

THE THEOSOPHIST

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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.]

A NEW YEAR AND NEW ERA.

ON the sixteenth day of last month the Theosophical Society completed the ninth year of its existence, and entered a new and important era. Founded on the 17th November 1875, at New York, its career has been, though chequered—sometimes stormy—on the whole a highly successful one. Within this brief period it has expanded to many countries, conquered a foothold among many peoples; won the devoted loyalty of a large number of intellectual persons; formed a literature of its own; revived interest in the ancient philosophies; and created a taste for higher psychological research. Operating on lines exclusively traced by itself, it has, especially, aroused among the Asiatic descendants of the Fathers of Sanskrit learning, a new and deep appreciation of their ancestral literature, and influenced them to reopen the ancient schools, long closed, print and circulate ancient works, and re-examine the claims of Aryan Philosophy. By tracing the underlying basis of all faiths and the necessary identity of science and religion as components of a sole and universal Absolute Truth, the Society has given this enquiring age a neutral ground upon which men of all groups and all minds may stand for co-operative research.

The above are undeniable facts—facts demonstrable upon evidence outside and independent of the statements of any prejudiced witnesses. As such, they vindicate the judgment of those who founded the Society under the conviction that it was a necessity of the times. But we have seen only the beginning of this movement. What is sure to come will be vastly greater than what has been seen during these first nine years. A great idea like an inert huge physical mass is long in acquiring momentum, but when once in motion its force is cumulative, like that of a body descending an inclined plane. Theosophy had, first, to be tested by known methods, like every other unfamiliar idea, and has been and is now, more than ever, going through this phase. The Materialists have tried to put it down, and failed: failed because, as a philosophy, it stands the severest scrutiny of those who insist upon the rejection of all hypotheses not resting upon experimental research. Its natural enemies are, of course, the sectarian theologians, who would monopolise the Absolute Truth and “coin it into drachmas.” They have also failed to stem the movement or shake the Society, though they have employed every crafty resource and begrudged neither money nor trouble. At this very time of writing we are encountering, at Madras, the most desperate resistance ever yet offered to our work by the Missionaries, who have sent to every corner of the

earth a tissue of slanderous assaults upon the character of the Editor of this magazine. This plot will be as fruitless as its predecessors, and its malicious authors will be driven to some other desperate scheme to keep up for awhile their selfish, intolerant and unphilanthropic organisation. Theosophy and Sectarianism are at opposite poles: the one contemplates the evolution of mankind through the spiritual development of the individual; the other, the aggrandisement of a faction by the subjugation of the world to dogma. Our century, which is righting the wrongs of past ages, will settle this also, and antiquity will have its hour of vindication hastened by the labours of our Society.

The present attack upon the ancient philosophies takes the form of an incidental denial of the possibility of any psychic phenomena, hence of any truth in what is known as Occult Science. This is the mistake of fatuity. There never was a time when such a great body of fresh proof of the dignity and serious importance of this branch of scientific inquiry was offered. The Spiritualists have been collecting such evidence in mass for more than thirty years; the Mesmerists have been at it a full century; it is forty-four years since Professor Buchanan discovered the psychometric faculty; and, finally, the Society for Psychical Research alone has, within the past two years, gathered together and sifted some three or four thousand cases showing the reality of trans-corporeal psychic action. It has, for one thing, proved scientifically and through men of high rank in science, the transfer of thought as a dynamic action from brain upon brain. As for there being a place in nature for men like the Mahatmas—which the poor conspirators of Madras would have us believe but confessions of bladders, muslin and masks—either it must be so or the theory of evolution must be abandoned and science must revert to that of miracle. The signs of the times point, most unmistakably, to the gradual spread of Theosophy over the whole world, and the consequent rectification of modern ideas as to both Science and Religion. This is the future that we are enabled to contemplate, and before the momentum of the movement exhausts itself, those who survive its originators—upon the lower and external plane—may be in a position to compare it, as a sociological evolution, with that other which dates from the gigantic and audacious labour of Luther and his contemporaries. Certainly the inherent power of the idea represented in the Theosophical movement could not be better shown than in the constant growth of our Society despite the limited experience of the two Founders. A weak cause must have succumbed to either one of a dozen crises through which we have safely passed.

The ninth year, just completed, has been one of fruitful trial. It has always been the wish of Col. Olcott—one expressed in many public addresses—that so far and rapidly as possible a plan of government should be perfected which would place the Society beyond the possibility of extinction upon the death of the Founders. This was his main idea in purchasing the Adyar property as

a permanent home and head-quarters for the Society. When he left India in February last for Europe, he provided against all accidents by forming the Board of Control and giving it supreme charge of the Society's affairs during his absence. In like manner, Mme. Blavatsky temporarily entrusted the editorial management of the *Theosophist* to other hands and has written little or nothing for its columns since. As it happened, the period of this interregnum has been stormy and trying in an exceptional degree, and, since both the Society and magazine have weathered this gale, the important fact has been demonstrated that the deaths of one or even both the Founders would not of necessity break up the Theosophical movement, however it might suffer from the deprivation of their enthusiastic and devoted services. This discovery has rejoiced the President more than any one else, and is cause for mutual congratulation among all our members. At the same time it must not be denied that Col. Olcott's return to Head-quarters on the fifteenth of November relieved his colleagues of an enormous strain of responsibility, since they all felt that he was better able than any of them to save the situation and burst through the toils that our enemies have been weaving about us. This seems to be also the idea of the entire body of Theosophists throughout India, for telegrams and letters of welcome have been pouring in upon him from every part of the country, and at Bombay, on the 12th, and at Madras, on the 15th of November, he was publicly greeted by monster meetings at Franji Cowasji and Patcheappa Halls. On both these occasions every allusion he made to the public services of Mme. Blavatsky and her unswerving and unselfish loyalty to Indian interests, was cheered [to the echo! It now but remains for her to answer her accusers and show up the conspirators, and, as she is expected at Head-quarters early in the present month, this will not be long delayed. This done, our Society will pass into the new epoch which dates from its tenth year, with the brightest and most encouraging prospects for a long career of dignified usefulness.

OCCULTISM IN MODERN LITERATURE.

PART II.

BY MIAD HOYO-RA KORA-HON.

As JOHN Inglesant's master told him, "Do not talk of these things, but keep them in your heart; hear what all men say, but follow no man: there is nothing in the world of any value but the Divine Light,—follow it!" No more suitable quotation could be found with which to finish my remarks upon Mr. Shorthouse's book, and to head a new chapter for the *Theosophist*.

In obedience to a request of our respected Chief, I have enlarged the scope of these jottings, and I hope my readers will accordingly pardon my reverting to a period by some decades anterior to the time of Lord Lytton, whom I mentioned before, as practically the first writer of modern fiction to present occult science in the light of a reality. Lord Lytton's own works I propose to discuss on a future occasion.

In the review of a recent work of fiction, the reviewer asserted "That the Scotch have an almost equal inclination for the canny and the uncanny" (be it known to my native readers that the latter word stands for supernatural). This I look upon as a compliment, as I consider the writer to admit thereby that my countrymen's minds are less materialistic than those of his own. Be this as it may, it has been a matter of frequent remark that sceptical as most Scotchmen are, in ordinary matters, there lurks somewhere deep in their minds a vein of quaint belief in "wraiths," and second sight, not to mention other occult phenomena of a less common description. This no doubt is engendered by the vast amount of legendary lore that is scattered through the language and literature. Our nurses tell us about the "Brownies," and fairies; our national poets have embalmed for us the stories of all manner of occult doings in their undying verses, which are the common property of both peasant and peer; and within a few months I have seen more than one long newspaper article gravely deploring that the

popular belief in witchcraft is by no means extinct. These too were actually referring to instances occurring at the present day, under their reporters' very eyes.

The following sentence from one of them will be found interesting from its gauging, in a manner, the present belief of the Rural (Highland) population, on the subject. "While many believe that witchcraft is still as prevalent as ever, there are others who believe that, though it did undoubtedly exist at one time, there is no such thing now, and that witches are extinct. Others there are who believe that though not nearly so prevalent as formerly, a veritable witch is still occasionally to be met with in the flesh." (*Glasgow Herald*, July 23).

In one of these articles, it is said that Cervantes, by his famous book, destroyed chivalry; and, by idealising witchcraft in such characters as "Norna" in "The Pirate" and in his "Meg" of the south of Scotland, Sir Walter Scott helped to clear the popular mind of serious belief in figures best fitted for fiction.

By glancing at a few of Sir Walter's books, we will see how well his idealisations are adapted at once to decide "superstition," and recall to the minds of his readers the old adage which says "there is no smoke without fire!" The novels in which he has most made use of his extensive knowledge of folk-lore to illustrate occultism from his point of belief,—viz., either as wilful deception, or self-delusion,—are the *Pirate*, *Guy Mannering*, the *Antiquary*, *A Legend of Montrose*, *The Monastery*, and *The Abbot*. In his idealisations of "Norna of the Fitful Head" and "Meg Merriloes," we find characters bearing some resemblance to one another. In the case of the first, Norna believes herself to have obtained command over the elements by invoking a Frodd, (earth elemental) and learning from him the Norse Runes (Mantras) necessary for that purpose.

It is noteworthy that the author gives the following particulars of her family and personal pretensions. "If the natives of Thule admitted that one class of magicians performed their feats by their alliance with Satan, they devoutly believed that others dealt with spirits of a different and less odious class. . . . Among those who were supposed to be in league with disembodied spirits, this Norna, descended from, and representative of, a family which had long pretended to such gifts, was so eminent that the name assigned to her, which signifies one of those fatal sisters who weave the web of human fate, (Valkyri) had been conferred in honor of her supernatural powers. . . . In those times the doubt only occurred whether her supposed powers were acquired by lawful means. In our days it would have been questioned whether she was an impostor, or whether her imagination was so deeply impressed with the mysteries of the supposed art, that she might be in some degree a believer in her own pretensions to supernatural knowledge. Certain it is, that she performed her part with such undoubting confidence, and such striking dignity of look and action, and evinced at the same time such strength of language and energy of purpose, that it would have been difficult for the greatest sceptic to have doubted the reality of her enthusiasm, though he might smile at the pretensions to which it gave rise."

Now, it may be questioned, if Sir Walter Scott never believed in the existence of the "supernatural," how did he come so near the truth in investing the natives of Thule with the belief in *lawful*, and *unlawful*, means of obtaining magic powers? And, what coincidence was it that led him to give, to this character, two such real requisites for the attainment and exercise of them, as, hereditary bias towards the occult; and "undoubting confidence" in the power of, as well as passionate vehemence, and "energy of purpose" in declaiming her Runes? True! he portrays her as half mad woman, and half impostor; but is it the half-mad, impostor, or the Reim 'Reunar,' with her majestic and commanding form, chanting in a tone of dauntless enthusiasm her evocation to the

'Stern eagle of the far North-west;

that most impresses the mind of the reader? If Sir Walter Scott's description does not delineate in Norna a member of a class that has truly existed, then the intuition of the many artists, who have adopted her as the very type of the wind compelling enchantress, have been curiously at fault.

Sir Walter seems to have been quite cognisant of the belief that exists in the North—particularly in Iceland—that there is a system of Runes (spells) which, if pronounced in a

particular way, is supposed to have the power to evoke and dismiss spirits, &c. &c. There is great probability that the British Druids had also a system allied to this, and I do not think I go far astray in suggesting that, were some of the Runes to be recovered in their integrity, they would be found identical,—not, perhaps, in the *meaning* of the words, but,—in the rise and fall of pronunciation (which causes vibration in the Akásh), as the Sánskrit mantrás devoted to the same purposes.

In the second case “Meg Merrilees,” in ‘Guy Mannering’ was a gypsy woman who pretended to the very common art among her people, of palmistry, helped by clairvoyance. Col. Mannering himself is represented in his youth—as a dabbler in astrology, and at least one of his predictions turns out correct. Meg Merrilees, though consorting with smugglers and thieves, has a no less potent belief in her powers than Norna in hers, of commanding the elements. But, practising them as she does, for gain, they are in a great measure subordinated to her other phases of character, as a half-crazy, drunken, and wholly disreputable gypsy. Hence, the strongest suspicion is thrown upon her, and the small power, she claims, is purposely presented in a very doubtful light; but all this failed to make her power ridiculous with *all* the personages in the book, and no reader has ever found in it a single efficient argument against the existence of such powers or arts.

In the preface to ‘The Pirate,’ Sir Walter Scott refers to an old Scottish belief, which apparently has a close connection with a certain Indian ceremony still in daily practice. This belief was that, in the case of a betrothed lover killed, the survivor, in order to prevent *post mortem* visits from the deceased, “in the event of her bestowing on any living suitor, the faith which she had plighted to the dead,” had to touch the hand of the corpse, and formally resume the truth-plight she had bestowed. The same belief in the possibility of lovers, or “plighted” persons, paying visits after death, appears to exist in other parts of Europe. The Hungarian belief in the “Willis,” is a case in point. The “Willis” are the *reliquæ* of brides who die on their wedding day, before the consummation of marriage; and they are credited not only with the habit of visiting their bereaved husbands occasionally, but also of dancing in bands in certain places on moonlight nights. Something similar exists in some parts of Germany, and the poem, “The Bride of Corinth,” is said to be founded on the story of a case in which such visits took place. The cause of such events is palpable enough, and the possibility of their occurrence has been abundantly proved by what happened at certain spiritualist seances referred to in a former number of this journal. It may be noticed in confirmation of M. D’Assier’s theory, that these beliefs or superstitions, without exception, refer to sudden or violent deaths, and it is by no means unlikely that the majority of the persons so visited were mediumistic. In the opinion of the writer it is only in cases similar to these, that the *reliquæ* of deceased persons *can truly* materialize, that is to say, by means of the residue of their own unexpended vitality, sometimes (generally) aided by that of medium, but, without that assistance from elementals which is such a powerful factor in most of the few seance-room appearances, not attributable to the astral form of the medium.

In the “Bride of Lammermoor,” Chap. 23, Sir Walter Scott has described the appearance of a Lingasarira,—not the ‘astral form’ projected by adepts and others, but the third principle,—and has even given the real cause of its appearance, in a manner which an occultist, describing an actual occurrence of the sort, could not but admire. Here, there is no suggestion of imposture or even self-delusion.

The Master of Ravenswood is riding home through the Park, when suddenly his horse snorts, rears, and refuses to proceed; then he perceives a figure, which he believes to be that of Lucy Ashton (his betrothed) seated on the grass; this figure he dismounts and addresses. He then finds it to be that of an old and blind female retainer of his house. “The singularity of her dress, which rather resembled a shroud than the garment of a living woman—the appearance of her person, larger, as it struck him, than it usually seemed to be—above all, the strange circumstance of a blind, infirm, and decrepit person being found at a distance from her habitation (considerable, if her infirmities be taken into account) combined to impress him with a feeling of wonder approaching to fear. As he approached, she arose from her seat, held her shrivelled hand up as if to prevent his coming

more near, and her withered lips moved fast, although no sound issued from them. Ravenswood stopped, and as, after a moment’s pause, he again advanced towards her, Alice, or her apparition, moved or glided backwards towards the thicket, still keeping her face towards him. The house-room hid the form from his sight, and yielding to the strong and terrific impression that the being he had seen was not of this world, the Master of Ravenswood stood rooted to the ground, whereon he had stood when he caught his last view of her. At length summoning up his courage, he advanced to the spot on which the figure had seemed to be seated; but neither was there pressure of the grass, nor any other circumstance, to induce him to believe that what he had seen was real and substantial.”

.....The Master of Ravenswood walked back,.....and he found his horse sweating, and terrified as if experiencing that agony of fear, with which the presence of a supernatural being is supposed to agitate the brute creation. The master mounted and rode slowly forward, soothing his horse from time to time, while the animal seemed internally to shrink and shudder, as if expecting some new object of fear at the opening of every glade. The rider, after a moment’s consideration, resolved to investigate the matter further. “Can my eyes have deceived me,” he said, “and deceived me for such a space of time?—or are this woman’s infirmities but feigned in order to excite compassion?—and even then her motion resembled not that of a living person?”...

...He went to the hut of the old woman and there found her still warm corpse; from a little girl, her servant, he learned “that upon the first attack of the mortal agony the deceased had sent a peasant to the castle to beseech an interview of the Master of Ravenswood, and had expressed the utmost impatience for his return.....Meantime, her anxiety of mind seemed to increase with the agony of her body; and to use the phrase of her only attendant, ‘she prayed powerfully that she might see her master’s son once more and renew her warning.’ She died just as the clock in the distant village tolled one; and Ravenswood remembered with internal shuddering that he had heard the chime sound through the wood just before he had seen what he was now much disposed to consider as the spectre of the deceased.”

In this instance the Linga Sarira or ‘wraith,’ as it is called in Scotland, is presented without the qualification that the person seeing it is either a habitual impostor, or one labouring under a self-delusion. And surely if the incident was given with the intention of holding up to scorn the “superstitious” idea of all such occurrences, the fact that the true cause of the appearance,—viz., the woman’s vehement desire to see her master, at the moment of death,—as given, goes to assist the opposite conclusion in the mind of the reader.

The graphic description of the effects of the apparition on the horse, which, as is not uncommon, saw it first, instead of making the event more incredible, on the contrary only further attracts the mind to the possibility of such appearances rendering themselves objectively visible.

While on this subject, I wish to draw the attention of that praiseworthy body, the Psychological Research Association, to the fact that both horses and dogs appear in their normal state to be frequently capable of perceiving things in the ‘astral light,’ while it may be, that their owners, if present, do not notice anything unusual. Probably their committee on “Haunted Houses,” have heard of more than one case in which similar incidents occur, and it is to be hoped that they will be found worthy of investigation. If not thought presumptuous, the writer thinks the suggestion of a mode of testing this may not be unacceptable. Perhaps the readiest way would be for a party to take dogs with them when they visit some place known to be haunted, and to notice how they were affected. But a more scientific manner would be for a select party, composed partly of some members of their committee on “Mesmerism,” to appoint one of their number, (who should be a strong mesmerist,) to draw a charcoal, or chalk, mark upon the floor (after the fashion of M. Du Potet) willing at the same time this mark to represent the form of a tiger or some wild beast, and then introduce some dogs into the house, when the effect might be seen. The writer has had more than one experience with horses, but although convincing to himself, they might scarcely be so to the P. R. A., and in any case, they are rather beyond the scope of these articles.

Turning again to Sir Walter Scott, we find in his ‘Legend of Montrose,’ an illustration of the National Taiserugh, or second sight; a hereditary development of a phase of con-

scious clairvoyance. Here Sir Walter pours a fact in psychology as one of the many hallucinations of a Highlander, suffering from mental aberration. But he also shows that the belief in this power was almost universal in the Highlands, and that its possessors were regarded with no small degree of reverence. In the "Bride of Lammermoor," a woman possessed of this power is made to foretell the early death of a young lady, because she appeared to the eyes of the seer with a shroud up to her neck—it apparently being the rule in some places to see "fey" people (those about to die) more or less enveloped in a shroud, according to the time they had to live. Another instance of this is to be found in "Waverly."

When we understand by the word "shroud," a particular disposition in color and shape, of the personal magnetic aura, the phenomenon,—at least for an occultist, is not difficult to comprehend.

In the "Legend of Montrose," there is mentioned a tragedy, which caused the chateleine of the castle of the Macaulays for a time to go out of her mind; and the young Highlander in the story, who is credited with the power of second sight, was her son, born while she was in that condition. It is a curious comment on Sir Walter Scott's supposed powers of superstition-exploding, to be told to-day, that the ruins of the castle described under that name are still haunted by the ghost of the unfortunate lady!

In "The Antiquary" is given a most excellent word-picture of a Dutch or German charlatan, who professes to be an adept of ceremonial magic, and to have the power to find treasure, &c., by the "divining rod." This person, on whom the author bestowed the appropriate name of Donsterswivel, is by no means the least successful of his idealisations, and in the scene where he and his patron, having drawn the magic circle, proceed to evoke some spirits, his profound terror at the thought that his incantations have really had effect, is in its way inimitable.

This is perhaps the only instance in Sir Walter's works where the supposed possessor of occult power exercises it for gain, knowing it all the while to be false. Yet, it is remarkable, that even this charlatan thoroughly believes in magic; and that he performs his incantations purposely in a garbled way, lest, by chance, real consequences should ensue.

In 'The Monastery,' and 'The Abbot,' a totally different phase of the occult is dealt with; and there is no attempt to exhibit the appearance of the "White Maid of Avenel" as an imposture, but rather as, a thing, like a family ghost, to be proud of. Here the true attitude of Sir Walter Scott's mind—saturated as it was with the purest essence of the Romantic National Legends, which, thanks to his loving pen, have come down to us clothed in no meagre garb,—towards things occult, may perhaps be best comprehended. Although practically not believing in the existence of occult powers, the poetic vein, which was so strong within him, led him to see what a strong constituent part of Scottish Legend they are, and this, in all probability, was the cause of the introduction of such incidents so frequently in his prose and poetical works. No one who has read his works can fail to see that it was more in the delineation of such figures as the storm commanding Norna, and the no less poetical,—though even more imaginative, and mystical,—White Maid of Avenel, than in holding up for public inspection, and derision, the buffoonery of Dousterswivel—that his prolific pen was best pleased.

Not that the great Father of Romance was less at home in describing the armour clad knights and other striking historical figures, than in picturing the smuggler, the gypsy, and many other characters that belong to times much nearer our own. But, his best sympathies seem to have gone back to that time, whence any picture of the steel, or Tartan clad, warrior, seems incomplete, without that of the hooded monk, the highland seer, or the weird magician.

In "The Monastery" we find a family guardian spirit introduced; and, not one, that, like the Irish Banshee, by its appearance, or voice, presages misfortune; or the Bodach glass, who heralded the deaths of the MacIvors in 'Waverly'; but one that more resembles that 'Lakshmi,' the tutelary genius of the Royal Family, we read of, in the third story of the Vetala Panchvisi, whose very existence was bound up in that of the family. It does not seem, however, that Sir Walter on this occasion incorporated a pre-existent legend into his romance, but rather invented to suit his purpose a graceful

creature, owning, apparently in almost equal proportions, the nature of the Kosicrucian Sylphides, and Salamanders, and the Scottish Shiannan Uske (water-fairies). She was supposed to inhabit a little spring near a holy tree where she allowed herself to be seen by many people; and where she was,—strange to say,—to be evoked at mid-day, by bowing thrice to the tree and well, and repeating some simple verses, when she would appear and speak, or even produce material articles.

At times she was not above showing that she was related to the tricky water elves, as, for example, her nearly frightening to death the unfortunate sub-prior and Sacristan, of the monastery, and at the same time bespoiling them of the "Black-book." Usually she contented herself with answering questions proposed to her, but, on one occasion, she 'took charge' of Halbert Glendinning, who had evoked her; and carried him bodily underground in a very mysterious way. There she amused herself by letting that young gentleman at once display his courage, and burn his fingers, in rescuing the abovementioned precious 'black-book' from a fire that was unable to consume it, and over which she seemed to have unlimited power.

Unfortunately this lively and beautiful being does not afford us anything more instructive than an insight into the fact that, while Sir Walter Scott on the one hand 'helped to clear the popular mind of serious belief in figures best fitted for fiction,' on the other, he was in no way averse to creating new figures of a like sort to amuse his readers. At the risk of being considered disloyal to his memory, I am compelled to state that the 'superstitions' he has incorporated in his works from older sources are much more suggestive to an occultist, than his inventions, however graceful and poetical.

One fine example of this may be found in his 'Lay of the last Minstrel.' In that beautiful poem the dread magician, whose tomb was rifled by Sir William of Deloraine, was the celebrated Michael Scott, whose occult renown is so often referred to in Scottish Story. Again in his ballad of 'Thomas the Rhymer,' he tells part of the story of a man, who, perhaps even more than the Merlin of ancient English fame, seems to have approximated to the character of an adept in the theosophical sense of the word,—and I hope at no distant time to see in these pages a contribution which will elucidate, as far as known, some particulars of the real histories of those two celebrated old world Occultists.

ERRATA IN PART I.

Page 258, Col. 2, line 33, for 'Clayomône,' read Clazoméné.

PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM.

VII.

THE REAL AND THE UNREAL.

"Allah! Bi—' mi—' blah!"

"There is no god but God."—KORAN.

EVERYWHERE in the broad expanse of the universe we see an almost infinite variety of forms, belonging to different kingdoms and exhibiting a variety of appearances. The substance of which those forms are composed may—for aught we know—essentially consist of the same material, as the basis of their constitution, although its qualities, such as density, weight, chemical action, etc., may differ. We do not see the substance itself, we only distinguish the forms by the peculiarities of their attributes which come to the cognisance of our senses and by which we distinguish one form from another, and for purposes of distinction and reference give it a name. If we, for instance, look at a tree, we have no scientific *proof* that the thing we see is a tree, and if we had never seen a tree before, we would not know what it is; but having seen similar things before, which were called trees, our intuition tells us that what we see before us must be a tree and can be nothing else. Whatever may find expression in one form or another is called a thing, and a thing may change its form and yet the substance remain the same. Water may be frozen into solid ice or be transformed by heat into vapour, its substance

assumes different attributes, but remains essentially the same, even after it has ceased to be visible to the human eye. Its attributes may disappear and it may still exist as an idea. A material thing is only the symbol or representation of an idea, we may give it a name, but the thing itself remains forever hidden behind the veil. We may by a well-known experiment arrange conditions so as to make a thing perceptible alternately by one sense or another without changing its form, but that which constitutes the thing itself cannot be perceived nor imagined. If we could separate a simple substance from its attributes and endow it with others at will, then one body could be transformed into another as for instance base metals be transformed into gold.

To illustrate, let us look at a stick. It is made out of wood, but that is not essential, because wood is not stick, it might be made out of something else and still be a stick. We do not perceive the stick itself, we only see its attributes, its extension and color and density, we feel its weight and we hear it sound if we strike it. Each of these attributes or all of them may be changed and yet it may remain a stick for all that; because that, which constitutes it a stick, is an idea. Let us burn up the stick, and its substance and form will have changed. As a stick it exists no more in the physical plane, but the idea of a stick is not lost, the stick still exists as an idea, although it has as such no definite form. Let us now endow that formless idea with new attributes and clothe the new-born idea with matter, and we will have transformed our ideal stick into anything we choose to make. To do this on the physical plane requires the power of an Adept. But on the intellectual plane it is different. We daily transform our desires, our aspirations and tastes by the omnipotent power of will, and thereby make of man—even on the physical plane—a different being.

Nobody ever saw a real man; we only perceive the qualities which he possesses. Man cannot see himself, he speaks of *his* body, *his* soul and *his* spirit, it is the combination of the three which constitutes what we consider a *Man*, it is this which gives him his character; the real *ego*, the embodiment of the *Absolute* is a formless idea for which we have no conception. As a formless idea and yet an individual unit he enters the world of matter, evolves a new personality, obtains new experience and knowledge, passes through the pleasures and vicissitudes of life, and through the valley of death he enters again that realm where in the course of ages his form will cease to exist, and when his hour strikes his essence reappears upon the scene. His form and personality change, his real *ego* remains the same and yet not the same, because during life it acquires new attributes and changes its characteristics.

What can this real *ego* be, which is said to be the only reality, unless it is *The Absolute* itself, obtaining relative consciousness by coming into contact with matter? Is any man certain of his own existence? All the proof we have of it is in our consciousness, in the feeling of a realisation of an existence. But one moment of consciousness differs from that of another moment according to the change which takes place in the conditions which hourly surround us and according to the impressions which we receive. We are craving for change; to remain always the same would be torture. If it were possible that two or more persons were born and educated under exactly the same conditions, receiving at all times identical impressions, they would have all the same thoughts, the same feelings, their consciousness would be the same and they would collectively form only one person.

Under whatever form life may exist, its existence is only relative. Good and evil are relative terms, because what may be good for one may be bad for another. The word *existence* itself is a relative term, because it implies a state opposed to non-existence. Truth is a relative term, because what may be true in one sense may be

false in another. To distinguish between the true and the false our senses cannot be trusted. We see the sun rise in the East, see him travel along the sky during the day and disappear again in the West; but every child now-a-days knows that this apparent movement is only an illusion, caused by the turning of the earth. At night we see the "fixed" stars above our head; they look insignificant, compared with the wide expanse of the earth and ocean, and yet we know that they are blazing suns, in comparison with which our mother Earth is only a speck of dust. Nothing seems to be more quiet and tranquil than the solid ground under our feet, and yet the earth, whereon we live, whirls with tremendous velocity through space; the mountains seem to be everlasting, but continents sink beneath the waters of the ocean and rise again over its surface. Tides seem to rise and sink, but the discovery seems to be near, that it is the harmonious heavings of the bosom of our mother Earth, which produces the illusion. A stream of light seems to flow from the sun to our planet, and yet between the sun and the earth's surface is darkness, because no meteoric dust is there to cause reflection; while again we are surrounded by an ocean of light of a higher order, which appears to us darkness, because the nerves of our bodies are not yet sufficiently developed to react under the influence of the *Astral-light*.

The image reflected in the mirror seems a reality to the unreasoning mind, the voice of the echo may be mistaken for the voice of a man; the elemental forces of nature may be loaded unconsciously with the products of our own thoughts and we may listen to their echo as being the voices of spirits of the departed; we may dream while awake.

If we turn from the world of forms to the ideas of relative space and time, we perceive the same difficulty in acknowledging their reality. We find that their qualities change according to our standard of measurement, and according to our mode of perception. To an animalcula in a drop of water that drop may appear as an ocean, and to an insect living on a leaf that leaf may constitute a world. If during our sleep the whole visible world would shrink to the size of a walnut or be expanded to a thousandfold its present dimensions, on waking we would perceive no change, provided that change would have affected everything, including ourselves, in proportion. A child has no conception of space and tries to grasp the moon with its hands, and a person, who has been born blind and is afterwards made to see, cannot judge distances correctly. Our thoughts know of no intervening space when they travel from one part of the globe to another in an almost imperceptible moment of time. Our conceptions of space are based upon experience and memory, acquired in our present condition. If we were moving among entirely different conditions, our experience and consequently our conceptions would be entirely different. Professor Zöllner called the physical plane three-dimensional space; the mental plane would represent the fourth dimension, spiritual aspirations the fifth and still higher, until we arrive at a plane where relative space ceases to be, but where principles are nevertheless material in a metaphysical sense of the term.

As our conception of space is only relative, so is our conception of time. It is not time itself but its measure of which we are conscious, and time is nothing unless in connection with our association of ideas. The human mind can only receive a small number of impressions per second; if we would only receive one impression per hour, our life would seem exceedingly short, and if we were able to receive for instance each single undulation of a yellow ray of light, whose vibrations number 509 billions per second, a single day in our life would appear to us an eternity. To a prisoner in a dungeon who has no occupation, time may seem extremely long, while for him, who is actively engaged, it passes quick. During sleep we have no conception of time; but a sleepless

night passed in suffering seems very long. During a few seconds of time we may dream to pass through experiences which would require a number of years in the regular course of events, while in the unconscious state time does not exist for us. A man, while speaking, received a sudden injury on the brain by a weight that fell on his head. The accident interrupted the sentence he was uttering and made him unconscious. Weeks afterwards; when in consequence of a surgical operation he recovered his consciousness, he continued the sentence where it was interrupted. A spiritual entity in *Devachan* or *Swarga* receives no impressions, and has no conception of time while it revels in the products of its own imagination, which are to the dreamer not less real than our day-dreams to us, and the impression collected by his senses during life unroll themselves so to say, creating new suggestions and new combinations and varieties until the force is exhausted. Persons fully in the subjective state receive no impression from the objective world. If they are only partially in that state, for instance during an uneasy slumber, the sensations carried to the half-conscious brain produce caricatures and distortion of ideas, and in the same manner we may, while we are half awake, behold caricatures from the spiritual world.

Everything is either a reality or a delusion according to the stand-point from which we look at it. The words real and unreal are only relative terms, and what may seem to be real in one state of existence, appears unreal in another. That which we realise is real. If my imagination is powerful enough to make me firmly believe in the presence of an angel, then that angel will be there for all my practical purposes, no matter how unreal it may be to another. If your imagination is strong enough to create for you a paradise in a wilderness, then that paradise will have *for you* an objective existence. A lunatic, imagining himself to be a king, may be not less happy than a genuine king and besides have less trouble than he would have if he were a genuine king, and he who is afraid of the devil is really haunted by him. There is however an immense difference between the morbid fancies of a lunatic and the enduring products of the creative power of the imagination of an artist or a magician. In the case of the lunatic the imagination is merely *passive*, he mistakes the meaning of the symbols by which he is surrounded for want of power of discrimination, his senses betray him and his judgment is insufficient to make him see the imposture; but the man of genius exercises an *active* creative power, he selects what he wants and his imagination calls it into existence which is to him real. Looked at in this light, the creations of an active imagination are surely more real than the delusive impressions which we receive from external objects through the senses, and no man can be said to be perfectly sane as long as he looks upon the delusions of the senses as absolute realities.

Matter and form, space and time, such as we know them, are only existing relatively to our mental perception. Form in the absolute is a word without meaning, and matter and space in the absolute are non-existent for us, because we cannot conceive them. If some philosophers speak of *The Unknowable Absolute*, this term can have only a relative meaning and implies that the Absolute is unknowable to us in our present condition. Nothing is unknowable to him who has reached a state in which he is able to know; but spiritual verities cannot be grasped by the mere intellect; to know them requires a certain degree of spiritual perfection. To conceive correctly or know, three factors are necessary: *Knowledge, the Knower and the Known*. If they exist on entirely different planes, they cannot assimilate and there will be no result. Absolute Knowledge means perfection, and to obtain it man must become perfect,—*Eritis Deus*. Imperfect man cannot know *The Absolute*, he can only witness its manifestations.

The Absolute, independent of relations and conditions, is said to be the original cause of all phenomena. If we perceive the manifestations of wisdom, justice, order, harmony, unity, &c., we may conclude that it must be itself absolute wisdom, justice and unity. It must be only one, there can be no other, although its aspects may differ. Whatever exists can be only a mode of its manifestation.

An attempt to intellectually grasp *The Absolute* or to describe it, is equivalent to an attempt to describe a thing without attributes. Describing a thing means to give an account of its qualities, and a thing which has no qualities can neither be imagined nor described, because to describe it we must invest it with attributes and it then ceases to be *The Absolute* and becomes *relative*. Therefore all theological discussions about the nature of God (who is *The Absolute*) are useless; because God has no nature, but Nature is His manifestation. To deny God is to deny existence, because all existence is only a manifestation of God. To declare a belief in God is to declare a belief in something of which we in our present state of evolution can have no intellectual conception, and is therefore an intellectual absurdity. God can only be spiritually known, and the squabble about Deists and Atheists is a mere fight about words without any definite meaning. Every man is himself a manifestation of God, and as each man's character differs from that of another, so each man's idea of God differs from that of another, and each one has a god (an ideal) of his own. We speak of God as "He," because He is the ever-active creative energy—the male principle—which manifests itself through Nature.

The Kabalists say that everything that exists is God and there is nothing which is not God. They only allude to *The Absolute* when they speak of *Keter* (the crown); because the representation of a crown refers to the existence of a king to whom it belongs. According to occult science this universal principle or the *One Life* has different modes of manifestation. It may be compared to a horse-shoe magnet, whose two poles represent two different modes of manifestation, the male and the female activity. The Cosmos may therefore be regarded as the manifestation of one principle, whose lowest is Matter and whose highest is Spirit, but no sharp line can be drawn which divides the two, and between the two poles live the innumerable gradations of latent or active life in the seen and the unseen worlds. Therefore it is said that everything that appears to exist independent of the *One Life* is an illusion and the *One Life* is the only absolute reality.

To him who does not believe in the existence of God, God does not exist and His existence cannot be demonstrated. To him who feels the presence of God, God exists and it is useless to deny His existence to him who knows God. The materialist cannot conceive that which to him has no existence, but the religious enthusiast whose soul is filled with high aspirations and holy emotions, perceives God with his spiritual sense, no matter to what church the worshipper may belong or by what name he may call the Infinite; and no amount of reasoning from the lower intellectual plane will dispute away that which to him is a fact and an eternal reality; because he can realise it and identify himself with it and to deny God would be denying himself.

The caricatures of gods set up by the various churches as the only true God, are only the creations of an imperfect imagination. As every man has a god of his own, which is a symbol of the sum of his aspirations, so every church has its peculiar god, which is an outgrowth or a product of evolution of the ideal necessities of that collective body of men, called a church. They are all true gods *to them*, because they answer their needs, and as their requirements change, so are their gods changing. As long as men are imperfect, their gods will be imperfect, as man becomes perfect, his god will become perfect, and when all men shall be perfect, they will all have

the same perfect God, the same highest spiritual ideal, and the same universal reality, recognised alike by science and by religion; because there can be only one absolute truth, whose realisation is Wisdom.

A. B.

THEOSOPHY IN THE PULPIT.

(By EDMOND W. WADE, F. T. S.)

THE writer of the interesting article in the August number of the *Theosophist*, entitled "Occultism in Modern Literature," draws attention to the increasing tendency of writers of fiction in the present day to make use of occultism as a means by which they may, with more certainty, fix the interest of their readers. But whilst interest in the occult is undoubtedly spreading in one direction, in another, a wave is as certainly rising which will, in process of time, obliterate the old landmarks of orthodox theology, and completely transform that, which; up to the present time, has been a waste of thistles into a flowering Eden. The manner in which the fundamental truths of Theosophy are silently, though surely, permeating the theological thought of the present age, cannot but attract the attention of those who feel the importance of making some effort to awaken the portion of humanity now lying lulled to sleep under the lethargic influence of a system which is altogether destructive of effort towards self-emancipation.

It is therefore a very significant sign of the times, when a minister of a creed, which has hitherto inculcated the belief in the utter depravity of the human heart and the hopelessness of salvation except through a vicarious atonement, boldly teaches a purely theosophical doctrine such as "Never can you have a more heavenly form of humanity than you have, unless that more heavenly form be evolved from within you." The above quotation is extracted from a sermon by the Revd. Jno. Pulsford, published in the *Christian World* of September 11th, 1884, and to justify the belief in the progress of theological thought, it may not be out of place to give a few passages from the same sermon. "What are all loveliest forms, compared with the warm, living, loving, speaking human face? Is it flesh? Yes; but it is the Shadow of the only begotten manifold, son-daughter, 'Image of God.' It is well that the precious, and altogether lovely children of the Eternal, should dwell for a time in the weakness of the flesh, that they may be grounded in humility, and come forth from the flesh all the lovelier and stronger for their endless years. The Divine race, the offspring of God, who show themselves successively here in the frail and bewitching flesh, will show themselves hereafter in much more bewitching forms. Humanity has endless unfoldings, involutions and evolutions, because it is God in manifestation, God, in the Family of God.

"If the Divine Nature of which we are partakers has gone under, if flesh has come to the front, and beclouded, stifled, buried your essential, everlasting humanity, nevertheless, every teacher sent from God is required to cheer and assure you that it can be quickened anew, again come to the front, and give evidence of its noble origin and destiny. By mingling so deeply with the flesh, and with the *anima mundi*,—the animal spirit of the world,—man loses the knowledge of the Divineness of his Nature. But by blending again his spirit with the Father of his spirit, after the example of Christ, he awakes once more to the consciousness of himself, as a real son and heir of Eternal God.

"The animal-human is very obstructive to the Divine-human; but the obstructions can be overcome, till at length, like a thick cloud, it disappears, and the Divine-human, the true Son, rises to inherit for ever the kingdom which the Father prepared for him before flesh and time began. Permit me to speak from knowledge and experience. The man of flesh in me, who once thought himself very real, is becoming unreal, 'a shadow that

declineth;' and the Diviner man, that slept so deeply in me, that was as if dead in me, is risen from the dead, and, shaking himself free from the chains and vapours of the flesh, is looking forth into the clear of the endless life.

"And now I must congratulate you on your susceptibility of being transmuted, changed, into *incorruptible nature*. Your present visionary frame is flesh, but the seed of God is in you, waiting to be evolved. All that is asked on your part is your cooperation with God, in its unfoldment, and upbuilding into an incorruptible eternal creature. You all know that there are in you very wonderful powers. What thoughts, what fears, what hopes, what forecasts and imaginations occupy your most silent hours! The human breast is an arch built over unutterable powers. When you see nothing, hear nothing, speak nothing, when you are wholly inactive, marvellous activities are stirring in the depth of you. It is hard for you at such times to escape God's influence. His spirit, as literally speaks and breathes within you, as the spring breath penetrates sown seed; and nothing but your own cold unwillingness can hinder you from being new born. Never can you have a more heavenly form of humanity than you now have, unless that more heavenly form be evolved from within you.

"Think of Christ's immortal Humanity as representing what is forming *in you*. Then all the sad and saddest things of mortal existence, will fulfil a very valuable service, in helping you to transfer your thoughts and affections from your flesh-begotten to your Word-begotten, and incorruptible humanity. Flesh, and all things coveted by the flesh, are but phantoms; we shall soon make that discovery; but our deeper nature, and the home and kindred of our deeper nature, and God the Source and the Scope of our life, are realities, eternal realities."

These extracts are typical of the whole discourse and do not suffer in their isolation; for there is nothing in the context which would modify the teaching which is so apparent in them.

Whether the preacher is fully conscious of the deep truths underlying his teaching, it is difficult to say, but it is sufficient to know that any one, within the charmed circle of the Christian Church, can be found to utter such truths without being ostracised by those listening to him

THE EVIL EYE.

(Translated from the "*Psychische Studien*.")

Dr. Mordtmann in Pera, one of the cities which compose Constantinople, gives an account taken from the *Sana'a*, the official gazette of Yemen. He says: There are many sorcerers and witches in Yemen, who do some extraordinary things. There are some old women who are called Buda's, whose exterior is very repulsive and of whom a single look is sometimes sufficient to kill a person. These Budas are to be found especially in the districts of Abu-Arishi, Loheia, Zeydie, Babel and Zebid. Only a short time ago a Buda in Zebid stood in front of a shop and kept looking intensely at the merchant. The poor man laid down and died in a few minutes and the Buda ran away. The inhabitants however caught her after a while, punished her severely, and prohibited her from re-entering the town.

During the last year, Abd el Vedud, a merchant of Loheia and a member of the municipal council, was celebrating the marriage of his daughter. A Buda had secreted herself in the Harem and began to stare at the bride, who, in the midst of her relatives and friends, there and then dropped down and died. The Buda confessed to have killed her by her look from a motive of spite and revenge. The Buda escaped.

Sheik Aissi Nassir Effendi in Loheia was attending to the marriage of his daughter with the son of Seid Tzedin. The harem was filled with invited guests and everybody was gay. But suddenly a Buda, whose presence had not been noticed before, directed her poisonous

look upon the daughter of Nassir Effendi. The victim as if struck by lightning fell down and exclaiming "Vac ébi!" expired. The guests were horror-stricken and fled.

Recently a Buda came into the house of a custom-house officer, Mahmud Effendi, and began to stare at his daughter, who immediately became sick. The mother of the girl, seeing what was happening, called for help and caused her female-slaves to beat the old woman mercilessly. The Buda begged for mercy, promising to restore the daughter to health. She was then released and began to blow upon the young lady and to pray over her. A soldier with a drawn sword stood by, ready to kill the witch if her prayer should have no effect. But all was in vain; the poor girl died, and the old woman was permitted to escape.

NOTE.—Several more similar instances are given, but the above is sufficient to illustrate the action of the *Evil Eye*. Sceptics will be ready to attribute the cause of such deaths to the action of superstition and fear, but the fact that certain persons have the power to kill small animals and even birds during their flight in the air, by a concentration of their murderous will, directed by the look, proves that the *Evil Eye* is something more than a fable.—*Transl.*

STUDIES IN SWEDENBORG.

By H. C. VETTERLING, M. D.

III.—THE CHURCHES.

In the writings of the Jews we are taught that the descendants of a few persons, there mentioned, are the especial favorites of the Almighty, and that all others are "dogs," placed beyond the pale of His notice. In the writings of the Christians we are taught that the Almighty disdains all that do not believe in the sacrifice of His Son, Jesus Christ; that "Jews," "Turks," and "Heathens" are the "children of perdition." But in the writings of Swedenborg we find more rational, more Jesus-like, teachings: among all men, savage and civilized, in all ages, under all zones, and on all habitable globes in the vast expanse of the Heavens, there are members of the *Divine Church*, the Creator's Church, speakers of truth, doers of good, lovers of the Divine. Nevertheless, there have been communities of men on this planet, that have held principles and done works different from those held and done by the masses, that have by internal and external means served as the heart and lungs of the Universal Body of Humanity, and have stood in closer communion with God than the masses. It is these communities or "Churches," as described by Swedenborg, that I purpose to outline. To this end let us interpret a portion of the second chapter of the Chief Magician Daniel's Book:

"Thou, O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and break them to pieces.....and the stone became a great mountain and filled the whole earth."

This image represents the five general churches or religions that have existed on our Planet. In his spiritual writings Swedenborg does not tell when and how man came into existence, but leaves his reader to speculate for himself: to think that the Almighty created man in an instant, or by degrees; or that He literally formed him of the dust and breathed the breath of life into his nostrils; or that He, through countless ages, developed him from protoplasm to a "missing link," ready for the reception of a human Ego. One thing is certain, Swedenborg does not, as the majority of his readers vainly imagine, teach that man's first state was one of perfect morality and spirituality, and that, through sin he became immoral and unspiritual. But he teaches that, on the part of many there was, in principle, an ascent, a rest, and a descent. For in the *True Christian Religion* No. 39, we read: "the most ancient people in the Golden Age, such as had any religion, worshipped one God." By "such as had any religion," he means such as had elevated themselves out of the natural state into which they were born, and had become the "children of light," beholders of the "face of the Father in the heavens," the Divine Sun radiating from the Ineffable One. These constituted the

MOST ANCIENT CHURCH.

The golden head of the image, seen in the dream of the Babylonian king, represents this Church and its quality. The head, the highest part of the body, represents the highest mental state attainable, the "celestial" state. Gold, the most precious metal, represents the good of this state; good that is the result of entire liberation from the dominion of the senses; good void of selfishness.

The characteristics of the members of the most ancient Church were "perception," "internal respiration," "external, tacit respiration," "tacit speech," and "speech of expression."

"Perception," says Swedenborg, "is a sensation derived from the Lord (the Almighty) alone, and has relation to the good and the true."—*Arcana Cœlestia*, 104.

"Perception consists in seeing that a truth is true, and that a good is good; also that an evil is evil, and a falsity is false."—*Ibid*, 7680.

These statements may be paraphrased thus: *Perception* is a faculty that enables man, without instruction through the senses, to perceive instantaneously the nature and quality of any supernatural matter presented.

The reader must be painfully aware that this faculty is wanting at this day, except with the ARAHATS, and with a few that have arrived at Christhood. For this seems to be the faculty referred to in the following words: "The ARAHAT penetrates to the root of whatsoever subject his mind is applied to, without following the slow process of reasoning."—*Buddhist Catechism*, page 53.

As Swedenborg does not go into details, it is difficult to understand how the "internal respiration" and the "tacit speech" were produced. I give the following quotations and leave speculation for the reader:

"Internal respiration proceeded from the navel toward the heart and through the lips without making any sound. It did not enter the tympanum of the person communicated with, through the external ear, but through the Eustachian tube."—*A. C.* 1118.

"Having only internal respiration, they did not speak by means of words, but by ideas, which they expressed by changes of face and countenance, especially by changes of the lips."—*Ibid*, 1118.

"The first mode of speaking of man on every Planet has been by means of the face and lips."—*Ibid*, 8249.

"This mode of expression far exceeds in power the language of words."—*Ibid*, 607.

"The tacit speech was perceived by the person addressed, in his inner man." *Ibid*, 1119.

"Internal speech prevailed so long as men remained sincere and upright, but, when self-love prevailed, the language of words began, the face was gradually changed, the interiors became contracted, and the exteriors were prepared to dissimulate."—*Ibid*, 8250.

Instruction in matters of a supernatural character was not communicated through the senses, but was impressed upon the mind from within, by the angels, and by Him that "dwelleth in light inaccessible." "The law was written on their hearts;" it was impressed upon the will, and hence upon the understanding. The reverse holds good with undeveloped and degenerate men; for these learn through the senses, develop an understanding, and by this control the will. The will and the understanding, with their derivative affections and thoughts, were a unit in this Church, and the inmost life shone out through the outmost. The relative importance of the inner and outer parts of man, at that day and at this, may be made clear by the following diagrammatic scheme:

In the Golden Age.	In the Iron-Clay Age.
1. WILL	3. Will.
2. UNDERSTANDING.	2. UNDERSTANDING.
3. Senses.	1. SENSES.

The members of the Most Ancient Church had opened intercourse with the departed, the angels. Devils and Satans did not yet exist, for man had not yet become abandoned. Veneration was paid only to him that excelled in good and in truth. Their worship was performed in tents and tabernacles. Their manner of living was unlike what we civilized (!) folk are wont to regard a sign of culture, of high moral excellence. They lived in tribes and families, not in empires and kingdoms. As an effect they were free from the thousand-and-one artificial wants that keep civilized man busy to sup-

ply. "They never ate the flesh of any beast or bird, but only grain, especially wheat, fruits, herbs, milk, and butter. To slaughter animals and to eat their flesh was considered villainous (*nefas*) and like the nature of wild beasts (*simile ferarum*), they took only service and employment out of them. But in course of time, when man began to be fierce as a wild beast, nay fiercer (*similiter ferox, esse ac fera, imo ferocior*), he then began for the first time to slaughter animals, and to eat their flesh."—*Ibid*, 1002.

As a result of their humanized life, their love of the good and the true, their inhalation of pure air, and their ingestion of clean food, they did not die from disease, but old age.

"If man had lived a good life, he would have been without disease, and he would have become an infant again, a wise infant, in his old age; and he could have passed into heaven, and have put on an angelic body, without suffering."—*Ibid*, 5726.

(It is well to mention that by the word "heaven," our Author means a subjective state, not the "heaven" of the pseudo-Christians). The members of the Most Ancient Church enjoyed "delightful dreams and visions," which were the sources from which they and their descendants drew their representations of paradisiacal scenes and objects.

In the Jewish Scriptures the different branches of this church are described under the symbols of Adam, Seth and Enos. The elevation of mind, the purity of heart, and perfection of life in the Golden Age, are correspondentially described by the life of Adam and Eve in the garden of Eden. It was the morning of time and the members of the "Adamic Church" were the "sons of the East."

In course of time they developed in themselves the belief that the Almighty created life and transcribed it into man; that He transfused and transcribed himself into man, who then became like Him. It was the senses, the serpent, that insidiously instilled this belief. And in the degree the senses became dominant, did the internal faculties become sluggish and dormant. This process of deterioration led to the extinction of "perception," "internal respiration," and "tacit speech," and finally to the "miraculous" separation of the Will and the Understanding, which made it possible to will one thing and to think and to speak another. It should not, however, be thought that this deterioration of the mind held pace with all; for with some there was, so to say, a halt, with others, a heedless rush. The "hells" (subjective states of evil and suffering) were now created, not, indeed, by the Almighty, as the pseudo-Christians would have it, but by the idolaters of the senses themselves. The "hells," the negations of the good and the true, are the congregations of the latter. From this it is evident that Swedenborg teaches that "good spirits," "angels," "evil spirits," "devils" and "Satan," are not pre-human creations, but post-human, the departed good and bad.

The members of the most Ancient Church that did not precipitate themselves into a state of utter negation of a Supreme Good and True survived the "Flood" of evil and falsity that passed over the Church, and constituted the

ANCIENT CHURCH.

The various branches of this Church are in the Jewish Scriptures called Noah, Shem, Ham, and Japhet. The salvation of Noah, his family, and the animals in the Ark, represents the preservation of a few good out of the "Flood" and the establishment of a new Church. This new Church was represented by the breast and arms of silver of the image.

Silver represents the quality of the good and the true of the Ancient Church, which was "spiritual." The good and true of the preceding Church was higher, "celestial." In the Adamic Church they were governed by a regenerate will; in the Noatic, by a *conscience* formed in and through an enlightened understanding. The enlightenment of the understanding took place, not as in the Adamic Church from within, from the will, but from without, from a written revelation, in the understanding. This revelation is mentioned in the Jewish Scriptures, as the *Wars of Jehovah* and the *Declarations*, Numbers xxi., and must, if we judge from the following statement of Swedenborg, have been much unlike any known at this day:

"The most ancient style of writing was representative; in which things were represented by persons, and where expressions were used, by which quite different things were understood. The profane writers in those times composed their histories thus; and even the things of civil and moral life were thus treated, so that nothing that was written was

altogether such as it appeared in the letter, and that something quite different was understood by their words. Yea, they even presented all affections whatever in the forms of gods and goddesses that were afterwards divinely worshipped by the heathens..... This mode of writing was derived from the members of the Most Ancient Church, who represented to themselves heavenly and divine things by the visible things of the earth and in the world, and they thus filled their minds and souls with delights and felicities in beholding the objects of the universe, especially such as were beautiful in form and order."—*Arcana Coelestia*, 1756. See also, Thoms Taylor's *Bleusinian and Bacchic Mysteries*, p. 83.

What became of this written revelation of the Ancient Church? Swedenborg's answer, published in 1771, is interesting, especially to those that believe in the existence of a "Wisdom Religion."

"Concerning that ancient Word that had been in Asia before the Israelitish Word, it is permitted to relate this news, that it is still reserved there, among the people that live in Great Tartary."—*True Christian Religion*, 279. See also, *Abbé Huc's Travels in Thibet*. The Ancient Church was versed in the "Science of Sciences," the "Science of Correspondences." By "correspondence" is meant the relation that exists between internal things and external, or between spiritual things and natural.

"The ancients that were versed in the Science of Correspondences made for themselves images that corresponded to heavenly realities, and were delighted with them, because they signified such things as were of heaven and the Church; and therefore they put them not only in their temples, but also in their houses; not for the sake of worshipping them, but of calling to mind the heavenly realities signified."—*Ibid*, 207.

Swedenborg says the Egyptians were above all the other Eastern nations skilled in the Science of Correspondences and Representations, and points to their temples and hieroglyphics for confirmation. It is safe to say that the archaic buildings of India, Egypt, Mexico, Peru, Yucatan and other countries, now in ruins or buried beneath a tropical vegetation, are the results of a knowledge of these sciences. It was the object of these sciences to represent the affairs of the super-sensual world in the sensual, and to worship them therein. Thus they worshipped what true men will worship: eternal verities and realities, not "imps and limbs of Satan" on tyrannic thrones, or before blood-stained altars. Our hero-worship with its menial slaver and our bibliolatry with its hypocritic reverence were unknown in this Church.

The Ancient Church, like its predecessor, had its "morning, noon, evening, and night." "By the morning" is signified the rise of the Science of correspondences and Representations, by the "noon" the perfection of them, by the "evening," the gradual loss of them, and by the "night," the worship of the objects that served to represent. "Since the representative rites of the Ancient Church, which were correspondences, in process of time began to be turned into things idolatrous, and also into things magical, then that science, by the providence of the Lord, was gradually lost."—*T. C. R.* 204.

On the decline of the Noatic Church, a new Church, or kind of exoteric worship, was established in Syria by Eber. This system was permitted to be established, because the Ancient Church had declined to idolatry and magic. It consisted in exoteric worship in high places and groves; it had priesthood, offered sacrifices, &c. It was called the Second Ancient Church, and the Third that succeeded it was the beginning of the

JEWISH CHURCH,

represented by the belly and thighs of brass of the image. Brass represents "natural" good, the good that results from blind obedience.

The departure of the family of Abram from Ur of the Chaldees, and the death of Terah, denotes the end of the idolatrous Second Ancient Church, and the beginning of the Jewish Church by exoteric instruction. This Church, however, was of small significance until the time of the Jewish-Egyptian Initiate, Moses, whom Jehovah commanded to liberate the children of Israel from the Egyptian bondage, that a Church might be established among them.

The most Ancient Church was established through the Will, the Ancient through the understanding, and the Jewish through the senses. The last was, therefore, an Exter

nal Church. Signs and wonders or prodigies were the means used to establish it, and to maintain it. When these failed, the Church failed. Swedenborg proves the ineffectualness of "miracles," and the want of rationality of "miracle"-hunters. Let us hear him: "it cannot be denied that miracles induce a belief, and strongly persuade that that is true which is said and taught by him that performs them; and that this at first so occupies the external of man's thought, as in a manner to fascinate and enchain it: but the man is hereby deprived of his two faculties, rationality and liberty, by which he is enabled to act in freedom according to reason. Faith induced by miracles is not faith, but persuasion; for there is nothing rational in it; still less anything spiritual, it being merely external without any internal principle. The wicked may be driven into faith, and even into worship and piety, by miracles, but only for a short time; for their evils being shut in, the lusts thereof and the delights thence, continually act against the external of their worship and piety; and in order that these evils may escape confinement they think about the miracle, and at length call it a delusion or an artifice, or an operation of nature, and so return into their evils."—*Divine Providence*, 129-133.

This is precisely what happened with the Israelites. While the effect of the wonders done by Moses and Aaron lasted, they worshipped Jehovah, but when it ceased they returned to the worship of the Egyptian idols. It is ever so with the irrational man: "Show us spirits:" "give us a message from the other World:" "let a MAHATMA appear, and we will believe!" The readers of the *Theosophist* are, I believe, familiar with these asseverations and with the mental plight of the phenomena-hunters. In the days of His incarnation Jesus rebuked them: "if they hear not Moses and the Prophets, neither will they believe if one rose from the dead." The saying, "history repeats itself," is not without foundation.

Although the worship of the Jewish Church was of an idolatrous nature, they had communication with the angels and Jehovah by it. What was required of them was a scrupulous observance of the prescribed rituals. The slightest deviation from these caused a rupture. Since the Jews were at heart idolaters, worshippers of Jehovah through persuasion, it is evident that the Church with them was not a genuine Church, but "representative of a Church." The Ancient Church was a Representative Church, because its members understood the internal import of their cultus; the Jewish Church was the Representative of a Church, because its members did not understand, or, rather, did not know, that internal realities were represented, but looked upon the ceremonials as of themselves all-sufficient. Swedenborg says that the Tabernacle and Temple, with everything appertaining to them, represented heavenly verities that brought present the angels; and he says also that, "the ritual of the Jews, in regard to themselves, was idolatrous, because they were in externals separated from internals; nevertheless, the genuine principle of the Church [the love of the good and the true] could be represented, because representations have no respect to the person that represents, but to the things represented."—*A. C.* 4203.

The conceits that the Jews were morally better than their neighbours, and that the Almighty chose them to be His people, are put to shame by Swedenborg: "The sons of Israel are called the people of Jehovah, not because they were better than other nations, but because they represented the people of Jehovah [the spiritual-minded everywhere and at all times]; for at least they did not believe in Him, but in the gods of Egypt."—*Ibid.* 7439. It was otherwise with Moses, the Initiate, that was "adapted to receive communications from the Divinity," and to lead the idolaters.

The establishment of the Representative of a Church with the Jews had three objects in view: first, communication between the heavens and the earth; second, the promulgation of the Ten Commandments; and, third, the preparation of the race for the reception of the Messiah, Jesus of Nazareth, by the publication of prophecies concerning Him. These prophecies are contained in certain of the books of the Bible, are written according to the Science of Correspondences, and have therefore an internal sense, and are divine. The key to the interpretation of these divine writings is, according to our Author, to be found in his theological writings.

The Jewish Church continued until the coming of Jesus. Its spiritual consummation took place when Jesus was crucified,—an act that represented the profanation of the Logos.

After His entrance into the Inner World, Jesus made Himself visible to His disciples and sent them to promulgate the "law of love," and to establish the

CHRISTIAN CHURCH.

The primitive Christian Church was represented by the legs of Iron of the Image. Iron represents natural truth, truth of a low, but heavenly order; truth held by children and simple-minded persons; truth founded upon appearances. Swedenborg divides this Church into two epochs: The Apostolic Church and the Post Apostolic.

THE APOSTOLIC CHURCH.

The object of the establishment of the Christian Church was the elevation of the mind from the worship of matter to the worship of All-father, in the person of Jesus. For All-father, "as He is *esse* and *substance*, is unknowable and unapproachable;" but, as made manifest in the love, the wisdom, and the work of Jesus, the divine trinity of saving principles, He is knowable and approachable. The worship of Jesus, not because of an imaginary Sonship of All-father, not because of mirific power, not because of a cruel death on a cross, but because of a reflection by Him, a shining forth through Him, of All-father's boundless love for His poor, mixed children, was the simple, apostolic worship.

But, this apostolic faith and practice waned, and in less than three centuries perished. Murderers, adulterers, thieves, and such-like, crowned and uncrowned, purpled and unpurpled, stalked about then as now, calling themselves "Christians," followers and successors of the merciful, pure, just and mendicant Jesus. The inconsistency had to be manipulated so as not to appear too glaring. To this end a Council was convoked at Nice, in Asia Minor, in the year 325. The refutation of the heresies of Arius, a priest that denied the Sonship of Jesus, was the ostensible object of the Council. However, all purposes were served, by the proclamation of the doctrine that, "Jesus, the Son of God, Second Person of the Godhead, descended from His throne in Heaven, and died for sinners, to assuage the wrath of the Father, the First Person of the Godhead; and that all sinners that believe in this sacrifice were pardoned, cleansed, and received into Heaven by the Holy Ghost, the Third Person of the Godhead." A very comforting doctrine, fitting sixteen centuries of luxury, brutality and profanity. It established

The Post-Apostolic Church,

represented by the feet of iron and clay mixed. Iron represents Natural Truth; here, the truth concerning Jesus, held and practised by the unknown few in the Christian world; clay represents the false doctrine established at Nice, held and practised by the masses and their Spiritual and Temporal Heads. The outcome of this doctrine is graphically and voluminously pictured by Swedenborg. A few lines will suffice:

The Christians of this age appear to be very devout, inasmuch as they converse becomingly about religious affairs, attend public worship, partake of the Eucharist, and live with one another in the friendship of civilized life. But their charity and devoutness are far from genuine, far above all nations under the sun, they are at heart treacherous, lying, adulterous, murderous, and atheistic; and the hells get the majority of their inhabitants from them.—*Arcana Cœlestia*, 3489, 6666, 9409.

THE STONE.

The stone, that smote the feet of the image and then became a great mountain that filled the earth, represents the Truth that is about to take the place of the theological fiction. The mountain represents the Church of the Future. Swedenborg emphasises the teaching that a new Dispensation of Truth is rarely—if ever—given to the members of a corrupt Church; but to those that are outside the Church, the Gentiles. We are therefore not to expect the establishment of the Church represented by the stone and the mountain, among the members of the Post-Apostolic Christian Church, but among the Gentiles, the well-disposed of all nations. That this is not an inference, but the actual teaching of Swedenborg, may be seen from these passages:

There is nothing spiritual remaining in the old Christian Church; it is full of blasphemy against the Lord.—*Apocalypse Revealed*, 692-715.

The Lord's New Church is, at the present day, transferred to the Gentiles, because the old Christian Church has closed heaven against itself by falsity and evil.—*A. C.* 9256, 2986, 4747.

The New or Second Christian Church will be raised up in some region of the earth, while the present Church abides in its worship, as the Jews do in theirs, in whose worship there is nothing of charity and faith, *i. e.*, nothing of a true Church.—*Ibid*, 1850.

THE NEW CHURCH.

This Church of the Future, described in the Revelation under the name of the Holy City, the New Jerusalem, will be unlike its immediate predecessors in this, that its members will cultivate the soul rather than the corporeal senses. They will regard Jesus and His intimate disciples as their patterns. As these, they will cultivate love, justice, mercy, chastity, poverty, abstinence, and other positive virtues. There are such now in the Christian world, a few "simple good," with loving, pure hearts, with clean minds and hands seeking Christhood, but who they are the "Lord alone knows."—*Ibid*, 3896.

THEOSOPHY.

WHAT THE FRENCH THINK OF US.

Translated from "*La Nouvelle Revue*."

II.

NOTWITHSTANDING all the objections which may be raised against the theosophic doctrines as a whole, I have been captivated by what has been told to me in regard to the phenomena which the Adepts are able to produce. These Adepts furthermore say that, as long as the world is governed by egoism and ignoble desires, they cannot give to humanity the immense and super-human powers which they possess; because if an average man were armed with the powers of an Adept, he might in a fit of passion produce the greatest disasters, without employing any of the forces of nature, such as are known at present.

An aspirant for occult learning is obliged to pass for at least seven years through the most severe ordeals which are not only of a physical but furthermore of a moral character, and before the powers of an Adept are conferred upon him, he must continually give proof, by his manner of living, that no personal motive is underlying his actions, and that his moral development and the spiritual interests of humanity are the only object of his aspirations.

As far as the mode of living of the Adepts or the aspirants is concerned, they are strict vegetarians. Besides, asceticism is one of the rules of their order. They do not assert that love on the physical plane is evil, but they renounce it, because it leads to a loss of precious psychical forces. A state of asceticism is not suddenly entered, but arrived at by progressive development. Not only must amorous acts be avoided, but the desire for such acts must cease. The will-power of the individual is gradually developed by incessant culture, and is the stepping-stone to all powers. He concentrates his efforts day by day, he governs all his interior instincts, such as are not favourable to obtain the object in view, he gives his energies a different direction and creates or transforms himself into a new person, according to the type of the ideal perfection which he hopes to attain. Probably those powers have a great analogy with what we call magnetism. Here is an illustration:

Madame Blavatsky says that she was once in a forest in India, and one of the "Brothers" of Thibet was with her, who gave her a proof of his powers over animals. In one of the most solitary places of the forest, he caused, by a whistling sound, in a very short time, a great number of serpents of various kinds to appear. They came out of the rocks and the grass and formed a circle around the visitors, which moved in undulations and horrible contortions.

"Are you afraid?" said the Adept to Madame Blavatsky.

She trembled, but she said: "I have no fear, because you are with me."

The serpents came nearer and nearer, and the Adept repeated his question, and Madame Blavatsky gave the

same answer. Seeing that she was filled with terror, he made a sign, and the serpents disappeared like the vision of a horrible dream.

I am the more inclined to believe in this manifestation of occult power, as several very trustworthy travellers told me similar experiences with snake-charmers in India. I also have been repeatedly told of Arabs in Egypt, who have a peculiar power to make serpents come out of their holes without any other means than that of producing a sound that seems to attract them.

One of the powers, which is attributed to the Adepts, is their ability of corresponding with each other at a great distance without having recourse to writing or other material means; by the use of their will-power and by establishing a magnetic and spiritual current between them. Still more: we are told that the Adepts, even if separated from each other by thousands of miles, can visibly manifest their presence to each other in their usual and apparently physical form. It is said that by the effort of their will they are able to project their *perispirit* or the ethereal astral bodies, which, similar to the spirit of the clairvoyants, travels through space and reaches the place of his destination with the velocity of a thought. This process is called the *projection of the "double"*.

Mr. Sinnett, an Englishman, in a recent work on Occultism, whose translation is not yet published, speaks of such facts. He has been in India and in connection with some of the principal Adepts of Thibet, and explains such phenomena in a paper, of which a translation was made by one of the most distinguished Theosophists in Paris:

"The most important point in speaking of occultism," says Mr. Sinnett, "is to bring out the fact that the soul of man, although a great deal finer and ethereal and more durable than the physical body, is nevertheless a material reality. To say that a hypothetical substance cannot be weighed, does not prove that it is not material. Those, who believe in the existence of a universal *ether* which transmits light, believe that it is material, but there is an immense difference between ether and the most rarefied gas. The materiality of ether may be argued from our observations of the action of light, the materiality of the soul may be deduced from its control over certain forces."

Is this theory given by the Brothers from Thibet unscientific? Certainly not. Can we not conceive of states of matter so superior to those which are known, that they may be looked upon as pure spirit? Let us look at one of the most recent and extraordinary discoveries, the discovery of radiant matter by Faraday in 1816. This is what the discoverer says:

"If we imagine a condition of matter as far removed from the gaseous state as the gas is removed from a fluid condition, we may, perhaps,—provided our imagination reaches so far—conceive of radiant matter, and as matter in passing from the liquid to the gaseous state loses a great many of its attributes, so will it correspondingly change in this still higher transformation."

This shows that Faraday conceived the possibility of the existence of a fourth condition of matter. About sixty years afterwards, the well-known Professor M. Crookes studied the properties of that radiant matter, which is so much more refined than gas, and his experiments have led to the following conclusions:

Wherever radiant matter comes in contact with a body, it exhibits phosphogenetic energy. Radiant matter moves in straight lines. Intercepted by a solid substance, it throws a shadow. Its course can be made to deviate by the presence of a magnet. If interrupted in its course, it produces heat.

Edgar Poe in his startling *Magnetic Revelation* makes some very scientific remarks and observations about the possible states of matter. According to them there can be no actual immateriality, but gradations of matter progressing in rarefaction and fineness up to a state in which it is so to say *unparticled*, without molecules, indivisible and

a unity. That which men attempt to personify in the word thought, is matter in movement. Balfour Stewart in his researches in the *Unseen Universe* has propounded similar theories.

He says: "Each one of our thoughts is accompanied by a displacement and motion of cerebral particles, and we may imagine that in some way or other these motions may be propagated in the universe." Babbage held similar opinions, and these theories appeared very plausible to many scientists, Jevons amongst others. This author says: "Mr. Babbage has demonstrated that, if it were in our power to discover and to observe the minutest effects of all agitations, each particle of matter would appear to us as a register of every event connected with it."

This theory is as far from the spiritualistic conception of an impalpable and intangible soul as it is from the materialistic theory, which denies the existence of such a soul.* He, who says there is nothing but what we call matter in our bodies and spirit does not exist, speaks without reason; and he, who makes out of soul and body two separate and absolutely contrary entities, is equally unreasonable. *Natura non facit saltus* (Nature does not advance by jumps) said Leibnitz, and Renan afterwards wrote the remarkable sentence: *La vérité est dans les nuances* (Truth is to be found by discrimination). *Materialism* and *Spiritualism* are only vain words in the sense given to them by philosophers. The Adepts of Thibet are acting up to the standard of modern science, when they consider thought as a mechanical force and man as a living source of energies which may make themselves felt at immense distances. These gradations of matter, of which Edgar Pœ speaks, are not the products of the imagination of a diseased soul, and the electric, magnetic or caloric forces are, without doubt, composed of a series of infinitesimal atoms. Crookes has taken special pains to study the questions in regard to thought acting at a distance. Having very thoroughly examined radiant matter, he was almost without any effort led to make extensive researches in regard to what he calls *psychic force*. After having made many experiments, he became convinced of the existence of a special force in connection with the human organism. By means of this force, solid bodies can be made to weigh more, *without being touched*, heavy bodies can be suspended in the air *without being held*, bodies may be made to move *without being touched*, and sounds may be produced *without any apparent cause* and be distinctly heard in the air. Darkness was not necessary in his experiments to produce such phenomena, and to certain objections, which were made to him, he gave the following answer: "I have convinced myself that these facts are true, and it would be moral cowardice for me to keep silent. I am telling what I have seen and what has repeatedly been proved to me by experiments which I controlled myself." As to the cause of such phenomena, which is sometimes attributed to invisible spirits, Crookes gives no definite answer. He simply asserts the existence of a psychic force which can manifest itself at a distance, without muscular or any other visible contact, and which may make visible bodies move and produce sound, and which apparently has its source in the soul of man and is guided by his will.

A Society for Psychological Research has been established at London in 1882. Its object is to study the phenomena of thought-transference, mesmerism, apparitions, haunted houses, and, generally speaking, all psychic phenomena produced by a psychic force. If we notice amongst its members such names as Barrett, Professor of Physics of the Royal College at Dublin; Balfour Stewart, Professor of Physics at Manchester; A. Balfour and John Holland, Members of the House of Commons; Sallas, Professor at the Royal College at Bristol, we can no longer doubt the

importance of that Society. The object of the *Society*, according to its statutes, is as follows:

(a) To unite in an organised body scientists and experimenters to aid in the investigation of certain obscure phenomena, commonly called psychic, mesmeric and spiritualistic, and to publish the results of that investigation.

(b.) To print, sell and distribute books and pamphlets on Psychic subjects, to assist experimenters and searchers by correspondence, to collect and analyse such facts as have been observed, establish libraries, reading rooms and other aids for the study of psychic phenomena.

Note.—To avoid misconceptions, it is expressly declared that the membership of the Society does not imply the acceptance of any particular explanation of the phenomena investigated, nor any belief as to the operation in the physical world of forces other than those recognised by Physical Science.

If the Mahatmas or Adepts of Thibet would wish to come completely out of their retirement, they would find here a splendid opportunity to manifest to us their psychic powers. As they are said to be able to establish magnetic thought currents, sufficiently strong to influence the universe and to produce a variety of phenomena, let them give up the disdain and serenity with which they have surrounded themselves, if for one day only, and come and prove their powers to modern spirits who, in spite of their anxiety to be convinced, are still as sceptical as the holy Saint Thomas.

The mysterious facts of thought-transference, which seem to be the result of a quasi-materiality of the soul, do not date from to-day. History furnishes abundant evidence in regard to the occult faculties of human organism. Appollonius of Tyana while in Asia described the death of the Emperor Domitian at the moment when the latter was assassinated in Rome; Plotinus, being away from Porphyry, felt the intention of the latter to kill himself and went to his house to dissuade him; Swedenborg, while at Gothenburg, which is fifty miles from Stockholm, saw with his thought a fire in the latter place, which came very near destroying his house.

The following is a fact, which recently happened. A few years ago Eugene S..... was mate of a ship stationed at Senegal. One night his mother, residing at Saint Servan dreamt she saw him in a ship; she suddenly awoke, hearing him call in a despairing voice, "Milon! Milon!" but she did not see what caused that cry, and did not know whether it was her son who called or whether it was one of the sailors she saw with him. Eighteen days were required to send a letter to Senegal, and another eighteen to receive an answer. About eighteen days after this happened, Mrs. S..... received a letter from her son, which contained the following passage: "Milon, an officer of a ship which has been sent here, and which was under my command, went to take a bath in the ocean although I had warned him not to do so, and had his thighs lacerated by a shark; I had to tear up my shirt to bandage him up," etc.,

S..... on his part received the letter which his mother wrote, and it went to show that, at the very hour when that accident happened, she—being thousands of miles away—perceived what was occurring, and even knew the name of the unfortunate,—a name which she had never heard before.

A physician, Adolphe D'Assier, was led by many similar facts to investigate such cases, and the results of his studies induced him to come to the conclusion that even death does not always suspend the action of psychic force, and his *Posthumous Humanity*,* published in 1883, is one of the most remarkable books that ever have been written on that subject. He does not believe that the theory of hallucination sufficiently explains such spectral apparitions as have occurred in the times of antiquity as well as during the Middle Ages and also in modern times;

* See Hudson Tattle's *Arcana of Spiritualism*.

* See *Theosophist*, Reviews, June 1884.

he believes like the Theosophists of India in a living and ethereal form, a counterpart of our exterior shape and our interior organisation. In a case of somnambulism, he says, this ethereal body separates itself from the sleeping body, travels to a distance and produces what is known as the "double" of a person. In cases of sudden death this phantom of ourselves has a very marked existence of its own; because it is then more alive and full of energy, as the source of vitality is then in full action at the time when it is formed. D'Assier supports his assertions by the known fact that no force in nature becomes annihilated; everything leaves a trace, every vibration continues for a while, and the internal personality, which in somnambulant phenomena manifests itself, continues—according to him—for a long time beyond the grave. The ethereal constitution of such phantoms explains its peculiarities; for instance, the possibility to penetrate without hindrance through walls or closed doors. This appears not more strange than the fact that hydrogen gas can penetrate through platina, which is a metal of the greatest density. But this wandering phantom, which he calls *posthumous*, this ethereal mould of a human form, has no eternal existence. Light and other agents decompose it gradually; exposed to the surrounding influences of the physical and chemical forces of the atmosphere, it enters atom by atom in the great All; it is, so to say, a fading echo of our life, an undulating and ephemeral reflexion of our energies. To the question "Did you ever see a phantom?" D'Assier answers by producing a long list of authenticated facts.

We must moreover remember that one of the subjects, which the English Society for psychical research proposes to investigate, is that of "haunted houses." As far as I am concerned, I shall wait and see. Posthumous phantoms and transmissions of thought are, after all, not more surprising than the electric telegraph, the photophone, the phonograph and other wonderful things, which at first sight appear incredible, but whose discovery is due to a deeper study of matter. Crookes gives in his book of psychic force detailed accounts of luminous apparitions of persons, and we cannot believe that such a great thinker and scientist can be confounded with those charlatans who are preying upon the public credulity.

Our century, going towards its end, seems, therefore, in spite of its positivistic tendencies, to make an unexpected turn—not towards the wonderful—but towards the unknown. The Theosophical Society in India puts before us the great and eternal questions of soul and of death, and we see that without the assistance of the adepts, great men like Crookes, A. D'Assier and Balfour Stewart, have taken up without fear a study of the powers which are latent in man, and of which it is said that the Mahatmas possess the secret. One of our greatest philologists, J. Baissac, wrote about this subject a number of very interesting pages in his new work entitled *History of Christian Sorcery*. He attributes such mysterious facts to the sole power of the will and the intense exercise of that faculty; he believes in the intimate union of the physical and moral, and argues how the simple exercise of a strong imagination, assisted by continued will, may produce indubitable *stigmata* on the body of saints or visionaries, by concentrating their minds upon the supposed sufferings of Christ. This is what Mr. Baissac (President of the Theosophical Society at Paris) says:

"The phenomenon of stigmata can no longer be doubted, and it remains for us to explain its cause." Goerres, a celebrated mystic, who, in spite of his extravagancies, preserved his good sense, says that a necessary condition to obtain stigmata,—a condition which in all such cases is invariably found,—is a deep penetration with the sufferings of the saviour. "The soul," he says, "contemplating the sufferings of that man of sorrow, receives its imprint thereby. But the soul, the life-giver, cannot obtain a strong and continued impression without reproducing it at last upon the body

which is animated by it; because the soul is very plastic and during life is united by strong ties with the body; and whatever is impressed upon the soul, reflects upon the body. According to this law, the soul itself is somewhat fashioned like the body to which it belongs, and every change, that occurs in the former, produces a corresponding modification in the latter."

"If, therefore, the soul receives an impression, in consequence of the compassion which she feels by meditating about the sufferings of the Saviour, the act, which identifies that soul in such a manner with the object of its vision, reflects itself upon the body, and the body takes part in that operation. Such is the origin of the stigmata. As far back as the sixteenth century, Pierre Pomponace, who, like every one else, affirmed the reality of the stigmata of Saint Francis of Assisi, attributed them to the power of his imagination and to the intensity of the desires of that great ascetic, these being the first and most necessary elements of stigmatisation. The phenomenon of which we speak must therefore be taken as a pathological fact, which, however, is of the same nature as numerous other admitted facts in affections of the body in sickness, and in recoveries due to the action of moral influences upon the body."—*Histoire de la Diablerie Chretienne*, p. 252.

However, long before the Theosophists appeared at our horizon, one of the greatest men of our century, Honoré de Balzac, seems to have put before us the same doctrine in his work entitled *Louis Lambert*, dated June and July 1832. I shall quote from his book some very interesting passages in regard to Indian contemplation.

"As a matter of logic and deduction from what was known to him (Louis Lambert) of the principle of mesmerism, it was proved to him that by a movement of contraction, proceeding from the interior, the principle of will could be made to accumulate, and by another such effort it could be projected at a distance and even be made to adhere to material objects." (This is also the doctrine of Professor Crookes).

"The entire force of a man may in this manner obtain the power to act upon others and to penetrate them with an essence foreign to them, provided they do not defend themselves against such an action by resisting it. There is a great deal of evidence to prove this theory, but we cannot prove it authentically. Events like the great disaster of Marius and his appeal to the Cimbric soldier sent to kill him, or the sublime command given at Florence by a mother to a lion, were necessary to make known historically some of the immense powers of thought. To him Will and Thought were *living forces*, and the way, in which he argued his ideas, made others share his opinions. To him these two powers were in some way visible and tangible. For him thought was either slow or quick, dull and heavy, or lively and nimble, clear or dark; he attributed to it all the qualities of active existences, he made them gush out, make up, grow, become old, shrink, atrophy or revive; he made them live by investing all actions with the phantastical extravagancies of our language; he showed their spontaneity, their force, their qualities, by a sort of intuition, which made known to him the phenomena of that substance." In this way he could comprehend the exact vision of things at a distance, which are seen in dreams and in the somnambulant condition, and in regard to this subject Lambert wrote: "If during the night and with closed eyes I have seen colored objects, if I have heard sounds in the most absolute silence and where there were no such conditions as are necessary to produce sound (*Remember the experiments of Crookes in regard to sounds without apparent cause*); if, while in a state of bodily rest, I have passed through spaces; it goes to show that we have internal faculties, which are independent of external physical laws. Material nature must be penetrable to spirit. How little have men yet thought about the phenomena of dream giving evidence of a double life! Is there not a new science in that phenomenon? If

this is not the element of a science, it certainly shows that there are in man enormous powers, it speaks at least of a frequent disunion of our two natures,—a fact upon which I base my conclusions. I have found testimony in regard to the superiority which distinguishes our latent senses from our apparent ones. *Homo duplex*? It may be the case that we do not actually possess two natures, that we are perhaps only gifted with yet little known qualities which may be more developed and perfected by exercise and whose development produces in us phenomena of activity, penetration and vision, such as have been very little studied up to this time. Yes! an examination of our yet unknown qualities brings to light a science which is apparently materialistic. Spirit employs, divides and animates substance, but cannot destroy it."

Balzac, who wrote these sentences in 1838, and who left us in *Louis Lambert* a great mass of important observations in regard to the phenomena of thought, will and matter, may be looked upon as a precursor of occult science. However, although well-known and celebrated, yet I am sure that a great number of philosophers have not read *Louis Lambert*, and that a certain number of authorities consider this work as fancy literature. Very true and very pointed is Badelaires's saying: "The public, relatively to genies, is a clock which goes too slow."

However this may be, the end of the century will doubtlessly not pass away without producing new discoveries, which will enable us to know the essence of human nature better; but it will be beyond the limits of a blind materialism, vain metaphysics or sterile theologies, where the truth will be found, and the day is probably not far off, when a knowledge of the causes will bring peace to our souls, and banish for ever the anguish which torments us while we stand before the unknowable and infinite.

CHARLES GRANDMOUGIN.

ARE THE RUINED MONUMENTS OF YUCATAN ANCIENT OR MODERN?

(Scientific American.)

LATELY it has been published in Paris that the constructions of the Mayas were of a date not anterior to the seventh century of the Christian era. On what scientific or historical ground such opinion is founded, it is not easy to conjecture.

In order to pronounce with authority on a subject, it is necessary to have studied it thoroughly, to have therefore obtained a perfect knowledge of it.

What to think of a man who passes judgement and gives his opinion as authority on a subject unknown to him? Who has, as yet, studied so thoroughly the ancient ruined monuments of Yucatan as to presume to have collected sufficient data to fix the exact date of their construction? No doubt that date exists, archived in the works that composed the libraries that the Maya scientists hid, to save them from destruction at the hand of the Nahuatl invaders of the country in the fifth century of our era; and also in the books that, as the Troano M. S., have escaped being burned by the fanatical friars that accompanied the conquerors, or landed on the shores of MAYAX in the early times of the conquest—but who has interpreted them? Well now, to say that the monuments of the Mayas are of modern construction is to assert that which the inscriptions sculptured on their walls claim to be untrue.

Many characters and signs forming these inscriptions are identical with the characters and symbols seen on the most ancient monuments of Egypt, and have the same meaning and phonetical value. Who, with common sense, will sustain the assertion that the palaces of the Pharaohs, and the temples dedicated to *Osiris* and *Isis*, are of modern construction?

The Egyptians themselves acknowledged that they were not the inventors of the alphabetical characters in use among them.

The cradle of the Egyptian civilization has remained, until of late, an unsolved problem, but it is well known that the inhabitants of the valley of the Nile, from the remotest antiquity, were always a highly civilized people, making use of the art of writing to give material form to their thoughts, transmit afar their ideas and consign in archives, kept in the temples by officers appointed for that purpose, the events of their history. And, according to Herodotus (lib. ii. xliii.), they were able to consult these records on occurrences that had taken place as far back as 17,000 years anterior to the reign of Amasis.

Who had been the learned teachers—inventors of the art of writing—at whose schools the Egyptians had learned the use of letters?

The Egyptians always pointed toward the setting sun, as the birth place of their ancestors.

It is a well known fact that the ancient characters fell into disuse when Christianity was introduced in Egypt, and were replaced by the letters of the Greek alphabet. I have already proved how said *Alphabet* was an epigram, in *Maya language*, recounting the events of the last great cataclysm—the last deluge—when part of *Atlan* was submerged, as we positively learn from the pen of the Maya author of the *Troano M. S.* (beginning of the second part).

If then the constructions of the Mayas are not anterior to the seventh century of the Christian era, how explain the existence and use of the most ancient Egyptian characters—with the same value and identical meaning—in the inscriptions that adorn their facades?

It is necessary not to lose sight of the fact that in this seventh century the people that inhabited Egypt had ceased to understand the contents of the inscriptions carved on the old monuments, having forgotten the phonetical value and meaning of the symbols with which they were written. And even if some understood them, who came to *Mayax* to teach their use to the Maya hieroglyphicists?

As to the use of identical characters, and with the same meaning and value by the Egyptian and Maya hieroglyphicists there can be no doubt. Let us examine the sculptures that adorn the east facade of the palace at Chichenitza, and try to understand them; they are most interesting. Their study had convinced me that, if we want to know any thing about the origin of the primitive cosmogonical or religious traditions of mankind, we must ask the ancient wise men of *Mayax*—the first land—the primitive land, as the name indicates.

The explanation of the tableau over the entrance will suffice for our present purpose, as it is the relation of the creation of the world, pretty much as it has reached us through the sacred books of India and the records of the temples of Egypt.

In the beginning of the first chapter of the *Manu Dharma Sastra*, a book compiled, according to Mr. Colebrooke, from ancient works of the Brahmins 1,300 years before the Christian era, we read: "The Supreme Spirit, having resolved to cause to come forth from his own corporeal substance divers creatures, first produced the waters (these form, as it were, the rim or frame of the tableau), and in them deposited a productive seed. This germ became an egg (as we see over the door, in the center or midst of the waters) brilliant as gold, resplendent as a star with thousands of rays (as we perceive surrounding the figure of the egg), and in this egg was reproduced the Supreme Being under the form of *Brahma*, the ancestor of all beings." That part of the tableau, having before our eyes the description of *Manu*, does not require much imagination to make out, particularly remembering that all things were created, as we learn from the *Rig-veda* (Langlois, transl., sect. viii, lect. 3, h. 11, vers. 1—tom. iv., pp. 316, 317), by *Brahma* through his union with the goddess *Maya*—the good Mother of all the gods and other beings.

It is a fact that the learned men of *Mayax* always gave written descriptions of the cosmogonic phenomena or religious conceptions portrayed in the carvings that ornamented the walls of their temples or palaces. The present instance forms no exception to the rule.

Effectively, we notice on either side of the egg this inscription. It is an explanation of the name of the personage contained in the egg, written with Egyptian characters in *Maya language*. If we consult the work of Mr. Champollion le Jeune (*Précis du Système hieroglyphique des anciens Egyptiens*), we find in his alphabet that the character corresponds to our Latin letter H, and the Egyptian or to the Latin M; and in plate xii. of his text book the identical word that he translates engendered—manifested. In the tableau, for the symmetry of the drawing, the word is four times repeated, and means *me he N*—the broken line of the water having the phonetic value of N in *Mayax* as in Egypt. Hence we have the word *me-he-n*, that, according to the *Maya* vocabulary of Father Pedro (Beltran de Santa Rosa, ed. 1744) means the son—the engendered.

The Egyptologists, not knowing the meaning of *Kui*, have been unable to tell where *Kui land* was situated.

But who does not know it in Yucatan? Was it not, is it not, *MAYAX*, that country of the Gods, *Ku-ob*, or, substituting the sign I of the Egyptian plural instead of the *Maya ob-Kui*?

Was not the Goddess *Maya*—the wife of *Brahma*—the Mother of the Gods, worshipped in India? Was not she also worshipped in Greece and Rome, where the people regarded her as a daughter of *Atlantis* (see the word *Maia*, Greek lexicon), the good dame, the mother of the Gods? Did not her worship extend over Europe—in Spain, as *Maya*; in France, as the *Moye*; in England, as the *May Queen*? Was she not adored in Mexico as *Mayacel*, who invented *Pulque*, the Mother of Men and Gods? Is not her worship still kept alive by the Roman Church, that has dedicated to her adoration the month of May, during which ceremonies are performed in honor of the Virgin *Ma-r-ia*, the Good Mother, the Mother of God?

Can all these be mere coincidences? See on the admission and worship of the gods of paganism in the Romish Church, the works of the Fathers, and particularly St. Gregory the Great (Epist. 79, lib. ii.) and St. Augustin (Epist. ad public., clv.)

Now that the *Kui land* was MAYAX for the Egyptians, as it is for us, it is easy to prove by analyzing the Egyptian hieroglyph—title of Osiris—*He who dwells in the lands of the West*; interpreting it by means of the Maya language.

Wilkinson (Manners and Customs, etc. p. 70) gives this hieroglyph as the symbol for the lands of the West, that birthplace of the ancestors of the Egyptians, as it is effectively, even in its double meaning, be it as title of Osiris, or as distinctive name of a country.

But this is not all; let us continue the explanation of the tableau. For that we must now consult Eusebius (Prep. Evang., lib. iii., chap. xi.). He informs us that the Egyptians "represented the creator of the world, whom they called ΚΝΕΦΗ, under a human form, with the flesh painted blue, a belt surrounding his waist (ζώνη), holding a sceptre in his hand, his head being adorned with a royal head-dress ornamented with a plume." Now we see seated in the egg a human form, preserving still traces of having been painted blue. The blue color being emblematic of holiness, the Mays always painted the altars and the victims to be sacrificed with that color, even at the time of the Spanish conquest, if we are to believe Bishop Landa. In the mural paintings the victims marching to the sacrifice were painted blue. The figure in the egg wore a belt—the *utz* of the natives—held a badge in his hand, and the head is still adorned with a huge feather plume.

The same author, Eusebius, adds: ΚΝΕΦΗ was represented emblematically by the Egyptians as a SERPENT, and called him the good genius (*Ayabo daitur*).

Kneph is equivalent to *ka-neph*, and no doubt also to CAN-NEH; but *caneh* is a Maya word meaning dragon—SERPENT.

Effectively, the background of the tableau within the egg, behind the statue of the seated personage, represents the scales on the skin of the serpent. Besides, the lines of the waters over the egg are terminated with serpents' head—*caneh*.

So it would appear, according to the French critics, that in the seventh century of the Christian era, for the fact cannot be a mere coincidence, the Maya learned men, on a monument at Chichenitza, their scientific metropolis, represented the creator of the world, as related in the books of the Brahmins, completing the tableau by an inscription in Maya language written with Egyptian letters (so called), and making use of the identical symbols to figure the Demiurge Kneph as the priests of Sais and Heliopolis.

Will any one pretend that, in the seventh century, communications existed between the Mayas and the inhabitants of India, on the one hand, and the learned men of Mayas and the Egyptians on the other? Then, where are the proofs to be found?

According to the priests of Sais themselves, all communications of the Egyptians with the people dwelling in the *Lands of the West* were interrupted 9,000 years before the visit to Egypt of Solon, the Athenian legislator, 600 years anterior to the Christian era; that is, 11,500 years ago, when, in a single day and night, in consequence of violent earthquakes (Troano MS. 2d part), *Atlan* sank, *in part*, under the waves of the ocean, and the sea was rendered impassable and impenetrable on account of the shallow mud that remained in lieu of the lands submerged (Plato's Dialogues, ii, 517—*Timæus*).

Osiris, the god universally worshipped throughout Egypt, so profoundly revered that his worshippers did not dare to pronounce his name even, had been king and sovereign lord over the *Lands of the West*, and in that capacity always represented him as a crouching leopard (*chaamol-cob-Palme*). Champollion le Jeune (Precis du Systeme, etc., Atlas, Fig. 92) and Eusebius, also Porphyry, the Greek historian, tell us that the skin of a leopard was the ceremonial dress of his priests, and was always seen hanging, sometimes whole, sometimes without the head, near his statues.

Why did the Egyptians represent OSIRIS, *King of the West*, under the figure of the "Lord of the forests of Mayax," BALAM, the *Yumul Kaax* of the aborigines?—no writer, ancient or modern, has ever said.

Sir Gardner Wilkinson, in his work (Manners and Customs of the Ancient Egyptians, vol. iii., p. 70), informs us that among the numerous titles of Osiris were those of "LORD OF KUI LAND;" *He who dwells in the LANDS OF THE WEST*.

Mr. Champollion le Jeune (Precis du Syst., text, p. 73) says: "In order to form their phonetic mode of writing, the Egyptians took hieroglyphs that figured physical objects, or expressed ideas, the names of which began by the vocals or consonants they wished to represent."

Well, then, if we examine the character under consideration, we see that a feather forms its superior part. In the Maya language, feather is called *kukum*. *Kukuntok* was the plume worn on their heads by the kings, the warriors, and all eminent personages in Mayax, in Egypt it is the well known distinctive badge of the Gods. But *ku*, radical of the word *ku-kum*, means God in Maya; hence may be adoption of the symbol to designate a God by the Egyptians.

The segment of circle among the Egyptians stood for *ti*, feminine article; but in *Mayax*, *ti* had several meanings: it was an adverb of place—*here*; *at that place*; also a preposition, indicating the dative case—*for, to, etc.*

As to the character *ma*, it is of great interest. It had the name meaning in Egypt as in MAYAX, of which name it is the radical—*ma* meant a place, a country. It is a geometrical figure, formed by drawing straight lines around *Mayax* and following its coasts.

Mayax of old is the Yucatan peninsula of to-day. Then the hieroglyph, translated by means of the Maya language, if we read it Egyptian fashion—from upward downward—would be KU TI-MAYAX—*God of Mayax*—title of Osiris; but if according to the Maya mode of reading—from downward upward—then we would have MAYAX-TU-KU—*Mayax, the Land of the Gods*; *ti* being in that case an adverb of place, and the hieroglyph the distinctive name of the country. These interpretations are certainly in accordance with the traditions of the nation that of old inhabited the littoral of the Mediterranean Sea. Herodotus (lib. ii., xliv.) relates that the priests of Egypt, at the time of showing to him the series of the statues of their kings, preserved in an apartment in the interior of the Temple of Jupiter at Thebes, told him that before these kings began to govern the country, that is, 11,340 years previous to his conversation with them, the Gods had reigned over their ancestors, living in the midst of them, one always occupying the throne.

The second part of the hieroglyph is not less significant and noteworthy since, besides the segment of a circle *ti*, indicating that a place, a country, is spoken of, we find this symbol that also forms part of the name of *Atlan*, as written by the Maya hierogrammatists, authors of the Troano MS. and of the Dresden codex.

This symbol, with its three distinct points, represents three continents that formed the *Lands of the West*: that is, the two continents known to-day as North and South America and *Atlan* that was between them, part of which, in the midst of a terrible cataclysm, about 11,500 years ago, sank beneath the waves of the Atlantic Ocean. The high mountain peaks and table-lands only remaining above the water formed the islands known to-day as *West Indies*, according to the events consigned by the author of the Troano MS. at the beginning of the second part of his work.

The continent where Chronos reigned supreme seems, therefore, to have been America of our days. His sceptre, representing the three great and nearly equal parts into which his domains were divided, became the trident that the Greek mythologists placed in the hands of their God of the Sea, Poseidon, that we also find represented under this symbol, in which we may trace the conception of the idea of the TRINE God of the Brahmins and of the Christians.

As to the name of the God *Osiris*, and that of his wife and sister, *Isis*, no Egyptologist, to my knowledge, has ever given their etymology. It seems to me that the vernacular of the aborigines of Yucatan alone can furnish us with the true and natural meaning of these words.

Isis is evidently a dialectic manner of pronouncing the Maya word ICIN—the younger sister or brother. *Isis* was effectively younger than her brother OSIRIS, whose name is composed of two Maya vocables, *ozil-icin*. According to Grimm's laws, *osir* would be equivalent to *ozil*, and *is* to *ic=idz*, radical of *isin=ilzin*; hence *Osiris* or *ozilis* would signify the much coveted younger brother—a very appropriate name, that those conversant with the history of Osiris will easily understand, particularly remembering that his second sister *Nike* (in Maya *Nicte*—the flower) conceived for him the most violent passion, and did not rest satisfied until she had from him a son, who became the god Anubis.

These facts, besides many others mentioned in my work "*Mayax; its Monuments, their Builders*," seem to me sufficient to show that the use, in the inscriptions carved on the monuments of *Mayax* and Egypt, of identical characters and with the same meaning in both countries, cannot be altogether the effect of hazard; but may indicate the great historical importance and the remote epoch of the construction of the ruined temples and palaces of the Mayas, whose debris lay hidden in the midst of the forests that cover, as with a green mantle of verdure, the whole of the Yucatan peninsula.

But on those points each one may form his own opinion.

AUGUSTUS LE PLONGEON.

Merida, May 19, 1883.

THE INEFFACEABLE RECORD OF OUR LIVES.

DAY by day, year by year, each one of us is making up an ineffaceable record. What men think of us, what our reputation is, composes no part of this record. The true record may be directly the reverse of what our reputed record is. The man who is maligned, unjustly accused, and maliciously slandered, can turn to the true record which is being made up, with a feeling that justice will inevitably be done him, and he can wisely leave the matter there.

A man may not be appreciated by his neighbours, may even be unknown to a certain extent by his daily companions, and yet be a greater moral hero than many whose fame is noised over the earth. He may have withstood temptations such as few would have resisted, struggled against obstacles

such as few overcome, and yet his life has seemed to lookers-on as a very ordinary one, unworthy of special note. That man can console himself with the thought that although others do not know the true record of his life, yet that full justice is sure to be done him, and that his record will be made up just in accordance with the full merit of his case.

Another man may seem to be remarkably well prospered, honored and esteemed by his townsmen, and his fame spread abroad, and yet the true record of his life, which is being silently engraved, may be a very flimsy, weak, and mean affair. Every man may be said to have two records: one true—the other false. The false one is the one by which generally he is known among men. It may be to a greater or less extent true, yet almost invariably there will be more or less of it false, so that virtually it is a false record. It is what those who know him think he is. Take even the best of men, how far from the truth is the popular estimation of them. On the whole, the popular estimation may, perhaps, be approximately just; but look at the items which make it up. The man will be credited with numerous excellencies which he does not possess, and will be censured for many of the most creditable acts which he performs. Thus a man's reputation is oftentimes built on fallacies, and yet it may be fairly just on the whole, he being credited with enough which he does not deserve to fully offset that which is not.

MEMORY IMPERISHABLE.

The true record is that which is being silently, day by day, recorded within each one of us. Every act we perform, every thing we see, all that we think, all that we feel, has its effect upon us, and tracings of that effect remain upon our consciousness. These tracings remain, never to be fully obliterated, and at any time may be reproduced. In regard to this matter Dr. Mandsley, in his "Physiology of the Mind," says: "That which has existed with any completeness in consciousness leaves behind it, after its disappearance therefrom, in the mind or brain, a functional disposition to its reproduction or reappearance in consciousness at some future time. Of no mental act can we say that it is 'writ in water'; something remains from it whereby its recurrence is facilitated. Every impression of sense upon the brain, every current of molecular activity from one to another part of the brain, every cerebral reaction which passes into muscular movement, leaves behind it some modification of the nerve elements concerned in its function, some after-effect or, so to speak, memory of itself in them, which renders its reproduction an easier matter, the more easy the more often it has been repeated, and makes it impossible to say that, however trivial, it shall not under some circumstances recur. Let the excitation take place in one of two nerve-cells lying side by side, and between which there was not any original difference, there will be ever afterward a difference between them. This physiological process, whatever be its nature, is the physical basis of memory, and it is the foundation of the development of all our mental functions." Thus memory, taking note of the acts of our lives, builds up within us an ineffaceable record, showing just what we are and what we have been. Every act in all its moral bearings is recorded. If we did a good deed with a low motive, it is there recorded, and we shall see it hereafter if we wait; wrong intentionally, that is recorded; if we tried to do right and failed, that too is recorded; and if we intended to do right, and succeeded, that also is recorded.

NOTHING IS FORGOTTEN.

Apparently we forget many things, and yet these same forgotten things are continually recurring to us, years after they seemed to have been forgotten. In some cases of disease, when the mind is wandering, events, which occurred years before, will recur to the mind, although they had remained apparently forgotten for a long time. Sometimes things will thus be recalled, that certainly could not be recalled by any effort of the mind under ordinary circumstances. Coleridge, in his "Biographia Literaria," relates the case of a young woman about twenty-five years of age, who could neither read nor write. She was taken sick with a nervous fever in Gottingen, a Catholic town in Germany. During her illness, according to all the priests and monks in the neighbourhood, she became possessed by a very learned devil. She continued incessantly talking Latin, Greek, and Hebrew, in very pompous tones, and with most distinct enunciation. The case attracted the particular attention of a young physician, and by his statement many eminent physiologists and psychologists visited the patient. Sheets full of her ravings were

taken down from her mouth, and were found to consist of sentences, coherent and intelligible, each for itself, but with little or no connection with each other. A small portion only of these sentences could be traced to the Bible; the remainder seemed to be in the Rabbinical dialect. With much difficulty, and much patient inquiry, the young physician traced out her past history, and found that, when nine years of age, she went to live in the family of an old Protestant pastor. It was further ascertained that it was the custom of this old man for years to walk up and down a passage in his house into which the kitchen-door opened, and to read to himself, in a loud voice, out of his favorite books. Some of those books were obtained, and so many of the passages, which the young woman had uttered, were found in the books that there remained no doubt that she had obtained them from hearing him read them. In her normal condition, she probably could not have recalled a single sentence of these Latin, Greek, and Hebrew passages which she repeated so fluently while sick. In commenting upon this case, Coleridge says: "This authenticated case furnishes both proof and witness, that reliques of sensation may exist for an indefinite time in a latent state in the very same circles in which they were originally impressed, and contributes to make it even probable that all thoughts are in themselves imperishable; and that, if the intelligent faculty should be rendered more comprehensive, it will require only a different and apportioned organization—the body *celestial* instead of the body *terrestrial*—to bring before every human soul the collective experience of his whole past existence. And this, perchance, is the dread book of judgment, in whose mysterious hieroglyphics every idle word is recorded! Yea, in the very nature of a living spirit, it may be more probable that heaven and earth shall pass away than that a single act—a single thought—shall be loosened or lost from that living chain of causes, to all whose links, conscious or unconscious, the free-will, one only absolute *self*, is co-extensive and co-present."

WHAT OCCURS IN DEATH BY DROWNING.

That this record of the life of each one of us, which is engraved upon the mind of each, is ineffaceable and endures, seems to be confirmed by the remarkable experience of some persons who have become from drowning apparently unconscious (although it would seem that it is then that they are really conscious as never before), but have subsequently been resuscitated. An instance is related by De Quincey, who says: "I was once told by a near relation of mine (a woman of masculine understanding and unimpeachable veracity), that having in her childhood fallen into a river, and being on the very verge of death, but for the assistance which reached her at the last critical moment, she then saw her whole past life clothed in its forgotten incidents, arrayed before her as in a mirror, not successively, but simultaneously, and that she had at the same time a faculty developed as suddenly for comprehending the whole and every part. This, from some opium experiences, I can believe. I have, indeed, seen the same thing asserted twice in modern books, and accompanied by a remark, which is probably true, viz., that the dread book of account, which the Scriptures speak of, is in fact the mind itself of each individual. Of this, at least, I feel assured, that there is no such thing as ultimately forgetting; traces once impressed upon the memory are indestructible." Sir F. Beaufort, in a letter to Dr. Wallerton, gives an interesting description of the sensations which accompany death by drowning. He says: "From the moment that all exertion had ceased, which I imagine was the immediate consequence of complete suffocation—a calm feeling of the most perfect tranquillity superseded the previous tumultuous sensation, it might be called apathy, certainly not resignation; for drowning no longer appeared to be an evil. I no longer thought of being rescued, nor was I in any bodily pain. On the contrary, my sensations were now rather of a pleasurable cast, partaking of that dull but contented sort of feeling which precedes the sleep produced by fatigue. Though the senses were thus deadened, not so the mind; its activity seemed to be invigorated in a ratio which defies all description, for thought rose on thought with a rapidity that is not only indescribable, but probably inconceivable by any one who has not been in a similar situation.

"The course of these thoughts I can now in a great measure retrace—the event which had just taken place—the awkward mess that had produced it, the bustle it had occasioned, the effect it would have on a most affectionate father, the manner in which he would disclose it to the rest of the family, and a thousand other circumstances minutely

associated with home, were the first series of reflections that occurred. They took then a wider range—our last cruise, a former voyage and shipwreck, my school, the progress I made there, and the time I had misspent, and even all my boyish pursuits and adventures. Thus travelling backwards, every past incident of my life seemed to glance across my recollection in retrograde succession; not, however, in mere outline and collateral feature. In short, the whole period of my existence seemed to be placed before me in a kind of panoramic review, and each act of it seemed to be accompanied by a consciousness of right and wrong, or by some reflection on its cause or consequences; indeed, many trifling events, which had long been forgotten, then crowded into my imagination, and with the character of recent familiarity. . . . The length of time that was occupied with this deluge of ideas, or rather the shortness of time into which they were condensed, I cannot now state with precision; yet certainly two minutes could not have elapsed from the moment of suffocation to the time of my being hauled up."

Such instances as these, which have been given, will serve to illustrate with what minuteness the record of our lives is kept within the mind, and also indicate with what fearful vividness this whole record can be brought up at once before us. It is not improbable that this is the book of record which will be opened to each one of us on the day of judgment. If our lives have been bad, what a terrible, what a tormenting record of burning wrongs will glare at us. How then is any one to escape the punishment which a wicked life entails?

H. REYNOLDS, M. D.

—◆—
"RAGNAROK."

From the Chicago Tribune.

Something less than a year ago Mr. Ignatius Donnelly made himself known to the literary world by the production of an ingenious semi-scientific argument to establish the truth of the ancient legend of the island of Atlantis. From this centre, it was argued, radiated the civilization of the ancient world. "Ragnarok," Mr. Donnelly's new book, is a *tour de force* of a similar sort. In it the author aims to establish a new theory of the "drift" deposit and to transfer that remarkable period of the earth's physical growth from geology to cosmogony. In other words, his conclusion is that the "drift" deposit is not, as has been the more lately accepted belief of scientists, the result of the glacial epoch which is supposed to have deposited an immense mass of gravel and detritus, in some cases to the depth of 800 feet, over half the land surface of the globe. This catastrophe, on the other hand, was the result of the earth's collision with a comet, and the vast layer of the drift was rained down on the planet in such a storm of fiery missiles as dwarfs the destruction of Herculaneum and Pompeii in the ratio of the Atlantic Ocean to a drop of water.

The title of the book, "Ragnarok," deserves some explanation. It is taken from the Scandinavian Sagas, and means "the darkness of the gods." The legend paints a time when a great catastrophe of fire and flood, of snow and ice, fell on the planet and destroyed all the inhabitants except a man and woman, Sif and Sifetuaser, who saved themselves from the conflagration by hiding in a cavern, from which they afterwards emerged and re-peopled the world. The "Ragnarok" of the Norsemen is believed by the author to be the recollection of the human race, perpetuated in myth of this enormous catastrophe, which is also paralleled by the Phæton myth of the Greeks and by others which will be hereafter related.

The earth, on which we dwell, consists of a series of rocks stratified and unstratified from ten to twenty miles in thickness. The stratified rocks are like the leaves of a tree, each leaf containing the records of a most interesting history, illustrated with engravings in the shape of fossils of all forms of life from the primordial cell up to the bones of man and his implements. On the top of the last stratified series we find the drift. This makes the basis of our soil, our railways cut it; our carriages drive over it; our cities and crops rest on it; our water percolates through it; on it we live, love, think, dream, and die. This drift formation, often nearly a quarter of a mile in depth, is mainly unstratified. In its lowest depth it is known as "till" or "hard-pan," and consists of compact clay as hard as granite, and in it or just above it are found great boulders, worn perfectly smooth or with deep grooves cut lengthwise,

Above the boulder clay are oftentimes beds of loose gravel, sand, and stones mixed with the remains of man and other animals, which have the appearance of having been worked over by the action of water and ice. Four theories have hitherto been advanced to explain the drift deposit. The action of great waves and floods of water; the action of icebergs; the action of glaciers; the action of a continental ice-sheet. Modern scientists have finally discarded all the other hypotheses and have argued on the last, the time of which is known as the Glacial period. According to this theory the whole north and south portions of the globe, at the time of which we write, were covered with continuous sheets of ice from one mile to five miles thick, extending from the poles to about 40 degrees of north and south latitude. This ice-cloak must have been higher than the mountains, as drift scratches are found on the highest elevations, and to have covered all the bays and seas. To the movement of this wonderful ice sheet toward the equator, say the scientists, must be attributed the formation of the drift deposit, just as we now see the same movement on a small scale on the Swiss Alps, where glaciers bear a great mass of detritus down to the valleys below.

Our author finds various reasons to controvert this theory. He instances the fact that the drift deposit is absent not only from Northern Asia but the whole of that Continent; and is even absent from Australia, and a considerable portion of Europe, as well as from certain parts of the United States. Why should the great ice-sheet have spared these oases, or, if it covered them, left them unplowed and unscarified? Again these gigantic ice-belts, extending to within forty degrees of the equator, must have affected the climate of the uncovered portion sufficiently to have destroyed all tropical plants and animals. But the perpetuation of these fauna and flora is indisputable. Again, the gigantic masses of ice, if the glacial theory is to be credited, must have deposited the great clay beds which are at the base of the drift. Now, clay is nothing but pulverized granite. How could the ice have picked out the granite, the primordial rock, for its grinding process, and spared the sedimentary strata which lay on top? Another fact opposed to the glacial theory is that a vast sheet of deluvium or drift is found in equatorial Brazil, extending, in fact, through the whole Valley of the Amazon. The dilemma of the glacialists, then, is this: If an ice-sheet a mile in thickness, or even 100 feet in thickness, was necessary to produce the drift, and if it covered the equatorial regions of Brazil, there is no reason why the same climatic conditions should not have produced the same results in Africa and Asia; and the result would be that the entire globe, from pole to pole, must have been swathed in a shroud of ice, under which all plant and animal life must have absolutely perished. Yet we know that all our present forms of life are derived from organisms, existent before the drift deposit. Another curious fact is that the so-called glacial scratches are found on the north sides of mountains, not on the south sides, where the ice must have slid down-hill. These are a few among the many reasons adduced by Mr. Donnelly to show that the glacial theory does not suffice to account for the drift deposit.

What, then, was the cause? All geologists are agreed that it was coincident with some gigantic and sudden catastrophe. The pre-glacial world must have been a garden, a paradise. At the close of the tertiary age—the pleiocene period—a genial climate extended even to Greenland and Spitzbergen, and tropical plants flourished luxuriantly where now there is only a glittering coffin of ice.

The mammoth, the elephant, the lion, and the horse roamed up to the very limits of the Polar circle. The remains of the largest mammalia are indeed found in the pre-glacial beds in all of the regions covered by the drift, and Admiral Wrangell states that in Siberia he and his men climbed over ridges and mounds composed entirely of the bones of the mammoth, the elephant, and rhinoceros. There is every indication that the catastrophe was sudden and overwhelming, not gradual, as it would have been in the case of an advancing deluge of ice. In the latter case, animal life would have retired before it, instead of being caught helplessly in its clutches. The drift would seem to mark the most awful convulsion that ever befell the globe. Beside the deposit of continental masses of clay, sand, and gravel, the earth was split open with great fissures, which released the boiling rocks within, and these poured to the surface as trap rock. These giant clefts are found frequently on the Northern coasts of Europe and America, and the outburst of trap-rock came up through, without breaking the continuity of

strata or tilting them into inclined planes. An examination of the face of the rocks, on which the drift came, shows surfaces not merely smoothed or ground down, as would have been the case of a great mass of ice acting on them, but the operation of a force so awful that it literally smashed them, turning massive strata over each other in the wildest confusion. To have produced the extraordinary ice-masses of the glacial period, there must have been just previous to it a very great accession of heat to have caused the amount of evaporation necessary to the creation of the ice. It is believed that the formation of the ice-sheets at the poles must have lowered the level of the ocean 2,000 feet. Imagine then the area of the continents, half way to the equator and on both sides of it, covered with ice two miles thick on the average. Reduce this mass to cubic feet of water and then try to fancy what proportion of the ocean would have to be vaporized to create it. The augment of heat necessary to lift this gigantic body of water out of the ocean into the clouds—an augment occurring hard upon the mild climate of the late tertiary age—must have been the outcome of some terrible cataclysm. To solve the problem, then, we must look behind the ice age and find some cause for a sudden and prodigious increase of heat. Finding this, we shall discover the cause of the drift deposits as well as of the ice.

This cause must meet five conditions: Power to have increased the heat of the planet so much as to vaporize the seas; power coming from above to have smashed and mauled the gigantic rocks and scattered them hundreds of miles; power which covered the earth with incalculable masses of clay and gravel utterly lacking in fossils; power to produce cyclones and convulsions on an unparalleled scale; power from without to cleave open the earth's crust like an egg-shell, wrinkling it with huge rents and seams. A comet, says our author, would answer to all these conditions.

In the collision of one of these monstrous vagabonds of the interstellar spaces with the earth, shattering one side of the planet as a boat is crushed by the flukes of a whale, he finds the origin of the amazing phenomena cited above.

What then is a comet according to the latest scientific researches? The spectroscope has pretty well solved the query. It consists, first, of a more or less solid nucleus on fire, blazing and glowing; second, of vast masses of incandescent gas, constituting the luminous head; third, solid materials, constituting the tail, which are ponderable, which reflect the sun's light and are carried along by the influence of the nucleus; fourth, an immense prolongation of the tail in the nature of attenuated volumes of gas. The solid materials of a comet, it is believed, consist of stones and sand, particles ground by ceaseless attrition. The proof of this is the concession of most astronomers that meteoric showers are shreds and patches of cometic matter, dropped from the tail, and these meteors are stones. The genesis of comets our author finds in the explosion of planetary bodies, a theory not without good scientific authority. Now what would be the result if, for example, the earth should explode? The answer is given in the words of the author:

"The great molten ball within remains intact, though sorely torn; in its centre is still the force we call gravity; the fragments of the crust cannot fly off into space; they are constrained to follow the master-power lodged in the ball, which now becomes the nucleus of a comet, still blazing and burning, and vomiting flames, and wearing itself away. The catastrophe has disarranged its course, but it still revolves in a prolonged orbit around the sun, carrying its broken debris in a long trail behind it.

"This debris arranges itself in a regular order—the largest fragments are on or nearest the head; the smaller are farther away, diminishing in regular gradation, until the farthest extremity, the tail, consists of sand, dust, and gases. There is a continual movement of the particles of the tail, operated upon by the attraction and repulsion of the sun. The fragments collide and crash against each other; by a natural law each stone places itself so that its longest diameter coincides with the direction of the motion of the comet; hence, as they scrape against each other, they mark each other with lines or striæ, lengthwise of their longest diameter. The fine dust, ground out by these perpetual collisions, does not go off into space or pack around the stones, but, still governed by the attraction of the head, it falls to the rear and takes its place, like the small men of a regiment, in the farther part of the tail."

Now clay is disintegrated feldspar or granite, and if the shattered planet possessed no sedimentary rock, then the

entire material of the comet would consist of gigantic stones or dust such as constitute clay and make up all the lower portions of the drift deposit on our globe where it has remained unchanged by subsequent terrestrial action. No such clays are now being formed under glaciers or Arctic ice-sheets, and all the earth supplies of gravel are inadequate to account for the gravel of the "drift," for neither sea-beach nor river produce stones like them. But they are just such clays as would be formed out of the substance of a comet by endless change of position in its particles as it pursues its incalculable journeys.

Could a comet strike the earth? The answer is yes, beyond a question. Arago estimates that there are 17,000,000 of these fiery wanderers within the orbit of Neptune, and Lambert regards 500,000,000 as a moderate estimate for those in the solar system. All the astronomers agree that they are scattered through space as profusely as the fish in the seas. The orbit of the earth is overwhelmed in a fine network of cometary orbits, and our globe is like a lost child in a forest full of wild beasts. In the year 1779 Lexell's comet approached the earth so nearly that it would have increased the length of the sidereal year by three hours if its mass had been equal to the earth's; and in 1832 Biela's comet and the earth were both rushing for the same spot in space, but the comet reached the point of junction one month before the earth did. On June 22, 1881, a most brilliant comet suddenly flashed into view. At its nearest point, June 19, it was distant from the earth only 0.28 of the distance of the earth from the sun. These are a few of the many instances which might be cited to show how nearly our globe has grazed collision. When we consider the millions of comets around us, the wonder is not that we should ever run against one of these tremendous bodies, some of which have septails 150,000,000 miles long, but that the earth has not been frequently struck by them.

Let us fancy what would be the result of such a frightful catastrophe, every detail of which has been preserved, according to Mr. Donnelly, in the legends of mankind, precisely in the order in which reason tells us it must have occurred.

Assuming that the earth passed through the tail of the comet, the side of the earth facing the advance of the tail would receive and intercept the mass of material, stones, gravel, and finely-ground dirt which came in contact with it, while the comet would sail off through space, badly demoralized perhaps, yet shorn of but a small quantity of its material. While the earth would make but a bullet-hole through its huge enemy, yet at the moment of contact the side facing the comet might be covered with hundreds of feet of debris. If the comet struck head on amidships, the shock may have changed the angle of inclination of the earth's axis, and so have modified the climate of the globe permanently. To this cause we may look for the great cracks and breaks in the earth's surface, constituting the fiords of the sea-coast and the trap-extensions of the continents. Here, too, might be the cause of these mighty excavations hundreds of feet deep, in which are now the great lakes of America, and from which radiate in all directions fissures like the fractures in a pane of glass where a stone has struck it. In such a case there would be a similar rain of debris, too, as on the former hypothesis. The drift deposit is found substantially on only one side of the earth, covering North America east of the Rocky Mountains, South America, Europe and Africa, while Western North America, Asia, and Australia show only here and there a patch, as if swept out of place by some tremendous cyclone. If Mr. Donnelly's theory is correct, the drift fell at once. Had it been twenty-four hours in falling, the whole of the earth's surface would have been covered in the revolution of the globe, and the forms of life totally annihilated. That only one side was reached accords with our knowledge of the rapid movement of comets, which is about 370 miles per second. Along with the terrific force of the stroke must have come great hurricanes and cyclones which whirled about the drift-material in the wildest confusion. Again, it must have been accompanied by a great accession of heat, sufficient to raise the temperature of our atmosphere many degrees; not enough, it may be, to destroy life in every portion of the globe, but adequate at all events to cause a tremendous evaporation of the ocean waters. But let our author give his own description of what he believes must have been:

"Fancy a storm of stones, and gravel, and clay-dust—not a mere shower either, but falling in black masses, darkening the heavens, vast enough to cover the world in many places

hundreds of feet in thickness; levelling valleys, tearing away and grinding down hills, changing the whole aspect of the habitable globe. Without and above roar the earth's quaking voices of the terrible explosions; through the drifts of debris glimpses are caught of the glaring and burning monster; while through all and over all is the unearthly heat, under which rivers, ponds, lakes, and springs disappear as if by magic. . . . Are there any words that can draw even faintly such a picture—its terrors, its immensity, its destructiveness, its surpassal of all earthly experience and imagination? And this human ant-hill of a world, how insignificant would it be in the grasp of such a catastrophe! Its laws, its temples, its libraries, its religions, its armies, its mighty nations would be as the veriest stubble—dirt, grass, leaves, rubbish—crushed, smashed, buried under this heaven-rain of horrors. . . . The head of the comet sheds down fire. Its gases have fallen in great volumes on the earth; they ignite; amid the whirling and rushing of the debris, caught in cyclones, rises the glare of a Titanic conflagration. The winds beat the rocks against the rocks; they pick up sand-heaps, peat-beds, and bowlders, and whirl them madly in the air. The heat increases. The rivers, the lakes, the ocean itself, evaporate. And poor humanity! Burned, bruised, wild, crazed, stumbling, blown about like feathers in the hurricanes, smitten by mighty rocks, they perish by the million; a few only reach the shelter of the caverns; and thence, glaring backward, look out over the ruins of a destroyed world. And not humanity alone has fled to these hiding-places: the terrified denizens of the forest, the domestic animals of the fields, with the instinct which in great tempests has driven them into the houses of men, follow the refugees into the caverns. We shall see all this depicted in the legends."

As the heat slowly subsides, tremendous electrical activity begins. The heaven holds incalculable masses of moisture, shutting out the sun. Condensation commences, and cold comes. Thunder, lightning, and rain-storms fill the sky and air. The overloaded atmosphere discharges itself. It grows colder and colder. Pouring rain turns into snow on all the hills and upland countries. Gigantic snow-beds are formed, which solidify into ice. Glaciers gradually intrude into the valleys and advance mile by mile, till only the varieties of plants and animals, even in the regions uncovered by the drift, fit to live in Arctic regions, survive, and the remnants of mankind wander over the face of the desolated world, living on the bark of trees, the bodies of animals which have perished, and even on each other. At last the limits of the ice advance are reached, and an amelioration of the climate begins. The light increases more and more. The piled-up snow and ice begin to melt. There are tremendous floods. The low-lying parts of continents are covered with water. Brooks become rivers; rivers become floods; the drift debris is cut into by the waters rearranged, piled up in what is called the stratified, secondary or champlain drift. Enormous river valleys are cut out of the sand and gravel. The seeds of trees, grasses, and other plants, catch the increased warmth and put forth leaves and buds. The sad earth once more begins to wear a mantle of green. The sun has now come back. The scattered and heart-broken human race comes together out of the caves, where it has herded with the animals, or from its precarious wanderings over ice-floe and glacier. Fires are built, and the sun is worshipped as the god of salvation and light. Thence begins the new life of the human race. Mr. Donnelly very ingeniously rearranges the account of the creation in "Genesis," which has long been recognized a mosaic of two disjointed narratives, and finds ample support for his theory in the new light thus shed on the Biblical story, but over this we have no time to linger. From the legends of all nations he gathers corroborative proof of the different stages of the catastrophe, and presents a consensus of arguments which, if not convincing, is singularly suggestive and plausible.

That man lived long prior to the drift and had attained a progress considerably in advance of the savage state—is a fact generally acknowledged by the most competent geologists and students of the remains of archaic life. There can be no question that myths are simply the recollection of remote physical or historical facts, which have finally crystallized into an allegorical or ideal form. The primitive forces of nature become personified, and their inter-action is transformed under conditions of will, thought, and passion. Modern scholarship has shed a searching light on these fossils of the human mind, and through them found a clue whereby to effect a revolution in our knowledge of the status of

pre-historic man. In this rich mine Mr. Donnelly delves successfully to illustrate and strengthen his startling theories. A universal myth points to two conclusions, that it is based on a fact, and that the fact dates back to a time when the ancestors of the races possessing it had not yet separated. It is in such a myth, substantially the same under its various forms, that the cometary convulsion is supposed to find irresistible evidence. Beginning with the Hindoo Mythology, we find a remarkable legend of the rapid advance of some dreadful conquest of space and its tremendous fall on the earth:

"By the power of God, there issued, from the essence of Brahma, a being shaped like a boar, *white and exceeding small*: this being, *in the space of an hour*, grew to the size of an elephant of the largest size, and *remained in the air*. Brahma was astonished on beholding this figure, and discovered, by the force of internal penetration, that it could be nothing but the power of the Omnipotent, which had assumed a body and become visible. He now felt that God is all in all, and all is from Him, and all in Him; and said to Mareechee and his sons (the attendant genii): 'A wonderful animal has emanated from my essence; at first of the smallest size, it has in one hour increased to this enormous bulk, and, without doubt, it is a portion of the Almighty Power.'

"But still, under this dreadful awe of heaven, a certain wonderful divine confidence secretly animated the hearts of Brahma, Mareechee, and the other genii, who immediately began praises and thanksgiving. That *varaha* (boar-form) figure, hearing the power of the Vedas and Mantras from their mouths, again made a loud noise, and *became a dreadful spectacle*. Shaking the *fall flowing mane* which hang down his neck on both sides, and erecting the humid *hairs* of his body, he proudly displayed his two most exceedingly white tusks; then, rolling about his wine-colored (red) eyes, and erecting his *tail*, he descended *from the region of the air*, and plunged head foremost into the water. The whole body of water was convulsed by the motion, and began to rise in waves, while the guardian spirit of the sea, being terrified, began to tremble for his domain and cry for mercy."

A legend nearly identical in character occurs in the Persian "Avesta," and in both cases a tremendous destruction of the human race and reversal of the course of nature occur. The Keltic legends of Britain and France present a narrative very similar, as, for example, we are told "the profligacy of mankind had provoked the Supreme to send a pestilential wind on the earth. *A pure poison descended; every blast was death*. At this time the patriarch, distinguished for his integrity, *was shut up*, together with his select company, in the *inclosure with the strong door*. (The cave?) Here the just ones were safe from injury. *Presently a tempest of fire arose*. It *split the earth asunder* to the great deep. The Lake Llion burst its bounds, and the waves of the sea lifted themselves on high around the borders of Britain, *the rain poured down from heaven, and the waters covered the earth*."

When we turn to the old Greek myths, the coming of some monstrous and unexpected creature, to destroy the earth is clearly shown. Herod, in his "Theogony," tells of the birth of the terrible Typhon, a dragon-shaped monster with a hundred heads, who made Olympus and Hades tremble. Jove struck him in mid-air with his dread bolts, and the monster fell to the earth. Yet flames flashed forth from him, burning a large portion of the earth and destroying many of the race of man, while his poisonous breath polluted the air as he panted in death-struggle. So we find myth after myth among the ancient civilized peoples, which evidently refers to some great catastrophe coming from the heavens. In all cases it is described as some serpentine shape, blazing terribly in the skies. But the most remarkable myth is that of "Ragnarok," which gives the title to the book, derived from the Icelandic Sagas. This word may be either translated "darkness of the gods," or the "rain of dust." At this time, according to the Norse legend, destruction came on gods and men. The Midgard Serpent and Fenris Wolf, with all the giant brood, that hated the gods, marched through the heavens to do battle. Odin and the Æsir came forth from Valhalla and a dreadful contest ensued. Finally, the gods were slain and great conflagration swept over the earth, and only two human beings, a man and a woman, escaped by hiding in a deep cavern. The two monsters of the Norse myth, Fenris Wolf and Midgard Serpent, who advanced through the skies to do battle with the protectors of man and then destroy the world, are depicted in such a fashion

as very well to justify the supposition that they might have been the transformed remembrances of mighty comets; and that there was a tradition of a time when a large portion of the world and the dwellers on it suffered catastrophe from such a cause. We can only present the outlines of these myths as adduced by the author and applied in detail to his purpose in a vague form. It is impossible to do more than to mention briefly the method pursued by Mr. Donnelly in dovetailing the logic of myth to that of science. He devotes more than 200 pages of his work to an analysis of the most ancient legends of mankind of all races, from Egypt to the Sandwich Islands, from Norway to Patagonia, and certainly makes a strong if not a triumphant statement of his position. In some of the myths the catastrophe is only one of a great conflagration, but in most there are enough of the other salient facts of darkness, tempest, floods of rain, ice, and snow, to represent adequately the principal features of the position sought to be settled by Mr. Donnelly on a scientific basis.

In conclusion, our author asserts the conviction that our globe has suffered collision with comets many times, and that many of the minor cataclysms of the earth are due to such causes. However we may discredit the author's conclusions, it is impossible to withhold respect for the ingenious logic and industrious scholarship which mark its pages.

THE COLLAPSE OF KOOT HOOMI.

AN INTERVIEW WITH MDME. BLAVATSKY.

MDME. BLAVATSKY leaves London for India to-day (Friday). Last night she took farewell of the faithful at a great reception of the Theosophists in the drawing-room of Mrs. Sinnett. Before leaving she was interviewed by a representative of this journal, who was instructed to ascertain what the author's view of "Isis Unveiled" had to say concerning the unveiling of the mysteries of the Theosophical Society by Mdme. Coulomb in the columns of the *Christian College Magazine*, of Madras. This is his report of the conversation:—

"I have come to hear," I said, "what Mdme. Blavatsky, the prophetess of the Theosophists, has to say concerning the alleged revelations that the famous Mahatmas had been proved to be nothing but cunningly devised arrangements of muslin, bladders, and masks." Without attempting to reproduce in its original vivacity this remarkable woman's explanation of the exposure which has taken place in Madras, the following may be accepted as the substance of her case. "The whole story," she said, "is very simple. Mdme. Coulomb was a woman whom I had befriended, and whose avarice I had checked. She professed to be a sincere Theosophist, and notwithstanding many shortcomings on her part, I bore with her chiefly in deference to Colonel Olcott's belief in her sincerity. She was in the habit of professing to discover hidden treasures. She may have believed in her ability to find hidden gold, but she never found any; and I interfered on two occasions to prevent her taking money from persons whom she had persuaded that she could reveal hidden deposits of treasure in their land. I said that it was little better than receiving money under false pretences, and from that moment she vowed revenge. Not knowing, however, the malignity of thwarted avarice, I left her and her husband in charge of all my papers, correspondence, and documents, nor did I dream that she would abuse her trust. When we had reached Europe we were warned by the Mahatma that mischief was brewing. We communicated with the Coulombs and the Board of Control concerning these communications from our Masters. We received in reply a letter from the Coulombs, dated only two days before their so-called revelations, in which they professed most emphatically their devotion to the Theosophical Society, and indignantly repudiated any suspicion that they were not faithful to the cause. Two days afterwards came a telegram announcing their expulsion by the Board of Control and Council for *dishonesty*; then four months later the 'exposure' which is foolishly believed to have extinguished the Society. At first it created some uneasiness among those who did not know the Coulombs and whose faith was but weak; as soon, however, as the full details of the so-called revelation reached us we exploded with laughter; the fraud was too silly to deceive any one who has the most elementary acquaintance with the teachings of the Society.

"The Coulombs' revelations amounted to the declaration that Mdme. Coulomb produced the phenomena upon which it is assumed mistakenly that the Theosophical Society is based. This she supports by the publication of letters said to have been written by me, letters in which I direct her to persuade the Mahatmas to secrete cigarettes and to despatch telegrams, as if they had proceeded from the occult world. Those letters are said to be in my handwriting, and one at least is unquestionably mine. Mdme. Coulomb having access to all my correspondence had no difficulty in copying or tracing parts of letters which I had written, and interpolating in those letters statements which I never made, and which it is quite impossible for me to have made. Hence there is a certain resemblance between those letters which are

imputed to me and those which I unquestionably wrote. The only genuine letter in the whole collection is that dated, and it contains absolutely nothing in which the most suspicious could detect any fraud. The other letters represent me as having made several specific statements concerning matters of fact which are so obviously false that it is difficult to understand how Mdme. Coulomb could be so stupid as to impute them to me. For instance, I would never speak of the Maharajah of Lahore, as I know perfectly well what apparently Mdme. Coulomb does not know, that there is no such person in existence. Neither would I mistake the initials of one of my most intimate friends, as I am made to do in the letter which speaks of H. instead of N. D. Khandawalla. Then, again, I am made to announce as if it were a great thing that I had dined with the Governor. As a matter of fact, I never dined with the Governor, although I was invited—a fact which Mrs. Grant Duff, who is now in London, can verify. Rampalinga is represented as if he were a Mahatma, while every one knows that he is only a Chela, who has as much right to send telegrams as any other subject of your Queen. Several of the letters are simply nonsense, and if I had written them they might prove that I was a silly old woman, but certainly not the astute impostor which I am represented as being.

"Dismissing those trivialities I come to the chief charges brought against me, the first being that the Mahatmas were fraudulent arrangements of bladders and muslin concocted by Mdme. Coulomb to swindle the public. No one who has seen a Mahatma could believe such an absurdity, and a well-known painter at South Kensington has painted in London the portraits of the Mahatmas without having seen them, producing a likeness which was identified immediately by Englishmen and natives who have seen them in India. He will show you two portraits which not even the wildest imagination could mistake for an arrangement of bladders and muslin. Now suppose, for a moment, that this accounted for all the appearances of the Mahatmas at Adyar, it could not account for their appearance hundreds of miles from where Mdme. Coulomb was living. She could not project her bladders and muslin three hundred and ten thousand miles through space, so as to deceive simultaneously some of the most intelligent men in India. The Mahatmas manifested themselves in India hundreds of years before the Coulombs were born, and since the Coulombs have left the Society there have been more numerous manifestations than ever.

"They say that I secreted cigarette papers where they were afterwards to be found. That is an impudent falsehood. It is true that I once tried to have a cigarette fall at Bombay in a certain place, and said so; but, owing I suppose to a great storm of rain, it could not be discovered. All my experiments were made at Simla, where Mdme. Coulomb was not. As for the saucer story that is too absurd. No doubt the Coulombs have the pieces of a broken saucer. Any one can break a saucer and buy one in order to break it if need be. But the saucer the Mahatmas restored in its entirety was reconstructed out of fragments which the Coulombs certainly have not. The forged letter about Mr. Sassoon, the owner of a crore of rupees, who was to receive a phenomenon in return for 10,000 rupees, suggests an absolute lie. I refused Mr. Sassoon any phenomena, because he thought he could purchase them with his rupees. We received no money for those manifestations, and that fact cuts up by the roots the theory that we are a gang of swindlers preying on the credulity of the rich.

"You are inquisitive about the shrine? It is nothing but a box in which we place letters to our Masters. We ask their advice or seek information from them upon all kinds of things. We place the petition in the box, and after a time we find the reply in the handwriting of the Masters. This is so constant an occurrence that it excites no surprise. We deny the possibility of all miracle. Nothing is supernatural. But I assert with as much confidence as the fact that I came here in a hansom cab, that the Masters at whose existence you scoff habitually answer our inquiries upon all manner of subjects, the writing being produced in scrolls of paper inside a locked box. There is no need of the shrine at Madras to receive such letters; they were and are received everywhere, and when I am far away. Dr. Hubbe Schleidon Prest, of the Germania Theosophical Society, received a letter from Mahatma K. H. in a railway carriage in Germany, in answer to a conversation he was then having, and to a conversation he was then having, and to his questions. I was then in London. Who was the friend on that occasion? Mr. Sinnett will tell you that Mr. A. D. Hume, of Simla, received letters in his own library when alone from the Mahatmas, in answer to letters just written, and when I was at Bombay. The handwriting was the same; evidently there must be forgers about—writing in the Mahatma's writing and on his special paper—besides me. You cannot say I write the answers. The Coulombs have left, but still there are replies. Are we all a pack of self-deceived idiots, or fraudulent impostors? If the latter, what object can we have? We make no money. We seek no notoriety. We only gain abuse. What do we gain? Is it a pleasure, thank you, to be held up to the scorn and hatred of Christendom? I do not find it so, and would very much prefer to live remote in some Tibetan cave to enduring the contumely and disdain heaped upon me because I have been selected to make known to an unbelieving world the great truths of occult philosophy.

"Two of the letters, that to General Morgan and about Mr. Sassoon, have now been proved conclusively to be forgeries. I am returning to India to prosecute these traducers of my character, these fabricators of letters. As for the Theosophical Society, it is too well founded upon scientific truth to be shaken by a thousand Mdme. Couombs. On the whole, the Society will have no reason to regret the malevolence of these people. Great is truth, and it will prevail; but at the same time it is very disgusting to be abused and misrepresented as I have been; and I am much obliged to you for the opportunity afforded me of explaining the truth about the so-called exposure."—*Pall Mall Gazette, October 23, 1884.*

"The occult world," despite the disclosures of the Couombs, appears to be looking up just now. Mdme. Blavatsky's devotees, as will be seen from an interview in another column, believe in her more firmly than ever, and our versatile Prime Minister has been unbending his mind from the affairs of State by taking part at a séance with Mr. Eglinton, the slate-writer and materialization medium. There is nothing, from "the Camptown Races," with its exquisite refrain, "Oh, doodah, doodah, day," to spirit-rapping, in which the Prime Minister is not equally at home. But now that Mr. Gladstone goes to séances, surely the law should refrain from persecuting the professors of the new cult as "rogues and vagabonds." Perhaps Mr. Ray Lankester may even yet relent, and we shall have the great Slade among us once more.—*Ibid.*

MR. GLADSTONE AT A SEANCE.

On Wednesday evening (a correspondent writes) Mr. Gladstone paid a visit to Mr. W. Eglinton, the spirit-writing medium, of 12, Old Quebec-street, W. The right hon. gentleman had a most successful séance, witnessing psychographic phenomena of a very high order. He afterwards expressed to Mr. Eglinton his belief in the existence of forces of which we as yet know little or nothing; at the same time deprecating the attitude of scientific men and the general public with regard to the subject.—*Ibid.*

Letters to the Editor.

RE-BIRTH.

THE September issue of the *Theosophist*, Vol. V., contains some questions on the theory of Re-birth and your editorial remarks thereon. The explanation however is not complete and requires further elucidation to make it perfect and intelligible. It is said in the issue in question that the reincarnating entity is attracted, in virtue of its relative affinities, to the body of a child immediately after its delivery and as soon as it begins to breathe.

But elsewhere we are told that at death there is an actual separation of the component principles of an human entity into three distinct groups. Since, however, according to your explanation, re-birth is in the body of a child immediately after its delivery; the integration (it might be the reintegration) of the other constituent principles into a complimentary group, whether simultaneous or consecutive, must necessarily precede, as a primal and requisite condition, the reincarnation of the entity. Now your editorial note removes the difficulty only so far as it bears upon the precise reincarnation; but the mystery remains all the same with regard to the portion of the laws and conditions that govern the previous aggregation and composite growth of the other complimentary principles in the womb.

3rd November 1884.

AN F. T. S.

Note.—The answer, to which F. T. S. refers, stated that the reincarnating entity, which has passed through Devachan or Avitchi, is attracted to the physical body after its birth. This reincarnating entity can of course only be the individual monad, which, while passing through the different states of incarnation and disincarnation, remains always essentially the same. The physical body incarnates and disincarnates—that is its elements change—continually from the time of fatal existence until death. The life principle acts from the time of conception until death, the lower principles are fed continually during that time from the astral plane; that which constitutes the individual monad reincarnates at the time of birth, but whether or not the highest principles may assimilate with that germ during a lifetime, and to which extent they will either assimilate or be lost, will depend on the will and the exertions of the individual.

REALISATION OF TRUTH.

AN F. T. S. (Bombay) quotes some passages from our *Practical Instructions for Students of Occultism*, and asks: "What scientific books will help me to realise the full meaning of what is said in these passages?"

Note.—The book of Nature alone is sufficient to him who knows how to read it. Books can only assist us to arrive at a theory, and for that purpose the selection of books must be made according to the capacity of the understanding of the reader. The great secret is to know how to discriminate properly, and he who knows that secret can learn something even from the most insignificant book. To obtain a correct comprehension of the nature of Man and his powers, we would especially recommend "Isis Unveiled," "Esoteric Buddhism," the works of Schopenhauer, Mills, Eliphas Levi, Enemoser, Huxley, Tyndall, Spencer, Shakespeare, Bulwer Lytton, in fact any great scientific, philosophic, historic, romantic or poetic work; but to realise the truth, reading alone is not sufficient, it requires deep study and intuitive contemplation.—*Ed.*

EFFICACY OF PRAYER.

A CORRESPONDENT objects to the article on the efficacy of prayer, which appeared in the October number of *The Theosophist*. The article simply illustrates at what deductions we arrive if we attempt to judge of spiritual things from a material stand-point.—*Ed.*

SEEING IN INK.

I am the Head Master of H. A. V. School of this place, and I, together with the attested below, solemnly declare that the contents of this letter are true and that it was no matter of deceit at all. A fortnight ago, a Malabar man came to this place quite as a foreigner, and, during the course of his stay here in that capacity he whispered to some that he knew how to read through crystal, the present, the past and the future of every individual, both as regards his family circumstances and his private career. My mind was already prone to such investigation, scientifically of course, as there was an article about this in the *Supplement to the Theosophist* for October about the possibility of reading in the above-mentioned manner through crystals or through ink.

The said Malabaree first consulted my neighbour's case (call him A). He placed a drop of black ink into the middle part of a conical crystal and was looking attentively for a few minutes.

The seer said that A.'s wife died, an unnatural and premature death, leaving at the time two children, one male and the other female, and that her name was Mcenachy, and that she appeared in the ink and wanted him (seer) to inform A. as that her deathrites were not performed properly, she troubled the family. He then said that some of the ancestors of A. had appeared before him, and the seer gave the personal marks of identification, which were exactly right. He then said that A.'s brother's wife was barren, as she had committed in her former birth infanticide, and that she would become pregnant if she gave milk as charity to children daily (The barrenness is true). He next called A.'s daughter and threw ashes on her, when she became the mouth-piece of her mother and said, "I am the mother of this woman. I am now a ghost owing to my unnatural death. I will destroy this my daughter and every one of this family if I am not relieved by Homams; and if you promise to do so within two months I restore your daughter to perfect health." It was done so, and ever since she is admirably healthy. He next gave out A.'s occupation, &c. (quite right) his past, and present and what his future will be. He next pointed out in the crowd one man as having stolen a jewel and buried it under a banyan tree. It was examined and the jewel was found. When the seer was asked how he did all these things, he said it was owing to the efficacy of the ink.

The dead ancestors of him, whose case he consults, appear before him, he says, and out to give him the past, the present and the future state of the family. In cases of theft, robbery &c., he says he is guided by the guiding "spirit," through whose agency he has learnt this art.

The following questions suggest themselves for explanation, as the above and many other cases have been exactly as represented by him:—

- I. Is reading through crystal or black ink, the past the present and the future of any individual possible (I have to believe A), and if so is it owing to the development of the latent powers of man or what?
- II. Could dead persons of any family quite unknown to the seer be represented in the crystal or black ink to the seer, and could he thereby learn the history of the family?
- III. Are there spirit intelligences other than those of the dead, guiding a medium and instructing him whatever he wants?

IV. If such miraculous powers are exhibited by the seer, may it be done by "spirit" agencies such as goddess of ink, &c. are these the seers, adepts in a way as regards nature's mysteries; if not who is a seer?

V. What is your opinion of the seer when he speaks of the different gods and goddesses directing him, or if you do not believe his "gods" and "spirits," then how do you explain the occult phenomena produced by one who knows nothing of occultism?

He is looked upon as a god in these parts and we ourselves are unable to understand the mystery. His pocket is filled with gold coins.

PATTAMADAY,
6th November, 1884. }

A. RAMAKRISHNAN.

We the undersigned, the Schoolmasters of H. A. V. School, Pattamaday, do hereby declare that the seer exhibited his powers in many cases and that he was always right and that he has astonished us.

S. PITCHOO AYA,
P. R. VENKATARAMAN.

6th November 1884.

NOTE.—I. Clear seeing or divination, which in its highest state is simply a highly developed power of intuition, may be the result of a person's organisation from birth, or it may be acquired, it being one of the powers latent in the majority of men and active in some.

II. The seer by looking into the crystal or into the ink, or by staring at some other suitable object, renders his imagination passive and allows the pictures reflected in the Astral Light to act upon his mind. He may thereby see the past, the present and even rightly divine future events to some extent. The dead persons he sees are not actually there, it is only their reflections in the Astral Light, which he sees.

III. Yes, there may be elementals assisting him in his experiments.

IV. A seer is not necessarily an adept. Most seers are only persons who have an abnormal impressibility and are therefore called "sensitives."

V. We suppose the seer in speaking of gods and goddesses refers to elemental influences which he believes to be gods or which are represented as such. Some persons have such natural gifts and exercise them without knowing their cause, in the same manner as most people are able to see with their eyes without knowing the physiological process which enables them to see.

We should like to have that Malabar man come to our anniversary meeting on 27th December 1884.—Ed.

QUESTIONS.

1. Is the Nirvana of Gautama Budha universal Paranirvana or ordinary Nirvana limited?

2. If what was attained by him was Paranirvana, is any re-incarnation after this attainment possible in any world of the universal?

3. Is a man of this Planet, able to obtain Paranirvana while on this earth through all his exertions, fit to attain the same?

R. B., F. T. S.

NEGAPATAM.

ANSWERS.

(1) Gautama Buddha is said to have attained only Nirvana and not Para-Nirvana.

(2) After the attainment of Para-Nirvana, there is no re-incarnation possible for that entity.

(3) Yes, while in the highest state of Samadhi.

Editor.

Acknowledgments.

SUGGESTIONS FOR A REVISION OF THE SERIES OF GUJARATHI READING BOOKS; by Manilal Nabhubhai Dvivedi, F. T. S., of Bombay. The author points out the serious defects in the Gujarathi text-books used in the boys' and girls' schools in Bombay, and shows the manner in which they can be reme-

died. He says that the chief object of primary education must be to prepare the young mind for grasping the higher truths of nature and religion, to, in fact, "teach the young idea how to shoot out." He advocates a simultaneous intellectual and moral instruction and makes various excellent practical suggestions. We hope that the public he appeals to, who may be interested in the promotion of the noble cause of education, will co-operate with our brother in his labour of love, for proper education is the key-note of all real progress and the "child is the father of the man."

Reviews.

THE HINDU MOTHER-IN-LAW VERSUS DAUGHTER-IN-LAW.*

THE author deals with one of the evils of native social life, as to the nature and extent of which the very title of this welcome pamphlet is suggestive enough. Considering the present state of female education in this benighted Presidency, we have little hesitation in asserting that the work, begun by the publishers of the "Suguna Bodhini," is neither premature nor out of place, and that nothing done towards the furtherance of the cause can be too much. There have been eminent occultists, poets and moralists among the South Indian ladies. How sad a contrast the present bears to the past!

ARYAN MISCELLANY.

SAMHITA SERIES: THE BRAHATA SAMHITA OF VARAHA MIHIRA.

MR. N. Chidambaram Iyer, B. A., F. T. S., Founder of the Tiruvadi Jotistantra Sabha, has undertaken to translate as many old Aryan Sanskrit works as possible, and thus help the movement towards a revival of the long-lost and hence neglected knowledge of our ancestors. Many of these old books have been destroyed by foreign conquerors and by the cruel hand of Time which spares nobody; and the few, that remain here and there, are rusting on old book-shelves in families that have long lost the knowledge of their importance and scientific and philosophical value. Mr. Chidambaram Iyer observes in his preface:—

...Now it has come to my knowledge that, in many Hindu families, whole libraries, for want of inspection, are now being feasted on by moths and white ants, and large quantities have already been emptied into the dust-bins, the decay having gone too far. I know that at this moment over 50 books are being exposed to sun and rain in a well-known family here, and I hear they have remained in that state for over four years..... My attempts to rescue them from further ruin proved a complete failure. The books appear to have, by a peculiar process, melted together and formed into one brittle mass.....

Similar injuries to valuable books have, Mr. Chidambaram Iyer fears, been probably going on in other parts of India; and therefore he wants to save as many of them as possible by either having them reprinted or translated into English,—a language which is fast becoming the only medium of communication among the educated classes of India. He therefore appeals for co-operation to such as may have these valuable treasures hidden in their libraries; and we hope that in the interests of humanity and their country, these men will come forward and assist in a noble task. It is the proud privilege of the Theosophical Society to assert that it has infused into the educated men of India a spirit which has animated our brothers like Mr. Chidambaram Iyer for tasks similar to the one undertaken by him. In getting out these miscellanies, he has undertaken the Samhita series first, as being, in his opinion, best calculated to awaken public interest and arrest public attention on account of the interesting variety of the subjects treated of. The first issue before us contains the translation of Varaha Mihira's *Brihat Samhita*, which will be continued in several numbers. In the Introductory chapter, the author tries to determine, by mathematical calculation based upon certain astronomical data found in the *Brihat Samhita*, the date of Varaha Mihira, which he finds can be either 416 or 572 A. D. Mr. Chidambaram Iyer however accepts the former date for several reasons he advances in the Introductory chapter. The second chapter of the work is really very important, for it gives the necessary qualifications for an astrologer. Among various other things:—

He must be of cleanly habits, able, noble-minded, eloquent and of originality and imagination; must possess a knowledge of place and time; be meek and without nervousness must be difficult of conquest by his fellow-students; must be able and devoid of vices; must be

* Suguna Bodhini Series No. 1. A Tamil pamphlet by T. G. Narayana Swami Pillai. Price Annas 4. Apply to the Editor, "Suguna Bodhini," Madras.

learned in matters of expiatory ceremonies, of Hygiene, of Occult Magic and of ablutions;..... must be of remarkable genius and capable of solving any difficulties..... and finally he must be learned in astronomy, natural astrology (Samhita) and horoscopy...

In the above and in the long list of the other qualifications required, the reader will recognise that to be a true and an efficient astrologer, one must be an occultist. The magnetic action of one planet over another, their affinities, attractions and repulsions, their influence upon terrestrial phenomena, of which man forms but a part, and all the different correlations and interrelations—necessarily require intuitive perception and the faculty of intellectual comprehension in the astrologer. These cannot be furnished merely by books. Hence it is that we find rarely any genuine astrologer whose predictions never fail. The resources of Nature are infinite, and the various combinations of circumstances, according to which the results must vary, are so very numerous, that they can never be all committed to writing. But just as in every other branch of science, the student is educated and trained by means of books and instruction to develop his intellectual capacities, and thus be enabled through self-exertion to get a knowledge of the higher truths of nature, so is it in the case of Astrology. The books can only show the way, the direction in which one must work and the data upon which one must proceed. It is our present unfortunate human failing to be unable to dissociate personalities from such abstract principles as may be beyond our undeveloped and imperfect comprehension, and hence we are often prone to condemn the science of astrology—as is often done also with other transcendental sciences—because very few or hardly any genuine astrologer can be found, whose predictions are never known to fail. Condemn as well the Science of Electricity, because there are very few indeed who know its practical application in the various departments of science.

The subsequent chapters of the Number under notice deal with the astronomical aspects of some of the Planets and their practical bearing upon Astrology, as determined by observation. Whatever one may think of the latter, he cannot but admit that the Science of Astronomy, at any rate, was much more extensively studied and understood in old days in India than now, and that the astronomical observations of the present time were anticipated by our ancestors whose history is lost in oblivion to the profane public. There can be no two opinions on the point that Mr. Chidambaram Iyer's undertaking is very laudable and deserving of support. The subscription rates are so moderate that the journal is within the easy reach of most of our countrymen. These rates will be found in our advertisement columns. Before concluding, we have to express the hope that Mr. Chidambaram Iyer's request to be favoured with a copy of PANCHASIDHANTIKA, a work on Astronomy by Varaha Mihira—will be complied with. He is afraid that this valuable treatise is lost beyond all hope of recovery, but he fondly clings to the hope that some of our northern countrymen may yet be able to recover a copy. Should that be found, we have no doubt that a sense of duty to this country and to the world at large will induce the gentleman in question to help in bringing this hidden treasure to light.

THE MODERN ICONOCLASTS AND MISSIONARY IGNORANCE.*

THIS small pamphlet of twelve pages contains a reply to some of the principal points urged against Hinduism by the Rev. Mr. Hastie, so well known throughout India in connection with a case recently tried in the Calcutta High Court. The charges against Hinduism by the Rev. gentleman appeared some time ago in a series of letters published in the Calcutta Statesman, and the pamphlet under notice was immediately issued; but it has only lately come to our hands. The author meets boldly the principal accusations and shows on what a gross ignorance of facts they are based. It is the boast of missionaries, repeated by the Rev. Mr. Hastie, that they have raised "even the most debased savages in a single generation from the grossest idolatry to the purest worship of God as a 'spirit, in spirit and in truth.'" But our author answers this statement thus:—

Every one who has eyes to see may find out for himself how far this is true. But the examples he (Mr. Hastie) offers are not happily chosen. We know the Kol, the Santal and the Lepcha too well to believe that they have learnt the 'purest worship of god, &c.' Of the particular instance of the Kols, of whom the humble writer has, from long contact, as good a knowledge as Mr. Hastie has from Missionary

reports, it may be said with certainty that the only thing they have learnt from the *Padrees* is that their *Bonga* lives not in trees but somewhere on the steeple of the church. Moreover, they are more vain, deceitful and immoral than their naked brethren who look for their god in trees and groves.

The italics are ours. It is a direct reply to the belief, pretended or real, of many pious "servants of God," that outside the four corners of their particular church or *ism*, there is no "morality." Further on, the author quotes statistics to show that crime in Christian England far exceeds the crime in "heathen" and idolatrous India. He says, on the authority of Dr. Hunter:—

While for each million persons in England and Wales there were 870 criminals always in jail, in Bengal (the area of which is about that of Great Britain and Ireland) there were not 300 convicts in jail for each million: and while in England and Wales there were 340 women in jail for each million of the female population, in Bengal there were less than 20 women in jail for each million of the female population. (The italics are ours).

In reading the above, it has to be particularly noted that the women in India are the most "superstitious," the rules of *Zenana* having prevented their being brought under the influence of "civilization," the glory of *Christendom*,—a privilege enjoyed by their sisters of the West. Moreover, one must not lose sight of the fact that the rest of India looks upon Bengal as the most "anglicised" and consequently the most "civilized" portion of the Peninsula. If even that Presidency has preserved still so much of its virtue, what must be the state of the rest of the country which has yet retained its stronghold on many of its "old superstitions?" As the author rightly observes, "These are facts which speak for themselves." What has been the effect on "public morality," wherever the Missionaries have preached their "gospel," is well-known to every child; and for these men to brag about the "interests of public morality" is ridiculously absurd, to say the least of it. They always seem to forget the injunction of their Master whom they pretend to follow, when he advises his true followers to first remove the beam out of their own eyes before looking for an imaginary mote in the eyes of their neighbour. And yet they are not ashamed to talk such outrageous nonsense as the "immorality of the Heathens," when they know full well that it is *Christendom* that is far more steeped in vice than *Heathendom* ever was in its worst days. The charge of immorality was the principal one brought forward in a most offensive and libellous manner by the pious Scotch Missionary, which our author has successfully repelled. The author has also answered other minor points, showing the entire ignorance or gross misrepresentation, on the part of Mr. Hastie, of his subject. We regret we have not space enough to consider these other points, in detail.

HINDUISM: A RETROSPECT AND A PROSPECT.

BABU Sukumar Haldor traces in this pamphlet of sixty-five pages the course of Hinduism up to the present time. As he rightly observes, the term "Hinduism" is most comprehensive and includes in it all phases of religious, scientific, and philosophical belief. He points out the course of its evolution and the several phases of its manifestation. In one principal point, however, we cannot agree with the author. He says that original Vedism is monotheism and that pantheism is its later offshoot. But a careful study of the manner in which the *Vedas* refer to *Parabrahman* points to the highest philosophical pantheism. Pantheism in its highest metaphysical conception is so very abstruse that it is not a matter of wonder that with many it has become synonymous with polytheism; this may also explain the reason why polytheism so largely prevails among the Indian masses. It is very fine indeed to denounce idolatry; but a little thinking makes us perceive that every one of us is more or less an idolator. For, if we examine the spirit which prompts us to "worship," it will be found to be the longing of our inner self to reach the highest state of ideal perfection. We have each our own ideal to attain, to which we are all striving; and thus we are the worshippers of our ideal, which is the idol. But it is this ideal which differs with every one; and therefore those—who have, by education and training, evolved a higher nature and thus formed a higher ideal—should make it a duty to benefit their fellowmen by educating them to rise up to a higher ideal, instead of denouncing them as "idolators." "Do as you would be done by." Perhaps those, who have risen far above us, may look upon our ideal as we look upon that

* By Sattyananda Sarma. Printed by Amrita Lal Ghosh, at the Byabasyi Press, No. 17, Srinath Das's Lane, Calcutta.

of those whom we call "idolators." And how would we like to be denounced as "idolators" by our superiors, instead of being gradually educated to a higher *ideal*? The author has evidently lost sight of this point in answering the strictures against Hinduism of its antagonists. But the question of caste he seems to handle well. Intellectual distinction there must always be; and therefore what the Babu opposes is not the *principle* of caste upon which it was evidently intended originally to be based; but its abuse through ignorance and misconstruction, in these later times. He quotes several eminent Western authorities in support of his contentions in favour of Hinduism and ends by predicting for it a grand future. Although one may not agree with all the author says, there can be no doubt that he has contributed an interesting paper to the discussion of a very important subject. He succinctly shows how the ancient Hindus were proficient not only in metaphysics, philosophy, literature and sciences, but even in practical arts. We may, however, be permitted to remark that there is not much glory in merely singing the glories of our ancestors. On the contrary we should feel ashamed to remain the unworthy and degenerate sons that we are, of such worthy sires. But even the repetition of their virtues may do good, if that is done and understood in a correct light. Let us have that *ideal* before us and let us raise ourselves up to its eminence. And the small pamphlet before us is very well calculated to serve this purpose.

THE SECRET DOCTRINE: SPECIAL NOTICE.

For the information of friends who have enquired of me personally about the probable time when "The Secret Doctrine" will be issued, the following information is given.

The delays in the appearance of the work have been mainly due to two causes—Mme. Blavatsky's almost constant ill-health since her departure for Europe, in February last; and the interference with her literary labours by her travels and official engagements. The paper for the entire edition was purchased several months ago and is at Adyar; the Introduction and First Chapter are in type; and the two volumes of "Isis Unveiled" have been carefully read and annotated for use in the new book. A separate registration is kept of subscribers' names, and their cash remittances amounting to several thousand rupees—are untouched and on special deposit in bank. As Mme. Blavatsky is expected at Adyar during the present month, it is hoped and expected that the work will soon appear, and the monthly parts follow each other uninterruptedly.

I therefore invite such as may have been holding back for the issue of the first monthly part, to send in their names as soon as convenient to avoid possible disappointment. The edition to be printed will be limited to the demand and the book will not be stereotyped.

ADYAR,
27th Nov. 1884. }

H. S. OLCOTT.

NOTICE.

THE JOURNAL OF THE THEOSOPHICAL SOCIETY.

With this Number, the *Supplement* to the *Theosophist*, known as the *Journal of the Theosophical Society*, completes its promised year of existence as a separate Journal. At the time when it was decided to issue that *Supplement* separately as the special organ of the Theosophical Society, it was supposed that it would be of interest only to the members of the Society; but we have found that nearly all the subscribers to the *Theosophist*, members as well as non-members, were desirous of receiving the *Journal*. It is, therefore, entirely useless to bring the two papers out separately; and we shall henceforth embody the *Supplement* with the main text of the *Theosophist*. The translation of "The Unpublished Writings of Eliphas Levi" continues as before; but the separate subscription for the *Supplement* necessarily ceases. Those few of the subscribers, therefore, whose period of subscription to the *Supplement* extends beyond this Number, may have the amount transferred to the *Theosophist* account, or otherwise applied, at their option. Complete sets of the *Supplement* containing the preceding portions of Eliphas Levi's writings are available at the uniform price (to members and non-members) of two rupees in India, and six shillings elsewhere: postage included.

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ADYAR, (MADRAS).

1884.

(Price, Single Number, Eight Annas.)

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Translated from the French.)

STRAY THOUGHTS.

The true God, the undefined and infinite God, is the negation of all defused and finite gods.

God drives away the gods.

True religion makes an end to religions systems.

Reason and Science alone can give a basis to Faith.

A formulated mystery is a tale of an absurd dream.

The repetition of such a tale by tradition does not make it true.

A multitude of fools cannot make folly reasonable.

An error does not become venerable on account of its being old.

Error is caused by vicious thoughts, and vice is especially despicable in old persons.

Every ideal, not in accordance with nature, is a monstrosity.

A reasonable ideal, far from being a dream, is the aspiration of complete reality.

Materialism and Spiritualism are terms without any real meaning.

Being is substance, life, movement and thought. Thought without form and form without thought do not exist.

Fables are veiled truths; the same may be said of dogmas.

The fable of the Jews teaches unity, the Christian fable teaches charity, and from the socialistic chaos will proceed the light: *solidarity*.

Relieve me of heaven and hell, said a genial woman, and I will do good for God's sake alone. Do away with God, says the man who is truly free, and I will do good for the sake of good.

Not to see God is not a crime, but a misfortune, and in this alone consists the punishment of our sins.

A man who does good, without thinking of God, is like a child which closes its eyes and thinks it is walking without assistance.

The best catholic is he who has most indulgency and charity.

Charity is higher than all dogmas, morals and ceremonies.

Charity is patient, benevolent and sweet.

Charity has neither rivals, nor jealousies; she acts with prudence and never becomes inflated with pride.

She is not ambitious and seeks no personal advantage.

She never gets irritated and suspects no evil, because she revels in the Good and clings to the Truth.

She passes through all trials, believes in hope and supports him who elevates himself.

Charity will never perish. Prophecies may prove to be lies, peoples may change their languages, science may be destroyed and change its basis, because our knowledge is only relative; but when the absolute is revealed, the relative need exist no longer.

A child talks and reasons like a child, and manhood corrects the errors of childhood.

At present we see the things of faith as in a mirror, we figure them through enigmas. Some day we shall see them as we see ourselves, face to face.

While we are waiting, let us keep the three sisters: Faith, Hope and Charity; but let us trust in and hope for everything from charity, because she is the greatest of the three.

This sum of the prophecies and climax of all religions, this saying which is more catholic than all the popes and all councils, has been expressed by the Apostle Paul in his Epistle to the Corinthians. There you will find truth and light, the religion of the future. The true dogma is that which

maintains charity, the true cultus is that which realises charity, and the only truly infallible authority is charity.

If we denounce priestcrafts the enemy of true religion, it is hardly necessary to say that we refer to bad priests, such as are ignorant, fallible, greedy, ready to judge falsely, implacable in their hate, quarrelsome, jealous, vain and such whose character is in complete opposition to charity.

The good priest is a Jesus Christ who has reappeared on earth. He does not rest himself on a broken reed, and not blow at the wick which still smokes; he is the good shepherd who carries the wounded ewe upon his shoulders and sheds upon all sores the balsam of the good Samaritan. He consoles, mitigates troubles and unites hearts; he releases the adulteress, ends the repentance of Magdalene, gives without regret his life for his enemies, without considering it a sacrifice. To such a priest like Jesus Christ belongs the empire of souls; the people will believe in what he teaches, because they are convinced by his example. Let such a priest appear and religion will again flourish; but, if represented by intriguants, party-men and persecutors of science and reason, she will certainly lose ground and become less and less every day.

THEOSOPHY ABROAD.

LECTURE BY COLONEL H. S. OLCOTT.

Colonel H. S. Olcott, President-Founder of the Theosophical Society, delivered a lecture on Sunday evening in Patcheappah's Hall, on "Theosophy Abroad." The hall was crowded. Col. Olcott entered the hall amid loud applause. Mr. Ananda Charlu having been voted to the chair, Col. Olcott proceeded to address the meeting. He began by stating that when he left for Europe in February last, he carried with him a recollection of their kind greetings. He said that Theosophy lived and grew in spite of the attacks of people who did not understand Theosophy or the Hindus; and the Founders would always try to deserve their confidence and respect. They were not afraid to look forward to a time when their acts would be commented on. He said that some people supposed that Theosophy was discovered by the founders in some hole or corner. It was not so. Theosophy had been known in India from remote ages, under its congenital names of Atma Vidya and Brahma Vidya. The Colonel said that the founders only tried to make the people of India understand what precious and noble ideas they had themselves possessed these hundreds and thousands of years. He stated that the natives respected the Founders because they said to the young students of India, that they were the heirs of the most majestic philosophy on earth, the philosophy embodied in the teachings of the Rishis of Aryavarta. He compared the Hindu and German systems of philosophy, and said that they both represented the same intellectual evolution. As they had in India the transcendental philosophy of Sankara Acharya, similarly the Germans had a system closely resembling it. He said his home was India. India was the cradle of philosophy, and it was in that land that was established the philosophy called Theosophy. He had been working for the last six years in India. The Society was founded with a double purpose: firstly, to do good to the people, and secondly to do good to the Westerns by creating in them a love for the study of Hindu philosophy. He then gave an account of his travels in Europe. He said that wherever they went they found that many of the best minds received with great interest and gratitude the principle of universal justice as expounded in Hindu Philosophy. Some of the most eminent men of Europe had joined the Theosophical Society. At Paris among others he met the principal leaders of the Royalist Reactionary party, with whom he had discussions on the religious state of France. He spoke there also against materialistic scepticism. He had had debates with some of the chief representatives of material science in France, the result of which was to show them that the promoters of occult philosophy did not accept anything outside the canons of science. He said that there was a rumour abroad in Paris that Madame Blavatsky and himself had been sent there to propagate Buddhism. In England they found that

their colleague, Mr. A. P. Sinnett, that ardent friend of India, late of the *Pioneer*, had been doing great good. Mr. Sinnett had considerably increased his fame by the publication of his "Occult World" and "Esoteric Buddhism." The speaker then made reference to Professor William Crookes, the discoverer of 'radiant matter,' and to Mohini Mohan Chatterjee, M. A., B. L., of Calcutta University, who had accompanied him, and to a young Parsi gentleman who proceeded to Europe to study the philosophy of the West. He assured them that when that young man returned, he would be able to show that the philosophy and science of India were better than any of the rest. He next described his visit to Edinburgh. At the end of a lecture he delivered there on Theosophy, a Reverend gentleman came up to him, telling him that Theosophy was the very essence of his religion, and assured him of his warm sympathies. He next spoke of Germany, the cradle of western thought and western philosophy. There he came in contact with some of the most respected thinkers in the German empire, and he had been met by delegates from America, &c. He organised a German branch, and elected Dr. Hübbe Schleiden as its President. He assured them that he had not been idle in Europe. He had worked there with the one object of bringing together the sensible and thinking men of the West and of the East, and of convincing the former that the Hindus were the custodians of the most complete philosophy in the world. He spoke then of the Indian labours of Dr. Hartmann, Mr. St. George Lane-Fox, Mr. Brown, and Mr. W. Q. Judge, during his absence in Europe. He stated that at the next anniversary there would be two delegates from the London Branch present, who would be able to show to all India that Theosophy grew, in spite of all the hubbub about the collapse of Koot Hoomi. He very firmly repudiated the charges made against the founders. They had not been selfish, nor had they laboured in the cause of Theosophy with the hope of getting money from any body. (Shouts of "No No"). He was not given to boasting. He did not need any praise for his labours. If Theosophy was a vision, he said, he must be condemned as a fanatic fool for having given up a prosperous worldly career for its sake! The Founders themselves gave Rs. 40,000 to the Theosophical Society, and his colleague, Mme. Blavatsky never advised any man to be immoral, irreligious, untruthful, dishonest, or unpatriotic. They (the Founders) had devoted their lives to Theosophy—not for the sake of fame, but because their hearts were touched by a beam of the light that shone from Himavat. It would be opposed to his experience as a lawyer to express an opinion on the articles relating to the alleged collapse of Koot Hoomi. But the sifting of the question by the light of certain fresh documentary evidence in the hand of the Founders would show up the conduct of authors of this calumny in a most reprehensible light, as regards this present case. Everything in time would be made clear. He spoke of Madame Blavatsky's labours in the cause of Theosophy, and said that he was indebted to her for the discovery of Hindu philosophy. She never drew a disloyal breath to India. The natives of India were greatly indebted to her for being the most ardent champion of their mother-land. It was she who had made him turn aside from his prosperous worldly career and pledge himself to work and die for India. It was she who showed to him the sublimity of Hindu philosophy. In his last address, he had proposed the formation of an Aryan League of Honor, the objects of which would be to awaken a new sentiment in the schools of India, and to create in the minds of Hindu boys a love for Sanscrit, so that they might hand down to their children a better knowledge of their forefathers. He was determined to carry out his proposal, as he was fully convinced of its importance. He alluded to Pacheappah's liberal endowments for educational purposes, and hoped that Pacheappah's College would be endowed three times as much, and that a B. A. class would be introduced so that Hindus might take their degrees under native auspices. He exhorted real lovers of India to cooperate with the League for the resuscitation of Hindu morality and spirituality. He concluded by thanking them for the reception accorded to him, and assured them that Madras would be the place where he would live, and work, and die. (Loud and prolonged cheers.)

A vote of thanks to the lecturer brought the meeting to a close.—(*Madras Mail*, November 18, 1884.)

SHORT NOTES ON PSYCHOLOGICAL STUDIES.

No. 5.

CHIROGNOMY AND PALMISTRY.

By W. Q. J.

CHIROGNOMY is the art of delineating character by means of the hand. One of the arts of the Gypsies of Europe is Palmistry which is allied to Chiromnomy. By means of the lines of the palm they pretend to tell the fate of the individual. Very often they make astonishing statements after having looked at your palm. Whether they do it by reasoning from the lines found therein, or by clairvoyant power, is a question. Being a strange and peculiar people living near to nature, it is very likely that clairvoyance aids them as much as anything else.

But there is no reason why from the hand the character cannot be determined; and many rules exist, easily verifiable, by which it is claimed the course of life of the man can be told.

In the West two Frenchmen, D'Arpentigny and Desbaolles, the latter still living, did much to give a certain respectability to this study.* In England, there are laws on the statute book, prohibiting under penalty any use of palmistry.

In that old Egyptian remnant, the Book of Job, which the Christians have purloined and put in their collection of sacred writings, it is said, in the Chaldean Version, C. 37, v. 7, "In the hands of all the sons of men God places marks that all men may know their own works." And as early as B. C. 428, the philosopher Anaxagoras taught the same views as the later Frenchmen.

If the anatomist can tell from a scale, or a single tooth or bone, just what the fish or animal looked like, the class to which it belongs, why should there be any doubt that, from the hand, the man's character can be known. Agassiz said that upon looking at a single scale he could at once see the whole fish.

In India palmistry is well known, and the memorandum is, it must be confessed, written in complete ignorance of the Hindu system. My only object is to incite inquiry, discussion, and comparison of results.

A natural division is into two parts, (a) the fingers, and (b) the palm.

The fingers are regarded as relating to intellectual life, and the palm to animal life. In the palm the blood accumulates more than in the fingers.

Smooth, pointed fingers indicate impressibility, spontaneity, love of pleasure, inspiration, want of practicability.

Knotty fingers show philosophical tendencies and practical abilities.

D. Arpentigny observed this by accident. He was a visitor at a house, where the husband delighting in science and mechanics, but whose wife did not, had a separate day for his own recreations. The wife liked art and music. D'Arpentigny went to the soirées of each and discovered that the visitors of the husband had knotty hands, while the hands of nearly all the wife's friends were smooth and pointed.

If the palm is thick and hard, animal instincts prevail; if thick and supple, egotism and sensuality are indicated. If it be hollow and firmly elastic, there is mental vigour. Of course different combinations of these peculiarities in the hand will denote differences of mixed character.

In the fingers, if the first, or end, joint is well pronounced, there is self-confidence, independence, and aptitude for the sciences; but this, in an otherwise feeble hand, shows pettiness, discontent and fault finding.

The tips of the fingers are divided into four classes, viz.: 1. spatulous or spread out; 2, square; 3, oval; 4, pointed.

In the same hand the fingers may present all these differences. One may be of one class and the others of another. If they are uniform, then the character will be an uniform one. No. 1 means activity, labor; No. 2, love of precedent and routine; Nos. 3 and 4, artistic ability, inspiration and laziness.

The thumb is a valuable index of the character. If small, then the man is irresolute and vacillating; if large, then the will is strong and the heart is governed by the reason. The palm, however, will modify this. Voltaire, whose will and reason were powerful, had enormous thumbs.

The first, or end, joint represents will; and the second, joining to the palm, reason or logic. The length or development of these are almost exactly proportional to the power of the qualities which they represent.

The root of the thumb, which constitutes a large part of the palm, indicates the presence or absence of sensual desires. If large and the joints of logic and will are also large, then the will and reason control the passions; but if those joints are small and the root large, the passions must rule. It is said that in the hands of debauchees and all lewd women, it will be found that the root is full and active, while the joints referred to are short, small and feeble.

Of course in making a judgment, one must keep in view the proportions of the whole hand and body, for a small man may have joints in his thumb absolutely small but relatively large.

The 2nd finger is in general square, but if it be round, then vanity is indicated, and if the thumb be weak, frivolity. The root joint of this finger, if large, shows selfishness.

The 3rd relates to art. If it be round there is garrulity; if square, love of defined art and truth, while, if it be spatulous, there is love of action and of portrayals of art either in speech or gesture.

The little or 4th finger is related to abstract science and mathematics. This finger will be raised and disconnected from the others by those who are prone to exercise much artifice or address. In the days when great attention was paid to "deportment," it became the fashion to so raise and disconnect this finger; and it will be found in India that this peculiarity is widespread.

The length of the fingers must be also taken into consideration. If they are short, the person is hasty, and one who comes

* La Science de la Main; L. C. D'Arpentigny, 2nd Ed.; Les Mysteres de la Main; A. D. Desbaolles, 5th Ed.

to general conclusions. If they are long, then the owner is careful and attentive to detail. Des Bavalles says: "Be on your guard against one who to long fingers joins the philosophical knot (or well defined first joint). He commences by a detailed investigation of your character, a knowledge of which he quickly obtains, more particularly if he possesses a thumb with a long second phalange (logic)."

Hard hands give action and strength; soft ones show love of ease. Both may be alike intellectually and yet differ essentially in habits.

Curiously enough small handed races with spatulous fingers seem to be those who produced works of colossal size. The mighty Egyptian civilization and buildings have been attributed to a small handed people.* In India this can also be seen.

The open hand shows joy, confidence and magnanimity, as well as want of secretiveness. The closed palm shows vexation, or doubt, or deceit and nearly always secretiveness. One who habitually walks with closed fingers over the thumb, will certainly be able to keep a secret and his own affairs to himself, as well as perhaps being a deceiver. It is certain that a deceitful or treacherous person will not show his palms.

As these notes are not intended to be exhaustive, and as the present publications in English are not wholly reliable in regard to the lines in the hand, by which it is said the destiny of the man may be told, I do not intend to go fully into this branch of the subject. A few references will suffice.

There are three principal lines in the palm. One runs completely around the thumb root and is called the "line of life." When strong, or double or unbroken, it indicates in general a good constitution and length of life. If there be also three lines running around the wrist, called the *Magic Bracelet*, then it is said the person will live to be nearly 100. If the line of life is broken, it indicates disease, if it occurs in one hand only; but, if in both, it is said to mean early death.

The line of the heart begins at the root of the little finger, running across the palm part of the way. In Indian hands it very often runs completely into the space between the 1st and 2nd fingers, thus cutting off the 1st finger entirely.

The line of the head begins at the root of the 1st finger, joining generally the line of life with which it should form an acute angle. Its course is across the palm, seldom running farther than about 3 inches from the edge of the palm.

In many idiots there is but one line for these last two.

General rules may be laid down in the same way as regards reading the character. If the lines are strong, deep, broken, colored, light or interrupted, then a judgment in accordance with the modification can be given.

It is certain that there is a great deal of knowledge on this subject in India, and it is hoped it may be brought out by these suggestions, for as an index of character and consequently of fate in part, the hand of man is unequalled.

A PROPHET IN FRESNO, PACIFIC COAST.

The wonderful stories that are wafted here from the Coast Mountains, relative to the venerable priest who holds forth in a lonely valley near the Cantua, continue to excite attention, especially among the Mexican population, and many families of that nationality, as well as quite a number of Frenchmen and Portuguese, are abandoning their property and repairing thither, as they say, to remain to the end of time. A number of those, who went over at the first bidding, have returned, and have packed up their household goods, or are now doing so, preparatory to returning.

Pedro Lascelle, an intelligent Basque Frenchman, who was over with his wife to investigate the matter, returned home last week, and packed up and started back last Saturday.

Wishing to gain some facts relative to the mysterious man of the mountains, an "Expositor" reporter interviewed Mr. Lascelle, but was unable, in consequence of the difficulty of conversing with him, he speaking very broken English, to gain as full particulars as desired. However, he ascertained that Mr. Lascelle had seen and conversed with the unknown being. He describes him as a wonderful man, possessing the power to call all who come by their proper names at sight; to heal the sick and relieve the distressed. He has sent out word to all who want to be saved to go and see him, and if they believe in him they shall not die.

Who this wonderful being is Mr. Lascelle does not pretend to say, but he says others claim that his name is Father Mahin, a priest who was venerated for his righteousness, and who passed away this earthly life and became an immortal spirit 866 years ago, and that he before visited the same section some forty-six years ago.

He announces to the faithful that all mankind, who do not respond to his invitation to locate in the Coast Mountains and obey the commands of God, will be destroyed by fire and flood within three years. He says for them to abandon everything and come there and he will provide for and take care of them. He has with him tablets of stone containing the laws of God engraved

on them. These he brought from the shores of Galilee, they having been engraved by immortal hands. He asks no money, nor worldly goods. They are as mere dross to him. His wants are supplied by hands unseen.

It is related by Mr. Lascelle that a Portuguese, who did not at first believe, has, on further investigation, become so thoroughly convinced that the padre is a supernatural being, and that he truthfully foretells the end of time, that he has sent for all his relatives, now residing in Portugal, to come there and be saved.

A bed ridden woman has by his magic touch been restored to health and youthfulness. Many other remarkable stories are related. That certain portions of the country's population strongly believe that the priest is a simon pure messenger from Heaven, is illustrated by the manner in which they are flocking to his presence. Joaquin Lamonthe and family, and a number of others, will leave Fresno in a few days, to remain permanently at the Cantua.

We have not tried to elaborate on this story, but have given the plain statements of those who have been over there. Who the man is who is pretending to be immortal and what is his real object is not for us to say, but certain it is some one has stirred up quite a commotion. Were the distance not so great, we would endeavour to give a more elaborate statement of the matter by sending a reporter there, but the cost would be too great.

Mr. Lascelle says that people call him a fool, but he has seen enough to satisfy him that it is good to be in the presence of the great prophet. He has left his home and property here in town, and says he has confidence that it will be protected by a higher power during his absence.—*Fresno Expositor*.

THEOSOPHY.

(BY PARASH NATH CHUCKERBUTTY, F. T. S.)

Every member of the Theosophical Society should know what Theosophy is. It is quite useless to join the Society and remain quite ignorant as ever. Such members will not profit nor prove useful. It is quite indispensable for every member to devote his time and energy to the development and culture of his mental, moral and spiritual faculties. To realize this object, constant *reading and meditation*, particularly of the Theosophical works, and the valuable instructions that appear in the columns of the *Theosophist*,* are absolutely necessary. Every member, instead of idling away his time and energy, should utilize every available moment either in reading or in meditation. The amount of progress and success of every individual entirely depend upon his own labour and exertions. With the above preliminary observations, I beg to invite the kind attention of the readers to the subject of this letter,—what is Theosophy?

Theosophy means the essence of all the existing religions of the world—the science of all the sciences; happiness and contentment; the true knowledge and light of the world, &c. &c. It means also the real अमृत (Elixir); and he, who can drink it, becomes immortal. Theosophy is that science which teaches her votaries all the important secrets of the creation of this universe,—all the hidden beauties of nature,—the close affinities of every animate and inanimate object of this world with that of other, and the origin and end of man. Such a grand and sublime science is Theosophy, which is lying buried, from time immemorial, within our threshold.

The next question comes, what is the Theosophical Society, and what are its aims and objects? This Society is to be considered by all the *Aryas* and Theosophists, nothing but a *Matham*, established under the auspices of the most exalted members of the Himalayan Brotherhood. In another phrase we can call it an *asram* आश्रम or rather सन्यास आश्रम *Sunnyas Asram*, and every member of it should consider himself a devotee or सन्यासी.

In another light, and in order to make the definition clear and more impressive, we can name the Theosophical Society, the *University of Nature*, established by some members of the Himalayan Brotherhood. The object of establishing this university is, that the people from all quarters of the globe, of all classes and denominations, without any distinction whatever, are to be admitted into it; and the pure and perfect moral, mental and spiritual education is to be imparted to all most deserving and earnest students of this noble institution, for their spiritual welfare and development.

The next object of this university is to establish, to promote and to cultivate, on a permanent footing, the feelings of Universal Brotherhood and Love unconditionally, among all, from the highest to the lowest, from the human kingdom down to the animal kingdom, and this has been most impressively demon-

* It is necessary, for every member, who can conveniently afford, to subscribe to this journal independently and separately; without that the real object cannot be obtained. It is not a newspaper that can be finished in a few hours. It requires a very careful reading and many articles cannot be properly understood, in all their bearings, by the readers of average intelligence, unless they are read with due care and attention many a time;—P. N. C.

* Proc. of Anthropological Society, Paris, 1863,

strated, that all belong to *that one* universal source and cause, and therefore all should regard and respect each other as brothers born of same Parent.

This science deals in spirit and spiritual things.

The study of nature helps the development of spiritual faculties and of the psychical powers that are latent in all human beings. This science alone can make her earnest followers, perfect in every respect, and put them above the level of ordinary humanity. She teaches the students how to separate the *Sukshma Sarira*, the astral body, from the *Jada Sarira*, the gross shell, and points out the process for it. She affords the inner eyes of man, the perfect moral and spiritual perceptions. The students of this university can find out, by continuous and most strenuous studies and efforts, the true elixir of life, in order to conquer death.

Then come the rules and regulations of this university, and the essential qualifications required for the admission of the students. The rules are very few and simple. No restriction whatever is laid in joining this University. Favouritism and invidiousness are not to be found in the code of rules.

The object of my writing the above is to impress upon the mind of every Theosophist his imperative duties. Every one, in his turn and humble sphere, should exert his best to prove himself an useful member of the Society and serve the cause of humanity in the best way he can. The object aimed at could never be realized by simply joining the Society, and ever remaining inactive. It is the impression of many that, by merely becoming a member of the Society, the desired object is already effected. Many people expect, as a matter of course, assistance from the *Venerated Mahatmas*, and want to be pushed on by them. In thinking such, they forget entirely the ordinary rules that no student can ever attract the special notice of his master, unless he can make himself prominent in the class he belongs to, by his general proficiency. It is an idle thing altogether for one to desire favour from his master, which he does not deserve. The well-known motto, first deserve and then desire, is to be always borne in mind by all Theosophists.

They must be quite unselfish in their words, thoughts, and actions. They must guide their minds towards the higher objects of life. The feelings of Universal Brotherhood, Love and Charity, are to be cultivated and developed with utmost care. All these, of course, cannot be accomplished by fits and starts. It will, no doubt, take a long time for every novitiate to accomplish this determined purpose. The pursuit, for the realization of this sublime object, should, on no account, be given up, however unfavorable the result and hard the task may appear in the beginning. Resolution and strong *will power* are the only requisites,—*do or die*, must be the motto. Disappointments are the best impulses toward success. Every time we fail or are disappointed, we should rise up again, with fresh energies, and work with more determined *will*. None should think himself helpless or incapable of making any progress, towards his spiritual development, during his present incarnation. Many people have picked up the idea, from "Esoteric Buddhism," that none can develop his higher principles, the 5th and 6th, in this present round and race. A sad mistake indeed!! Everybody must consider himself in the midst of a troubled ocean, and he is the swimmer. What should be the best course for him to adopt? To go down quietly to fall a victim in the hands of the lower order of creation, or to dart forth with all his might through the dashing waves and proceed steadily towards the shore, and he saved?

Success or failure lies with him. It is his duty to exert himself to attract the notice of the teachers by his high proficiency *alone*, and then to complete his career.

Nor long ago the word *Theosophy* was quite an obsolete term, and scarcely the use of it was ever seen anywhere. But for the last few years, it is heard everywhere, in almost all the civilized countries of the globe, in all languages, and from the lips of persons of all beliefs. Hitherto the vocabularies supplied the simple definition of the phrase, with its derivative meaning, which is by no means now sufficient. For want of a correct definition of the word, the real meaning of it is misunderstood and misconstrued by many. The people generally in India interpret that Theosophy is nothing but a part and parcel of Christianity, and it teaches, in some shape or other, the doctrines of that religion. The other class are of opinion that Theosophy is nothing but pure Buddhism and teaches Buddhist doctrines alone. Another class is of opinion, that Theosophy inculcates the doctrines of atheism.

The assertions, of course of the first class, are entirely wrong and quite groundless, and they simply show total ignorance of the subject. Their assumptions are based entirely upon wrong premises. They draw such inference, because the Founders of the Society are Christians by birth. The opinions of such persons scarcely carry any weight.

It must be clearly understood, at the outset, by all Theosophists, that there is no difference whatever between the essence of *Vedantism*, *Brahminism* and *Buddhism*. The aim and object of all is *one* and identical with each other. The Vedantism is the science, or as it were, a main trunk, and *Brahminism*, *Buddhism*, &c., &c., are the offshoots. If there appears any difference, that only is

in the mode of teaching—not in the principle. What were the *Siddhanta Gautama*, *Shankaracharya*, and all other *Munis* and *Rishies* of Aryavarta? Were they not all strict and staunch believers in Vedantism? They had all, in their respective ages, tried to expound fully and strengthen the ruling religion of the land in its true and proper sense. They all tried their best to inculcate the principles and feelings of *Universal Brotherhood* among the *Aryas* of different denominations. Under such circumstances, it is entirely wrong to suppose that Theosophy is based on pure Buddhism or that it teaches Buddhist doctrines alone. Many *Aryas*, those who are indifferently acquainted with the doctrines of Lord Buddha, hesitate to come under the Banner of Theosophy. They rather consider it a deviation, from their time-honored religion, to do so. It must be clearly impressed and explained to all the *Aryas* that Theosophy inculcates nothing but the essence of their *own religion*, the *Brahminism* which is the foundation-stone of it.

The belief of the third class is a very abnormal one—some people, I regret to notice, beget such notions by reading Mr; *Sinnett's Esoteric Buddhism*. They assert that the universe is not created by any, but came out into existence from chaos; most probably, for want of an anthropomorphic God, such difficulties arise. It is presumed, without that they cannot form any definite idea and admit the existence of *Parabrahma* or *Paramatma*. Evidently they have not read the book with due care and proper attention, for their conclusions are the best proofs of it. If readers do not try and exert their best to understand what they read, no one can convey to, and impress clearly upon, their mind the idea, of one Omnipresent, Omniscient, and Omnipotent *Paramatma* by any language whatever. It is not very difficult to impress upon the mind of one the idea of the existence of the God of the Biblical fashion, which, according to the *Brahminical* stand-point, is nothing but idolatry—required only for the ignorant masses. Hence was the creation and introduction of idol worshipping, among the lower order, of people in the *Aryavarta*, considered necessary.

FYZABAD,
15th August 1884. }

Note:—We print the above letter, as there is a good deal of misunderstanding still about the Theosophical Society, and such points can never be too often repeated. However, even our correspondent shows some misconceptions. If some people consider our Society to be Christian, others as Buddhist, Brahminical and what not—this fact only proves its cosmopolitan and catholic character. It moreover clearly brings out the fact that "theosophy" is the *essence* of all the religions in the world; and that a diligent study of them all leads to the basic philosophy—*Theosophy*—underlying them all. It also shows that the Theosophical Society—whose chief aim is to revive a knowledge of this "Theosophy"—gives an impartial hearing to all and tries to put into practice its motto:—"THERE IS NO RELIGION HIGHER THAN TRUTH."

A BLESSING FROM A VAISHNAVA PANDIT.

On the morning of his recent lecture at Bombay, Col. Olcott received by post the letter which follows: it is from a distinguished Swami of the Vaishnava sect in the Bombay Presidency. It was at least a singular *coincidence* that this very warm commendation of our Society's work on behalf of the Hindu religion in India should have come to hand on the very day when the President-Founder was to publicly defend its good name against the snap judgment of a hostile clique of bitter enemies. The Swami's letter was read at the Framji Cowasji Institute meeting and made an excellent impression:—

श्रीवृंदावनपरनं श्रीराधारमणमंदिर
मार्गशिर कृष्णपक्ष ४ चतुर्थी गुरोसं १९४१.

सम्भमहोदयेषु

जुभि

अदमिह्दयानंदादीना मविश्वासविजिभैतनुजनमतरवं उन
पुर:सरंजनातर्ष चार्नुमतप्रचारमधतिष्ठत् विविदेशेषुभ्रमन् भवत्स
भावृत्तमाश्रुय तत्रमताऽस्मिंसंवृतः—धष्पामवंतःखलुयसत्यावेषण
परतयाभारतवर्ष मूलरूपायोगविद्यामासादितुविस्तारयितुं चकृतत्र
ताऽस्थः - हषैभरेणचपुनरापिधन्यवादकरीमि भवतांकिचाहमपि "प्र
कायप्रवेश" (मिसमेरिजम) "भावैवय" शारिरिक - मानसिकचुंवका
कर्षणादिरूपायोगविद्यां मंत्रशास्त्रं चजानामितदतःभवाभ्यःसहानुभू
तिमिच्छामि ॥ "धियासोफिष्ट" नामकभवयत्रे इंगलीशभाषाम
त्रमस्तीतिरुत्वानराज्जनसमाजेमानितमभूत् तास्मिश्चदेशभाषालेखोऽ

वश्यनेवकार्यः । संस्कृतप्राचीनग्रंथानामनुवादेनचाहमापियथावसरं
मनसावाचाशरिरेण पयोनचभवत्सभायाःसाहाय्यंकरिष्ये.

भवतःमुभाकांक्षि
श्रीमधुसूदनगोस्वामी
धर्मप्रचारक

(Translation.)

After your having traversed the different parts of the country, establishing the tenets of Savatana Charya, and refuting the heterodox doctrines of Dayanand and others, which are engendered by scepticism, I hear of your association with great satisfaction. Blessed, no doubt, are you, who being actuated by an earnest desire for the search of truth, have set yourself to the acquisition and propagation of the practices of Yoga, known to the ancient men of this Bhagat country. Filled with satisfaction, I congratulate you on your efforts. I, too, am conversant with mesmerism (*Bhavaihya*), the physical, mental, and other kinds of magnetism, and the Mantra Shastra. I therefore long for an exchange of ideas with you.

Your Theosophic Journal has not acquired the popularity it deserves by reason of its being solely written in English. So I recommend that vernacular editions should be introduced. I offer my sincere services to your Association, and promise to give dissertations on ancient Sanskrit literature and such other assistance as time permits, with my body, mind, and money.

Your well wisher,

SHREE MADHUSOODAN GOSWAMI,
Religious Teacher.

Brindaban,
52, Radha Raman Mandir,
Margashirsh Shudh 4th, 1941.

THE ROCHESTER THEOSOPHICAL SOCIETY.

We feel great pleasure in publishing the following extracts from a letter we have received from America, concerning the above Branch of our Society, and its worthy Secretary, Mrs. Cables. We hope that the example, worthy of imitation, will not be lost upon those who cannot work for themselves except under the continual advice of the officers of the Parent Society:—

The Rochester Branch seems to us to be, in this country at least, the vital centre of Theosophy. No members are admitted to that branch unless in the opinion and knowledge of its officers they are worthy and striving diligently to make themselves more worthy by pure lives and kind actions, pure thoughts and worthy deeds.

We are especially impressed with the beauty of character and the wonderful working capacity of Mrs. J. W. Cables, the secretary. She seems gifted with a remarkable penetration amounting to prescience, enabling her to read the minds and history of all with whom she comes in contact and to tell them what they are to expect, and what they may be able to accomplish in the future by their own labors if they will. She was the first of all Theosophists at Rochester and has now gathered a faithful company of co-workers about her to the number of about forty. She could have many more members if she were at all indifferent as to the character of all those who offer themselves. But she prefers purity to the fictitious strength to be realised from mere increase of number. We did not see Mr. Sholley the worthy and venerable President of the Branch as he was absent from home. The Society is sorely persecuted and tried by its enemies—the enemies of Theosophy. But probably not more so than other branches. The beauty of all this is that they make a perfect triumph at every point of attack. In all these labors Mrs. Cables is the moving and divining spirit knowing just what to do and how to do it. And under her leadership it is inspiring and beautiful to see how kindly and harmonious they all work together.

Mrs. Cables, we may add, has been editing, with the assistance of her able colleagues, a journal called the *Occult Word*; noticed some time ago in the *Theosophist*.

SPECIAL ORDERS OF 1884.

I. The Board of Control, formed by the Special Orders of 21st January 1884 and 19th February 1884, is hereby dissolved, and the undersigned resumes the executive management of the Society.

II. On behalf of the General Council, the undersigned tenders his warmest thanks to the gentlemen who have, during his nine months' absence in Europe, so kindly, and with so much ability and fidelity, executed the onerous duty entrusted to them. They have thus proved the possibility of maintaining the integrity, growth and usefulness, of the Society independently of its founders, and even after their deaths.

III. The respective orders issued by the Board of Control, as the representative of the executive authority, are hereby ratified.

IV. The Recording Secretary will kindly transmit a copy of this notice to each of the gentlemen constituting the late Board, who have taken part in its work.

H. S. OLCOTT,
President Theosophical Society.

HEAD-QUARTERS, THEOSOPHICAL
SOCIETY, ADYAR (MADRAS),
17th November 1884.

THE ARYAN VIRTUES.

I. PASSIVE VIRTUES.

1. An Aryan should always be ready to accept truth and renounce untruth when discovered.
2. Truth, arrived at after consummate deliberation, should be his guiding principle in all actions.
3. He should suppress anger, passion, cruelty or extravagance.
4. He should refrain:—
 - (1) from destroying the life of beings;
 - (2) from stealing;
 - (3) from unlawful sexual intercourse;
 - (4) from falsehood;
 - (5) from using intoxicating liquors and drugs that tend to procrastination;
 - (6) from slandering or defaming others;
 - (7) from using harsh and reproachful language;
 - (8) from cheating, bribing and ill-using others;
 - (9) from harbouring thoughts of injuring others;
 - (10) from grieving at the prosperity of others;
 - (11) from vain and frivolous talk.

II. ACTIVE VIRTUES.

1. Every Aryan must practise Universal Brotherhood, i. e., he should manifest due love for all, and appreciation of justice in his behaviour towards mankind.
2. He should practise Generosity, Tolerance and Charity.
3. He should always try to return good for evil done him.
4. He should endeavour to diffuse knowledge and dispel ignorance.
5. He should not be content with his own improvement but look for it in that of others.
6. He should try to do good to the world in all possible ways.
7. He should set the people an example of the highest morality and exhort them to virtuous actions.

Psychological Experiences.

SENSATIONS AT THE TIME OF DEATH.

What are the sensations at the time of death? When the disease is natural and timely, we know that it is usually accompanied by a deadening of the outer senses, a gradual withdrawal of interest in the external, and a receding of the spirit until the act of dissolution is complete. It is a process as natural as is birth. But what if the death is violent and untimely? Even then it seems that the nerves of sensation are rapidly paralysed, and that death is not accompanied by the terrors that are imaginatively assigned to the grim King. Some curious researchers have lately been telling us that hanging, when it involves suffocation only, is perfectly painless. It is the process of resuscitation that is so agonising. Those, who have been recovered after going through all the stages of death by drowning, up to complete paralysis of all consciousness and of all sensations, tell the same story. There is no wrench, no active pain, but only a dreamy floating away into oblivion amid a rapidly passing panorama of acts, the most momentous and the least impressive apparently alike, of their ebbing life. And just now a grim story is published, which, if it be true, goes to show that being made the prey of a shark has no terror except in anticipation. Two divers were occupied about a sunken vessel, when one urgently signalled to be drawn up. He gained the boat, and at once related that his comrade had been carried off by a shark. He had scarcely finished when the man in question, "rose about fifty yards from the boat, and was picked up insensible, with several holes punched in the metallic part of his diving-suit."

In due time he recovered, and told his story. He had been by the side of the sunken vessel, about to signal to be drawn up, when he was aware of a shadowy body moving

towards him, of a sudden stillness, and of the disappearance of every fish. "Suddenly a feeling of terror seized me. I felt imperilled to flee from something, I knew not what; a vague horror seemed grasping after me such as a child fancies when leaving a darkened room." After that there was no fear or horror. The brute seized him, but fortunately its teeth met upon the thick copper breast-plate where the protection was strongest. It tore with him through the water, and his sensations are thus described:—

"I was perfectly conscious, but somehow I felt no terror at all. There was only a feeling of numbness. I wondered how long it would be before those teeth would crunch through, and whether they would strike first into my back or my breast. Then I thought of Maggie and the baby, and wondered who would take care of them, and if she would ever know what had become of me. All these thoughts passed through my brain in an instant, but in that time the connecting air tube had been snapped, and my head seemed ready to burst with pressure while the monster's teeth kept crunching and grinding away upon my harness. Then I felt the cold water begin to pour in, and heard the bubble, bubble, bubble, as the air escaped into the creature's mouth. I began to hear great guns, and to see fireworks, and rainbows, and sunshine, and all kinds of pretty things; then I thought I was floating away on a rosy summer cloud, dreaming to the sound of sweet music. Then all became blank. The shark might have eaten me then at his leisure, and I never would have been the wiser:—"*(Light, London.)*

INDIAN JUGGLERY.

A Correspondent of a Madras paper, who has a profound suspicion of all matters spiritualistic, confesses himself baffled by some performances of a strolling juggler's troupe:—

"The juggler sat down on carpet, which he folded about his lower extremities, having first of all doubled up his legs, as natives are wont to do, when they sit down, but some what more tightly and as Buddha is usually represented, in contemplation. He held in his left hand a bunch of peacock feathers, and with his right hand he held his nose tightly. Two men were with him inside the curtain, which surrounded him in the form of an oblong. He was perfectly concealed from view. In about ten minutes, he was shown when his body was a foot and a half from the ground. The only support he had was the peacock feathers in his left hand, but he sat in a perfectly horizontal position, still holding the peacock feathers, and the two men stood behind him rendering no assistance whatever, so far as one's eye could judge. One man came from out of the curtain, and one man remained with the juggler. The curtain was closed and in about ten minutes the Brahmin was shown sitting in the air, fully one yard from the ground. He was still holding the peacock feathers, with his left hand, and his nose with the right. The feathers were then taken from his left hand, but he still remained as before. I noticed, however, that the man who took away the feathers, put his hand in place of the feathers, to the left hand of the Brahmin. After this the curtain was again dropped, and the juggler was shown in an apparently perfectly insensible condition. His right hand was so tightly grasping his nose, and his legs were so tightly flexed, that it seemed to require considerable effort to relax the muscles of the right hand and feet. To all appearance the man was insensible throughout the whole of the performance: he was roused with some difficulty by fanning him, and appeared to be much exhausted afterwards. I noticed that his breathing was laboured, and he immediately sat down when he had finished. He told me that the trick was performed by controlling his respiratory powers, and that if he exceeded his fixed limit of time for the trick he would have certainly died. The second time that he was exhibited his attendant was still with him inside the curtain, but to show that there was nothing to suspend him from above, or to support him from below, a sword was passed above him and below him. I may add that the man performed in front of my house on a gravel path, and that therefore there could have been no previous apparatus prepared on the spot selected. There were about 30 or 40 peacock feathers, and they were all bound tightly together."

The trick, though a venerable one, is seldom performed before Europeans.

STRANGE EXPERIENCES.

Ed. H. Lazarus, "the Magi of the East," writes to the *Rangoon Times*:—"Having joined an Italian magician as a confederate, we were travelling from place to place, and at last went to the Coromandel coast near Madras, where the magician took me to a distance of half an hour's walk into the jungle on the north of Pulicat. We both sat down upon the pebbly and sandy plain, and the magician having uttered a spell, we suddenly found ourselves in the midst of a garden, like one of the gardens of Paradise, abounding with flowers and fruit

trees of every kind, springing up from a soil covered with verdure brilliant as the emerald, and irrigated by numerous streamlets of the purest water. A repast of the most delicious viands and fruit was spread before us by invisible hands, and we both ate and drank to satiety like Good Templars, taking copious draughts of the various wines. At length I sank into a deep sleep, and when I awoke I found myself again in the pebbly and sandy plain, with the magician still by my side. In conclusion, will any of the readers believe that magicians are possessed of devils? I will answer yes, as the above is a true narrative." To this the editor adds a note to the effect that "mid-day tiffins in the open air often produce very strange results."

The above incident may or may not be a hoax. A true student, however, will not care to enquire whether a particular occurrence took place at any given time and place; but whether its possibility can be conceived and how it can be explained. Those, who have made experiments in mesmerism, know full well the effects they can produce upon their "subjects." And instances are not wanting where powerful mesmerisers can, by simple will-power, affect the physical perceptions of a vast audience by presenting to their mind's eye a scene created by the fructifying imagination of the mesmeriser's trained will. For those, who may be familiar with such facts, it will not be difficult to explain the phenomena, like the above, on the theory of *Mayavic* appearances produced by the "magician" before the mental vision of the observers. Many of the most interesting narratives of phenomena witnessed in the East by travellers are accountable upon this hypothesis.

AN APPARITION.

A New York telegram dated October 11th says:—

"Under-Sheriff Thos. Brown, of Richmond County, makes an affidavit that on Monday night, while sleeping with friends in his billiard-room at Stapleton, the ghost of Reinhardt, executed for murder some time ago, appeared to the party. They fled in confusion. His statement is corroborated by the others."—*Light.*

WHY THEY COULDN'T HEAR HIM.

General James C. Strong, of Buffalo, was here this week. He arrived on the twenty-second anniversary of the day upon which he was shot down upon a Southern battlefield. He was struck in the hip (the wound is famous among physicians and surgeons, I'm told) in a very peculiar way, and lay by a log in great agony all day. In the evening, after the battle, he heard the voices of his men, calling him from different quarters of the field. "Colonel Strong!" they shouted. He replied by shouting at the top of his voice: "Here I am!" "Here I am!" Still his men kept shouting: "Colonel Strong!" "Colonel Strong!" Again he replied with all his might: "Here I am!" "Here I am!" The searchers came nearer, still shouting, "Colonel Strong!" Colonel Strong always replied: "Here I am!" with all his might. At last they were within three feet of him. "Here I am!" he shouted. They came nearer, but in a slow, uncertain way. Finally one of them leaned over the log, flashing his lantern-light full on the prostrate man. "Why, here's the Colonel now," he said to his companions in tones of surprise. So they gathered him up and carried him to the hospital. As soon as he was well enough, he asked the man who had found him on the battle-field why he had not come to him at once, when he heard him shouting, "Here I am!" "We didn't hear you, sir," said the soldier, "until we leaned over the log, and then we heard you whisper in scarcely audible tones, 'Here I am!'"—*Philadelphia Record.*

INSOMNIA.

A REMARKABLE case of "insomnia" is at present exciting much interest at Wheeling, Western Virginia. A ship-carpenter, by name Joseph Saulsbury, has not slept an hour at a time, nor more than ten hours in all, since the first of January; yet he is, it is stated, "sound and healthy," and works every day at his trade with no relaxation of vigour. When these facts first became known, it was suspected that Saulsbury was an impostor who merely wished to gain notoriety. Two persons were therefore appointed to watch him every night after his work. Their report is that he manifests no desire to sleep, but spends the night reading and smoking, and is apparently as fresh in the morning as though he had just risen from a sound night's rest. Several physicians have since taken it in turn to sit up all night with Saulsbury, and are quite at a loss to account for this strange phenomenon. It is more than ninety days since Saulsbury went to bed. He declares that he has now lost all desire for repose, and was never better in his life. "It is by no means impossible," the *St. James's Gazette* ventures to say, "that doctors will before long discover that sleep is not required by human beings. Nearly every description of food and drink is already condemned as unnecessary by many medical authorities, and clothing and sleep will probably follow. Everything points to the speedy and complete otherworldization of man."

A BREATH OF FIRE.

Dr. L. C. Woodman, of Paw Paw, Mich., contributes the following interesting observation: I have a singular phenomenon in the shape of a young man living here, that I have studied with much interest. His name is Wm. Underwood, aged 27 years, and his gift is that of generating fire through the medium of his breath, assisted by manipulations with his hands. He will take anybody's handkerchief, and hold it to his mouth, rub it vigorously with his hands while breathing on it, and immediately it bursts into flames and burns until consumed. He will rinse out his mouth thoroughly, wash his hands, and submit to the most rigid examination to preclude the possibility of any humbug, and then by his breath, blown upon any paper or cloth, envelop it in flame. He will, when outgunning and without matches, desirous of a fire, lie down after collecting dry leaves, and by breathing on them start the fire. It is impossible to persuade him to do it more than twice in a day, and the effort is attendant with the most extreme exhaustion. He will sink into a chair after doing it, and, on one occasion, I placed my hand on his head and discovered his scalp to be violently twitching as if under intense excitement. He will do it any time, no matter where he is, under any circumstances, and I have repeatedly known of his sitting back from the dinner table, taking a swallow of water, and by blowing on his napkin, at once set it on fire. He is ignorant, and says that he first discovered his strange power by inhaling and exhaling on a perfumed handkerchief that suddenly burned while in his hands. It is certainly no humbug, but what is it? Does physiology give a like instance, and if so, where?—*Michigan Medical News.*

MEASURING A DREAM.

In your issue of May 24th is an article on "Speed of Thought," showing the rapidity of thought as shown by an engineer dreaming a long dream while travelling 250 feet in four seconds. A case happened wherein the dreamer had an equally long dream in less than one second. A telegraph operator was one night during the Turco-Russian war receiving a press dispatch regarding the war, in which the name of Gortschakoff was being telegraphed. Gortschakoff's name appearing so often in such dispatches, the operator, as soon as he heard the first syllable of the great premier's name, went to sleep and dreamt he went to his mother's home in the Indian Territory; went hunting with some Indian friends; had a great deal of sport, and went through an experience which would take days to perform, and finally, after returning from the hunt during the division of their game, he woke up in time to hear the final syllable of Gortschakoff's name and succeeded in making a complete "copy" of the message. At the rate of the forty words per minute, at which telegraphing is usually done, you will see that the time of the dream, which commenced when the middle syllable of Gortschakoff's name was being made, was one-third of one and one-third of a second, or forty-four one-hundredths of a second.—*Scientific American.*

Official Reports.

PARIS (FRANCE.)

(Translation.)

The Members of the French Branch of the Theosophical Society have heard with great indignation of the despicable attacks to which Madame Blavatsky has recently been subjected by the Christian missionaries and their associates, the Coulembes. They affirm that they consider such puerile proceedings as infamous, because the attack was made at a time, when the accused was absent and consequently unable to defend herself immediately. They affirm that they are entirely satisfied with the refutation contained in the "Report of Observations" published by Dr. F. Hartmann, F. T. S., and that their confidence in Madame Blavatsky can henceforth not be shaken.

They congratulate the members of the Board of Control for the energy which they have shown in defending the truth, and they assure their brother Theosophists in India of their sympathy and fraternal love.

EMILIE DE MORSIER, F. T. S.,
Secretary.

THE BOMBAY THEOSOPHICAL SOCIETY.

To

COL. H. S. OLCOTT,

President-Founder of the Theosophical
Society, Madras.

DEAR SIR AND BROTHER,—We, the undersigned members of the Bombay Branch of the Theosophical Society, beg to express, in connection with the recent scandalous publications in the *Christian College Magazine*, affecting the reputation of our most esteemed and respected Madame Blavatsky, our firm conviction that the allegations of fraud brought against her are groundless; and the action of the Coulembes has excited our strongest contempt. These publications, along with all the adverse but ill-judged criticisms passed by several of the Anglo-Indian papers, have only served to strengthen our conviction in her honorable motives

and to increase our sympathies for, and to draw us closer to, the venerable lady, towards whom our devotion continues unflinching; and our faith in her perfect sincerity and honesty has not, in the slightest degree, been shaken by the calumnious writings. If ever any doubt arose in the minds of any of us, we beg to assure you that it has been completely removed by the explanations and refutations which have been boldly put forward by various individuals and most effectively by the clear and thorough exposition of the real facts rendered by Dr. Hartmann in his pamphlet "Report of Observations made during a nine months' stay at the Head-Quarters of the Theosophical Society." To all these writers we take this opportunity of tendering our sincerest thanks.

2. We further embrace this opportunity to acknowledge our most heartfelt gratitude to your noble and accomplished colleague and yourself for your very disinterested labors in the cause of truth, and for the zeal and anxiety you display for the regeneration of mankind by inculcating a philosophy at once sublime and soul-satisfying.

3. The nervous anxiety and convulsive haste with which the shameless proceedings have been pushed through by the missionaries of the Christian College, the avoidance on their part of the very precautions which every rational critic would consider himself bound, in such cases, to adopt before giving such blind credence to the tale of two self-condemned culprits, the unmanliness of their attack made during the absence of the object of their strictures from India, all these indicate the narrowness of their resources and their helplessness against the powerful enemy whom, failing to vanquish by better means, they have foolishly supposed they could crush down once for all by frail and crumbling instruments which they have mistaken for destructive weapons, and have thus exposed their true position of a drowning man catching at straws.

K. M. Shroff, Vice-President, Noshervanji Coyajee, Vice-President, Vithalrao Pandurang Mhatre, Pherozeshaw Rustoonji Mehta, Mary Eliza Flynn, Dorab F. Bharucha, Pestonji H. Bharnalia, B. S. Coyaji, Rustomjee A. Coyajee, Mahipatram Govindram Mehta, Manilal Nabhubhai Dvivedi, Damoderdas K. Mehta, S. A. Ezekiel, Janardan Damodar, Jannadas Premchand Nanavaty, Jehanghir Cursetji Daji, Motilal Dayabhi, C. Rustomji, Rustom S. Davar, and others.

BOMBAY, 17th October 1884.

ADHI BHOUTIC BHRATRU THEOSOPHICAL SOCIETY.

Owing to the absence, from this place, of Babu Nobin Krishna Banerji, President of our Branch, Babu Dero Nath Gunguli, Secretary, has been elected President, and Babu Sat Kori Mukerji, a fellow of this Branch, Secretary for the current year.

KALI PRASANNO MUKERJI,
Asst. Secretary.

BERHAMPORE, }
Nov. 2nd, 1884. }

THE MADURA BRANCH THEOSOPHICAL SOCIETY.

To

MADAME H. P. BLAVATSKY,
RESPECTED MADAM AND SISTER.

We, the Members of the Madura Branch Theosophical Society, hereby beg to convey to you our warmest sympathies under the treachery and ingratitude of the Coulembes and the cruel and unscrupulous attack of the Missionaries. We are fully convinced that the letters, which appear in the *Christian College Magazine* and on which the attack is mainly founded, are forgeries, and we strongly disapprove of their publication by the Missionaries concerned. We take this opportunity of acknowledging your unselfish and invaluable services to the cause of humanity and of expressing our high appreciation of the great sacrifices on your part of everything that the world holds dear. We feel strongly persuaded that what has happened is only a blessing in disguise and that it will only serve to strengthen all the more the noble cause which you represent.

10th October 1884.

(Signed) S. Subramania Iyer, B.L., President; V. Coopswamy Iyer, M.A., Secretary; S. Ramaswami, B.A., N. Soondramier, B.A., R. Ramasubbier, B.A., B.L., P. S. Guruswami Iyer, B.A., B.L., S. T. Shanmugam Pillai, N. Ragunatha Chari, B.A., S. R. Srinivasa Iyer, V. M. Ramaswami Iyer, B.A., P. Narayana Iyer, B.A., B.L., L. Narasimachariar, V. Krishnaswamy Iyer, A. Vytthalingam Chettiar, C. Narayanaswamy Iyer, and others.

CHOHAN THEOSOPHICAL SOCIETY.

This branch assures the Parent Society of loyal support in the recent unscrupulous attack on Madame Blavatsky. This branch is strongly of opinion that the progress of the Theosophical Society will continue in spite of our enemies, and that the recent scandals will prove more beneficial to our cause than otherwise.

2. This branch has full belief in the Mahatmas.

CANNING, }
24th October 1884. }
M. N. GANGULI,
Secretary.

This Branch has also undertaken to translate in Urdu the "Elixir of Life." The translation is nearly complete and will be published in a pamphlet form soon.

SATYA MARGA THEOSOPHICAL SOCIETY.

To

COL. H. S. OLCOTT,
President-Founder,
Theosophical Society,
Madras.

HONORED SIR AND BROTHER,—We, the members of the Satya Marga Theosophical Society, have noticed with sincere sorrow the scandal which the Christian enemies of Theosophy have of late maliciously perpetrated with the assistance of two such disreputable persons as the Coulombs. While fully confident that Theosophy, which takes its stand upon the adamant rock of Truth, can in no way be injured by such puerile machinations of its enemies—we think it our duty to convey to you, at this juncture, when the public mind is rather unsettled, our sentiments of unswerving loyalty to you, to your no less respected colleague Madame Blavatsky, and to the noble cause of Theosophy of which we are the firm adherents.

The amount of unimpeachable independent testimony which all of us have as to the existence of the great and benevolent Mahatmas, and their connection with our Society precludes to our minds all possibility of their ever being proved not to exist—and thus assured we can well afford to treat with contempt any efforts which our enemies may make in this direction.

The Theosophical Society is an organisation which is, in our opinion, destined to restore to the degenerated India of the present day, the pristine glory of old Aryavarta, and as such it is, we believe, deserving of co-operation and respect at the hands of all true children of this country. That such a Society can never suffer aught but a temporary inconvenience from such silly attacks as the present one, is certain.

Permit us therefore to conclude this letter with a repeated statement of our unshaken faith in Theosophy, in our beloved Madame Blavatsky, and in Yourself—a faith which no amount of malicious slanders can shake.

Pran Nath Pundit, F. T. S., *President*; Khctter Chunder Bose, *Vice-President*; Jwala Prasada Sankhadhara, B. A., *Secretary*; Shen Narain Upadhyaya, *Joint Secretary*; Kundan Lal Bhargava, B. A., Bhuban Banjan Mukerjee, Raja Bahadur, Narain Doss, A. O. Ghosh, Ram Doss, Pandit Jagat Narayan, B. A., Parintichawan Jhosh, Orhagarundayah, F. T. S., Bhawani Pershad and others; in and others.

LUCKNOW,
29th October 1884.

BELLARY THEOSOPHICAL SOCIETY.

THE belief of the Branch Theosophical Society, Bellary, in the truth of Theosophy and in the existence of Mahatmas, has not been, in the least, shaken by the several contributions which lately appeared in some periodicals,

- (Signed.) A. Sabapathi Moodelliar, *President*.
- (") V. Dorasawmy Iyer.
- (") T. Rangasawmy Moodelliar.
- (") K. Venkat Row.
- (") G. Latchman Row.
- (") Latchmana Moodelliar.
- (") Soobaraya Moodelliar, *Secy*.
- (") (And others).

COIMBATORE.

THE Coimbatore Theosophical Society expresses its full confidence in Madame Blavatsky's integrity and also its unshaken belief in the existence of Mahatmas, notwithstanding Madame Coulomb's slanders.

By order,
T. M. SUNDARUM PILLAI, B. A.,
Secretary.

COIMBATORE,
November 10th, 1884.

THE ARYAN PATRIOTIC THEOSOPHICAL SOCIETY,
ALIGARI.

In a meeting of the Aryan Patriotic Theosophical Society held on the 3rd of November 1884, after the Coulombs' case was fully discussed, the members were unanimously of opinion that the Coulombs have maliciously attempted to injure the character of Madame Blavatsky, and that our faith in the existence of the Mahatmas remains unshaken.

7th November 1884.

GOVIND PRASADA,
President.

BARA-BANKI.

1. The publication of the alleged letters of Mme. Blavatsky in the *Christian College Magazine* has not at all shaken our faith in the existence of the Mahatmas or influenced in any way our high opinion of the character of Madame Blavatsky.

2. The members of the local branch are fully aware of the motives and objects of the editor of the Magazine in connection with publication of the defamation, and direct me to assure the authorities at the Head-quarters that we regard the publication in question as a piece such as the enemies of truth are ever prone to concoct.

3. The branch further desire me to observe that with them Theosophy and the Theosophical Society do not rest for their permanence on any phenomenal basis, but on the truth they contain and inculcate, and as such the appearance in print of the undoubtedly forged letters in the Magazine is looked upon by them in the light of the case of a woman who, in the course of a judicial proceeding, when unable to cope in argumentation with a barrister, had recourse to disparaging terms and vilifications before the Court.

BARA-BANKI,
24th October 1884.

BRIJ MOHONLAL SHUKLA,
Secretary.

THE GANAYANKOOR THEOSOPHICAL SOCIETY.

At a special meeting of the Ganayankoor Theosophical Society held on 20th October 1884,

It was resolved that the members of this Branch greatly sympathize with Madame Blavatsky for the unjust attack made upon her by the Madras Missionaries, and that the faith of the members of this Society in the Mahatmas has in no way been shaken.

SAIDPUR,
10th November 1884.

ROY KISSEN MOOKERJEE,
President.

BEHAR THEOSOPHICAL SOCIETY.

RESOLVED unanimously that the publication of the so-called exposure in the *Christian College Magazine* has not shaken the faith of the members of this Branch in the existence of the Mahatmas and in the truth of occult phenomena.

Madame Blavatsky has the full confidence of the members.

BANKIPORE,
11th November 1884.

GOVINDA CHARAN, M. A.,
Vice-President;
JOGESHI CH. BANERJI,
Secretary.

THE MORADABAD THEOSOPHICAL SOCIETY.

At a meeting of the members of the Atma Bodh Branch Theosophical Society, it was unanimously resolved that notwithstanding recent disclosures by Coulombs and their slanderous attack upon her, the members of this branch have their full confidence in the honesty and integrity of Madame Blavatsky and her zeal for the cause of humanity. Our belief in the existence of the Mahatmas and in the power of Madame Blavatsky to produce phenomena, which Coulombs falsely claimed to have been produced by their own agency, independently of such tricks, is not shaken in the least, but is as firm as ever.

MORADABAD,
20th October, 1884.

PURUSHOTAM DASS,
Secretary, A. B. T. S.

ROHILKHAND THEOSOPHICAL SOCIETY.

PROCEEDINGS of a meeting of our branch held at the house of the Secretary, on Thursday, 23rd October 1884, at 7 p. m.

RESOLUTION I.—That in our opinion Theosophy does not rest upon phenomena, but upon the eternal rock of truth, hence the recent Coulomb scandal cannot affect our ancient science and philosophy.

RESOLUTION II.—That our belief in Mahatmas and occult phenomena does not wholly depend upon the phenomena that have recently taken place under the auspices of the Theosophical Society. On the other hand it is inherent in our nature as Hindus and antedates the advent of the Founders in India.

RESOLUTION III.—Phenomena in connection with the Theosophical Society have been witnessed by us at places where neither Madame Blavatsky nor Madame Coulomb could have any hand, being hundreds of miles away. Hence we despise the calumnious letters, and condemn them as forgeries.

RESOLUTION IV.—That Madame Blavatsky be assured that our faith in her integrity and devotion for public good has not suffered in the least owing to the recent storm.

BAREILLY,
24th October 1884.

GYANENDRA N. CHAKRAWARTI,
Secretary.

RAE-BARELI.

WE request you will be kind enough to convey our sorrow, to our revered Madame Blavatsky, for the scandalous attack on her by the Coulombs and the Christians.

We have the same respect for her and belief in the existence of the Mahatmas as heretofore.

RAMPRASHAD, *President*,
SARADA PRASADA MUKERJI,
Secretary and Treasurer,
MUNNALALL, *F. T. S.*
(and others.)

RAE-BARELI, }
21st October 1884, }

SIMLA.

"THE members have read with deep regret, the vile insinuations and the scurrilous defamatory articles that have appeared in many of the leading journals of the day, which are openly hostile to the cause of Theosophy. They recognised in this persecution the operation of the occult laws, which obtain alike in every department of nature, and they have no doubt that under the action of the self same laws, the eternal truth of Theosophy will be established on a firm basis, when the mist of calumny shall have yielded to the light of justice.

"Though they entertain no fear as to the future of Theosophy, the members take this opportunity of offering their heartfelt sympathy to the Founders of the Theosophical Society and to Madame Blavatsky in particular, for the annoyance to which they have been subjected, by the vile insinuations of their avowed opponents, but they hope that the law of Karma will assert itself and the Founders will come out victorious from this ordeal. Thoughtful minds they are sure, will not be deterred by such incidents from the pursuits of truths, which the Masters are now for the first time in the history of the world, prepared to impart through the instrumentality of the Theosophical Society."

KUMUD CHANDER MUKERJI,
Honorary Secretary.

JAMALPUR.

THE Members of the Jamalpur branch are unanimously of opinion that the letters published will in no respect shake their confidence in the cause of Theosophy. They have full belief in the existence of Mahatmas independent of Madame Blavatsky.

Ram Chunder Chatterji, *President*; Kally Bhoosim Roy, *Secretary*; Hari Das Dey, Hari Charan Banerjee, Hari Nath Bhutchercharji, Kaliprasanna Bandyapadhyay, Sahadev De, Tarinoy Churn Roy, Tara Padar Roy Choudhury, Jogindra Nath Mookerjia, Troylncko Nauth Roy, Debendro Nath Chatterjee, Jara Narain Mozumdar, Bonomally Gungooly, Nilmoney Banerjee, (and others.)

JAMALPUR, }
25th October 1884, }
RAJ COOMAR ROY, *Joint Secretary.*

NEGAPATAM.

A meeting of the Negapatam Branch Theosophical Society, held on the 19th instant, the following resolution was carried unanimously. "The Negapatam Branch Theosophical Society takes this opportunity of expressing its genuine sympathy to Madame Blavatsky, notwithstanding the cruel attacks made upon her character. Our belief in the existence of the Mahatmas is based not only upon the statements made by Madame Blavatsky, but also upon Hindu philosophy and tradition. The recent publication in the C. C. M. have in no way affected our confidence in Madame Blavatsky."

NEGAPATAM, }
28th October 1884. }
R. P. BALACHANDUM, *F. T. S.*
Assistant Secretary N. T. S.

THE SARVA HITKARI THEOSOPHICAL SOCIETY, GORAKHPUR.

THIS branch is highly indebted to Dr. F. Hartmann for the favor of his "Observations."

The recent agitation caused by the Christian Divines tends to strengthen the cause. We have nothing to fear: our foundation is on the rock of Truth. We assure the Parent Society of our full sympathy to Theosophy and of our full confidence in the integrity of Madame Blavatsky and Col. Olcott.

T. GANESH SINGH,
President.
SANKAR SINHA,
Joint Secretary.

19th October 1884.

THE KANCHUNJANGA THEOSOPHICAL SOCIETY (DARJEELING).

RESOLVED, that this Branch is fully aware of the honesty and integrity of Madame Blavatsky so as to be unshaken by the cowardly backbiting. That far from lowering her in the estimation of the members, the recent imbecile attack on her unsullied reputation has only served to enhance the

respect they have all along entertained for her. It has also served to bring on an involuntary advantage in having succeeded to weed out such useless and worthless Theosophists as have not yet arrived at any settled conviction about the truth of Theosophy, which does not at all rest on the occurrence of phenomena. The sincerest thanks of our Branch are due to Dr. Hartmann for his untiring zeal in defending the majesty of Truth and thereby the cause of Theosophy.

ESHAN CHANDRA KUNDU,
President.
KHERODA P. CHATTERJEE,
Secretary.

THE DACCA THEOSOPHICAL SOCIETY.

(EXTRACTS.)

RESOLVED, that the Branch being composed of Hindu members only, their belief in the possibility of the existence of the MAHATMAS, is independent of Madame Blavatsky or her phenomena;

That by the recent writings against Madame Blavatsky, our opinion regarding her has not been changed.

RANJAN VILAS RAI CHOUDHURY,
for Secretary.
DACCA, }
21st October 1884. }

SATYA MARGA THEOSOPHICAL SOCIETY.

THE names of the gentlemen, who have been elected office-holders for the current year, are:—

Pandit Pran Nath, *President.*
Babu Khetter Chandra Rose, *Vice-President.*
Babu Jwala Prasada Sankhadhara, *Secretary.*
Pandit Sheo Narain Upadhyaya, *Joint Secretary.*
JWALA PRASADA SANKHADHARA,
Secy. Pro. tem.

THE NEGAPATAM THEOSOPHICAL SOCIETY.

THE first anniversary of the Branch was celebrated with success on the 16th September 1884, and the following officers were elected for the current year:—

M. R. Ry. P. Ratnasabhapati Pillay Ayl, *B. A., President.*
" N. P. Subramaniaier Ayl, *Vice-President.*
" S. A. Saminadier Ayl, *Secretary.*
" N. P. Balachandraier Ayl, *Asst. Secy.*
" R. Bapoo Pillay Ayl, *Treasurer and Librarian.*
N. P. BALACHANDRAIER,
for Secy., N. T. S.

ATMA BODH THEOSOPHICAL SOCIETY (MORADABAD).

The Officers elected for the Branch on the 2nd October 1884 are:—

Babu Ishri Pershad,.....*President.*
Babu Parshottam Das,...*Secretary.*

GALLE THEOSOPHICAL SOCIETY.

WE have read with great grief the false reports and malicious slanders against Madame Blavatsky by a French woman and her husband: their characters being too well known to Galle public, most of the intelligent Christians themselves, before hearing a word from the other side, came to the conclusion that it is a vile conspiracy. No one need be under apprehension that our cause be damaged. I need not assure you that the faith of our members as to the honesty, integrity, sincerity and piety of Madame Blavatsky is not in the least shaken, but that all our sympathies are with her whom we consider the great benefactress to mankind of the present century.

GALLE (CEYLON.) }
6th November 1884. }
G. C. A. JAYASEKARA,
President Galle Branch, T. S.

NELLORE THEOSOPHICAL SOCIETY.

Resolved, that the members of the Nellore Branch express their confidence in, and their regard for, the respected Founder Madame Blavatsky, and that the recent slanderous attack of the Missionaries, has only made them more firm in their belief in the Mahatmas, which is entirely independent of both the Founders inasmuch as two of their brothers have direct communication with the *Great Souls* without having anything to do with the Adyar Shrine.

(True extract.)

NELLORE, }
7th November 1884, }
R. CASAVAPILLAY,
Secretary.

MADRAS THEOSOPHICAL SOCIETY'S SANSKRIT SCHOOL IN BLACK TOWN.

Extract from a report by T. C. RAJAMIENGAR, Secretary.

The report of the Madras Sanskrit School shows a very fair beginning, although it is laboring under pecuniary difficulties. A year ago this school started with seven pupils and now the number has increased to forty. The school has been examined by Mr. K. Lukshuminarasimhalu Naidu, and a satisfactory report has been made by him of the progress made by the students in the subjects taught to them. The school is intended to be supported by the munificence of the public in general and Theosophists in particular, but very few have so far undertaken to pay regular monthly subscriptions. Of those that have most liberally subscribed, we may name M. R. Ry. P. Parthasarathy Chetty Garu, and M. R. Ry. V. Appa Row Pillay Garu who provided the school with accommodations in the place where the meetings are held. M. R. Ry. Thatha Charier, the Pandit of the school, is spoken of in terms of praise for the pains he takes in the discharge of his duties, which seems to be more a labor of love than for pay.

Prizes were awarded to the following students :

V. Lokanatham, T. Athmaram, Soobramaniah Chetty, Ramchandran, Rajah, Sundrum, Vauugopaul, Subramaniah Iyah, Kuppusamy Iyer, Rama Row, Athikasavalu, Narasimhacharry.

26th September 1884.

CHOHAN THEOSOPHICAL SOCIETY.

By unanimous consent Brother Hurrymul Chatterjee was elected President of the Branch in place of Rai Kishulole who has left the station.

It was also unanimously resolved that a vote of thanks be given to the retiring President for his earnest endeavours in the course of Theosophy.

CANNORE, 18th Nov. 1884.

AN ACKNOWLEDGMENT.

MR. Tukaram Taty, F. T. S., of Bombay, wishes us to acknowledge, with thanks, receipt of a donation of ten rupees made by Pandit Shankar Nath, F. T. S. of Bhawanipur (Calcutta), and also of ten Rupees from Mr. Ezekial of Poona to the Homœopathic Charitable Dispensary opened in Bombay by our local Branch Society; and hopes that other brother Theosophists will follow the example by aiding this useful Institution. The opening and successful working of this charitable hospital will be included in the branch Society's Report as one of the practical works achieved by it during this year. We hope that the other Branches will not be behind-hand in showing similar useful works turned out by them. Our Bombay hospital treated 1,931 patients gratuitously in the month of October alone.

ADONI.

The members have their sincere esteem and regard for Madame which no amount of missionary attack or the incredible and cocked-up evidence of two French persons whose sole object seems to be but mercenary, could shake.

C. S. VASUDAVAYYA,
Secretary.

ADONI, 21st Nov. 1884.

Our New Branches.

Our brother, Babu Hari Har Chatterjee of Cawnpore, who had visited many of the Branches in Bengal during his recent vacation, formed the Gyanankoor Theosophical Society on the 4th August 1884, at Saidpur (N. B. S. Ry., Bengal), the President of which is Babu Raj Kissen Mookerjee.

EXTRACTS FROM CIRCULAR LETTER TO THE BRANCHES.

The undersigned sends his affectionate greetings to the Indian Branches and expresses his joy to be home again from his successful tour in Europe.

The final arrangements for the annual convention of the General Council (which meets on the 27th of December and successive days) are being made, and the attendance of Delegates will apparently be even larger than last year.

It is imperatively necessary that notice should be at once given as to the number of Delegates coming from each Branch. The Delegate from Germany is already arrived, and the four Delegates from the London Branch are on their way in company with Madame Blavatsky and will be here in time for the convention.

Branches will please at once notify the Secretary of any changes in the Bye-Laws they may think advisable. Branch reports still withheld must be immediately sent in.

H. S. OLCOTT,
Pres. Theo. Society.

THEOSOPHICAL SOCIETY'S,
HEAD-QUARTERS, ADYAR, 21st Nov. 1884.

NOTICE.

THE JOURNAL OF THE THEOSOPHICAL SOCIETY.

With this number the Supplement to *The Theosophist*; known as the Journal of the *Theosophical Society*, completes its promised year of existence as a separate journal. At the time when it was decided to issue that *Supplement* separately as the special organ of the Theosophical Society, it was supposed that it would be of interest only to the members of the Society; but we found that nearly all the subscribers to *The Theosophist*, members as well as non-members, were desirous of receiving the *Journal*. It is, therefore, entirely useless to bring the two papers out separately; and we shall henceforth embody the *Supplement* with the main text of *The Theosophist*. The translation of "The Unpublished Writings of Eliphaz Levi" continues as before; but the separate subscription for the *Supplement* necessarily ceases. Those few of the subscribers therefore, whose period of subscription to the *Supplement* extends beyond this number, may have the amount transferred to the *Theosophist* account or otherwise applied at their option. Complete sets of the *Supplement* containing the preceding portions of Eliphaz Levi's writing are available at the uniform price (to members, and non-members) of two rupees in India, and six shillings elsewhere, postage included.

OBITUARY.

MR. THOMAS PERERA ABEYWARDENE, F. T. S., of the Galle (Ceylon) Branch of the Theosophical Society, is reported to have died on the 26th of October last. He was one of the first batch initiated as Theosophists in Ceylon and was always zealous about Society matters. He was a very pious Buddhist, and one who entertained the idea to be a good Buddhist is to be a true Theosophist. Although of a weak constitution, he was naturally industrious and hardworking, and was a devoted member of our Society. Last year he came to India and passed a few weeks with us. We had hoped that the Indian trip might do him good; but his failing constitution did not seem to recover sufficient vitality. Both his elder brothers are members of the above said branch, and we offer them our condolence in their present bereavement.

THE SECRET DOCTRINE: SPECIAL NOTICE.

For the information of friends who have enquired of me personally about the probable time when "The Secret Doctrine" will be issued, the following information is given.

The delays in the appearance of the work have been mainly due to two causes—Mme. Blavatsky's almost constant ill-health since her departure for Europe, in February last; and the interference with her literary labours by her travels and official engagements. The paper for the entire edition was purchased several months ago and is at Adyar; the Introduction and First Chapter are in type; and the two volumes of "Isis Unveiled" have been carefully read and annotated for use in the new book. A separate registration is kept of subscribers' names, and their cash remittances amounting to several thousand rupees—are untouched and on special deposit in bank. As Mme. Blavatsky is expected at Adyar during the present month, it is hoped and expected that the work will soon appear, and the monthly parts follow each other uninterruptedly.

I therefore invite such as may have been holding back for the issue of the first monthly part, to send in their names as soon as convenient to avoid possible disappointment. The edition to be printed will be limited to the demand and the book will not be stereotyped.

ADYAR,
27th Nov. 1884.

H. S. OLCOTT.

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WITH A NEW ARRANGEMENT OF THE MATTER, LARGE AND IMPORTANT ADDITIONS, AND COPIOUS NOTES AND COMMENTARIES,

BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

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.

NUMEROUS and urgent requests have come from all parts of India, to adopt some plan for bringing the matter contained in "Isis Unveiled," within the reach of those who could not afford to purchase so expensive a work at one time. On the other hand, many, finding the outlines of the doctrine given too hazy, clamoured for "more light," and necessarily misunderstanding the teaching, have erroneously supposed it to be contradictory to later revelations, which in not a few cases, have been entirely misconceived. The author, therefore, under the advice of friends, proposes to issue the work in a better and clearer form, in monthly parts. All, that is important in "Isis" for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to group together as closely as possible the materials relating to any given subject. Thus will be avoided needless repetitions, and the scattering of materials of a cognate character throughout the two volumes. Much additional information upon occult subjects, which it was not desirable to put before the public at the first appearance of the work, but for which the way has been prepared by the intervening eight years, and especially by the publication of "The Occult World" and "Esoteric Buddhism" and other Theosophical works, will now be given. Hints will also be found throwing light on many of the hitherto misunderstood teachings found in the said works. A complete Index and a Table of Contents will be compiled. It is intended that each Part shall comprise seventy-seven pages in Royal 8vo. (or twenty-five pages more than every 24th part of the original work,) to be printed on good paper and in clear type, and be completed in about two years. The rates of subscription to be as follow:—

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