

THE THEOSOPHIST

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

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OCCULTISM IN MODERN LITERATURE.

PART I.

BY MIAD HOYO-RÀ KORÀ-HON.

DURING a recent conversation it was remarked that if the Mahatmas were doing little else for Europeans, they certainly were making use of the pens of novelists to spread a taste for Occultism! Without offering any opinion on this remark, I take occasion to mention that both others and myself have been struck with the increasing use writers of fiction are making of the branches of science termed occult. In former years, the utmost that was done in this way was to introduce a ghost, a witch, a fortune teller and more rarely a mesmerist. Examples of this may be found in Scott's *The Pirate*, &c. But, commencing with the late Lord Lytton, a wave of taste for the occult and mystic in fiction arose, which still seems to gather impetus. And one result thereof is, that nearly every branch of occultism, from Adepts and Mesmerists, to Black-Magicians and Spiritualists, has found more or less of an exponent in some specimen of the ordinary novel.

Members of our own and kindred Societies must now and then be startled by the wonderful accuracy of some descriptions, that crop up in what are presumably works of imagination—descriptions too that they fondly believed were in the sole possession of a few select initiates. In some cases the operations narrated are so real, that one almost feels convinced that the writer must be an initiate (of course this actually happens sometimes); at other times they will come across passages which read as if they were translations from the Bhagavat Gita, or perhaps a *histoiette* filled with the most graphic details of some ceremony, which, from its evil intention and often terrifying result, can leave no doubt as to what particular branch of occultism it is meant to illustrate.

An example of this last,—though not a very recent one—is to be found in "The Ingolds by Legends," under the head of "a singular passage in the life of the late Henry Harris, D. D." In this story a young student obtains from a young girl a lock of her hair, which he makes use of in a certain way so as to summon at will the double of the unfortunate girl, which he causes to materialize. In doing so he compels her to become a partaker in what she describes, a short time before her death, as "detestable pollutions" and "unhallowed proceedings of horror and shame." Her friends believe, and try to convince her, that it is only some kind of hallucination or nightmare. A clergyman is called in (who

happens to be the student's grand-father) and by way of comforting her, he tells her that he had had a fit of epilepsy two years before; and, on recovering from it, that it was with the greatest difficulty that he could persuade himself that he had not visited and conversed with his grandson in his rooms at Oxford. However he stated that he "failed entirely in shaking the rooted opinion which possessed her, that her spirit had by some nefarious and unhallowed means, been actually subtracted for a time from its earthly tenement."

Now, it must be admitted, whether it be an effort of the *writer's* imagination or not, this story is one which strongly affects the imagination of the *reader*. If he be mystically inclined, the use made of the lock of hair must recall many things he has read of,—if not experimented. He will remember how locks of hair have been used in conjunction with the powers of Psychometers and clairvoyants, it will remind him perhaps of the fairy stories, which so enthralled his imagination in his younger days, in which locks of hair, if properly treated, were supposed to "keep in check not only ghosts and fairies, but living men as well." And lastly, if he is a resident or native of India, the story will recall to him certain Tantric ceremonies which do not pertain to "the right-hand path" and need not be further mentioned.

Another branch of occultism is touched upon in the charming tales of the late Nathaniel Hawthorne ("The Scarlet Letter," "The House with the Seven Gables," &c.) and in the as charming "Laughing Mill" and "Calbot's Rival" of Mr. Julian Hawthorne. This is nothing else than will-development, more commonly known as Animal Magnetism or Mesmerism. In spite of the many attempts to portray this study in a ridiculous light and more as an imposture and superstition than as a reality, these tales at least represent it as something that truly exists—not merely as a metaphysical abstraction—but the mighty power for good or evil that it is. About "Calbot's Rival" there is something that reminds us strongly of Lord Lytton's "Haunted House." But the appearance of the "ghost" of "Calbot's Rival" in broad daylight carries us a step beyond the "lights" and noises of the "Haunted House;" while each gives a sufficiently true picture of the effects of the human will concentrated for the production of definite results.

It may be noticed that in both the above instances the actual formulators of the malignant intentions were dead; and yet the intention, concentrated on a Talisman (in the one case a jewel, in the other a magnetic needle) for the purpose, continued to act. Eliphas Levi (in his "Dogme et Rituel de la Haute Magie," p. 120) says with regard to talismans—for I take it these "storage batteries" of human Magnetism are practical talismans—"The ceremonious consecration" (i. e., deliberate charging with magnetic aura) "endues it most forcibly with the intention of the operator, and establishes between the talisman and him, a true magnetic 'connection.'" That goes to explain the action; but I have never yet chanced upon

an authoritative statement as to the limit of its continuance. This perhaps some learned brother can supply.

"Kildhurn's Oak" and "The New Endymion," by the same able author, give good evidence of how interesting a slight flavor of magic can make a story. If Mr. Hawthorne be not conversant with the Indian belief of certain trees being the chosen habitations of a particular class of beings, then the Rosicrucian ideas about "wood-nymphs" *et hoc genus* mixed with the North British legendary lore (which tells how special families have trees in some mysterious way in sympathy with them which prognosticate family events in divers manners) have been made use of by him to good purpose in "Kildhurn's Oak." "The New Endymion" brings in alchemy, astrology and astronomy in the most mystically fascinating way; and I am certain it has been the source of all manner of queer speculations among its readers.

Indeed if some of my brother members would only confess, I think it would turn out that no small number were first led to inquire whether such a thing as occultism existed, by reading such a story as this. It is however to be regretted that neither of the Messrs. Hawthorne have thought fit to give an illustration of the concentrated Human Will *acting for good*, or as a beneficent instead of a demoniacal power.

In "Cobwebs" by Miss Mabel Collins, "The Romance of the White Lotus" is a beautiful story of a seer during the latter days of the Egyptian Priesthood. No Occultist can read this tale without feeling that there is some indefinable ring of truth in the descriptions. And, long before I had the honor of being introduced to this delightful authoress, I suspected that this story was not a work of imagination (in the usual sense of that term), since I have learned that it is the result of a curious vision about which I have only to say that I hope she will be favoured with another vision of the same kind soon, which will result in the continuation of the tale.

The vision of the goddess Isis at the sacred Lotus-pool in the Temple garden is one of the clearest and finest descriptions of the action of the natural, higher clairvoyance I have ever met with. Those of us, who like myself have powers of that sort—either natural or induced—will I am certain endorse this opinion.

The priest Agmahd and his party were apparently, at that time, the party of the left-hand path in Egyptian Occultism, and the story goes to illustrate the beginning of a struggle between the White and Black magicians—such as we are told happened in Atlanta—which probably preceded the fall of the ancient Egyptian greatness and which is the end of the civilization of all races from the beginning of time.

I now turn to the novel which, since the publication of Lord Lytton's "Strange Story," has perhaps the best claims to our attention. This is "John Inglesant" by Mr. J. H. Shorthouse. The hero was born during the reign of Charles I. and was involved in the turmoil of that and the succeeding reign.

Imagine a young man almost suckled upon Plato and Proclus, who finds pleasure in meditation, and who is endowed naturally with conscious clairvoyance! Does not this seem to be the very man of all others, to succeed in occultism? The author of this work assumedly never imagined an incident more calculated to attract an occultist than this—"After supper they were sitting in front of the fire with the master of the house and several more. The conversation turned upon the faculty of second sight, and the numberless instances of its certainty, with which the Highland gentlemen were acquainted. While they were thus discoursing, the attention of the gentleman, who had come to meet Inglesant, was attracted by an old Highlander who sat in the large chimney, and he inquired whether he saw anything unusual in the Englishman, that made him regard him with so much attention. He said he saw nothing in him fatal or remarkable more than this, that he was much mistaken if that

young man was not a seer himself; or, at any rate, would be able before many months were over to see apparitions and spirits" (Vol. I, p. 116).

It may not be amiss for me to remark that persons in the possession of second-sight say that they are able to recognise that faculty in others, by what (from description) seems to be a particular disposition of the magnetic aura, but, whether from the shape, size, or color, of the same, I am not yet certain: and recently, in a letter a learned English occultist (a Hon. Member of our Society) remarked to me that he had once asked a clairvoyant why he (the occultist) was not sensitive to "spirit" influence. It is noteworthy that the reply was, "that he" (the clairvoyant) "saw those who were sensitive or clairvoyant with a *dispersed* cloud of aura about the head, and in others (who were not sensitive) he saw it in pyramidal form, which prevented 'spirit influence' making itself felt." Perhaps the accomplished Editor will kindly throw some light on this subject?*

And before he could tell how (at p. 44 *et seq.*, Vol. II) Inglesant's clairvoyance was excited by the charmed sound of music, the author must either have had practical personal experience of clairvoyance, or, both read and pondered deeply, before he so nearly laid bare the secret power that resides in the choruses of the ancient Egyptian and Greek priests, the incantations of Magicians, and the Sanskrit Mantras!

A man—who speaks of "figures that live in sound and pass before the eyes, only when evoked by *** melodies,"—must at some time or other in his life have heard some stray notes of Appollo's lyre, such as Hormotimus of Clayoméne listened to aforetime.

And not less interesting is Inglesant's interview with the astrologer, (p. 288, Vol. I) though the astrologer's assertion that clairvoyance by means of the crystal is "a mode of inquiry far more high and certain than astrology" is one, that students of the latter science may be inclined to dispute.

(To be continued.)

THE EUROPEAN PRESS ON THE THEOSOPHICAL MISSION IN EUROPE.

So much interest has been manifested by the European press in the presence of the Founders of the Theosophical Society in England and France, that some record of the fact in the *Theosophist* will be of interest to its numerous readers in India and elsewhere. Wherever Colonel Olcott and Madame Blavatsky have appeared, they have been the centre of attraction, and Theosophy an absorbing subject of conversation. The press has accorded in the main generous treatment to them and their mission in Europe, and among many other things said, are the following which our readers will perceive to be more or less mixed with error.

From the *Pall Mall Gazette* (April 26th, 1884).

Madame Blavatsky, apart from her peculiar claims as leader of a religious movement numbering its followers in every capital in Europe, and rapidly extending in Hindostan, is a figure well deserving of attention. One of the greatest travellers in the world—there is hardly any country which she has not visited—there are few languages which she does not speak. Her English is not less fluent than if she had been born in Westminster, and probably a good deal more correct. Her reading is extensive, and her knowledge even of the minutest details of English speculative and religious controversies is extraordinarily exact. Her book "Isis Unveiled"—a new edition of which she is shortly to prepare for the press—is written in English, and displays a vigorous grasp of our language as well as a very great controversial

*The statement is, in our opinion, correct. In the case of a medium, the odic aura of the brain is rather poor and is constantly subject to fluctuations and disturbances by the surrounding astral influences, just like a flame of fire which loses its pyramidal form when fanned. But in the case of one who is not mediumistic, and especially in the case of an adept, this aura is compact and concentrated. Mahatmas such as Buddha, are generally represented in Eastern pictures with a pyramidal crown upon their heads. This crown is made up of purified, concentrated and undisturbed odic aura.—Ed.

vehemence. She is contributing, to the leading Russian review, studies of Indian Social life and character, and she has long been known as a learned correspondent of the *Moscow Gazette*...

To the uninitiated and to those who as yet are groping darkly about the outer portion of the Theosophic temple, Madame Blavatsky can necessarily speak but in enigmas. Even to Mr. Sinnett, the chief Theosophist of the London branch of the true believers, she is but allowed to communicate in part...

The Theosophical Society which she has founded aims, first, at the restoration of Buddhism to its original purity,* and it is in this reformation of a corrupt Buddhism that Colonel Olcott has been so assiduous of late. His Catechism of Buddhism is only one among many forms of activity, literary and other, which his propaganda has assumed. After the reformation of Buddhism, the second great object of the Theosophists is to restore Brahmanism to the purer ideal which finds expression in the Vedas: a herculean task, no doubt, but one in the accomplishment of which the Theosophists profess unshaken faith.

The third great task, quite as formidable in its way as either of the preceding, is to combat a false materialism by the establishment of pure spiritual truth. As explained by Colonel Olcott and Mme. Blavatsky, the essence of this spiritual truth consists in the cultivation of the inner life and the systematic sacrifices of the lower instincts of our nature to the higher law..... Whatever may be thought of her philosophy or Theosophy, whatever credence may be attached to the account of the mysterious powers she claims to possess—powers upon which, it is fair to say she lays no stress, nay, appears to regard with the supreme unconcern—she is a woman who, regarded from the purely intellectual stand-point, deserves more attention than she has hitherto received.

From the Paris Morning News (April 21st, 1884).

About the beginning of next month there is to be a great gathering in Paris of Theosophists, a mysterious body of men and women, moving down from America and from Asia upon Europe. Colonel Olcott, of the United States, will soon be here. Mme. Blavatsky, the Russian, who started the society in council with a mystic circle of the Wise somewhere up in the Himalayas, is actually with us, and a great Hindoo, a most learned man of the East, is expected from day to day. These new philosophers have already effected a lodgment on the other side of the Channel and France is their next objective point....

Theosophy is a very aristocratic creed, a belief for the highest nobility in the order of mind; and while it is very earnest for the brotherhood of man, it has no special mission to the proletariat. The Theosophists believe that there are two worlds, material and spiritual,...and that we may reach the spiritual world by physical research..... There is an inner and an outer doctrine, and only a select few are permitted to read the higher mysteries. They are like doctors who heal, but keep their science of healing to themselves. The cure in its perfection is to unite all religions, and to bring men into a common brotherhood.....

All this is brought into Parisian drawing rooms, and one may safely predict for it that it will make at least the sensation of a season. The Society is peculiarly well equipped for work in these latitudes in having so many women among its members. The Parisian Secretary is Mme. de Morsier, of 71 Rue Claude Bernard; and the Parisian President Lady Caithness, Duchesse de Pomar, mother of the eccentric novelist, who often lends her luxurious apartments in the Rue de Grammont for the meetings. Finally, Mme. Blavatsky, who is also of noble rank, has left the immense house and park in Madras to give a further impulse to the movement in France.

From a Correspondent of the Kensington (Eng.) News (May 10th, 1884).

Col. Henry S. Olcott, the Founder and President of the Theosophical Society, is at present in England, whither he has come on a mission from the Buddhists of Ceylon; and, feeling that some information about a man—who, no matter whether he be right or wrong, has in recent years largely influenced the current of thought among the natives of India—would be of general interest, I obtained an introduction to him, and called upon him at the residence of Mr. A. P. Sinnett, in Ladbroke-gardens, where he is staying.

I was shown into Mr. Sinnett's drawing-room, and informed that Col. Olcott would speedily join me. I scarcely know why, but I was prepared to find that a man who had exercised so great an influence in the East would prove to be of somewhat Oriental appearance. I was wrong, however; within a few minutes, a short, broad-shouldered, well-built, pleasant looking grey headed gentleman entered, and extended his hand. "Col. Olcott, I presume," said I; and, indeed, I was in the presence of the Founder of the Theosophical Society. . . . He expressed his pleasure at seeing me, and, when I told him that I was invading his privacy with a view to making public some information about himself and the Society, he became very cordial, and said that years ago he too had been engaged in journalistic work and had, in fact, been connected with the "New York

Tribune" in the days when it was conducted by Horace Greeley. "We have been a good deal attacked," he continued, "in America as well as here and in India; but chiefly by men who have not given us a fair chance and a fair hearing. I wish that people, before they attack us, would come and see me. I like to answer questions. They take me for a humbug; they begin by jumping at that assumption. But I don't think that I look exactly like a humbug; and, indeed, no matter how I may be ridiculed, attacked, and insulted, I mean to press on, and try to the best of my ability to benefit my fellow creatures so long as I can stand in my shoes. You know the objects of the Theosophical Society. It does not interfere with any man's religion, and it has nothing to do with politics. Here am I, a Western, and, by religion, an Esoteric Buddhist; yet, associated with Madame Blavatsky and we in the movement are Jains, Hindoos, Parsees, Mohamedans, and Christians. . . . We all work together, tolerating each other's faiths, and yet I don't want you to understand that our members have not strong and even bigoted religious opinions of their own, but they are united in the search after truth." . . . Having talked in the most genial fashion with me for more than an hour, he introduced his private Secretary, Mr. Mohini Mohan Chatterjea, a Brahman gentleman, and having begged me to put to the latter any questions which I might not like to put to him, he left the room. Mr. Mohini, though now paying his first visit to England, speaks English perfectly, and seems to be tolerably well versed in European modes of thought. I asked him for a few facts about the antecedents of the leaders of the movement, and having obtained satisfactory replies, questioned him, first as to his reasons for believing in the existence of the Mahatmas, and then as to his reasons for supposing that the Mahatmas sanction and direct the proceedings of Colonel Olcott and Madame Blavatsky. His answers were as clear and straightforward as I could wish for. He had personally taken an interest in the Esoteric Science before the establishment of the Society; and he was personally acquainted with a Mahatma, who, when the Society was founded, referred him to it, and recommended him to associate himself with its leaders.

From a Paris Correspondent of the (London) World.

Paris, Sunday, May 11.

Embarras de choix. Last night Madame Anbemon, who used to be called *la precieuse radicale* when Papa Thiers was the chief ornament of her *salon*, offered a grand amateur theatrical performance, with half the French academy and all elegant and literary Paris in the audience; the Countess of Caithness, Duchesse de Pomar, President of the "Société Theosophique d'Orient et d'Occident," offered something far more novel, namely, a Theosophical conversation, at which were present that amiable arch-sorceress and profound metaphysician Madame Blavatsky, and a Brahmin, Mr. Mohini M. Chatterjea, . . . a *chela* and the envoy of the Himalayan Mahatmas to the Theosophists of the West. Hesitation was out of the question, the attraction of high magic and occult science was irresistible, the more so as the Broken, in this case, was one of the most sumptuous and luxurious mansions of the Faubourg St. Germain. It is curious to remark that Theosophy is presented to the compatriots of Voltaire under the most aristocratic auspices. The meeting was most interesting, and the envoy of the Himalayan Brothers gave us all the explanations we desired concerning the objects of the Theosophists—the establishment of a universal brotherhood of humanity, the study of the science of religion, and the investigation of the hidden side of nature and the spiritual side of man by the light of the traditional wisdom of the East.

From the Literary World (London, May 2nd, 1884).

Theosophy has suddenly risen to importance, and its priests and prophets (if they will pardon our so describing them) to notoriety in London Society. The movement implied by the term Theosophy is one that cannot be adequately explained in a few words, but its general drift is well known to most of our countrymen in India, and is fast becoming known, thanks to the *Pall Mall Gazette*, in this country. Those interested in the movement, which is not to be confounded with spiritualism, will find means of gratifying their curiosity by procuring the back numbers of *The Theosophist*, and a very remarkable book called *Isis Unveiled*, by Madame Blavatsky...

From the (Geneva) Tribune (April 24th, 1884).

The Theosophists, who have already established their headquarters in England, are going to begin next month their work in Paris, and the first will be a meeting in the beginning of May. They are waiting for the arrival of one of their leaders, Col. Olcott, an American, and a Hindoo, "the most learned man in the country", and during that time Madame Blavatsky, a Russian who holds a high station in their Society, is preparing the ground in Paris where she lately arrived. . . . The Theosophists believe that there exist two worlds, the world material and the world spiritual, and that we can arrive at the spiritual world through psychical research. . . . In India Theosophy counts its adherents by thousands, and who are subdivided in as many branches as there are towns in the great Asiatic Peninsula. When Col. Olcott or Madame Blavatsky go about in India they move the whole population. The

* The restoration of all the ancient religions and philosophies to their purity is equally our object.—*Eds. Theos.*

Rajahs receive them in solemn audience, offering to them pots of confections, the same as to the British Resident or the Sovereign; the houses are illuminated, and the festival lasts throughout the night. Madame Blavatsky has, like all Russians, the gift of languages: she speaks English without any foreign accent, French like a Parisian, and as to Hindustani, it appears that in it she is quite fluent...

(To be continued.)

THE THEOSOPHISTS' WELCOME TO PARIS.

At a meeting of the Société Theosophique d'Orient et d'Occident held in Paris, on the 4th day of May, 1884, at the residence of Lady Caithness, Duchesse de Pomar, Mme. Emilie de Morsier, the Secretary, delivered the following address (translated by Bertram Keightley, F. T. S.):—

LADIES AND GENTLEMEN:—I must first apologise for speaking at this meeting. It is not to me that this honour should belong, but to our amiable President who has had the kindness to make her drawing-room an intellectual centre for the Society, which we represent here. Since Lady Caithness, from a want of confidence in herself, which is entirely groundless, is unwilling to address a few words to you in French, she must permit me to commence by speaking of her.

It is my desire to express to her our gratitude, for having lent the support of her name and high station to a cause, which, however noble, must yet suffer the fate of every thing new. Paris knows no mercy; every idea, which is to acquire public prominence, must necessarily pass through the sieve of discussion, opposition and ridicule. The Duchesse de Pomar has therefore given a proof of moral courage, in consenting to become our President; but I have no need to tell her that all great convictions carry with them their own reward, for she knows it better than I do.

The Theosophical Society has been, perhaps, especially favoured here, by the fact that its Indian representatives have arrived, just at one of those psychological crisis when Paris, tired of a period of relative calm, was ready to welcome any thing new. In any case, the fact remains that the press has kindly taken notice of us, without our having done any thing to induce its representatives to do so. It is doubtless to this eagerness, that we owe our being treated with honours, which are not our due, and which our love of truth makes it our duty to decline.

It has been said, Ladies and Gentlemen, that we had the pretention to wish to plant in France a new religion; we have been mistaken for a Buddhist mission, a warlike ardour of proselytism has been attributed to us, which we in no way possess, by calling us "*The Nirvana Army*." Finally, people have gone to the length of speaking of us as advanced sentinels, keeping guard, for I know not what imaginary conqueror. Verily! a great complication of hypotheses for a very simple matter. No! We are none of all these things, but we are, perchance, something more. We are simply travellers *en route* for the land of discoveries, but who think that different roads may lead to the same end; we are hard and persevering workers, who believe that all the diamonds, hid in the bosom of the earth, have not yet been brought to light; we are students who think that the professor knows more than the pupil, and that the first condition for learning is to reject no hypothesis without examination.

That is the reason why, however great our respect for the Professors of the Sorboune, we have lent an ear to these voices from the East; believing that they were telling us something, which is not as yet taught in the Universities of the West. And what struck us, on entering into relations with these Hindu savants,—whose names even are not known by our Orientalists—is that they are ignorant of none of the work, none of the discoveries, none of the doctrines, in one word, they are ignorant of none of all the developments of modern western Science. We heard a young Brahmin, of high birth, a fellow of the Theosophical Society and a pupil of the

Thibetan Masters, unfold before us, for hours together, the philosophy of his School, indicating, at the same time, its points of contact with the conclusions of our western masters, the Darwins, Spencers, Mills, Comtes, Touillers, Shopenhauers and others. Truly, the auditors of the young professor must have smiled on learning from the Press that these delegates from India were come to preach to us a new and infallible dogma, revealed only to a few elect. But, Ladies and Gentlemen, the doors of the Theosophical Society stand wide open; and if our Society has a *Credo*, it seems to me broad enough to rally the whole world to its flag, those, at least, in the world who think, who work, and who love humanity.

This is our *Credo*:—

1st—To form a Brotherhood of humanity, without distinction of faith, of colour, or of race.

2nd—To encourage the study of the literature, the religions and the science of the East, and to show their importance.

3rd—To investigate the hidden laws of Nature and the psychic powers latent in man.

What can be found, I ask, to blame or to ridicule in these three articles, which contain our whole programme?

I grant you that it shows no small ambition, but what would become of the dignity of man, if he abandoned the search after truth, because truth seems to him beyond his reach? Is it not for him, rather, to put himself under the conditions necessary for its attainment? Our colleagues of the Theosophical Society will understand me. And besides, what else does science do, I beg, but seek to solve problems, which successive generations have declared insoluble?

Men of Science, Gentlemen, are the greatest Utopians in the world. From the savant, bending over his microscope and studying the infinitely small, to the astronomer, who calculates the orbit of a comet across the infinity of space, which he will never see with his eyes, never touch with his hands; from the patient economist, tracing on his paper the curves representing the immediate interests of men, to the bold philosopher seeking in the depth of his own thought and consciousness how the law of cause and effect can fulfil itself, so as to satisfy that craving for social and individual justice which ever torments humanity; from the popular bard translating into his simple song the dreams and aspirations of man, to the sublime poet who sings to us the drama of human life and weeps over all its sufferings, or to the artist whose burning and impassioned soul finds words too feeble to express that which lives and moves in him, and who paints for us, in ever flowing floods of harmony, the tragic struggles of the evolution of worlds and of souls;—are they not all still searching after those unknown truths, of which the discovery will one day perchance reveal the secret of human destiny? Then, knowing the law which rules all life while fulfilling all justice, the humanity of the future will be able to realise that Universal Brotherhood which we only perceive by glimpses to-day.

And this is an answer to those, who, on the other hand, accuse us of being an intellectual aristocracy, caring but little for the needs and sufferings of the masses. Ah! Ladies and Gentlemen, is there not enough to do, on this earth, to allow every one to work according to his own aptitudes and powers? And if you doubt the sentiments which animate the Inspirers of our Society, listen to these words of one of the Thibetan Masters, and tell me if they are those of an Egotist or an Indifferent:—"Though we may be sensible to the emotions, the pleasures, the interests of the general current of humanity, still, the more we progress, the more they lose their hold upon us, until, to crown the whole, all purely individual and personal feelings, all ties of blood, and predilection of race, disappear to melt into one universal sentiment, the only true, sacred, generous and eternal,—Love, a boundless love for humanity; for it is humanity which is the great orphan, the only disin-

herited one on this earth, and it is the duty of every man, capable of a generous impulse, to do something, however little, for its good."

Ladies and Gentlemen, there are subjects which lie outside the purview of our Society; but still permit me to give expression to a thought, which will not be out of place here. While the so-called advanced civilisations are carrying their science to distant lands, to the roar of cannon and the clash of arms, we love to welcome these peaceful messengers, who come to tell us of a civilisation, a science yet higher, for they affirm that transcendental knowledge cannot be acquired without the development of the higher principles which are in man, without the respect of each for the other, and the annihilation of selfishness.

In speaking here, before the foundress of the Theosophical Society, I am addressing myself to our Indian Brothers, for that country is the adopted father-land of Mme. Blavatsky, whom we cannot sufficiently thank for having brought to our knowledge through her remarkable Magazine that land of marvels, which is also the home of lofty thoughts and truly humane sentiments. The study of the Aryan philosophies will not be useless, if it teaches us to understand that truly universal Brotherhood which embraces not only the race of men, but every thing which lives upon earth.

If the West can boast of having written the scientific history of evolution, it seems to me that the great thinkers of India have, from the remotest times, comprehended and understood its spirit.

I beg Madame Blavatsky to transmit to her colleague, Colonel Olcott, and to our Indian Brothers the homage of our profound gratitude.

COL. OLCOTT'S MISSION FOR THE BUDDHISTS.

It will truly gratify every friend of the Theosophical Society and of its President, to learn that the mission to London, with which Colonel Olcott was honoured by the Buddhists of Ceylon, has proved a complete success. The text of his correspondence with Lord Derby, which we had hoped to receive in time for this number, shows that he has carried his main point by getting the Imperial Government to admit that a grievous wrong was done to the Buddhists by the local Crown legal authorities, and that if he should file fresh evidence about the responsibility for the Riots of Easter Sunday last year, Government would order the prosecution of the Roman Catholic ringleaders. It was the evident disinclination of some Ceylon officials to see justice done to the innocent Buddhists, that drove them to despair and caused them to turn appealingly for help to their best if not their only white friend, Colonel Olcott. Personally all of us, his associates, feel a joyful pride in this result of his delicate and responsible mission—a result which has been reached by his tact and judgment in avoiding the least approach to sensationalism, and presenting the case of his clients in the simplest and clearest terms. Not only has the major point at issue been attained, but there is additionally every reason to hope that his appeals to Government may secure the lesser benefits of having the Birthday of Lord Buddha made a legal holiday for Buddhist public servants, and of having Buddhist registrars of marriages, births and deaths, appointed for the service of their co-religionists, to say nothing of the question of the right to use tom-toms in religious processions—to the Singhalese people a matter of great consequence.

ADEPTS AND MAGICIANS.

OCCULTISM IN INDIA. BY D. D. K.* * *

FROM very ancient times spiritual culture has been practised in India. Adeptship is the efflorescence of this cultivation. But there are in India certain isolated individuals who have, by their own exertions, been able to develop their psychical powers up to a certain point.

In the first place I shall speak of the real adepts, who are masters of the occult philosophy and science. They belong to a great brotherhood which has branches all over the world; its head-quarters are in Tibet. The brothers do not all live in Tibet, but some of them in India itself. To this brotherhood our great MASTERS belong. Their pupils are scattered all over India, and are now being brought to a focus by the Theosophical Society.

The Druses of Mount Lebanon are in connection with them, through one of their number, who on certain occasions throws the "shining form" on them—this is known as the Hansa. It is only the highest of the Druses that have any knowledge of the superior initiations.

Then there are the Fakirs who are not scientific but "quacks," if the expression may be used here, in this science.

They do not know the real philosophy, but by a sort of rule of thumb, they develop some of the higher psychical powers.

These powers, however, are not of the very highest order; the highest of them being only accessories to the still greater amount of wisdom and goodness, which belong to the most exalted branch of the science. The Fakirs keep themselves isolated and do not, in the least, influence the world for its good. A large number of these persons call themselves Yogis and Sadhoos, the appellation of "Fakir" belonging properly only to Mussalman devotees.

I know of a school of such second-rate Yogis whose head-quarters is at a hill station in the Himalayas, where they study and develop themselves.

A person of this class once described his training to me. First he met a man belonging to this Brotherhood, who had come to a place near Calcutta; and begged of him to be allowed to accompany him to the place whither he was going; and so he was taken there accordingly. He was to begin with the Vedas and the philosophy, but these Occultists had mere exoteric knowledge, and did not know the true interpretation. Thus they performed only certain practices, such as the regulation of the breath and postures by which they obtained some psychical insight. We have three different sets of faculties for the perception of facts: physical, psychical and spiritual. The first is altogether material. The second gives clairvoyance, while the third enables us to recognise spiritual truths and not merely facts in nature. After thus practising for six months, he felt that he could not project his double, but could only transfer his consciousness outside of his body; he felt as if locked up, at such times, in a room with open doors and windows, but which he could not get out of.

These persons have very strong mesmeric powers. On one occasion, he told me how a Saanyasi of this type, said to possess marvellous powers, on being asked to put them into action, at first refused, but finally consented to be taken to a room, without a single window. They locked the door and sat outside it, to watch how long he could remain without food and air. One of the witnesses went out of the house and there he found the same person sitting by the road-side. Then, some more ran to the place outside the building, while others opened the door and found no one in the room, but the man, as said, was found outside; no sooner had they come up to him than he got up and ran away. Search was made after him but in vain.

There is another class of men called Hatha Yogis who acquire powers, not merely by the study of philosophy, but by the performance of certain ceremonies, which consists mainly in the retention of the breath.

To begin with, when a person is agitated by strong feeling, he breathes hard. The ordinary length of man's breath is just a span, but under excitement, this becomes much longer. When a person has got rid of all passions and anxieties, the length of his breath greatly decreases, but these men think they can obtain the same result by shortening the breath only; they mistake the consequence for the means.

Now it has been found that no human being ever breathes at the same time through both nostrils.

The breath through the left nostril is called the moon, and that through the right nostril, the sun. Two letters, Ha and Tha, stand in Sanskrit mystical literature for the sun and moon; the practice is, in consequence, called Hatha Yoga. More or less, the principal feature of this Yoga is the regulation of the breath. The art of breathing has been reduced by the practitioners of Hatha Yoga to a Science. These persons are

able to tell whether a man is in perfect health or not by finding out through which nostril he breathes at any given part of the day.

By regulating the breath, a kind of trance is produced, which renders a man to a certain extent clairvoyant.

But all these are of no avail, because not being spiritual gifts, they perish at death. They are only useful as opening up some regions of investigation unknown to ordinary students of science.

There are others who perform a kind of ceremonial magic: persons living a family life, and forming a kind of sect, masonic society. One such sect has become very well known in India by the connection with it of a prominent government official. There are persons in various parts of the country, who belong to this sect which is referred to by Mr. Sinnett in the last edition of his "Occult World." Its founder, who was a man possessed of certain gifts, led his followers to regard him as the incarnation of the Divinity, so that now he is supposed, though dead, to be present with them always in his spirit. Probably they are developing a kind of mediumship as most of these independent investigators do.

But there is another kind of persons—whom we may term "lay Yogis:" isolated but true occultists, and scientific students of the philosophy. There are some to be found in Southern India. They are born Vedantists; they look below the surface of things to a certain extent, and try to assimilate the truth thus found. They lead a pure life and thus arrive at a point, when by that means they bring themselves to the notice of the Masters, who then appear to them, announcing that the time has come for them to receive definite instruction and take them as regular pupils.

Not a few give up their hopes of spiritual progress in this life, while others go so far as to give up all the powers thus obtained without teachers, for some great purpose of national or humanitarian importance.

I know of a man who, to recover the lost books in Sanskrit and collect the most important works on occultism, has so sacrificed himself in this life. Of course he will be taken care of, and his next incarnation moulded so as to put him beyond the struggles and difficulties generally encountered and perhaps found necessary to reach instruction.

These are the principal types of irregular occultists in India.

There is also a class of Mahomedans called Sufis, who, though not Hindoos, hold doctrines which, though incomplete, are, so far as they go, identical with the teachings of the Adwaita philosophy. The Sufis keep themselves separate from the other sects of Islam, and go through certain ceremonies for the practice of magic.

On one occasion, a Sufi mystic was asked to come to the house of the Nawab of Arcot. He was taken to the female apartments; and there, on a little child being brought to him, he said the child was sure to die within two years and a half. The mother got angry and wanted him to be turned out of the house. But the Nawab gave him a present which he threw away among the crowd and would not come to the house again. When the child died and the Sufi was brought back once more, there was another child which he said would not be so short-lived as the other. This child is the present Nawab of Arcot.

There is still another class of men who believe that they are studying occultism. They train their will in a very violent way, and thus become able to perform a few phenomena of the lowest kind; these are the ordinary Hindu and Mahomedan fakirs, some of whom can stand on one leg for six months at a time, and who practise all manner of self-tortures with no other object than to develop such a potential will.

In Bengal there is a class of mediums, the followers of a person who attained celebrity as the unsuccessful claimant for one of the richest estates in Bengal. Every Friday there is a meeting of this sect at which the following course, adopted for inducing trance, is:—certain mystical syllables are communicated to the neophyte, which, while holding his breath, he has to repeat a given number of times; the number being gradually increased till trance is produced. This is only another way of practising Hatha Yoga. These men know very little of philosophy and only study it from an exoteric stand-point. They are quiet, harmless people, who will do good if they can without going out of their way for the purpose.

Other classes belong to the "left hand path," whose members are more nearly sorcerers than occultists. Generally, they are known as black Tantrikas, though there are white Tantrikas as well.

The black Tantrikas, including Kâpâlikas, Aghoris, &c., go through all the mystical ceremonies that can be imagined and have horrible rites and incantations, invoking the aid of some of the worst principles in nature,—dangerous elementaries and still more vile and dangerous elementals. They act independently, using their powers for the purpose of punishing their enemies or gratifying their own personal feelings of passion and revenge, believing this to be a meritorious act enjoined by the gods, and the only way to obtain salvation.*

There is a regular school of black magic in India, with chelas, adepts, &c. They acquire powers by practising ceremonies, or, without them, if they are adepts in the black art. The great difference between them and ordinary occultists is, that their power can be set in motion only by the force of a concentrated selfishness. They have accentuated their personality, the fifth principle, and therefore it is only through the help of this principle that they can set these forces in motion. Before they are adepts, they have to perform horrible ceremonies, which were known to a certain extent in Europe during the Middle Ages. They are on the look-out to injure men, as the adepts of the good law are to help us profane mortals. And whenever a person makes good resolutions, these black adepts try to put obstacles before them, to influence them for evil, and in every way to injure them. Even persons—who have advanced considerably in the true science, if not properly attentive—are liable to be injured by such magicians. I know of cases in which high chelas (students) have been injured by these malefic practices. It is one of the duties of our Masters to counteract the evil work of these dangerous men—the Brothers of the Shadow.

It sometimes happens that many of the Mahatmas, and even Chelas, are engaged in frustrating some vile plot set on foot by the Black Tantrikas. They have great powers; and though they cannot generally injure the good and pure, whose moral nature is strong, yet the danger from them is very great to all who indulge in some one leading passion in life. This danger exists especially for such as study occultism, so long as there is a weak point in their moral armour, because through this loop-hole these sorcerers can pour in all sorts of harm.

There is one other class of Hindus who just dabble a little in occult matters and perform the so-called "fakir's tricks." They generally accomplish their feats through extraordinary mesmeric powers.

Now to a kind of adeptship, which, though true and orthodox at first, has, by the sacrifices of the spirit to the letter, fallen nearly as low as the black Tantrika practices. In this as well as in every other school of Occultism, a person begins as the Chela or disciple of a proficient master, and attains the different degrees of initiation in proportion to his progress.

According to the knowledge of the Hindoos, there are ten degrees of initiation. The tenth is not attained on this earth. As soon as a person is qualified for the tenth degree, he passes away from the earth. It is symbolized in a very impressive manner.

A woman is seen standing on an unblown lotus, who with one hand clasps a tuft of her hair, and with the other cuts off her own head. Then, she is represented as holding that severed head in her hand, with women similar to her, standing on either side. Three streams of blood flow out of the trunk of the decapitated woman. One falls into her own mouth, and the other two into the mouths of her two companions.

The meaning of the symbol is this:—the lotus is always the symbol of the Cosmos which is unblown, *i. e.*, not fully known, and incomprehensible to man until this last state is reached by him. The cutting of one's own head shows the necessity of getting entirely rid of one's egoism; and the three streams of blood indicate that when a person has thus got rid of his personal selfishness or self-love, instead of the one head he obtains the power of infusing life into the three worlds, which stand for the whole of the universe.

* The "Holy" Inquisition did the same. What the Tantrikas do in the name of their Gods, Christian Popes and Bishops did to satisfy the anger of their Jehovah the "jealous Gbd."—Ed.

The first of the degrees of initiation is symbolized as follows:—On the ground you see the prostrate body of a man. It is entwined round by serpents. With feet planted on its breast, stands a dark woman of hideous aspect. Weapons are seen in her hand, and her ornaments consist of a garland of decapitated heads of Asuras (Giants) and a waistband of their dismembered limbs with blood streaming out of them. It is Kali, or Bhawani, the deity so misconceived and abused by the Thugs, of vile memory.

Here the serpents symbolize wisdom, by the help of which the neophyte binds his physical body, represented by the prostrate figure which his awakened spiritual nature has trampled down. The true man, ordinarily inactive and therefore fitly typified by the woman, the spouse of the physical man, then, with a terrific struggle, throws off the yoke of her tyrant lord, and cutting down the host of Asuras—the passions and cravings of our earthly nature—decks her person with their dismembered limbs.

The whole symbol represents the terrible aspect of the endeavours of a person to get rid of the bonds of flesh. It also means that an adept has to contend with all the evil powers in nature; not only his own but their correlatives in the world represented by forces of a very malefic character.

When a man gets to this stage he becomes a member of the secret brotherhood and prepares himself for other higher degrees. The man is also symbolized as a beggar who has nine jewels, each of which represents symbolically one of the degrees of initiation, the way in which it is achieved and the results that follow it.

MEDIUMS.

Intercourse with the dead in India is considered a very undesirable and even a wicked thing. Necromancers are dreaded and abhorred. There is a kind of mediumship which takes place accidentally, a congenital gift or qualification, due to physiological idiosyncracies, and of which many remarkable cases occur in India, but which have developed to such an alarming extent in America, and in Europe though in a lesser degree. There is another kind of mediums—persons who can throw themselves into a sort of trance during which they are brought into rapport with and in a large way governed by elemental forces in nature; while in that state, they can foresee things, read people's thoughts, prescribe remedies for diseases, and so on. There is such a man now near Calcutta. A person coming to him, has to tie up some rice, a betel-nut, and a copper coin together in a bundle. In doing so, the question required to be answered is to be steadily thought of. A person, whom I knew, wanted to be told how to cure one of his children, who was ailing. The medium fell into a state of trance and after some time declared that the man before him had come from a certain place to be told the means of curing his child; then he advised him to consult a pundit whose name was given, use various remedies he named, and the child would be cured. All of this happened as he had said. People also go to this man to recover things lost and stolen.

Another class of mediumship consists in intercourse with, and a power of, commanding the elemental forces of nature. There was a remarkable case of this kind in Calcutta some time ago. A man, a Mahomedan, and a very disreputable character, could, if a person only so desired, produce fruit out of season, or such that could not be procured within two or three days' journey. This was effected in the following wise:—the man goes to a corner, the lights are turned down, and in a short time turned up again; and there is the thing required. On one occasion he burnt a bank-note, took the ashes and then asked where the original note should appear. The audience said in a locked box. A few minutes later at his request they fetched down and opened the box which was upstairs, and the note was found in it. In course of time this man fell into bad habits and lost all his mediumship. He became afraid of his powers, so that if a bottle of wine was brought into the room he would be afraid of being struck by it. I hear he is now in a lunatic asylum.

I knew another person who told me that there was a man who lived near Calcutta in a place celebrated for the practice of Tantrika rites. He used to sit near a corpse and practise incantations. A friend of my informant, who had discovered the Tantrika, learnt some secrets from him, and, armed with this power, became very successful in life, and is now practising in one of the law-courts. My informant gave up meddling with such things very soon. After using these arts for two or three days, he got terribly frightened

by a hideous figure appearing before him. Had he persevered, the consequence would have been that he would have found himself irrecoverably lost, because powers in black magic require an amount of determined selfishness that must render a man lost to every sense of moral obligation.

The above is necessarily a very fragmentary account of a subject as vast as it is interesting. The object of the present paper will, however, be gained if it directs thoughtful attention to a field of investigation hitherto completely unexplored.

AN INTERESTING ADVENTURE.

(From the "Psychische Studien.")

My uncle, Mr. J., an old bachelor and a great sceptic in regard to the supernatural, is in the habit of taking a walk before retiring at night. Sometimes he visits his favorite nephew and remains with him until near midnight, after which, accompanied by him, he returns to his home. Sometime ago the uncle and nephew were approaching the house of the former on such an occasion, when they both were surprised on seeing the library of the uncle which was situated on the first floor, lighted up. "Strange," said the uncle, "that there should be a light in my room." Both went up to the window, and, looking through the same, they beheld my uncle himself in his night clothes sitting in a chair. After a few minutes the uncle (or his double) arose, took the burning candle from the table, went with the same into the adjoining bed-room, closed the curtains of the door and the window, and the light disappeared. My uncle was really frightened by what he had seen, and in spite of the requests of his nephew to enter the house to investigate the matter, insisted on returning to the house of the nephew and spending the night in his room.

At daybreak, the next morning, the old servant of my uncle came in great haste, pale and trembling, and inquired of the nephew's servants, whether his master was there, and having received an affirmative answer, requested to be admitted immediately. He then told us that the heavy ceiling above the bed of the uncle had fallen down. The apparition undoubtedly saved my uncle's life.

A. DEMJANENKOWA.

THE FUTURE OCCULTIST.

A CORRESPONDENT of the *Indian Mirror*, an influential daily paper at Calcutta, writing under the heading of "Proper Education for our Ladies," says:—

Your editorial on the above subject in your issue of the 22nd instant, raises one of the most important questions:—"What constitutes real education?" The true aim of education, philosophically considered, should be the enlightenment of the mind. It should expand the mind, the breadth of vision and perception, and not limit it to a narrow circle. On the ordinary physical plane, reading and writing are, no doubt, a great help for education, for they place before one various ideas to be taken cognisance of. At the same time, however, it must not be forgotten that they are but means to the end. One should, moreover, remember that there are other necessary means to the same end. One of these, and the most important, is the continued attention to the phenomenal side of nature in such a manner as to enable one to arrive at its noumenal side, by viewing it in all its aspects. Our ancient *Rishis* have placed within our reach, if we would but have them, the means whereby we can study the relation of the manifested to the unmanifested, and trace the effect to its primal cause. It is such a broad and comprehensive education that we want, and not the present mockery of the same. If, in ancient days, the Aryans learnt at the feet of their mothers, and if their character and destiny "were formed even in gestation and with the sucking of the mother's milk"—it must have been due to the fact that the education of those days was of a cosmopolitan nature. We have undoubtedly to elevate the woman, but we have to elevate ourselves too. We have to endeavour to hasten the approach of the day when the scientific aspect of the "immaculate conception" will be realised. It would not be unprofitable here to quote the sentiments of an Eminent Occultist, published in the *Paradoxes of the Highest Science*:—

".....Woman must not be looked upon as only an appanage of man, since she was not made for his mere benefit or pleasure any more than he for hers; but the two must be realized as equal powers, though unlike individualities.

"...Woman's mission is to become the mother of future occultists—of those who will be born without sin. On the elevation of woman, the world's redemption and salvation hinge. And not till woman bursts the bonds of her sexual slavery, to which she has ever been subjected, will the world obtain an inkling of what she really is, and of her proper place in the economy of nature...*

"...Then the world will have a race of Buddhas and Christs, for the world will have discovered that individuals have it in their own powers to procreate Buddha-like children or demons. When that knowledge comes, all dogmatic religions, and with these the demons, will die out..." (Page 115.)

In short, one may say that what mankind has first to get rid of, are the base passions and desires which appeal to their sensual appetites. The woman has to cease to be a slave; so has the man to become free; both have to break loose from the bondage of animal tendencies. Then will their natures be elevated; then will the woman be able to put herself *en rapport* with *Prakriti*, and man with *Purush*: the union of these two will produce a race of *Buddhas*, the children of the Virgin "without sin." These are our ideal men and women, but philosophy recognises that "the imagination realizes what it invents," a paradoxical truth beautifully put forth by Eliphas Levi. And if those Hindus, who blindly worship their sacred books as also those who sneer at those latter without realising the meaning of what they contain, were but to turn to them with an enlightened eye, and comprehend their teachings by reading them between the lines, they will take the right step in the cause of progress, which should be the real scope of education.

A HINDU.

26th March 1884.

The above letter raises certain important questions. Some enquire how the world is to go on if all were to become occultists, one of the vital conditions of that order being celibacy. Others say that the ancient Rishis married, quoting some of the names mentioned in the Hindu religious books; and argue therefrom that celibacy is not an essential condition for progress in practical occultism. Generally, they put a literal interpretation upon what is beautifully conveyed by means of an allegory and insist upon the dead-letter sense being correct, whenever such a course is profitable in their narrow interests. They find it difficult to control the lower animal desires; and, in order to justify their conduct of persistence in hankering after sensual pleasures, they resort to these books as their authority, interpreting them in a manner most convenient to themselves. Of course, when any passages, even in their exoteric sense, conflict with the dictates of their "lower self," then others are quoted, which *esoterically* convey the same sense, although *exoterically* supporting their peculiar views. The question of the marriage of the *Rishis* is one of such disputed points. The readers of the *Theosophist* may recall here, with advantage, a passage occurring in the article under the heading of "Magician," where one of the occultists is said to have rejected the hand of a beautiful young lady, on the ground of his having taken the vow of celibacy, although he himself confesses further on to be courting a virgin whose name was "Sophia". Now, it is explained there that "Sophia" is wisdom or the *Buddhi*—the spiritual soul (our sixth principle). This principle is everywhere represented as a "female," because it is passive in as much as it is merely the vehicle of the seventh principle. This latter—which is called *Atma* when spoken of in connection with an individual and *Purush* when applied in its relation to the Universe—is the active male, for it is the CENTRE OF ENERGY acting through and upon its female vehicle, the sixth principle.

The occultist, when he has identified himself thoroughly with his *Atma*, acts upon the *Buddhi*, for, according to the laws of Cosmic Evolution, the *Purusha*—the universal seventh principle—is perpetually acting upon and manifesting itself through *Prakriti*—the universal sixth principle. Thus the MAHATMA, who has become one with his seventh principle—which is identical with *Purusha*, since there is no isolation in the spiritual monad—is practically a creator, for he has identified himself with the evolving and the manifesting

* The writer in the *Indian Mirror* has omitted the most important passage from the remarks of the "Eminent Occultist." The passage reads:—"Old India, the India of the Rishis, made the first sounding with her plummet line in this ocean of Truth, but the post Mahabharata India, with all her profundity of learning, has neglected and forgotten it." This remark will show that the present article treats of a practical reality and not of a fanciful theory.—Editor.

energy of nature. It was in this sense that the *Rishis* are said to have married. And the union of *Siva* and *Sakti* represents the same allegory. *Siva* is the *Logos*, the *Vach*, manifested through the *Sakti*; and the union of the two produces the phenomenal creation, for until the Son is born, the Father and the Mother are non-existent. Now *Sakti* being a female principle, it is fully manifested through a woman, although, properly speaking, the inner man is neither male, nor female. It is only the preponderance of either of the two principles (positive and negative) which determines the sex. Now, this preponderance is determined by the Law of Affinity; and hence in a woman is manifested abnormally the occult power represented by *Sakti*. She is moreover gifted with a wonderfully vivid imagination—stronger than man's. And as the phenomenal is the realisation or rather the manifestation of the IDEAL, which can be properly and strongly conceived only by a powerful IMAGINATION—a WOMAN-ADEPT can produce high occultists—a race of "Buddhas and Christs," born "without sin." The more and the sooner the animal sexual affinities are given up, the stronger and the sooner will be the manifestation of the higher occult powers which alone can produce the "immaculate conception." And this art is practically taught to the occultists at a very high stage of initiation. The "Adept," whether the *Sthula Sarira* be male or female, is then able to bring a new being into existence by the manipulation of cosmic forces. *Anusuya*, a female adept of the ancient times, is thus said to have conceived immaculately *Darvasa*, *Dattatraya* and *Chandra*—the three distinct types of Adeptship. Thus it will be seen that the marriage of the occultist (who is, as already explained, neither male nor female) is a "holy union," devoid of sin, in the same manner as Krishna's union with thousands of *Gopies*. Sensual-minded men have taken this fact up too literally; and, out of a wrong interpretation of the text, has arisen a sect which indulges in the most degrading practices. But, in fact, *Krishna* represents the seventh principle, while the *Gopies* indicate the innumerable powers of that principle manifested through its "vehicle." Its union "without sin," or rather the action or manifestation of each of these powers through the "female principle" gives rise to the phenomenal appearances. In such a union the occultist is happy and "without sin" for the "conception" of his other-half—the female principle—is "immaculate." The very fact, that this stage pertains to one of the very highest initiations, shows that the time—when ordinary humanity, during the course of cosmic evolution, will, in this manner, be able to produce a race of "Buddhas," &c, born "without sin"—is yet very, very far off—perhaps attainable in the sixth or the seventh "round." But when once this possibility and the actuality of this fact is recognised, the course of living and education may be so moulded as to hasten the approach of that eventful day when on this earth will descend "the Kingdom of Heaven."

PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM.

IV.

KNOWLEDGE.

"In dreams commences all human knowledge."—*Bulwer Lytton*.

THE Mind, which has been purified from all selfish desires and is filled with a strong will and determination to learn the truth, is thereby duly and truly prepared to enter the temple of knowledge, which signifies the attainment of experience coupled with a clear perception of causes and their effects. There are two ways open to the attainment of knowledge. One, comparable to the slow and tedious work of ascending a river from its mouth, is to investigate effects and to try to find out their causes; the other is to ascend mentally through all the brambles and briars which matter put in our way, to the infinite source of all, and from there to trace the courses of the laws and their actions and witness the effects. The first method is that usually followed by modern science, and resembles the wanderings of a man around the periphery of a large circle attempting to find its centre. The occultist, although not neglecting the inductive method of reasoning, prefers to unite himself with the centre of the universe, and from thence to survey the infinite all; in other words, he attempts to bring his whole being in consonance with the universal mind, to enter mentally into the very centre of things, and thereby to obtain true knowledge.

To do this requires an immense effort and perseverance, and the average scientist, finding it easier to perfect his physical instruments than to perfect his morals and educate his spiritual faculties, can only obtain imperfect knowledge or a knowledge of a few details.

To bring oneself in harmony with the Divine Mind does not mean to think occasionally of "God" and "Heaven," or to go through a prescribed form of worship or ceremony, but to establish a continuous identity of molecular vibration between the spiritual part of man and the universal spirit; it means to continually live in one's higher consciousness which is the object of true *contemplation*.

To make this more clear, it will be necessary to speak again of the constitution of man and his states of consciousness. Every one, whose nature has not become thoroughly brutalised, knows that he has at least two sets of feelings and attractions. One set drags him down to earth and makes him cling with a firm grasp to material necessities and enjoyments; the other set, lifting him up into the region of the unknown, makes him forget the *allurements* and *distractions* of matter, and by bringing him nearer to the realm of abstract ideas of the good, the true and the beautiful, gives him satisfaction and happiness. The greatest philosophers and poets have recognised this fact of double consciousness; and, from a mixture of the two, results the normal consciousness of the average human being.

The *animal consciousness* of man is that unreasoning brute instinct, which impels him to continually seek for the gratification of his own material desires, irrespective of the rights of others. A man, under the predominant guidance of his material desires, has his mental energies mainly concentrated in his lower consciousness, and is proportionally unable to distinguish between right and wrong. He may be held within certain bounds through fear of punishment or hope of reward, but if his impulses become stronger than his hopes and fears, he becomes a maniac or a criminal. The condition of a person, who is fully subjugated by his animal consciousness, is forcibly illustrated in cases of so called obsession. In such cases the impulses of rage, greed, jealousy, &c., are predominant, while the reasoning faculties are entirely dormant. The "subject" will use foul language, act like a brute, and it is not surprising that people, unacquainted with psychology, should believe such a person to be possessed by the devil.

The *spiritual consciousness* of man is the other extreme, and is exhibited in the highest states of ecstasy or trance, which ecstatic state must not be confounded with the cataleptic state of the "obsessed." In that exalted state the mind of man enters the higher consciousness of his spirit and unites itself temporarily more or less with the spiritual soul. The ecstatic utters exalted ideas in proportion as his spiritual union with that consciousness is complete, exhibits a knowledge of things, which, in his normal condition, he is unable to understand, and it is not to be wondered at, that the spiritualist should regard persons in such a condition as being "possessed" by a superior spirit or a "departed soul;" and as the drunken imbecile or epileptic, on awaking from his state of "obsession," is often horrified when told about his conduct during that condition, of which he remembers nothing; so the "medium" will remember nothing of the sights seen or the language uttered during the trance.

Between the animal and spiritual consciousness is that which in the present state of evolution of mankind may be considered the *normal consciousness* of man. There was a time in the history of man's evolution, perhaps millions of years ago, when he was entirely guided by his lower impulses; there will be a time—and it is our business to try to hasten its arrival—when man's spiritual consciousness will be his normal one; but at present man is placed about midway between the animal and the "god," and is neither entirely guided by his instincts and impulses, nor entirely by his conscience and intuition. He is guided more or less by his reason, the middle ground between instinct and intuition; but his reasoning cannot be perfect so long as it is not based on perfect knowledge, which can only be obtained by contemplation, meditation and experience.

By "contemplation" we do not mean a rendering "passive" of the mind, but the study of an idea. If we merely "contemplate" or look at an *object*, without exerting our mental faculties, we simply render the Mind a blank; and open it as a play-ground for, and subject to, the very forces we desire to control. The laws of the revolution of planets, the principles of light and electricity, the relations between

spirit and matter, &c., were not discovered by staring at a spot on the wall, but by a deep study of cause and effect. To contemplate, far from signifying a passivity of the mind, means to bring it into the highest state of activity, to elevate oneself mentally into the region of thought and to cultivate a scientific and artistic imagination.

A high degree of that state is true *active clairvoyance* or *Divine illumination*, and is very different from the ordinary clairvoyance, which is induced by drugs, narcotics, anaesthetics or mechanical means, by which the ties which fasten the astral part to the physical body, become loosened, and allow the former to attain imperfect impressions from the *Astral Light*. A pure and well developed somnambule may come near that state; but while the somnambule is dependent on a magnetiser, and on awaking from her slumber remembers nothing of the impressions received during that state, the adept, who has assimilated his spiritual consciousness with his normal state, enters that condition at will and remains in full possession of the impressions received. P. B. Randolph says:—

"No curtain hides from view the spheres Elysian;
Save those poor shells of half transparent dust;
While all that blinds the spiritual vision,
Is pride and hate and lust."

But there is furthermore a difference between seeing a thing and understanding it. Even if the veil were suddenly withdrawn from the eyes of the uninitiated seer, he would only be dazzled like a man who has been born blind, and is afterwards made to see. Overwhelmed by new experiences and unfamiliar sensations, he would be unable to judge and discriminate properly; but the adept, whose powers have grown with his knowledge, not only understands what he sees, but having learned the laws which govern the universe, he uses the same and becomes a co-worker with nature.

To know we must learn, and to learn we must use such means as are best adapted to our present condition. A pure but ignorant person, if thrown into the highest state of conscious ecstasy, would not comprehend what he sees, and would probably be made insane; while the most fearless and learned man, as long as his mind is clouded by selfishness and prejudice, cannot enter that state. For this reason the inductive and deductive methods of learning must go hand in hand, and great learning must be combined with a corresponding freedom from selfishness. If it was exacted from the ancient student of occultism that he should be well versed in mathematics and music, it was intended that his mind should have been habituated to intense reasoning and his soul attuned to the divine harmonies of the universe. We therefore do not depreciate or belittle the accomplishments of modern science; we consider them as extremely useful and necessary to obtain that state which leads to the initiation into higher truths that are inaccessible to modern science; but we deny that the inductive method of modern science alone can do more than lead us to the approaches of true knowledge.

An ancient sage says: "The first step towards obtaining knowledge is to know that thou art ignorant." A scientist, who thinks that he already knows everything to perfection, except perhaps some details, will be unable to learn much more than these details; but the Adept knows that normal man, in his onward progress from the beginning of his existence up to his final goal, has only arrived at the half way station: he knows that we have only reached the fourth step on the "Jacob's ladder" of seven steps, that lead to perfection, and that it is almost as impossible for us to imagine what the ultimate attributes of man will be, as it is impossible for the acorn buried in the ground to foresee its future condition as an umbrageous oak into which it may develop. Modern science deals as yet only with the two lowest principles of man, while the remaining five higher principles are unknown to her. Modern science knows of only four states of matter, but the Adepts tell us of seven. The eyes of modern science can see only through a limited space in the world of phenomena, and her investigations end near the line where perception through the physical senses ceases; but occult science steps from the realm of phenomena into that of noumena. She teaches that man is not the only intelligent being in the universe, that there are spaces within spaces, globes within globes, wheels within wheels, she shows that the number of things yet unknown to us is infinitely greater than the number of those we know, and reaches up in her researches to the supreme source of wisdom, the eternal and infinite

origin of all, the existence of which physical science ignores, because she cannot see the utility or profit of enquiring into it.

But the occultist not only believes in a *Supreme Cause* or "*The Absolute*," but he knows its manifestations in all departments of nature. He says that nothing exists which is not *God*, and everything that exists is *God*, although we cannot see the essence of *God*, but only perceive it in its manifestations; for the things we perceive by our physical senses are not the things themselves, but only their attributes. The occultist therefore denies that matter in any shape can have any real existence, and says that the world of forms is only the unpermanent and ever-changing result of cosmic ideation, or the symbols by which the divine ideas are represented to our mind. Ancient and modern philosophers have expressed that truth in different words, all agreeing that objects and ideas are ultimately identical, and it has been proclaimed ages ago by the Hindu sages, that nothing exists but *Brahma*, and that all things are the result of the action of the Divine Mind, which evolves them out of itself, and forms them into shapes by the power of His own Will and according to certain and immutable laws called the laws of nature.

If this is true, then the power of that Will is omnipotent, and whoever acts in harmony with it partakes of its powers, and the exercise of those powers depends on a knowledge of the laws of nature. But man himself as well as all nature is only the expression of a divine idea; his consciousness is the ultimate result of cosmic ideation, and MAN is therefore himself Divine. The knowledge of the universe and its laws depends on a perfect knowledge of man, not of man only in his present average condition, but of perfect man in his ultimate state. But no one can obtain perfect knowledge without experience, and to obtain experience of perfect man, he must become perfect himself. This state of perfection may not be obtained in one life on earth, but it is a state which in the course of evolution will be the normal condition of those that have come out victorious in the battle between spirit and matter.

A. B.

MR. GLADSTONE AND "THOUGHT-READING."

THE smoking-room of the House of Commons presented a most unusual aspect last night (June 19) an hour before midnight. It was crowded with members from every part of the House, who had assembled in obedience to a summons from Mr. Labouchere to witness a "thought-reading" performance by Mr. Stuart Cumberland, Mr. Irving Bishop's rival in the art of what may be called muscular divination. Every party sent representatives—Ministerialists, uncompromising Radicals from below the gangway, supporters of the Opposition, Parnellites, old-fashioned Whigs, members of the Fourth Party, and Mr. Ashmead-Bartlett, were mixed up together in a narrow space to form one of the most remarkable audiences that an ambitious thought-reader could desire. Mr. Waddy was voted to the chair, and Mr. Cumberland began with some simple experiments in finding objects thought of by Mr. Puleston, Mr. Coleridge Kennard, and one or two other members. Just as Mr. Cumberland, after a breathing space, was seeking for a pin, his observations were interrupted by a burst of cheering as the Prime Minister entered the smoking-room and seated himself in a chair offered to him by Mr. Healy. Mr. Cumberland was introduced to Mr. Gladstone, who manifested the greatest curiosity in the matter, and some of the early experiments were repeated. Then came the turn of the bank-note test. Mr. Edward Clarke produced a bank-note; a row of figures was fixed to the tiled wall by postage stamps, and Mr. Cumberland, holding Mr. Edward Clarke's hand, succeeded, after a couple of trials, in reading the number correctly. After another successful attempt with another note and Mr. Edward Stanhope for medium, Mr. Cumberland requested to be allowed to experiment on Mr. Gladstone, who consented very readily. "I am not," said the Prime Minister, addressing the audience, "a very easy or sympathetic subject," a confession which was greeted with positively Homeric applause. Mr. Gladstone was to think of three numbers, which Mr. Cumberland,

blindfolded and holding Mr. Gladstone's left hand, was if possible to read. Mr. Cumberland took the Prime Minister's hand, and, after a few seconds' pause, called out the numbers 366, which the Prime Minister admitted, amidst enthusiastic applause, to be correct. The Prime Minister, after a few minutes of animated conversation with Mr. Cumberland, left the smoking-room; and as Mr. Cumberland declared himself to be too tired for further experiments, the party broke up at midnight, and Mr. Biggar lost the finest opportunity fate ever offered him of calling Mr. Speaker's attention to the fact that there were not forty members present in the chamber.—*Madras Mail*, 10th July 1884.

CAN THE MAHATMAS BE SELFISH?

IN various writings on occult subjects, it has been stated that *unselfishness* is a *sine qua non* for success in occultism. Or a more correct form of putting it, would be that the development of an unselfish feeling is in itself the primary training which brings with it "knowledge which is power" as a necessary accessory. It is not, therefore, "knowledge," as ordinarily understood, that the occultist works for, but it comes to him as a matter of course, in consequence of his having removed the veil which screens true knowledge from his view. The basis of knowledge exists everywhere, since the phenomenal world furnishes or rather abounds with facts, the causes of which have to be discovered. We see only the *effects* in the *phenomenal* world, for each cause in that world is itself the *effect* of some other cause, and so on; and, therefore, true knowledge consists in getting at the root of all phenomena, and thus arriving at a correct understanding of the *primal* cause, the "rootless root," which is not an effect in its turn. To perceive anything correctly, one can use only those senses or instruments which correspond to the nature of that object. Hence, to comprehend the noumenal, a noumenal sense is a pre-requisite; while the transient phenomena can be perceived by senses corresponding to the nature of those phenomena. Occult Philosophy teaches us that the seventh principle is the only eternal Reality, while the rest, belonging as they do to the "world of forms" which are non-permanent, are illusive in the sense that they are transient. To these is limited the phenomenal world which can be taken cognisance of by the senses corresponding to the nature of those six principles. It will thus be clear that it is only the *seventh* sense, which pertains to the *noumenal* world, that can comprehend the Abstract Reality underlying all phenomena. As this seventh principle is all-pervading, it exists potentially in all of us; and he, who would arrive at true knowledge, has to develop that sense in him, or rather he must remove those veils which obscure its manifestation. All sense of *personality* is limited only to these lower six principles, for the former relates only to the "world of forms." Consequently, *true* "knowledge" can be obtained only by tearing away all the curtains of *Maya* raised by a sense of *personality* before the *impersonal Atma*. It is only in that *personality* that is centred selfishness, or rather the latter creates the former and *vice versa*, since they mutually act and react upon each other. For, selfishness is that feeling which seeks after the aggrandisement of one's own egotistic personality to the exclusion of others. If, therefore, selfishness limits one to narrow personalities, absolute knowledge is impossible so long as selfishness is not got rid of. So long, however, as we are in this world of phenomena, we cannot be *entirely* rid of a sense of personality, however exalted that feeling may be in the sense that no feeling of *personal* aggrandisement or ambition remains. We are, by our constitution and state of evolution, placed in the "World of Relativity," but as we find that *impersonality* and non-duality is the ultimate end of cosmic evolution, we have to endeavour to work along with Nature, and not place ourselves in opposition to its inherent impulse which must ultimately

assert itself. To oppose it, must necessitate suffering, since a weaker force, in its egotism, tries to array itself against the *universal* law. All that the occultist does, is to *hasten* this process, by allowing his Will to act in unison with the Cosmic Will or the Demiurgic Mind, which can be done by successfully checking the vain attempt of *personality* to assert itself in opposition to the former. And since the MAHATMA is but an advanced occultist, who has so far controlled his lower "self" as to hold it more or less in complete subjection to the Cosmic impulse, it is in the nature of things impossible for him to act in any other but an unselfish manner. No sooner does he allow the "personal self" to assert itself, than he ceases to be a MAHATMA. Those, therefore, who being still entangled in the web of the delusive sense of personality charge the MAHATMAS with "selfishness" in withholding "knowledge"—do not consider what they are talking about. The Law of Cosmic evolution is ever operating to achieve its purpose of ultimate unity and to carry the phenomenal into the *noumenal* plane, and the MAHATMAS, being *en rapport* with it, are assisting that purpose. They therefore know best what knowledge is best for mankind at a particular stage of its evolution, and none else is competent to judge of that matter, since they alone have got to the *basic knowledge* which can determine the right course and exercise proper discrimination. And for us who are yet struggling in the mire of the illusive senses to dictate what knowledge MAHATMAS shall impart to us and how they shall act, is like a street-boy presuming to teach science to Prof. Huxley or politics to Mr. Gladstone. For, it will be evident that, as soon as the least feeling of *selfishness* tries to assert itself, the vision of the spiritual sense, which is the only perception of the MAHATMA, becomes clouded and he loses the "power" which *abstract* "knowledge" alone can confer. Hence, the vigilant watch of the "Will" we have constantly to exercise to prevent our lower nature from coming up to the surface, which it does in our present undeveloped state; and thus extreme activity and not passivity is the essential condition with which the student has to commence. First his activity is directed to check the opposing influence of the "lower self;" and, when that is conquered, his untrammelled Will centred in his higher (real) "self," continues to work most efficaciously and actively in unison with the cosmic ideation in the "Divine Mind."

SCIENTIFIC VERIFICATION OF "SPIRITUAL" PHENOMENA.

[EXTRACT FROM A LETTER FROM "C. C. M." IN *Light*, (LONDON).]

SCIENTIFIC verification supposes that the conditions of an experiment are ascertained, that they can be regularly provided and the experiment be repeated at pleasure. For this qualification I was taken to task by the late Mr. Epes Sargent. And yet it is justified upon the very hypothesis which gives these phenomena their principal value in the eyes of spiritualists. For if they are dependent on the will of free intelligences, how can we provide that indispensable condition at our own will, how *reduce* the experiments to physical certainty? I say nothing of the immediate agencies who may be uniformly well disposed, or (as I think is the better statement), uniformly responsive to the sympathies of the medium and circle. But there are the possibilities of opposition; and, again, of a controlling power which may economise these evidences in relation to the intellectual receptivity of the world. When some one suggested to (MAHATMA) Koot Hoomi that a copy of the *Times*, produced in India on the day of publication in London would be a conclusive test to all the world, the wise Adept is reported to have replied that for that very reason it ought not to be accorded. Mankind must not be dragooned by facts for which it has no conceptions ready. (See "The Occult World," p. 95, *et seq.*) As long as these facts are filtered, as it were, through private channels, and even thus with a provoking uncertainty, intellectual progress has time to adapt itself to their reception. But let them be scientifically verifiable on all hands, let doubt be impossible, and we should see,

not the enlightenment desired, but the consequences so clearly described by the Eastern Sage in the passage above referred to.

It is not the case that even a favorable disposition, or a mind singularly free from every shadow of prejudice, will guarantee successful results in this investigation. It may not be a very scientific conjecture that such disappointments are of design, there being men of such great influence in the world that it would be premature, and therefore dangerous, to convince them—or rather to force their testimony. But if that is not the explanation, then we must suppose conditions, physical or psychical, of greater subtlety than any yet suggested, or a quite incalculable caprice on the part of the agencies at work. In either case we cannot put these experiments on a par with scientific results as regards individual means of verification.

The true position to take up, I maintain to be that the evidence of testimony may be and is now, in this whole department, raised to such a power that no rational and candid mind is any longer entitled to demand personal experience. Of course the facts will go on occurring, and the evidence accumulating. But there must be a point at which we can declare to "inquirers" that their understandings have no longer a *right* to the evidence of their senses. That we shall not thus convince the world—lazy, illogical, or prejudiced—I am well aware. It is so nice and easy to see, when there is anything to be seen, and so troublesome to study and think. But we shall avoid a false position and a comparison not perfectly legitimate. We are, in fact, so far from being already able to provide the conditions at will, that the very object of our researches is to ascertain whether these conditions really belong to the "Scientific" order—that is, are dependent on laws in fixed and regular operation—or are in part subject to the will of intelligences which we cannot control.

CONTEMPLATION.

II.

Notwithstanding the article on the above subject in the February *Theosophist*, many of its readers still seem to imagine that "contemplation" is a particular form of gazing or staring at something, which process, when undergone a set number of hours every day, will give psychological powers. This misunderstanding is apparently due to the fact that the main point discussed has been lost sight of. Instead of realising that there is but one chief idea meant to be conveyed by that article by arguing it through many of its phases, it seems to be imagined that almost every sentence expresses quite a distinct idea. It may not therefore be uninteresting or unprofitable to revert to the subject and put forward the same idea from another stand-point and, if possible, in a clearer light. It must first be borne in mind that the writer of the article did not at all mean to imply the act of gazing by the word "contemplation." The former word would have been made use of, were that the idea. "The Imperial Dictionary of the English Language," (1883)—defines the word contemplation thus:—

(1) The act of the mind in considering with attention; meditation; study; continued attention of the mind to a particular subject.
Specifically—2 Holy meditation; attention to sacred things.

Webster's dictionary thoroughly revised—also gives the same meaning.

Thus we find that contemplation is the "continued attention of the mind to a particular subject," and, religiously, it is the "attention to sacred things." It is therefore difficult to imagine how the idea of gazing or staring came to be associated with the word contemplation, unless it be due to the fact that generally it so happens that when any one is deeply absorbed in thought, he apparently seems to be gazing or staring at something in blank space. But this gazing is the effect of the act of contemplation. And, as usually happens, here too the effect seems to be confounded with the cause. Because the gazing attitude follows the act of contemplation, it is at once assumed that gazing is the cause which produces contemplation! Bearing this well in mind, let us now see what kind of contemplation (or

meditation) the *Elixir of Life* recommends for the aspirants after occult knowledge. It says:—

"Reasoning from the known to the unknown meditation must be practised and encouraged."

That is to say, a *chela's* meditation should constitute the "reasoning from the known to the unknown." The "known" is the phenomenal world, cognisable by our five senses. And all that we see in this manifested world are the effects, the causes of which are to be sought after in the noumenal, the unmanifested, the "unknown world:" this is to be accomplished by meditation, *i. e.*, continued attention to the subject. Occultism does not depend upon one method, but employs both the deductive and the inductive. The student must first learn the general axioms. For the time being, he will of course have to take them as assumptions, if he prefers to call them so. Or as the *Elixir of Life* puts it:—

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.

These axioms have sufficiently been laid out in the articles on the *Elixir of Life* and various others treating on occultism, in the different numbers of the *Theosophist*. What the student has first to do is to *comprehend* these axioms and, by employing the deductive method, to proceed from universals to particulars. He has then to reason from the "known to the unknown," and see if the inductive method of proceeding from particulars to universals supports those axioms. This process forms the primary stage of true contemplation. The student must first grasp the subject intellectually before he can hope to realise his aspirations. When this is accomplished, then comes the next stage of meditation which is "the inexpressible yearning of the inner man to 'go out towards the infinite.'" Before any such yearning can be properly directed, the goal, to which it is to be its aim to run, must be determined by the preliminary stages. The higher stage, in fact, consists in realising practically what the first steps have placed within one's comprehension. In short, contemplation, in its true sense, is to recognise the truth of Eliphaz Levi's saying:—

To believe without knowing is weakness; to believe, because one knows, is power.

Or, in other words, to see that "KNOWLEDGE IS POWER." The *Elixir of Life* not only gives the preliminary steps in the ladder of *contemplation* but also tells the reader how to *realise* the higher conceptions. It traces, by the process of contemplation as it were, the relation of man, "the known," the manifested, the phenomenon, to "the unknown," the unmanifested, the noumenon. It shows to the student what ideal he should contemplate and how to rise up to it. It places before him the nature of the inner capacities of man and how to develop them. To a superficial reader, this may, perhaps, appear as the acme of selfishness. Reflection or contemplation will, however, show the contrary to be the case. For it teaches the student that to comprehend the noumenal, he must identify himself with Nature. Instead of looking upon himself as an isolated being, he must learn to look upon himself as a part of the INTEGRAL WHOLE. For, in the unmanifested world, it can be clearly perceived that all is controlled by the "Law of Affinity," the attraction of one to the other. There, all is Infinite Love, understood in its true sense.

It may now be not out of place to recapitulate what has already been said. The first thing to be done is to study the axioms of Occultism and work upon them by the deductive and the inductive methods, which is real contemplation. To turn this to a useful purpose, what is theoretically comprehended must be practically realised. It is to be hoped that this explanation may make the meaning of the former article on this subject clearer.

D. K. M.

THE ORIGIN OF NATURE AND THE ORIGIN OF SCIENCE.

A THEISTIC contemporary has, under the above heading, copied an extract from a book called "Is God Knowable?" by the Revd. J. Iverach, M. A., with the remark that it "deals in a very interesting way with the attempt of Agnostics to show that Nature is without a Personal Author." The chief argument consists in the idea that all the discoveries in Science are traceable to certain individuals and are thus of a personal origin: consequently Nature's origin is personal too. Before going further, it may be well inquired what is meant by Nature. Some confine that term to the visible phenomenon, forgetting probably the fact that what is objective to one state of existence is subjective to another and *vice versa*. In philosophy, therefore, the term nature has invariably been applied to both the visible and the invisible, the phenomenal and the noumenal aspects and as such includes THE ALL. Call it Nature, Cosmos, universe, God or whatever else you like, it is infinite and eternal, and to talk of an existence beyond infinity is a logical absurdity. Now, if there can be a sense of personality, it must imply a duality—the subject perceiving the object. As both the subject and the object together constitute the infinity, either of these two by itself must perforce be finite. A conscious creator, "the loving Father" of the Theists, cannot therefore but be finite. And hence it is that the Adwaita philosophy says that *Iswara*, the creative *energy* of nature, is finite; and, in the Arhat Philosophy, *Iswara* corresponds to *Awalokiteswara*. Both these philosophies moreover teach that every man has, within himself, the latent potentiality to rise to that spiritual eminence. These considerations are generally lost sight of, by theologians, when they try to put forth the idea of a *personal* God. The discovery of a scientific fact may imply a discoverer, but that does not prove that the Law of Cosmic Evolution cannot exist without a *personal* Lawgiver. Philosophy recognises the truth of Plato's words, "Ideas rule the world," and says that the ideas inherent in the cosmic or the Demiurgic Mind strike various individuals during the process of cosmic evolution whenever the minds of such individuals are sufficiently developed. Hence it is that the same discoveries have been made by different individuals at different epochs of time or sometimes even simultaneously, without the discoverers being, in the slightest degree, acquainted with one another or having ever exchanged their ideas by any possible means. It must here be remarked that the Demiurgic Mind means the synthetic aggregation of the minds of all the Dhyana Chohans and all men, that were, that are and that will be, since past, present and future are only relative terms, having no absolute reality in Eternity. It will be apparent that to attach *personality* to the infinite is to dethrone the awful Reality from its high and incomprehensible position.

AN ADWAITEE.

Letters to the Editor.

THE FUTURE BUDDHAS.

ON page 144 of *Esoteric Buddhism* we have the following:—

"A Buddha visits the earth for each of the seven races of the great planetary period. The Buddha with whom we are occupied was the fourth of the series, * * * * The fifth or Maitreya Buddha will come after the final disappearance of the fifth race, and when the sixth race will already have been established on earth for some hundreds of thousands of years. The sixth will come at the beginning of the seventh race, and the seventh towards the close of that race."

Later on we find on page 146:—

"The first Buddha of the series, in which Gautama Buddha stands fourth, is thus the second incarnation of *Avalokiteswara*—* * * and though Gautama is thus the fourth incarnation of enlightenment by exoteric reckoning, he is really the fifth of the true series, and thus properly belonging to our fifth race."

According to this latter interpretation then, if we are to accept our enlightened Gautama as the fifth Buddha, it is not understood what the author means by saying "the fifth or Maitreya Buddha will come after the final disappearance of the fifth race," &c., &c. If, however, it is meant that the Maitreya Buddha will then become the sixth, it will thereby necessitate an eighth Buddha to complete the series, which I believe is not the case.

Again, just after the passage first quoted, the author points out a difficulty likely to arise in the minds of his readers. "Here we are in the middle of the fifth race," he says, "and yet it is the fourth Buddha who has been identified with this race." But his explanation does not clear the point. He explains how after the end of an obscuration and beginning of each great planetary period, when the human tide-wave "arrives at the shore of a globe where no humanity has existed for milliards of years," a teacher is required to impress "the first broad principles of right and wrong and the first truths of the esoteric doctrine on a sufficient number of receptive minds, to ensure the continued reverberation of the ideas so implanted through successive generations of men in the millions of years to come, before the first race shall have completed its course." But the difficulty remains all the more unsolved as to why that very necessity does not exist in the case of subsequent races, each of which is said to be separated from its predecessor by cataclysms, and why it is that the fifth Buddha or teacher will come after the final disappearance of the fifth race, the sixth at the beginning of the seventh race, and the seventh at the close of that race.

BELGHORIA, } KHETRA MOHANA MUKHOPADHYAYA,
12th June, 1884. } F. T. S.

Note.—What Mr. Sinnett meant by the two passages on pages 144 and 146 of his *Esoteric Buddhism*, was that *Gautama* was the *fourth Buddha*, i. e., "enlightened," while he was the *fifth spiritual teacher*. The first "teacher" of this "Round" on this planet was a *Dhyan Chohan*. As a *Dhyan Chohan*, he belonged to another System, and was thus far higher than a *Buddha*. As, however, in ordinary language, all spiritual teachers are called "*Buddhas*," Mr. Sinnett speaks of *Gautama* as the *fifth Buddha*. To be more accurate, it must be said that *Gautama* was the *fifth spiritual teacher* in this "Round" on this planet, while he was the *fourth* who became *Buddha*. The one who will appear at the close of the seventh race—at the time of the occupation of the next higher planet by humanity—will again be a *Dhyan Chohan*. The passage of humanity into a planet and its going therefrom to another—are two critical junctures, necessitating the appearance of a *Dhyan Chohan*. At its first appearance, the seed of "spiritual wisdom" has to be implanted and then carried on to the next planet, when the period of the obscuration of the inhabited planet approaches. The intervening disturbances, caused by racial cataclysms, on the globe, do not destroy that seed and its growth is ensured by the appearance of the intermediate *Buddhas*.—Editor.

THIEF OR "MEDIUM?"

I forward herewith an extract from the *Assam News* of 9th June 1884 for favor of publication in the *Theosophist*.

I shall feel myself highly obliged by an expression of your opinion as to whether any other cause can be attributed to the phenomenon other than that arrived at by the Magistrate and the Judge Mr. L. Johnson.

RANJAN VILAS RAI CHAUDHURI, F. T. S.

Dacca, 16th June 1884.

A somewhat singular case was lately tried by the Assistant Commissioner of Golaghat. A person, whose name we do not remember, was robbed of some property. Not being able to find any clue either to the thief or whereabouts of the stolen property he resorted to what is called in Assam *Houka-Mela* or cane-moving for the discovery of the property. He applied to a well-known cane-mover, named Muhidhar, who came to his house, and, a cane being produced, uttered a certain incantation over it in due form. A man named Rohpur was then asked to hold it. The latter complied with the request, held the cane and ran out of the house like a mad man followed by a large crowd. He went straight to a tank, not far from the house of the person whose property had been stolen, and pointed, with the stick, to a part of the tank; one of the spectators jumped into the water and found a portion of the stolen property. Encouraged by the success that attended the operation, the owner of the property had the same ceremony performed by the same persons for the discovery of the remaining portion of the property on the following day. The formula of uttering the incantation having been gone through, Rohpur held the stick, and ran out as before, and stopped at a place near the house of the person robbed; and on digging the ground the remnant of the property was found; whereupon the Police, who always show great skill in doing mischief rather than their legitimate duties, interfered and arrested Rohpur whom they sent up to the Magistrate charged with theft. The accused pleaded not guilty, and stated that

he had neither stolen the property, nor had he known its whereabouts before he held the cane, and that when he pointed out the places where the property was found, he was in a state of insensibility; he stated further that he had not gone to the places of his own accord, but had been led to them by the enchanted cane, and that therefore he was not guilty. There was no evidence whatever to bring the commission of the crime home to the accused, but the Magistrate solely upon the proof that he had pointed out the places where the property had been found convicted and sentenced him to imprisonment for one year, and in appeal the conviction and sentence were upheld by our new Judge Mr. Lutman Johnson. A layman, as we are, we can agree neither with the Magistrate who punished the accused nor with the Judge who upheld the sentence. Of course a strong suspicion would arise in the mind of every person who is not blinded by superstition that the prisoner had either stolen and concealed the property himself or was a privy to the act, and in either case he would be guilty; but it must be remembered that more suspicion is no evidence, and that therefore no person ought to be convicted upon suspicion only.—*The Assam News*.

Note.—We have not sufficient information about this case to decide whether or not the action of the Magistrate was justifiable. It is quite possible that the accused was a cheat, and it is also possible that he was a "medium." It is highly desirable that lawyers and judges should study the laws of psychology, so as to avoid errors in similar cases.—H.

NOTES ON "THE BEST FOOD FOR MAN."

In the beautiful essay on "The Best Food for Man," Mrs. Kingsford, M. D., F. T. S., arrives at conclusions based upon science. This subject was discussed among some friends. One of them raised an objection that the Lapps cannot be made vegetarians. In the first place, their country does not produce any vegetation on which the people might subsist; and secondly, if they be made to feed on vegetables, the race would soon become extinct.

The answer to this question is plain enough. The question is whether the Lapps were originally flesh-eaters. Their present condition, brought about by the influence of climate, is out of consideration. Darwin in his "Descent of Man" comes to the conclusion that the habits of the progenitors of man were arboreal. Man's first habitation must have been some tropical country. The Bible also says that man first lived in the garden of Eden watered by many lovely streams. Hence the first habitation of man must have been a country adorned with all the grandeur of vegetation. Therefore the Lapps also must have proceeded from a country where 'grew every tree that was pleasant to the sight, and good for food.' As habit is second nature, the dreary and cold latitudes habituated the Lapps to flesh-eating.

Though I cannot quote the passage, I remember it well that it says that the Africans leave some kind of liquor, made of plantains, under trees frequented by monkeys. When the monkeys are intoxicated with the beverage, the hunters catch them. In Europe it has been tried that the monkey might get into the habit of drinking alcohol. They drink it the first time and make merriments, but they cannot be made to drink it the second time. Here the monkey is guided by his instincts, and hence drinking alcohol is repulsive to that tribe. As alcohol was first brought into use in Arabia, man got into the habit of drinking it. From this it is plain that if man were guided by his instincts, he would prefer milk and fresh water to all other liquors. Of course milk is the first drink of all mammals.

The carnivorous animals drink water by taking it with their tongues, as the tiger, dog, &c., and the animals that feed on vegetables draw their breath at the time of drinking water, as the horse, cow, &c. Many a time, by the side of streams, I have seen the monkeys drink by applying their mouths to the water. While so doing, they rest upon their hands. Travellers say that there are some savages who do not use any bowl or cup in drinking water; but they go to a river, rest on their knees and hands, and lower their mouth to the surface of the water and drink it like monkeys. Man also draws his breath at the time of drinking water.

Proceeding upon the foregoing facts, one must come to the conclusion that man must have been originally a vegetarian.

JUBBULPORE, }
4th June, 1884. }

B. G.

Note.—By the same kind of argument, it is easy to "prove" that man "must have been originally" *carnivorous*. Man has evolved under various conditions; it would be well, therefore, while trying to arrive at what is best for man, to abandon the false notion that he was "originally created" with any specific attributes.—L. F.

INTERVIEW WITH A MAHATMA.

I HAD the pleasure of seeing in several issues of the *Theosophist* articles describing my interview with a Himalayan Mahatma. But I am sorry to see that you have been led or rather misled to form some strange, if not incorrect, notions about the fact, and also regret to find that some positive mistakes have been made by the writer in reporting the matter to you. In order to make the matter more clearly known to you, I beg to write the following few lines and trust they will meet with your approval.

At the time I left home for the Himalayas in search of the Supreme Being, having adopted Brahmacharyashrama, I was quite ignorant of the fact whether there was any such philosophical sect as the Theosophists existing in India, who believed in the existence of the Mahatmas or "superior persons." This and other facts connected with my journey have already been reported to you perfectly right, and so need not be repeated or contradicted. Now I beg to give you the real account of my interview with the Mahatmas.

Before and after I met the so-called Mahatma Kouthumpa, I had the good fortune of seeing in person several other Mahatmas of note, a detailed account of whom, I hope, should time allow, to write to you by and bye. Here I wish to say something about Kouthumpa only.

When I was on my way to Almora from Mansarowar and Kailas, one day I had nothing with me to eat. I was quite at a loss how to get on without food and keep up my life. There being no human habitation in that part of the country, I could expect no help but pray God and take my way patiently on. Between Mansarowar and Taklakhal by the side of a road I observed a tent pitched and several Sadhus, called Chohans,* sitting outside it who numbered near seventeen in all. As to their trimmings, &c., what Babu M. M. Chatterjea reports to you is all correct. When I went to them they entertained me very kindly, and saluted me by uttering "Ram Ram." I returning their salutations, sat down with them, and they entered upon conversation with me on different subjects, asking me first the place I was coming from and whither I was going. There was a chief of them sitting inside the tent and engaged in reading a book. I enquired about his name and the book he was reading from one of his Chelas, who answered me in rather a serious tone, saying that his name was Guru Kouthumpa and the book he was reading was Rigveda. Long before, I had been told by some Pundits of Bengal that the Thibetan Lamas were well-acquainted with the Rigveda. This proved what they had told me. After a short time when his reading was over, he called me in through one of his Chelas, and I went to him. He, also bidding me "Ram Ram" received me very gently and courteously and began to talk with me mildly in pure Hindi. He addressed me in words such as follows:—"You should remain here for some time and see the fair at Mansarowar, which is to come off shortly. Here you will have plenty of time and suitable retreats for meditation, &c, I will help you in whatever I can." Having spoken in words as above for some time, I said in reply that what he said was all right, and that I would put up with him by all means, but there was some reason which prevented me from stopping there any longer. He understood my object immediately, and then having given me some secret advice as to my future spiritual welfare bade me farewell. Before this he had come to know that I was hungry that day and so wished me to take some food. He ordered one of his Chelas to supply me with food, which he did immediately. In order to get hot water ready for my ablutions he prepared fire by blowing into a cowdung cake, which burst into flames at once. This is a common practice among the Himalayan Lamas. It is also fully explained by M. M. Chatterjea and so need not be repeated.

As long as I was there with the said Lama he never persuaded me to accept Buddhism or any other religion, but only said, "Hinduism is the best religion; you should believe in the Lord Mahadewa—he will do good to you. You are still quite a young man—do not be enticed away by the necromancy of anybody." Having had a conversation with the Mahatma as described above for about three hours, I at last taking his leave resumed my journey.

* The correspondent probably means "the Chutuktus" or the disciples? Chohans are the "Masters."

I am neither a Theosophist nor any sectarian, but am the worshipper of the only "Om." As regards the Mahatma I personally saw, I dare say that he is a great Mahatma. By the fulfilment of certain of his prophecies I am quite convinced of his excellence. Of all the Himalayan Mahatmas with whom I had an interview, I never saw a better Hindee speaker than he. As to his birth-place and the place of his residence, I did not ask him any question. Neither can I say if he is the Mahatma of the Theosophists. In short, I beg to ask the leaders of the Theosophic movement, Col. Olcott and Madame Blavatsky, why they are entertaining doubts as to his personality, why do they not refer the matter to the Mahatmas, with whom they can easily have communication. When they say they receive instructions from them in petty affairs, why do they not get them in a matter which has become a riddle to them. As to the age of the Mahatma Kouthumpa as I told Babu M. M. Chatterjea and others, he was an elderly looking man. Cannot the Mahatmas transform themselves into any age they like? If they can, the assertions of Babu Damodar cannot be admitted to be true when he says his Guru was not an old one. When the age of even a common man cannot be told exactly, how is it possible to be precise about the age of a Mahatma, specially when one believes that the Mahatmas have the supernatural power of changing their outward appearance and look. It must be admitted that our knowledge of them is far from being complete; and there are several things concerning them which we do not know.

It is said that

मनुष्याणां सहस्रेषु कश्चित् यततिसिद्धये ।

यततामपीसिद्धानां कश्चित्मात्रं तितत्त्वतः ॥

RAJANI KANT BRAHMACHARI.

ALMORA, 3rd June 1884

NOTE:—Although the correspondent begins by saying that certain "incorrect" notions have crept into the narrative of his interview with a MAHATMA, I fail to see a single statement of Babu Mohini M. Chatterjea contradicted by the Brahmachari. As the former gentleman is in Europe, he cannot give a reply to the above letter; but the reader can compare it with Mohini Babu's statement on pp. 83—86 of Vol. V of the *Theosophist*. All that the correspondent does now is that he gives a few additional facts.

As regards the Brahmachari's remark about my statement concerning the MAHATMA's age, the reader will perceive that the correspondent but repents, in other words, to a certain extent, what I have already said to be the reply of my MASTER (Vide page 62, Vol. V. *Theosophist*, col. I, para. 1). I may, however, add that since "intellect moulds the features," many of the comparatively young persons (if physical age be taken into account) look "elderly," such is the majesty of their appearance. The question has already been discussed at length in the article "Mahatmas and Chelas" in the last month's *Theosophist*, and in several other writings.

The question put by the correspondent to Col. Olcott and to Mme. Blavatsky, and the advice he offers them, are rather confused. But every reader of the *Theosophist* knows full well that the Founders collect and publish independent testimonies about the existence of the MAHATMAS, not because they have any doubt in the matter, but because they wish to put their case as clearly and as strongly as possible before an enquiring public. Nothing more need be said about it, as every searcher after truth—in whatever department—knows full well the weight and validity of evidence, especially concerning facts which are out of the reach, at present, of the ordinary run of mankind, although these facts may in the process of higher evolution come more and more within the grasp of a more developed humanity.—D. K. M.

VEDANTISM AND BUDDHISM.

IN the review of the *Vedantasara* on page 318 of Vol. IV of the *Theosophist*, I find the reviewer asserting that Sankaracharya's Adwaita teaching is identical with the Buddhist exposition of Gautama Buddha, and that Sankaracharya "throughout his works keeps wisely silent about the esoteric doctrine taught by Gautama Buddha." He further challenges the *Arya* to disprove his statements. I now beg to draw the attention of the reviewer to page 76 of the *Arya* for this month, where a translation of Sankaracharya's remarks against Buddhism is given, and would like to know how he can reconcile this with his assertions.

9th June 1884.

AN ENQUIRER.

NOTE.—The translation in the *Arya* is of Sankaracharya's Commentary on the *Brahma Sutras* of Vyasa. The *Bouddhas*, therefore, referred to therein, could not have been the followers of Gautama Buddha who lived only about twenty-five hundred years ago, while Vyasa, who mentions the *Bouddhas* in his *Sutras*—against whom only does Sankaracharya argue—preceded him by several thousand years. Consequently the fact that Sankaracharya remains silent throughout

his works about the esoteric doctrine taught by *Gautama* Buddha, remains perfectly sound and unassailed. Probably the so-called "Buddhist" religion in the time of Vyasa, the writer of the *Brahma Sutras*, was degenerated as we find the Vedic Religion in our times. *Gautama* was one of the reformers, and although his followers may have been known by the same name, it does not follow that the opposition to a religion called Buddhist necessarily means antagonism to the teachings of *Gautama*. If that were the case, *Gautama* himself might be called an opponent of Buddhism, for he went against its abuses, and thus against the degenerated system known as Buddhism before his time. We maintain that the Arhat Doctrine of which the latest public exponent was *Gautama* Buddha, is identical with the Advaita Philosophy, whose latest public exponent was Sankaracharya. Hence the latter Philosopher's silence about the former's teaching. The objections urged by "An Enquirer" were already anticipated and answered by Mr. Subba Row in his article on "Sankara's Date and Philosophy." (See Vol. IV, *Theosophist*, page 306.)—D. K. M.

SYMPATHY.

In the President's review of Francis Galton's "Inquiries into Human Faculty and its Development" in the May number of the *Theosophist*, he refers to the well established fact that sympathies and antipathies exist between plants or trees and man.

It may interest some of your readers if I give the particulars of a case which occurred in my own family and under my own observation in corroboration of the already strong evidence on this point.

On the day on which my elder sister was born, my father was driving home through a village where some willow trees overhung a stream of water.

These trees had always been favourites with him on account of their exceedingly graceful growth. He stopped and cut several small branches from them which he planted in his garden.

Only one of the number took root, and this, after sending up a main stem for five or six feet divided into two branches, eventually developing into a fine tree. This tree was always called by my sister's name, and we children looked upon it almost as one of the family.

When my sister reached her eighteenth year, she was stricken with paralysis on *one side only*; within a few weeks her tree exhibited signs of decay in the *corresponding limbs*, which, in a short time, withered away.

During the period of her illness, which lasted for about three years, the tree faded as she faded, and within a week or two of her death her "vegetable foster sister" had ceased to exist.

EDMOND W. WADE.

LEE, May 1884.

AN ASPIRANT'S PERPLEXITIES.

TAKE the case of a person who is awakening to the sense of living a higher life, and finding the utter hollowness of pursuing worldly objects, such as money, position, &c., resolves that the remainder of his life should be devoted in engendering those affinities which shall hereafter—in this birth or the next—lead him to the attainment of his desire. But suppose he has got parents, who, like worldly men, wish that their son should act so as to enable him hereafter to acquire riches and support them in their old age, and are quite against the notion that he should live the life of an ascetic. The son, for fear of deeply hurting the feelings of his parents, outwardly complies with their wishes, but wholly neglects those studies which are to get him a living in the world. Now what I want to know is this:—

- (1.) Is not this kind of life a life of hypocrisy?
- (2.) Would he be justified in plainly breaking up with his family, and in leading the life which his highest aspirations urge him to do?

AN F. T. S.

Note.—We have taken the liberty to publish the above extracts from a private letter, as questions of such a nature, very often urged in private correspondence, had better be answered through the *Theosophist*. For obvious reasons, the writer's name is withheld.

We believe that until a man has evolved his higher ego which can work on a higher plane for the moral and spiritual benefit of humanity, he must perform his duties by remaining in the world. To have a right sense of duty, he should of course be continually striving to elevate himself, but to attempt to live the life of an "ascetic" at once or to run away into the jungle, is like attempting the absurd task of beginning at the uppermost step of the ladder. It has been emphatically asserted over and over again in this journal that it is the inward desire for physical gratification or personal and, hence necessarily, selfish advantage, that must be controlled. To guard self against self and to be

in the world, yet not be of it—are the two primary lessons which every beginner would do well to remember and to realize. It should not be forgotten that there are very advanced occultists who are carrying on their professional avocations, their higher evolution being due to the self-control they have achieved. The more the temptations in the way of the neophyte, the greater are the opportunities for him to strengthen his Will-power. Every *unselfish* labour carried on with a determined purpose must be crowned ultimately with success. The student must first have confidence in self and in the Law of Absolute Justice. If he works unselfishly and if he has evolved his higher ego, the circumstances will mould themselves and put him in the sphere he is prepared to live in. He must gradually become the master of his lower self, and nature will accomplish the rest.—B. S.

YOGA VIDYA.

THE word *Yoga* means to join, to meet, to concentrate, &c., one object to another. The term *Vidya* means knowledge. This knowledge points out the process by which one can concentrate his mind and put himself in direct communion with the ABSOLUTE ONE. This knowledge alone clearly shows the correct path to the travellers towards the destination, if they inherently adhere to and obey the guide.

The *Yoga Vidya* is a perfect science, given out to the world by the Mahatmas of different ages. This science is divided into several sub-divisions. The processes, laid down for acquiring the knowledge, are various and different, but the object of all of them is one—to strengthen the Will-Power. Of all the systems *Raja Yoga* stands first in order. The simple meaning and the principal object of the science is the mental as well as the physical training.

Theosophy has given out to the world clearly, distinctly and definitely, the constitution of man, the component parts of man, his ultimate destiny, and so on. This knowledge hitherto was known to *very few*, and those few kept it in great secrecy. It can be safely asserted that this science was not within the reach of ordinary mortals. The texts and tenets of the *Vedas*, *Upanishads*, *Gitas*, &c., contain masterly instructions to the effect. But the real meaning of those doctrines is so cleverly veiled as to convey double meaning, one diametrically opposed to the other. The ordinary readers, instead of diving deep to the real meaning, feel quite satisfied and contented with the exoteric meaning. The process of learning and acquiring the *Yoga Vidya* should engage the attention of every individual. What does this science teach? It tells us to strengthen and develop the *Will-Power*. Every human being, therefore, should arm himself with a firm and dogged resolution to learn the science and then fight out his own battle in the best way he can.

Theosophy has taught us that the human being is composed of seven principles. They are all connected with each other, and each has its own functions to perform. The fifth principle is the most important one of the whole lot. The whole success or failure entirely depends upon this principle—the *Manas*. The *Yoga Vidya* teaches us how one should develop his *Manas*, what course should be adopted to strengthen his Will-Power; and points out the impediments and difficulties, and the way to overcome them.

In the commencement of the journey, the traveller must be well provided and armed with a strong *will*, without which, all is useless. With that *will*, he should entirely devote himself to self-conquest and spiritual evolution. In doing this, he will find the animal soul his greatest and bitterest enemy. His first and imperative duty would be to defeat and subjugate the seat of all evil and vicious propensities. They are innumerable. All those should be checked and defeated, one by one, gradually and steadily, by *strong will*, so that they may *never find* opportunities to turn up again and disturb the equilibrium. (Our *Arya Guru Mahatma Sree Krishna* has given the splendid illustration, in the destruction of *Kali* serpent). In order to realize his object he has to watch the *Kamarupa* constantly and vigorously. His sole aim would be to weaken his enemy gradually, and afterwards "he must demoralize him and throw him into disorder," as said in the *Elixir of Life*. On the other hand, if both these principles (4th and 5th,) are provided with "breech loaders," the game is lost, the fall is inevitable, and the supremacy of the 5th over the 4th is quite out of the question. In short, the development of strong *Will-Power* is quite indispensable, which should guide the lower principles, particularly the 4th, and not be guided by them, to dictate and not to be dictated, to command and not to be commanded; and then success is quite SURE and CERTAIN.

FYZABAD,
20th June, 1884. }

PARASH NATH CHUCKERBUTTY,
F. T. S. }

Note.—Although the correspondent begins by the definition of the word "Yoga," he does not show its practical application. "Yoga Vidya" is the knowledge which teaches the union, but of what with what? That knowledge shows us the path whereby may be effected the "union" of our fifth principle—wherein resides our individual consciousness—and the sixth with the seventh principle, which at present only *overshadow* us. Occultism therefore not only teaches us that the lower four principles should be controlled, but it adds that the most important achievement is to so control the lower portions of the fifth—wherein are generated the impulses which attract us earthwards—that all these four principles together with the lower half of the fifth, become merely like a cloak (which can be put on and off at will) covering the higher portions of the fifth—merged in the sixth and the seventh. When this union between our higher fifth principle—which gives us the consciousness "I AM I"—with the Spiritual Monad (the sixth and the seventh principles) is completely effected, the individual then attains *Nirvana* or becomes a *Mukta*—free from the chains of *Maya*, in which we are all more or less bound. Thus, not only physical and mental, but also moral and spiritual training form an essential part of Yoga VIDYA:—*Editor.*

Acknowledgments.

We beg to acknowledge with thanks receipt of a *Calendar* for ascertaining any day of the week for any given time within the present century. It is designed by Babu Kali Blushan Roy, Jamalpur; and lithographed and printed by Messrs W. Newman and Co., Calcutta.

Reviews.

(Concluded from the last Number.)

POSTHUMOUS HUMANITY.

WE now come to a consideration of a different class of phenomena, which, although relating like the foregoing ones to an action of the magnetic ether, yet differ from them in the method of their production, being artificial processes by which the fluidic personality (the astral body) becomes evolved, and which are generally known by the name of *Magic*. The words "Magic" and *Miracle* have been misused so often that men of science have been induced to strike them both from their list, but nevertheless magicians and mediums continue to exist and if we strip the witch trials of the Middle Ages of all the superstition with which they were connected, there will still be a sufficient amount of facts left, which we cannot deny. We may flatter ourselves that we are possessed of a superior intelligence than that of our forefathers; but the age of Shakespeare included men that were not all fools. Lawyers then as now were intelligent, circumspect and shrewd, and our methods of administering law have been derived from them. They had the same love for truth, were very minute in their researches, and used almost the same language. Criminals were not convicted unless their crimes were confessed or their culpability proved, and although the ends of justice were often thwarted by superstition and bigotry, still many convictions were based on irrefutable proofs.

Why then has witchcraft disappeared from our midst? It is because the conditions for its development are not so favourable now as during the Middle Ages. At that time society was in a state of confusion and chaos. The countries were ruined by continual wars, famines and plagues, and the people prayed to the devil to obtain what they no longer expected to get from the gods. A nightmare was sitting on every one, and many looked to the performances of black magic as a means to keep them from starvation. When peace and order were re-established in Europe, the labouring classes could obtain bread, and the causes which produced witchcraft ceased to exist. On the other hand justice had over-reached her aims. One accusation gave rise to numerous others, every one beheld in his neighbour only a fiend and necromancer; as the belief in witchcraft increased, so increased the facts; but when the torturer and the hangman ceased their work, witchcraft was less thought of and disappeared with its persecutors. At present very few people will be found, who actually know what witchcraft is; but there are many people whose look or touch emits a moral poison, or, in other words, whose nervous fluid or magnetism is of a degenerate kind, and which may be injurious to children, small animals, or sensitive persons.

There are occasionally some persons to be found, who have the power to send out their "doubles" to perform mischief. Mirville gives the details of a case, where the invisible double of a shepherd by the name of Touret was wounded and asked for pardon, promising to come the next day to confess. The next day Touret came with a severe wound in his face, which his phantom had received the previous day, and asked to be forgiven. The fact is also well known that a nobleman by the name of M. Mompesson, being much annoyed by the noise which a begging vagabond made with his drum, took that drum away from him, and finding that the vagabond had a false passport, he turned him over to justice. The beggar, however, escaped; but for several years the house of Mr. Mompesson was disturbed nightly by great noises, which made it impossib'e for any one to sleep. Well might Mr. Mompesson with pistol in hand examine the house. The noise ceased as soon as he entered one room, only to begin furiously in another. Sometimes there was an interval of rest for a few weeks or even for a few months. The vagabond in the meantime had been several times arrested and put into prison for small thefts, and not only did he finally confess that he was the author of these disturbances; but it was also found that the period of rest corresponded to the periods of his imprisonments. The fact of the vagabond being powerless to act during his imprisonment may seem strange; but it becomes quite plain, if we consider that the beggar, being an ignorant person, was probably not acquainted with the laws by which he acted, and being in a depressed mental condition on account of his imprisonment, imagined himself powerless to act and therefore did not exert his power. The vagabond was afterwards executed, and from that moment all the trouble in Mr. Mompesson's house ceased.

The witch trials proved that many females attended the "witch-sabbath," by which nocturnal expeditions of the fluidic body are understood. These females said that they did not make such nocturnal visits in their imagination, but with their real bodies, and their fluidic or astral bodies were at such times real to them. To convince such females that they did not speak the truth, they were often allowed their liberty, because they could not go to the "witch-sabbath" while they were in prison, and the judges then caused them to be watched, either with or without their consent. Those females were seen to rub their bodies with the "witch-ointment" and then fall into a deep sleep; which resembled the magnetic sleep of mesmerised persons. They were insensible to pain and their limbs were of a cadaverous stiffness. When they awoke, they said they had been to the "witch-sabbath." In vain did the attendants prove to them that they had not left the room for a single instant; they insisted that they had been at certain places, told of certain events that had occurred at such places, asked the judges to go and see, and many times what they said was found to be true after investigation was made.

The "witch-ointments," which those females used, have been examined and found to consist of the juices of narcotic plants, such as hemlock, henbane, nightshade and mandrake, mixed with grease or honey; sometimes opium and aconite were mixed up with it. On one occasion the executioner took a pot of such ointment from a "witch;" his wife having *neuralgia*, he rubbed it on her body and she fell into a deep sleep, lasting thirty-six hours. The use of the "witch-ointment" sometimes produced only simple hallucinations like the Hashish of the Orientals. Such persons would believe themselves to be going to the houses of the rich, to feast at their tables, and they would afterwards wake up as hungry as they were before they went to sleep; but sometimes the magnetic body would leave the physical body, the witch would enter certain houses and perform mischievous acts, and if the persons, to whom such mischief was done, used violence and struck at the phantom with a weapon, the witch would often be found with a terrible wound, the cause of which she would not or could not explain.

The "witch-ointment" was not the only means to send out the magnetic body; there were also narcotic beverages in use to produce the same effect, and all had the same object in view, which is a deadening of the outer life and a transference of the vital forces to the inner body. Besides these there were and still are various ceremonies in use amongst the different nations, such as inhaling of various gases or vapors, music, dances, noises, or various religious cere-

monies, but all serving the same purpose, which is to disengage either the entire magnetic body, or a great amount of nervous fluid, which may travel long distances and either impress the brain of a sensitive or carry impressions received in a kind of telegraphic manner back to the brain from which they emanated.

There is another class of phenomena as horrible as they are extraordinary, but, nevertheless, proved beyond doubt, which include the phenomena of the Incubus, Succubus and Vampire.

In a village in Somerset (England) there lived about fifty years ago an old woman, who was generally believed to be a witch. She was emaciated and wrinkled, bent from age, and had to walk with crutches. Her voice sounded rough, mysterious and hypocritical, and her penetrating eyes seemed to emit a light, which sent terror to the hearts of the beholders. A young man of twenty-two years, strong and of sound health, who lived in the same village, found himself suddenly tormented by an impure spirit, to such an extent, that his health suffered seriously, and at the end of three months he became pale, weak and exhausted, and in danger of death. He as well as his parents knew what was the cause of this evil, and they resolved to catch the witch. So one night the female spirit came and glided upon his bed, when he grabbed her with both hands by her hair, calling in a loud voice for his mother who was in the next room, to bring a light. A terrible struggle ensued between the boy and the "spirit;" but when the light approached, she tore herself with a terrible effort from his grasp and disappeared like a stroke of lightning. The young man was found by his mother almost exhausted, and with both of his hands full of hair. When he threw those hairs on the floor, they too disappeared. What may appear singular is that the female spirit during that struggle showed no signs of being a decrepit old woman, but her breath, actions and form proved her to be a young girl. This fact however, can be explained by the well based theory that the magnetic body does not necessarily take all the infirmities of the physical body, but can even appear in different forms. The spiritualists believe all Incubi and Succubi to be the "spirits of the departed"; but a posthumous being, having no source of vitality from which to draw strength, cannot well be supposed to be able to perform an act which requires an excess of vitality. A shadow is the antithesis of a satire, and we must look to the acts of the living for an explanation of such enigmas.

Goerès cites several such facts, and we find them very often amongst nuns who are shut up in convents, and amongst hysterical females as a result of a morbid imagination. Madelene de la Cruz, Superior of a convent at Cordova, confessed that for thirty years she had intercourse with an Incubus, who came to see her every night in the form of a Moor. The Moors were at that time quoted as the types of chivalry. A nun of the Order of Saint Francis acknowledged to have submitted for eighteen years to an Incubus who came to her under the form of a charming young man.

But we have other and similar occurrences which are not hidden behind the walls of a convent, but happen in day time, in public, and are subject to investigation. Not unfrequently a lady sitting in a "spirit-circle" is seen to give a start or a scream and to rise abruptly from her chair. If you ask her about the cause of her alarm, she will probably tell you that a "spirit" hand had touched her knees, and you will easily perceive that she only told you half the truth.* The Dutch Major Révieux says, giving an account of a "spirit-seance":—"The ladies were all indecently touched...."

On another occasion, when only men were present, female "spirits" came... What followed cannot be described in this review.

We believe that the animal magnetism is the cause of these phenomena and furnishes the condition under which they occur, and that the Satires and Lamies which appear in those "spirit" circles come from the "doubles" of the "mediums," or the sitters themselves. They are their own fluidic personalities which change their sex according to certain tendencies inherent in the human phantom.

A young lady who was passionately fond of spirit-circles felt a great muscular strength growing in her, which enabled her to perform unusual athletic feats. One night, soon after

such a peculiar exaltation, she saw before her bed a good looking man, well dressed and of deathly palor. He overpowered her, and for three years he came every evening and remained with her all night. She finally became delivered from that horrible servitude, the actual reality of which she never hesitated to affirm to her friends. A case is known of a mesmeriser who had to give up his business, because as soon as he made passes over any woman, she would start up and complain of the indecent caresses of a satire. The apparition of "a man in red" is not unfrequently seen. He appeared twice to Swedenborg; not as a satire, but as a counsellor. If he comes to a woman, he generally appears as an Incubus. A woman was very fond of dancing; but one day as she was dancing alone in her room the "man in red" suddenly appeared and danced with her. She fainted and since that time visited no more balls. Sometimes during ecstasy the "man in red" takes the form of an angel resplendent with beauty. This happens often to girls after the "communion," when they expect to be united with their "divine husbands." He is very pleasing and persuasive and usually ends by overcoming the doubts of the "bride." After that she will go and tell her confessor, who will probably inform her that instead of seeing an angel of light she has been visited by the devil. In Oriental countries such cases are well known and the disease sometimes becomes epidemic. At Shanghai whole streets might be shown, where such practices are carried on in every house. After about five years of debauchery the victims usually fall into marasmus and die. In China it is called "the devil's disease;" the demon appears either as incubus or succubus according to the sex of the victim, and if they have once gained control over a person, resistance becomes impossible, they will have to submit to it until death. They know of only one remedy, which is to become baptized. The missionaries know that very well and have a good reason to say that the devil is their greatest converter. This, however, is in no way surprising to students of physiology. The candidate for baptism undergoes a great mental change; he is filled with enthusiasm; and with a new faith, his higher aspirations overcome his brutish passions and modify the quality of his nervous fluid; and the missionary, ignorant alike of physiology, psychology and mesmerism, ascribes a natural fact to a supernatural victory over the devil.

In the highest antiquity as well as in modern times we find a belief in persons being obsessed by the soul of a deceased, and such cases were especially frequent during the Middle Ages. Sometimes the "spirit" gives his name; at other times he gives fantastic names, and often he talks in a wild, foolish and incoherent manner, which leaves doubt about his real nature. A young lady at Vallombreuse became "obsessed," because she knew her parents guilty of a theft, and her cure was effected by a restitution of the stolen property. An orphan girl became "obsessed" in consequence of bad treatment received at the hands of her foster-parents, and Marie de Ranfain became "obsessed" in consequence of a "love-potion" administered to her by her physician. Some cases of so-called obsession have been cured by a sudden fright, others by some other mental emotion, and others by material remedies. Such cases of obsession have been attributed by some to diseases of the body, by others to the devil; but the physician and the theologian have shown themselves alike unable to cure them, and if one of the two has had more success than the other, it is the theologian who exercises his will power, while the physician usually only relies on ineffectual remedies. So-called obsessed people generally exhibit great muscular strength, so that often several strong men are required to restrain a weak woman from doing violence to herself or others. Sometimes they become clairvoyant, read letters that are hidden away, speak languages they have never learned, and are by no means polite. Their voice is often changed, they become furious if you approach them with things which are considered holy, and very often their physiognomy is so changed that they appear like different persons. In fact they exhibit all the phenomena of mesmerism and somnambulism. A young girl in a convent said she was possessed of thirty devils, and these "devils" promised that as they would one by one leave her, so they would extinguish one by one the thirty candles which were burning in the church; and they acted according to the programme. Appollonius exorcised a "spirit" from an obsessed person, and ordered him to give a sign of his departure. The "spirit" said he would throw down one

* We remind the readers of a well-known case that happened not long ago in London, and also of the "spirit-wives" and "spirit-husbands" of certain New-England "mediums."—*Trans.*

of the statues standing on the portico; and so he did. Louis Jacolliot speaks of fakirs, who made inanimate objects move according to their will without touching them, and he saw one of them by a simple effort of will rendering a bucket of water so heavy, that the water-drawer could not raise it from the well.

Like electricity and magnetism, this nervous force has two opposite poles and modes of action. One is ecstasy, the other obsession. Things, to which the ecstatic is attracted, are repulsive to the obsessed and *vice versa*. When in 1857 in Morzine obsession became epidemic amongst the young girls, they acted violently, uttered indecent blasphemies and climbed trees like squirrels; but when the fit was over, they did not remember what had happened, and when told of it, were extremely sorry. The doctors of medicine had no success in curing the disease and left it to the theologians. The theologians had some success, but it was not lasting. The physicians, becoming jealous, accused the priests of causing the disorder, obtained an order prohibiting the interference of the priests, and the poor patients were left to the morbid influence of their mutual magnetism. The only remedy that could have done any permanent good, that of taking the patients away from the centre of infection, was never thought of, or if attempted, was not sufficiently enforced until later. When the epidemic was at its highest, the animals partook of the contagion, they refused to eat, cows gave no more milk, etc. Sometimes an interchange of symptoms took place between a girl and an animal. When a girl recovered, an animal fell sick and *vice versa*, and this fact alone ought to be sufficient to show that the disease could not have been caused by a "departed human spirit," but indicates an excess or a degenerated kind of nervous or mesmeric fluid of the same kind that acted on the cows in the mountains of Wuerttemberg, and is producing the phenomena of the spiritualists all over the world. Its rational mode of cure is to counteract the poisonous magnetism by a healthy one, directed with sufficient energy, and the separation of the patient from the herd of infection.

There are two elements at work in the production of such phenomena. The first is the fluidic being (astral body) which every one possesses, and the second is the magnetic ether. The existence of the first is proved by the appearance and the acts of the double, and on account of its existence people that have lost a limb often feel a pain in that limb, and that limb is seen by people possessed of interior sight. This fluidic body is passive and only becomes active under the stimulus of the vital force. This force has its seat in the nervous system. If by moral influences, diseases, emotions or other causes the vital force is, so to say, infused into that fluidic body, that body, as it were, awakes from its slumber and manifests its action in different forms so as to appear as an entirely new personality. Sometimes its energy is powerful enough to break its prison and detach itself from the physical body and to have an apparently independent existence. It can under certain circumstances become visible, and is then called the "double." As the "dedoublement" is only possible in persons of an exceptional sensitiveness, the appearance of the double must be proportionally rare.

There are persons in whom this fluidic being, although remaining invisible, performs independent and apparently voluntary actions. Such "mediums" exhibit a strange peculiarity. Their fluidic personality is their slave who is always ready to execute their orders. Sometimes, however, he threatens to disobey, and in such cases he becomes dangerous. M. de B... visited a young woman, known as the sibylle of the Etna, who was living at the foot of that mountain, and was so satisfied with what he saw, that he remained with her for a time. He would write his questions on a paper, the "medium" would then hold that paper near a fire, and instead of seeing, as he expected, the paper destroyed, the answers to his questions would appear on the same. She told him that a spirit of the Etna was at her command and was communicating with her through that fire. One day, however, M. de B... wanted to have an important question answered, but the sibylle told him that her demon required rest, and would not come on that day. M. de B..., however, was impatient, and the sibylle finally consented to try the experiment. As soon as her hand approached the flame, she fell as if struck down, uttering a horrible cry. Her demon "had caused her a severe burn,

and as if to revenge himself, left upon her arm the marks of a hand of fire."

The fluidic being can only write or act in some other way, if sufficiently infused with vitality or nervous fluid, and if from exhaustion of the system that fluid is not supplied, it must be permitted to rest. To extort labor from it, if in a state of exhaustion, must cause it to suffer and to become angry.

Let us return to posthumous phantoms. Their appearance is as scarce as that of the phantoms of the living, and is evidently due to the same causes. For the fluidic personality to become an independent and active personality, it is not sufficient that it should be separated by death from the physical body; but it must furthermore be infused with a certain amount of vitality. At the end of life, when death comes slowly, there is seldom enough of vitality left to vivify the phantom when it leaves its prison; in cases of sudden or violent death however this is possible, and in such cases the posthumous phantom may have sufficient vitality to act independently for a while.* The posthumous phantom and the phantom of the living act in the same manner and produce the same phenomena, and it is often difficult to distinguish between the two.

The poet Simonides landing on a coast found a corpse on the shore and buried it. The following night the ghost of that dead man appeared to him and warned him not to embark the next day. Simonides remained on shore, while his companions embarked, and the ship with all on board perished before his eyes in a storm.

In this case the phantom of the dead man may have had a consciousness of his own, the death having been sudden, and the vitality perhaps not yet entirely gone; but the foretelling of the future was probably due to the poet's own intuition or clairvoyance. The seeress of Prevorst saw for several days a female phantom standing at a certain place. The place was dug up, when the dead body of a child was found, which was properly taken care of and the phantom disappeared.

There is also a kind of astonishing phenomena, which are called by the name of Lycanthropy, where the fluidic body appears in the shape of dogs, wolves or other animals. Many such cases are known. A miller by the name of Bigot had the reputation of being a sorcerer. One morning very early his wife told him that she was going to a certain place to wash some clothes. "Do not go," said he, "you will be frightened." "Why should I be frightened," enquired the woman. "Never mind," replied he, "you will see." The woman went, and while she was washing she saw an animal looking like a dog approaching her. She threw a club at it and hit it in the eye, after which the animal disappeared. At the same moment the children of Bigot were startled by a cry from their father: When they rushed to his room, and asked what was the matter, he said: "Oh the rascal! she has put out one of my eyes." From that day he remained blind of one eye. In this case the wound inflicted upon the fluidic body of Bigot, appearing in the form of a dog, was evidently repercussed upon the body of Bigot. These lycanthropic phantoms are generally of a harmless character.

This transmutability of the fluidic body into various forms is very remarkable, and can only be explained by the dynamic power of thought. It is nothing unusual to see "mediums" in a trance take the features of deceased persons; and even the weight of their bodies changes, as has been proved by numerous experiments.

We have attempted to prove that the posthumous phantom and the phantom of the living are of the same nature. Both seem to be led by certain instincts and habits and modes of thought. Posthumous phantoms usually seem to desire to have certain funeral ceremonies performed, in the importance of which they believed during life. The posthumous phantom of the European asks for burial, that of the Hindu for *Shraddha*. The posthumous Catholic wants masses read, that of the Chinese sacrifices to be performed, etc. If a person dies with a great desire to see some of his friends, his magnetic body may go there (if sufficiently infused with vitality) and appear to them, and carry the consciousness of having done so back to the dying brain. Hatred and revenge may influence the

*The posthumous phantom may be however infused with the vitality of a "medium" and so to say be galvanized into a semblance of life.—H.

actions of the phantom, as well as jealousy, love for material pleasures or other things. A young man was for three years in love with a woman, but the latter rejected his offers. He became ill, and before he died he said he would haunt that woman for as long a time as she had resisted him. After his death the trouble began. Noises, laughers, sounds like pistol shots, etc., disturbed the place. The police tried to find the offender, but were powerless to act; the trouble lasted for three years. Another phantom of a man appeared to the object of his former love, and struck her some violent blows, the marks of which could be seen.

In the reign of Frederic II a catholic priest had a house-keeper. She died and the priest took another. But the presence of the latter was unnecessary, because all work was done as before, rooms were swept, furniture arranged, fires kindled, cooking done, etc., all by invisible hands. The king heard of it and sent a commission to investigate. As the officers composing the commission entered the place a military march was drummed. One of the officers exclaimed: "Here is the devil at work!" As he said this he received by an invisible hand a hit in the face, the king was informed, and being convinced that the house was haunted, gave orders to tear it down.

In 1659 in Crossen (Silesia) the clerk of an apothecary died. His name was Christopher Monig. A few days after his death his phantom was seen in the shop. Every one saw and recognised Monig. He handled bottles, examined and tasted drugs, weighed out medicines, filled prescriptions, took the money and put it into the drawer. No one dared speak to him, and he spoke to no one. One day he took a cloak, opened the door and went out. He passed through the streets without looking at any one he met, went to the houses of some of his acquaintances, looked at them without speaking and left. He met a servant girl in the cemetery, and said to her: "Go home and dig in the lower chamber, and you will find a great treasure." The poor girl was frightened out of her wits and fainted. He bent down and lifted her up and his touch left a mark on her arm, which was visible a long time. They dug at the indicated place and found an old pot containing a fine hematite or bloodstone, a mineral, which is said to possess occult powers. The princess Elizabeth Charlotte ordered the grave to be opened, and the body was found in an advanced state of putrefaction. The articles belonging to Monig were burned and the visitation ceased.

Often these phantoms disappear if the expiatory ceremonies in which they believed during life are performed. At other times they persist in coming in spite of everything that is done to appease them, until they finally, so to say, die of fatigue.* Those phantoms always exhibit little intelligence and no knowledge of their future; they only talk about that which seems to pre-occupy them, and take no interest in other things. They will tell sometimes all about their previous life and the circumstances under which they died, but the most important questions about the future life, etc., they leave unanswered, and do not even seem to understand them. Their answers make a sad impression, and the phantom appears like one who is suddenly transplanted without arms or clothing into an inhospitable country, and in an inclement climate with just enough consciousness to feel their impotence and eternal isolation.

The existence of the posthumous phantom is of comparatively short duration. It decomposes under the influence of physical, chemical and atmospheric forces; sometimes however it attempts to struggle for its existence. In such cases such phantoms become vampires. There are many well-known cases of vampires, of which we select the following: In Kisilova, a village in Slavonia, a man died, and three days after his burial his phantom came to his son and asked for something to eat. The food was given and three nights afterwards the visit was repeated. It is not known whether on that occasion the son refused to give the food, but he was found dead in his bed next morning. On the same day six more people fell sick and died. Suspicion was aroused about six weeks after; the executioner opened the graves. The bodies of the six victims were found in a state of decomposition, but that of the vampire was of a fresh and natural color, having some respiration, with open eyes; yet dead. The executioner drove a stake into the heart of the body. One Peter Peogogowitz at Kisilova in Hungary

died. Six weeks after that his phantom appeared and choked several persons to death, so that in eight days nine persons died. On the urgent request of the people the authorities opened the grave, the body was found with fresh grown hair, beard and nails. The dead skin was in many parts replaced by a new one; the mouth was full of fresh blood, and when a stake was entered into the breast, a large amount of fresh blood issued from the mouth and the nose. The people burned the corpse. The vampire of one man who was dead thirty years came three times into his house in plain day, killed his brother, next one of his own sons, and finally a servant. The body was found with open eyes and a life-like look and without any signs of decomposition.

Accounts of such cases might be multiplied, and in the North of Europe they are well known. In such cases the fluidic person, instead of abandoning the body at the time of death, clings to the same, and a new life begins, in which the offices of the two are exchanged. Before death the physical body attended to the wants of its ethereal counterpart, but now as the corpse cannot leave the grave, the ethereal body must sustain the physical. In consequence of this we see the struggle for existence, the brutal and egoistic ferocity which characterises a vampire. He comes at night, chooses his victim and jumps at it like a tiger to suck its blood or its nervous fluid. He prefers the blood of members of his own family, and if he cannot get at a man he assails a beast. The nourishment which he absorbs is transmitted to the body in the grave and keeps an artificial life in that body. The popular instinct is in advance of the opinions of the professors of science. It knows that the protection against such horrors is the cremation of the corpse.

Note.—In the preceding review the action of the so-called "Elementals" is not taken into consideration. Spiritual phenomena cannot always be explained by the sole action of the "magnetic" body, because in the ordinary posthumous visitor (unless he is a "devil"), there is very little inchoate consciousness or power of action, and it is generally speaking as inoffensive as the physical corpse of a man, unless taken possession of by an "Elemental" (a semi-intelligent force of nature.) To speak of the destiny of the higher principles of man was evidently not the intention of the author of this essay.—H.

THE ORIGIN AND DEVELOPMENT OF THE ALPHABET.

THE above is the title of a very thoughtful work, in 2 volumes, written by Isaac Taylor, and published by Kegan Paul and Co., London. The style is quite attractive to the ordinary reader; while the illustrations and specimens of ancient alphabets of different nations, are admirably printed and arranged in comparative statements, which are easily comprehended at a glance.

Taking hold of the evolution theory, he says that the graphic art was not a result of arbitrary invention either of man or of God. It took its birth by a long and natural process from the picture-writing or Hieroglyphics, which the primitive man employed in recording or communicating his ideas. When man learned to speak, he felt the necessity of conveying his thought by other means than voice; and as he had, at the outset of his career, no knowledge of alphabets and syllabic combinations to form words and sentences, the most feasible process, that presented before his inexperienced sight, was the employment of rude pictographs, which, in course of time, grew into conventionalism in shape and sound, and began to mean other than what was originally intended.

Hence *ideograms* degenerated into *phonograms*, which, in their turn, developed into (1) verbal signs which stand for entire words, as in the case of the Chinese language, (2) syllabic signs, which compose words, and (3) alphabetic signs, which represent elementary sounds, into which the syllable can be resolved. The ideograms themselves are of two kinds, (1) pictures or actual representations of objects, and (2) pictorial symbols, which are used to suggest abstract ideas, the abstract generally developing into the concrete. It will thus be seen that the *graphic art* passes five successive stages, before it is perfected into the *alphabetic* writing. Here we must remark that the author has not taken cognizance of gestures, chiefly of hand, which must have formed a factor in the development of letter as also of speech: the Semitic *Yod* and *КАРНЕ*, the former being a letter symbolical of a palm, and the other, of fingers and thumb with the wrist turned to the left, on to the point.

* An ordinary elementary is said to exist for twenty years or more.—*Transl.*

The author classifies the primitive systems of pictorial writing into five, each of which grew independently and branched off into many phonetic developments in the shape of letters and alphabets. They are (1) Egyptian Hieroglyphics, (2) Assyrian cuneiform writing, (3) Chinese ideograms, (4) Mexican ideograms, and (5) Hittite Hieroglyphics, of Carchemish, Asia Minor, Lycia, &c. Besides these five, the semi-savage tribes, such as the North American Indians, the Picts, the Laplanders, and the Eskimos possess ideograms of their own. This classification embraces all alphabetic systems, that are known and discovered; but it cannot be said to be exhaustive and to include all possible kinds of primitive ideograms, that are not yet known or otherwise lost. It would have been better, had the author attempted to find out the geographical centres of alphabetic origin, keeping an eye at the same time to all kinds of national development throughout the ancient world. Archæology and geology would have given all necessary aid.

That the author's classification is extremely faulty and unsystematic, is apparent, when we come to examine the genealogy of languages he has given. Though the book professes to treat alphabets of the whole world, mostly those ancient, it does not sufficiently deal with the Chinese, Assyrian and other letters; while within the compass of the Semetic group, the author has pushed in all the epigraphic materials of old. The Egyptian Hieroglyphic writing gave birth to two grand systems of characters, (1) the South Semitic and (2) the Phœnician. From the former the Juktanite was produced; thence came Omanite of Yemen; which, in its turn, is said to have given birth to old Indian, the Pali of Asoka, whence the modern alphabets of Hindustan and Further India are derived. From the Phœnician came into being the Greek, Latin and the modern alphabets of Europe on the one hand, and Hebrew, Pehlevi, Zend, Bactrian, Arabian, and Persian on the other. And this genealogy the author tries to establish with many a far-fetched and laboured argument throughout the two volumes.

We need not enter into details, in order to combat the author's theory. Our business is at present with the Indo-Bactrian and old Pali characters of Asoka; the former he derives from the Pehlevi, which is cursive, slanting, and written from right to left. The Kapur-di-giri inscription and the old coins of Cabul and Punjab are written in this script, which flourished from about 250 B. C. to 100 A. D. when it died out of the land. The introduction of this script is ascribed to the Persians, who are said to have invaded India from the North-West in about 600 B. C.; why, we might with equal reason attribute this introduction to Semiramis, the Assyrian queen, or the Greek Mythic Bacchus, who is also said to have come here. By this assumption of ours, we gain a respectable period of age which might reasonably explain the change, addition and alteration of letters in their transition, and final adoption from one country to the other.

Mr. Taylor derives the Indo-Bactrian characters, consisting of 45 letters, from the Aramean alphabet of the Semetic group, which had only 22, the increase being due to an elaborate system of differentiation, effected by the early Sanscrit grammarians, which, if it is a fact, considerably damages his evolution theory.

In the same way, the old Pali of Asoka's inscription is said to have been transplanted into India from Southern Arabia, where the alphabet then in use was Juktanite. The author says that Indo-Bactrian and the Asoka (old Pali) must have been developed out of two earlier alphabets, introduced at different times, about the 9th and 7th century B. C., respectively, from the north-west and south-west; both of them possessed insufficient number of characters for the necessities of the Indian speech. Here he admits that the Indian speech, that is to say, language, was formed into a system, while denying its basis of phonetic elements, as represented by characters,—an absurdity on the very face of it.

Besides, the arguments, the author uses, hold good with greater force, if we invert his theory, that is, if we affirm that from the old Indian, the alphabet of Southern Arabia and Ethiopia was derived, for these important reasons: (1) There are no Sabeen inscriptions of anterior date to those of Asoka. (2) The Sabeen character is written both from left to right, as also from right to left, which shows it to be the result of two foreign influences, presumably Semetic proper on one hand and Indian on the other. (3) Indian civilization was of far greater age than that of Arabia Felix

which had almost nothing. (4) When Ram of Anjodhya invaded Lunka (Ceylon?), the southern non-Aryans possessed arts in an eminent degree, which they must have carried, when they migrated to the valley of the Nile after their great defeat by the hero of *Ramayan*. (5) If the origin of alphabetic centres be in Egypt and Assyria, two contiguous countries, and another in China on the other end of Asia, why not find out a fourth in the valley of the Ganges, the cradle of a great civilization? (6) The Arabians have a tradition that they learnt their numerals from the Indians, which fact is confirmed by the similarity of figures; if the Indians are credited to have evolved these figures, now adopted throughout the civilized world, is it possible that they—the originators—did not possess collateral letters? (7) And if it is true that the language, religion and general civilization of the ancient Greeks, Persians, Phœnicians, &c., had their birth in India, it does not stand to reason that the Aryans borrowed the art of writing from an unimportant tribe, the most unknown and uncivilized at a time, when the world was younger.

Arguments against the author's theory might be multiplied, the more we think upon the subject. In short, the only conclusion that gains strength, is that the Indian alphabets must have originated out of a primitive indigenous pictography, as already suggested by Lassen, Thomas, Cunningham, and Dawson. The last of these authorities says that "the peculiarities of the Indian alphabets demonstrate its independence of all foreign origin," and that "it may be confidently urged that all probabilities and inferences are in favor of an independent invention."

The author's assertion that there were only two kinds of alphabets, the Indo-Bactrian and old Pali of Asoka, in ancient India, is also open to question; for not only there are records in old Sanscrit and Pali books of the existence of the different systems of the epigraphic art, but many inscriptions still remain, the unknown characters of which have not yet been deciphered.

Mr. Taylor admires the old Pali in no measured terms. "The elaborate and beautiful alphabet employed in these records (Asoka's inscriptions) is unrivalled among the alphabets of the world for its scientific excellence. Bold, simple, grand, complete, the characters are easy to remember, facile to read, and difficult to mistake, representing with absolute precision the graduated niceties of sounds, which the phonetic analysis of Sanscrit grammarians had discovered in that marvellous idiom. None of the artificial alphabets, which have been proposed by modern phonologists, excel it in delicacy, ingenuity, exactitude and comprehensiveness." These are facts not in unison with his theory.

With all the above-mentioned and many other defects, Mr. Taylor's work is a valuable contribution to a section of a yet not much known subject; and it will, let us hope, infuse a spirit of research into the minds of many a scholar who, with united effort, might arrive at the fountain-head of truth.

And for such a grand object, the Theosophical Society affords ample opportunities; for we have men and materials in the background, that will aid us in the solution of not only this alphabetic but many other problems, connected with the evolution of human species. And may that day draw near, when we, now degenerate sons of India, blind-folded in ignorance, might no longer grope on in darkness, but with the proper keys speed on in broad daylight towards the goal, under the unerring guidance of our most revered *Mahatmas*, in the same way, as the mariner, compass in hand, steers his course in consultation with his Polar Star.

P. C. MUKERJI, F. T. S.

LUCKNOW, }
7th May 1884. }

MONA SINGH.*

THIS little pamphlet affords good reading to an enquirer of what theosophy is. The author has succeeded in showing that true Christianity, true Hinduism, true Buddhism, true Zoroastrianism; in short all true religions, worthy the name, rest upon the same foundation, or, in other words, there is but one true religion underneath the various masks of external theologies. The

* A sketch by D. M. S.—Published by Messrs. Thacker, Spink and Company, Calcutta (1884.) Price Re. 1-1 (including Indian Postage) Apply to the Manager, *Theosophist*, Adyar (Madras).

following extract may be useful for those who say that theosophy, being atheistic or pantheistic, is anti-Christian and irreligious, in as much as it does not recognise the existence of a *personal* God :—

.....the prominent (Buddhist) doctrine 'within yourselves deliverance must be found' was in many respects similar to the Christian idea of 'working out your own salvation,' and that the substitution of a Pervading Principle for a Personal God was not atheism.

As an answer to those who say that the "universal Brotherhood of Humanity" of the Theosophical Society is defective because it does not recognise the Fatherhood of a personal God, the author quotes various extracts from Theosophical publications, showing the untenableness and the absurdity of such an illogical objection.

Those dogmatic theologians, who wallow in the mire of externalism and insist upon the irreconcilability of world's faiths, without enquiring deep into the philosophy upon which they rest, will find ample food for thought in the little pamphlet under notice. The secret of the success of the foundation of an intellectual brotherhood of humanity lies in making people perceive and comprehend this grand truth and not in a mere appeal to their sentimentality which is a mere flash of the moment. The author therefore rightly observes that "all religious reform to succeed now must be intellectual and based on the widest and not the stupidest common sense." And further :—

Obscure and tortuous, as the study of arcane science is, yet I am convinced that its development will prove ultimately beneficial to our fellow creatures, and that, by belonging to a society, which encourages it, we are joining our forces to a noble army of philanthropists, fighting not only for immediate advantages, but that our sincere and humble efforts may form part of that great whole which will continue to effect the spiritual regeneration of man and his emancipation from an all absorbing materialism.

As the author has well said in his preface, the Theosophic movement "has, from time to time, been maligned by an irreverent press" (and, we may add, under the inspiration of dogmatic Theologians and selfish persons, whose material interests were threatened by the extensive operation of the Society)—and therefore every attempt made to elucidate truth and thus disarm the unhealthy opposition, is a great help to the cause, the promoters of the Institution have so nobly espoused. This pamphlet should not only be in every Theosophic Library, but should be circulated as extensively as possible. Our other Fellows of the Society and Branches should moreover try to bring out from time to time such works in behalf of the movement whose operations and beneficent influence they have pledged themselves to promote. For the additional support added by the author by his work under notice to the structure under construction, the thanks of every well-wisher of the cause are due to D. M. S., initials well-known to many Fellows of our Society.

THE ART OF BEING HAPPY.*

THIS small treatise is compiled from the writings of Bishop Butler, Dr. Chalmers, Abercrombie, Paley, Combe, Bain, Rev. Hall Daper, &c. &c. Happiness is described to be "a feeling arising from an action on the part of an intelligent agent, in harmonious unison with the faculties of the mind and body." Man is said to be triune: physical, organic and moral. Therefore, in order to attain happiness, the laws pertaining to all these three departments must be thoroughly studied and scrupulously obeyed. The application of these laws is declared to be both individual and universal and their action is *immutable*. Considerable space is devoted to show that these three act independently of each other. However moral a man may be, he cannot transgress the physical and organic laws with impunity. The excuse of ignorance cannot be pleaded to avoid the consequences of any of the laws which produce their effects on the same

*Compiled by Hari Narayan Somnay, Translator to His Highness the Gaikwad of Baroda, Printed at the Indian Printing Press, Bombay.

planes on which their causes are set in motion, namely, the transgression of a physical law is met by physical punishment, that of an organic law by organic suffering, and that of a moral law by the absence of mental pleasure which gives rise to true happiness. Further on, the immutability of the laws of Nature is thus explained :—

Every object and being in nature has received a definite constitution, and also specific powers of acting on other objects and beings. The action of each force in the same circumstances is so regular, that we describe the force as operating under laws imposed on it by God, but these words indicate merely our perception of the regularity of the action. It is impossible for man to alter or break a natural law, in this sense of the phrase; for the action of the forces and the effects they produce are placed beyond his control. But the observation of the action of forces leads man to draw rules from it for the regulation of his conduct, and these rules are also called 'natural laws,' because it is through nature that God reveals and prescribes them to the human mind.

Man is said to possess physical and organic faculties in common with animals; but differs from the latter in the additional possession of moral faculties. His intellect is the fulcrum and, from the way in which the author makes use of that word, he seems to imply thereby what the occultist calls his fifth principle or the human (physical) ego or consciousness. The book under notice says that when this intellect is under the sway of lower desires, then the man resembles an animal, and if he gives free scope to them he misses true happiness. On the other hand if his intellect is guided by high moral sentiments, he does what is right and thereby makes himself happy. The author therefore recommends that man should study all these laws of Nature, their relations to one another and to himself and also the influence which his faculties can exercise upon external objects and *vice versa*. He should not only obtain a theoretical knowledge of these subjects, but try to apply it to practical life. The attitude of theologians and that of the so-called men of science is condemned, for they try to widen the breach between religion and science, while the endeavour should be to make religion practical and scientific, and science religious and covering not only the physical but the other sides of Nature. The treatise, however, bristles with too many indications of the human tendency to anthropomorphise and personify the eternal, infinite, immutable, Absolute Reality. The author has confined himself mostly to the writings of Christian divines and Western psychologists, who can hardly be expected to completely get rid of their theological prejudices, and hence the reader searches in vain for that high philosophy and abstruse metaphysics which he has to laboriously study in order to comprehend the transcendentalism of Sankaracharya's exposition of the Advaita Philosophy and of Buddha's teachings of the Arhat Doctrine. Moreover, the author does not show that the effect produced on any of the three planes he mentions, must reach the other planes too, the extent of their operation depending upon all the other circumstances. It is an admitted scientific fact that a physical injury produces mental suffering and *vice versa*. However, the work seems to be meant for a public unaccustomed to any deep philosophical or metaphysical thought, and to supply the want of a guide for every day affairs in the world to be conducted in such a manner as would yield happiness in this as also in a future state of existence. For such, we would recommend this small treatise. We, of course, leave out of consideration here various points which might be disputed by an occultist, as those would call for a discussion which would be out of place in a review meant for a magazine article. We conclude this review with a recommendation that those who do not care to go deeply into philosophy or metaphysics, but yet want some practical suggestions for every day life, will find the work under notice very useful. Even those who may wish to prosecute their studies further, will find in it a basis upon which to proceed.

THE PANCHADASI.*

WE have to acknowledge, with thanks, receipt of No. 1 of the series, being published in monthly parts. The notice, however, does not state the period within which the work is intended to be completed. The first number consists of 24 pages. The work proposes to discuss "fully and elaborately" what-

*A Hand-book of Hindu Pantheism translated with copious annotations by Nandalal Dhole, L. M. S.—Publisher, Babu Heeralal Dhole, 12, Masjid Bari Street, Calcutta. Annual subscription Rs. 6 for 12 Rs. 7 for Ceylon; for Europe, Africa and U. S. America, 14 S.

ever the Aryan Philosophy says "concerning the *Atma* (Soul) and *Parabrahma* (Absolute)" with "critical notices of the other contending systems." If we may judge from the contents of the number under notice, the authors evidently are for the Adwaita doctrine of Srimat Sankaracharya. The arguments against the opponents of that system are undoubtedly strong; but they are not put forth with that clearness which would carry conviction to the mind of a dogmatic theologian. However, those superficial readers, who often venture to assert that Sankaracharya admitted the existence of a Personal God being at the same time infinite, will find a refutation in the *Panchadasi*. On page 5 occurs the following:—

The reflection of intelligence in *Maya* after having subdued it, is called the omniscient, *Iswara* (the Lord).

This passage, together with several others, shows that *Iswara* is not the infinite, eternal existence itself, but rather the reflection of the latter in *Maya*. Hence *Iswara* is finite and corresponds to the *Avalokiteswara* of the Buddhist Philosophers, while *Parabrahma* of the Vedantins (and *Adi Buddha* of the Arhats) is eternal, infinite and impersonal. *Iswara* is still tinged with *Maya*, while *Parabrahma*, the Absolute, is free from it. There are, however, a few points in which we cannot agree with the authors of the work under notice. The authors seem to hold the theory that the *Atma* is our real "self" entangled in the five *Koshas*. When the latter are destroyed, *Atma* is entirely free and enjoys felicity. The Adwaita doctrine, however, teaches otherwise. It says that *Atma* is already free in fact, for it is not imprisoned in any of the *Koshas*. In the *Koshu*, called the *Manomaya*, is centred *Ahankaram*, which gives the consciousness "I am I." The *Atma* only overshadows the individual. (It is merely a *Sakshi*.) The consciousness in the *Ahankaram* is of a dual kind, the lower portion dragging the individual downwards towards the lower *Koshas*, while the higher portion dragging it upwards to the *Atma*.

When the individual succeeds in cutting off the threads which bind him to the lower *Koshas*, then only does he succeed in identifying himself with his *Atma* and thus become an *Iswara*, or attains *Nirvana*, or *Mukti*, i. e., freedom from all that which causes reincarnation and suffering. Of course the *Para Nirvanic* condition is something still indescribably higher, but that need not be discussed now. As the future numbers of the series may give full explanations, it is needless to refer to other points here.

On the whole, the publication of the book under review is likely to do good, and we would recommend it to all who may be interested in a study of the *Aryan Philosophy*.

THE PEOPLE'S MAGAZINE.*

If it may be permissible to judge of the future of the newly started monthly Journal, the *People's Magazine*, from its first Number, it may safely be asserted that it must prove a great power and an important factor for the good of the country. It is outside the legitimate province of the *Theosophist* to discuss politics in its pages; but it may be stated with gratification that the method the conductors of the *People's Magazine* seem to adopt is a thoroughly Theosophical one, namely, that of conciliation. They do not attack or abuse those who may disagree with them: but use a language of persuasive argument to put forth what they conceive to be the right view. Many a writer forgets or is ignorant of the fact that thought, being dynamic, has the tendency to repeat itself and to act and react. Should we therefore try to retort an abuse in a hostile spirit, we only create a useless havoc in the occult forces acting on the intellectual plane and thus do harm both to ourselves and to the cause we advocate. While, on the other hand, if we use a conciliatory, though powerfully argumentative and logical tone, in a friendly spirit—a pure desire to be guided by the Law of Absolute justice as far as it can be comprehended—we not only thereby appeal to the good sense of our opponents who are thus disarmed of their sting of hostility, but we moreover so arrange the occult forces on the intellectual plane as to produce beneficial results physically. This is the secret of true power which is the necessary concomitant of true knowledge, for the work on an intellectual plane is as superior to that on a physical plane as that on a spiritual

plane is superior to the one on an intellectual plane. The article of special interest to Theosophists is that on the Theosophic Movement. The writer charges Col. Olcott with being too severe in his criticisms upon the graduates. A reference to his address to the graduates delivered in Madras about two years ago will show that he exhorts them to their duty by reminding them of the fact that, as educated gentlemen, they are the natural leaders of the ignorant masses, and that they will be held accountable at the bar of Indian history, should they neglect the duty imposed upon them by their education. However, the article as a whole fairly represents the various phases of the Theosophic Movement, and, the thanks of every Fellow of our Society are due to the author for the appreciative tone in which he speaks of it. We cannot conclude this short notice without expressing the hope that the Theosophic method adopted by the conductors of the *People's Magazine* will ever be strictly adhered to, and that the journal will grow in power for the good of this country and of humanity at large.

THE MARATHI THEOSOPHIST.

AFTER our last number was published, we received during the course of one week the May and June issues of the above Magazine. We were glad to notice that the May number contains a condemnation of Changadeva on the same lines as pointed out in this journal, although not to the same extent. The June number completes their first volume. It reviews the work of the past year. They had to contend against various difficulties which they succeeded in gradually overcoming. At any rate, the journal was self-supporting during the first year of its existence, although pessimists warned them against the venture as they did in our case at the commencement. The very fact that notwithstanding the rigidity of the terms and the very limited extent to which the Marathi language is spoken, that in spite of these two obstacles the Marathi *Theosophist* should have paid its way during the first year of its career—this is a sufficient proof of the fact that the growth of the Theosophical Society is an evolution and a necessity of the times, and that the intelligent public is gradually but steadily awakening to a sense of the divine knowledge—Theosophy—handed down by the Rishis from one generation of the Occult Brotherhood to another. As the publication of the Marathi *Theosophist* is as much a labour of love for its conductors as it is for those of this Magazine, our friends will continue the journal for another year. Should the number of subscribers increase, the conductors purpose increasing the size of the journal. We would however suggest to them the translations into it of such articles in this Magazine as treat the subject of occultism in a scientific manner. This would secure to a large extent our chief end, namely to prove that the religious philosophy of the Rishis is highly scientific, in the noblest significance to be attached to the words "Religion" and "Science." We wish the conductors of the Marathi *Theosophist* every success, and hope they will continue their labour for the benefit of the Marathi-speaking public.

After the above was in type we received the first number of the Second Volume.

THE PHILOSOPHY OF MAN.*

THE work was published about six years ago, and from the opinions of the press, collected together, it appears to have been well received, as it deserves. The author, speaking of "Man and his Relations," observes, that "we are the microcosm of all forces." In support of his proposition, he analyses the properties and functions of man and their relation to the forces of Nature. The author's study of the past six years in Occult Philosophy must undoubtedly have modified some of the views expressed in the book under notice, but he deserves praise for having so ably and succinctly elucidated various points puzzling the minds of not a few thinkers. Where he fails to reach the heights of the Esoteric Doctrine, he at any rate goes much beyond the point where the modern "scientist" halts. His remarks upon what is life and what is death are worth careful study:—

It is beautifully and well observed by Eliphas Levi, that *Death*, properly speaking, has no existence, for man never steps outside of

* Edited by P. Ananda Charlu. Annual Subscription, rupees three, including postage. (For England, 8 shillings.) Apply to the Manager, National Press, 100 Mount Road, Madras.

* Man considered Spiritually and Physically. By P. Davidson, F. T. S.; price, annas fourteen (inclusive of Indian postage.) Apply to the Manager, *Theosophist*, Adyar, (Madras)

universal life, and those whom we think dead still live in us as we live in them, for he who lives for humanity does more than he who dies for it.

He shows that exoteric Christian theologians in reality degrade Jesus Christ when talking of his having died for humanity. The philosopher, on the other hand, sees in that allegory a great truth—the redemption of the man through Christ, his immortal *Atma*. The above passage also gives the key to an understanding of the meaning of the mystery of the Trinity. In the Hindu mythology, *Brahma*, *Vishnu*, *Siva*, represent the Trinity, the three universal energies of creation, preservation and destruction, although these three are in reality the same power in its three different aspects of manifestation or rather the result from which we take cognisance of them. Almost every religion has its trinity in unity and its unity in trinity, and the vulgar followers of each "faith" have grossly materialised the sublime conception and degraded the spiritual to a physical plane.

In the second chapter, the author treats of "Disease, its true Nature and Origin." His idea is that disease is the result of the violation of the nature's laws; and in the two subsequent chapters he gives his views of dealing with it. He says:—

Poisons cannot expel poisons, impurities cannot deterge impurities, neither can nature throw off a multitude of burdens more easily than one. Drug-doctoring locks up the cause of the disease within the system and tends to induce chronic and worse diseases. The causes should be expelled, not retained. The remedial struggle—the disease—should be aided and directed, so that it may successfully accomplish its work of purification, not subdued, nor thwarted with poisons which create new remedial efforts or drug-disease and thus complicate and retard the vital struggle....

Mr. Davidson is evidently a great advocate of vegetable and herb treatment to which he devotes a special chapter. No reader can deny that his reasoning is based on logic and a collection of facts and figures he quotes, as also the experience of disinterestedly humanitarian doctors whose opinions he cites. The last chapter treats of the vaccination question. The author is decidedly hostile to the practice, and if his facts are correct—which there is no reason to doubt—the subject requires a very careful examination and study. He shows how vaccination has failed to prevent small-pox, how greater victims have fallen to the former, and how it has developed other diseases in cases where mortality was not apparently due to vaccination. In conclusion it may be suggested that certain extracts he gives from the writings of Rosicrucians bear a deeper meaning than is apparent at the surface. Those philosophers used a mystical language; and the words, which have a double meaning in their code, are invariably put by them in italics.

B. S.

LA LINGUISTIQUE DEVOILEE.

A REPLY TO ERIPOLES, F. T. S. (INDIA),

BY M. LEVY BING, F. T. S., OF PARIS.

SIR,—When, in 1882, I had the honour of presenting "*La Linguistique Devoilee*" to the French Academy in competition for the Volney prize, which is offered as a reward for philological research, I merely fulfilled a duty, without hesitation, though without illusion. Thus the decision I had feared—or rather foreseen, neither surprised nor discouraged me.

"The system developed" in my "book was rejected by "examining Council as being contrary to the Scientific system followed hitherto."

Belonging to that Areopagus which condemns me, yet you have had the kindness to speak of my work with an esteem, by which I feel honoured, though it does not give me all the satisfaction I had hoped for.

I have waited until now for the completion of your study which you have announced in the *Theosophist*, and which has not yet reached me.

I trust, however, you will forgive me if I venture to communicate to you the impressions conveyed to my mind by your admirable criticism.

The matter is perfectly well known to you, and with an art, which I cannot but admire, you have exposed the cause which is, or rather which was, called in question, since your decision is pronounced before that Tribunal of which you are the judge.

Assuredly it would ill-become me to speak civil of a judge whose courtesy is equalled only by his authority, and I

demand your sympathy—only too flattering for me—in appealing to you against a very severe verdict.

Yes—it is true that I am effecting a revolution in the philological world, and that I am breaking as completely away from those who have preceded me in my career, as Galileo separated himself from the other astronomers.

Only I trust you will allow me to explain here the motives which lead me to believe that I may—nay, that I must, separate myself from the present school.

Let us consider honestly where we have been brought, or shall be brought by this science of the Indo-European languages, the only one which after all interests contemporary civilization? You know well—otherwise you would not have spoken of me—there is nothing certain or conclusive in that mass of documents accumulated in Germany, England and especially in France. And must we be condemned to hypotheses under the pretext that the reconstitution of roots, and that the unification of roots, must be submitted to Laws, (and what Laws?) and must we remain in ecstasy before these whole series of inductions which differ so much one from another;—before comparisons the very essential terms of which do not in reality exist?

You fear, Sir, that my method is based upon chance, that it is empiric and dogmatic—Well, it is not a challenge which I am offering you, it is an act of simple Justice which I demand.

Will you offer me as many words as you like from the different so-called Aryan languages, and when I have pointed out to you their essentially Phœnician character, you will cease to attack me on account of the article, a modifying particle, the essence of which is absolutely determinative and expresses neither being nor quality.

However I accept the contest even upon this ground; but this example—"taken from my book and from an innumerable quantity of others" is not calculated greatly to open the road for discussion, which I am calling upon you to grant me, from your love of truth and justice. However this may be, I thank you sincerely, and I feel assured that you will not delay in furnishing me with an opportunity of absolutely justifying myself both in your eyes, and also in those of that galaxy of learned men, to whom you have kindly presented me.

Meanwhile, I beg the editor, as a special favour, to insert in the *Theosophist* this first part of my defence; and I am convinced that I shall not be refused the means of developing personally the data of my convictions and the numerous documents upon which they have been firmly established.

L. LEVY BING F. T. S.

PARIS,
55 Rue de la Victoire,
28th May 1884.

P. S.—I have had the honour of seeing, in Paris, Colonel Olcott, the respected President of the Theosophical Society, and Madame Blavatsky, the General Secretary of this useful and brilliant Society, of which I am proud to have been admitted a member.

OUR SIXTH YEAR.

WITH the issue of October next, will commence the sixth volume of this Journal. During the few years of its existence the influence and the circulation of the *Theosophist* have steadily increased, not only in the East, but especially in the West. The teachings of occultism which the MAHATMAS have recently given out, and some of which were written by themselves, during the last year, have attracted the attention of many of the leading thinkers of the West, from whom we have received appreciative and encouraging letters. The sympathetic response given by the intelligent public to these writings, promises a rich harvest in the future. The success of the *Theosophist* and of the Theosophical Society, is now an already established fact. We regret that we are not yet able to give the esoteric interpretation of the *Bhagavat Gita* as promised last year. We have, however, succeeded in getting over some of the difficulties in the way, and have every confidence of being able to begin the series next year.

(SUPPLEMENT TO THE THEOSOPHIST.)

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No. 8.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

Translated from the French.

LECTURE VII.

Power and Forces.

ALL power emanates from Will, and influences are born from the magnetism of the things. The forces of nature are influences, because they are conditional communications of power with reciprocity and certainty of action.

God creates* things through the Word and animates them through the Spirit. The word is the eternal reason of numbers and forms; the spirit is the magnetic and motive power of the grand universal agent; it is "Od," "Ob" and "Aur."† Od is the equilibrizing force, by which the worlds attract and repulse each other. Od radiates, Ob absorbs, Aur equilibrizes. Od is light, Ob is darkness, Aur is twilight. Od is the breath of the angels, Ob the inhalation of the demons, Aur the atmosphere of the sages. Od illuminates the minds of the prophets, Ob produces the intoxication of the Pythonesses, and somnambules become lucid or tell falsehoods, according as to whether they have been magnetized through Od or through Ob. Paracelsus gives the name "*ebriecatum*" or artificial intoxication, to the states of frenzy produced through Ob. Robert Fludd symbolizes Od in the form of a luminous sphere, with the image of Phoebus, and Ob in the form of a dark sphere with the idol of Bacchus. The two spheres are equilibrated by a third one, the sphere of Aur, and carries as an emblem the tetragrammaton of Jehovah.

The power of God distributes harmonies through proportionate series and according to the inviolable laws of nature. Nature reproduces forces, at the same time, when beings or spirits subdue or direct the influences. There is no form without substance and no substance without force. Magnetism is not itself a substance; it is one of the four forces of the primordial and universal substance.

The forces of nature are themselves blind, and the wonderful effects, which they produce, are caused by their regulated proportions and their wonderful disposition, and in these facts becomes revealed to us the existence of a divine power in a manner so self-evident, that only a person who is entirely blind in understanding can refuse to believe in the same. The influences are born from the disposition of the forces, the forces are co-ordinated through power; and power is the very essence of spirit, because a spirit is a word or a cause in power. Man is the finite personification of an infinite cause, he is a spark gifted with volition, and he can, by selecting his place, become himself an immense focus of light or fire.

The physical action of man is limited by his organs; but his moral action is unlimited, provided that action is perfectly free, and therefore it resolves itself into light, it may become eternal light, and if it determines into fire, it becomes devoted to eternal fire.

But there is one thing of which the Theologians are ignorant: Hell is as jealous as Heaven and allows no mixture. One good action, a single well directed thought is sufficient to hinder damnation; just as a single sin, or one bad desire, puts an obstacle in the way of salvation. The elect of hell are therefore just as rare and perhaps still more uncommon than the elect of heaven. The possibility of their existence is sufficient to uphold the dogma (of hell), but in fact that

which absorbs after this life the great majority of men, is called the purgatory.* The purgatory is not a place, it is a condition of the souls, which desire to be transformed by purification.

The human soul possesses two kinds of memories; the essential and the relative memory. The brain is the instrument of the relative memory; it is like an index or a ledger; but the will is independent of the brain, and the essential memory consists of the preponderating habitual determination of the will.

The inherent punishment of the souls of the wicked is their ingrown habit of a bad volition, and the salvation of the good is their instinctive habit of desiring the good. The recollections of the brain perish with the dying brain, like letters written in a book disappear with the book which is burned to ashes; but the moral effect of the book survives, and the soul remains impressed and modified by those lost recollections.

The soul may then still find again traces of such recollections in the brain of the living, with whom she may be connected through sympathy or remorse. For this reason it is of great importance that we should before death become reconciled with all and forgive all, so that we may not leave behind us any ferments of hate or sorrow, which might form an obstacle to our transformation and eternal rest. For that reason it is necessary to respect the memory of the dead, to salute without distinction all corpses, and not to harbour any feelings of resentment for those that have trespassed against us; otherwise we expose ourselves to obsessions, and this it is what makes the operations of necromancy so dangerous. He, who evokes the dead, lends them his brain; he identifies himself with the evoked persons, and by rites he ought to be made to expiate the faults or the crimes, whose memory he revives. Judging from this stand-point, Saul, who evoked Samuel, ought to have been cut to pieces together with his children at Gilboa like Samuel, who had cut to pieces the king of the Amalecites at Galgala. To call up the dead is to call up horrible misfortunes; such at least is affirmed to be the case, by all the most reliable traditions of Occultism.

A serious evocation of the dead (for we do not refer here to the experiences with turning tables) is a sacrilege comparable to a violation of a corpse. To make the dead return to earth, is to create a vampire. We might properly define the term "necromancy" as an act of pairing together a living body and a corpse.

Man has the power over inanimate objects; to vivify them with his own life. He can influence through the power of his will the instinct of animals and even the will of other human beings, such as are weaker than himself.

By "Genius" we understand the power of him, who knows how to rule over things and men; the genius of magnetism is in him who speaks and who radiates over the audience his enthusiasm and his conviction. The genius of medicine is the authority of the physician, who infuses faith into the sick and a salutary influence into his remedies. If you doubt your physician, you destroy the power of his treatment; the physician is the priest of the body, as the priest is the physician of the soul. Good alone is a power and must always come out victorious; but it may for a time be trammelled and, so to say, paralyzed by the influence of evil. Evil clings to good like diseases to health. Flies dirty by preference gilded frames and mirrors; dogs like to lift up their leg near precious clothes; and sorcerers pretend that, to force the devil to produce his stench, it is only necessary to offer him perfumes and to give him pearls.

* The word "creatos" should not be understood as a making a something out of nothing. It includes in its wider sense evolution, emanation and formation.—II.

† Od, Ob, and Aur are the same thing, but in three different states. In man this principal is called Od, but in the Macrocosm it is called Astral Light.—II.

Great men have often great vices, and large cities, which are the focusses of light, are almost always great centres of corruption. We must never despise the good, because it is so closely associated with bad; we must know how to pick pearls out of the dunghill, and the physician must not allow himself to be repulsed by the bad odour and the horrible sight of ulcers. The power of good can never be more victorious than when surrounded by the influences of evil; and the writers of legends tell us that when hell celebrates its worst orgies, a single sign of the cross is sufficient to put to flight and make instantaneously disappear the whole phantasmagory of Sabbas.

This leads us to speak of the influence of signs and magnetised objects, for both are in fact the same. The Pope magnetises amulets and blesses them by taking them between his two hands and he attaches indulgences to them; that means he makes of them efficacious signs of good works that have been accomplished with reversibility of influences and merits. Now, the magnetism of the Pope is to those who believe in him the power of God acting in a sovereign manner in his church.

The man, who rejects the remedies of the church and denies to himself the privileges of the same, deprives himself of a very great power. Man does not put himself with impunity outside of all magnetic circle. If he does so, he may be compared to an insect, which attempted to take a walk between the wheels of a clock. He runs great risk, to be caught in some spring and to be helplessly lost. Therefore a celebrated seeress, Mad. de Kradener used to advise all those who consulted her, and even all that would consent to listen to her—for she preached like an apostle—to practise that religion in which they could believe. She wanted the Jews to go to their synagogue and to observe the Sabbath; she advised the Protestant to go to hear the preaching, and told the Catholic to go regularly to mass; and in fact, irreligion, being an isolation of the souls, is something very unsocial; and it is better to worship a fetich, than to worship nothing, because adoration being the sense of divinity in man, this alone distinguishes him from the brute and makes of him a moral existence.

There is certainly only *one* religion in the world; the different sects are only separated from each other by prejudices of race and priestly pretensions. Fundamentally the moral is everywhere the same, and all those ceremonies, that have any real effect, possess their power only through the faith which vivifies them and are only magnetic practices exercised by the wise. Catholicism is certainly amongst all sects that which produces the most wonderful effects. It alone claims to show us and make us feel God with our lips. It makes us eat him, and identifies us with him. The sacraments are masterpieces of High Magic; and whenever this beautiful religion will have broken the chains of clericalism, it will probably become the religion of the world. Protestantism is only a mutilated Catholicism, the Mohammedanism is a bastard of Judaism, and Judaism is only the copervator of the archives of Catholicity. The Greek Church is only a refractory section of the great universal church. The patriarch at Constantinople and the pope of Rome are two competing rivals, one of whom must necessarily either acknowledge the other one as his master, or dethrone him. It makes little difference in what manner that revolution will end; but we shall have to pass through such a revolution, and perhaps sooner than we expect.

The dogma, as it is explained to science, will remain mysterious to science, but science, comprehending the necessity of faith, will listen to it, instead of fighting against it.*

The priests, for the purpose of maintaining their moral authority, will be forced to ally themselves with science, and will cease to materialise the symbols of faith; because science and faith have each their distinct and separate dominions and they cannot be united until people will cease to confound them together.† Pontifical authority has nothing to say

before the Academy of Sciences, and human science has no vote in clerical councils. The whole world would have the right to laugh, if the academy of science would decide that there are four persons in God, it had a right to laugh, when the inquisitors of Gallileo decided that the world does not turn.

The miracles of the gospel are to faith incontestable verities, and science has no right to reject them. Science can simply demonstrate that they are materially impossible, and it will then appear that they must be understood spiritually; and after they have been so understood, they will be attacked no more, because they will then be recognized as belonging entirely to the realm of faith.

Some day all the clerical schools will recognize the fact that the criticisms of Dr. Krauss have done an immense service to the church, and have helped Exegesis to make a giant step in advance.

Whenever faith comes out of her sanctuary, to trouble science in her quiet researches, science will have the right to take her politely by the hand and show her home.

And if faith, pretending to be absolute mistress in her own house, says: "I am unchangeable, but it pleases me to affirm to-day what I denied yesterday; to say to-day: 'this is a dogma,' while yesterday I said: 'it is not a dogma,' and while at the same time I insist that all dogmas are eternal truths, and that I have no power whatever to create them;" science will then say to her: "Be on your guard. If you throw stones in my windows, you will overthrow the fundamental laws of logic. You are then no more *above* reason, but you will come in conflict with her, and I have the right to defend her. Will you say that by doing so I destroy your authority? Just the contrary! I affirm your authority by abrogating all that you do against that authority. Can faith affirm or deny anything else but herself? Can she change according to the fancies of men? If you therefore speak against yourself, it is the same as if you did not speak at all, and we still believe to-day that which you taught us yesterday."

When will men comprehend that what brings forward the greatest opposition to the establishment of durable authority in the world, are the pretensions of despotism?

It is certain and evident that the gospels are still a dead letter, and that the reign of Christianity, which so many people believe to be nearly ended, has not even yet begun. The Catholicism, which is exclusively Roman, has been nothing else but a re-organisation of ancient sacerdotalism, and the Vatican has his altars even more bespattered with blood than the Capitol. The Rome of the priests has borrowed from the most barbarous peoples their horrible human hecatombs. St. Pius V. had no cause to envy the ancient Druids, and the autodafe's surpassed the gigantic idols stuffed with men, which were burned alive in honor of Teutates or Irminsul. However, the victims of the inquisition were not those that suffered the most cruel treatment. Their agonies were sooner ended, than the agonies of those unfortunates that were tortured in convents.

St. John, the evangelist, who was his favored apostle and knew the secret doctrines, wrote the mysteries of true Christianity in a book, which the official church cannot comprehend. He begins his evangel with those sublime words: "In the Principle was *wisdom*." He calls those Antichrists, who do not acknowledge that Jesus was truly a man. He says the whole law is that men should love each other, that nobody ever saw God, and that we must love God, whom we cannot see, by loving mankind, which we see; he was also disliked by the usurpers of churchal power, and they went so far as to excommunicate him. He did not dare any more to speak publicly to his followers; he speaks of a man who wants to be looked upon as universal primate, and who refuses to accept his letters. He calls him *Diotrephes*, that means nursling of Jupiter, a young offshoot of old idolatry, a pontiff who would be God; and these confidential communications of this misunderstood apostle are found in an epistle addressed to a Roman by the name of Cajus.

The doctrines of St. John have been preserved by secret societies, by illuminated Christians, orthodox gnostics, by the Rosicrucians of the middle ages, by the initiates of the Cabala, and by the misunderstood Grand-Masters of Free-Masons and Templars.

Religious power has been at all times fettered by sacerdotal influences; the priests know that divine power ought to

*We beg to be permitted to differ. Theosophy will open the eyes of the Scientists as well as those of the Theologians. When the scientists will understand the mysteries, they will not simply tolerate them as a convenience, but accept them as a necessary truth; and the old superstitions will perish.—H.

† Again we must differ. There can be only one truth, and science as well as faith may lead to that truth. False science, which is ignorance, and false faith, which is superstition, may have different dominions; but true science and true faith are the complement of each other and are allied to each other.—H.

belong to them; and to obtain that power they want to dominate over royal power in a more easy way than by the supreme ascendancy of virtue. A priest like St. Vincent de Paul does more good even in a temporal order than a king could possibly do, and all the treasures of the world are at his feet; he can command everything, because he covets nothing, and the law, which makes him master over all, can be expressed in a short formula: "We must be above all things, if we wish to rule over them." We fully possess only those things, which we can easily forego; that which we need is necessarily our master, and we cannot truly rule, if we are bound with a chain. The poor people are consequently the only rich ones, and to take away from this sentence its paradoxical appearance, we must explain it with the words of Christ. The poverty, of which he speaks, is that sovereign poverty, which consists of an independent spirit and a complete emancipation from the covetousness of riches; the poverty of spirit, which must not be mistaken for intellectual clumsiness. Jesus has praised indifference, but he never gave any encouragement to stupidity.

To desire continually and peaceably the good in truth and in order, is to be powerful; but to render our desire or will peaceful and continuous, it must be free of all hope and all fear. Moral evil comes from different influences and is always more or less caused by fear or illusory hope; and good is the independent activity, which results in a profound peace. We never attract effectively things which we desire, that is to whose influences we submit; it is the things that attract us. Archimedes said: "Let me have a point, where I can attach my lever, and I will move the world;" and Jesus said: "The son of man must rise above the earth. If I have ascended above the earth, I shall attract everything to me." And again he said: "Seek ye first the Kingdom of God and His justice, and everything else will follow;" and when he said this, he did not promise any miracles; he simply revealed to his disciples one of those superior laws, which manifest God in nature, a law which we might call the attractive power of liberty governed by order, and order in liberty.

COL. OLCOTT IN EUROPE.*

We hear that Colonel Olcott is overwhelmed with letters from leading men of England, enquiring about and actively sympathising with the Theosophical movement. The Society for Psychical Research has sufficiently asserted its importance, and is at last come to be realised as a necessity of the times. The sphere of its researches, and the magnitude of work turned out, make the Society worthy of attention. On the 28th of May last, Professor Henry Sedgwick, its President, delivered an address at the Garden Mansion. The Society for Psychical Research has brought out cumulative evidence to prove the genuineness of the phenomena of "Thought Transference." The President affirms that only ignorant people can rush to the conclusion that "Physiology would be overthrown," and thus sums up the results arrived at by his Society:—

"An instructed physiologist would know that—supposing it generally accepted that ideas and feelings can, under certain rare and special conditions, be conveyed from one mind to another otherwise than by the recognised channels of sense—all ordinary physiological research would go on exactly as before. No 'working hypothesis' of physiological method would have to be abandoned; no established positive conclusion of physiological inquiry—nothing that has been ascertained as the nature of the process by which visual, auditory, tactile, or other sensations and ideas are ordinarily produced in the mind—would have to be modified. What would have to be given up, would be merely the single negative conclusion that ideas and sensations could not be transmitted from one mind to another except in certain ways already known: it was very natural for physiologists to form this conclusion provisionally in default of evidence to the contrary but to abandon it in view of the presentation of such evidence would be a mere enlargement, not in any sense an overthrow of existing physiology."

It is not too much to expect, it is believed, that the Society for Psychical Research would, in course of time, prove strong enough to bring the modern physical science to accept the rudiments of the Theosophic doctrine.—*Indian Mirror*, July 3, 1884.

COLONEL Olcott has returned to town from an official visit to Paris, and is superintending the passage through the

press of a volume of his collected lectures and addresses upon "Theosophy, Religion and Occult Science," for which he is to write 48 pp. of new matter. A variety of subjects connected with Archaic philosophy and science are discussed by him in a popular and striking style. Mr. George Redway expects to publish the book forthwith. It will be in the style and of about the size of Mr. Sinnett's "Esoteric Buddhism."—*Pall Mall Gazette* (London), June 19, 1884.

Psychic Phenomena.

MIND-READING BY MR. STUART CUMBERLAND.

MR. STUART CUMBERLAND, after achieving a great success in Vienna and Paris, gave several very interesting experiments in the presence of a representative company, invited to meet him at the office of the *Pall Mall Gazette*. The guests were summoned at twenty-four hours' notice; and many of those who were most particularly invited, Professor Tyndall, Mr. Maskelyne, and Mr. Labouchere, among others, were unable, owing to prior engagements, to be present. The editorial sanctum in Northumberland Street was the scene of the experiments, and most of those present were in the requisite condition of healthy scepticism. Almost the only out-and-out believer in the company was Colonel Olcott, of the Theosophical Society, but he took no part in the proceedings beyond that of a passive spectator. As Colonel Olcott wore on his finger a ring which Madame Blavatsky, by her occult power, had caused to grow in the middle of a rosebud, and carried in his pocket a portrait of a seer, which the same remarkable woman had willed out of the "astral light" upon a piece of cardboard, Mr. Stuart Cumberland's divinations naturally appeared to him somewhat insignificant. Less favored spectators found them remarkable enough, for, as was observed by one of our guests, "Mr. Cumberland does all that Mr. Bishop ever professes to do, and makes no fuss about it." Among those present were representatives of American, Continental, London, and Provincial Press, Professor Ray Lankester, Professor Edmund W. Gosse, Mr. Grant Allen, Dr. Donkin, Mr. and Mrs. Ernest Hart, Madame de Novikoff, Mr. Andrew Carnegie, Mr. Oscar Wilde, Mr. W. Wilde, &c. Before describing the experiments, we may as well give a few extracts from their letters. One eminent scientist maintains that Mr. Cumberland should be blindfolded with pads of cotton wool. Mr. Edmund Garney, a well-known authority upon all these matters, wrote to say that "this power of delicate muscle-reading is a far commoner faculty than is ordinarily supposed. I have seen friends of my own give decidedly more startling exemplifications of it than those which have stood Mr. Irving Bishop and Mr. Stuart Cumberland in such good stead. The worst of it is that the public go away with the idea that these performances are thought-reading." To true thought-reading, which takes place without contact, and to the reality of which Colonel Olcott bears emphatic testimony, Mr. Stuart Cumberland lays no claim. Mr. Maskelyne wrote to say that, in the absence of trickery and collusion, he relies solely upon muscular indications given by the subject. This thought-reading is not at all difficult with practice. Mr. Labouchere wrote:—"Thought-reading may easily be accounted for. It simply means that with certain persons an indication of their thought may be obtained by—or rather through—the muscular action of their hand. In order, however, to make any use of these indications, it is necessary for the reader to be sharp and to fish for indications. What I mean is this. Suppose you were speaking, you would probably use some gesture and the gesture would precede the word. So when you think, 'this is right' or 'this is wrong,' just as the words half form themselves in your brain, or on your lips, so does the thought produce muscular contraction in the hand."*

About five o'clock everything was ready for Mr. Cumberland's experiments. One gentleman had two brand new £5 notes fresh from the Bank, and sealed up in an envelope. But these were not used, as Mr. Cumberland became too exhausted during the hour-and-a-half that the sitting lasted. Lying on a shelf was a bundle of cotton wool with which it was suggested that Mr. Cumberland's sharp ears should be stuffed and his piercing eyes padded. Not only did a bold person make this suggestion, but he actually asked that the subject should be cotton-wooled in the same manner. Mr. Cumberland, however, objected to these suggestions as unnecessary precautions, "although, so far as I am concerned, I don't think it would make any difference." "Now, I do not profess," said Mr. Cumberland, "to give any illustrations of the supernatural. I simply claim that it is possible to read persons' thoughts under certain conditions, not abstract thoughts, mind you, that is impossible, absolutely impossible. If a person will concentrate his or her mind entirely and earnestly on a given object, I claim that the thought is conveyed to any person of sufficient quickness of perception by the action of the physical system, which, I maintain, is the only channel through which thought can possibly be conveyed. Of course, there is a percentage of failures. Some subjects are not sufficiently sensitive. Everything depends on the absolute concentration of the subject, and the absolute giving up of one self to the conditions of the experiment." Some professors of the art pretend to the power of thought-reading without contact, but that Mr. Cumberland says is quite impossible—a doctrine which Colonel Olcott, who was present, denied *in toto*.

Some thirty ladies and gentlemen composed the audience, all of whom were seated round the room. Mr. Cumberland stood at one end, braced himself up, looked round, and opened the ball by asking Mr. Oscar Wilde to be operated upon. Mr. Wilde, however, shook his head, and declared that he was not a good subject. Mr. Cumberland looked round once more, and his eyes fell on the face of the Chairman, who

* In the *Theosophist* of this month will be found an account of the doings in Europe of the two Founders.

* We do not endorse this theory of muscle reading as being applicable to the above described experiments.—H.

was quite ready. "A good subject," said Mr. Cumberland. "Now, Sir, please look round the room, and think of some object, which it is possible to get at. Don't try to resist any attempt to think of it, but surrender yourself entirely, all your thoughts upon the object." The Chairman did as he was bid, and apparently concentrated his thoughts. Mr. Cumberland's eyes having been bandaged with a white silk handkerchief, he took the subject's left hand into his own, put it on his forehead, and darted across the room, going first to a shelf on which were a number of books and papers. He stopped short suddenly, darted back, made another circuit of the room, and halted suddenly before a gentleman standing with his back to the mantel-piece, tore off the bandage, and pointed to the glasses of the well known London correspondent of the *Neue Freie Presse*. "Right," said the subject. "Now, why did I take you to the book shelves before to the eye-glasses?" "Well," confessed he, "I must tell you that I had first thought of a *Gazetteer* which caught my eye. The glasses were a second thought." This was over in a few seconds, thirty perhaps, and was quite satisfactory. It may be worth noting that Mr. Cumberland always desires his subject to think of the direction or the route to the article thought of rather than the article itself. "I now propose," said Mr. Cumberland, "to discover the seat of pain in one of you. I wonder whether Mr. Ernest Hart would consent to go out of the room, to stick a pin in some part of his body, and to return with a pain manufactured and ready to be discovered." Mr. Hart declared that his mission was to relieve pain and not to produce it, and asked whether it was necessary to stick the pin far up to the head, for instance. After a little pleasant trifling, Mr. Carnegie, the famous American millionaire and proprietor of English newspapers, declared with a trace of melancholy pleasure in his voice, that he had a pain ready made, and should be only too happy to place it at Mr. Cumberland's disposal. That is, if he could find it. The muscle roader gladly assented, again resumed the white silk fillet and stood up to Mr. Carnegie. Mr. Cumberland's hands traversed this subject from top to toe, running nervously down and eventually stopping at the finger. "The finger it is," said Mr. Carnegie as he took his seat amid applause. After a short rest, up spoke the gallant Cumberland again. "Professor Ray Lankester, you and I are old friends. Will you be my next subject?" Professor Ray Lankester smiled grimly and said: "Well you won't be successful with me, I know." "If you make up your mind that I *shan't* do anything I admit that my experiment will be useless." "I will give you every chance," said the Professor gaily. Mr. Cumberland left the room, a pin was fastened in the lapel of Mr. Aaron Watson's coat. Mr. Cumberland was summoned, blindfolded, and took Mr. Ray Lankester's hand, dragging him here, with much vigour. After a couple of minutes he evinced an affection for an easy chair, which he thought contained the secreted pin. Kneeling down, he poked and poked unavailingly until at last it was evident that the muscular indications of the subject were not sufficiently violent. Mr. Oscar Wilde, who had seen where the pin was hidden, then took Professor Ray Lankester's place; and Mr. Cumberland struck a bee line and had the pin in no time at all. "Professor Ray Lankester's individuality is too great," said Mr. Cumberland, resting after his labour. "If I don't do a thing immediately, I can't do it at all." Mr. Cumberland's pulse was not beating very fast, he admitted. At one sitting in Vienna it reached 175 beats in the minute, when he fainted. A lady, who was the next subject for Mr. Cumberland's experiment, was asked to think of some object in the room, and to give it mentally to the audience. The thought-reader and the lady went round the circle deliberately and sedately. Suddenly they stopped. Mr. Cumberland's hand was stretched forth, he seized a little vase of rhododendrons from a number of others. "Right," said his subject. "Now you have to give it to some one." He groped round once or twice, and then handed it to a lady in the audience. "Right again," said his subject; "you have read my thoughts admirably." Mr. Cumberland was then allowed to take respite, during which Mr. Oscar Wilde discoursed in his free and easy way on art, poetry, and culture. The confessedly modest decorations which were put up to hide the ink pots, the paste, and the scissors were, he said, unworthy of the darkest ages. The poet and apostle has a pleasant way of being disappointed. There was something wrong with the Atlantic, and Niagara was not quite up to the mark. Now he was disappointed with the arrangement of a few simple flowers of the field and a rather striking harmony in curtains which were brought in for the occasion. However, a lecture on art, from one so distinguished and so eccentric as Mr. Oscar Wilde, is worth hearing. And above all, he is a candid critic. "Your decorations," he said, "are absurd. There is no system obeyed. One thought, like harmony in music, should pervade the whole. Does it? No. They show no soul. Can you exist without a soul? No soul, no harmony, and no—" "Sun-flowers," suggested some one. "No. A flower is but an incident." In critical vein Mr. Wilde shook his shorn and curling locks, and, fanning himself with an expansive sage green silk pocket-handkerchief, proceeded to descant on the maps which hung round the walls. "A map should be a work of art, with azure oceans limned on its surface, laden with golden galleys, with poops of beauteous gold and purple sails. Let each continent show its rugged mountains, its stretching plains. Look at those seething seas of green hood calico, seas of erysipelas, with big blobs for mainlands and small blobs for islands." And thus was abuse showered upon those offending sheets. Mr. Wilde waved his hand with an attitude of despair, and brushing off a fly from his forehead with the sage green pocket-handkerchief, he lowered his slim form gracefully into the bosom of a yielding couch.

Strengthened by half an hour's repose, and cooled by ices, Mr. Cumberland consented to try a much more difficult feat. "It has been suggested," he said, "that something should be hidden out of the room. I think if the subject is sufficiently favorable, it would be as easy to find a pin in Regent's Park as here. Some one of you has thought of an object out of this room, I don't know whether it is in the next room, or indeed in any room. So I am seeking for an

unknown object altogether." Mr. Grant Allen then agreed to act as the subject of the final experiment. He was taken out of the room, and an object and a hiding place were fixed upon. Mr. Cumberland was told that the object was hidden without the precincts of the *Pall Mall Gazette* Office, but he refused to put on his hat, as it might possibly be in the way. This crucial trial of skill then began after he was once more carefully blindfolded. He, of course, went straight for the door, dragging Mr. Grant Allen after him. He turned the handle, and went down a short passage, followed by the more devoted spirits of the assembly. Down the narrow steps, the pair stumbled and into Northumberland Street, much to the astonishment of the passers-by, Hansoms, foot-passengers, Policemen, open-mouthed waiters, stopped to look at the strange procession. The windows of Northumberland Street were shut up with a rattle, maids and matrons in all of them wondering if the hatless Mr. Oscar Wilde was trying to effect the capture of the new pair of Siamese twins. Heedless of scorn, the Siamese twins went on until they came to No. 7, Northumberland Street. Here they stopped. Mr. Grant Allen afterwards explained that he was wondering how they would get in, whether Mr. Cumberland would ring the bell or knock at the door. Instantly, Mr. Cumberland responded to his thought by ringing the bell and knocking at the door. It was timely opened by a servant, who, seeing a blindfolded man, followed by a small crowd, promptly shut the door in his face. The only other person in the secret stepped up to Mr. Allen and whispered to him:—"Have you forgotten the house?" "Is this not it," he replied. "I thought it was the third door down." "No, it is next door." The conversation passed in a whisper inaudible to Mr. Cumberland. No sooner however had Mr. Allen thought of No. 6, than Mr. Cumberland dragged him up the street to the door. Upstairs they went, and straight into a room, usually used as the reception room by the interview staff of the paper, on the first floor. Mr. Cumberland at once went to a drawer in a writing table, but closed it in a second, and came round to ottoman standing near the window. He lifted the lid, put his hand down, and brought out the hidden object. A curious one enough. It was a dusty glass shade, under which was a brownish substance not unlike in shape a goodly bunch from a goodly loaf. Lifting the glass shade off, and examining it closely, its identity was revealed. It was a hunch of bread, an heirloom of the *Pall Mall Gazette*. The Amateur Casual who slept a night in the casual ward of a work-house received this piece of bread for his supper eighteen years ago.

A famous article exposing the ways of casual wards was written; it caused such a sensation throughout the civilized world, as no single article had ever done before, and finally led to great reforms. The bread was not to be thrown away. It was set upon wire, covered over with glass, and though a little hard, a trifle cobwebby, still finds a snug corner in the office, whither it was brought from Lambeth work-house some 18 years ago. This concluded the experiments much to every one's satisfaction. Mr. Stuart Cumberland is likely to appear on a public platform before long, but he will find it difficult to give more conclusive demonstrations of his ability to "read thought" by the delicate muscular action of the hand.—*Pall Mall Gazette* (London.)

A BUDDHIST "MORALITY."

MR. S. BEAL writes to the *Academy*:—"The following short story, translated from Kumârajiva's version of *Āśvaghosha's* sermons, is so striking in its point and character that I think perhaps you might be disposed to publish it in the *Academy*. It provides, as I think, another instance of probable contact between East and West at the time when it was written.

ĀSVAGHOSHA'S SERMONS, K. 10, P. 17 (TEXT).

"Again, 'Whatever deeds men do, they will receive the fruit thereof.'

"I heard some time ago the following story:—

A certain poor man resolved with himself,—'I ought to offer sacrifice to the gods, that my present store of wealth may be increased, and my possessions multiplied! Having thought thus within himself, he addressed his brother as follows:—"You must be diligent in cultivating the ground, and working for the good of the house, so that no want be felt!" Then taking his brother to the field, he said, 'in this place you are to sow millet, in this place rice, here you must sow corn, and here pulse!' Having thus made arrangements, he went to offer up his sacrifices; he offered up flowers and incense in profusion, and, morning and evening, bowed down prostrate before [the gods he adored], and humbly craved some present advantage and increase of his worldly substance. At this time the divine spirit (whom he adored) thought thus:—"I must look into the previous history of this poor man to see whether, in his previous career, he has acquired merit by almsgiving, and so I may be enabled to grant his prayer for increase of wealth." Having looked into the man's previous history, he found that he had never exercised the gift of charity, and so had no antecedent claim to the gratification of his wishes, and so he thought, 'This man, without any claim, still asks and prays that his wishes may be gratified, and that his cares may be lightened. I will now change myself and go to him, as he is engaged in sacrifice, under the form of his brother, and hold converse with him.' On this, changing himself into his brother's form, he went to the temple and stood beside him. Then his brother said, 'What are you doing here, instead of sowing the land?' On which the brother (in his assumed form) answered,

'I wished also to come to beg the gods to be propitious to me, and grant me food and raiment! and although I have not sown the seed, yet I doubt not the power of the god will produce fruit and increase!' Then the brother, upbraiding the other, said, 'How can you expect the ground, without being sown, to produce fruit? Such a thing is impossible!' and so he repeated the *gátha*—

'Within the great sea-encompassed earth,
And in every place alike,
What fruit can be expected
Where no seed is sown?'

At this time the brother addressed the other (in his assumed form) and said, 'In all the world how can it be that the land produce fruit where no seed has been sown?' Then the brother said, 'True! without sowing there is no increase!' At which time the Deva, reassuming his heavenly appearance, said,—

'Now, according to your own words,
Without sowing there is no reaping;
If, in your previous life, there has been no charity,
What fruit can you now expect?
Though now you endure self-affliction,
And deprive yourself to offer me offerings,
And so afflict your body with a view to propitiate my goodness!
What is this but to trouble me with your services!
How can I grant you the increase
And the prosperity you desire?
If you want to get wealth and treasure,
Children and (rich) family connexion—
Then learn to cleanse your body and mouth,
And do worthy deeds of charity!
To expect to reap advantage [religious profit] without sowing,
Is as if we expected the sun, and moon, and stars
[To shine] without illuminating the earth;
For as they brighten the earth,
We know it is the result of works done before! *
Above the heavens and below
We may draw this distinction in all cases,
Much blessedness from much virtue!
Little blessedness from little virtue!
Know, then, throughout the world
All things result from previous cause;
Charity brings increase;
Moral conduct results in birth in heaven;
But if there is no root [cause] of charity,
Then happiness in consequence is scant,
Wisdom and meditation bring deliverance [salvation]
These three [charity, wisdom, and meditation] alone bring
The "ten powered lord" [Buddha] speaks thus: [reward];
"All things result from cause,"
Trouble me not, therefore [with your prayers]!
Practise virtue!
Then you will reap beneficent fruit—!''

THE MEASUREMENT OF HUMAN FACULTY.

MR. FRANCIS GALTON, in lecturing at Cambridge recently on the above subject, said that although it had been a matter of controversy, whether a more complete measurement of man's capacity could be attained than was already discovered by means of examinations, which measured intellectual capacity, yet he would endeavour to demonstrate that as the capacity of man, taken in its widest sense, including character and physique, was finite, therefore it was measurable. The art of measuring human faculties was now occupying attention, and in it he perceived the dawn of a new and interesting science. It would be impossible for him, with the limited time at his disposal, to compress in one lecture even an enumeration of the means to be adopted to arrive at correct data, whereby rules could be laid down for the measurement of human faculty. In order to arrive at any conclusions, it was necessary that contrasts of men extending over a wide range should be made, but he would confine his remarks to contrasts of two kinds—*first*, temperament and character; and, *secondly*, other qualities, as height, weights strength, and the like. Temperament and character formed landmarks as bases for survey, and the first question to be solved, and which arose was whether temperament and character were liable to spontaneous changes, or whether man was constituted so differently that any measurement was based upon a fallacy, when we treat man as a mere conscious machine and endeavour to measure his capabilities as we would that of an engine. He had taken some pains to obtain new kinds of evidence, and the result of that evidence was that the actions of men were governed by cause and effect, but on the other hand, if the conduct of man was the result of some external influence, then such knowledge as he had obtained was of little service. His earlier inquiries, which were embodied in his work on "Hereditary Genius," led him to the conclusion that the son conducted himself in life in

* Probably regarding the sun, moon, and stars, as *devas*; shining thus, in proof of their former good deeds.

much the same way as the father, was influenced by sin motives, possessed similar talents and similar failings; that man was not like a ship drifting, but arrived in due course by certain sure stages at a predestined port.* The result of a long habit of introspective inquiry into one's actions in daily life demonstrated to him that the occasion when free will was exercised, was uncommonly rare, less than one instance in a day, and the general result of an extended habit of introspective inquiry was that man is little more than a conscious machine. The problem to be solved was what common incidents occurred in the lives of a given number of people, to select them, and briefly describe how the various persons acted when they occurred. One notable incident to all was emotional temperament, another temper. Taking a number of men, and comparing their conduct when emotional temperament or temper was excited, you would obtain statistics of each man's character in ordinary every-day affairs, and this would enable the scientist to accurately gauge and measure human faculty. But this measurement would be assisted and rendered more complete, if at the same time records were obtainable containing particulars regarding eyesight, color, sense, hearing, breathing, capability, height, span of arms, &c. At the John Hopkins University in America, physical education and hygiene were compulsory on all students, and although the physical measurements taken were not compulsory, yet few objected, and the result was that the most valuable statistics were collected, and in many instances good advice given to the students in what way to counteract the effects of any abnormal condition observed, such as irregularity of muscular development. The color of the hair and of the eyes also gave valuable *data* for measurement of human faculty. The color of the hair indicated immunity from and susceptibility to disease. At the time of the American Civil War, it was found out, of between 330,000 and 340,000 examined, that those who had light hair were more susceptible to disease than those with dark hair, in fact those with light hair were susceptible to all kinds of diseases, except chronic rheumatism. The lecturer concluded by suggesting that a laboratory should be opened at Cambridge to investigate this new science. The cost would be small; the result, he ventured to predict, would be large and beneficial, for, by the compiling of continuous records of health, growth, and disease, much useful knowledge would be acquired; and by a long series of observations on the lines he had indicated, it would be possible to measure the human faculty as accurately as, if not more so than, our system of examinations measures the intellectual faculty of man. At the conclusion of the lecture, Mr. Galton was awarded a vote of thanks by acclamation.

THE PEHLVI LANGUAGE.

WE commend the following from the *Bombay Chronicle* to the notice of our Parsi readers, especially Fellows of the Theosophical Society, professing the Zoroastrian faith:—

It is reported from Vienna that among the very valuable and interesting collection of Archduke Rainer's Egyptian Papyri there are several in the Iranic language. There are also some parchments and skins. Some of these documents are thought as being likely to furnish "the key to the Pehlvi language." The scholars of that language, specially the learned Parsi Daeturs in India, would be doing themselves and their co-religionists yeoman's service by early obtaining some insight into the contents of these important documents. Dasturs Peshotan and Jamaspjee of Bombay and Hosungjee of Poona are specially those to whom the Parsis would look for the display of some active and earnest interest in the matter. Dastur Jamaspjee has many friends amongst the distinguished European scholars and others knowing the Oriental languages. These would certainly be found to second the efforts of the learned Dastur, if he will show any real anxiety to obtain transcripts of the contents of some of the more important and valuable Egyptian documents of antiquity. We trust the worthy Dastur will pay some attention to our suggestion.

THE HYBERNATION OF A TOAD.

THE London Correspondent of the *Indian Mirror* (Calcutta), in his letter dated London, 12th June 1884, observes:—

... I have just heard from Paris of a very interesting experiment made by Monsieur Margelidet, the celebrated naturalist. M. Jules Lermiqua, Secretary to the International Literary Association, of which the venerable Victor Hugo is President, informs me that five years ago M. Margelidet placed a living toad in a hole in a block of granite, prepared for the purpose, and then covered it with cement quite impermeable to the air. No food of any kind was put in with the toad, who was thus shut up in a state of comatose insensibility, the usual condition of the animal during the winter.

* Those, who denounce wholesale the Hindu caste system, may well ponder over this statement. There is a vast difference between trying to remove the abuses of a custom and endeavouring to sweep it off entirely, regardless of the grounds upon which it might have been originally based:—*Editor*.

On the 7th instant Mr. Margelidet called his friends to witness the exhumation of the toad from its granite bed, and its five years' burial. The experiment was made in the Paris Museum of Natural History, the same museum in which Buffan and Cuvier laboured for years, in times gone by. The excitement of the savants present was considerable, as the cement was carefully removed, and the toad brought to light after its five years' burial. The animal was alive and healthy, and in half-an-hour jumped about in a lively way. He rivalled some of the Indian *Yogis* in his long sleep and resuscitation....

THE LADIES' THEOSOPHICAL SOCIETY.

Says the *Indian Mirror* of 16th June 1884:—

".....As a burning example of the progress which female education has made in Bengal, we may mention that that high class Magazine, the *Bharati*, of which Babu Dijendro Nath Tagore was the Editor, is now being edited by his sister, Srimutty Surna Kumari Debi, daughter of Babu Debendro Nath Tagore, and grand-daughter of Babu Dwarkanath Tagore. The last issue of the Magazine fully sustains its early reputation. We should be glad to see other educated native ladies follow Srimutty Surna Kumari's example, and employ their time in enriching the national literature of their country. If such be the case in the experimental stages of female education, what is likely to be the result, when the experiment has been fully developed? Our native land has a glorious prospect before it with the dawn of a new literary age clearly setting in. Srimutty Surna Kumari Debi has a high reputation in Bengali literary circles. She is the authoress of several excellent Bengali works. Her literary talents are exceptionally great; and we have no doubt that the Magazine will do as well under her editorial management, as it did when it was conducted by her distinguished brother. We shall not be surprised if, at no distant date, Bengali ladies take to editing even Magazines and journals in the English language....."

Srimutty Swarna Kumari Devi is the wife of Babu Janaki Nath Ghosal, one of our most earnest members of the Calcutta Branch. She is herself the President of the "Ladies' Theosophical Society (Calcutta)" and an ardent and zealous worker in the Theosophical cause. To her Branch belongs Mrs. Anandibai Joshi, who is successfully carrying on in America her medical studies for the benefit of the Indian ladies. With a President like Srimutty Swarna Kumari Devi, and members like Mrs. Joshi, the "Ladies' Theosophical Society" is bound to be of immense benefit and good to the future of the country. Children generally imbibe their ideas with their mother's milk; and their early impressions are almost indelible. On the elevation of woman, therefore, depends largely the future greatness of man. And we have every confidence that the "Ladies' Theosophical Society" will be instrumental in sowing the seed of that future greatness which intellect, spirituality and moral force can alone attain to. The reader may here refer to the article on "THE FUTURE OCCULTIST", in this month's *Theosophist*.

"CHRISTIAN" ETHICS.

A VERY sad thing has taken place in Edinburgh, sad in itself, but sadder in the proof it gives of the brutality caused by centuries of Christian teaching. Mr. and Mrs. Chamberlain, the hall-keepers of the Secular Hall, had a daughter of weak intellect, fourteen years of age. This girl fell from the window on to some spikes below, and remained transfixed, three of the spikes entering her body. The poor mother rushed down stairs and tried to lift the child off the spikes, but she is a small woman and the girl was very big and heavy, and again and again she half raised her and let her slip back on to the spikes. A crowd gathered, and she appealed to the bystanders to help her to save her child; not one responded, but they all stood gazing at the writhing child and the agonised mother, while one man, standing close to them said: "It serves the Atheist right." Such is Christianity in the capital of Scotland, in the year 1884. At last a young girl, a Freethinker, came by, and she at once rushed to give help and the child was lifted off. She died on the following day. Well may Mr. Less write to me: "That such a scene was possible, I could not have believed, and it is scarcely possible to contain oneself to comment on it. The place in which this occurred is a better class working men's quarter of Edinburgh and the main reflexion left on my mind by it is that the effect of nineteen hundred years of Christian teaching has been to evolve a set of brutal savages in that class, for whose like we must search the darkest man-beast stage of humanity."

HOW LONG IT TAKES TO DREAM A DREAM.

An old locomotive engineer sat in the smoking car talking with the brakeman and some other railroad men. One of them asked him if he'd ever fallen asleep on his engine, and he replied:—

"Yes; thousands of times, I might say. Perhaps, not that many, but very often. When I'm doing extra hours, I fall

asleep for a second or two, and then start as wide awake as ever. I'm always dreading going to sleep, and I suppose it's that constant fear that has so disciplined my mind that I no sooner lose consciousness than I give a sort of muscular jump, and am aroused in a jiffy. Talking about how long it takes a man to dream, now I want to tell you something: I was running No. 4 into Chicago one morning, when I had been on duty eighteen hours and hadn't had any sleep for twenty-six. Just as we passed the little station at Utica, between Ottawa and La Salle—you know, No. 4 doesn't stop there—I dropped asleep. Then I had a dream—a great long one, about an accident. A train order was mixed up in it and, as it wasn't quite clear, I remember how I studied over the words, it seemed to me, for ten or fifteen minutes. Then I dreamed there was a collision: we struck, and it threw me up in the air thirty or forty feet clear of the engine. I mind how I felt up there, and I was wondering where I'd land, and if any of the passengers were killed. It wasn't a very pleasant sensation, either, you can imagine. Then it seemed I came down, and, strange enough, landed right on my seat, with my left hand on the throttle. At that very instant I woke, and it seemed so real that for a second I could hardly realize there hadn't been any collision and I hadn't been up in the air. Well, that dream was full of details, and a good deal of time appeared to elapse between its beginning and its ending; but when I looked out of my window, I'll be cursed if there wasn't the switch-light of Utica siding right ahead of me. You see I hadn't run fifteen rods while all that dreaming was goin' on, and I was making at least forty-five miles an hour."—*Chicago Herald*.

THE LOGIC OF PAIN.

(*Contemporary Review*.)

We are apt to regard pain as too exclusively an evil, and an unmitigated evil.

We regard it as the essential part of the primal curse; its endurance is part of servitude, or the fate of the vanquished amidst savage races. Pain deliberately inflicted was the weapon of the Inquisition. The pain, the Red Indian inflicted upon his white captives, roused feelings which have resulted in the extermination of the Indian over mighty tracts where once he was supreme. Pain was the chief means of government with oriental despotisms. Pain in disease has always been regarded as the great part of the cross we have to bear.

Yet the question may be asked, is pain an unmitigated evil; has not pain other aspects, other sides to it? Is the pain of disease, or of any injury not often highly, indeed eminently useful?

There are certainly forms of pain, indeed, to which animated beings are subject, which seem devoid of any good purpose, such as the pain inflicted by a cancerous growth. Cancer does not necessarily produce pain, and in nerveless regions its growth is not productive of suffering. But when a nerve-fibril gets caught by the progressing cell-growth of cancer, and is pressed upon by its remorseless grasp, then pain, persistent and agonizing, is the result. Probably no torture that was ever inflicted by man on man is more exquisite than that caused by the grip of a cancerous growth, where, as Montgomery wrote, "there is no temporary relief but in opium, no permanent rest but in the grave." Such pain lends to the sufferer the determination requisite to submit to the removal of the mass by the knife, where practicable, a measure by which life may be prolonged, even when the prospect ultimately is hopeless.

It would, however, be very erroneous and one-sided to regard pain solely, or even chiefly from the point of view here put forth.

Pain is the protector of the voiceless tissues! It tells us to desist from efforts when they are becoming injurious; it teaches us to avoid what is destructive to the tissues; it compels us to rest injured parts, and so to permit of their repair! Pain, then, is very far from an unmitigated evil. Without the sensitive skin in which our bodies are enclosed, injury would constantly be inflicted upon the tissues; and without the lessons taught us by pain, there is every reason to believe that most mischievous and injurious acts would be constantly committed.

To what injuries, blows, burns, contusions, &c., would not the framework of man and of animals be subjected if the slow lessons of consequential injury were left without the sharp reproof of pain! The suffering immediately attracts the attention, and consequently that which would do much damage is avoided, not from any rational consideration of the consequences, but from the pain directly produced. Without the advantages which thus spring from pain, animals and savage men would incessantly be inflicting much injury upon themselves, and indeed often be imperilling their existence. Pain from this point of view is distinctly preservative throughout the whole of animated creation. The utility of pain is seen in the membrane which sweeps the surface of the eye, for instance, in general animals, whenever any irritant particle is brought into contact with these delicate structures. The pain caused by the foreign body sets up reflexly a muscular contraction in this

membrane, and thus it is brought across the eye, sweeping the surface, and so the offending matter is removed. When the foreign body is too fixed to be so removed, disorganization of the eye follows, and amidst a general destruction of the organ the irritant matter is got rid of. Destruction of the eye in these animals would be a common occurrence if it were not for this muscular arrangement, and pain is the excitant; it is, as it were, the finger which pulls the trigger, and so the machinery already provided and prepared is set in action thereby. In man the suffering caused by a foreign body in the eye calls the attention to the part, and leads to its removal. If it were not for the pain so produced, irremediable mischief would often be permitted to go on unchecked, because unnoticed.

J. MILNER FOTHERGILL.

(To be continued.)

Correspondence.

A CURIOUS DATE-TREE.

I spent the first half of this month in my native village, Karmoor, in Kistna District, where I observed a curious phenomenon, for which I now seek explanation.

One evening I found a date tree (शहदेडू) bent to the north and its leaves rising lowest, being $1\frac{1}{2}$ ft. above the ground. Next morning, when I repeated my excursion, the same phenomenon recurred. When I went there again at noon, I found the top of the tree a little lowered, and all the leaves drooping to the ground, the lowest reaching it. In the dead of night at 12 P. M. or so, the tree attained its normal height, the lowest leaf rising a yard from the ground. I have repeated my visits several times and have found the same strange phenomenon, with the additional one, namely that its top was turned from the north to the west. The tree is daily frequented by several people who are apprehensive that this alternate rising and falling of the date tree at an interval of 12 hours is the precursor of famine and pestilence, as a similar phenomenon was seen in a near village before the famine of 1877.

MASULIPATAM,
21st June 1884.

V. V. S. AVADHANI, F. T. S.

CHELAS.

HAVING read the different articles on Chelas and Lay Chelas, I do not see for a moment why any should think of attempting to become one, till he has thoroughly tested himself, in regard to his fitness for the same, in the ordinary routine of his daily life, and found out if he can successfully resist the temptations which surround him continually. Take the example of the athlete; his daily life is as regular as can be. And after many weeks or months of training in which tobacco, spirituous liquors or narcotics, or anything that is harmful to his physical health is strictly prohibited, he meets, in different contests, with men who have undergone a like preparatory training, and is or is not victor, as the case may be. And what is the result? A perfectly healthy body, existence and enjoyment, his will-power strengthened, in fact all of his faculties turned up to concert pitch. Of course the training of an athlete, and the preparatory training of the would-be Chela, are somewhat different; but I take the case of the athlete as an illustration of what a merely physical training can accomplish. I can attest in my own person the benefit to be derived from it, coming as I did from a consumptive family, my father dying of it at forty-five and sister at eighteen, while I am at the age of thirty, in perfect physical health, thanks to the trainings I have undergone for various amateur contests. But in the case of the would-be Chela, not only must the physical health be trained up to the highest pitch, but the moral, intellectual and spiritual man, must also be trained at the same time, and as he makes progress day by day, month by month, year by year, the Mahatmas may take him of their own accord, as a Chela, and he may find that the Rosy-Crux becomes and is not made. I think that the words of the Christian Initiate, Jesus, apply very forcibly in the case of the Chela. "Lay not up for yourself treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up treasures in heaven (or rather Karma) where neither moth nor rust doth corrupt, and where thieves do not break through and steal: For where your treasure is, there will your heart be also."

Hoping that the blessings of the Mahatmas may reach us in this far western country, and that Theosophy may spread its wings over the whole earth, I remain an humble seeker after the truth.

STANLEY B. SEXTON, F. T. S.

CHICAGO, U. S. A.

THE GOOTY THEOSOPHICAL SOCIETY.

At Col. Olcott's instance our President, Mr. J. Sreenivasa Row, with the help of liberal sympathisers, founded here a Sanskrit school only last December. It is under the general super-

vision of the subscribers and the Managing Committee, and under the special care of the Executive Committee. The President of the latter Committee, Mr. T. Ramachandra Row, B. A., B. L., F. T. S., the Dist. Munsiff of this place, has recently donated Rs. 100 to the founding of this School. On behalf of the Gooty Theosophical Society, which has almost affiliated the said institution, I have to most thankfully congratulate the Munsiff on his liberal promise, and acknowledge the receipt of Rs. 30, contributed by Mr. T. Rajagopala Chariar, the Dy. Collector of this place. Along with these officials, we find the Vakeels co-operating in this noble cause of securing permanency to the school. Small and large contributions are equally acknowledged with thanks. The printed forms of *Appeals for Help* are being circulated amongst wealthy gentlemen in some parts of India. The said Vakeels, by their professional and personal influence, are gleaming money both in and out of Gooty. "Ask and it will be given," is their watch-word. Consequently I have to thank these men of the Bar.

The bungalow, which the Managing Committee bought for the school, is under repair. The work is briskly going on. It is intended to form therein (a) a Sanskrit School Hall; (b) a Reading Room; and (c) a School room. Now we have a few but promising boys studying Sanscrit.

Let me not lose this opportunity to note down one interesting fact. A young gentleman, who is a B. A., B. L., and a District Court Pleader, took fancy to read a few *Theosophist* Journals. Gradually he was delighted with that study—till at last after an intelligent and patient study of a few volumes, the touchstone of Theosophy turned the base metal of his once sceptical mind (pardon me for the harsh term) into the golden leaf of belief in Theosophy. He is a self-convinced, but formally uninitiated, Theosophist. What wonders cannot Theosophy, under the blessings of Mahatmas, work?

B. P. NARASIMHAIAH, F. T. S.

24th June 1884.

ACKNOWLEDGMENT.

THOSE who have any doubts as to the practical work done by the Theosophical Society in this country, may, with advantage, take note of the following utterance of Pandit Vuban Mohan Bidyaratna, the best *Nyaik Pandit* of Navadvip, in a public meeting held yesterday at Nababpur, Dacca. In this meeting, among others, Pandits from Benares, Navadvip, Calcutta and other places were present. Pandit Vuban Mohan (grandson of Pandit Gadadhar, the renowned commentator of Logic) said that, owing to the lectures of Colonel Olcott, thousands of Hindus were now earnestly endeavouring to revive Hinduism, rising from their lethargy, &c. The meeting was addressed by other Pandits.

RANJAN VILAS RAI CHAUDHURI, F. T. S.

THEOSOPHY.

[TO THE EDITOR OF THE "INDIAN MIRROR."]

Sir,—At the meeting held at Ranchi, a few days ago, to hear a lecture on Theosophy, a report of which appeared in your issue of the 11th instant,* it was asked by a gentleman of our so-called educated class what good the Mahatmas had been doing to the world. Permit me, through the medium of your much-esteemed journal, to ask the gentleman concerned, whether he has mastered all the laws which govern the visible and invisible operations of nature, and is thus in a position to judge for himself the works of those exalted personages, whose sphere of action, it has been authoritatively, repeatedly said, lies in the inner or noumenal world, which underlies or overflows, as you please, this visible phenomenal world of ours. And unless one can answer this question in the affirmative, one has no right to maintain that the supposed Masters of Occult Science can do no good to the world. I do not, however, dispute the position of the educated gentleman in regard to his objection to the third object of the Theosophical Society. He is perfectly at liberty to disbelieve in the practicability of such object, and to the existence of the Masters themselves, should such a course recommend to his mind. But these few lines are simply meant as a protest against the unfortunate attitude of some of my countrymen, who, without sufficient enquiry and on mere pretext, reject every new idea which does not suit their prejudice or predilection. While, in the present instance, this gentleman sets down all phenomena recorded in the "Occult World" as impostures, he specially refers to the unwillingness of the Mahatmas to produce a copy of the *Times* newspaper, as a proof of his assertion. But the explanations for such refusal, let me add, carry more conviction to a philosophic mind than the phenomenon itself, even if it were consented to be performed.

In this connection, I may remark that a very erroneous idea seems to prevail as to the way in which Humanity may be benefited. Western education and a material civilization have narrowed our conception, and many of us cannot think of any benefit other than that which is material in its nature. But our forefathers used to think otherwise. Material benefit was with them a matter of little importance, and many hoary-headed gentlemen of our own day might bear testimony to the fact that our ancestors led a life far more happy and comfortable than

* Re-printed in the last month's Supplement (see pp. 96, 97).

we with our boasted civilization and proud education can aspire to live. But those days are gone by, and a so-called civilization has dragged us down to the mire of sensuality and selfishness. But unless we follow the footprints of our pious forefathers, there is no hope for the regeneration of our mother country at any day,—and neither some hundreds of thousands of miles of Railways, nor any number of proud edifices that may adorn British India, nor any bold enterprise for merchandise that may be set on foot, will ever make this degenerated land to bear the faintest resemblance to that glorious *Aryavarta*, where peace and love and contentment used to reign.

Yours, &c.,
AN HUMBLE BRAHMIN.

Phenomena.

I beg to place upon record certain phenomena noticed by me after Madame Blavatsky and Col. Olcott left Madras to proceed on their present European tour.

I. On the 17th February, 1884—(Madame Blavatsky and Colonel Olcott were then in Bombay)—I was favoured with a kind letter from our Master, Mahatma K. H. It was a long letter in the Mahatma's handwriting, showing me how the spread of Sanscrit literature was likely to prove advantageous to the country; directing me to assume the superintendence of the Triplicane Sanscrit School; and giving me wholesome instructions and advice as to the encouragement to be given to the school-masters and pupils, &c. The letter was handed to me personally by brothers Messrs. Damodar and Bawaji, who furnished the following particulars as to the way in which the letter reached them. That after-noon Mr. Bawaji—who was for some time writing at a certain table in the office room of the Head-quarters,—rose and approached the table at which Mr. Damodar was seated; but the latter,—acting upon the impulse which he just then had—immediately desired the former to go back to the table which he had left a few seconds before. Mr. Bawaji did as he was told; and found the above mentioned letter on the table at a place where there was no paper before. It was enclosed in a note addressed by the Mahatma K. H. to Mr. Bawaji himself, desiring him to hand over the letter to me personally—which was accordingly done; and I need hardly add that the instructions of the Mahatma have been duly followed by me. I may also add that the letter contained a reference to a certain fact about the then working of the School, of which nobody at the Head-quarters was or could be aware.

II. On the 4th March 1884—(Madame Blavatsky and Colonel Olcott were at this time on the Ocean, having left Bombay on February 20th for Marseilles)—I, owing to certain domestic afflictions, felt exceedingly miserable; could not take a morsel of food; and remained in the most wretched condition of mind all that day. But in the evening between 5 and 6 P. M. I proceeded to Adyar, in the hope of finding some consolation there; and was seated in the office-room of the Head-quarters, talking to Mr. Bawaji, without, however, mentioning to any body the circumstance of my being in an unhappy condition. In the meantime, Mr. Damodar stepped in; and I at once expressed to him my desire to see the "Shrine." He very kindly conducted me to the occult room upstairs forthwith; and unlocked the "Shrine." He and I were standing hardly five seconds looking at the Mahatma K. H.'s portrait in the "Shrine," when he, (Mr. Damodar) told me that he had orders to close the "Shrine;" and did so immediately. This course was extremely disappointing to me, who, as the reader will have perceived from the above, was sorely in need of some consolation or other at that time. But ere I could realize the pangs of this disappointment, Mr. Damodar re-opened in an instant the "Shrine" by orders. My eye immediately fell upon a letter in a Tibetan envelope in the cup in the "Shrine," which was quite empty before! I ran and took the letter, and finding that it was addressed to me by Mahatma K. H., I opened and read it. It contained very kind words conveying consolation to my aching heart; advising me to take courage; explaining how the laws of *Karma* were inevitable; and finally referring me to Mr. Damodar for further explanation of certain passages in the letter.

How my presence before his portrait attracted the instantaneous notice of the Mahatma, being thousands of miles off; how the Mahatma divined that I was miserable and was in need of comfort at his hands; how he projected his long and consoling letter from such great distance into the closed cabinet, within the twinkling of an eye; and, above all, how solicitous he, the great Mahatma, is for the well-being of mankind, and more especially of persons devoted to him,—are points which I leave to the sensible reader to consider and profit by. Enough to say that this unmistakable sign of extraordinary kindness on the part of the great Master armed me with sufficient energy to shake off the miserable and gloomy thoughts, and filled my heart with unmixed comfort and excessive joy, coupled with feelings of the sincerest gratitude to the benevolent Mahatma for this blessing.

III. Two days before the current new year's day of the Hindus (26th March 1884), I wrote a long letter to Mahatma K. H., soliciting instructions and advice in respect of certain important matters, and handed it to brother Mr. Damodar to be put in the "Shrine," at about 6-30 in the evening. And on the following day, at about 2 P. M., brother Mr. Damodar sent me a closed letter, which was in the familiar handwriting of Mahatma K. H., containing replies on all points referred to in my letter, besides valuable information on other matters which he considered necessary that I should understand. On enquiry I learnt that the aforesaid letter had fallen upon Mr. Bawaji's table during the few seconds which intervened between his leaving the table on some business and re-joining it afterwards in the office-room, the only two persons in this room, not having left their seats in the interval.

All these three phenomena, transpiring as they have done, during the absence of our Founders from Madras, speak volumes for themselves; and I record them for the benefit of my Brothers.

MADRAS,
9th July 1884. }

P. SREENIVAS ROW.

SPECIAL ORDERS OF 1884.

THEOSOPHICAL SOCIETY'S HEAD-QUARTERS,

PARIS, 3rd June 1884.

1. DR. FORTIN of Paris, and his associates, not having complied with the conditions required by the rules of the Society relative to the formation of new branches, the provisional charter granted upon his application is hereby cancelled, and the groups hitherto known as the "Société Scientifique des Occultistes de France" ceases to exist.

2. Members of this group who have complied with the provisions of Rule 12, and who may wish to attach themselves to any established branch, may do so by conforming to the By-laws of such Branch relating to the admission of members. Notification of such new relationships to be at once reported to the Recording Secretary of the Parent Society by the Secretaries of the Branches selected.

3. The names of the members of Dr. Fortin's group who have not complied with the conditions imposed by Rule 12, or who do not avail themselves of this privilege within thirty days from the date of this order, shall be stricken from the roll of the Society, and their diplomas cancelled.

4. The official relations of Monsieur P. G. Leymarie being of a nature to prevent his exercising the functions of President of a Branch of the Theosophical Society, the Provisional organization hitherto known as "the Société Theosophique des Spiritistes de France", is abolished. The members who have already signified their intention to enter the Branch presided over by Lady Caithness Duchess de Pomar, are entitled to do so upon compliance with the usual forms including acceptance in membership by that Branch. The remaining members will be registered as fellows unattached until they shall choose some Branch to unite themselves with.

By the President-Founder,
MOHINI M. CHATTERJI,
Private Secretary.

Official Reports.

THE TIRUPATTUR THEOSOPHICAL SOCIETY.

I beg to report that a Sanskrit elementary school was opened here on the 11th instant, consisting of 8 boys, of whom 7 are expected to make rapid progress in their study. As I said in my last letter, we think of appointing a teacher as soon as possible.

TIRUPATTUR, 14th June 1884. N. SREENIVASA IYER,
Secretary.

THE PRAYAG PSYCHIC THEOSOPHICAL SOCIETY, (ALLAHABAD).

DR. BROJENDRO NATH BANERJEE having resigned the office of Joint Secretary, Babu Beni Madhab Roy has been nominated Assistant Secretary.

THE CHITTOOR THEOSOPHICAL SOCIETY.

I AM happy to report that a Sanskrit school was opened on the 15th June, 1884 at 9-30 A. M., in connection with our Branch. The gentry of the station was invited; and the meeting was largely attended, which surely points to the fact that we have enlisted the sympathy of the public here. The business of the day opened with an able lecture from Pandit Coopana Aiyangar on the advantages of Sanskrit study. This was followed by an equally interesting and exhaustive lectur

by Mr C. Masilamoney Moodeliar, F. T. S. Then the Theosophists and their children were initiated in the rudiments of the Sanskrit language. From the interest this movement has created in the town, it is hoped that many will be benefitted by the opportunity now afforded them for learning Sanskrit. In the evening the Pandit began to read and explain Bhagavat Gita. This will be continued every Sunday.

RULES AND BYE-LAWS.

The objects of the Chittur Theosophical Society are:—

- (i). To create a feeling of Universal Brotherhood.
- (ii). To encourage the study of Sanskrit and other Oriental literature and sciences.
- (iii). To cultivate as much as possible a knowledge of the occult laws of nature and the psychic powers latent in man, contributing to temperance and purity of life.

2. The affairs of the Society shall be managed by a President, a Vice-President, two Secretaries, a Treasurer and a Committee composed of seven Fellows.

3. The ordinary meetings of the Society shall be for the present held every Sunday, at the premises of the Society. The Secretary will be authorized to summon a special meeting whenever the President or the Vice-President desires him to do so, or at the request of seven members.

4. A Library shall be formed out of voluntary donations and of the surplus of monthly subscriptions, after the ordinary expenses for the support of the Society are defrayed.

5. Every member of the Branch shall pay in advance a monthly *First Class* subscription of not less than one rupee, or a *Second Class* subscription of eight annas. The managing Committee shall have the power of exempting any member from such payment.

6. The Secretary, besides a *File-book* and a *Correspondence-book*, shall keep an *Account-book* showing the receipts and disbursements of the Society; and he will show the financial condition of the Society at the first meeting of every month.

7. A Sanskrit Pandit will be engaged and paid out of a special monthly subscription to be collected from the members; and he will teach the language in Deva-Nagari characters, under the supervision of the President, Vice-President and Secretary, in the premises of the Society. Books and hours will be fixed by the managing body from time to time.

8. The Secretary will arrange for circulating periodicals and books among the members, who will keep them not more than three days each. He will be in charge of the books, periodicals and other property of the Society.

9. The connection of a member with the Branch Society shall cease, if he

(a). absents himself without a written excuse continually for three months;

(b). allows his subscription to fall in arrears for three consecutive months, or otherwise breaks the rules of this Branch.

10. If a member seriously misbehaves or infringes the rules and bye-laws of the Parent Society, his conduct shall forthwith be reported to the Head-quarters for orders.

A. RAJU,
Secretary.

THE HYDERABAD (DEKKAN) THEOSOPHICAL SOCIETY.

The following gentlemen were elected as Secretaries and Treasurer:—

Mr. P. Iyaloo Naidu, to be Secretary, Captain Rughunath to be Assistant Secretary, and Mr. Hanumunth Row, to be Treasurer.

RULES AND BYE-LAWS.

In addition to the Rules and Bye-Laws of the Parent Society, the following have been adopted specially for this Branch:—

1. The Society shall be called and known by the name of "Hyderabad (Deccan) Theosophical Society."

2. A Managing Committee, consisting of 7 members, shall be appointed for the discharge of the ordinary work connected with the branch; five forming the quorum. The Managing Committee have power to increase their number if necessary.

3. The Managing Committee shall meet once a week or as often as it may be necessary.

4. A general meeting of all the members shall be convened on the last Thursday of every month at 8 p. m., for the purpose of formally sanctioning the work done by the Managing Committee during the period, as also for the general purposes of the Branch.

5. At the general meeting of the Branch, seven members shall form a quorum.

6. The Secretary shall be at liberty to convene weekly or fortnightly meetings at the request of any three or more members for the purpose of discussing any useful topic of social, moral, intellectual or spiritual importance.

7. Due notice shall be given by the Secretary to all the members of the Branch, of the date and place of the meeting, at least three days before the date fixed.

8. The Secretary of the Society shall keep a book for entering therein the proceedings of the general meetings and resolutions adopted at such meetings. This book will be open to inspection to any member at any time.

9. The Secretary of the Society shall be the ex-officio Secretary to the Managing Committee.

10. Any proposal which any member may have to make regarding the work of the Society shall be communicated in writing by such member to the Secretary who shall lay it before the General Meeting, and it shall then be decided by a majority whether such proposal or suggestion should be adopted or rejected.

11. All resolutions passed at the regular meetings shall be binding alike on all members present or absent at such meetings.

12. Such resolutions or amendments as are voted for by the majority present at the meetings shall be considered as resolutions duly adopted.

13. When votes are equal, the Chairman shall have the casting vote.

14. None but Fellows of the Society to be allowed at the meetings of the Branch. But persons learned or proficient in ancient sciences or philosophy, such as Yoga, though not members, may be allowed to attend, provided they are recommended by at least two members of the Society, and previous intimation given of the same to all the members through the Secretary, and provided also that no Society business is to be conducted during the presence of such outsiders at the meeting.

15. Every year during November, the annual meetings of the Branch Society shall be held, when the annual reports shall be submitted by the Managing Committee and the office-bearers for the next year elected, the accounts passed and any alterations, additions, &c., to the rules for the guidance of the Society be made; also if feasible, a sum may be spent in objects of charity in connection with the celebration of the anniversary.

16. Every member shall pay a monthly subscription of not less than 8 annas towards the formation of a General Fund to meet the general expenses of the Society; but it is optional with generous members to pay suitable monthly sums for necessary expenses. Members, unable to pay 8 annas, may be exempted from payment.

17. All payments on behalf of the Branch shall be made to the Treasurer appointed by the General Meeting.

18. The Treasurer shall keep a regular account of money received and disbursed on behalf of the Society, and shall submit the same every week for the inspection of the Managing Committee.

19. The Treasurer shall not be at liberty to spend any amount without previously obtaining the sanction in writing of the Secretary.

20. A Library consisting of useful works bearing on Theosophy, ancient Aryan Literature and Sciences, and such other works, should be formed for the use of the members of the Society, provided all the brothers of the Society give the pecuniary help for the purchase of books, &c.

21. Such Library shall be kept in the Society's Rooms in charge of the Secretary.

22. The books of the Library shall be considered to be the property of the Society.

23. Should any of the office-bearers vacate his place during the year by reason of transfer from the district or station, or any other cause, the members in General Meeting assembled shall have the right to elect another member for the vacant office.

24. Elections for office-bearers will take place once a year at the Annual Meeting assembled for the purpose.

25. Should any member by an improper or immoral conduct become an annoyance to the rest of the members or a disgrace to the Branch, and the efforts, and personal influence of other members fail to bring him back to the right path, his conduct should be brought to the notice of the Council of the Parent Society with a view to obtain instructions regarding the manner in which he should be dealt with in future.

26. It will be competent for the members assembled at a regular meeting, should the state of the funds of the Society allow it, to vote out of the same any sum or sums of money for any charitable purpose, be it for helping any individual or any local or foreign charity.

27. A book shall be kept for recording the proceedings of the Managing Committee's meetings, and such of their proceedings shall find entries therein as are to be brought to the notice of the general body of the members, which the Managing Committee decide to record therein. This book will also be open to the inspection of all members of the Society.

28. Should any person when joining the Society stipulate that his name should be kept secret, the same shall be done, provided the reasons for such a course appear satisfactory to the Parent Society.

29. The General Meeting shall have power to add to, or alter, modify or annul the above rules if found necessary.

30. Under any circumstances, if the Secretary is unable to attend the meetings or carry on the business, the Assistant Secretary will take up his place for the time being to execute the business.

HYDERABAD, }
19th June 1884. }

DARABJI DASABHY,
President.

RULES AND BYE-LAWS OF THE GYANODAYA THEOSOPHICAL SOCIETY (BARA-BANKI).

IN addition to the Rules and Bye-laws of the Parent Society, the following have been adopted for the special purposes of this Branch:—

I. All members of the Branch shall cultivate and disseminate feelings of love and universal brotherhood.

II. They must live a life of temperance, purity and brotherly love.

III. They shall study Theosophical works and shall endeavour to promote the study of the ancient Aryan literature and science.

IV. They shall, individually and collectively, take an active interest in promoting and placing on permanent and sound footing the Sanscrit school in the station.

V. Every member of *this Branch* shall abstain from using publicly or privately intoxicating liquors or drugs and animal food.

VI. Every Fellow of the Society or of any of its Branches, wishing to join this Branch shall have to abide by the Rules and Bye-laws of this Branch; the admission of non-fellows being regulated by the Rules of the Parent Society.

VII. The Branch shall have a President, a Vice-President, a Secretary (also Treasurer) and a Council whose members shall for the present be four in number.

VIII. The Council shall consist of the President, the Vice-President, the Secretary and one other member. The office-bearers shall be elected annually.

IX. The Council shall be empowered to transact all ordinary business of the Branch. It may also, if unanimous, and with the sanction of the Branch, remove any of its members whose conduct and life be found inconsistent with the rules, objects and dignity of the Society. The result shall be communicated to the Parent Society for information.

X. The Council shall be in duty bound to take effectual measures to place the Branch in a position to represent itself at the annual or semi-annual conventions of the Theosophical Society, unavoidable cases being of course excepted.

XI. The Branch Society shall act up to the principles and objects of the Scientific Congress. Bye-laws and rules for the details of the working connected therewith shall be separately framed for the guidance of the Branch.

XII. Every member of the Branch shall have hung up in his house the Aryan Code of Morals to be prepared and adopted at a general meeting of the Branch.

XIII. Every Fellow of the Branch shall prudently exert all his possible might towards promoting the Permanent Fund.

XIV. In addition to the other fees and subscriptions, every member of the branch shall pay a monthly fee of (4) four annas to defray postage, stationery and printing expenses. It will, however, be optional for any member to pay more, and to any outsider to voluntarily give any donation to the Branch. Should any member be unable to pay the subscription, the Council may at its discretion exempt him. It will however be meritorious for any Fellow to pay any subscription for any indigent brother.

XV. Any member desiring to sever his connection with the Branch shall be competent to do so, provided he gives a

month's previous notice in writing, setting forth his reasons for doing so.

XVI. Members shall meet every alternate Sunday at the house of the President.

XVII. The President shall (a) preside at meetings, (b) receive applications and institute, if necessary, enquiries personally or by deputation into the qualifications of candidates for admission, and (c) be responsible for the proper working of the Branch Society.

XVIII. The President, or, with his knowledge and consent, the Secretary, or a body of at least 3 members, shall be competent to call for extraordinary meetings.

XIX. The Secretary shall keep a record of the proceedings of the Society, an account of its funds, a list of members, and carry on correspondence.

XX. In the absence of the President, the Vice-President shall take the chair. The Secretary shall be in charge of the Library.

PURMESHRI DASS,
President.

OBITUARY.

DEATH OF MR. SAMUEL WARD.

It is with deep regret that we have to announce the death of Mr. Samuel Ward, F. T. S. He was a rare and remarkable man in every way. By his success in social life he was known nearly in every part of Europe and America. Although an American by birth, he had made himself a real citizen of the world by his large-heartedness. His genial manners and his kind courtesy were warmly appreciated wherever he went, and won for him the affectionate title of "Uncle Sam" from the numerous body of his friends and acquaintances. During the first part of his life, Mr. Ward was a man of the world in the best sense of that much abused phrase. Comparatively late in life, when his mind was attracted by spiritual matters, he threw himself into the subject with that energy and singleness of purpose, which secured his success in other departments of his career. His disinterested endeavours in the cause of Theosophy were of great value. He brought the subject into prominence among the refined and cultivated classes of society, in which he moved; and created a great and wide interest in our cause by a judicious and extensive distribution of *Esoteric Buddhism* at his own expense. The remarkably cordial greeting given to Col. Olcott in English Society and on the Continent is in some measure due to the exertions of Mr. Ward to smooth the path. Our valued friend and colleague has passed away at a ripe old age, but the melancholy event is mourned by his surviving fellow-workers. We cannot do better than close this inadequate recognition of his work with the following tribute to his memory by M. A. (Oxon) in *Light*:—

I record, with much sorrow, the death of Sam, Ward, the familiar "Uncle Sam" of a very large circle of friends. His genial face and cheery voice will be long and widely missed. The Press of this country has borne testimony to his influence, and to the affectionate respect which he inspired on both sides of the Atlantic. He was cosmopolitan in his tastes and sympathies—a man of the world, in the best sense of that much abused term. But while the public journals have testified to this, they have unaccountably overlooked the fact that Mr. Ward was an old and experienced Spiritualist; and that of late years he had devoted much attention to the claims of Theosophy, being a member of the London Lodge of the Theosophical Society. It is no secret that he—Uncle Bellingham of the book—inspired "Mr. Isaacs," the successful novel of Mr. Marion Crawford. He was, indeed, a diligent student of the occult in all its phases. The very last time I conversed with him, he spoke much on these matters, and invited me to a seance which he was about to hold at his chambers in Piccadilly. He died at Pegli, after a somewhat long illness; and many friends will join in a sincere and affectionate tribute to the memory of a rare man.

The Secretary of the Bombay Theosophical Society reports the death of Mr. Krishnanath Govindnath Kothare, one of the oldest members of the Branch, who always "took a living interest in the Theosophical cause."

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ASSISTED BY

T. SUBBA ROW GARU, B. A., B. L., F. T. S.,

Councillor of the Theosophical Society and President of its Madras Branch.

PUBLISHER'S NOTICE.

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