOSOPHIST.” To these remarks, we are told Lala Hans Raj made “no reply and all the other members of the Samaj remained silent.”

A Native Christian then rose in his turn and spoke. “Whatever may be our religion,” he said—“whether some of our countrymen be Hindus or Mahomedans,

Buddhists, Christians or Jews &c., this difference in their religious can, in no way, prevent them from uniting closely and sympathizing with one another and cultivating a feeling of Universal Brotherhood among themselves.” He fully “concurred with the lecturer’s views” and emphatically declared that “if civilization or any kind of education or anything else would have an effect of alienating us from each other or making us one another’s enemy, then let such an education and such a civilization be openly denounced.” “This Bengalee although a Christian,” writes enthusiastically our correspondent, “showed such sincere impartiality in his address, that the audience applauded unanimously to his utterance.” The meeting then adjourned amidst general greetings; and the audience, “gathering round the lecturer, expressed a desire that he should, at least once a month, visit Rawalpindi and deliver there an address.” They also showed their readiness “to establish a Samaj on the principles which he had enunciated; those of a Universal Brotherhood,” if he would but take upon himself to visit them monthly.

The above needs no comment. We are happy to see that the influence of the work in which we are fairly engaged, is steadily spreading and that the idea of an Universal Brotherhood, which,—heeding neither the advice nor the warnings of the misanthropists and pessimists,—we have started, will soon have reached all the remotest corners of India.

CORRECT DEFINITIONS AND INCORRECT INSINUATIONS.

A wise and just interpretation of the main objects of our Society was given by our esteemed contemporary of the *Mahratta* of Poona in its issue of January 22. Says the editorial:—

“When we reduce the definition of Theosophy to the simplest form, we find that Theosophy is nothing but waking up natives to know and to feel that they are *natives*. If we are right, in defining Theosophy, and we hope we are, Theosophy appears to approach nearer the future religion of India, than does Christianity or any other foreign religion. Theosophy, so far as we have been able to know, tries to create nothing new, casts no slur upon any religion of India, and, above all, is intended to keep the fire of nationality alive in the breast of every native. One’s religion, caste and creed are ever dear to him, and, if any attempts are desirable to create anything like an Indian nation made of one people, professing the same caste, speaking the same language, fired by the same love of their country, hankering after the same goal of ambition, having the same likes and same dislikes, in short, it can only be done by infusing a feeling of Universal Brotherhood. Theosophy, unlike Christianity, tries to bring about the consummation, devoutly to be wished, not by *destroying* but by *constructing* the materials at present existing in India. Colonel Olcott, Madame Blavatsky, and their brother Theosophists, naturally, therefore, resent any insult given to us, our ancient religions and institutions.”

We heartily thank our colleagues of the *Mahratta* for these kind and profoundly true words. They are right; and that paper is thus one of the first, though we sincerely hope it will not be the last, to appreciate, at their correct value, our humble but unselfish and untiring efforts toward the realization (however partial) of that which has hitherto been always regarded by the pessimists as a vain glorious utopy. That our labor,—a labor of love though it be, yet one which had, since its very beginning, to be carried on by its pioneers through thorny and rocky paths—begins to be appreciated by the natives, is our best reward. Evidently our Aryan Brothers commence perceiving that our Society is not quite the dark plotting centre full of *man-traps* and threatening secret motives it is usually represented to be, by our cruelest enemies; nor is its work confined to, or solely bent upon, bringing the natives back to “degrading beliefs and superstitions in an anthropomorphic and now long exploded *supernaturalism*”—as some other less cruel, still uncom-

promising opponents of ours would maintain, ignorantly pronouncing both the Theosophical movement and our occult experiments (the latter indeed but a very small part of its work) no better than a delusion and a snare.

Then, there is another of our friendly and patriotic contemporaries, *Amrita Bazar Patrika*, also noticing the Society and showing as kind an appreciation of our work as we can ever hope for, by saying that:—"The society has done one great good, and we feel that even here, in Bengal. People have learnt to respect their forefathers, and their philosophy, their civilization and religion." And "The anniversary ceremony of the Theosophical Society was a very successful one this year. We wish our educated men would lay to heart the sage counsels of Colonel Olcott, the President-Founder of the Society."

Thus, to refute the ignorant and malevolent insinuations of the Materialists, and the no less ignorant, and perchance, still more malevolent accusations of some Spiritualists, we have but to refer them to some native papers in India and to the hundreds of letters we receive from all parts of the great Peninsula, thanking us—some enthusiastically—for the "great work of national regeneration" we have undertaken. So strong is the animus of the Spiritualists against us whom they ought to regard—were they wise—and treat as their Brothers, that seldom do we receive our weekly number of the *Spiritualist* without finding in it half a dozen of malicious flings at the Theosophists. Thus the *Spiritualist* of January 13—a number nearly entirely devoted to Colonel Olcott and Madame Blavatsky, the former being taken to task for his "Elementaries," and the latter for her "spiritual selfishness"—opens with an editorial "A Blot in Buddha's Life." We have rarely come across a column in which the subject treated, was made so transparently subservient to the animus of the author, directed against the object of his attack. The great Buddha, and the alleged desertion of his young wife are used as a weapon to hit our President with. "*Colonel Olcott, formerly a Spiritualist, afterwards a Theosophist, seems now to have turned a Buddhist*, for he has been establishing Buddhist schools in Ceylon, and has written a Buddhist Catechism which is circulating extensively in India..." Hence—the fling at Buddha,—the great religious teacher of Eastern nations from no admirer of whom—"have we ever heard any comment upon a dark feature of Buddha's life, assuming for the moment that he ever lived at all and that his supposed career is not a myth." Thus, rather assume utter ignorance of an historical fact† than miss an opportunity of hitting (as he hopes but fails to) Colonel Olcott, who from a Spiritualist and a Theosophist has "turned Buddhist." We pity the writer, capable of exhibiting such a spirit of narrow-minded vindictiveness, that it crowds out entirely, even to an appearance of logical reasoning in him. Just as though a Buddhist could not be at the same time a Theosophist and even a Spiritualist! The writer is cordially invited to add to the above three appellations those of a Brahmin and a Parsi, as Colonel Olcott, notwithstanding his Buddhist religion, works with as much fervour for the regeneration and purification of dying Brahminism and Zoroastrianism as he does for his co-religionists. Having laid the foundation of a national Buddhist Fund for the spread of education in Ceylon, he is preparing to do the same for the Hindus and Parsis. We are a "Universal Brotherhood", let it be remembered. Our Society represents no one faith or race, but every faith as every race; and each of those "heathen" who join us,‡ because of their mystical and religious inclina-

tions, do so with an ardent object of understanding the hidden beauties of their ancient and respective creeds the better; with a hope of fathoming—by breaking through the thick crust of bigoted dogma—the depths of true religious and spiritual thought. And, as each of them dives into the apparently fathomless abyss of metaphysical abstractions and Eastern symbology, and clears away the accumulated rubbish of the ages, he discovers that one and the same TRUTH underlies them all. In what other religion of our day can be found the noble universal tolerance for all other faiths such as taught in Buddhism? What other creed enforces such practical proofs of brotherly love and mutual toleration better or more effectually than does the godless faith preached by the Holy Master Sakya Muni? Truly might we repeat with Professor Max Müller, that there are sentences in the inscriptions of King Asoka "which might be read with advantage by our own missionaries, though they are now more than 2,000 years old." Such inscriptions on the rocks of Girnar, Dhoul and Kapurdjiri as—

"Piyadasi, the King, beloved of the gods, desires that the asectics of all creeds might reside in all places. All these asectics profess alike the command which people should exercise over themselves, and the purity of the Soul. But people have different opinions and different inclinations. And again:—

"A man ought to honour his faith, but he should never abuse the faith of others.... There are even circumstances where the religion of others ought to be honoured. And in acting thus, a man fortifies his own faith and assists the faith of others."

Had our President found in Christianity, and Spiritualism the same precepts practically exemplified, he might, perhaps, at this hour, have remained as he was. Having found in both, however, nought but dogmatism, bigotry and an unrelenting spirit of persecution, he turned to that which to him appears the consummation of the ideal of brotherly love and of freedom of thought for all.

We regret then to find the spirit of such dogmatic intolerance in a leading spiritual paper advocating a movement which professes to be an improvement upon sectarian Christianity. It throws no additional lustre upon the writer; but repeating his words: "Rather the reverse."

STRANGE MANIFESTATIONS.

To the Editor of the "*Theosophist*."

MADAME,

On the last page of No. 4 of "Psychic notes," a correspondent is made to state that he, together with a few friends, "out of mere curiosity and for the fun of the thing," arranged a series of *séances*. The first was unsuccessful, but the remaining ones were productive of *proofs innumerable*." And yet none of the parties present was a "conjurer, mesmerist, medium or spiritualist"!

Is this possible? I always thought that the presence of a medium at *séances* was a necessary condition of manifestations. Or can it be that some one at the *séances* in question was,—if that were possible,—an *unconscious* medium?

Your opinion will be highly valued by

Yours obediently,

H.

Editor's Note.—The possible explanation of such manifestations can be found only in one of the following three hypotheses:—

- (1) The presence of a medium—either conscious or unconscious.
- (2) The presence of an adept, or his influence; although no adept would trouble himself with such—(what to him are)—trifles. Or,—which is the most probable,—
- (3) The combined result of the magnetic aura of the per-

* To make his point a little clearer, and our "Selfishness" the more apparent, the "inspired" writer ought to have used at least the word "Theosophical" instead of "Spiritual." The title of his article pays back the compliment in the same coin to the Spiritualists themselves.—ED.

† We advise the writer of the editorial to turn to Prof. Max Müller's *Chips*, Vol. I p. 219 Art. "Buddhism" in which the learned Sanskritist establishes "the true historical character" of the Founder of Buddhism and takes to task even Sir W. Jones for his identifying Buddha with mythical heroes.—ED.

‡ Many are those who join for quite different and various objects. We speak here but of the mystics.—ED.

sons present, forming a strong battery. This would be very likely to produce such manifestations, whether there were a medium present or not.

No fourth hypothesis we can think of, would answer.

WHIPPED INTO ADMISSION.

When the Heliocentric system was finally and irretrievably established, and no escape from it was found possible, the Church, letting go the "Joshua stopping the sun" miracle, passed the word among the faithful, and the—"We have always said so"—policy was swiftly adopted. When, after denying pointblank occult phenomena, denouncing them from first to last as an out-and-out jugglery, and calling names all those who believed in them, the *Civil and Military Gazette* of Lahore found itself badly cornered by the determined testimony of a clever, professional conjuror, who, refusing to make his good faith subservient to public prejudice, confessed to Mr. Eglinton's phenomena being "genuine," it forthwith turned round and declared that it is all as it should be, and that the *Gazette* had never denied it. Like the "five foolish virgins" of the parable, who forgot their oil and fell asleep over their lamps, it now knocks at the door, and tries to assure the public that it has always kept "wide awake" over the subject, and that it has never been caught nodding or kicking in its beatific sleep of blank denial. Of course not; it was but collecting its thoughts. And now that the "Bridegroom" in the shape of an undeniable phenomenon is there, the outcome of the *Gazette's* profound meditations may be found in the following ungraceful admission, and the still more clumsy attempt at an explanation.

"Mr. Kellar, the conjuror," says the *Gazette*, "is very much surprised by what he experienced at a spiritualist *séance* held recently at No. 1, Commercial Buildings, Calcutta. Mr. Kellar has himself been doing some very surprising things in the way of rivalling the spiritualist feats but what he saw on this occasion in the matter of flying, or floating, as he terms it, beats anything that could be achieved, he says, even by Messrs. Muskelyne and Cook. Among other things, he describes how he held on to a Mr. Eglinton, who, rising into the air, actually lifted Mr. Kellar several inches off his feet! This case of the conjuror out-conjurer, has occurred before in the ancient times, as no doubt our readers may remember having read, and when such a one finds himself beaten at his own weapons, we can understand his feeling surprised and overcrowded. As far as we can gather from his description of the *séance* in the *Indian Daily News*, the position of these floating gentlemen is not so safe as it might be. For instance, Mr. Eglinton, while high in air, 'fell heavily on the table' owing to another gentleman who held Mr. Kellar's left hand having let go. Nor, indeed, have the neophytes quite a pleasant time of it, for Mr. Kellar says that at one time his chair was jerked from under him with great force, a rude practical joke which shows that the spirits have not, at any rate, learned manners in their disembodied state. We cannot understand that, in the present stage of scientific progress, a man like Mr. Kellar, presumably familiar with all the actual and possible developments of hanky-panky, should be surprised at anything. He has probably seen and heard a good deal of mesmerism and electro-biology. He no doubt can himself practise that familiar feat of the power of will called forcing a card. He knows that we are at present in the A.B.C. of the science of Electricity and Magnetism, of which one of the less known developments is called *oddylic* force. If the magnetic power of some men can be supposed to actually mould living beings to their will, and act at pleasure on all their nerves and senses, making them smell, taste, see, feel, speak, move—actually think—at the fantasy of the operator, there should be nothing wonderful in another development of the same galvanic power, moving tables and chairs, carrying pianoes through the air, or playing violins. When Mr. Eglinton has discovered the means of applying the magnetic current of many joined hands and many subdued wills to overcoming the power of gravity on his own person, before many years are out, doubtless, this development of galvanic science will be applied to some useful purpose, instead of being merely an instrument of hanky-panky. At present it is doubt-

less in the awkwardness of its extreme infancy, for it exposes the operator to the risk of breaking his neck, and it is applied in such an exhausting and inartistic way as to leave those who exercise, it utterly prostrate, at the end of an exhibition, like an exhausted Dufaure box. The human mind appears unable to realise that there are as good fish in the sea of nature as ever came out of it. One would have supposed that, at the present stage of scientific discovery, our minds would have been in a receptive state, ready to admit any wonder sufficiently proved by evidence—say by the same amount of evidence on which we would hang a man. But no. A says to B 'I have never seen a sea-serpent, have you?' 'No,' says B 'and no more has C—' so the rest of the alphabet, all grave, discreet, respectable letters may swear to the sea-serpent, of whose existence they have been eye-witnesses; but A and B 'who would believe them in a matter of murder' will not believe them regarding the existence of a monster conger eel. We only say this by way of example. Far be it from us to assert the existence of this eel, though Major Senior, the Humane Society Medallist, saw, described, and drew it in the Gulf of Aden. But incredulity, be it remembered, existed in the case of the Kraken, till two fishermen one day cut off and brought to the Savants eighteen feet of one of that disagreeable Calamery's tentacles. And so it is, and will be, in the matter of the floating and banjo-playing of Mr. Eglinton and his brother spiritualists, till some fine day one of the scientific electricians takes out a patent for charging human beings with galvanic power, after the same manner that a Dufaure box is charged with electricity."

This is what we should call "a turning-coat policy" effected with the dexterity of a "Davenport Brother." To hear the *Civil and Military Gazette* reproaching other people for not keeping their minds "in a receptive state, ready to admit any wonder sufficiently proved on evidence" is as amusing as to read of the converted wolf in the *golden legend* preaching in the Desert Christianity. Not later back than in July last, the *Gazette* sweepingly proclaimed every experimenter in occult science and medium—an impostor and a juggler as every Theosophist, and Spiritualist—a deluded fool. And now it admits that the world is "in the A.B.C. of the science of Electricity and Magnetism"—a fact enounced and repeated in our journal *ad nauseam usque*;—and, falls back upon "the less known developments of *oddylic* force"—we spell it *oddylic*—with a readiness quite proportionate to its denial of that force but a few months back. In the cases of levitation, however, we suspect the *Gazette's* scientifically trained mind would find itself at sea altogether; and our benevolent contemporary would have to seek, in its great perplexity, counsel with the Theosophical Society. The levitation phenomenon has nought to do with the *oddylic* freaks of the electricity known to orthodox science, but everything with the mystery of the interchange of correlative forces. We published the key to it four years ago, in *Isis Unveiled* (Vol. I pp. xxiii, xxiv. Art. *Æthrobacy*.) Let any man's body be charged (whether consciously or otherwise) with the polarity of the spot which supports him (be it a natural soil, or a floor of whatever description) and the similar polarity will shoot his body off in the air like a child's balloon. It is no reason because the possibility of such a polaric assimilation has not yet come under the observation of the Royal Society, why some descendants of those whose forefathers have experimented for numberless ages upon the hidden powers of the human body—should not have cognizance of it. Naturally—the power manifests itself, but in extremely rare cases—in some nervous diseases of that kind which baffle science in all its phases; to produce it artificially, the person who guides it must be partially, if not wholly, acquainted with that which, in the Sanskrit works on Occultism, is called the "Nava Niddhi" or the *nine jewels* of Raja Yoga.* The most perfect "Samadhi," the highest of the "Siddhis" of "Hatha-Yoga" can at best guide the subject to the threshold of the world of *invisible* matter, not to

* The student of Yoga philosophy must not confound these nine degrees of Initiation, with the "Asta Siddhis" or the minor eight degrees of "Hatha-Yoga." In knowledge and powers, the latter stand in the same proportion to the former as rudiments of Arithmetic to the highest degrees of Mathematics.—Ed.

those of the world of spirit, where the hidden and subtler potencies of nature lie dormant until disturbed.....

But as this will prove Greek to the *Civil and Military Gazette*, we have to speak to it in its own language. By saying that the day may come when human beings will be charged with galvanic power—"after the same manner that a Dufaure box is charged with Electricity,"—it enunciates a piece of news which is one but to itself. Besides which, it sounds like prophesying the discovery of gun-powder during the middle ages. The "Scientific electricians" will come a cycle too late. The "charging of human beings" with a power of which the *Civil and Military Gazette* has not even dreamt of, was discovered ages ago, though the discoverers thereof, have never claimed recognition at the "Patent-office."

THE GREAT DOUBT OF MODERN SPIRITUALISM.

Many people into whose hands these pages may fall will innocently imagine that all Spiritualists are concerned to do at present, is to get attention paid to their raps and spirit-writings from an incredulous world at large, whose favor they are very anxious to conciliate. The sincerity with which the outer herd believe not only that they are the sensible section of mankind, but that this claim is recognized by believers in what is commonly called the supernatural, who are consequently very desirous of their "sensible" support, is one of the most amusing features of the position for the select minority. But with the feelings the instructed few really entertain as regards the uninstructed many, we are not going to deal at present. We wish instead to explain some of the questions that actually engage the attention of those enquirers into the mysteries of Nature who have crossed the Ass's Bridge of doubt, as to the reality of the phenomena. These are now to a large extent busy with speculations concerning the very outlines of which the world at large has no conception. For it must not be supposed that any great number of Spiritualists are willing to work at the task which the conductors of *Psychic Notes* have set themselves. We are trying to do in India what has been done elsewhere long ago,—to interest outsiders in the elements of Spiritualism, and to attract the attention of people who have never hitherto looked into the matter at all. It is our business to rehearse for the thousandth time the evidence on which Spiritualists rest their conviction that intelligent immaterial entities, external to humanity, may, under certain conditions, communicate with living mortals still in the flesh. That, be it remembered, is the question at issue, and the physical phenomena that interest new inquirers at first, are all held subordinate to that by experienced observers.

But outsiders must not imagine that the inner circle of Spiritualists are merely sitting in a rapt ecstasy listening to the celestial harmony of spiritual communications. There are, it is true, many simple-hearted Spiritualists who may find this inactive contemplation satisfying to their humble aspirations, just as there are people also who are content to go week after week to church and repeat written formulas of belief without ever caring to attempt the comprehension, even, of the doctrines these formulas convey, or to exercise their imagination in the effort to realize the character which these doctrines impute to the Government of the Universe. But at the same time there are Spiritualists in London, in the inner circle, who are profoundly discontented with the ordinary special explanation of the phenomena which take place at *séances*, and whose conclusions point to results which the great body of Spiritualists as yet are very loath to entertain. It will usefully contribute to a general comprehension of the subject by any of our readers, who may now be paying attention to it for the first time, if we explain the great doubt which has arisen in the spiritual world,—which the orthodox party, so to speak, are so far almost passionately resisting, but which nevertheless is slowly making its way.

Now when we talk of a great doubt disturbing the spiritual world, the preposterous outsider will be apt to imagine that, after all, some Spiritualists are beginning to suspect that they may have been taken in, that they have been the victims of an imposture or delusion. It is impossible to find words to describe the absurdity which such a suggestion would wear for

people far enough advanced to be entertaining the doubts we speak of. These can only approach a mind not merely convinced of the reality of spiritual phenomena, but familiarised with them, and experienced in them, either personally or by a study of the records. The question at issue is whether the so-called "spirits" who most undoubtedly do appear at *séances*, either in visible shape in the case of the higher manifestations, or by means of secondary methods of communication, are really what they profess themselves to be, or whether they are the results of a very complicated play of occult forces, and laws of nature of which ordinary science, as yet, knows nothing whatever. This is the issue between Spiritualists proper and pure Occultists. And, of course, at first there is a simplicity about the spiritualistic hypothesis and a satisfactoriness that may well recommend it to indolent enthusiasts. But the Occultist who has endeavoured to unravel the secrets of Nature by hard study, laughs at what he declares the fantastic hypothesis of people who think they have found a royal road to a comprehension of other existences, and a means of communing with angels, that involves us in no more trouble than sitting in a room in company with some one of an abnormal physiological constitution. When at a materialization *séance* a spectral figure emerges from the cabinet, assumes sufficient solidity to speak and walk about, is absolutely recognised by some one present as a dead friend, proceeds to converse about topics only known to the sitter and his dead friend,—the occultist nevertheless says to the Spiritualist—"You are mistaken. The figure you see may be evolved from the latent potentialities of Nature by the play of forces that you know nothing about, working in co-operation with the stereotyped picture of your friend latent in your own brain, and on material drawn, probably, from the medium, who is entranced and unconsciously robbed of some of the elements of his individuality." We cannot make the hypothesis comprehensible even, to people wholly unfamiliar with the theories and nomenclature of Occultism, but it is enough for the moment to describe the position of the Occultist—and this goes to show that even if, in some cases of materialisation, there may be present certain immaterial elements which once went to make up the complete human creature personated, the element which the Spiritualist thinks he has before him,—the *spirit*, or higher individual principle of the original entity,—is the very element which is missing.

This denial of the inference derived from spiritual manifestations, namely, that they are due to the action of the spirits of the dead, runs through all the relations of Occultism with Spiritualism. At every turn the Spiritualist is assured that he is mistaken, that he is playing, so to speak, with imps and goblins, and reverentially regarding them as the souls of great and good men. And we may confess that any Spiritualist of long standing who is ready to listen with patience to the explanations of Occultism and weigh the Occultist's claims to respectful attention, must be a very cool-headed lover of Truth above all things. But people who are capable of moral heroism of surrendering error as soon as it is shown to be error, no matter how long they have clung to it, believing it to be Truth, begin to find, when they look into the Occultist's position and claims to respect, that these are of wonderful stability. Occultism, in fact, is the science of the supermaterial universe, and its professors constitute a continuous body of teachers who have devoted painstaking lives to the acquisition of spiritual knowledge in all ages of the world, and from the remotest antiquity. Various modern writers are engaged on the task of showing how, in ancient philosophies and religions, the uniform thread of occult philosophy can be detected. Mr. Hargrave Jennings, who writes in a somewhat obscure style, but with great knowledge about the Rosicrucians: Mr. William Oxley, a rather rhapsodical but very earnest student of Vedic literature, and author of a book recently published called the "Philosophy of Spirit:" the Abbé Constant who wrote under the *nom de plume* of Elephas Levi, and has left several works on *La haute Magic*, are a few such writers whose names occur to us at the moment. Then, of course, a book, much abused because little read, except by persons already strongly inclined to Occultism, Madame Blavatsky's *Isis Unveiled* is a marvellous and magnificent magazine of information and evidence on the subject. And a most admirable periodical lately started in the United States, called *The Platonist*, is another important contribution to occult literature.

And quite independently of the literature concerned with what may be called regular occultism, the inroads made by Occultism on the commonplace doctrines of Spiritualism are supported in indirect ways by the studies at home of a group

specially interested in that phase of the subject which is dealt with in Mr. Maitland's writings. Beginning years ago with a work, half novel, half religious essay, called "The Pilgrim and the Shrine," Mr. Maitland has since then passed through various experiences of a quasi-Occult rather than a Spiritualistic nature, which have finally culminated in those described in a wonderful volume from his pen called "The Soul and how it found me." His first book being a merely heterodox essay was widely and respectfully reviewed in the *Times* and all the leading papers, and greatly complimented, but as his views developed, and became in contact with some of the mysteries of Nature, though the real value of his writings increased enormously, the bigoted blockheads of the modern Press coolly regarded him as having gone mad, and paid no further attention to him. For occult students, however, and thoughtful Spiritualists his later books are of immense interest, and though they do not rest in any way on any knowledge of Eastern Occultism they concur in establishing the theory that spiritual communications do not really come from the departed friends in whose names they are given, clear as the superficial evidence to that effect may sometimes seem. We may add that, to the present writer's personal knowledge, the gifted and highly cultured author of "Spirit Identity," "M. A., Oxon," according to his familiar *nom de plume*, has seen reason since the publication of that book to distrust some of the inferences on which the argument rests.

It will be seen from this rapid survey of the situation that thoughtful Spiritualists have quite enough to do without troubling themselves with the inaptitudes of external sceptics: and, indeed, in many circles of spiritual investigations at home, one never now hears an allusion to people so little worth attention as those who have not yet emerged from the slough of ignorance in which the "sensible majority" is content to wallow.—(*Psychic Notes*, No. 4).

WE HAVE JUST BEEN FAVOURED WITH A SMALL PAMPHLET in German—"BUDDHISMUS UND CHRISTENTHUM, mit einem Auhang über das Nirvâna, von Einem Hindu"—sent to us by the author from Zürich, Switzerland. The modest "Einem Hindu," as far as we know, screens a Bengalee gentleman of fine education, who has lived in various cities of Europe for some consecutive years, and was a Professor of Sanskrit for some time at the University of St. Petersburg. Beyond this, and the additional fact that he is the brother of another gentleman who was a friend of ours, we know nothing of the anonymous but evidently gifted author. We regret to have neither time nor room, at our disposal, for noticing the little pamphlet at length in the present number, but propose to have the pleasure of reviewing it in our next, after having carefully gone through its contents. The fact alone, however, that it is written, as we are assured by a competent scholar, in a high German literary idiom—*i. e.*, one of the most difficult languages of Europe—by a Hindu gentleman who has probably studied it, but since his departure from India and that too, while acquiring the French and other languages which he seems to know as well—is one worthy of attention as highly promising to the future of our much loved India. With such acute intellects and the proverbially wonderful memory as they are gifted with, what might we not expect from the dark sons of Ind were they but to help themselves a little by putting their shoulder more willingly to the wheel of civilization and progress!

WE BEG TO ACKNOWLEDGE WITH THANKS THE RECEIPT of Miss Houghton's "CHRONICLES OF THE PHOTOGRAPHS OF SPIRITUAL BEINGS AND PHENOMENA, INVISIBLE TO THE MATERIAL EYE"—illustrated by six plates containing fifty-four miniature reproductions from the original photographs; London: E. W. Allen, Ava Maria Lane. Also a volume of Poetry: "FREEDOM, LOVE AND BROTHERHOOD," by "Progressus." *Ibid.*

Both volumes look very elegant and are most exquisitely bound. Whether their contents answer to their fascinating appearance, is a problem which we propose to solve, if possible, in our next issue. For lack of space and time we are forced to leave it an open question and a mystery until we have carefully read them. We do not approve of hasty reviews.

PARAGRAPH FLASHES.

THE CROWNING EVENT in the last month of the fatal year 1881,—the burning of the Ring Theatre in Vienna, during which no less than 917 persons perished in the flames,—has an occult side to it. The not-to-be forgotten tragedy seems to be connected with, and attributed to, a CURSE! It is a tale of horror, the details of which are given by the correspondent of the *Standard*, who obtained them from the party guilty of the molestation.

"A curious incident," says the correspondent of the *Standard*, "happened to me to-day as I was passing the spot. I saw an old man, with a white beard, constantly trying to break the ranks of the soldiers and police before the theatre. I heard him call out—'I knew my curse would some day be fulfilled.' This he repeated constantly. I followed him through the crowd, and asked him why he said this. He exclaimed—'Don't you know that this very spot, now a great grave, was the scene where, in 1848, nine revolutionary martyrs were shot. My son amongst them stood where now we stand. On the spot where later the theatre was, there was a ditch before the barracks and earth walls called the Glacis, now the Ring Strasse. There I stood while my son in the ditch, with eight others, was shot by the soldiers. Many other people were shot. Some time later, during the assault of Vienna, I saw some falling and cursed the spot, and knew I should not die before my curse was fulfilled.' On leaving him, I inquired further. I find his story was true. There really was a spot before the barracks where many were shot and hanged, and it was thought by many when the Square and Ring Theatre were first built that the spot was unlucky."

A CURIOUS COINCIDENCE.—Mr. J. Mitchell writes to the *Times*:—In a leading article on the destruction by fire of the Ring Theatre in Vienna you have referred to that most appalling catastrophe that occurred in 1863, the burning of the Church of La Campana, Santiago, when 2,000 persons, more or less, perished with the devoted building. You have omitted to notice the fact that the event which has cast so heavy a gloom over the city of Vienna took place on the 18th anniversary of the awful calamity that destroyed in the short space of two hours so much of rank and beauty in the South American city. The 8th of December has thus been a day of dire disaster in the social history of both the Old and New Worlds.

DEATH OF THE CHIEF OF THE DERVISHES.—A despatch from Konieh announces the death of the chief of the Dervishes, the greatest Sheik of the Mussulman world. His family possess the hereditary right to gird the sword of Osman on the new Sultan.—*Tablet*, Dec. 3.

A LITERARY CURIOSITY.—An American publishing-house has issued what is styled an "infinitesimal edition" of the Revised New Testament which reproduces the Oxford edition complete, with introduction and appendix. The print of each page measures only 1 by 1½ inches; the entire book is about 2 inches high, 1½ inches wide, and a ½ inch thick. There are 446 pages. The volume has been produced by a photolithographic process. The printed words cannot be read by ordinary eyes without the aid of a magnifying glass. The volume, it is said, has been printed on a single sheet of superfine paper, measuring 24 by 38 inches. Though it has not much utility, it is certainly a curiosity; and it is published at the very moderate price of 25 cents.

SOME CURIOUS MISPRINTS in the THEOSOPHIST were very much laughed at whenever they occurred. Thus our magazine was once guilty of changing the "Soul" into a universal *Skull*, and the "Spiritual Ego" into *Spiritual Eggs*. But such mistakes and blunders are entirely thrown into the shade by the one just discovered by the *Pioneer*. A catalogue printed at the time of the French Exhibition, in 1878, and "containing the Awards of the Jury in the British Section, of which the Her-apparent was president, described H. R. II. as 'His Royal Bigness the Prince of Males.' That cost the country ten thousand copies, it was said."

THE ROMAN CATHOLIC *Weekly Register* of December 24 chuckles over what it terms "A SIGNIFICANT ANNOUNCEMENT;" in quoting it:—

"Signor Gavazzi, who is described as an English preacher, was sentenced by the Seine Tribunal to thirteen months' imprisonment for immoral behaviour":—Quite an *unprecedented* case in the Romish Church, we should say.

"The Evil Eye" in the Highlands, is a superstition much deplored in the *Daily Mail*, where a correspondent signing himself "Anti-Superstition" shows it strongly prevailing in the West Highlands and says:—

"It was only this last Martinmas term that two crofters on a certain estate made complaint to the factor that their neighbour had cast 'the evil eye' on their cow and taken the milk from her. Nor are these superstitions altogether confined to the ignorant crofter, as the following facts will show: A Free Church minister driving from one part of a parish to another on coming to a certain bridge said—'This is called Fairy Bridge, for on that knoll the fairies were seen dancing their unholy dance every night until the Rev. Mr. ——— preached from it, and the fairies have never danced there since.' This minister has a large parish under his charge, and is wont on some occasions, when preaching, to refer to fairies and witches as if there were such beings or spirits in existence. Can it then be wondered at, if with such a leader the people should still hold to those superstitions which have been for so long banished from the minds and memories of sensible people?—Under such circumstances, is it not time that a more intellectual class of ministers were introduced into the West Highland churches—men who instead of believing and teaching such gross nonsense would educate the people above such beliefs?":—We recommend that some advanced Brahmin graduates of the Bombay University, or better still Calcutta Brahmans of the Adi and the Sadharana Samajes should be sent to Scotland to the rescue of the ignorant Caledonians.

THE TELEPHONE WORSHIPPER is "a wealthy man at Southport" described by the *Weekly Register*, as one who "has turned the telephone to pious uses by having a wire laid down between his church and his house, so that he can now attend divine service without leaving his room. There is something really beautiful in this realization of the fine Protestant ideal of a combination of religion and comfort"—adds the satirical paper.—"The telephonic worshipper has certainly one great advantage which will excite the envy of many of his fellow-Christians; he can turn off the sermon when it becomes dull." And also adopt for further convenience the Tibetan "prayer wheel" and purchase at a discount a batch of Papal "Bulls" absolving him from all future sins—we may add.

PERMANGANATE OF POTASH, better known as Condy's Fluid, has evidently a future before it. It is already the most popular of disinfectants; no good orthodox illness is considered complete without its presence; and now it is said to be an antidote to the virulent poison of the formidable cobra. In a letter written to *The Indian Medical Gazette*, Dr. Vincent Richards "records an experiment in which a fatal dose of cobra poison was mixed with the permanganate, and the mixture injected into a vein, with no evil result. Should further experiments be equally successful, it is clear that a most valuable discovery has been made." And, should Dr. Richards be prevailed upon to discover as valuable an antidote to the far more virulent poison of the slander-tongued Anglo-Indian missionary, the Theosophists and the "heathen" would vote him a statue—at the top of "Crow's Nest."

THE SPIRITUALISTS may find a valuable addition to their literature in some books of Devotion just published by the Roman Catholic Diocese of Cambrai and respectively headed—"The Key to Paradise" and "A Hundred Apparitions of a Soul in Purgatory."

A LION'S REMARKABLE MEMORY.—Charles K. Wood, of this village, says the Brattleboro (Vt.) *Phoenix*, who for forty years was a manager in Van Amburgh's and other manageries, has just returned from a short visit to the first-named show, and relates a circumstance, showing the wonderful memory of animals. Mr. Wood was conversing with the showman, when an attaché said—

"Go over and speak to Mose; he hasn't taken his eyes off you since you came in, more than an hour ago."

Mr. Wood at once went to the cage and said—

"Hello Mose!" whereupon the old lion turned a somersault, whirled around, rolled over, and rubbed against the bars with all the delight of a pet kitten. Mose is a very large lion, and sometimes very cross, but he was delighted and playful at seeing his old friend as a pet dog or cat could be, and allowed Mr. Wood to handle and play with him without showing anything but the greatest affection, although he had not seen him for several years.

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SUPPLEMENT

TO

THE THEOSOPHIST.

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BOMBAY, MARCH, 1882.

No. 30.

THE WORK OF THE THEOSOPHICAL SOCIETY.

THE BOMBAY THEOSOPHICAL SOCIETY.

Since the President-Founder's return from Ceylon, there has been a sudden increase of interest among the members, and an unusual number of fresh initiations. The meeting-hall at the Head-quarters has twice been decorated with flowers, palms, and flags: the first time when some of our Australian brothers were received, and the second, on the evening of January 11, when H. H. Daji Raja, Thakore Sahib of Wadhwan, his Dewan Ganpatrao Laud, Esq., and Rawal Shree Hurreesingjee Roopsingjee, of Sihore, cousin of H. H. the Thakore Sahib of Bhavnagar—all members of our Society—attended. His Highness of Wadhwan is President of the Saorashttr Theosophical Society, and his companions are members. All take a deep interest in our work, especially that part which is connected with the study of arcane science. The two young nobles have, by their affability and lack of all pretentiousness, won the sincere regard of their Bombay brothers. The floral and other decorations on both occasions reflected great credit upon the taste of Fellows, Monsieur and Madame Coulomb, who kindly took entire charge of the affair.

The preliminary business of the meeting having been transacted, nine candidates for fellowship were then ushered in by their respective sponsors. In a short and impressive speech delivered by the President-Founder, Colonel Olcott, he explained, to the audience, the noble aims of the Society, dwelt at length upon the grandeur of the idea of Universal Brotherhood, the importance of the culture of Oriental Science and Philosophy, and lastly upon the necessity of the diligence, zeal and co-operation of the members.

He then conducted the initiation ceremony. All this occupied about an hour and a half. At the request of the President-Founder, Mr. K. M. Shroff, the Councillor of the Parent body, one of the most energetic fellows of the Society, addressed the meeting, explaining to the members to their entire satisfaction, certain phenomenal occurrences that had recently come under his personal observation and had also been witnessed by His Highness Daji Raja Chandrasingji, the Raja's Dewan and by Rawal Shree Harreesingji of Sihore, and a few others.

His Highness the Raja of Wadhwan was then introduced to the meeting by Dr. D. E. Dudley, President of the Bombay Branch, and a formal reception was given by the Society to His Highness. After all the members present, had been introduced to His Highness by Messrs. Shroff and Banaji, the Secretary of the Bombay Branch, the Thakore Sahib made a short speech in English and then addressed the Brethren in Gujarathi.

H. H., our distinguished visitor, who is the Vice-President of the Parent Theosophical Society, is also President of the Saorashttr Branch.

The meeting was then adjourned. Still more applications having been received, another meeting was held on the 16th of February.

DÁMODAR K. MÁVALANKAR,

Joint Recording Secretary,

Parent Theosophical Society.

THE OUDH THEOSOPHICAL SOCIETY.

On Sunday, the 12th of February, at 3 p. m., Mr. S. J. Padshah, representative of the Theosophical Society in Oudh, delivered a Public Lecture at the Baradari, Kesar Bagh. His subject was "A Comparative Study of the Principal Religions of the World". Said the NOTICES:—

"The Lecture will have a special reference to the abusive magniloquence of the Rev. Joseph Cook, of Boston, than whom Christian Missionary enterprise cannot discover in this country a more ignorant and noisy advocate of its peculiar claims to the gratitude of the non-Christian community of India. English-speaking missionaries of all Christian denominations are cordially invited to attend."

In reference to the above Lecture we have received the following Report from our Brother, Babu Jwala Prasad Sankhadhar, of Lucknow:—

The Rev. Joseph Cook of America lectured in the Methodist chapel here a little more than a week ago, and in the course of his learned and lengthy discourse condescended to make a few remarks about the religion we poor Hindus, profess to follow. The whole gist of the said remarks though, was a mere comparison between Christianity and Hinduism, the former in the eyes of the Rev. gentleman appearing more divine and grander in point of high morality(?) which it inculcates. Used as we Hindus have been to hear ourselves, our ethic and religion, handled rather roughly and uncharitably by the "meek" Christians, we thought no more of that lecture, as it was but a fresh addition to other and multitudinous series of scandalous calumnies which have been at various times vainly flung at us by these charitable gentlemen.

Three or four days later, a notice was issued by Mr. S. J. Padshah, representative of the Parent Theosophical Society, a copy of which has already been forwarded to the Head-quarters.

The very tone of the notice was immensely gratifying to us, as showing that we had an able and zealous defender with us who was prepared to plead the cause of Hinduism. The notice, as announced, promised special reference to the late oration which Mr. Cook had inflicted upon the public. At the appointed day and hour accordingly, a considerably large audience comprising several Europeans assembled to hear the Theosophist advocate of Hinduism. The able manner

in which he dealt with the subject, and the profound and brotherly feeling for the Hindus which underlay every word he uttered, was immensely gratifying to the native audience. In short, the lecture was a complete success; and I doubt not but many of the hearers went home very favourably impressed with Theosophy which, owing to the many base misrepresentations, they had hitherto regarded as a mere trap for capturing the credulous. Many of those present even requested Mr. Padshah to deliver another lecture which I hope will shortly follow.

This is a very clear proof of the fact that every Hindu is prepared in the end to appreciate and sympathise with the principles Theosophy inculcates, and that he hesitates only till some friendly hand helps him to dispel the dense mist of doubts and misrepresentations with which the enemies of Theosophy have caused his mind to be clouded.

Truth requires time to establish itself. That this time may soon come is the sincere wish of

JWALA PRASAD SANKHADHAR, F. T. S.

Lucknow, February 14, 1882.

On the evening of February 17, the President-Founder left Bombay by the mail train for Jeypore on his way to Calcutta. He will pass through Meerut, Bareilly, Lucknow, Cawnpore and Allahabad, stopping at each place for a few or more days, as occasion may require, and deliver lectures, establishing Branch Societies, where there may be none. From Allahabad he will proceed straight to Calcutta where his arrival has been anxiously expected by the many Theosophists residing there and who have not yet been initiated. For three years Col. H. S. Olcott has been constantly and urgently requested to visit the City of Palaces, but, to his regret, his arduous duty at Ceylon, and occupations elsewhere in India, have not permitted him to satisfy both himself and friends by accomplishing this much desired visit. After finishing his work in Calcutta he will proceed by a Rangoon steamer to Masulipatam to go over to Guntoor, from which place pressing invitations have been received. A formal request signed by fourteen high native officials of the place has reached Colonel Olcott; and the day before he left Bombay a telegram was received to the same effect, from Mr. J. Purnayya. From Guntoor the President will return to Masulipatam to proceed to Madras where Madame H. P. Blavatsky will join him. The further programme is not yet settled, but an invitation has already been issued by our Branch at Tinnevely, which city has already been visited by Col. Olcott in October last, on which occasion he was accompanied by our Buddhist Brethren, who planted in the old pagoda, the much talked-of coconut tree. From Southern India both the President-Founder and the Corresponding Secretary will return to Bombay. Colonel Olcott is accompanied by Mr. Bhavanishankar Ganesh, Assistant Recording Secretary. When further plan of operation will be fixed upon, our members will be duly notified.

THE PRESIDENT-FOUNDER IN JEYPORE

AND

THE FORMATION OF A NEW BRANCH.

We have received the following account from Babu Amrita Lal De, Vice-President of our Jeypore Branch:—

“Our distinguished and philanthropic visitor came here by the mail-train on the morning of the 19th inst., direct from Bombay. Moonshi Jwala Sahaie and Babu Amrita Lal De, Fellows of the Parent Theosophical Society and two other gentlemen received him on the platform and accompanied him and his Secretary to Jodh Raja's Bangalow, a comfortable house situated at about a mile from the station and where Babus Jwala Sahaie and Amrita Lal had made due arrangements for him. At 3-30 p. m. on the same day, Col. Olcott, accompanied by his Secretary and Babus Jwala Sahaie and Amrita Lal, drove through the city and

visited its most famous places, the party returning to the Bangalow at sun-set. Colonel Olcott intended to deliver his lecture on the next day, but as permission of the Jeypore Council could not be obtained so early, it was postponed to the following evening. On the morning of the 21st inst., permission having been obtained for the lecture, Col. Olcott visited the Jeypore Maharaja's College at 11 o'clock and was received by the Officiating Principal, visiting the various classes and finding a kind word for every boy. He then visited the Library and then returned home. At 5 o'clock he came back again to the college, and commenced at 5-30 P. M. his lecture on “Theosophy” explaining the aims and objects of the Theosophical Society. His speech lasted for nearly two hours. The large audience listened to it attentively and retired much gratified. On the following evening at 7 P. M. there was an Initiation-meeting, after which, at the request of Babu Jwala Sahaie and Babu Amrita Lal De, a Branch Society, in Jeypore, was founded, and an inauguration-meeting held—the President-Founder occupying the chair. At the desire of the Fellows, the Society was named the “Jeypore Theosophical Society.” Babu Jwala Sahaie and Babu Amrita Lal De, B. A., B. L., were unanimously elected President and Vice-President of the Society, and Lalla Bhugwan Dass and Jaga Nath, its Secretary and Assistant Secretary. On the 23rd instant, the Society was duly chartered, and the President-Founder left the station for Meerut by the mail-train.

“Col. Olcott's visit to Jeypore was a great success indeed, and the Society which he founded, though yet in its infancy, and counts but a few members, has no doubt a bright prospect in its future. May it long live and prosper!”

COL. OLCOTT ON ZOROASTRIANISM.

On the evening of the 14th of January, the President-Founder delivered at the Town Hall of Bombay a public lecture on “The Spirit of the Zoroastrian Religion.” The spacious Hall was densely crowded with Parsis of education, nearly all the men of influence of their community being present. The audience was composed of nearly 1,500 people, a few Parsi ladies being present. They were evidently, in a word, friendly to the speaker, for his appearance was greeted as the *Gazette* says “with long and loud cheering,” and all the telling points in his lecture were applauded to the echo. As the discourse is to be printed in a separate pamphlet, we will not undertake a summary, but hope to send to each subscriber a complete copy free of charge, with the present or next number of the Magazine. The chair was occupied by Mr. Nanabhai Byramjee Jeejeebhoy, upon the motion of Mr. Raghunath Narayan Khote, seconded by Dr. D. E. Dudley.

The platform was occupied by about a dozen persons, among whom were H.H. the Thakore Sahib of Wadhwan with his Dewan, and Rawal Shree Hurrisingjee Rupsingjee of Sihore, Mr. Raghunath Narayan Khote, Dr. Dudley, Mr. Mansukkhram Surajram, Mr. K. M. Shroff, Madame Blavatsky, &c. &c. &c. The Lecture lasted for about an hour and a quarter, and was enthusiastically applauded all throughout. The success on this occasion was unprecedented in India with the exception of Colonel Olcott's lectures of the 12th and the 19th of January when, on both occasions, the Framji Cowasji Institute was crowded to suffocation, several hundred people having been unable to get admission for want of even standing room.

After the delivery was over, Mr. K. R. Kama, the distinguished Parsi scholar, came on the platform and addressed the audience, expressing a hope that the good advice given by the lecturer had not fallen upon a barren soil, and the enthusiasm infused into the audience by the lecturer would not die away but take root and bear good results. After him stepped in Mr. Jivanjee, a graduate of the Bombay University, and a Dastur (priest) connected with the Colaba Fire-Temple, who delivered a short but impressive speech expressive of the profound satisfaction he had experienced in common with the rest of the audience.

THE "RAST GOFTAR" IN HOT WATER.

To the Editor of the "Theosophist."

Madame—I never read a more ungenerous effusion from the pen of a Parsee than that which disgraces the columns of the *Rast Goftar* of the 19th instant, anent the recent lecture by Col. Olcott on the "Spirit of Zoroastrianism." I thought the Parsees always welcomed, with feelings of the sincerest gratitude, every disinterested effort made to uphold the dignity of their ancient faith. But, as one of that community, I blush to own that I have been mistaken. Here is the editor of one of the most influential of Parsee journals, deliberately insulting an orderly and well-conducted meeting, insulting the lecturer, insulting the audience for no other apparent reason than that the lecture fell short of his expectations. In his critical eyes, the meeting degenerated into a "*Toddy Khana*" gathering (this, by the way, is a wretched pun on the Gujarathi word *Tarif*—praise—which the editor might well have spared his readers); the audience, composed for the most part of men of culture and position, into a pack of mere school-boys (the critic himself, of course, excepted) and the lecturer (than whom a more disinterested man does not breathe) into a flatterer, seeking to further his own private ends. The Parsee editor is dissatisfied, because the lecturer announced no *new discoveries*, in other words, because the lecturer very wisely confined himself to the subject in hand—*viz.*, the *Spirit of the Zoroastrian Religion*. If the editor went to the Hall to hear of new discoveries with nothing in the title of the lecture to warrant the hope, whom but himself has he to thank for his disappointment? As well might a listener to one of his own *Kathums* expect to hear a discourse on music with all the latest improvements in the art set forth! The audience, we are told, applauded too often and too vehemently for the editor's equanimity! Supposing this were so, since when has it become contrary to the etiquette of well-regulated societies to applaud a sentiment or a truth tellingly expressed? But, says our critic, the Colonel saw every thing to admire in the Zoroastrian religion, and that he has the same soothing utterances for the Hindoos and the Mussulmans when speaking on their respective faiths. Is this meant for a reproach? If so, it sounds very much like praise. Will the editor seriously have Col. Olcott imitate the over-zealous missionary who sees no truths except in his own religion, who seemingly condemns all other systems and who considers it consistent with the idea of a merciful God to consign to everlasting torture all those who do not accept Christ? Does it not rather redound to the Colonel's credit that, being a professed follower of Gautama, he should have the honesty, the courage and the straightforward manliness, to admit that there are excellencies in other faiths as well as in his own; and that the proper way to arrive at the whole truth is to study all religious systems without sectarian or caste pride and prejudice?

One word more before I close. I am convinced (and I beg the Colonel will bear this in mind) that the utterances of the *Rast*, in this instance at least, are by no means representative utterances, and that the spirit of ingratitude which the article in question breathes, does not happily extend to the great mass of the Parsees who, I

know, are deeply thankful to the Colonel for his disinterested effort on their behalf, and who, equally with the Colonel, long for the day when some enterprising souls among them may devote themselves to the ennobling task of seeking, in the direction but faintly indicated by the lecturer, for the sublime mysteries underlying the ceremonials of their time-honored faith.

H.

February 20, 1882.

Editor's Note.—We feel deeply grateful to our correspondent for the expression of his good feelings on behalf of our President. But as, we suspect, that in the long run it is the "dissatisfied" editor of the *Rast Goftar* who will find himself the best (as the most justly) abused of the two, we express beforehand our feeling of profound and sympathetic pity for him. Our Great Master Sâkya Muni has bequeathed and commanded us to love and commiserate all animals. And Plato, by classifying biped MAN among the latter, forces us to include in their number the wrathful editor of the *Rast Goftar*; hence, to love and commiserate *him* also. May his powers of speech never diminish and good sense develop accordingly!

DOOMED!

A letter signed by a Mr. R. Barnes Austin of Heathfield, England, addressed to the editor of the THEOSOPHIST, has been lying, for two months, on our writing-table, waiting for publication. We do not fancy any apology would be necessary, had we even thrown it under our table into the waste-basket and without giving it a second thought, as its language is as far from that of a drawing-room, as the smells of Hungerford Market are from those of St. James's Palace. But the points taken by the writer in defence of the new Zanoni "J. K.," are too amusing not to be noticed. Thus, after gravely assuring us, that—"The enquiry into Occult Philosophy in England is far more extensive, although secretly, than is generally known"—that gentleman aggrieves us profoundly by declaring point-blank that neither "Madame Blavatsky nor Colonel Olcott, do what they will"—will ever be admitted into such company. "They" (we)—"must remain outsiders to all true occult societies, both in England and in India, *as well as Tibet*"!!!

The news would be stunning indeed, were it made less impressive by the fancy addition to it of the last sentence. We underline it as it would seem that our irate contributor knows all about the land of Bod Yul of which no one else in England knows one iota, beyond, perhaps, what he may have found in the very meagre accounts in Mr. Markham's *Tibet*.—(See *supra* Art. *Reincarnations in Tibet*.)

So now, our fondest hopes are dashed for ever. Repelled by the ingrate Spiritualists—for whom, we have ever entertained the tenderest feelings;—denounced by Western Occultists—for presuming to know what they *do not*;—scored by the iconoclastic scientists—who generally break to-day the axiomatic idols they were worshipping but yesterday;—reviled on general principles by the orthodox Christians of all shades—who yet are creeping with every hour, that drops into eternity, nearer and nearer to us and the Spiritualists;—loathed by the theists—who *will* mirror themselves in every passing rivulet, and on seeing their own figure exclaim—"Tis 'God'?" and straightway despise their godless Brethren;—laughed at by Atheists—for our believing even in *conditional* immortality and in spirits of any shape or colour;—stared at by the Agnostics and—contemptuously ignored by the *Esthetics*—what can the hapless Theosophists do! We had always believed and prayed that in Tibet we may find, at last,

eternal Rest in the fatherly lap of our Koo-soongs, and merge into *Nipang* between a dish of salted tea, and a Doog-pa—(ten miles off) reaping open his own vile stomach... But lo! the knell of our doom rings out from—Heathfield, England, and—there is no more hope. “There are,” sternly goes on our merciless judge—“as I know secret societies holding the study and practice of the Occult as the main object of their existence, in direct communication with the highest living adepts (with “J. K.”?) into whose portals Madame Blavatsky and Colonel Olcott would in vain seek an entrance.”

We can assure our respected correspondent (for we still hope that he may be both respectable and respected, albeit defending such a bad case) that neither the one, nor the other of the above-named personages have the slightest desire whatever to knock at any such “portal”; least of all at one they are not invited to. But why should he not be satisfied with becoming the mouth-piece of only such societies, in England, and allow us to take our chances with those of India, and especially Tibet. Why should he hunt us across the Himalayas? We suspect we will be able to take care of ourselves among our Hindu and Tibetan Brothers. And pray, why such a cruel edict? Because—as we are informed by Mr. Barnes Austin—we are hated by “Spiritualists and Occultists alike”. Now that is indeed, inexpressibly sad! We are not given the plain and direct reasons why, as our correspondent is too much of a gentleman to make use of abusive and insulting epithets; but we are allowed a suspicion of the terrible truth.

“It is well known” he tells us, “there is no society of true Occultists which would admit within its fold THESE TWO PRETENDERS.”

The two “pretenders” (to what?) are, of course, Col. Olcott and Madame Blavatsky, who are yet expected to print all this in their journal conducted, according to Mr. Barnes Austin’s further kind and wittily expressed opinion—on the principle of “Yankee Revolver journalism.” Really our esteemable correspondent must have a higher idea of our gentle and obliging kindness, than we can ever entertain of his, especially when he tries to add insult to injury by notifying us that “the so-called Theosophical Society whose obscure existence is barely acknowledged among us” (the Occultists?) draws upon itself “contempt” by such articles, as that in our November number. The article referred to is on “Western Adept and Eastern Theosophists,” in which no worse insult is offered to the great Occult I AM than that he is therein called by his own name; and that even was done by us—*se defendendo*. But—*Veritas odium parit*. Once more, we recognise the wisdom of the old saying.

But we expect Mr Barnes Austin, to recognize in his turn that he was not mistaken in his notions of our forgiving disposition. Now, that he sees that we have picked out the gems from his letter to us, and publish them, proving to him thereby that no amount of gratuitous impertinence can make us forget our duty to one, who seems to be on such intimate terms with our “Tibetan adepts”—we hope he will prove magnanimous, and abstain from making us lose our character entirely in their eyes?

And why should we not publish the aforesaid “gems,” and even have them followed *au besoin* by those of the “Adept” himself,—gems far more precious and more refined. Only those who feel they have merited the castigation will turn round, snarling and attempting to bite like a cur on whose tail one has inadvertently stepped. Only those who have sores, fear the accidental touch. We are not so troubled. By this time our innocent “skeletons”—the few at least we may have had, and, which like other people we preferred keeping in our “family closets,”—have all been so completely dragged out before the public gaze,—thanks to the slanders of world-famous mediums and the meek Christian missionary, the vindictive bigot and the sensation-hungry press—that clever would be that enemy who could frighten us by any new threat!

But Mr. Barnes Austin does not threaten, he but kindly warns. His strongest point against us—at least the one placed foremost—is to be found, as we understand, in his claim on behalf of the “Adept” to the intimate friendship of some occultists whose “social standing” is “quite equal, if not superior” to any to which (we two) “can ever lay claim.” We fail to understand the possible relations that titles and aristocracy can have to great or small occult knowledge. The greatest world-renowned philosophers and sages were, no Earls or Princes, but often men who had sprung from the lowest grades of society,—or, as our correspondent himself puts it—“Jesus was a carpenter, Ammonius Saccas, a porter of sacks, Poëhme a shoemaker, and Spinoza a spectacles-grinder.” True, Buddha was the son of a king, but he became the World-Saviour and the highest Initiate only after having, for forty years, begged his daily bread. Our opinion of “J. K.” was never founded upon the (to us) immaterial fact whether he be the direct descendant of King Louis the Saint, or of Shylock, or even that of the impenitent robber crucified on the left hand of Jesus. His fury at being called,—as he imagines—a “Jew” is entirely gratuitous, for we never have called him one. We said he was a “Pharisee” and that is quite a different thing. Let him learn—the omniscient initiate,—that the first, the best, the dearest as the most revered of the friends of our youth, one with whom we corresponded to the day of his death, and whose portrait we treasure as a relic, the learned Rabbi, in short, with whom we studied the Kabala—was a Jew. Let him enquire, and he will find that we have a number of Jews in our Society, both in America, Europe and here; and that many of our valued and most intelligent friends are Jews. Hence, we have never found fault with, least of all reproached, him with being a Jew, but only a *Pharisee* of which class there are as many among the Christians as among his own race. Nor do we doubt, in the least, his being an “Occultist”—as questioning the bravery and competency of a soldier, does not mean denial of the fact that he belongs to the army. And, we are ready to admit that *theoretically* he may have obtained a pretty fair (not *thorough*) “mastery of the occult system,” and is a *very advanced* Kabalist, in possession of genuine and sterling learning in the Jewish Kabalistic and Western alchemical lore. All this we are prepared to admit, as it is clearly shown in much of what is said in his “Adeptship of Jesus Christ,” however strongly it smacks of what others have said before him. Thickly interlarded with paragraphs utterly irrelevant to the main question; the whole breathing a spirit of vindictive narrow-mindedness—a kind of Kabalistic *odium theologium*;—peppered throughout with vulgar epithets to the address of all those who cross his path, and looking like patches of mud upon a white garment, yet, the essay is not devoid of a certain merit. But it is this strange mixture of lofty ideas with a most uncharitable and ungentlemanly abuse of language whenever attacking those he hates—especially the Theosophists, that gives us the right to deny him point-blank the title of an adept, and to maintain that a man of that sort *cannot* have been initiated into the true mysteries. A real adept will either conceal for ever his adeptship from the world’s gaze, or, if forced to live among the common herd, will prove far above it, by his moral grandeur, the loftiness of his cultivated mind, his divine charity and his all forgiveness of injury. He will correct the faults of those who strive—as he himself has once striven—after initiation, with polite kindness, not by using Billingsgate language. A true adept is above any petty feeling of personal resentment—least of all of ridiculous vanity. He cares not whether he is physically handsome or plain, but ever shows the moral beauty of his spotless nature in every act of his life. Finally we say, it is not enough to be a learned Kabalist, a successful mesmerizer, a great alchemist or even a commentator upon Occult Science,—what one would call a “theoretical” occultist,—to deserve the name of an *Adept* in the real sense of that word.* Though we have

* The title of *adept*, *messenger* and *Messiah* has become a cheap commodity in our days—at least in London,—we see. And!

never claimed ourselves *Adeptship* or a "very high degree of Initiation," yet we claim to know something of real Adepts and Initiates, and are pretty certain of what they look like,—the whole host of English Occultists notwithstanding. And we maintain that, at the present moment, and ever since the spring of 1881, there is no more in the membership of the Theosophical Societies, than among the whole conclave of "secret societies" of English and other Occultists—Mr. Barnes Austin speaks about—one single Adept, let alone "an advanced Initiate into the highest degrees." The true mysteries of the genuine Aryan and Chaldean lore, are receding with every day more from the Western candidates. There are yet in Europe and America some advanced students, some neophytes of the third and perchance of the second Section, and a few "natural born seers." But like a gallant ship sinking under the weight of barnacles attached to it, even they lose daily ground, owing to the indiscretions of hundreds of self-deluded parasites, who would have people believe each of them brings to humanity a new Revelation from heavens! It is the adherents of the "adepts" of this latter class, who believe in and unwisely defend them, but who, deluding themselves, but delude others, who thus create all the mischief. And these, we say, are but an impediment to the progress of THE Science. They only *prevent the few true adepts, that remain, to come out and publicly assert the survival of the ancient knowledge and—their own existence.*

We will try to prove what we say some day. Meanwhile, having on hand an article—"The 'Adept' Revealed"—composed of choice paragraphs selected from a paper by J. K., headed "Under which 'Adept' Theosophist?" and sent to us by the above-named "Initiate" for publication, we proposed, (had the Council of the Theosophical Society, under whose auspices this Journal is issued, permitted it) to publish the immortal production in the *Supplement* of our next issue—there being no room in this one. Having devoted our labour and time to fathoming all kind of occult and psychological problems, we intended to present our readers with a sketch (drawn by his own hand) of a modern "Adept," to point out to the uninitiated, the combination of qualities that seem to be required in our age, to make up the "highest adept" in Europe; and, to acquaint the Hindu reader, whose unsophisticated experience has hitherto permitted him to get acquainted but with the characteristics of his own unkempt and unwashed "Mela-Yogin," also with those of a European *Illuminated* who hungers after being regarded as a "Zanoni," lined with "Christ and Spinoza." The extracts would have shown better than any criticism, to what a degree of *forbearance, soul-grandeur* and *purity of heart*, a modern "adept" can reach. Nevertheless, from the first of the "Answers to Correspondents" which follow, it will be shown that if Mr. Barnes Austin's "client" whose "soul" is so large that he "carries the Himalayas always about him"—has ever followed in the footsteps of *any* "adept" at all, it must be in those of the alchemist

the claims even of a "J. K." become less extraordinary, when one finds in respectable Spiritual newspapers such letters as signed by Mr. Charles W. Hillyear. In this letter no less than twelve messengers, angels or Messiahs, are mentioned by the writer—the twelfth of whom is the late Mr. Kenealy, the author of *Enoch* and the *Apocalypse*! He is spoken of as "divine Messenger," and the sentence—"such Masters as Fo, (Buddha) Jesus, and Dr. Kenealy" (who defended the Tichborne case)—is applied directly to that well-known, modern gentleman!! After this we better close for ever our columns to the term—"Adept."—Ed.

Eugenius Philalethes (Thomas Vaughan). Let him who doubts our statement turn to his *Magia Adamica* and read his low abuse of his contemporary, Dr. Henry More, the Platonic philosopher, than whom no Englishman ever left a nobler name. Not only we did not hesitate to publish the personal vilifications to our address by "J. K.", if the Council of the Society had permitted it, but we felt proud to think that we shared the fate of Henry More, one of the saintliest characters of his period.

Owing to all the above considerations, we most emphatically deny the sacred title of "adept" to one, "who," while unblushingly declaring himself an "Initiate," having reached the "Christ-state," acts at the same time like a vulgar bully. As our magazine is not intended for the constant parading of our genealogical trees and the list of our family connections, we will, with Mr. Barnes Austin's permission, refrain from again discussing either social standing, or high or low birth in connection with adeptship or "J. K." Our answer to all the exceptions taken to what we said of him and others in our November article is found by whomsoever is interested in the quarrel, in our "Answers to Correspondents." There being no room for ventilating discussions about the worth of our Society, its members and its founders—which never interest any one but the parties concerned—we generally settle all such affairs in these extra pages which we added at our own expense and for the accommodation of the various business of our Society. Hence, our correspondent's fling that, as "J. K." does not intrude his private affairs upon us (the English Occultists) why does the editor of the THEOSOPHIST presume to drag them out—is as gratuitous as it is vague. The above-named editor would have never presumed to give one moment's thought to other people's "private affairs" had she not to defend herself and her Society from weekly attacks and public insults offered them; attacks and insults as unprovoked as they were brutal, and which lasted for about seven months in both the London *Spiritualist* and the *Medium, and Day-break*. And if we occupied several columns, to our regret, in the uncovering of the enemy so securely hiding himself, as he thought, behind his J. and his K., it was only to show him in his true character and point out the evident motives for the slurs upon people, many of whom are far higher, intellectually as well as morally, than he ever will be himself. As to the space for that exposure, it found room in our own *Supplement*—not in the columns which belong to our subscribers.

To conclude: If, as we suppose,—notwithstanding the very rude tone of his letter, our stern judge who demeans us but to raise "J. K." the higher—is a gentleman, then we can assure him, his esteem for that individual will be put sorely to the test when he reads the reasons why his paper was rejected by the Council. Let him but read those few sentences *copied verbatim* from a paper the writer had requested us to publish *in full* (as though we had no more regard for our members and readers than to print more than we can help of such indecencies!). And if, after reading it, Mr. Barnes Austin still justifies "J. K." then we would have to reconsider our long held theory that an English gentleman is at heart chivalrous to a fault.

Answers to Correspondents.

"J. K."—Your letter headed "Under which 'adept' Theosophist?" will not be published, for the following reasons:

(1) Personal abuse to the address of the editor, however amusing to the latter, does not interest the general reader.

(2) Our journal is not concerned with, and carefully avoids every thing of a political character. Therefore, such vilifications as contained in the said article, namely, a low and vulgar abuse of Russia, its "barbarian moujik" and the "worthy countrywoman of Ignatieff"; and especially the mention of the "red cock" crowing over "the Jew's house"—cannot find room in its columns. But such matter would be received, most likely, with cheerful welcome in those of a third-class Jewish, Russophobic organ in Germany.

(3) For that same reason we must decline to allow the author of "The Adeptship of Jesus Christ", to soothe his ruffled feelings by expatiating upon "the political object" of the Theosophical Society; "which is to place the English under the Hindoos, and to bring the Hindoos under the Russian rule" (!!!), as the absurd accusation comes two years too late and would not interest even our Anglo-Indian readers.

(4) A lady-medium respected and beloved by all who know her, is called in it our "spy," and "general informant" which is a gratuitous calumny and a glaring untruth.

(5) British and American laws having provided against the violation of the postal enactments intended to secure the purity of the mails, the *Journal* would risk to pay the penalty for sending indecent matter by book-post. The coarse paragraph in the said article, which relates to the proposed visit of the "handsome widow's son" to the Indian "theosophical dovecot" and the supposed "flutter" "in it," among the fair and dark sisters "whom the writer proposes to initiate" into the higher mysteries, etc., etc., comes directly under that law.

(6) The THEOSOPHIST devoted to Oriental Philosophy, Art, Literature, Occultism, Mesmerism, Spiritualism and other sciences, has not pledged itself to reproduce burlesque parodies, or circus-clown poetry. Therefore, such grotesque bits of prose and poetry as:—

"Stay your all answering horse laugh ye natives and Anglo-Indians, remember he laughs best who laughs last!"—or:—

*Then tremble pretenders in the midst of your glee,
For you have not seen the last of J. W. nor me!"**

—are not fit to appear in a serious article.

(7) The THEOSOPHIST publishes only articles written and sent by gentlemen.

MR. "JOSEPH WALLACE."

—No names—but one—having been mentioned in the article "Western 'Adept' and Eastern Theosophists;" and positively not one word of an insulting character directly relating to the "hierophant" or the "Lady Magnetist" having found room in it, or the writer's thoughts—unless, indeed, to question the fitness of blending the study of divine mysteries, with a whiskey-distilling apparatus, and advertisements of a commercial character, becomes synonymous with defaming characters—we do not know that we ought to apologize to Mr. Wallace at all. Least of all to the extent of inflicting upon our subscribers and members nearly 3,000 words or four columns of prose of an unexceptionably unrefined character, peppered, in addition to it, with glaring misconceptions and most ridiculously incorrect statements. That sentence alone in his letter which openly taxes us with being:

"Glad indeed to exchange the commercial standing of your (our) *Journal* which does not even inculcate teetotalism for that of my still"—would be sufficient to call forth protests and indignant answers from a number of our members. Our

* J. W. is Mr. Wallace, whom we have the honour to answer further on.

correspondent, though a "hierophant" himself—one who develops seership and initiates others into the mysteries of spiritual *clairvoyance*—has failed, we see, to discover that the Founders of the Theosophical Society are strict and uncompromising teetotalers; and that, with the exception of a few Englishmen, all of its members are pledged to total abstinence from anything like wine or even beer, let alone liquor; and that they are most of them, strict vegetarians. We regret to find him committing such a serious blunder.

Another just as amusing a mistake, considering it comes to us from that part of London which professes itself, and pretends to be regarded as the very hot-bed of clairvoyance, mysticism, intuitional perception and "Soul" and "Christ-States"—whatever the latter may mean—and which, nevertheless, shows clearly its professors failing to comprehend correctly the meaning of even that which any profane mortal would see, is discovered in the following passage of our correspondent's letter:—

"... 'J. K.' whom you charge in the *Spiritualist*—under the idea that he belonged to your own secret Fraternity (!!)—with being a traitor to his Theosophical Oath in writing so openly that which you till then considered was sacred and known only to the Theosophic sworn members (!!!) he was not accused then of knowing little on occult matters, but rather as knowing too much. There was no evidence then of "Homeric laughter;" but now he is credited by you as not knowing the A B C of the subject. &c. &c."

Truly—*acu rem tetigisti!* Every word in the above is a misconceived and disfigured notion. We never, for one moment,—since the appearance of "J. K.'s" first article, "An Adept on the Occult Brothers" in the *Spiritualist* (June 24) and directed against our Society,—mistook him for a member of our "secret Fraternity;" nor could we so mistake him, as the same mail that brought that article brought us letters from several Theosophists informing us what and who he was—that very "pretentious writer." Let any man with a sufficiently clear head, on a forenoon, turning to our only letter in the *Spiritualist* in 1881, (namely, that of August 12), read the lines, which have now led Mr. Wallace into such a funny blunder, and then judge whether there is one word in it which could lead to such a supposition. Not only has "J. K." ever failed to show to us any sign of "knowing too much" on Occult matters (with which we are concerned) but he has constantly proved to the whole of our Society that he knew *nothing* whatever of either its objects and aims, its organization or its studies. And it is precisely such an assurance on our part, that made us reply in answer to his ignorant assertion that "the very first psychical and physical principles of true Theosophy and Occult science are quite unknown to and unpractised by its members" the following:—

"How does he know? Did the Theosophists take him into their confidence? And if he knows something of the British Theosophical Society (does this imply that he belongs to their Society?) what can he know of those in India? If he belongs to any of them, then does he play false to the whole body and is a traitor. And if he does not, what has he to say of its practitioners since they (the Branch Societies) are secret bodies?"

And it would be sufficient, we should say, to glance at the reasons given by us further on, in the same article, for our rejecting him absolutely as an *initiated* "adept," to prevent any one, let alone a "Hierophant," from being led into such an absurd mistake. As to there being "no evidence then of Homeric laughter" at J. K.'s letters, Mr. Wallace errs very sorely again. From the first to the last, those articles provoked the greatest merriment among the Anglo-Indians. No one could read them—especially the one entitled "Information for Theosophists, from an adept" in which he so naïvely boasts of his "high calibre" as a "literary" man and mixes up in such an absurdly ridiculous way the Arya Samaj and the Theosophical Society (another proof of his *clairvoyant* powers)—without being seized with a fit of inextinguishable laughter. So much so, indeed, that during "the 'J. K.' period in the *Spiritualist*," (as somebody called it) a gentleman of Simla, of high official standing, and of as

high and universally, recognised ability, offered to bet that those letters of "J. K.'s" would turn out some day a mere "hoax," a purposely put-up humoristic joke, to find out whether any Theosophist would be fool enough to accept them seriously; "for,"—he added "it is absolutely incredible that *any man in his right senses should so boast, or write about himself such absurdly panegyric and bombastic eulogies.*"

The third mistake—and a very serious one—in Mr. Wallace's letter, is what he pleases to view as "an unfounded and unwarranted *insinuation.*" The "insinuation" is alleged to be contained in the following sentence in our article "Western Adept and Eastern Theosophists" (Nov. No. THEOSOPHIST)—"*A gifted lady magnetist's work—the legitimate wife, we are told, of his (J. K.'s) Hierophant-Initiator, though we never heard yet of a practising Hierophant-Magician who was married, etc.*" This is all that we have "dared to pen." Were we wrongly informed, or is it a crime to mention *legitimate* wives? Who, but a man capable of discovering filth where there is positively none, would ever imagine that anything but that which was clearly stated, was meant? To hint at any other implication or the least intention on our part to throw doubt on the *legality* of the said marriage, is to utter an outrageous lie. We doubted, and now doubt, and will doubt for ever, and not only doubt, but positively deny, that one married and the father of a family, can ever be a *practical* adept, least of all a "Hierophant," all the Flammels and Boëhmes and Co., notwithstanding. Mr. Wallace believes in, practises to a certain point, and *teaches* Western occultism. We believe in, practise also to a certain point, and learn, never having pretended to "teach" Eastern Occultism. Our paths diverge widely and we need not be elbowing each other on our way to the ABSOLUTE. Let Western Adepts and Hierophants leave us strictly alone, and not pretend to speak of, and insult what they do not know, and we will never pronounce their names whether orally or in print.

Therefore, we refuse room to Mr. Wallace's letter likewise. Although far more decent than that of his pupil, it is yet sufficiently rude to authorize us to refuse it space. The said gentleman is at liberty to publish his denunciations in a pamphlet form or otherwise and give them as wide a circulation as he thinks proper; or, better still, he might incorporate it within the forthcoming grand work by the modern "Adept" to be called "A History of Mystic Philosophy" a book—as he modestly tells us,—which is sure "to stand the criticism of ages." As the author thereof, is sure to use in it the same refined phraseology as we find in his language whenever directed against "Spiritual Snobbery," and the "talking Theosophists," Mr. Wallace's article will find itself in good company. The more so, as we are threateningly promised in it by "J. K." a chapter "specially provided" for our "non-total oblivion," and that of our "*unwashed Isis in rags.*"

We part with Mr. Wallace, without the slightest ill-feeling on our part as he has evidently misconceived the situation from first to last. We only regret to find a gentleman *apparently* so full of sterling learning and knowledge so *evidently destitute* of good education and manners, as to have actually written *the letter* under review.

To "MISS CHANDOS LEIGH HUNT (Mrs. Wallace)."—We beg to convey our respectful regards to this lady and to acknowledge receipt of a voluminous paper from her pen, purporting to be a reply to "those sentences, which refer to her, contained in the article entitled 'Western Adept and Eastern Theosophists.'" We have read the reply with pleasure and found it as dignified, lady-like, good-natured and witty, as the three above noticed, are undignified, and, vindictive; and—in one case—indecent and silly. Therefore, and notwithstanding the rather misconceived attitude adopted by Mrs. Wallace, considering we have not named her in our article, and referred but to

what was—in our mind and to the majority of our readers—a pure abstraction—we are ready, now that we *do* know her, to offer her our sincere apology and to express regret at having included in it "those sentences which refer to her" since they seem to have given her offence though none at all was meant to be offered by the writer, to either Miss Chandos Leigh Hunt, or Mrs. Wallace. We regret the more to find her unacquainted with the *Mahayana* philosophy. For, were she but as familiar with it as she seems to be with Epictetus—"after whom she has named her boy"—and had she made of the former as well as of the latter her "text-book," owing to the lucid exposition in that philosophy, of the close connection which exists between every cause and effect, she might apprehend our meaning at once. As such is not the case though—(unless indeed the *omniscient* "J. K." rushes into explaining and teaching the public this philosophy as well as he does esoteric Buddhism)—we will add a few words more just to explain to Mrs. Wallace why we do not give room to her reply.

Maintaining still, as we do, our undeniable right to have published our November article as an elucidation of the unprovoked and incessant attacks of her husband's pupil upon us—though the said article may have contained unnecessary personalities provoked by indignation—we would yet be glad, in atonement for the latter, to publish her paper *in extenso*. It was already in the hands of the printer, when in addition to her husband's and his "EPOPT'S" letters we received four more papers as lengthy and as explicit as her own. It would appear as if the tornado of indignation raised by our article was happily limited to—with one solitary exception, namely, Mr. Barnes Austin—and raged entirely within the family circle of the persons alluded to in our article. As if in answer to the threats and denunciations contained in Mr. Wallace's and his pupil's letters, both of whom expatiate in them upon the "various scandalous stories,"—slanders and malicious inventions set afloat about us by numerous known and unknown enemies, (whose utterances our correspondents show themselves but too ready to accept as gospel truths) we have before us no less than four lengthy papers from London, approving our article, and full of quite the reverse of what one might be inclined to view as complimentary to either the "Hierophant," or the "Adept." Apparently there is a *latet anguis in herba* for every hapless occultist, not for the Theosophists alone. A far less charitable view is taken of, and worse slanders repeated in them about the above-named persons than were ever invented for the personal and special annihilation of our humble self. Hence, in justice to ourselves, were we to publish Mr. and Mrs. Wallace's articles, we would have to publish side by side those of their detractors; and this is what we would *never do*. Whatever the indecent means other people may resort to, we, at least, will never use such base weapons—not even against our enemies. We may become guilty—we are not perfect—of a desire to wound them in their vanity, *never in their honour*; and, while freely using ridicule as our weapon to silence them, whenever they seek to destroy us with their insults and denunciations, we would blush to repeat even to a friend—let alone to threaten to publish them in a book or a journal—that which, so long as it is not positively proved to be the truth and nothing but the truth, we regard as a shameful and scandalous gossip, the venomous spittle of the "snake hidden in the grass..."

Thus reiterating our expressions of regret *personally* to Miss Chandos Leigh Hunt (Mrs. Wallace) of whom we have never heard the slightest evil report from any *trustworthy* quarters, but the reverse from two of our friends, we close the subject altogether. We mean no more to allow our columns to be disgraced with such polemics. Our esteemed contemporary, the *Psychological Review*, recently protested against our prolonging the "castigation," as "there is more serious work to be done." We concur; and were but the insignificant individuals "J. K." and Madame Blavatsky alone concerned, it would be an impertinence

to keep them at the front. But as the defence of our Society, which represents—however imperfectly—India or, rather the Orient, *was* and *is* a "serious work"; and as silence is often mistaken for weakness—we had to find room for the above "Answers to our Correspondents." They need trouble themselves no more: we have settled our accounts.

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Pandit Dayanand Saraswati Swami

[This is a distinct branch of the Theosophical Society and of the Arya Samaj of India. It is composed of Western and Eastern Theosophists who accept Swamiji Dayanand as their leader.]

SWAMI DAYANAND SARASWATI

AND

THE PANDITS OF LAHORE.

The Hindi *Mitra Vilasa* of Lahore sends to us the following translation for insertion:—

"After the Rev. J. Cook of America had slandered the Theosophical Society, its Founders, and Mr. D. M. Bennett, and had equally abused the Vedas and insulted the old faith of the Natives of India, we find him challenged simultaneously by Col. Olcott, Mr. Bennett, and Swami Dayanand Saraswati, to meet them in a public discussion at the Framjee Hall, Bombay, and to substantiate his charges. Instead of accepting the challenge, however, we hear that Mr. Cook, upon seeing the printed challenges, preferred to run away to Poona, thus leaving behind him an undesirable reputation for slander and untruthfulness.

"But, at the same time, we are surprised to find Swami Dayanand Saraswati, who always felt vexed at the idea of allowing any intermediaries (on the occasion of certain discussions) to interfere between himself and the orthodox Hindu party,—now himself stipulating in his challenge to Mr. Cook, that a few respectable and learned witnesses be present on behalf of each party. Were Swamiji to show himself as ready to set aside his unwillingness in our case, and, should he consent to accept ten or fifteen respectable persons as witnesses, between himself and the orthodox Hindu Samaj, the point at issue between them would soon be settled. The Pandits of Lahore are ready for a discussion with Swami Dayanandji. But, in their opinion, such a discussion, before respectable witnesses are chosen and accepted, would be fruitless and highly injudicious. If Pandit Dayanandji agrees to our condition of selecting witnesses, he is invited to write to us, and we shall make all the necessary arrangements for a discussion between him and the Pandits of Lahore."

Editor's Note.—We are sure that our respected friend and ally, Swamiji Dayanand, would never decline to accept a challenge, should a befitting opportunity occur. And we feel as confident that he will take up the gauntlet now thrown, if he be satisfied that any good would result from such a discussion.

A MARRIAGE OF THEOSOPHISTS.

At Colombo, Ceylon, on the 13th of February, 1882, at 8 A.M., Mr. Martinus Charles Perera, F.T.S., to Miss Jane Euphemia, daughter of Mrs. Daniel C. Taleyratne, of St. Joseph's Street, Grandpass, Colombo.

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