

THE THEOSOPHIST

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

VOL. 4. No. 11.

MADRAS, AUGUST, 1883.

No. 47.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OUR FIFTH YEAR.

AGAIN we have the pleasure of noting the continued prosperity of the *Theosophist*, and the fact that its publication will be continued as heretofore. The experimental stage was passed a few months after the journal was launched, and it now appears to be growing in influence even more decidedly than in circulation. Yet the latter has long been extensive enough to reach regular subscribers in nearly every quarter of the globe; and the contributions which some of these have made to its columns have been alike instructive and interesting. With some of them friendships have also been formed by the founders of the Society which are likely to be lasting. Such is the case usually where the tie is based upon a community of intellectual tastes and moral aspirations. Begun as a convenient channel through which to reach the scattered members of our Society, the journal has become a delight to its founders, and the task of conducting it a labour of love. Its most important feature is that the adept Mahatmas, until now hidden from the sight of the public, and guarding the fact of their very existence a close secret, have permitted many occult truths to be given out, through Chelas, in its pages. And as these seeds of thought have here and there found soil for their germination, though for the most part they have fallen on the hard and stony ground of modern "culture" (!) the series of *Fragments of Occult Truth* will be continued and other pregnant ideas thus disseminated. The hidden meaning of the Aryan Shastras being a matter of the highest importance for Hindus and others to learn, such expositions will be from time to time made in the journal. We shall begin this work by expounding, so far as permitted, the esoteric meaning of the text of the BHAGAVAT GITA. One of the first numbers of our Volume V. will contain the first chapter, and the commentary be continued monthly until the whole is finished. Some of our readers, especially Hindus, will be doubtless astonished to discover the almost perfect identity between the concealed sense of this immortal epic and the Arhat Tibetan Doctrine, which has been in part expounded in the *Fragments*, and other writings. Colonel Olcott will, as heretofore, write in the intervals of leisure allowed him by his arduous official duties; and, at our request, explain the scientific rationale of his seemingly miraculous cures. A new field of scientific discovery has been opened up by the learned Prof. Jaeger, of Stuttgart, in his researches into the nature of odors and the law of their propagation. This subject involves even the question of a molecular psychology, and its high value was shown by Dr. Leopold Salzer, F. T. S., of Calcutta, in his paper at the first anniversary celebration of the Bengal Theosophical Society, reprinted in our number for July. Should any additional discoveries be made in this field, Dr.

Salzer will, with his usual kindness, report them through the *Theosophist*. The masterly expositions of ancient Aryan philosophy, by Mr. T. Subba Row, B. A., B. L., F. T. S., which have attracted wide notice in Europe and America as well as at home, will be continued; and we are promised the favours of many other able scholars.

As there is every likelihood of an eager demand for the forthcoming volume, on the above and various other accounts, it will be but a kindness to remind our present subscribers and readers that we publish an edition only large enough to meet the demand, and cannot undertake to supply back numbers after the edition has been exhausted. To be sure of a set for the year, then, one must send in his name and money as early as possible. Since the magazine is not published for profit, and the proprietors have hitherto given its whole earnings and much more towards the support of the Theosophical Society, we will not consider ourselves open to the reproach of covetousness, if we beg our subscribers to try to enlarge its circulation. Each can without much trouble send in the name of at least one new subscriber, and so help on a movement which grows by its own inherent vitality, and has never been nursed or stimulated by artificial means. Fellows of the Society are especially bound to do this much, since the *Supplement* published solely for the benefit of our numerous Branches to announce and discuss in it our Society's business—is printed entirely at the expense of the Founders. The circulation of the *Theosophist* is the soil from which every recent branch of the Society has sprung.

The Business Notice of the Manager will be found on our last page.

HINDU MUSIC.

ROYAL encouragement having been given to the study of Hindu Music, by H. R. H. the Prince of Wales and Duke of Edinburgh consenting to become Patrons of the Poona "Gayan Samaj," (of which that staunch Theosophist, Mr. Bulwantrao is the indefatigable Honorary Secretary) a word or two upon the scientific aspect of the question will be timely. The "Report of the Proceedings of the First Annual Meeting of the Bengal Academy of Music," (held at Calcutta on the 26th Feby. 1883, and attended by Col. Olcott in his capacity of Honorary Member) lies before us. It contains in *extenso* the very able, scholarly, and eloquent address of Dr. W. W. HUNTER, L. L. D., C. I. E., delivered upon that occasion; a document worthy of the widest possible circulation. And, indeed, whatever Dr. Hunter writes is predestined to have for readers almost every intelligent person who has access to his works and the ability to read the language in which they are written. Speaking of the difference between Aryan and Western Music, he said:—

"Is Sanskrit Music worth the trouble of teaching? Now, I am prepared to give a very distinct answer to that question. In the first place, the Academy aims at a revival of an ancient art, which is capable of giving great pleasure to the people. There was a time when Sanskrit Music attracted the attention of very distinguished English scholars. Sir William Jones and the early

English investigators professed an enthusiasm for Sanskrit Music, which I confess myself to be incapable of sharing. That period of overestimation passed away, and gave place to one of undue appreciation. But a period of calm investigation has come, and we now know the exact capabilities of the ancient music of India. Professors have studied not only the past history, but the future of Sanskrit literature, and I confess that, speaking as a lover of English Music, I do not expect that Europeans will ever be able to derive great pleasure from Indian Music and Art. There are between the Indian and the English systems of music certain fundamental differences which the European ear requires a special training to appreciate. In the first place, the Sanskrit system is based on *rāgs* and *rāginis* to which the English system is a total stranger. In the second place, the Sanskrit scale is divided into twenty-two sub-tones; while the English scale consists of twelve tones and semi-tones; so that almost every one of the Sanskrit notes seems a false one to the English ear, because we have not been taught to recognise these minor distinctions in tones and semi-tones which Sanskrit Music deals in; while the Hindu ear has been trained to recognise modifications of sound which the European ear refuses to take in; and while the European ear has been taught to recognise harmonic combinations for each, Sanskrit Music substitutes modifications in tones of a totally different character. So there is a vast gulf between the two arts, and I do not think that gulf will ever be bridged. But I beg you to believe that while the Europeans enjoy the tones of each through custom, the Indian ear is quite charmed by sub-tones. The interest, however, is not a purely scientific one. What we want to do in this Academy is to render the life of the poor men in India more beautiful. Well, we have just heard from the Director of Public Instruction in the Central Provinces, how sordid the life of the peasant is in almost every country, and in none more so than in India. But there is in many parts of India a survival of a national system of music which gives pleasure to thousands of poor cultivators."

Dr. Hunter is justified in saying that "the English ear requires a special training to appreciate" the *rāgs* and *rāginis* of the Sanskrit system. He might have better said a special evolution; for the development of the Asiatic auditory nerves and passages is the result of a physiological evolution through many centuries, and it would be unscientific to the last degree to expect that the atmospheric vibrations which give pleasure to their possessor could produce a like effect upon an ear whose sensitiveness had been developed also for centuries under totally different environment. The relative moisture or dryness of a climate causes specific variations in the human system. So do food, exposure, toil, and other external influences. In a far greater degree is this the case with influences of a psychological character; for, if the body affects the mind, the latter reacts still more powerfully upon the physical system, and not only modifies but has the power to radically alter and make over* the body by infusing new tendencies into its molecules. There is no evidence that the Hindu ear for music has been altered from an antecedent state of sensitiveness equivalent to that now known as the European ear; in other words, (on the Western hypothesis that their music is higher and more noble than the Indian) that there has been a physiological degradation. No evidence is available, we believe, to prove that our above evolutionary theory as regards the harmonic sense is ill-taken. But, since science affirms that both European and Hindu derive from a common race-stock, the only question to determine is whether the one or other musical system is the more scientific—that is, more agreeable to the order of nature. That decided beyond appeal, it will then be in order to boast.

Musical sound, as Hullah says, is the result of periodic *isochronous* or equal-toned vibrations of the atmosphere—vibrations, following one another at an appreciable pace. "Sounds whose constituent vibrations are irregular in their succession, and whose pace therefore is inappreciable, are mere noise. All musical sounds are not equally agreeable to the ear." The same ear, he should have said; for as "one man's meat is another man's poison;" so, in music, what gives rapture to the

European, puts the Hindu to sleep and drives the Chinaman to the verge of suicide! So is it as to the perception and enjoyment of colors and odors, and so with the thousand and one things which make up the sensations, thoughts, pleasures, pains and very existence of the different races of mankind. So, if it be not an unfair question, why cannot Europeans honestly confess that as the tastes—that for music included—of the darker races are as natural fruits of evolution as their own, they are bound in common fairness to abstain from bragging of their own superiority until they can show what is high and what low in the cosmic view of natural law. It would be but modest to admit the possibility—just the bare possibility, if they choose—that in Aryan musical science the real key-note of harmony was struck, and that the recognition of tones and semi-tones is the test of a truly cultivated musical ear.

The praise bestowed by Dr. Hunter upon our eminent Fellow, the Rajah Comm. Sourendro Mohun Tagore, C. I. E., was richly deserved. The name of this noble Bengal patron and resuscitator of Hindu Music will be honoured by posterity, and certainly none who have heard the ravishing music his skilful fingers draw from the *Sitar* will forget the hour of enjoyment thus afforded them. What he is doing for music in Bengal, the equally devoted though less opulent and socially aristocratic Mr. Bulwant Trimbak is doing for Bombay. We express but the feeling of every sincere friend of Indian culture in saying that it will be a fortunate day when these two congenial spirits shall unite their talents and energies for the promotion of a national reform of the first importance.

H. S. O.

DEVACHAN.

WESTERN STRICTURE AND EASTERN VERSION.

[The memorandum that follows emanates from a British Theosophist. It was sent to "Lay Chela," the author of ESOTERIC BUDDHISM, in response to whose desire that the objections should be explained away, the three Replies subjoined have been sent. They come from three different sources.—ED.]

MEMORANDUM.

It seems to me that our misunderstanding arises from the use of inconsistent language in these teachings. We constantly hear of the "dreamers in Devachan," of the "subjective isolation" of this state. And then we are forthwith reproached for regarding it as "less real" than our present condition! Take the case of the association of friends there. What we want to know is whether there is any **REAL** intercourse of personalities—of 5th principles—there. No. 6 of "Fragments" in March *Theosophist* and App. C. p. 136, profess to explain this, but leave it still doubtful. Of course for the disembodied consciousness in Devachan the bodily presence which to us here is the outward and visible sign of intercourse can have no reality. It was surely unnecessary to insist much upon that fact. "Two sympathetic souls," we are told, "both disembodied, will each work out its own Devachanic sensations, making the other a sharer in its subjective bliss. This will be as real to them, naturally, as though both were yet on this earth." So far so good; the truth and reality of the intercourse seem to be quite unmistakably affirmed, though of course the mode of the intercourse is not such as we can at present recognise from experience. But in the next passage our doubt revives. "Nevertheless each is dissociated from the other as regards personal or corporeal association."* As regards corporeal, granted, but what as regards *personal*, since it is just the personal, 5th principle, consciousness that survives in Devachan? Here are two disembodied personal consciousnesses in Devachan. Are they really and truly affected the one by the other so as to consti-

* See Article "Elixir of Life," *Theosophist* for March and April 1882 (Vol. III, Nos. 6 and 7).

† The Cultivation of the Speaking Voice, by John Hullab, Oxford, The Clarendon Press, 1874.

* If we understand the spirit of the objection at all, it rests simply upon a mistake. The conjunction placed between the words "personal" and "corporeal" is sufficient to show that the term *personal* stands here for "external" or "bodily." Why should it then be taken in the sense of the mental representation of a personality? The "or" makes the two adjectives identical.—Ed.

tute a veritable *intercourse*, or is it merely that the one personality *imagines* the presence of the other, as taking that image to be reality, whereas it does not correspond with any fact of which the other personality could take cognizance? I deny that I am "postulating an incongruity" in objecting that such an "intercourse" is *not real*, is "*a mere dream*," for I can conceive a *real* intercourse—conscious on both sides and truly acting and reacting—which does *not* "apply only to the mutual relationship of physical existence."

It is asked "What *actual* companionship could there ever be other than the purely idealistic one as above described, between two *subjective* entities which are not even as material as that ethereal body-shadow—the Mayavi-rupa?" Now *actual* companionship implies the mutual action and reaction of consciousnesses—which need not be by any bodily mediation whatever. You must really and truly affect me, and I must know that you are in this sense (the most real of all) present with me, and *vice versa*. Anything short of that, any subjective consciousness of mine, whereby some representation of you arises in me if not correspondent to, and caused by, some act or thought of yours, is a mere dream, and I am '*cheated by nature*' if I am made to believe what is not the *fact*. What we want to know, and cannot quite make out from these teachings, is whether Devachan is a state corresponding to our waking life here, or to our sleep with dreams? The former we call real and true, the latter fictitious.

The whole doubt arises out of the following statement: "The person whose happiness of the higher sort on earth had been entirely centred in the exercise of the affections" [that is the case with few of us—enough that the affections are an essential element of our higher happiness] "will miss none in Devachan of those whom he or she loved." But at once it will be asked, if some of those are not themselves fit for Devachan, how then? The answer is, "that does not matter. For the person who loved them they will be there." And then it is truly pointed out that there is nothing absolutely real in what is objective to us here—all is relative. "As real as the realities of this world to us, and even more so, will be the realities of Devachan to those who go there." But it will not be denied that there is real intercourse between personalities here, albeit, by very imperfect and not essentially real means. Your body, and the voice I hear, as well as my body and those organs of sense by which I hear, are mere phenomena, at least as unreal to a spiritual consciousness, as spirits are unperceived and therefore unreal to us. But you and I are not unreal. There is real intercourse between us. Through our present defective means, it is true that *you* are very imperfectly, very partially, *with me*—I only get a symbol of *your* presence. Still it is a perfectly honest symbol as far as it goes, and you are really speaking to me when I hear you. I do not merely seem to myself to hear you, who may be absent or non-existent all the while. But if in Devachan I can realistically imagine the presence—the living, communicating presence—of some one who is not there; what security have I that I am truly in communication with any one who is there? Am I truly in such communication in any case? Or is each personality perfectly secluded and isolated, merely feigning and dreaming the companions around it, you of me, and I of you, even though we are both really in the same state, and might just as well be really in each other's company? But again, how, for any one who had attained the conception of Devachan in earth life—you and I for instance—would such dreams be possible? Why we should know perfectly well all the time that we were merely dreaming, and then the dream would lose all its apparent reality—and we should in fact be awake. I should know that the friend I have left on earth is there still, and that what of him seems to be with me is a mere subjective image of my own. I should know that because I have learned the doctrine of Devachan, and because "the continuity of our speculative ideas is one of the characteristics of Devachan," as you explained to me the other night. (See *Reply II.—Ed.*)

There seems to be one way out of this, and I should like to know if that is the true idea. It may be that for the Devachanee, that which is only future and potential for us here, is actual and present. Say that you are in Devachan, I upon earth. I of course as a person upon earth should have only that objective consciousness. But my higher personality, though not yet translated into terms of my objective consciousness, may all this while have a subjective consciousness of its own, that into which I shall come, and with

which I shall identify myself in Devachan. And you in Devachan might be *en rapport* with this higher subjective consciousness of mine. You would thus know all that is best in me, all that in me which is in most affinity with your own Devachanic consciousness. Yet it would still be only so much of my 5th principle as is capable of elevation into the Devachanic state.

I have of course a great deal more to ask, but will not try your patience with more now.

* * *

30th April, 1883.

THE REAL AND THE UNREAL.

REPLY I.

"The perfect consciousness that 'I am Brahma'
Removes the false appearances projected
By Ignorance.....Know that indeed as Brahma—
Nothing exists but Brahma, when aught else
Appears to be 'tis like the mirage false....."

Atma-bodha (Knowledge of Soul)—by Sankaracharya.

THE "misunderstanding" arises from a natural misconception of the sense in which certain terms are made use of rather than from any "inconsistent language" used. The alternative of moving for ever in a vicious circle faces the European student of Occult philosophy, who begins his study before having made himself familiar with the technical mode of thought and peculiarity of expression of its teachers. His first necessity is, to know the esoteric views of the ultimate nature of Spirit, of Matter, Force and Space; the fundamental and axiomatic theories as to the Reality and Unreality, Form and the Formless (*rupa* and *a-rupa*), dream and waking.* Especially should he master—at least approximately—the distinction between the "objective" and the "subjective" in the living man's sensuous perceptions and the same as they appear to the psychic perceptions of a disembodied entity (Devachanee). It will not strengthen his case to put forth the objection that "the mode of the intercourse is not such as we can at present recognize from experience;" in other words, that until one becomes a "Devachanee" one cannot enter into sympathy with his feelings or perceptions. For, the disembodied individuality being identical in nature with the higher triad of the living man, when liberated as the result of self evolution effected by the full development of conscious and trained will, the adept can through this triad learn all that concerns the Devachanee; live for the time being his mental life, feel as he feels, and sharing thoroughly in his supersensuous perceptions, bring back with him on earth the memory of the same, unwarped by *mayavic* deceptions, hence—not to be gainsaid. This, of course, assuming the existence of such *lusus naturae* as an "adept," which may, perhaps, be conceded by the objectors for the sake of argument. And the further concession must be asked that no comparison shall be made to the adept's detriment between the perceptive powers of his triad, when so freed from the body, and those of the half liberated monad of the entranced somnambule or medium which is having its dazed glimpses into the "celestial arcana." Still less, is it allowable to gauge them by the reveries of an embodied mind, however cultured and metaphysical, which has no data to build upon, save the deductions and inductions which spring from its own normal activity.

However much European students may seem to have outgrown the crude beliefs of their earlier years, yet a special study of Asiatic mental tendencies is indispensable to qualify them to grasp the meaning of Asiatic expressions. In a word, they may have out-grown their hereditary ideas only far enough to qualify them as critics of the same; and not sufficiently to determine what is "inconsistent language" or consistent, of Eastern thinkers. Difference in the resources of language is also a most important factor to keep in mind. This is well illustrated in the alleged reply of an Oriental visiting Europe, when asked to contrast Christianity with Buddhism: "It requires an Index or glossary; for it (Christianity) has not the ideas for our words, nor the words for our ideas." Every attempt to explain the doctrines of

* The Vedanta philosophy teaches as much as Occult philosophy that our monad during its life on earth as a *triad* (7th, 6th, and 5th principles), has, besides the condition of pure intelligence, three conditions; namely, waking, dreaming, and *sushupti*—a state of *dreamless* sleep—from the stand-point of terrestrial conceptions; of real, actual soul-life—from the occult stand-point. While man is either *dreamlessly*, profoundly asleep or in a trance state, the *triad* (Spirit, Soul and Mind) enters into perfect union with the Paramatma, the Supreme Universal Soul.—Ed.

Occultism in the meagre terminology of European science and metaphysics to students ignorant of our terms, is likely to result in disastrous misunderstandings despite good intentions on both sides. Unquestionably, such expressions as "life real in a dream" must appear inconsistent to a dualist who affirms the eternity of the individual soul, its independent existence, as distinct from the Supreme Soul or Paramatma, and maintains the *actuality* of (the personal) God's nature. What more natural than that the Western thinker, whose inferences are drawn from quite a different line of thought, should feel bewilderment when told that the Devachanic life is "reality"—though a dream, while earthly life is but "a flitting dream"—though imagined an actuality. It is certain that Prof. Balfour Stewart—great physicist though he be—would not comprehend the meaning of our Oriental philosophers, since his hypothesis of an unseen universe, with his premises and conclusions, is built upon the emphatic assumption of the actual existence of a personal God, the personal Creator, and personal moral Governor of the Universe. Nor would the Mussulman philosopher with his two eternities—*azl*, that eternity which has no beginning, and *abd*, that other eternity having a beginning but no end; nor the Christian who makes every man's eternity begin (!) at the moment when the personal God breathes a personal soul into the personal body—comprehend us. Neither of these three representatives of belief could, without the greatest difficulty, concur in the perfect reasonableness of the doctrine of Devachanic life.

When the word "subjective" is used in connection with the state of isolation of the Devachanee, it does not stand for the ultimate possible concept of subjectivity, but only for that degree of the same thinkable by the Western *non-Oriental* mind. To the latter everything is subjective without distinction which evades all sensuous perceptions. But the Occultist postulates an ascending scale of subjectivity which grows continually more real as it gets farther and farther from illusionary earthly objectivity: its ultimate, *Reality*—Parabrahm.

But Devachan being "but a dream," we should agree upon a definition of the phenomena of dreams. Has memory any thing to do with them? We are told by some physiologists it has. That the dream-fancies being based upon dormant memory,* are determined and developed in most cases by the functional activity of some internal organ, "the irritation of which awakens into activity that part of the brain with which the organ is in specific sympathy."

To this, bowing reverentially to modern science, the Occultist replies that there are dreams and dreams. That there is a difference between a dream produced by outward physiological causes, and the one which reacts and becomes in its turn the producer of super-sensuous perceptions and feelings. That he divides dream into the phenomenal and the noumenal, and distinguishes between the two; and that, moreover, the physiologist is entirely unfit to comprehend the ultimate constitution of a disembodied *Ego*—hence the nature of its "dreams." This, he does for several reasons, of which one may be particularly noticed: the physiologist rejects *a priori* WILL, the chief and indispensable factor of the inner man. He refuses to recognize it apart from particular acts of volition, and declares that he knows only the latter, viewed by him simply as a reaction or desire of determination of energy outward, after.... "the complex interworking and combination of ideas in the hemispherical ganglia." Hence the physiologist would have to reject at once the possibility of consciousness—minus memory; and the Devachanee having no organs, no sensory ganglia, no "educated" nor even "idiotic centres,"† nor nerve-cells, cannot naturally have that, what the physiologists would regard and define as memory. Unfettered from the personal sensations of the *manas*, the devachanic consciousness would certainly have to become universal or absolute consciousness, with no past as with no future, the two merging into one eternal PRESENT—but for the trammels of the personal *Ego*. But even the latter, once severed from its bodily organs, can have no such memory as defined by Professor Huxley, who fathers it upon the "sensigenous molecules" of the brain—those molecules, which, begotten by sensation, remain behind when it has passed away, and that constitute, we are told, the physical founda-

tion of memory; hence also the foundation of all dreams. What can these molecules have to do with the ethereal atoms that act in the spiritual consciousness of the monad, during its bliss wholly based and depending upon the degree of its connection with only the *essence* of the personal *Ego*!

What may then be the nature of the Devachanic dream? we are asked—and how does the occultist define the dream of the still embodied man? To Western science a dream is a series of thoughts, of connected acts or rather "states," which are *only imagined to be real*. The uninitiated metaphysician, on the other hand, describes it in his exoteric way, as the passage of sense from darkness into light—the awakening of spiritual consciousness. But the occultist, who knows that the spiritual sense pertaining to the *immutable* can never sleep or even be dormant *per se*, and is always in the "Light" of reality, says that during the state of sleep, *Manas* (the seat of the physical and personal intelligence) becomes able—its containing vehicle *Karma*, the WILL, being allowed the full freedom of its conscious action owing to *volition* being rendered passive, and unconscious by the temporary inactivity of the sensory centres—to perceive that reality in the subjective world which was hidden from it in waking hours. That reality does not become less real, because upon awakening the "sensigenous molecules," and "uneducated centres" throw and toss in the *mayaic* light of actual life the recollection and even the remembrance of it into confusion. But the participation of the *manas* in the Devachanic bliss, does not add to, but on the contrary takes away from, the reality that would fall to the lot of the monad were it altogether free from its presence. Its bliss is an outcome of *Sakkāyaditthi*, the delusion or "heresy of individuality," which heresy, together with the *attāradic* chain of causes, is necessary for the monad's future birth. It is all this that leads the occultist to regard the association or "intercourse" between two disembodied entities in the Devachan—however *more real than life* it may be—as an illusion, and from his standpoint still "a dream," and so to speak of it; while that which his critics would fain call—however regrettably—dreams—"the interludes which fancy makes"—is in the knowledge of the former simply glimpses of the Reality.

Let us take an instance: a son loses a much beloved father. In his dreams he may see and converse with him, and for the time it lasts feel as happy and unconscious of his death as though the father had never left this earth. This upon awakening, he will regard with sorrow as a mere dream that could not last. Is he right to so regard it? The occultist says that he is wrong. He is simply ignorant of the fact that his spirit being of the same essence and nature as that of his father,—as all spirits are—and the inherent property of mutual attraction and assimilation being in their special case strengthened by the paternal and filial love of their personal *Egos*—that they have, in fact, *never separated from each other*, death itself being powerless to sever psychic association there, where pure spiritual love links the two. The "dream" was in this instance the *reality*; the latter a *maya*, a false appearance due to *avidya* (false notions). Thus it becomes more correct and proper to call the son's ignorance during his waking hours a "dream" and "a delusion," than to so characterize the *real* intercourse. For what has happened? A Spiritualist would say: "the spirit of the father descended upon earth to hold communion with his son's spirit, during the quiet hours of sleep." The Occultist replies: "Not so; neither the father's *spirit* descended, nor has the son's triad ascended (strictly and correctly speaking)." The centre of Devachanic activity cannot be localized: it is again *avidya*. Monads during that time even when connected with their five finite *Kosas* (sheaths or principles) know neither space nor time, but are diffused throughout the former, are omnipresent and ubiquitous. *Manas* in its higher aspect is *dravya*—an eternal "substance" as well as the *Buddhi*, the spiritual soul—when this aspect is developed; and united with the Soul *Manas* becomes spiritual self-consciousness, which is a *Vikara* (a production) of its original "producer" *Buddhi*.* Unless made utterly unfit, by its having become hopelessly mixed with, and linked to, its lower *Tanmatras*, to become one with *Buddhi*, it is inseparable from it. Thus the higher human triad, drawn by its affinity to those triads it loved most, with

* It is only when *Ego* becomes *Ego-ism* deluded into a notion of independent existence as the producer in its turn of the five *Tanmatras* that *Manas* is considered *Maha-bhutic* and finite in the sense of being connected with *Ahamkara*, the personal "I-creating" faculty. Hence *Manas* is both eternal and non-eternal: eternal in its atomic nature (*paramanu rupa*); finite (or *kāryārūpa*) when linked as a *duad*—with *kama* (*Volition*), a lower production.—Ed.

* One of the paradoxes of modern physiology seems to be that "the more sure and perfect memory becomes, the more unconscious it becomes." (See *Body and Mind*, by H. Maudsley, M. D.)

† Professor Maudsley's expression.

Manas in its highest aspect of self consciousness—(which is entirely disconnected with, and has no need as a channel of the internal organ of physical sense called *antah-karana*)*—helping, it is ever associated with, and enjoys the presence of all those it loves—in death, as much as it did in life. The intercourse is real and genuine.

The critic doubts whether such an intercourse can be called a “veritable one.” He wants to know “whether the two disembodied entities are really and truly affected the one by the other;” or, “is it merely that the one *imagines* the presence of the other;” such intercourse corresponding with no fact “of which the other personality (either embodied or disembodied) could take cognizance;” and while doubting, he denies that he is “postulating an incongruity” in objecting that such an intercourse is not real, is a “mere dream,” for he says, “he *can* conceive a real intercourse—conscious on both sides and truly acting and reacting which does not apply only to the mutual relationship of physical existence.” If he really *can*, then where is the difficulty complained of? The real meaning attached by the occultist to such words as dream, reality, and unreality, having been explained, what further trouble is there to comprehend this specific tenet? The critic may also be asked, how he can conceive of a real conscious intercourse on both sides, unless he understands the peculiar, and—to him as yet unknown—intellectual reaction and inter-relation between the two. [This sympathetic reaction is no fanciful hypothesis but a scientific fact known and taught at initiations, though unknown to modern science and but hazily perceived by some metaphysicians—spiritualists.]† Or is it that, alternatively, he anthropomorphises Spirit—in the spiritualistic mistaken sense? Our critic has just told us that “the mode of the intercourse is not such as we (he) can at present recognize from experience.” What kind of intercourse is it then that he *can* conceive of?

DREAM LIFE.

(REPLY II.)

THE Appendix referred to in the *Fragments* No. VI, in the *Theosophist* for March, is in no way inconsistent. When properly understood in the light of our doctrines, App. C. (p. 136) gives what it professes to explain and leaves nothing doubtful, while the *Fragments* itself has perhaps a few expressions that may be misleading: though exclusively so to those who have not paid sufficient attention to that which preceded. For instance: “Love, the creative force, has placed their (the associates’) living image before the personal soul which craves for their presence, and that image will never fly away.” It is incorrect to use the term “personal soul” in connection with the monad. “The personal or animal soul” is, as already said, the 5th principle, and cannot be in Devachan, the highest state permitted to it on earth being *samadhi*. It is only its essence that has followed the monad into Devachan, to serve it there as its ground-tone, or as the background against which its future dream-life and developments will move; its entity, or the *reliciae* is the “shell,” the dross that remains behind as an elementary to fade away and in time disappear. That which is in Devachan is no more the *personae*—the mask, than the smell of a rose is the flower itself. The rose decays and becomes a pinch of dust: its aroma will never die, and may be recalled and resurrected ages thence. Correctly expressed, the sentence would have to read: “. . . the living image before the *Spiritual Soul*, which being now saturated with the essence of the personality, has thus ceased to be *Arupa* (formless or rather devoid of all substance) for its Devachanic duration, and craves for their presence, etc.” The gestation period is over, it has won the day, been reborn as a new out of the old ego, and before it is ushered again into a new *personality*, it will reap the effects of the causes sown in its precedent birth in one of the Devachanic or Avitchian states, as the case may be, though the latter are found wide

* *Antah-karana* is the path of communication between soul and body, entirely disconnected with the former: existing with, belonging to, and dying with the body.—*Ed.*

† It is demonstrated to Occultists by the fact that two adepts separated by hundreds of miles, leaving their bodies at their respective habitations and their astral bodies (the lower *manas* and volition *karma*) to watch over them, can still meet at some distant place and hold converse and even perceive and sense each other for hours as though they were both personally and bodily together, whereas, even their lower *mayavi-rupas* are absent.—*Ed.*

apart. *Avas'ayam eva bhuktavyam kritam karma shubhashubham.** The Devachanic condition in all its aspects is no doubt similar to a dreamy state when considered from the stand-point of our present objective consciousness when we are in our waking condition. Nevertheless, it is as real to the Devachanee himself as our waking state is to us. Therefore, when it is asked “Whether Devachan is a state corresponding to our waking life here or to our sleep with dreams,”—the answer given is that it is not similar to either of these conditions; but it is similar to the dreamy condition of a man who has no waking state at all, if such a being can be supposed to exist. A monad in Devachan has but one state of consciousness, and the contrast between a waking state and a dreamy state is never presented to it so long as it is in that condition. Another objection urged is, that if a Devachanee were to think of an object or person as if the object or person were present before him when they are not so (when judged from the common ideas of objective perception) then the Devachanee is “cheated by nature.” If such is really the case, he is indeed always “cheated by nature;” and the suggestion contained in the foregoing letter as to the possible mode of communication between a Devachanee and one living on earth will not save him from delusion. Leaving aside for a moment the nature of a Devachanee’s communication with another monad either in or out of Devachan, let the nature of his ideas be examined so far as they are connected with objects; and then the truth of the above mentioned statement will be easily perceived. Suppose, for instance, Galileo in Devachan, subjectively engaged in his favourite intellectual pursuit. It is natural to suppose that his telescope often comes within the range of his Devachanic consciousness, and that the Devachanee subjectively directs it towards some planet. It is quite clear that according to the general ideas of objectivity, Galileo has no telescope before him, and it cannot be contended that his train of ideas in any way actually affects the telescope which he left behind him in this world. If the objector’s reasoning is correct, Galileo is “being cheated by nature,” and the suggestion above referred to will in no way help him in this case.

Thus, the inference that it is neither correct nor philosophical to speak of a Devachanee as being “cheated by nature” becomes once more unavoidable. Such words as cheating, delusion, reality are always relative. It is only by contrast that a particular state of consciousness can be called real or illusionary; and these words cease to have any significance whatever, when the said state of consciousness cannot be compared with any other state. Supposing one is justified in looking upon Devachanic experience as delusion from his present stand-point as a human being living on this earth, what then? We fail to see how any one means to make use of this inference. Of course from the foregoing remarks the reader is not to suppose that a Devachanee’s consciousness can never affect or influence the state of consciousness of another monad either in or out of Devachan. Whether such is the case or not, the reality or the unreality of devachanic experience, so far as a Devachanee is concerned, does not depend upon any such communicative influence.

In some cases it is evident that the state of consciousness of one monad whether in Devachan or yet on earth, may blend with, as it were, and influence the ideation of another monad also in Devachan. Such will be the case where there is strong, affectionate sympathy between the two *egos* arising from participation in the same higher feelings or emotions, or from similar intellectual pursuits or spiritual aspirations. Just as the thoughts of a mesmerizer standing at a distance are communicated to his subject by the emanation of a current of magnetic energy attracted readily towards the subject, the train of ideas of a Devachanee are communicated by a current of magnetic or electric force attracted towards another Devachanee by reason of the strong sympathy existing between the two monads, especially when the said ideas relate to things which are subjectively associated with the Devachanee in question. It is not to be inferred, however, that in other cases when there is no such action or reaction, a Devachanee becomes conscious of the fact that his subjective experience is a mere delusion, for it is not so. It was already shown that the question of reality or unreality does not depend upon any such communication or transmission of intellectual energy.

* The fruit of the tree of action, whether good or bad, must unavoidably be eaten.

We are asked, "if some of those (the Devachanee loved) are not themselves fit for Devachan, how then?" We answer: "Even in the case of a man still living on earth, or even of one suffering in Avitchi, the ideation of a monad in Devachan may still affect his monad if there is strong sympathy between the two as indicated above.* Yet the Devachanee will remain ignorant of the mental suffering of the other."

If this generous provision of nature that never punishes the innocent outside this our world of delusion, be still called "a cheating of nature," and objected to, on the ground that it is not an "honest symbol" of the other personality's presence, then the most reasonable course would be to leave the occult doctrines and Devachan alone. The noble truths, the grandest goal in soul-life, will remain for ever a closed book to such minds. Devachan instead of appearing what it is—a blissful rest, a heavenly oasis during the laborious journey of the Monad toward a higher evolution, will indeed present itself as the culmination, the very essence of death itself. One has to sense intuitively its logical necessity; to perceive in it, untaught and unguided, the outcome and perpetuation of that strictest justice absolutely consonant with the harmony of the universal law, if one would not lose time over its deep significance. We do not mean it in any unkind spirit, yet with such an opposition to the very exposition (since no one is pressed for its acceptance) of our doctrine by some western minds, we feel bound to remind our opponents that they have the freedom of choice. Among the later great world philosophies there are two,—the more modern the outgrowth of the older,—whose "after states" are clearly and plainly defined, and the acceptance of either of which, moreover, would be welcomed: one—by millions of spiritualists, the other—by the most respectable portion of humanity, viz., civilized Western society. Nothing equivocal, or like cheating of nature in the latter: her Devachanees, the faithful and the true, are plainly and charitably promised the ineffable rapture of seeing during an eternity those whom they may have loved best on earth suffering the tortures of the damned in the depths of Gehenna. We are, and do feel willing to give out some of our facts. Only occult philosophy and Buddhism having both failed as yet to produce a Tertullian to strike for us the key-note of an orthodox hell,† we cannot undertake to furnish fictions to suit every taste and fancy.

There is no such place of torture for the innocent, no such state in which under the plea of reward and a necessity for "honest symbols," the guileless should be made witness to, or even aware of, the sufferings of those they loved. Were it otherwise, the active bliss of the Dhyan Chohans themselves would turn into a shoreless ocean of gall at such a sight. And He who willed—"Let all the sins and evils flowing from the corruption of *Kaliyug*, this degenerate age of ours fall upon me, but let the world be redeemed"—would have so willed in vain, and might have given preference to the awes of the visible to those of the invisible world. To suppose that a "Soul" escaping from this evil-girdled planet where the innocent weep while the wicked rejoice, should have a like fate in store for it even within the peaceful haven of Devachan, would be the most maddening, the dreadful thought of all! But we say, it is not so. The bliss of a Devachanee is complete, and nature secures it even at the risk of being accused of cheating by the pessimists of this world unable to distinguish between *Vastu*—the one reality and *Vishaya*—the "mayas" of our senses. It is fetching rather too far the presumption that our objective and subjective shall be the true standards for the realities and unrealities of the rest of the universe; that our criterion of truth and honesty is to stand as the only universal land-mark of the same. Had we to proceed upon such principles, we would have to accuse nature of cheating incessantly not only her human but also her animal offspring. Who, of our objectors, when treating of facts of natural history and the phenomena of vision and colour, would ever hazard the remark that because ants are utterly

*The reader is reminded in this connection that neither Devachan nor Avitchi is a locality, but a state which affects directly the being in it and all others only by reaction.—Ed.

†Reference is probably made here to the soul-inspiring monologue that is found in Tertullian's *Despecta*, Chapter XXX. Falling into a wild ecstasy of joy over the bare prospect of seeing some day all the philosophers "who have persecuted the name of Christ burn in a most cruel fire in hell....." this saintly Patristic character, a Father of the Christian Church, exclaims: "Oh what shall be the magnitude of that scene. How I shall laugh! How I shall rejoice! How I shall triumph!" etc.—Ed.

unable to see and distinguish colours as human beings do, (the red, for instance, having no existence for them) therefore, are they also "cheated by nature." Neither *personality* nor *objectivity* as known to us, have any being in the conceptions of a monad; and could, by any miracle, any living human creature come within the range of the Devachanic vision, it would be as little perceived by the Devachanee as the elementals that throng the air around us are perceived with our natural eyes.

One more error of the critic. He seems to be labouring under the impression that if one has some conception of Devachanic state of subjective consciousness while in this life, he will know that such experience is illusionary when he is actually there; and then Devachanic beatitudes will have lost all their reality so far as he is concerned. There is no reason to apprehend any such catastrophe. It is not very difficult to perceive the fallacy that underlies this argument. Suppose, for instance, A, now living at Lahore, knows that his friend B is at Calcutta. He dreams that they are both at Bombay engaged in various transactions. Does he know at the time he is dreaming that the whole dream is illusionary? How can the consciousness that his friend is really at Calcutta, which is only realized when he is in his waking condition, help him in ascertaining the delusive nature of his dream when he is actually dreaming? Even after experiencing dreams several times during his life and knowing that dreams are generally illusionary, A will not know that he is dreaming when he is actually in that condition.

Similarly, a man may experience the devachanic condition while yet alive, and call it delusion, if he pleases, when he comes back to his ordinary state of objective consciousness and compares it to the said condition. Nevertheless, he will not know that it is a dream either when he experiences it a second time (for the time being) while still living, or when he dies and goes to Devachan.

The above is sufficient to cover the case were even the state under discussion indeed "a dream" in the sense our opponents hold it in. But it is neither a "dream" nor in any way "cheating." It may be so from the stand-point of Johnson's dictionary; from that of fact independent of all human definition, and the stand-point of him who knows something of the laws that govern the worlds invisible, the intercourse between the monads is real, mutual, and as *actual* in the world of subjectivity, as it is in this our world of deceptive reality. It is the old story of Zöllner's man from the two-dimensional region disputing the reality of the phenomena taking place in the three-dimensional world.

THE VARIOUS STATES OF DEVACHAN.

(REPLY III.)

The foremost question that presents itself to the mind of the Occultist of Asiatic birth, upon seeing the multifarious difficulties which beset the European students of Esotericism, as regards Devachan: how to account for their weird fancies with regard to the after states! It is natural for one to measure other persons' intellectual operations by his own; not without an effort can he put himself in his neighbour's place and try to see things from his stand-point. As regards Devachan, for example, nothing would apparently be clearer than the esoteric doctrine, incompletely as it may have been expressed by "Lay Cheela;" yet it is evidently not comprehended, and the fact must be ascribed, I think, rather to the habitual differences in our respective ways of looking at things than to the mechanical defects in the vehicle of expression. It would be very hard for an Asiatic Occultist to even conjure up such a fancy as that of Swedenborg, who makes the angels our *post-mortem* "inquisitors," obliged to estimate a soul's accumulated merits and demerits by physical inspection of its body, beginning at the tips of the fingers and toes and tracing thence to centres! Equally baffling would be the attempt to bring ourselves to the point of seriously tracing a denizen of the American Summer-Land of Spirits through the nurseries, debating clubs, and legislative assemblies of that optimistic Arcadian Eden. A warp of anthropomorphism seems to run through the entire woof of European metaphysics. The heavy hand of a personal deity and his personal ministers seems to compress the brain of almost every Western thinker. If the influence does not show itself in one form, it does in another. Is it a question about God? A metaphysical slide is inserted, and the stereopticon flushes before us a picture of a gold-paved, pearly-doored New Jerusalem, with its Durbar Hall, peacock

throne, Maharajah, Dewans, courtiers, trumpeters, scribes, and general train. Is the intercourse between disembodied spirits under discussion? The Western constitutional bias of mind can conceive of no such intercourse without some degree of mutual consciousness of an objective presence of the corporeal kind: a sort of psychic chit-chat. I hope I do not wrong our Western correspondents, but it is impossible, for myself at least, to draw any other conclusions from the whole tenor of the British Theosophist's memorandum. Vapoury and etherealized as his concept may be, it is yet materialistic at the core. As we would say, the germ-point of metaphysical evolution is of Biblical derivation: and through its opalescent vapour sparkle the turrets of the "New Jerusalem."

There is much fanciful exotericism to be sure, in Asiatic systems. Quite as much and more perhaps than in the Western; and our philosophies have many a harlequin cloak. But we are not concerned now with externals: our critic comes upon metaphysical ground and deals with esotericism. His difficulty is to reconcile "isolation," as he understands it, with "intercourse" as we understand it. Though the monad is not like a seed dropped from a tree, but in its nature is ubiquitous, all-pervading, omnipresent; though in the subjective state time, space and locality are not factors in its experiences; though, in short, all mundane conditions are reversed; and the now thinkable becomes the then unthinkable and vice-versa—yet the London friend goes on to reason as though all this were not so. . . .

Now, Buddhistically speaking, there are states and states and degrees upon degrees in Devachan, in all of which, notwithstanding the (to us) objective isolation of the principal hero, he is surrounded by a host of actors in conjunction with whom he had during his last earth-life created and worked out the causes of those effects that are produced first on the field of Devachanic or Avitchean subjectivity, then used to strengthen the Karma to follow on the objective (?) plane of the subsequent rebirth. Earth-life is, so to say, the *Prologue* of the drama, (or we should, perhaps, call it *mystery*) that is enacted in the *rupa* and *arupa* lokas. Now were we to say that nature, with every due regard to personality and the laws of objectivity as understood in exotericism, "constitutes a veritable intercourse" between the devachanic heroes and actors; and, instead of *dissociating* the monads not only as regards "personal or corporeal" but even *astral* "association"—establishes "actual companionship" between them, as on the earth-plane, we might, perhaps, avoid the strange accusation of "nature cheating" in Devachan. On the other hand, after thus pandering to emotional objections, we could hardly help placing our European Chelas in a far more inextricable dilemma. They would be made to face a problem of personal *post-mortem* ubiquity, throwing that of the Western deity far into the background of illogical absurdity. Suppose for one moment a Devachanic father, twice wedded, and loving both his wives as he does his children, while the step-mother loves neither his progeny nor *their* mother, the coolest indifference if not actual aversion reigning between the two. "Actual companionship," and "real personal intercourse" (the latter applied even to their astral bodies) implies here bliss for the father and irritation for the two wives and children, all equally worthy of Devachanic bliss. Now imagine again the real mother attracting by her intense love the children within her devachanic state, and thus depriving the father of his legitimate share of bliss. It has been said before, that the devachanic mind is capable only of the highest spiritual ideation; that neither objects of the grosser senses nor any thing provocative of displeasure could ever be apprehended by it—for otherwise, Devachan would be merging into *Avitchi*, and the feeling of unalloyed bliss destroyed for ever. How can nature reconcile in the above case the problem without either sacrificing her duty to our terrestrial sense of *objectivity* and *reality*, or, without compromising her status before our criterion of truth and honest dealing? On one hand, the children would have to double and treble themselves *ad infinitum*—as they too may have disembodied, devachanic objects of spiritual attachment clamouring elsewhere for their presence—which process of ubiquity would hardly be consistent with our notions of personal, actual presence, at one and the same time and at several different places; or, there would always be somebody, somewhere "cheated by nature." To place the monads promiscuously together, like one happy family—would be fatal to truth and fact: each man, however insignificant he may

have been on earth, is yet mentally and morally *sui generis* in his own distinct conceptions of bliss and desires, and has, therefore, a right to, and an absolute necessity for, a specific, personal, "isolated" devachan.

The speculations of the Western mind have hitherto scarcely ever depicted any higher future life than that of the *Kama* and *Rupa* lokas, or the lower, intra-terrestrial "spirit-worlds." In Appendix D. many states and spheres are hinted at. According even to exoteric Buddhist philosophy disincarnate beings are divided into three classes of—(1) *Kamawâchera*, or those who are still under the dominion of the passions in *Kamaloka*; (2) *Rupawâchera*, or those who have progressed to a higher stage, but still retain vestiges of their old form in *Rupa loka*; and (3) *Arupawâchera*, or those who are become formless entities in the *Arupa lokas* of the highest Devachan. All depends on the degree of the monad's spirituality and aspirations. The astral body of the 4th principle—called *Kama*, because inseparable from *Kama loka*,—is always within the attraction of terrestrial magnetism; and the monad has to work itself free of the still finer yet equally potent attractions of its *Manas* before it ever reaches in its series of Devachanic states, the upper-*Arupa* regions. Therefore, there are various degrees of Devachanees. In those of the *Arupa* lokas the entities are as *subjective* and truly "not even as material as that ethereal body-shadow—the *Mayavirupa*." And yet even there, we affirm there is still "actual companionship." But only very few reach there skipping the lower degrees. There are those Devachanees, men of the highest moral calibre and goodness when on earth, who, owing to their sympathy for old intellectual researches and especially for unfinished mental work, are for centuries in the *Rupa*-lokas in a strict Devachanic isolation—literally so, since men and loved relatives have all vanished out of sight before this intense and purely spiritual passion for intellectual pursuit. For an example of the study-bound (pardon the new word for the sake of its expressiveness) condition, take the mental state of the dying Berzelius, whose last thought was one of despair that his work should be interrupted by death. This is *Tanha* (Hindu *Trishna*) or an unsatisfied yearning which must exhaust itself before the entity can move on to the purely *a-rupa* condition. A provision is made for every case, and in each case it is created by the dying man's last, uppermost desire. The scholar who had mainly lived under the influence of *manas*, and for the pleasure of developing his highest physical intelligence, kept absorbed in the mysteries of the material universe, will still be magnetically held by his mental attractions to scholars and their work, influencing and being influenced by them *subjectively*—(though in a manner quite different from that known in seance-rooms and by mediums,) until the energy exhausts itself and *Buddhi* becomes the only regnant influence. The same rule applies to all the activities, whether of passion or sentiment, which entangle the travelling monad (the Individuality) in the relationships of any given birth. The disincarnate must consecutively mount each ring of the ladder of being upward from the earthly subjective to the *absolutely* subjective. And when this limited Nirvanic state of Devachan is attained, the entity enjoys it and its vivid though spiritual realities until that phase of Karma is satisfied and the physical attraction to the next earth-life asserts itself. In Devachan, therefore, the entity is affected by and reciprocally affects the psychic state of any other entity whose relationship is so close with it as to survive, as was above remarked, the purgatorial evolution of the lower post-mortem spheres. Their intercourse will be sensed spiritually, and still, so far as any relationship until now postulated by Western thinkers goes, each will be "dissociated from the other." If the questioner can formulate to himself the condition of the monad as pure spirit, the most subjective entity conceivable, without form, color, or weight, even so great as an atom; an entity whose recollections of the last personality (or earth-birth) are derived from the late union of the *Manas* with the lower five principles—he may then find himself able to answer his own interrogatory. According to Esoteric Doctrine this evolution is not viewed as the extinguishment of individual consciousness but its infinite expansion. The entity is not obliterated; but united with the universal entity, and its consciousness becomes able not merely to recall the scenes of one of its earth-evolved Personalities, but of each of the entire series around the Kalpa, and then those of every other Personality. In short from being finite it becomes infinite consciousness. But this comes only at the end of all the

births at the great day of the absolute Resurrection. Yet, as the monad moves on from birth to birth and passes its lower and Devachanic spheres after each fresh earthly existence, the mutual ties created in each birth must weaken and at last grow inert, before it can be reborn. The record of those relationships imperishably endures in the Akasa, and they can always be reviewed when, in any birth, the being evolves his latent spiritual powers to the "fourth stage of Dhyana;" but their hold upon the being gradually relaxes. This is accomplished in each inter-natal Devachan; and when the personal links—magnetic or psychic, as one may prefer to call them—binding the Devachanee to other entities of that next previous life, whether relatives, friends, or family, are worn out, he is free to move on in his cyclic path. Were this obliteration of personal ties not a fact, each being would be travelling around the Kalpa entangled in the meshes of his past relationships with his myriad fathers, mothers, sisters, brothers, wives, &c., &c., of his numberless births: a jumble, indeed! It was the ignorant delusion of the geocentric hypothesis which begot all the exoteric theologies, with their absurd dogmas. So, likewise, it is the ignorant theory of monogenesis, or but one earth life for each being, which makes it so hard for European metaphysicians to read the riddle of our existence and comprehend the difference between the monad's individuality, and its physical appearance in a series of earth-lives as so many different, totally distinct personalities. Europe knows much about atomic weights and chemical symbols, but has little idea of Devachan.

AN ASTROLOGER OF REPUTE.

BY PESTONJI DORABJI KHANDALAWALA.

"There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

Who can dispute these immortal lines? The fever of knowing, the desire to unmask the secrets of Nature, will they ever cease? However sceptical and gross, who has not felt that

"There's a divinity that shapes our ends,
Rough hew them how we will."

Men and women have all been lured in all ages to unveil futurity. They have all wanted "to know you know" as young Barnack of the Circumlocution Office would say. But those who are very secure of their future think they could make of it what they like. "It's a fool or an unskilful workman," say they, "who let's it fall of itself into a shape he does not like." When they hold the chisel are they not sure of their work? Who knows? The hand might slip, the marble prove brittle, the mallet shiver. Is it a Milo you have planned? Lo! it's a Laocoön of torture moulded! They forget what the great Cellini did not when fashioning his master-piece: the Winged Perseus. One flaw might mar the whole. Could any prediction seem more absurd than when Bernini made the prophesy that foretold ill for the heir of England? And what was it that cost Ferdinand D'Orleans his life, his son a throne, the Bourbons their royalty, and France her years of progress and of peace? The riding whip he flung away had perhaps saved him. The Barouche proved his death. Was not life so much plastic clay to the Orleanist and the Stuart? Lord help us! How many turning points there are in our lives? Life hinges upon hazard. The veriest trifle may build a fate for us which no strength can resist. It is given to the astrologer and the seer to lift the band that is bound fast on our eyes. These gifts of prevision are given to people whom we call the roughs. These are the vases of election where Nature puts the elixir that surprises humanity. The roughs have given us prophets, saints and seers: Peter the Hermit, Joan of Arc. Every time that thought remains in entirety, a block not cut up in conversation, in intrigues, in literary and scientific labours, in administrative efforts, in inventive conceptions, in strategic plans, it is apt to throw a fire of prodigious intensity, like the unpolished diamond preserving in itself the eclat of its facets. Comes a time when that intelligence lits itself up. It has wings to overleap distance, divine eyes to see all. Today a carbon, tomorrow under the jet of that unknown fluid which traverses it, it is a sparkling diamond. Who has not heard of the Gitana telling one's bonne-aventure per hand crossed? These Bohemians are mendicants, gross in appearance, pebbles rolled by a torrent of misery in the ruts of life. We do not care to notice such. We go through life on stilts. In our

heart of hearts we all like to know our future. And yet because Fashion has not set its seal upon consulting astrologers, we check the desire lest people should laugh. We have among us an astrologer of repute by name Pandit Mahdev Prasad. He comes from Cashmere and carries with him a rare work Bhragoota Sangita, given him, he says, by a Lama Guru. We would like to see some of our intelligent Fellows give him a fair trial and satisfy themselves as to the truth of the science.

BARODA, 11th June 1883.

(Concluded from the June Number).

BY "BELL, BOOK AND CANDLE."*

LEAVES FROM THE NOTE-BOOK OF A MISSIONARY PRIEST.

AT another time, he said that they belonged to "some legions of the hierarchies," but not to the Virtues or Thrones, as they had not rebelled (?), that he himself belonged to the sixth legion, and that there were some among them stronger than others, and more difficult to expel. Each one has a certain jurisdiction, and can see at one glance all that is taking place, visibly and invisibly, in that space. They are continually striving to take possession of persons or animals. They succeed among infidels and heretics, and also in regions destitute of priests, as was the case in this place. Father—had previously come across several persons at—possessed, one especially who was tormented by twenty-eight devils, also two Protestant women. He said, furthermore, that suicides, murders, etc., are sometimes the result of actual possession brought on by sin; also that many confined in lunatic asylums are simply possessed by devils, but hiddenly, and that, if they were exorcised, they would be forced out.

With regard to possessed animals. In the same place, and during this possession, I was asked by a person to exorcise some of his horses who were possessed. He took me to his stable, showed me his horses, which were quiet, and gave me the holy water; I aspersed them with it, and lo! they began to get excited, as though worried by a thousand horse-flies.†

Sometimes possession is the fault of the victim, sometimes the result of magical dealings with the devil, and sometimes trials by permission of God without any fault on the part of the person, as in the case of this girl. This is easily explained in the answer of our Divine Lord to His disciples with reference to the man born blind. *Rabbi, who hath sinned, this man or his parents, that he should be born blind?* Jesus answered: *Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.* (St. John, ix.)‡

But to resume. When we sprinkled holy water on the girl, it was followed by a gnashing of teeth and signs of pain and disgust. Once when we asked for the names of the devils that we might write them down, he gave them, and, while doing so, said: "This one is the devil of pride, this one of lust, this one of jealousy," etc., and, when giving the name of the sixteenth, "This one," said he, "is the devil of gluttony; he would like that thou givest him something to drink." Then a thought came to my mind.

"Would he like sweetened water?" I asked.

"Oh, yes!"

Then I asked loudly of the mother, who was in the next room, if she had any sugar. On replying in the affirmative, I said that—wished for some sweetened water. I then went into the next room, and, speaking in a loud tone of voice, said: "Give me a glass of water, some sugar and a teaspoon; I will prepare it." I then put into the glass some holy water blessed for exorcisms, and making a noise with the spoon as though mixing the sugar, I went with it to the girl, and presented it to her. "—, drink this, my child," said I. She took it, and began to drink, but immediately spat it out in my face, using at the same time expressions that the devil alone could inspire, and saying, "You deceived me," which was a new proof that it was the devil, to whom anything blessed is as wormwood.

* See page 224, June Number.

+ Now this statement of "possessed horses" and the effect of holy water upon them implies more than it says. It is positively charming, and reminds one of the *Golden Legends* in which the reader meets with a wolf and a dragon converted to Christianity and weeping over their sins.—Ed.

‡ Rather than believe in such a "God," many good men have ceased to believe in one at all. It is against the interpretations of the words of Jesus of Nazareth and not the words themselves (which mean quite a different thing) that so many ex-Christians have reboiled.—Ed.

In this house I thought to hear the girl's confession and give her Holy Communion, according to my instructions, bat, as I was telling her to prepare herself, the devil said: "No! she shall not; I will prevent her," and she made a sign, touching her throat, that she could not speak, but nodded her willingness. I commanded him to let her speak, and sat down to hear her. "I will make the confession for her," said he: "I accuse myself of hating God (imitating a penitent), but I am sorry—that I don't hate him more. I curse Him; I do Him all the evil in my power; I regret that I cannot annihilate Him." I silenced him at once, and began an exorcism, but in vain. It took three days to get her free to speak, and not without extraordinary means.

Father—had an old Ritual containing the blessing of a rod with which to strike the devil when obstinate. I blessed one, threatened him with it, but he seemed not to dread it; then, with the permission of the family, who were present, I struck sharply on the shoulder of the girl, who was kneeling. She screamed.

"Do you feel any pain?" I inquired.

She shook her head in the negative.

Then I continued, "Who feels pain?"

"I" said the devil.

"Then obey."

"No!" was the reply.

I struck still harder, and then he gave up.

"She may make her confession," he said, growling.

I asked the girl, who was then free to speak, if she felt any pain. She replied that she did not; she was not even aware of what had taken place.

After that she made her confession without difficulty. The next morning, I said Mass in the house by special permission; she was to receive Holy Communion. During Mass she uttered loud blasphemies, and became so frantic that her father and one of her brothers could scarcely hold her. At the time of Communion, it was with the greatest difficulty that she could be taken to the altar; and, while kneeling there, she continued to make grimaces and contortions. At last, I gave her Holy Communion, and she was taken back to her place. After my thanksgiving, I went into the next room with Father—to take breakfast, the girl remaining in the room. We were standing to say the *Benedicite*, and, while raising my hand to make the Sign of the Cross, what was my astonishment! "Look down!" I exclaimed.

The floor was literally covered with little, white, living worms (maggots), and some were even climbing the walls.*

We were amazed; the landlady crossed herself, saying it was the cursed one. We thought, indeed, it was some trick of the devil, and called in the girl, who came reluctantly; we asked her what that was on the floor. She (looking down sideways) said, "These are worms."

"Where are they coming from?"

"I don't know." But she said it in quite a knowing manner.

"You must know it. I command you to tell the truth." Then we heard the girl mutter, as though speaking with some one, "Don't say it."

"But I am commanded, I must speak."

We saw he did not want to tell the truth, and was deceiving us. Then I was obliged to take the surplice and stole, and made a regular exorcism, after which he said, in a serious and truthful manner: "It was when she received her God: it is a sign of our going out."

"But how is it there are no worms in the other room?" (where Mass had been said.)

"Because," answered the voice, with great solemnity, "we are not worthy to be where Jesus Christ is."†

We swept the room, and threw the worms into the fire, but some were found even till noon.

Only then did she know that she had been possessed. The exorcisms had lasted six weeks, and Father—, solicitous for the spiritual welfare of the girl, thought, if she could be admitted to a convent where the perpetual adoration was observed, that perhaps she would be entirely freed; he therefore wrote to his Superior on the matter, and, receiving a favorable reply, she was taken to the Convent of —, some

* Spontaneous generation? A clever and a scientific devil that!—Ed.

† This answer would make the sceptically inclined infer that Christ must, in such a case, be very often absent from his Church, since it is sometimes near the very altars and during the ceremony of public exorcisms, that the devil has manifested himself most fiercely in those he gets possession of:—witness the Nuns of Loudon!—Ed.

miles distant, and, for a month, followed the community exercises with regularity, and without any extraordinary signs, till one night, after nine o'clock, all the Sisters having retired she left the dormitory, and went to the room of the Superior, who was in bed, and bit her arm; she then left the room, ran through the corridor and upstairs, screaming at the top of her voice, and exclaiming, "I cannot stay here; my feet are burning." At last she ran outdoors and all the Sisters were engaged for some time in looking for her; she was at length found in the garden, beating her head against a tree and saying, "I must kill this wicked beast who makes me suffer so." She was taken to the house, and became more quiet, but was sent away early in the morning. I happened to be going to see her, having finished my mission in —, when I met the conveyance that was taking her away. I continued my way to the convent, and there learned these particulars from Father—. She was taken to her uncle's house, at —, where she gave new proofs of possession. A medical doctor—a Lutheran—having heard of the case, requested that he might see the girl and speak to her; having obtained permission, he asked her if she knew Luther. "Yes!" came the answer: "he is with us!" The doctor withdrew immediately, without further questioning.*

Sometimes the devil speaks against himself, and works for the glory of God and the salvation of souls, which is always the design of God in permitting possessions.† His replies are always in the language of the person possessed, so that all may understand.

It may be asked why the girl became possessed a second time, the demon having said that he had no further power over her. I can only say that probably it was not the will of God that she should go to the convent (the place was not congenial to him).

But, by praying, she obtained peace. Two years after, she became perfectly quiet; I paid her a visit, and she was almost entirely free. I conjured the devil, who was still there; he told me that he could do nothing against her, as she was continually preventing him by her prayers. She had indeed become very pious, and had a special devotion to the Blessed Virgin. About four years afterwards, I visited the place again, and found the girl a full-grown woman; she acted very naturally, and told me, as did also her mother, that she had not experienced any trouble for several years. During the conversation I conjured the devil interiorly, but received no answer, nor did I notice anything strange in her actions. The extraordinary affair was at an end.—*Ave Maria.*

Editor's Note.—This narrative, given by a good Roman Catholic padri, evidently sincere and truthful, and published in an authorized orthodox Christian journal, the *Catholic Mirror*, strikes for us the key-note of Christian theology. This is authoritative, good, sound, orthodox Christianity; and he who believes in it will not be damned, but on the contrary will be honoured and respected in society. That which Theosophy teaches is all the reverse. Our philosophy is mocked at, and the orthodox believers in a personal devil will turn away with a shudder of horror from the theosophic teachings. We are in the XIXth century, in the full blaze of civilization and science, we see.—Ed.

ALLAH.

Among the Hindus there is a belief current that the Mahomedan religion is an offspring of the Atharva Vedas; and many well read among the Mahomedans have also the corresponding belief that the Hindus are their predecessors. It is not improbable that very few really know what the Vedas say on the subject, and therefore it will not be inopportune to give publicity to the following contained in them.‡ It is hardly worth mentioning that in Vedic Sanskrit the word Alla is the feminine|| of Allah, and that both mean Parameswara (the Great God).

"Om Āsmāllām illā Mitrā vārunodivyanī dhāttā. Ilāllā Vāruno raja punārdāduh. Hāyāmī mītro illām illāleti illāllām vārunomītro tejākāmāh. Hovārmīndrohotārmīndromāhāsūndrāh. Allojyeshthām sreshthām

* Now this is the most charming hit possible at the poor Protestants. Behold, the Christian brotherly love and charity!—Ed.

† And if so, then such a devil must be as good as any missionary or priest? After this authoritative assertion, how shall we be able to know who is preaching—a padri or the * * *?—Ed.

‡ The power of the letters in the Transliteration is as follows: fāl, fār, fātē, fat, kid, kite, neet, put, mūte, boot, no.

|| That is to say, not the object denoted by the word, which may be male, female, or neuter.

pārāmāī poornāī Brāmhānāmāllām Āllorāsurā Māhā-mādārākām vārāsyā Āllo Āllām ādāllāvukāmckākām. Āllāmvukām nīkhātākām. Ālloyājnenā hutāhntwāh Āllā suryā chāndrā sārvānālkshetrāh Āllo Rishinām sadīvyā īndrāyā pnrvām māyāpārāmāntā āntārīkshāh. Āllo prīthīvyā Āntārīkshām viswārupām divyānī dhāttā illāllā vārūmo rājā punārdāduh. Illākāvārā illākāvārā illālletī illāllā illā illālā ānādīswārūpā Āthārvānī sākhām Rhum Rheem jānān pāsoon sidhān jālāchārān Ādrishtām kuru kuru phāt. Āsurāsāmhārini hum Āllo rāsurāmāhāmādārākām vārāsyā āllo Āllām illālletī illāllā.—Āthāvān suktām.”

The above quotation speaks for itself and clearly shows that the names Alla, Mahamad, Rahim, &c. &c. are all traceable to the Vedas as well as the veneration paid to them. Our learned pundits may throw much light on the subject if they wish and thus help the cause of Theosophy. It is a significant fact that all the folk-lore and current beliefs have their foundation in some grand Truth. Hinduism and Mahomedanism are the two extremes, while Judaism and Christianity are simply intermediate links of the same chain.

N. B.

Berhampore.

THE ESSENTIALS OF RELIGION.

(An answer by BABU RAJ NARAIN BOSE.)

I HAVE read your able, wise and discriminating remarks on my article in the “Tattwabodhini Patrika,” the “Essential Religion,” in the June Number of the *Theosophist* with the greatest attention. The great liberality of tone which marks those strictures does you much credit. I am sorry, however, that I cannot agree with you in all the opinions broached in your article. You have expressed yourself, in the same, as hostile to religious proselytization and conversion. Every man, who has a regard for the sanctity of truth, must feel it his *duty* to propagate that which he considers to be true.* This holds good in religion as in all other branches of knowledge. It would show disregard for truth and would be a dereliction of *duty* if we do not propagate what we consider to be true and confine it to ourselves. You are of opinion that religion does not require to be propagated, as it is a mere matter of emotion and human weal or woe does not depend upon it. Granting that it is a mere matter of emotion, does not emotion influence human conduct and thereby human weals or woes? Religion should therefore be propagated, but the propagation should be made by means of argument and gentle persuasion, not using the least compulsion. Do not you, Theosophists, propagate your opinions which are of a semi-religious character and try to convert others to your views? Do you not “impose your own personal views,” to use your own words, upon people who do not believe occultism to be true, and who disbelieve in the existence of spirit and a future world?† The

* And since few of us have identical beliefs, and every religionist of whatever faith is firmly impressed with the truth and superiority of his own creed, with no regard whatever for the truths possibly contained in that of his brother,—the result is, that sectarianism is kept ever alive, with no chance in it for mutual toleration—least of all, feelings of Brotherhood. There are many atheists in our Society, as deeply impressed with the correctness of their negations as our esteemed correspondent is with that of his affirmations. Would our atheists be welcome, or likely to be listened to, in the Brahmo Mandirs? Then why claim for one what is refused to the other? There never was a time yet when a Brahmo preacher could not have had the chance to discourse before the Theosophical Society, upon Theism, nor ever one when the like courtesy has been given to Col. Olcott, or any other Theosophist speaker. For years, we lived near the Prarthana Samaj in Bombay, but its platform was ever closed for, and refused to us, even when asked for.—Ed.

† We can assure our correspondent that we do nothing of the kind. When challenged to give out our views, we do so, adding every time that they are our own *personal views*; and as such—since we do not believe ourselves infallible—are not to be taken as final truths. Instead of preaching our own religion, we implore every one to first study his own and remain in it, whatever it is. Besides which, theosophy is compatible with every religion, the world over. There were thanatologists in every creed, and mysticism has as much room in idolatrous as in monotheistic systems. Theosophy is the culmination and

opinion that God is impersonal is, I understand, your personal opinion and not that of the general body of Theosophists. Do you not try to impose this personal conviction of yours on others although it has little connection with Theosophy, or else why do you return to the subject again and again in the columns of the *Theosophist*?* Propagandism and conversion you cannot avoid, but it must no doubt be made by gentle means. You say that religious propagandism carried in any way leads to bloody wars and fiery persecutions, but do not differences of opinion in matters of politics and science also lead sometimes to fiery persecution? There is need of tolerance in politics and science as in religion. Among persecutions in the province of science may be mentioned that of Homeopaths by Allopaths. What I meant to say in my article on “Essential Religion” is that we should be tolerant of all forms of religious faith, but at the same time propagate our own individual views by means of argument and gentle persuasion. This certainly will not lead to bloody wars and fiery persecutions. If, after trying to convert others by such means, we fail, we should not be sorry. The Sanscrit proverb is “if a man exerts and does not succeed, where is the blame?”

You say in one place in your article: “With the exception of those abovementioned cases of the universally recognized code of morality, the furtherance or neglect of which has a direct bearing upon human weal or woe, we have no right to be influencing our neighbours’ opinions upon purely transcendental and unprovable questions, the speculations of our emotional nature?” Is religion a mere matter of emotion? You believe in the existence of an Eternal and All-pervading Principle, and you certainly consider its existence as a scientific truth. But science extends a little further. It includes the knowledge of that Principle as a Spirit, or in other words an Intelligent Being, and not only that but as a Perfect Spirit. I refer the reader to my views on this subject in my little treatise “The Science of Religion.” I can adduce the same sort of proof for the existence of a Perfect Spirit as you can do for that of an Eternal Principle.†

You are of opinion that religion does not influence the moral conduct of mankind. A few individual atheistic philosophers, such as Hume and Huxley, may not require belief in a God and future state to influence their moral conduct, but the mass of mankind does. Consider, for instance, the frightful mischief done to Society by the prevalence of Atheism at the time of the French Revolution, and which will no doubt be done by such prevalence among Nihilists, Socialists, *et hoc genus omne*, in future, if those revolutionary classes ever gain predominance.‡

You maintain that the doctrine of *Karma* has a greater influence on human conduct than the doctrine of propitiation

the practical demonstration of the *truths* underlying every creed. It requires but sincerity and a firm will in the application to the Essentials of any of them—whether they be Theism or Adwaitism or even Atheism. Theosophy is simply the informing life of creed and of every religion and goes to prove their *raison d'être*, instead of their negation.—Ed.

* Denial of a *personal god* is no personal belief of ours, but that of all our Buddhist, Adwaitee, Jain and Freethinking members. We defend our position and welcome all others to do the same.—Ed.

† A “Perfect Spirit” is an abstraction, a *non-being*, and can have no *gunas* or attributes which alone make up the entity. Science has no “knowledge,” we beg leave to state, of an “intelligent Being,” a “Spirit”—not modern science at any rate. And the science of metaphysics rejects entirely the possibility of the Infinite having any conscious relation whatsoever with the finite. Moreover “Perfect Spirit” and “Eternal Principle” are synonymous and identical, and if both our esteemed correspondent and we are adducing proofs—one for the *Existence* (implying consciousness) and the other—for the *Presence* (implying unconsciousness or *absolute consciousness*, which is the same thing) it becomes a question between us to be decided by other and unbiased persons as to which of us is right and which wrong.—Ed.

‡ It will be a sufficient answer to draw our friend's attention to the revelation contained in the statistical tables given in the article “SUGGESTIVE COMPARISONS” in the *Theosophist* for June 1883, page 217. They show that so far from an “irreligious belief,” i.e., free-thinking Agnosticism or Atheism being provocative of crime, the criminal offences chargeable to this class were immeasurably less than those of the rough-going Orthodox Christians and Theists. It appears that of crimes to the 100,000 of population, 2,500 were of Catholics, 1,400 of Church of England members, 150 of Dissenters, and 5 of Infidels. And, to bring the thing nearer home, the recent census of Bombay shows that while among 408,680 Hindus, *idolators* and *pantheists*, there were 18,950 criminals; there were 2,343 crimes committed among the 34,724 Christians and theists or 6·74 per cent of the whole criminal offences—a much greater percentage than is shown by the class of *pantheists* and *idolators*.—Ed.

of God by repentance, but is the effect of *Karma* eternal? You certainly would not say so. You see then both of us agree in the opinion that punishment does not last for ever. What objection then can there be to believing that repentance is expiation for sin?* Granting for the sake of argument that God does not exist and depending only on nature, we see that when pain is shortlived in the universe, some provision must have been made by beneficent nature for the expiation of sin and the placing of man in a position in the future state leading to spiritual improvement and progress. I do not believe in the usual cant of the day of nature, "red with tooth and claw." Even if there were no God, there is clearly discernible a beneficent purpose running through the whole system of nature.†

I believe in the strong power of will, mesmerism and *yoga* powers as testified to by such authenticated cases as Ranjeet Singh's Yogi and the Sunderban Yogi, and am an advocate of the cultivation of ancient Sanscrit learning. I am not therefore unfriendly to Theosophy, but I have a word of humble advice to offer to the disinterested leaders of the Theosophical movement, for whom I entertain every feeling of respect. The more they keep Theosophy and Theology distinct from each other, and the less they mix up their personal opinions on the subject of religion with their legitimate province, Theosophy, the better. I think it would be better for the cause of Theosophy if they do not discourse of their "godless Buddhism," as they love to call it, before a nation so pre-eminently religious as the Hindus—a nation of devoted lovers of *Bhagavan* or God, Adwaitism so often appealed to by yourself in questions of Theology being but Philosophy and not religion. There is a difference between philosophy and religion. Such discussion augurs ill for the ultimate success of Theosophy in this country. I am at a loss to understand why the leaders of the Theosophical movement preach Agnosticism and express deep sympathy with Atheism, and, in the same breath, deprecate the prevalence of atheism, scepticism and materialism in this country. This appears quite mysterious to my humble self. I am perfectly disposed to tolerate Atheism, that is, abstain from persecuting Atheists in any shape whatever, since every man has a right to his own opinions, but there is a difference between toleration of Atheism and deep sympathy with it.

DEOGHUR, E. I. Ry., {
14th June 1883.

EDITOR'S NOTE.—Buddhism and Adwaitism—are as much religions as any theistic system. A "religion" does not necessarily imply the doctrine of a personal God or any kind of God in it. Religion, as every dictionary can show, comes from the Latin word *relevare*, to "bind" or collect together. Thus whether people pursue a common idea with, or without, a deity in it, if they are bound together by the same and one belief in something, that belief is a *religion*. Theology without the vital warmth of Theosophy is a corpse without life, a dry stick without sap. Theosophy blesses the world; Theology is its curse. Our whole endeavour is to test Theology by the theosophical *experimentum crucis*. The affliction of India is, that it lost theosophy when the persecuted adepts had to fly beyond the mountains. And true religious living can never be again prevalent until their help is invoked to illuminate the *Shastras*. Our Brother has had many years' experience of the hopelessness of converting India to even the benign form of theism which his *Adi Brahmo Samaj* teaches. The saintly characters of Ram Mohun Roy, Debendro Nath Tagore, and a few others of his colleagues, have not won the Hindus from their exoteric worship—we think, because neither of them has had the Yogi power to prove practically the fact of there being a spiritual side to nature. If we hold so strongly to esoteric Buddhism and Adwaitism, it is exactly because no religion can stand save on the foundation of philosophy and science. No religion can prove by practical, scientific demonstration that there is such a thing as one personal God; while the esoteric philosophy, or rather *theosophy* of Gautama Buddha and Sankaracharya prove and give means to every man to ascertain the undeniable presence of a living God in man himself,—whether one believes in or calls his divine indweller Avalokiteswara, Buddha, Brahma, Krishna, Jehovah, Bhagwan, Ahura-mazda, Christ, or by whatever name—there is no such God outside of himself. The former—the one ideal outsider—can never be demonstrated—the latter, under whatever appellation, may always be found present if a man does not extinguish within himself the capacity to perceive this Divine presence, and hear the "voice" of that only manifested deity, the murmurings of the Eternal *Vach*, called by the Northern and Chinese Buddhist Avalokiteswara and Kwan-Shen-yi, and by the Christians—*Logos*.—Ed.

* None whatever. But where is the necessity?—Ed.

† A pleasant expression, but highly optimistic. It is equivalent to affirming that although the moral law in nature may be offended, yet punishment is not logically inevitable. Penitence may take the place of expiation, and prayer restore the equilibrium of nature. The repentant culprit may go scotfree, but the victim or victims of his crime suffer its consequence without recompense!—Ed.

DIVINATION.

IN the June Number of the *Theosophist* brother J. N. Unwala describes a mode of Divination among the Parsees, and concludes with the following remark: "I have no doubt that many will credit it to that meaningless agency called 'unconscious cerebration,' one of the verbal subterfuges which serve as a cloak to the ignorance of scoffers ridiculing the inexplicable in occult phenomena." A mode of divination similar to the one described is known to me. A Bamboo *Sāp* or winnowing basket is pierced at one of its outer ends with a pair of scissors, and the *Sāp* is then suspended on the tips of the forefingers of two persons standing opposite each other, the lower parts of the rings of the scissors being supported by the fingers. After allowing the *Sāp* to stand still, one of the persons repeats several times the names of each of the persons suspected of a theft, and the opposite party goes on repeating a particular word. Sometimes it so happens that the *Sāp* turns during the repetition of a certain name, and it is thought that the person must be the thief.

Often to my knowledge the above method was tried, and in numerous instances it gave wrong answers. A friend tells me that Mr. Unwala's method was also found by him misleading, and other methods of a different sort also proved ineffectual.

It is certainly very useful to inquire into such methods and kindred subjects with an unbiased mind, but we should be constantly on our guard against attributing every mysterious looking thing to the agency of *Occult forces*.

No occult force or forces have anything whatsoever to do with these two modes of Divination or with the phenomena of ordinary table-turning. I was first of all confused with the much-talked of phenomena, and for a number of days I tried table-turning by myself as well as in company with others, till at last I was perfectly satisfied that the turning was simply due to unconscious muscular action. Neither myself nor any of my friends are *mediums* or *psychics*, and it must be remembered that I am only speaking of those cases where a so called *medium* is not present. If there be a genuine *medium*, far more startling phenomena would occur, but of the vast majority of the investigators of these phenomena, very few being *psychics*, we have to find out whether in the case of persons of a positive nature the phenomenon is due to any mysterious agency. With due deference to the opinion of many others, I assert that in such cases the phenomenon is simply and purely due to unconscious pushing. Warn the sitters and tell them to resist any the least adaptation of their hands towards a push and you will see that the table will not move. Whenever there is motion, the hands of one or two of the sitters who have been energetically willing to bring about the motion, become almost unconsciously strained in some part to exert a sort of pressing movement. If the table be covered with a loose table cloth or with some smooth substance, that substance and not the table, will commence to move.

I tried and succeeded in moving not only small tables but a number of articles of different shapes and sizes, and the movement invariably took place whenever the hands almost imperceptibly took a particular position so as to give a slight push. A small light basket would tilt and move in my hands with wondrous speed, but I never succeeded in raising the open lid of the basket, working on light hinges, even a hair's breadth, although I tried to put my hands close to the lid in various positions. It was only when my hand gave a sort of a support that it moved.

I have no doubt many will contradict my theory and assert the contrary that the table turns by some occult agency, but let them restrict themselves to cases where there is not a *medium* present, and if they be patient they will soon find out that the table turns by muscular or nervous action only. The will unconsciously puts the nerves and muscles into a certain position, and the motion commences, and we quietly allow ourselves to move in the direction indicated, until we run after the table, forgetting that while we run we add to the motion.

The two methods of divination are also due to the same cause. We suspect somebody or expect a certain result, and according to our wish the motion takes place, although we notice it not.

I do not mean to assert that there are not unknown forces in nature which produce wondrous phenomena, but I say that a sceptical attitude is necessary for such of our Theosophists as wish to inquire into mysterious subjects, else we are likely to drift back into superstition.

POONA, July.

N. D. K.....F. T. S.

Victims of Hinduism.

RELIGIOUS FANATICS WHO HAVE KILLED "THEMSELVES" FOR THE SAKE OF THEIR OWN SOULS.
(From the *Guzerat Mitra*.)

"In former times the *Kamalpunga* ceremony was allowed by the Hindu Rajahs. A person suffering from some disease or calamity went to his favorite god, and offered his head as a propitiation. In many cases heads were given up in hopes of obtaining ready admittance to heaven. The horrible practice was put a stop to by the British Government. The *Ahmedabad Samachar* of the 13th instant, however, publishes an account of the ceremony having been recently performed near Amreilly. It seems that, on the 1st instant, a Bania, named Ruttonsey, performed this rite near the Ganpati god with all the members of his family, consisting of 11 people, viz., himself, his wife, four sons, three daughters-in-law, and two maidens. It appears that the eldest son cut off the heads of the ten devotees, and then performed the rite himself by jumping into a neighbouring well. On the report reaching the officials, they proceeded to the well, and recovered the body of the boy. Another body was lying near the Ganpati god, with a note to the effect that the horrible deeds were perpetrated to propitiate Ganpati."

Commenting upon the event, the Missionary organs attribute the horrid and bloody deed—to idolatry.

Victims of Christianity.

RELIGIOUS FANATICS WHO KILL "OTHER PEOPLE" FOR THE SAKE OF THEIR OWN SOULS.
(From the *New York World*.)

EVEN four years after the commission of the crime, it seems public interest in the case of the Pocasset murderer has not abated. Few, however, of the many thousands of people who have been thrilled by the terrible tale of the offering up of little Edith Freeman are aware that similar human sacrifices have been by no means unfrequent in the United States. One of the earliest recorded crimes of this description was committed at Gardiner, Maine, about the beginning of the century by James McCausland, a Revolutionary soldier living at Pittston, on the opposite side of the Kennebec. He was a day-laborer, and unable to read or write. There was an Episcopalian church at Gardiner which he sometimes attended, but his religious conversion was affected by an itinerant preacher, and it turned a head not of the strongest. It became impressed upon his mind that he could only obtain salvation by making a burnt-offering and a blood-atonement, and, brooding over the subject, he at last received, he felt, a divine revelation that the church at Gardiner was the appropriate altar and a woman living on the banks of the Cobbossecontee, a few miles above the village, the predestined victim. His mind, however, was not fully decided until on visiting the church at midnight he heard a celestial voice: "Young man, push on!" This removed all his doubts, and having saved the "holy things," as he called the Bible, prayer-book, and pulpit cushion, which he removed and concealed under the roots of a fallen tree, he carried a shoe-full of live coals to the church and set it on fire. It was soon consumed, and launching his canoe he paddled up-stream to the house of the woman selected as the sacrifice. There lingered some doubt upon his mind, but he went in the belief that God would show him a sign and provide him with an instrument. Opening the door, he found two men lying on the floor of the log hut asleep, and the woman sitting by the bed, in which was a sick person. A flash from among the embers of the fire on the hearth revealed a butcher's knife sticking in a log just above her head. This solved the doubt, and stepping over the sleepers he took down the knife and drew it across the throat of the nodding victim, who awakened in eternity; then he made his way to the canoe and back to Gardiner, where he gave himself up, testifying to the innocence of a man who had been accused of burning the church by showing where he himself had concealed the "holy things." McCausland was convicted on his confession, which he insisted on making, but was never executed, or even sentenced, but remained in prison until his death, nearly thirty years afterwards. He felt no sorrow for his deed, as through it his sins, he felt, had all been forgiven, and hence, he argued, if he should be released he would not repeat the act—indeed, there could be no further revelation.

A more horrible instance of human sacrifice lives in the annals of New Haven, where, in 1855, was a small sect of fanatics—the Wakemanites, so called from their prophetess,

Mrs. Rhoda Wakeman, a woman of seventy. She had convinced her followers—respectable farmers and farmers' wives living in the outskirts of the city—that thirty years before she had been killed by her husband and received into heaven, where she had remained seven hours, being finally sent back to earth by God to prepare the way for the second advent of Christ. Among her followers was one Justus Matthews, who, having been irregular in attending the prayer-meetings of the sect, was declared by the prophetess to be the "man of sin" mentioned in the scripture. The evil spirit which possessed Matthews was, she said, very annoying to her; not only did it hinder the coming of Christ, but it might cause her death, and so bring on immediately the judgment of all mankind, without any millennium at all. Matthews himself became convinced of the truth of this and avowed his willingness to submit to proper treatment for the removal of the fiend. On the evening of Sunday, December 23rd, he went to Mrs. Wakeman's house where were gathered most of the fanatics, including his sister, Mrs. Wakeman's half-brother, Samuel Sly, and Miss Hersey. While a prayer-meeting was held in the upper story Matthews was placed in a room on the ground floor, where a fire was built for his comfort, his sister blind-folding his eyes and tying his hands behind him. From 9 o'clock till 1 in the morning he remained in that condition while the others occupied themselves in prayer, visiting him from time to time and pleading with him to renounce the evil spirit. Finally they persuaded him of the necessity for sacrificing him, and Sly, going into the room where he was sitting, brained him with a club of hazel wood, which he had procured as possessing singular efficacy against evil spirits, cut his throat, and stabbed a dozen holes in his abdomen with a common dinner-fork, in order to let out the fiend. Miss Hersey helped him to wash the blood from his clothing and to hide the club and knife; then they joined their fellow-disciples in prayer. Sly was convicted of murder and the woman as an accessory, but his sentence was commuted, and he died in prison some eight years ago. According to Sly, the power of all departed spirits since the fall of man was concentrated in one Amos Hunt, upon whose death the millennium would come in the twinkling of an eye. Hunt is now a practising clairvoyance in Connecticut, and figured in the Mary Stannard murder case. On New Year's day, 1856, a more terrible tragedy was wrought by another Wakemanite—Charles Sanford, the nephew of Mrs. Matthews, who brained and decapitated an old farmer named Umberfield, and Enoch Sperry, father of the well-known Connecticut politician. He was convicted, but died in prison of small-pox. Several of the Wakemanites still live at New Haven.

A little more than a year afterward—in February, 1857, the case of Giles Hitchens, of Concord, startled all Delaware. Hitchens was a farmer, somewhat eccentric, but with the reputation of being peaceful, and most certainly of an affectionate disposition toward his wife and their only child—a boy of eighteen months. He had attended a Methodist protracted meeting and received religion one night in that February, and his mind had been greatly excited by the preacher's sermon on Abraham and Isaac. He could not sleep, and *arising early went to the woods to pray, when he heard a voice bidding him imitate the patriarch's command—kill his child and offer its blood as a sacrifice.* Twice he prayed and twice the command was repeated, when having prepared a keen knife he stole the sleeping child out of the house without alarming its mother, and carrying it into the woods laid it on a heap of leaves, while he prayed, and, like Abraham, waited for a sign. He had hoped that the Lord would appoint some other victim, and the hope was strengthened when a little dog pattered up and sniffed around his feet and at the sleeping infant, but there came no sign, and taking up the child he cut its throat and held it by the feet to pour out its blood as an offering; then took it back to the house—a ghastly burden, streaking the mud with gore—and laid it on the bed beside his horrified wife. Hitchens, who gave himself up peacefully, was acquitted on the ground of insanity, and after remaining some years in an asylum was set at liberty. His wife dying, he remarried, and is still living in the house he occupied at the time of the murder.*

* We must be allowed to ask a question: had the Hindu Bania who committed religious suicide after committing religious murder, in the article that precedes—survived to take his trial, would there be any chance for him of being acquitted by a Christian judge in India "on the ground of insanity" or would the heathen have been hung? Query—Ed.

The latest offering of this nature took place at Los Angeles Cal., in December last. One John Smith had been converted by a Methodist clergyman, and had for several months devoted himself to poring over the Bible, till finally he not only convinced himself that he ought to make a human sacrifice, but brought his wife and their only child, a boy of thirteen, to acquiesce in his views. "When he talked to me," said the woman, "and persuaded me that a good wife ought to think as her husband did, I got so as to take whatever he said as the truth. He made us fast, and when Ben asked him if God had ordered us to starve, he said yes. When he announced that the boy must be killed we both remonstrated, but finally thought it was all right. On the day appointed for the ceremony he called Ben out of the house and told him he had to die for our Saviour. The little fellow knelt down and I got on my knees by his side; John raised the knife, looked hard into the boy's face, and then drove the knife into his breast." Though the woman persisted in believing that the deed was justifiable, she broke down on recalling the sight. "I am always thinking of Ben," she said, "I am always hearing him in the night asking to be brought in and laid on his bed, and begging for a little water before he died."

ESOTERIC BUDDHISM.

A new book by Mr. A. P. Sinnett, author of the *Occult World*, is, the *Pioneer* says, to be published by Messrs. Trübner in London, in a few days, under the title "Esoteric Buddhism." It should be obtainable in this country in a few weeks from now. The forthcoming volume embodies the mystic teachings Mr. Sinnett has been receiving from his friends in Tibet, ever since his first book came out; and while of course the value of this instruction must remain subject to very varying estimates, some feeling, at all events of curiosity, may be directed towards a work which seems likely to stir up interest at home, in connection with rarely-trodden by-ways of Indian thought. In London, it appears, a society numbering already about forty members has been formed for the special study of the philosophy. Mr. Sinnett has been instrumental in bringing to light; and both there and in America the introductory book has gone through two or three editions.—*Bombay Gazette*.

NOTE—Mr. Sinnett was, no doubt, instrumental in bringing closer together the members of the British Theosophical Society, but the existence of the latter is not due to the efforts of this one excellent Theosophist. It is now in existence for nearly six years. Composed of members among whom are found persons of the highest culture and education, its prospects are certainly unusually brightened by the appearance and explanation of such works as *Esoteric Buddhism*.

The book is already out, and ought to have an extensive sale, especially among Theosophists. Every Library of the Branch Theosophical Societies must possess a copy. The name of the author of the *Occult World* is a sufficient guarantee that the new publication is as interesting as it is instructive for students of Esoteric Buddhism.

ASTROLOGY AND MODERN SCIENCE.

BY DR. FORTIN, F.T.S.

IN the night of the Middle Ages dawns a new Light: the Renaissance period has begun with all its promises. Diaz, Christopher Colomb, Magellan, Truxillo are tearing the geography of the Fathers of the Church into shreds and daily widening the limits of the earth. They give the world so much more horizon and space that human mind troubled and arrested in its development is acquiring a new impulse. Centuries will have rolled away, but the occult will remain as ever—the Science of Sciences. The Court of François I. is now becoming the rallying place of all the French nobility, and these hitherto unknown gatherings are destined to become a centre of attraction to all the world celebrities. It is the epoch of free enquiry forcing itself upon man; the wizard and the witch are hunted as much as ever and burnt among a terrified populace; but, at the Court of France, the occult governs the most powerful personages. It is the official science in all its omnipotency.

1556:—King Henry II writes to Claude of Savoy, Count of Tende and Governor of Provence, asking him to solicit Michel de Nostradamus to visit his Court. On

July 14th Nostradamus quits Salon, and on August 15th he lands at Paris, at the Hotel St. Michel, on the day of the festival of "Our Lady." It is there that the great Constable of France meets him, and whence he proceeds to present him to the King of France, who had given orders to entertain the already renowned astrologer at the palace of the Cardinal of Sens.

But who was that man—Michel de Nostradamus? If we consult a modern biographer we read:—"Nostradamus (Michel), an astrologer and a famous charlatan, known for a collection of prophecies in verse written in very enigmatical style, &c.;" but if we turn to History and search its most authentic records, we will find:—"Michel Nostradainus, born in St. Remy (Provence) on Monday, 12th December, at noon, in the year 1503,* Physician, M. D., Professor at the Faculty of Medicine of Montpellier; author of works treating of Medicine, Physical Science and Chemistry. His grandest work—the *Paraphrase de Galien*—was printed at Lyons in 1557." How many men of science have since then freely drawn from this inexhaustible source of information, and thus been enabled to build their own reputations through it!

1525:—Nostradamus is 22 years old. Aix is nearly depopulated by a fearful plague (*charbon provençal*): social life is fully arrested.....all the physicians having either died or run away. Nostradamus leaves his wife and children and goes to Aix, where, by dint of encouragement and activity shown, he succeeds by means of a powder which he had discovered† to save from the clutches of death the remainder of the hapless population. At Lyons and several other places in the south of France he obtained the same success. Never was a king on his journey received with greater ovations. Nostradamus was carried on the arms of the population in triumph—the crowds being led and headed by their greatest officials. So much for the real man (the charlatan) whom we find at the Court of France, physician to three consecutive kings. His success was immense, his authority was considerable. The King and Queen sent him to Blois to visit the three young Princes, François, Charles, and Henry. Having examined them as a physician he had to draw their horoscopes. But he kept a prudent silence about the misfortunes that threatened them: only predicting their subsequent ascension to the throne of Franco.

1558:—Dr. Nostradamus addresses to King Henry II his "centuries," wherein his prophecies are explained. History preserved to us only an enigmatical letter. It is in the 35th quatrain of his 1st "centurie" that the death of the king was found predicted for 1559—the ensuing year.‡ When the prophecy that had been known to all for over a year came to pass, Nostradamus who had retired to Salon, was publicly burnt in effigy by the Parisian mob, as a sorcerer, magician, and the Devil's own imp.

1564:—King Charles IX, accompanied by his mother, Queen Catherine of Medicis, went to Salon to pay Nos-

* In order to draw the horoscope of Nostradamus I had to consult his numerous biographies, wherein are found contradictory statements upon the date of his birth. My labour has now resulted in discovering the real day. It is shown now that he was born on Monday, December 12, at 12 a.m. 1503.—Dr. Fortin.

† I recommend this medicine. Nostradamus affirms its efficacy against any plague, its action spreading immediately in ambient air. I have tested its marvellous effects personally, especially against offensive smells (breath included). I translate the prescription for the benefit of your readers:—

Saw-dust of cypress wood (green).....	1 ounce.
Iris of Florence.....	6 ounces.
Cloves	3 "
Calami odorati.....	3 drams } (16th part of an
Liqui Aloës	6 " } ounce.)

Reduce the whole to powder, add 3 or 4 hundred roses gathered before the dew, i.e., in the early evening; pound all (roses first) in a marble mortar. Then divide into small cakes and dry in a shady place.—Dr. Fortin.

‡ King Henry II of France came by a remarkable death in a tournament that took place in that year, the details of which had been foretold by Nostradamus the year before, which greatly increased the fame of that wonderful astrologer.—Ed.

tradamus a visit, hoping thereby to get him back to his Court. The King gave him 200 coins (*écus*) of gold and the Queen mother doubled the sum, but Nostradamus who knew well their future prudently declined the offer. To prove, that in addition to his wonderful knowledge in astrology Nostradamus was gifted with clairvoyance, I may here relate the following facts. During a voyage in Italy, he went one day straight to a group of monks, and selecting among them a young Gray-Friar he saluted him with the greatest respect. When called upon to explain the cause of such an unusual obeisance, he answered "I have to kneel before his future Holiness." In 1555, this young Franciscan monk had become the Pope Sixtus V. Trondu Condolet, his contemporary and historian, narrates of him, that one evening as they both met on their way the young Prince of Béarn, accompanied by his tutors, Nostradamus said:—"This young Prince will ascend the throne of France and the word 'great' will be added to his name; he need fear nothing, excepting the number 20."*

1566:—June 30, Nostradamus summoned Master Rôche, his Notary, and dictated to him his will. On July 1, he told his friend Chavigny: "To-morrow the rising sun will find me dead." On the following morning the prophecy was accomplished and Nostradamus was found dead—sitting on a bench near his bed. Thus was foretold by him even his own death. The quaint French of the prophecy runs thus:—

"*De retour d'ambassade don du Roy mis au lieu—Plus n'enfera sera allé à Dieu; Proches parents, amis, frères du sang—Trouvé tout mort près du lit et du banc.*"

In 1622 King Louis XIII, and in 1660, King Louis XIV, went to Salon, for the express purpose of visiting the Church of the *Frères Mineurs*, and of praying there before a tomb inscribed with the following epitaph:—

"HERE REST THE BONES, OF MICHEL NOSTRADAMUS, WHOSE ALL BUT DIVINE PEN WAS ESTEEMED BY EVERY ONE, WORTHY OF TRACING AND FORETELLING TO MORTALS, IN ACCORDANCE WITH THE INFLUENCE OF THE PLANETS THE COMING EVENTS, AND ABOVE ALL *the rotundity of the earth.* (?) HE PASSED AWAY AT SALON IN PROVENCE IN THE YEAR OF GRACE 1566, JULY 2ND, AGED 62 YEARS, SIX MONTHS AND 17 DAYS. OH, POSTERITY, TOUCH NOT HIS ASHES AND DO NOT TROUBLE HIS REST."

Unavoidable inferences: Nostradamus has to be classed among the Prophets known as the Scers of the Jupitarian *In-solared* type,† who basing their prophecies upon the most exact astrological calculations can, owing to their marvellous gift, throw upon them an additional light. Having to deal in their profession with only the highest spheres, this accounts for their repulsion for (ceremonial) magic (or sorcery), which deals only with the elementary powers. In a letter to his son, he himself declares it. Mentioning some books that had come into his possession after having been hidden away for several centuries, and knowing well the danger there was for any one to have them in his possession, he felt

* Henry IV was left unmolested at the time of the butchery of St. Barthélémy, for Catherine of Medicis being well acquainted with his horoscope through Luc Gauric, knew well she was powerless against him. When Henry IV succumbed under the knife of Ravaillac, it was the twentieth attempt made to assassinate him. Arcane 20th of Magism has:—"Passage from terrestrial to future life." Bad omens were plentiful, in the case of Henry IV, for as the historian l'Etoile gives it on May 14th the little Duc of Vendôme, the King's son, and his Dowager mother begged hard that he should not leave on that day the Louvre, for Brosse, the most famous astrologer of the time had warned them that on May 14th there would be danger to the King's life; in short, that he would perish in his carriage. Already Henry II, having been warned that a great king would be murdered in the street of *la Ferrière*, and fearing for his own life, had issued an order (See *Code Henry*) dated May 14th, in virtue of which "all the shops and private houses of that street had to be pulled down to widen the highway along the cemetery des Innocents, &c." Henry IV was murdered according to the horoscopic prediction on May 14th, 1610, and the number 20 had, as foretold, proved fatal to him.

† Technical terms used by the French kabalists, astrologers and esocentists.—Ed.

constrained, he says, to "give them to Vulcan to be devoured. The flame licking the air was spreading a strange effulgency, like the light of the fire of ***" A further and careful study of this letter shows that the burned works contained the exorcisms of *salamanders* (the fire elementals); and that a fire of this kind was capable of *transforming metals* and of teaching the art of guiding oneself on THE OCCULT WAVES.* I give the literal expressions of the text. Nostradamus closes his letter by warning his son that in these arts "all is condemned save *judicial astrology*, which is the only thing tolerated and protected by law." Had not Nostradamus complied with the exigencies of his epoch, he would have never won for himself such a name and fame.† Further on he explains his method dividing it in three parts: through the inspiration of Heavenly powers; rejection of Bacchantes; astronomical insertions, &c. &c.

Let us now follow other astrologers to the Court of France. Mezerai, the historian, narrates that one day Catherine of Medicis wrote to Luc Gauric, Bishop of Civita Ducale, with the object of getting from him her horoscope; but that the wily astrologer sent to her for all reply: "St. Germain will see you die."

1589. The Queen mother finding herself suddenly very ill, sent for her habitual confessor, who, upon not being found at home was replaced by the Bishop of Nazareth Nicolas St. Germain. Upon hearing the name announced, the Queen exclaimed—"I am lost!"—and a few hours later—Catherine of Medicis was no more. Omens always precede the great events in the life of those who deal in magic and occultism. The same Catherine saw one day appearing before her the spectre of the Duc of Lorraine murdered the day before by order of her son Henry III. The commotion was so strong that she felt it to the day of her death. The said Luc Gauric while on a visit at the Court of France became very famous as an astrologer. He predicted one day to King Henry II, who went to see him accompanied by the Duc de Guise and Monsieur d'Escars—that he would be killed from behind his back; and to d'Escars that he would die killed by the hoof of a horse breaking his head. This triple prediction verified by the events in every point, will be found in the *Memoirs of the Princess of Clèves*, who heard it from the King himself, at the Queen's Assembly. In the same year, Pope Pius IV sent to his niece Catherine of Medicis, the celebrated Doctor Auges Ferrier, who dedicated to her his famous work called "*Astronomical Judgments on the Nativities*," a real Astrological treatise.

Louis XIII having been taken sick at Lyons, ignorant physicians circulated publicly the news that the King was very near his end. But Dr. Morin de Villefranche, an initiate of the learned Scotch astrologer Davidson, physician to the Queen of Poland Marie de Gonzague, addressed to the Queen mother (Mary of Medicis) a horoscope predicting punctually the day of the King's convalescence. Future proved the astrologico-scientific calculations quite correct. An inquiry was held, and two of the hapless doctors who had prognosticated the King's death were sent to the galleys, while Dr. Morin de Villefranche was made physician to the Royal family. Descartes became his friend. Queen Ann of Austria summoned him at the birth of her son, to draw the horoscope of the royal babe; and it was the Cardinal of Richelieu who became its happy custodian, thus being enabled to read in the arcana of the Future the destiny of him who was to occupy the throne of France, and the minds of every nation for nearly a century. Dr. Morin de Villefranche became also the Cardinal's physician and at the same time his counsellor, though Richelieu had already attached to his person as his librarian, the celebrated author of the *Holy Kabala*, who

* Kabalistical phraseology.—Ed.

† At the *Bibliothèque de l'Arsenal*, in Paris, can be seen and read 40,000 briefs of sorcerers burnt by sentence of Parliament and tribunals. One of the sons of Nostradamus was burnt alive for dealing in magic.

had been initiated in Asia—Gaffarel Jacques, prothonotary apostolic, Prior of St. Gilles.

In those days, the learned physicians-astrologers, whose number was ever limited, kept to the principles of prudence. Their great minds lacked the cunning necessary to ensure success with the educated classes, and thus, gradually, they came to be replaced by the modern physician. The first *lay* physician was Bouvard, attached to King Louis XIII. It was he who prescribed to his royal patient, 47 bleedings, 215 emetics and purgatives, and 312 injections in one short year! One believes himself dreaming when reading of such cases. Nevertheless, our own epoch, so contemptuous in regard to the sciences and knowledge of the ancients, has seen its physicians adding to the murderous prescriptions—leeches. According to official statistics, in the Paris hospitals alone, 600,000 leeches were used yearly; and at the *Hôtel-Dieu* hospital only, more than 200,000 pounds of human blood were drawn in twelve months. The leeches, these aquatic vampires, devoured on the average yearly in France 247,000 pounds of human blood. Physicians were known to order 400 leeches to be applied to a patient in one day! Add to all this the blood thus spilt over all Europe, and we will have a river of blood taking its rise in—MAN! Medical aberrations cede in nothing to those of other mortals. It is owing to the public good sense and the revolted feelings of the masses that this kind of treatment was finally discredited. But is the human family any safer or better guaranteed from danger to-day than it was then? Typhoid fever is being treated now-a-days with baths and lotions of cold water awaiting for the physician's pleasure to change them into hot water. Notwithstanding the confession that science knows nothing of the genesis of viruses, it is declared by her professors that the virus can remain in its latent state in human constitution indefinitely; and, forsaking the method of observation for that of fancy,* our modern physicians *inoculate officially the variolic virus* in the delusive hope of thereby avoiding the disease itself. Pursuing, through lack of simple logic, the delusion of getting rid of an epidemic, they meanwhile feed and preserve it in the human system by fondly cultivating the *vaccina*—its very principle! Such a course is called in every language *a criminal attempt upon human life*.

When Richelieu appeared in History, all had to be reorganised in France. Amid seditions and ever recurring conspiracies, violent death reigned supreme; but his devotion to the Occult Sciences led the great Cardinal with a sure hand to his proposed goal—the unity of his country. Thenceforward, Richelieu could govern: the science of horoscopy, giving him power over men and events. Vainly will the historian, who rejects the above statement, seek for an explanation elsewhere to account for his miraculous prevision and his always happy selections of men. Suffice to name the Archbishop of Bordeaux, who became Sourdis the Admiral, the conqueror of the Spanish fleet, and the Cardinal De la Valette, general of the army! Before his death, Richelieu bequeathed a portion of his power to his successor Mazarin, by leaving to him his physician and astrologer Morin de Villefranche, who, remarkably enough for that epoch, *died in his bed* as well as Richelieu, Mazarin, Nostradamus and Gaffarel. This great Individuality when passing out of the world, gave a significant reply to his confessor who was enquiring of him whether he had forgiven all his enemies. "I have never had any enemies save those of the State," answered Richelieu. A prophecy spread all over the world on the wings of Fame, is preparing to have these same words pronounced by the dying lips of a grand Chancel-

lor when passing on. People say—but what is it they do not say?—that this Chancellor governs the country placed in his charge by the same means as used by Richelieu, a method (astrology?) that once led France to the apex of grandeur and unity; and, it is whispered, that at the four cardinal points of France, there is *an evil charm placed by this great Chancellor* with the object of ever keeping in it alive the spirit of discord, division and strife... However it may be, one has but to throw a glance around in France, to feel authorized in believing in the efficacy of the talismans so loudly recommended by Paracelsus. But our Frenchman is too high-minded to give credence to such childish puerility and superstitions: otherwise, he might have squared his accounts long ago with his neighbour, and in the same coin. This game may yet become known some day as "talisman chess-playing." Man has received from on high *the Science* as a charm against every evil; but there are destinies that have to be accomplished,* notwithstanding the greatest precautions suggested by human understanding, and that I figure by a straight line closed at both ends with an x I will cite but two instances—two deaths.

(1). The Imperial Prince, Napoleon IV. His death destroyed instantaneously all that the statesmen had so laboriously erected for years before. But the world is governed by immutable laws that equilibrate the powers leading the mortals on; and thus, the results of the events to come escape human knowledge more than anything else in the Futurity. The projected union between young Napoleon and a princess of England might have brought on, as a result, civil war in France, and a war between these two great potencies; and the most fearful calamity might have become the consequence of the elements of destruction that constitute the modern armament. But whenever the general benefit of peoples is concerned, the destiny of certain individuals is inexorably traced in the Book of Fate. Hence, the premature death of the young Prince predicted in his horoscope, and the details of which are given with a mathematical precision: the year, the day, as well as the hour of his death being recorded in it.

(2). M. Leon Gambetta represented (from a certain point of view) considerable interests, which, owing to ignorance, had remained at the mercy of events. Horoscopic science had announced with infallible precision, and analyzing them most minutely, the acts as well as the end of this great personality; the reason of his death and its precise hour being found and shown therein with mathematical correctness. Yet, verified as they now stand, they were not believed till it became too late. The MAGUS, *he who knows*, can alone foresee and turn the blows of the Fatality aside.

Letters to the Editor.

A HUMAN STORAGE BATTERY.

C. H. HUGHES, M.D., Editor of the *Alienist and Neurologist*, gives in the April Number of the periodical the following:—

"In a recent number of the *Michigan Medical News*, Dr. S. E. Woodman has made the following singular statement. We append thereto Dr. Woodman's letter on the subject in reply to our (Dr. Hughes') enquiries.

"I have a singular phenomenon in the shape of a young man living here that I have studied with much interest, and I am satisfied that his peculiar power demonstrates that electricity is a nerve force beyond dispute. His name is William Underwood, age 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 any body'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 strip and rinse out his mouth thoroughly, wash his hands, and submit to the most rigid examination to preclude the

* After the great London fire predicted by Lilly, the English Parliament sent to him a committee to consult him. If the said Parliament had then heeded his advice, it would have avoided Cromwell; and if Charles I, who consulted him upon several occasions, had listened to him—he would have avoided the scaffold.—Dr. Fortin.

* In connection with the above remarks of our learned French brother, we would recommend to our readers "*The Vaccination Inquirer*," the monthly organ of The London Society for the abolition of compulsory Vaccination—whose editors are the most uncompromising and dreaded opponents of the latter system. Its cost is only 1s. 6d. per annum; post free. Offices of the Society—114, Victoria Street, Westminster, S. W. London.—Ed.

"possibility of any humbug, and then by his breath blown upon any paper or cloth, envelope it in flame. He will, when out gunning and without matches, desirous of a fire, lie down after collecting dry leaves, and by breathing on them start fire and then coolly take off his wet stockings and dry them. It is impossible to persuade him to do it more than twice a day, and the effort is attended with the most extreme exhaustion. He will sink into a chair after doing it, and on one occasion after he had a newspaper on fire as I narrated, I placed my hand on his head and discovered his scalp to be violently twitching, as if under intense excitement. He will do it at 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 burnt while in his hands. It is certainly no humbug, but what is it?"

"Paw Paw, Mich. December 20th, 1882. Dear Sir,—Yours in regard to Underwood to hand. The article referred to is no joke but strictly true as can be attested by any resident here, as he has been in the habit and indeed now will do it at any time for a small fee. It is a very singular thing, and in the light of it, although I might not be willing to take as a thesis that electricity is the nerve force, I would be glad to combat the negative. I am wholly unable to understand it unless, as it now seems to me, he generates from his lungs or stomach gas, and then after filling the handkerchief with it sets the gas on fire by a spark of electricity, and this burns the paper or cloth. Either of the editors of our local papers, the *True Northerner* or *Free Press*, will substantiate all.

(Signed) S. E. WOODMAN.

"To C. H. Hughes, M. D.

To the Editor "Theosophist."

The above has been copied by me from the *Scientific American* of April 28th 1883, page 264, and I forward it with the hope that it will, if published, be of interest to your readers, and if some further explanation is given by you concerning the nature of the phenomenon from an esoteric point of view, it would perhaps become still more interesting and instructive.

W. D. TILDEN, F. T. S.

Editor's Note.—The exhalation of fire from the mouth is one of the stock illusions of the itinerant jugglers of various countries. In their case the dried powder of *Lycopodium* is employed, we believe, and the same substance is used in theatrical performances when it is desired to simulate either fire or lightning flashes. It may be that the American human volcano in question employs some such agent to impose upon his spectators, and we are always bound to exhaust the theories of the possible before venturing upon those of the seemingly impossible. Yet, personal character being a prime factor always, we must take it for granted that Mr. Underwood is above such trickery, since his phenomenon has such respectable endorsement. If then, we turn to occult science to seek for an explanation, we will find that there are cases on record of individuals who emit from their persons a luminous vapour or aura, under high states of nervous exaltation. Sometimes it appears as a wild radiance, sometimes as a lambent flame, and in others as an electric or rather odic coruscation.* Rarely it is observed by day, but most frequently by night, and still oftener while the subject is deeply engaged in his devotions. A noted example is that of the fasting Peter of Alcantara, a Catholic devotee. The halo, or nimbus which painters depict about the heads and bodies of saints, yogis, gods and goddesses, is familiar to every one, and is a memento of this natural phenomenon. But the light in these instances is of an odic character, and though flaming and flickering like fire, has none of its combustive property. Writers upon sorcery and mediumship have frequently recorded anecdotes of the bursting forth of flames from the doors, windows, chimneys or roofs of buildings without apparent cause, and in fact at times when there was no fire in any part of the house, nor any articles stored within, such as cotton, cotton-waste, greased rags, or other substances liable to spontaneous combustion. These mysterious burnings have been sometimes attended with stone-showers or throwings, equally unaccountable. The Spiritualists affirm that the

agents in all these cases have been spirits; but unless they be the fire-elementals or Salamanders of the Rosicrucians, they must be queer "Spirits." Among modern Western mediums, equally with Hindus of the same class, are many who can handle burning coals, red-hot iron, and molten metal with perfect impunity, and walk through beds of blazing fire unscathed. In America there is a female medium named Mrs. Swydam, who has this gift, and in Europe a late, and the most noted of male mediums, has not only exhibited the feat of handling hot coals without receiving harm, but even laid them upon the heads of non-mediums in the company present or upon newspapers or books, without injury to person or property. The explanation in both classes of cases is that the fire-proof individual is a medium for these fire elementals, and contains in himself an unusual proportion of Salamandrine properties, the result of an abnormal combination of elemental forces in his foetal development. Normally, a human being contains the elementals of all the four kingdoms in almost equal proportions, any slight preponderance of one or the other determining the so-called "temperament."

THE PERILS OF DABBING IN MESMERISM.

COL. OLCOOTT has received the following letter :—

"Though I am entirely unknown to you, I beg to introduce myself to your kindness and solicit your assistance and instruction in some very essential scientific matter. Permit me to say that I am a Deputy Educational Inspector of Schools. Being interested by the phenomena of mesmerism I had occasion to observe at a friend's, I began the trial for myself. I succeeded in putting my subject to sleep at the very first sitting, and during these two months we have had nearly forty sittings. The wonders revealed to me by my subject, who is a male friend of mine, struck me beyond calculation, and I have become a firm devotee of spiritualism and mesmerism.

My subject could when in the clairvoyant sleep easily decipher the contents of any closed box, could tell me the time and hour by any concealed or absent watch, could describe things taking place in the next room, could presage the cure and treatment of diseases, and, above all, could put himself in communication with persons in other towns. A new phase in these phenomena has however suddenly introduced itself to my notice. Since the last 6 or 7 sittings my subject generally goes out of my control, and appears as if seeing and talking to something in the air. Upon an occasion he was asked to answer some questions relating to myself, and my subject distinctly told me "Wait, I will first inquire," and then gave the answer to me. During the time of his enquiry he was heard to be muttering these words, "Tell me, Sir; my operator wants it, Sir, etc.," as if to some one high in the air. He was very much pleased all the while, and his face beamed with cheerfulness. Of questions whose answer he was not able to give, he distinctly said, "It is not in my power, I cannot tell it, etc." I was curiously enough led to inquire who the person was who gave him this information. He said in a very angry voice, "Don't inquire about that." Some minutes after he sprang from the chair with a start and shudder, and exclaimed the words, "A Devil! Devil!" All my orders calling him to compose himself, all my attempts to draw him into some sympathy, were in vain, and he was pacified only when I awakened him by making reverse passes. At another sitting, I asked him to request his friend to bring me a very good fruit, and the answer he gave me after long discussion with somebody in the air was "you do not deserve a fruit." Ever since the time, he is attended by one spirit or another from the very minute I put him to mesmeric sleep. He stoutly refuses to remember the sights he enjoys in his sleep. But I am much disappointed to note that in these last two or three sittings he is always frightened by some evil spirit. He falls into mesmeric sleep, and immediately follows a start, shudder and screaming; all going off on his being awakened. Even in awakening him much difficulty is experienced; for he never regains his consciousness by reverse passes, but by a simple command to "Awake!" If these evil spirits will thus continue to attend him, I shall with much regret and disappointment be obliged to give up the trial at a time when the most interesting part of the secret has just been reached.

I have read some books on Mesmerism, but I have come across none on Spiritualism. Can you recommend some good books to me on the subject, as well as some practical hints as to how I should manage to proceed under the circumstances detailed above.

A. B. C."

Note.—This is a striking example of the dangers attendant upon the use of high mesmeric powers before the practitioner has acquired full development of the Will and thoroughly prepared his mind for every emergency. Our correspondent has placed his clairvoyant in a

* See J. W. Jackson's *Lectures on Mesmerism*, pp. 116-117.

very dangerous situation. He has loosened the "Soul" in the body so that it can escape into the subjective spheres, without having so firm a hold upon it through his own Will as to prevent its breaking away from safe mesmeric restraint. It is consequently liable to wander hither and thither, like a lost child, and to be caught and controlled by all sorts of evil influences. As the awakened powers of the clairvoyant appear to have been used rather to gratify idle curiosity and amuse sceptics, than to solve the higher and nobler problems of life; and as the operator confesses to having asked the gift of a foreign fruit, of beings whose favours are enjoyed only by those who are willing to become their slaves, the somnambulist was surrounded by an aura attractive to the lower elementals and earth-bound elementaries. What the possible outcome of this rash and ill-considered experiment may be I will not forecast. The best advice to give under the circumstances, and to all beginners, is that they do not attempt to throw their subjects into the clairvoyant condition before being thoroughly confident that they have such self-command, coolness, and available resources of knowledge of mesmeric science as to be prepared for every possible emergency. The true mesmerist is one whose self-control never deserts him during an experiment, even though the ceiling falls upon his head!—H. S. O.

MESMERISING WATER.

NEGAPATAM, 14th June 1883.

Having read Captain James's "Mesmerism," I was induced to make an attempt at mesmerising water, for this requires the patience of only one person (the mesmeriser) and not of two. I took a silver tumbler nearly full of water and made passes over it from 5-15 p. m. to 6-35 p. m. I then gave the water to my sister, suffering from a boil. It was still daylight when the water was administered, and 5 or 10 minutes after, she fell soundly asleep (Mesmerised water, according to Captain James, encourages natural sleep), and continued so till 10 p. m. I tried to wake her, but she does not remember having been disturbed in her sleep.

Am I going on in a path which will lead me to success?

P. T. S.

Answer.—Yes, you are.—Ed.

FUNERAL RITES AMONG SAVAGE RACES.

In your note to the letter on "The Efficacy of Funeral Ceremonies," (see *Theosophist*, June 1883, p. 221,) you remark "that very few among the so-called savage primitive races, had or have any funeral rites or ceremonies."

Allow me to point out that the aborigines of the Chota Nagpur plateau have a very ancient custom of erecting large blocks of unhewn stone in memory of their "departed dead."

These pillars vary in height from 5 to 15 feet.

I append hereto a rough copy of some at a village called Pokuria, 4 miles south of Chaibassa, the highest of which is 8 feet 4 inches above ground. Vide Col. Dalton's "Ethnology of Bengal," p. 203.

W. D.

Editor's Note.—We are sorry to be unable to reproduce the sketch of the said pillars. But we would observe to our amiable correspondent, that in saying that "very few among the savage primitive races had or have any funeral ceremonies," we were not thinking of the monoliths, and memorial stones placed on their tombs. The latter cannot be classed with either "rites," or "ceremonies," but belong to the various modes of disposing of the dead, and preserving the memory of the seat where they were buried. They entail none of that extravagant expenditure lavished by the Hindus and Parsees as well as by the Roman Catholics and Greeks upon obsequial ceremonies in which human variety forces them to outvie each other in the eyes of their indifferent neighbours, and to satisfy the lucre of their Brahmins and priests, under the alleged penalty of offending their dead—a superstition worthy of, and pardonable in, savages, but wholly unworthy and as unpardonable in the XIXth century, and among civilized nations.

WHENCE THE SOUL.

If any of the advanced Chelas will kindly undertake to enlighten us on the following point, he will do a world of good to a large number of enquirers who, like me, are groping in the dark. It is said that what is called man is composed of seven principles. Some account is also given as to what

becomes of these principles after death, but nowhere can we find any thing to show how, when and whence these principles are obtained after rebirth.

Yours faithfully,

A THEOSOPHIST.

JESSORE, June 1883.

Editor's Note.—We believe that one who will read even this Number will find that quite enough was given of the philosophy to show whence the principles.

THE TEACHINGS OF ALLAN KARDEC.

WOULD you permit me to ask you kindly to inform me what are the views of the Occultists regarding such works as those of Allan Kardec? What credit may be attached to the positive statements therein contained on such points as the existence of "guardian angels," the power of disembodied spirits to choose their own trials and mode of life on re-incarnation? Who, again, were the intelligences who inspired Kardec's "Spirits' Book" and "Mediums' Book"? The morality of these works is beyond dispute. Who then inspired their author, and how far may their detailed theories regarding the unseen world be trusted?

BANGALORE, 9th June 1883.

INQUIRER.

Editor's Note.—The works of Allan Kardec teach a system of ethics which merits the encomiums our correspondent gives it. In this code thousands of young persons are being educated, and beyond doubt they will derive from it great moral strength. Since, however, the doctrines of the Spiritist school are not altogether in harmony with those of Occultists, as regards the condition of man after death and the destiny of his monad, we personally have never been enlisted as a follower of the great French philosophy in question. The morality of a system does not prove its infallibility in respect to its dogmas and other teachings. Who inspired Allan Kardec we cannot tell. In some fundamental respects his doctrines are diametrically opposed to ours. With the Spiritists we believe—let us rather say we know—that man is born more than once as a human being; and this not merely upon this earth but upon seven earths in this planetary chain, to say nothing of any other. But as to the rapidity with which and the circumstances under which these reincarnations occur, our Spiritist friends and ourselves are at variance. And yet despite all differences of opinion, including the very great one about the agency of "departed spirits" in controlling mediums and inspiring books, we have ever been on the friendliest terms with the Kardecists and had hoped always to remain so. Recent utterances by our friends—hasty, we think, and likely to be recalled upon reflection—have thrown some doubt over the situation; but this is neither here nor there as regards our correspondent's query.

The Occultists do not accept the doctrine of "guardian angels," for reasons heretofore fully explained, in these pages. They do, however, believe most firmly in the personal, divine spirit in man, the source of his inspiration and his all-sufficient "angel" and "guardian." Only adepts can choose their reincarnations, and even they are strictly limited in their choice by their responsibility to the inexorable law of Karma. According to his *Karma-phalla*, or the aggregate consequences of his actions, is every man's rebirth and final escape, or emancipation, from the necessity for rebirth determined.

Not all of the Spiritists agree with Allan Kardec by any means. The house seems to be greatly divided. We recommend our correspondent to read J. B. Rostaing's "Four Gospels," translated into English by Miss Anna Blackwell and Mr. Kirby.

PHYSICAL CHANGES OF THE EARTH.

WITH reference to the following correspondence published in the *Engineer*, dated 18th May 1883, it would be interesting to know whether similar natural geographical changes that converted Oceans to Deserts, Planes to Mountains, and submerged Continents, ever affected the climate of the various countries as apprehended by the correspondent, or brought any changes in the Physical, Social, Mental or Moral nature of man.

"THE SAHARA SEA."

"Sir,—M. de Lesseps having pronounced, as practicable, the scheme of an inland sea in the Sahara desert, the following consideration suggests itself. The extent of the proposed sea would no doubt be very great, and the weight of water in it would be enormous. If the scheme is to be carried out, such an immense quantity of water to be displaced and taken to another part of the earth's surface—i. e., from the ocean to the desert—would seem to involve very heavy considerations. It would not affect the earth's position in the Solar system, but would it affect the earth's equilibrium? It is possible that the weight of water in the proposed sea would scarcely be perceptible, but should there be the least disturbance or alteration in the inclination of the earth's axis, the seasons all over the world would be changed, and this is a very grave

question. If the inclination of the earth's axis would be altered, how much would it be and how would it affect the climate of the various countries?

It would be interesting to hear the opinions of your correspondents on the subject, and as it is of so much importance to the whole world, I trust a number will give their consideration.—ATLAS.”—May 5th.

KUMUD CHANDER MUKERJEE, F. T. S.

SIMLA,
The 13th June 1883. }

THE SEVEN HUMAN BODIES.

In the course of reading the *Fragments of Occult Truth*, I met with certain difficulties which some of the advanced Fellows found rather hard for them. I am therefore under the necessity to trouble you with some of them, with the hope that this letter will find a place in a corner of your most valuable journal, and that if you have no time to take up the matter, some of the more advanced Chelas will enlighten us (for I am not the only person labouring under these difficulties) through the medium of the same journal.

It is said that man is composed of seven principles or entities. The question is whether, excluding the body, the other six entities are finite like the physical body, and if so whether they correspond in shape and size (their composition being different) with the human body in which they exist? If not, what is the shape and size of each of them, and what particular part or organ of the human frame each inhabits? The conception which the gentlemen I have referred to have formed would be best explained by the following example. Suppose a man wear six pieces of clothes (one above another), exactly of the same size as his body. The outermost garment would represent his physical body, the one next to it, the Jivatma,* and so on until his body, which would represent the spirit, the only difference between them being their composition. The external body is formed of gross matter, and the other entities consisting of more refined matter, each being composed of a finer or more ethereal substance than the next covering lying on the outside. The only difficulty in this conception arises from the description given of the 7th principle, which is said to be rather a state rather than a being, and an emanation from the Absolute. Now we are disposed to ask whether this emanation is not a finite particle (excuse me my wording) separated from the Absolute and put into the human body, otherwise we cannot understand how it can sever itself from the body and pass off elsewhere. If the soul when inhabiting the body forms a part and parcel of the Absolute, and is not separated from that spirit which pervades the universe, how can it be separated from itself and have independent existence? And the question would arise that the soul (the 7th principle) could not in that case be said to be confined within its prison (the body,) but lie within it as well as without it up to the end of the universe.

X. Y. Z.

REPLY.

OUR JESSORE correspondent makes several extraordinary mistakes. His conceptions of the Occult doctrine and inner man are altogether wrong. The question is an important one and requires immediate rectification.

Man is composed of seven principles—according to the secret doctrines of every old philosophy. But a principle does not necessarily mean a “body.” Notwithstanding his seven principles, man has in fact the elements in him for only three—so-called entities (which are not all bodies, as will be shown); for this reason all the ancient as well as modern philosophers, when speaking in exoteric vulgar language, designate man as a trinity composed of “Body, Soul and Spirit.” But of these the Spirit or 7th principle is *Arupa* (formless), hence no “body.” Our *Shoola-sarira* is, of course, a body. The soul or “astral body” is, strictly speaking but one, manifested under three aspects and names. When seen during the life of man, it is called the *double* and the “astral body,” especially if projected unconsciously; and *Mayavirupa* when due to the conscious deliberate will of an Occultist—one versed in *Yog-Vidya*. Its name depends on the principles that enter into its formation. Thus after death it will

* *Jiva* or *Prana* (Life principle). The word “Jivatma,” used only by the Buddhists, who make no difference between manifested and unmanifested Life outside of Esoterism, was through oversight erroneously used in *Fragment No. 1*, and since then rectified. *Jivatma* is the 7th principle with the Vedantists and the Theosophists have agreed to use it but in the latter sense.—*Ed.*

be called by the profane the *bhoot* (ghost), and by those who know its nature *Koma-rupa* or an “Elementary.” As to the glorified *Mayavirupa* after death, it is seen only under the most extraordinary circumstances and *subjectively*. Sankaracharya speaks but of five (*Pancha kosha*) sheaths—leaving the *monad* (6th and 7th principles) altogether out of this classification, as their sheaths or *kosha* are beyond human perception. (See *Atma-Bodha*.)

How can one ask whether “the other six entities are finite as the physical body,” when every line of the doctrine given out points to the 7th and 6th principles as indestructible, immortal and divine. Even the higher qualities of the 5th sheath become eternal when sufficiently united to the *monad*. To speak, then, of the “shape and size” of any of the six entities, of which in truth but three have a certain right to the name, is hardly philosophical. *Maya* (full), the termination of the name of each sheath ought to show that even the gross physical body is not so regarded. Man is a dual trinity, composed of (1) Body—the vehicle of *Jiva* or *Prana* (Life principle); (2) *Linga Sariram*, the vehicle of *Kama-rupa* or Will-Force, which in its turn is the vehicle of mind or *manas*; and (3) of that same *manas*—becoming the *Upadhi* of *Budhi*, the Spiritual Soul which is itself—the *Upadhi* (vehicle or the illusive disguise assumed by the Atman or Brahman) of the 7th principle, while connected with an individuality. Thus it is composed of seven elements or principles, of which three dualities—or dual entities—one objective, one semi-objective and one purely subjective, are said to be formed. The first is intended for the earth-plane; the second for a semi-earthly, or etherialized condition in one of the *rupa-lokas* of interplanetary life; the third for a sentient condition, of a purely intellectual nature in the *Arupa-lokas* of the same. Above these three “bodies” is placed Atman, (the *Jivatman* of the Vedantists) who assumes an imaginary illusive individualization while connected with the individuality of the “Spiritual Soul” or *Buddhi*; but who (rather which) has no existence distinct from the “One Existence,” the one Universal Essence called Parabrahmam and is therefore the *Sachchidanandam*, the absolute *nirguna* (qualitiless). The 7th principle is thus no entity or body at all. Above the three dualities and, so to say separate from them, it is yet, within and without; it circumscribes and permeates them, at the same time, since that which is omnipresent cannot be absent from the smallest atom. Therefore, when we say that this principle *separates* itself from man, the term is simply due to the imperfection and lack of proper terms to express metaphysical ideas in the English language. It does not *separate* itself in reality; but, owing to the presence and exuberance of *gunas* in sinful man, it ceases to act upon and in these principles, and its light (*jyoti*) becomes extinct and latent in them. When a man is dead, life is said to have departed from him; whereas life becomes the most potential from that very moment and awakens with a new vigor in every one of the molecules of the dead man—separately: *Prana*, the breath of life, stirs up every atom of the corpse. Thus, if three of the seven principles can assume one a tangible, one a perceptible, and the third an imperceptible body, the three other principles have but figurative bodies;—they are no entities, though they may be said to have being and existence in one sense. Nor can even the two bodies—excepting the third, the objective material body—he viewed as permanent bodies. As implied in the *Elixir of Life* (*Theosophist*, March 1882), the several bodies are present only in so far that the necessary ingredients with their latent potentiality for forming a body—are there, each ready to “become the exact counterpart (of man) of the other,” their “atomic conditions so arranged that its atoms interpenetrate those of the next grosser form.” Their creation depends on the Will-Force—the 4th principle, the axis, so to say, of the activity of the seven, in living terrestrial man, during whose life it either gives room to, or paralyzes, the *Sutratman*—the “thread Soul,” that ray of the ABSOLUTE which passes through the six subtle “bodies” of man.

Our correspondent commits a great mistake in terming the 7th principle “Soul.” The latter is a proper word to use in connection with the *Manas* (animal Soul) and the *Budhi* (the Spiritual Soul.) It is quite inapplicable to the 7th principle—the *Spirit*, the *Hiranyagarbha* of the manifested Brahma.

* * * TARA NATH * * * * F. T. S.

IS FOETICIDE A CRIME?

THE articles in your paper headed “Is suicide a crime?” have suggested to my mind to ask another question “Is Foeticide a crime?” Not that I personally have any serious doubts about the unlawfulness of such an act; but the custom prevails to such an extent in the United States that there are comparatively only few persons who can see any wrong in it. Medicines for this purpose are openly advertised and sold; in “respectable families” the ceremony is regularly performed every year, and the family physician who should presume to refuse to undertake the job, would be peremptorily dismissed, to be replaced by a more accommodating one.

I have conversed with physicians, who have no more conscientious scruples to produce an abortion, than to ad-

minister a physic ; on the other hand there are certain tracts from orthodox channels published against this practice ; but they are mostly so overdrawn in describing the "fearful consequences," as to lose their power over the ordinary reader by virtue of their absurdity.

It must be confessed that there are certain circumstances under which it might appear that it would be the best thing as well for the child that is to be born as for the community at large, that its coming should be prevented. For instance, in a case where the mother earnestly desires the destruction of the child, her desire will probably influence the formation of the character of the child and render him in his days of maturity a murderer, a jail-bird, or a being for whom it would have been better "if he never had been born."

But if foeticide is justifiable, would it then not be still better to kill the child after it is born, as then there would be no danger to the mother ; and if it is justifiable to kill children before or after they are born then the next question arises : "At what age and under what circumstances is murder justifiable ?"

As the above is a question of vast importance for thousands of people, I should be thankful to see it treated from the theosophical stand-point.

An "M. D." F. T. S.

GEORGE TOWN, }
COLORADO, U. S. A. }

Editor's Note.—Theosophy in general answers : "At no age as under no circumstance whatever is a murder justifiable!" and occult Theosophy adds :—"yet it is neither from the standpoint of law, nor from any argument drawn from one or another orthodox *ism* that the warning voice is sent forth against the immoral and dangerous practice, but rather because in occult philosophy both physiology and psychology show its disastrous consequence." In the present case, the argument does not deal with the causes but with the effects produced. Our philosophy goes so far as to say that, if the Penal Code of most countries punishes attempts at suicide, it ought, if at all consistent with itself, to doubly punish foeticide as an attempt to *double suicide*. For, indeed, when even successful and the mother does not die just then, *it still shortens her life on earth to prolong it with dreary percentage in Kamaloka*, the intermediate sphere between the earth and the region of rest, a place which is no "St. Patrick's purgatory," but a fact, and a necessary halting place in the evolution of the degree of life. The crime committed lies precisely in the wilful and sinful destruction of life, and interference with the operations of nature, hence—with KARMA—that of the mother and the would-be future human being. The sin is not regarded by the occultists as one of a *religious* character,—for, indeed, there is no more of spirit and soul, for the matter of that, in a foetus or even in a child before it arrives at self-consciousness, than there is in any other small animal,—for we deny the absence of soul in either mineral, plant or beast, and believe but in the difference of degree. But foeticide is a crime against nature. Of course the sceptic of whatever class will sneer at our notions and call them absurd superstitions and "unscientific twaddle". But we do not write for sceptics. We have been asked to give the views of Theosophy (or rather of occult philosophy) upon the subject, and we answer the query as far as we know.

NARCOTICS versus OCCULTISM.

With reference to the assertion made in the 7th line, 2nd column, page 235 of the *Theosophist* for June 1883, that total abstinence from wine and spirituous drink is strictly necessary for the development of "Occult" knowledge, I beg respectfully to inquire whether the very same remark applies also to the use of narcotics, such as opium, ganja (Indian hemp) &c., &c. In all the Theosophical writings that have up to this time been published, I have always seen the injunction against the use of alcohol and have never met with any distinct remarks against the use of the above two articles of intoxication. As this subject is considered by many as requiring a clear and full explanation, I would beg humbly to suggest that, for the benefit of the general public, a paper may be published on the subject in the next issue of the journal.

I would here take the opportunity to point out that almost all of the so-called *Sannyasis* and *Sadhus* are in the habit of smoking ganja and drinking *bhang*. Even God Siva, the foremost of the Hindu Occultists, is said to have been taking the above intoxications. I would therefore beg also to know how and why this pernicious custom came to be prevalent among a class of persons who are considered to be far above the range of ordinary mankind.

The point requires to be definitely settled by an authoritative source as many a person take a lively interest in the settlement of such questions as the one at issue.

A WOULD-BE YOGI,
F. T. S.

JESSORE,
The 15th June, 1883. }

R E P L Y.

Note.—These narcotic drugs are as much prohibited as spirituous liquors for the development of psychic powers. We know of no work on *Yog Vidya* where they are recommended. It is no wonder that the Puranas should say that Siva was taking *bhang*, when he and great Rishis like Agastya are represented as having led a married life. In a Telugu work on Occultism we understand that "*Rámarasapanam*" is recommended as necessary for Yogees. *Rámarasapanam* is the name by which a kind of liquor is known. The word is explained in another work as a technical term for a particular kind of meditation! Occultists have always used conventional terms in their works, the key being entirely in their hands ; while such of the outsiders as had spiritual yearnings without the necessary qualifications, began interpreting them exoterically and, perverting the text, adopted such customs. With the growth and popularization of such practices, self-studying Occultists (?) had diverged farther and farther from the Truth until at last the two systems can no longer be easily reconciled.

If the correspondent had referred to the article on "Sham Asceticism" (page 131 of the *Theosophist* for March 1883), he would have found that his question was already anticipated by the Editor.

* * * TARA NATH * * * *

A GLOOMY PROSPECT.

A FRIEND from England writes :—

"*** There are meetings now being held in favor of the "Zenana Mission" under the auspices of the Wesleyan Methodist and other Church Missionary Societies. A good deal of money is being raised, and, of course, the 'Christian' public only hear so much as answers the purpose of the missionary advocates to impart. I would suggest that the Hindus watch the action of these Societies in reference to this matter. They enter into the scheme for the enfranchisement of Hindu women, purely from a churchian stand point, and they quite ignore the fact that the leaders of this movement are influential native ladies who believe that Reform must and can come from within their own religious system and not from outside Christian sources. . . . I have been through the Continent and Egypt visiting and inspecting the principal temples and other ruins as far south as Philae, which I assure you has been deeply interesting to me ; as, having been on the actual localities, I can see with other and clearer eyes. The chief result is to convince me by overwhelming evidence from still existing monuments of the identity of the Christian and later phase of the Osirian system and religion ; and that the one is simply the presentation of the other, in a newer, and perhaps better, form. Nothing is changed but the names, and I have no difficulty in tracing the personages and localities, and time, when the change took place. I am now preparing a series of papers which will bring out all these things, and I trust they may be useful in modifying the intolerable claims put forth by Christians that their records are the oldest and only real divinely inspired writings, &c. &c. Amongst other "Curios" I picked up in Egypt I got 2 statuettes of pretty ancient date, representing "Isis" nursing the child Horus," say 1,500 B. C.; and in Rome I bought one of the "Madonna" and the young Jesus" of 1883 A. D. Both are identical, and none can distinguish the difference. To my view, the "Unveiling of Madonna" is as great a work as the "Unveiling of Isis."

I am faithfully yours,
* * *

A "BUDDHA" WANTED.

Can you or any "Theosophist" readers tell me where I could get a good photograph of any celebrated statue or picture of Buddha—or miniature statues in bronze?

D. M. S.

29th June 1883.

Editor's Note.—The most practical way, to obtain the desired objects, for our correspondent, would be to communicate directly with one of the Presidents of our Buddhist Societies in Ceylon. The President of the "Colombo Theosophical Society," or of the Lanka Theosophical Society (Colombo), might be useful in this direction. But perhaps the most effective way would be to ask the kindly help of the High

Priest, the Revd. Sumangala of Ceylon, or of Dr. Barbiere d'Introni L., F. T. S., Physician to His Majesty the King of Burmah, at Mandalay.

PROFESSOR TYNDALL ON THE BLASPHEMY PROSECUTION, &c.

[WE publish Mr. Atkinson's letter to us, though a portion of it has already appeared in the *Philosophic Inquirer*. We thank the venerable writer warmly for his great kindness and beg to assure him that we regard Professor Tyndall's words, as quoted by him, noble and highly conciliating. At the same time, however, if they are meant to be really effectual, their application must not be one-sided. The feelings of every good and sincere man, whether he be a heathen, an infidel, or a spiritualist, must also be taken into account. Among the Idolators, the Pagans, the Occultists and the Spiritualists, there are as many good and sincere men, as there may be among Christians. When, therefore, we find the same delicate and considerate regard shown to the respective beliefs of any of the former class by those who are so careful not to hurt the feelings of the latter religionists, then will the key-note of true justice be struck, indeed. Then, and then alone, shall we be led to recognise the possibility of receiving fair play, instead of the habitual scorn shown to us, even at the hands of some men of science. Until then we shall always be forced to think that this act of drawing "a clear line between liberty and science and act towards others as we would have them act towards ourselves and in the name of reason and common sense"—is rather due to the fact that Christianity is the creed of the many and the powerful, than to any real fear of hurting any body's feelings.—Ed.]

... The following is Professor Tyndall's reply to your desire for information:—" Many thanks to you for the *Theosophist*. With regard to Messrs. Wainwright and Scott, their action is simply amusing. With regard to Mr. Foote and his colleagues, my signature of the memorial for their liberation was accompanied by the note that 'the ribaldry in which some of our professed Free-thinkers do not scruple to indulge, renders them the enemies of true freedom.' It is hard, as you say, wholly to suppress ridicule, but we must face the fact that men, good, morally and intellectually, hold the notions that we cannot hold, and that it is unbecoming to treat convictions, to them dear, with rudeness, and brutality; in a word we must be always gentlemen, and draw a clear line between liberty and science, and act towards others, as we would have them act towards ourselves and in the name of reason and common sense." The Professor adds:—" Mr. Bray has sent me his volume (*The Science of Man*). I have looked into it and find its style brisk and lucid, whether his thoughts are equally so, I do not yet know. He has done his stroke of work with honesty, and for doing it he is deserving of respect. I base this conclusion on internal evidence." Mr. Bray is a Pantheist or Theosophist, what is I suppose much the same thing, and I shall look for a review of the work in the *Theosophist*; and it is always pleasant to say a kind word of approval to an able and distinguished writer on the side of science and freedom in his old age. Charles Bray of Coventry has been long a vigorous writer, and was a friend, and no doubt an inspiration to 'George Eliot' (Miss Evans) in her early days.....

I have added this to show that Tyndall himself acts up to what he teaches, since the book in question advocates idealistic opinions quite opposed to his own clear sense of objective realities—in fact the idealism is the same as that which Dr. Lewine is now advocating in the London "Secular Review" called 'Hylo Idealism,' what Tyndall in a note strongly condemns. By the way here is a new work by the eminent naturalist St. George Mivart, F. R. S., "Nature and Thought," with a chapter headed "The Outer World," to refute idealism, and I think with satisfactory arguments.

I wonder you do not take more with intelligible psychology. Now here is 'Bacons' Promus published for the first time by a Mrs. Pott, a collection from all nations of bright and beautiful and true and terse sayings, gems cut and polished, some as are sought to be handled at discussion in the form requisite, all found in the Plays of Shakespear,—a proof that Bacon was the real author. Was there a grander psychological fact ever revealed?—that Shakespear and Bacon one and the same brain. I have gone into the matter fully; and find not a shade of doubt about it. We find plenty that is inexplicable everywhere, but there is a liking for the mystic and indefinite, and no doubt a will-o'-the-wisp is more interesting to the fancy than a lantern—except it were Aladdin's magical lantern! But

this Promus is making a great sensation mostly in America and Germany. Here is a fine article from Germany, the simple facts well put. We can now examine and think from a higher scientific standpoint than the old Indian; but then I have no taste for antiquities or for raking up "kitchen mittens," or the old people to the Lake towns. Here is J. G. Holyoake's "The present day," the first No. of a new free-thought journal to advocate respect to persons and their ideas.

HENRY G. ATKINSON, F. G. S.

HÔTEL DE LA GARE.
BOULOGNE, June 25, 1883. }

EFFICACY OF FUNERAL CEREMONIES.

(Communicated.)

I HAVE to say a few words in connection with the interesting article on the *Efficacy of Funeral Ceremonies*, which has appeared in the *Theosophist* for June. The question therein raised is no doubt a very important one, and indeed occurred to me sometime ago while reflecting on the "Fragments." I have since pondered over it and thought I discovered some good grounds (from the occultist's stand-point) in favour of the ceremonies and had half a mind to ask for an explanation on the subject; but I am now gratified to find that I have been anticipated in the matter and the question has been put by a better-informed person than myself. I must however confess that I do not feel quite easy with the explanation offered.

The Editor says that "as no person's Karma can be either "lightened or overburdened with the good or bad actions of "the next of kin of the departed one, every man having "his Karma independent and distinct from that of his neighbour—no more can the departed soul be made responsible "for the doings of those it left behind." This is indeed most true; but the real question, to my mind, as to the utility or otherwise of funeral ceremonies, is not whether the Karma of the departed personality can in any way be modified by certain acts of the surviving, but whether the disembodied personality itself, which is wandering helplessly in the earth's atmosphere (now passively fulfilling its mission, its active Karma-producing energies having for the time being ended with the death of the physical body) and which is so utterly exposed to external, irresistible influences (mediumistic, necromantic and the like), which have a decided and surely undeserved evil effect on the gestating individual* Ego with which the personality is connected by means of a subtle influence,—the question, I say, is whether the personality, placed as it is under such pitiable conditions, can or cannot be protected from the evil influences spoken of, until it gets dissolved in the natural course, whether the resulting injury to the individuality can be warded off, and whether the obsequies and anniversary ceremonies possess any such protecting virtue. Of course I do not mean to say that the rites as performed at this day have any real efficacy in them; but, may it not be, that there is, embedded in the modern, perhaps highly incrusted, forms of ritual, a far simpler and yet truly magical (in the better sense of the word) process which may be the one originally enjoined in our Scriptures, and which—apart from the acts of charity to the poor and the reading of sacred books, as mentioned—may have a distinct effect in the direction above indicated? This is not very difficult of comprehension, for, if it is possible to bring about mediumistic phenomena by the simple process of a number of persons sitting round a table passively and with joined hands, having at least one among them a sensitive, and thus compelling the passing elementaries or shells to wake up from their natural state of rest into one of forced activity and work the extraordinary phenomena, at an immense cost to the individualities they (the shells) represent, it should, I think, be equally possible that the living can, by equally simple processes, surround the shells of their dear departed relatives with an influence analogous to that exerted by amulets and charms worn by the living. This, however, it must be understood, is quite a different matter from an attempt to modify the Karma of the personality, which would be asserting a simple impossibility. The adept of occultism

* As I am liable to be misunderstood in some places in regard to the use of the words "personality" and "individuality," I must hasten to say that I have used them to represent, not the total personality or the total individuality, but simply the two divisions of the upper quaternary, whether they may be $1\frac{1}{2}$ and $2\frac{1}{2}$ principles respectively or the reverse.

does not interfere with the independent responsibility of action of his chela when he invests him with a magnetic aura of his own to protect him from *harm being done to him unconsciously to himself*. And to me the two cases seem to be nearly alike. Indeed the shell would seem to stand at a greater disadvantage than the chela, for the latter is a fully conscious, *Karma-producing* being, and can, to a certain extent, secure himself against dangers, both foreseen and unforeseen, whereas the former is a weak, irresponsible and semi-conscious entity, and therefore the more in need of protection.

Another argument the Editor brings against the efficacy of funeral rites is that "Abraham and other Patriarchs were buried without any rites," and that there were no rites "at the death of either Zoroaster, Moses, or Buddha." Now it cannot be denied that this is not an absolute argument against the rites, for it affects only a class of exalted personages and not humanity at large. Human personalities, as the "Fragments" teach us, may be divided into four distinct classes; (1) those of adepts and sorcerers, who by a special training and a knowledge of the occult forces of nature, secure for themselves "the permanent preservation of their personal identity"—through a succession of re-births, extending over "vast stretches of time"—(see *Theos.* for November 1882, p. 29); (2) those of ordinary mortals, good as well as bad; (3) those of desperately wicked persons (not being sorcerers), who are so utterly lost that their personalities are drawn, after death, into the "eighth" sphere; and (4) those of sane suicides and victims of accident and violence. Now, since, by my supposition, the funeral rites are performed for the benefit of the *spiritual* Ego or the individuality, through the protection of the *animal* Ego or the semi-personality, it is important to know the degree of connection existing between these two entities in the four cases above described.

In the case of class 1 there is such a perfect *assimilation* of the personality with the individuality that there is no *shell* whatever, remaining in the Kamaloka, which may be affected by mediumistic or other evil influences and it can thus be well understood why there were no rites at the death of such high adepts as Zoroaster, Moses or Buddha.

Class 3 is the exact reverse of class 1, i. e., there is a total *rupture* between the personality and the individuality, the "shell" and the spiritual monad; and therefore anything happening to the "shell" can have no effect whatever on the spiritual monad, and as for the "shell" itself, being already lost beyond redemption, and therefore doomed to immensely prolonged sufferings in the "eighth" sphere, there is "no doubt it can suffer no injury from its intercourse with men," mediumistically, &c., even during its short stay in Kamaloka—(see *Theos.* for September 1882, p. 312, col. 2)—for how could a being be *injured*, whose prospective punishment and misery is already too great to be added to. Thus, neither the personality nor the individuality being capable of being either benefited or injured by the living, it is evident that to this class also the funeral rites would be practically of no avail.

It is principally the 2nd and 4th classes (the former consisting of by far the largest majority of human beings—the "useless portion," as Eliphas Levi would have it) that can, if at all, be affected by the ceremonies. And especially the 4th (the sane suicides and the victims of accident or violence), for, the members of this class, although otherwise fit in a high degree to be ranked in the category of the 2nd class—the ordinary mortal—have yet, owing to their peculiar condition at the moment of death, placed themselves in the position of bewildered, languid beings tottering near the very verge of a mountain plateau—the Kamaloka, the legitimate field for 2nd class personalities—and in constant danger of being drawn down (far more easily than those staying in the interior of the plateau) by those terrible influences so often spoken of, into the gaping abyss below—the "eighth" sphere, the habitation of personalities class 3. In the case of these unhappy beings the line of connection between the personality and the individuality is, for a short time after death, may be some years, so slender that artificial strengthening, if such is possible through the agency of the ceremonies, may not only be considered unobjectionable, but literally essential. Even the purer personalities of the 2nd class which are tolerably secure from molestation, would seem to stand much in need of such strengthening, though in a less degree, for in their case also, as the "Fragments" teach us, mediumistic interference "distinctly disturbs the gestation" of the individual ego, "hinders the evolution of its new egohood," "delays its

entry into the state of felicity (Devachan)," and thus "inflicts a distinct injury upon innocent beings." (see *Theos.* for September 1882, pp. 312 and 313.)

And now the question is, what are the essential rites and ceremonies which should prove effective, and how are they to be performed? Of course it seems reasonable to suppose that the mental attitude of the performer of the rites should play an important part in the ceremonies, as it surely does in those ceremonies which they are meant to counteract—I mean the spiritualistic seances. The question is a practical one, and in these days of the Kaliyug when spiritualism is spreading far and wide and gaining ground every day (with its "millions" of devotees at the present day, it may be conceived what amount of mischief it must be working even now), while the real religious ceremonies are as steadily falling into degeneration and getting more and more incrusted with useless formalities calling themselves "ceremonies," and assuming more the character of a solemn farce than anything else, any information on the points raised above, and instruction as to the correct *modus operandi* of the observances, would be most welcome, and would undoubtedly be an inestimable boon to the dead and solace to the living, inasmuch as it will help to eradicate much of what is now essential in the modern-day ceremonies, and thus furnish the living with the proper means of assisting the ethereal portions of the dead in accomplishing their onward progress. Besides, if the non-essentials are knocked off, a large portion of the misery which the poorer classes of the Parsees are suffering at present, from their extravagant expenses on the ceremonies for the dead, could be warded off and thus the progress of the living could also be facilitated.

But the question above raised brings us directly to another equally important. The personalities of class 2 shade off from the most pure and philanthropic to the most impure, highly sensual and material (just one remove from the state which would fit them for the "eighth" sphere) and the period of subjective existence which the higher dnahs (the individualities) of these various grades of beings have to pass through after each physical death varies from about 1,500 to 8,000 years, more or less, and this subjective existence is divided into three states, the Kamaloka, the gestation and the Devachanic. The former two states seem to be passed in utter unconsciousness, so that the Ego is, so to say, *non-existent* while in those states; in Devachan it becomes conscious and enjoys all the happiness it can enjoy subjectively and which it has become deserving of. Now the subjective enjoyment of two entities in Devachan, (the one highly good and the other highly wicked) is said to differ both as to duration and intensity. The latter kind of difference is one which cannot be reduced to a mathematical computation, and must be left to one's own conjecture as to what it could be like, but the former can be mathematically considered and let us see what results could be arrived at by so doing. Let us suppose the merits of entities in Devachan to be divided into 1,000 degrees (I have assumed this number for the sake of easy calculation, although it will be admitted that it is by no means a sufficient number; indeed, strictly speaking, there could be no limit to this division), the lowest possessing one degree of merit and the highest 1,000 degrees. Then, supposing the large margin, still left after assuming this ratio, to account for the various degrees of *intensity* of enjoyment, it stands to reason the ratio between the Devachanic periods of the lowest and the highest entities should be as 1 to 1,000. This seems to be borne out by the fact taught us in the "Fragments," that the Kamaloka and the gestation periods are considerably more prolonged in the case of the wicked than in that of the good; thus, while the extremes of the total period of subjective existence are represented by 1,500 and 8,000 years (which stand to each other in the ratio of 3 to 16), those of the Devachanic period alone may have a far less ratio between them, which may be something like my assumption of 1 to 1,000. That is, if only 7·9 years out of 1,500 are assumed to be the duration of the Devachanic existence of the most wicked, it would seem that the most pure might pass 7,900 years out of 8,000 in Devachan, and conversely that the most wicked will pass 1492·1 years in the other two states of subjective existence, and the most pure only 100 years; in other words, these last-named periods will represent the time through which the *personalities of the respective entities will endure*. These figures might perhaps appear very ridiculous in the light of further occult teachings, but in view of those as yet conceded they will, I hope, appear rational enough. So now we have come to a point where,

broadly speaking, we fix the continuity of the personality after death about 100 years in the case of the most good and at very nearly 1,500 that of the most impure. And this result, it must be remembered, is brought about by assuming that there are only 1,000 grades of merit entitling human entities to Devachanic existence; if this number is increased, then, by a simple calculation, it will be seen that the 100 years could be reduced to a smaller number, but the 1,500 years, being the extreme limit, could not be added to. But it might be argued that even then, if there are personalities which could endure for such long periods, where is the efficacy of funeral ceremonies which could not surely be kept up for corresponding periods. I should answer that the fact lends greater force to the efficacy of the ceremonies instead of subtracting any from it. For we are taught that the effect, reaped in Devachan (the subjective side of nature), of an "action" performed in this our objective existence, extends over a considerably longer period than that occupied by the "action" itself, and hence, is it too much to suppose that a ceremony performed by a living objective man for a few short hours could have a somewhat lasting effect (the nature of which I have described before) on the subjective personality of the dead, and that such ceremonies performed for only a few years successively could, as it were, furnish that personality with an armour—impenetrable by mediumistic and other evil influences—which would endure until the personality has had time to dissolve? If this is really the case, the only question remaining is what is the maximum number of years during which the ceremonies should be repeated annually and after which they may be stopped altogether?

The above, so far as I can conceive it, is the true rationale of obsequies and anniversary ceremonies, and I think it is advisable to obtain the Editor's further opinion on the subject.

R.....JEE C.....JEE, F. T. S.

Editor's Note.—A ceremony to furnish the shell "with an armour" against terrestrial attraction need not be repeated "a number of years" to become efficacious, could it but be performed by a person versed in the knowledge of the Magi of old. One such ceremony on the night of death would suffice. But where is the *Mabed* or priest capable of performing it now? It requires a true occultist—and these are not found at every street corner. Hence—it becomes useless to add ruin to the living, since the dead cannot be helped.

TRANSMIGRATION OF THE LIFE ATOMS.

In your learned note on Mr. Oxley's article, (*Hierosophy and Theosophy**) you say that "for three thousand years at least the 'mummy' notwithstanding all the chemical preparations goes on throwing off to the last invisible atoms, which from the hour of death re-entering the various vortices of being go indeed through every variety of organized life forms. But it is not the soul the 5th, least of all the 6th principle, but the life-atoms of the *Jiva*, the 2nd principle. At the end of the 3,000 years, sometimes more, and sometimes less, after endless transmigrations, all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad (the real soul) which had already been clothed with two or three thousand of years before. Even in the worst case, that of the annihilation of the conscious personal principle, the monad or individual soul is ever the same, as are also the atoms of the lower principles which regenerated and renewed in this ever-flowing river of being are magnetically drawn together owing to their affinity, and are once more re-incarnated together."

This little passage is a new instalment of occult teaching given to the public, and opens up a vast field for thought. It suggests in the first instance that the exoteric doctrine of the transmigration of the soul through lower forms of existence,—so generally believed in by the Hindus—though incorrect as regards the soul (5th principle), has some basis of truth when referred to the lower principles.

You say in one place that the mummy goes on throwing off invisible atoms which go through every variety of organized life forms, and further on you state that it is the life-atoms of the *Jiva*, the 2nd principle, that go through these transmigrations.

According to the 1st "Occult Fragment," the *Jiva* "is a form of force indestructible, and when disconnected with one set of atoms becoming attracted immediately by others."

What then is meant by the life-atoms, and their going through endless transmigrations.

The invisible atoms of the mummy would mean the imperceptibly decaying atoms of the physical body, and the life atoms of

the *Jiva* would be quite distinct from the atoms of the mummy. Do your words import that both the invisible atoms of the physical body as well as the atoms of the *Jiva* after going through various life-forms return again to re-form the physical body, and the *Jiva* of the entity that has reached the end of its Devachanic state and is ready to be re-incarnated again?

You teach again that even in the worst case (the annihilation of the Personal Ego) the atoms of the lower principles are the same as in the previous birth. Here does the term "lower principles" include the "*Kama rupa*" also, or only the lower triad of body, *Jiva*, and Lingasarira. It seems the *Kama rupa* in that particular case cannot be included, for in the instance of the annihilation of the personal soul, the *Kama rupa* would be in the 8th sphere. Another question also suggests itself.

The 4th principle (*Kama rupa*) and the lower portion of the 5th, which cannot be assimilated by the 6th, wander about as shools and in time disperse into the elements of which they are made. Do the atoms of these principles also re-form—after going through various transmigrations, to constitute over again the 4th and the lower 5th of the next incarnation?

I have no doubt that a few words more from you will clear away all these doubts and give us valuable information on a hitherto dark and unfathomable point.

N. D. K.....F. T. S.

EDITOR'S NOTE.—We would, to begin with, draw our correspondent's attention to the closing sentence of the foot-note under his review. "Such was the true occult theory of the Egyptians"—the word "true" being used there in the sense of its being the doctrine they really believed in, as distinct from both the tenets fathered upon them by some Orientalists and quoted by Mr. Oxley, and that which the modern occultists may be now teaching. It does not stand to reason that, outside those occult truths that were known to, and revealed by, the great Hierophants during the final initiation, we should accept all that either the Egyptians or any other people may have regarded as true. The Priests of Isis were the only true initiates, and their occult teachings were still more veiled than those of the Chaldeans. There was the true doctrine of the Hierophants of the inner Temple; then the half-veiled Hieratic tenets of the Priest of the outer Temple; and finally, the vulgar popular religion of the great body of the ignorant who were allowed to reverence animals as divine. As shown correctly by Sir Gardner Wilkinson, the initiated priests taught that—"dissolution is only the cause of reproduction.....nothing perishes which has once existed, but things which appear to be destroyed only change their natures and pass into another form." In the present case, however, the Egyptian doctrine of atoms coincides with our own occult teachings. The just criticism of our observing brother, who takes naturally enough the sentence—"The life-atoms of the *Jiva*" in its literal sense, reminds us at the same time, more than ever, of that most important fact that one can never take too much care to express clearly new ideas while writing on metaphysical subjects. In penning the words under review, no thought was given in fact, that the idea was "a new instalment," and, therefore, its incompleteness gave rise to a fresh misunderstanding. Without any doubt *Jiva* or *Prana* is quite distinct from the atoms it animates. The latter belong to the lowest or grossest state of matter—the objectively conditioned; the former—to its highest state: that state which the uninitiated, ignorant of its nature, would call the 'objectively finite', but which, to avoid any future misunderstanding, we may, perhaps, be permitted to call the *Subjectively Eternal*, though at the same time, and in one sense the subsistent existence—however paradoxical and unscientific the term may appear.* Life, the occultist says, is the eternal uncreated energy, and it alone represents in the infinite universe, that which the physicists have agreed to name, the prin-

* Though there is a distinct term for it in the language of the adepts, how can one translate it into a European language? What name can be given to that which is objective yet immaterial in its finite manifestations, subjective yet substantive (though not in our sense of substance) in its eternal existence? Having explained it the best we can, we leave the task of finding a more appropriate term for it to our learned English occultists.—Ed.

ciple, or the law of continuity, though they apply it only to the endless development of the conditioned. But since modern science admits through her most learned professors that "energy has as much claim to be regarded as an objective reality as matter itself*" and that life, according to the occult doctrine,—is the one energy acting Proteus-like under the most varied forms, the occultists have a certain right to use such a phraseology. Life is ever present in the atom or matter, whether organic or inorganic, conditioned or unconditioned—a difference that the occultists do not accept. Their doctrine is that life is as much present in the inorganic as in the organic matter: when life-energy is active in the atom, that atom is organic; when dormant or latent, then the atom is inorganic. Therefore, the expression "life-atom" though apt in one sense to mislead the reader, is not incorrect after all, since occultists do not recognise that anything in nature can be inorganic and know of no "dead atoms," whatever meaning science may give to the adjective. The alleged *law* of Biogenesis is the result of the ignorance of the man of science of *occult* physics. It is accepted because the man of science was hitherto unable to find the necessary means to awaken into activity dormant life in what he terms an inorganic atom: hence the fallacy that a living thing can only be produced from a living thing, as though there ever was such a thing as *dead matter in Nature!* At this rate and to be consistent, a mule ought to be also classed with inorganic matter, since it is unable to reproduce itself, and generate life. We lay so much stress upon the above to answer at once any future objection to the idea that a mummy several thousand years old, can be throwing off atoms. Nevertheless the sentence may perhaps have been more clearly expressed by saying instead of the "life-atoms of Jiva," the atoms "animated by dormant Jiva or life energy." Again, the sentence quoted by our correspondent from Fragment No. 1, though quite correct on the whole, might be more fully, if not more clearly, expressed. The "Jiva," or life principle which animates man, beast, plant or even a mineral, certainly is "a form of force indestructible," since this force is the one life, or *anima mundi*, the universal living soul, and that the various modes in which the various objective things appear to us in nature in their atomic aggregations, such as minerals, plants, animals, &c., are all the different forms or states in which this force manifests itself. Were it to become, we will not say absent, for this is impossible, since it is omnipresent, but for one single instant inactive, say in a stone, the particles of the latter would lose instantly their cohesive property and disintegrate as suddenly—though the force would still remain in each of its particles, but in a dormant state. Thus the continuation of the sentence which states that, when this indestructible force is "disconnected with one set of atoms, it becomes attracted immediately by others" does not imply that it abandons entirely the first set, but only that it transfers its *vis viva* or living power, the energy of motion, to another set. But because it manifests itself in the next set as what is called Kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy, or life latent.† This is a cardinal and basic truth of occultism, on the perfect knowledge of which depends the production of every phenomenon. Unless we admit this point, we should have to give up all the other truths of occultism. Thus what is "meant by the life-atom going through endless transmigration" is simply this: we regard and call in our occult phraseology those atoms

that are moved by Kinetic energy as "life-atoms," while those that are for the time being passive, containing but *invisible* potential energy, we call "sleeping atoms," regarding at the same time these two forms of energy as produced by the one and same force, or life. We have to beg our readers' indulgence: we are neither a man of science, nor an English scholar. Forced by circumstances to give out the little we know, we do the best we can and explain matters to the best of our ability. Ignorant of Newton's laws, we claim to know something only of the *Occult Laws of motion*. And now to the Hindu doctrine of Metempsychosis.

It has a basis of truth; and, in fact, it is an axiomatic truth—but only in reference to human atoms and emanations, and that not only after a man's death, but during the whole period of his life. The esoteric meaning of the Laws of Manu (Sec. XII, 3, and XII, 54 and 55), of the verses that state that "every act, either mental, verbal or corporeal, bears good or evil fruit (Karma), the various transmigrations of men (not souls) through the highest, middle, and lowest stages, are produced by his actions;" and again that "A Brahman-killer enters the body of a dog, bear, ass, camel, goat, sheep, bird, &c.," bears no reference to the human Ego, but only to the atoms of his body of his lower triad and his fluidic emanations. It is all very well for the Brahmins to distort in their own interest, the real meaning contained in these laws, but the words as quoted never meant what they were made to yield from the above verses later on. The Brahmins applied them selfishly to themselves, whereas by "Brahman," man's seventh principle, his immortal monad and the essence of the personal Ego were allegorically meant. He who kills or extinguishes in himself the light of Parabrahm, i. e., severs his personal Ego from the Atman and thus kills the future Devachanee, becomes a "Brahman-killer." Instead of facilitating through a virtuous life and spiritual aspirations the mutual union of the *Buddhi* and the *Manas*, he condemns by his own evil acts every atom of his lower principles to become attracted and drawn in virtue of the magnetic affinity, thus created by his passions, into the forming bodies of lower animals or brutes. This is the real meaning of the doctrine of Metempsychosis. It is not that such amalgamation of human particles with animal or even vegetable atoms can carry in it any idea of personal punishment *per se*, for of course it does not. But it is a cause created, the effects of which may manifest themselves throughout the next re-births—unless the personality is annihilated. Otherwise from cause to effect, every effect becoming in its turn a cause, they will run along the cycle of re-births, the once given impulse expanding itself only at the threshold of Pralaya. But of this anon. Notwithstanding their esoteric meaning, even the words of the grandest and noblest of all the adepts, Gautama Buddha, are misunderstood, distorted and ridiculed in the same way. The *Hina-yana*, the lowest form of transmigration of the Buddhist, is as little comprehended as the *Maha-yana*, its highest form, and, because Sakya Muni is shown to have once remarked to his Bhikkus, while pointing out to them a broom, that "it had formerly been a novice who neglected to sweep out" the Council room, hence was reborn as a broom (!), therefore, the wisest of all of the world's sages stands accused of idiotic superstition. Why not try and find out, before accusing, the true meaning of the figurative statement? Why should we scoff before we understand? Is or is not that which is called magnetic effluvia a something, a stuff, or a substance, invisible, and imponderable though it be? If the learned authors of "the Unseen Universe" object to light, heat and electricity, being regarded merely as imponderables, and show that each of these phenomena has as much claim to be recognised as an objective reality as matter itself—our right to regard the mesmeric or magnetic fluid which emanates from man to man or even from man to what is termed an *inanimate* object, is far greater. It is not

* *Unseen Universe.*

† We feel constrained to make use of terms that have become technical in modern science—though they do not always fully express the idea to be conveyed—for want of better words. It is useless to hope that the occult doctrine may be ever thoroughly understood—even the few tenets that can be safely given to the world at large—unless a glossary of such words is edited; and, what is of a still more primary importance—until the full and correct meaning of the terms therein taught is thoroughly mastered.—*Ed.*

enough to say that this fluid is a species of molecular energy like heat for instance, for it is vastly more. Heat is produced whenever visible energy is transformed into molecular energy we are told, and it may be thrown out by any material composed of sleeping atoms or inorganic matter as it is called : whereas the magnetic fluid projected by a living human body is *life itself*. "Indeed it is life atoms" that a man in a blind passion throws off, unconsciously, and though he does it quite as effectively as a mesmeriser who transfers them from himself to any object consciously and under the guidance of his will. Let any man give way to any intense feeling, such as anger, grief, etc., under or near a tree, or in direct contact with a stone ; and many thousands of years after that any tolerable Psychometer will see the man and sense his feelings from one single fragment of that tree or stone that he had touched. Hold any object in your hand, and it will become impregnated with your life atoms, indrawn and outdrawn, changed and transferred in us at every instant of our lives. Animal heat is but so many life atoms in molecular motion. It requires no adept knowledge, but simply the natural gift of a good clairvoyant subject to see them passing to and fro, from man to objects and vice versa like a bluish lambent flame. Why then should not a broom, made of a shrub, which grew most likely in the vicinity of the building where the lazy novice lived, a shrub, perhaps, repeatedly touched by him while in a state of anger, provoked by his laziness and distaste to his duty, why should not a quantity of his life atoms have passed into the materials of the future besom and therein have been recognised by Buddha, owing to his superhuman (not *supernatural*) powers ? The processes of nature are acts of incessant borrowing and giving back. The materialistic sceptic, however, will not take anything in any, save in a literal, dead-letter sense. We would invite those Christian Orientalists who chuckle at this record of Buddha's teachings to compare it with a certain passage in the Gospels—a teaching of Christ. To his disciples' query "who did sin, this man or his parents, that he was born blind?"—the answer they received was—"neither hath this man sinned, nor his parents : but that the works of God should be made manifest in him." (John ix. 2-3.)

Now Gautama's statement has a scientific and a philosophic meaning for every occultist at least, if it lacks a clear meaning for the profane ; while the answer put (probably centuries later)* into the mouth of the founder of Christianity by his over-zealous and ignorant biographers has not even that esoteric meaning, which so many of the sayings of Jesus are pregnant with. This alleged teaching is an uncalled-for and blasphemous insult to their own God, implying, as it clearly does, that for the pleasure of manifesting his power, the Deity had foredoomed an innocent man to the torture of a life-long blindness. As well accuse Christ of being the author of the 39 Articles !

To conclude our too long answer, the "lower principles" mentioned in the foot-note are—the 1st, 2nd and the 3rd. They cannot include the *Kamarupa*, for this "rupa" belongs to the middle, not the lower principles. And, to our correspondent's further query, "do the atoms of these (the 4th and the 5th) also re-form after going through various transmigrations to constitute over again the 4th and the lower 5th of the next incarnation"—we answer—"they do." The reason why we have tried to explain the doctrine of the "life atoms" at such length, is precisely in connection with this last question, and with the object of throwing out one more valuable hint. We do not feel at liberty at present, however, to give any further details.

*And probably by, or under, the inspiration of Irenaeus—since the sentence is found in the 4th Gospel, that of John, that did not exist yet at the time of his quarrels with the Gnostics.—*Ed.*

Review.

ESOTERIC BUDDHISM.

By A. P. SINNETT. (*Trübner, 1883.**)

FIRST NOTICE.

[It seems hardly necessary to remind our readers that the teachings embodied in "Esoteric Buddhism" having been received by Mr. Sinnett from the Adept "BROTHERS"—so intimately connected with our Society and Journal—it is not our province to review the work. Thus, having to leave the task entirely to the outside world, we rejoice the more to find the book already noticed in a most admirable article in *Light*, which we hasten to reproduce.—*Ed.*]

It may safely be said that so much definite information about mankind and the universe as this volume contains, has never before been given out in so compact a form within literary or linguistic memory. Mr. Sinnett's style has a business-like directness and an effectiveness which compel his reader to take him in earnest and to be in earnest with him. Doubtless this is largely due to the fact that he is delivering a message rather than imparting the results of independent speculation. A highly intelligent and educated mind, trained to explicit statement, and with a peculiar power of familiar exposition, has been charged with a task requiring all these qualifications in an eminent degree. For the undertaking is not a slight one. Western intellect and culture, having despaired of truth, have become "critical." That is to say, all past and present systems of religion and philosophy are regarded as mere historical moments in the development of thought. This view, which is in part correct as regards the form popular beliefs and speculations have taken, recognises no such exception as "esoteric" knowledge. Secret doctrine, indeed, there was and must have been, whenever men philosophised in advance of dominant superstitions. But an esoteric science of things beyond physical ken supposes transcendental faculties of observation and verification ; and the existence of such faculties must itself be proved. We are, perhaps, emerging from the time when no proof would be allowed or listened to. Indeed, no time could be more appropriate for urging the claims of esoteric science than the present, when research is being so widely and earnestly directed to the facts which can alone make it probable that such a science exists. The proof of clairvoyance, for instance, carries the mind far beyond the limitations of the faculty as open to ordinary verification. For it then becomes not only easily imaginable that this sense is susceptible of a high degree of development by training and cultivation, but antecedently probable that it belongs to a distinct order of educible powers, giving an indefinite extension to the range of human observation. It does not require any great credulity to conceive that this psychology may actually have been pursued with success by generations of practical students, wholly devoted to its acquisition. It is no new thing that we are asked to believe. Indian philosophy, as may be read in any of our treatises on the subject, not only asserts generally the existence of transcendental wisdom and powers, but defines and classifies their species with much particularity. The sceptic, who finds an easy explanation of popular beliefs, must be perplexed to account for the growth of such systematic exposition, if it has no basis of experience. Incredulity on the part of Spiritualists, on the other hand, is almost illogical. Among them, Dr. George Wyld has the merit of being one of the first to point out that all the powers we ascribe to disembodied intelligence in even its higher states must be latent in ourselves, their development being only a question of conditions, not necessarily incompatible with physical existence. The realisation of this fact in knowledge and experience is what is meant by Adepts. For all who believe in spiritual evolution, however little they may have already systematised the conception, the onus of presumption in regard to actual adeptship is shifted. There are forcing processes in nature as in art ; and the possible is ever also the actual, if we knew where to look for it. The "rare efflorescence" is not a miracle, it is at most an unseasonable phenomenon. Nor is it even the latter, unless it can be

* Price, Rupees five. May be had at the Theosophist Office from the Manager, Adyar,—(Madras).

† In his Essay on "Man as a Spirit."

shown that individual development can never outstrip the kosmical. The scientific exposition of the latent principles in man, and of the course of their regular (as distinguished from their exceptional and extraordinary) evolution, is given by Mr. Sinnett in connection with the great scheme of universal manifestation, wherein the same causes, and the same system of their orderly succession, are apparent.

In another respect this book is peculiarly well-timed. The breach between science and religion has widened to a chasm which threatens to engulf the highest hopes and interests of mankind. The spectacle of our sickly faiths drooping and perishing in a hostile intellectual environment is about the most dismal that a mind of any sincerity can contemplate. We seem to be approaching a time when the "organised hypocrisy" of our churches will be as crying a scandal to human intelligence as monasticism had become to human morality three and a half centuries ago. And when it comes, it will be a period of upheaval in more than one direction. The positive unbelief which is visibly extending from the intellectual aristocracy to the multitude will almost certainly react with destructive force upon political and social arrangements. It cannot but suggest the redress of inequalities in this world to those who have lost the shadowy hope of compensation in the next. The belief in a future life is not merely a powerful auxiliary to morals; if the kingdom of Heaven is the reward of the righteous, it is also the inheritance of the poor. Many a thoughtful mind must have dwelt with anxiety on this prospect, without seeing from what quarter the reconstruction of religious faith upon a permanent basis could be expected. Can it be that to "the bloodless and innocent record of Buddhism" will be added this claim upon human gratitude and love?

Nothing, certainly, can seem less probable to the student fresh from the pages of Dr. Rhys Davids, and others of the nihilist, or at best agnostic, school of interpreters. The authority of scholars, who brought to their task the utterly unscientific conceptions prevalent in the West about the human soul, has been largely committed to the statement that Buddhism makes no provision for an enduring individuality, and even expressly and emphatically denies it.

There are plenty of passages in Buddhist writings which seem to bear out this view; and in default of the key, which only a deeper philosophy could supply, they had to be left in paradoxical juxtaposition with doctrines implying the very reverse. Attempts to explain away such cardinal tenets as rebirth, the retributive force of karma, hyper-physical existence, &c., are of necessity lame and sophistical. The ordinary student of Buddhism is in the same position as the outsiders who questioned Gautama himself as to the meaning of his doctrine. When the wandering monk, Vacchagotta, in the dialogue translated by Dr. Oldenburg from the Samyutta Nikaya, asked the Buddha concerning the existence of a true individuality ("How does the matter stand, venerable Gautama; is there the Ego?"), we are told that "When he said this, the Exalted One was silent. 'How, then, venerable Gautama, is there not the Ego?' And still the Exalted One maintained silence. Then the wandering monk, Vacchagotta, rose from his seat and went away." Then comes the disciple, Ananda, and asks the reason of this reticence. He gets the following explanation: "If I, Ananda, when the wandering monk, Vacchagotta, asked me: 'Is there the Ego?' had answered 'the Ego is,' then that, Ananda, would have confirmed the doctrine of the Samanas and Brahmanas, who believe in permanence. If I, Ananda, when the wandering monk, Vacchagotta, asked me, 'Is there not the Ego?' had answered, 'the Ego is not,' then that, Ananda, would have confirmed the doctrine of those who believe in annihilation. If I, Ananda, when the wandering monk, Vacchagotta, asked me, 'is there the Ego?' had answered, 'the Ego is,' would that have served my end, Ananda, by producing in him the knowledge: all existences (dhamma) are non-ego? But if I, Ananda, had answered 'the Ego is not,' then that, Ananda, would only have caused the wandering monk, Vacchagotta, to be thrown from one bewilderment to another: 'My Ego, did it not exist before? but now it exists no longer!'"

Such passages as the above should surely have warned our interpreters of the danger of misconceiving the apparent negations of Buddhism. So of Nirvana. "It would be ludicrous," says Mr. Sinnett, "to turn to the various discussions which have been carried on by students of Buddhism as to whether Nirvana does or does not mean annihilation. Does the last penalty of the law mean the highest honour of

the peerage? Is a wooden spoon the emblem of the most illustrious pre-eminence in learning? Such questions as these but faintly symbolise the extravagance of the question whether Nirvana is held by Buddhism to be equivalent to annihilation." That this should ever have been an open question among our scholars,* argues a certain lack of what may be called metaphysical common sense.

All the more remarkable on this account is the influence, even the fascination, which Buddhism, so far as already understood, has begun to exercise over Western minds. It is no very uncommon thing now to meet in society men who declare themselves, "if anything," Buddhists. The moral ideal of Buddhism is not only pure and beautiful: to a larger extent than in the case of any other religion it has been effective. And now that the materials for comparison are at hand, there is a growing disposition to judge religions by their fruits. A candid estimate of the causes which determine the character and history of races admits that this is a hazardous test. But broad contrasts leave an ineffaceable impression: and after all, it is a poor apology for a religion that it has not caused the cruelties and follies associated with its history, but has only failed to realise the spirit which is opposed to them.

But Christianity is defective in a still more urgent matter, with reference to the needs of the present time. The present unbelief in individual immortality is greatly owing to ignorance of any rational and logical alternative to materialism. We have, it is true, our idealistic philosophies, satisfying, perhaps, to the metaphysician who does not ask for practical information. But it is the simple fact that nearly nineteen centuries of Christian teaching have left the plain unphilosophical man without a single clear conception of himself, his history, and his future. The clergy have long shirked statements on these points which once were definite enough. But we are without any positive or authoritative instruction to set off against dogmas which common sense repudiates as shocking or preposterous. Buddhism, on the other hand, retains conceptions inherited from the untold antiquity of Brahmanism, and which yet seem almost framed in response to the demands of modern intelligence. Our philosophy is beginning to see that if this physical existence is not the end, neither is it likely to have been the commencement. Buddhism speaks of former as of future births. We ask that the moral order of the world shall be vindicated by causation as necessary as that which science discovers in the physical order. The East answers us with the inflexible justice of Karma. We are revolting from the notion of an eternal state irrevocably determined by a few precarious years of earth-life under accidental conditions. Buddhism replies that no condition is accidental, and no state everlasting. Our religion has never got over the shock of the discovery that this earth is not the centre of the universe. Buddhism never required or admitted that supposition. Above all, we seek for a more spiritual conception of God than that of a Being in external relation to us and to the world. Buddhistic negation of such a Being is charged against it as Atheism; whereas the Bodhi, Wisdom, or Logos, is represented as the inmost principle of all that is. Yet all religion recognises our connection with superior powers; and the so-called "Atheism" of Buddhism is not inconsistent with adoration, prayer, and worship. We have been speaking only of exoteric, or popular Buddhism; and we find that it avoids all the fallacies which modern enlightenment rejects in a religion, and that it fulfils all conditions which we can see to be essential.

If, now, this pure and reasonable belief can also be shown to be the outcome of a philosophy, or knowledge of Nature, relating scientific to spiritual conceptions, and effecting the reconciliation so urgently demanded, we may confidently expect that the light thus offered will be recognised and welcomed by our best intelligences, and that the closing years of the nineteenth century will be brightened by a new hope for humanity. But whether the book before us justifies this expectation; how far it succeeds, and in what respects it seems to fail; of what problems it opens a prospect of solution, and what others remain involved in obscurity, or are insufficiently dealt with,—these are questions which must be reserved for examination in future articles.

C. C. M.

* It is perhaps, no longer so; Dr. Rhys Davids, however, regards it as the sinless state of the Arhat in this life.

THE AMERICAN BUREAU OF ETHNOLOGY.*

FOR years the *savants* of Europe have acknowledged that the Government of the United States of America has by an enlightened policy of encouragement of science enriched the world with contributions of great importance in this direction. It has again placed the learned public under obligations by the publication of the volume lying before us. It is a sumptuously printed and illustrated quarto of 600 pages, embodying a world of information of the highest importance to the Ethnologist and the Philosopher. Public documents too often are open to answer either as to their contents or mechanical appearance: this leaves the captious critic room for nothing but praise. Whether we take into account the gravity of the subjects treated, or the method in which the work has been performed, one can do nothing but praise. And if a public bureau ever was placed in the hands of the right man, then certainly such must be said of the selection of Col. Powell, the world-famous explorer of the Colorado Canyon, as Director of the new Bureau of Ethnology, under the Act of Congress of March 3, 1879. The choice of his assistants was equally happy, for in Brevet Lieut. Col. Garrick Mallery, U. S. A., Dr. H. C. Yarrow, U. S. A., Mr. A. S. Gatschet, the philologist, Professor E. S. Holden, Mr. Frank H. Cushing, and others, talent of the highest order was brought into the service of the Bureau. The present writer had the pleasure of a personal and official army acquaintance with Col. Mallery, and can therefore speak with confidence as to his eminent fitness for this department of research. As for Colonel Powell he not only ranks among the most daring and successful of explorers, but also possesses a mind capable of grasping the deepest problems in philosophy and psychology suggested by the discoveries of himself and the other members of his corps, with such help as he can get from modern scientific methods. That these are imperfect, and that his deductions would provoke a protest from the student of Asiatic Esotericism, in no way warrants the withholding of our tribute of admiration for the intellectual vigor that he displays in his whole public work. An instance of the weakness of his position as regards the psychologic evolution is that he overlooks the fact that the mythologies of antiquity were based upon a close knowledge of natural law, resulting from an exhaustive research into natural phenomena, and not, as he affirms, upon a childish misconception of the active energies at work about us. It is this same misapprehension of facts which makes the European philosopher ascribe the genius which evolved the Sanscrit language and literature to the "childhood of the race." Modern conceit burns incense to itself by relegating the Aryan golden age with its Rishis, its logicians, poets and adepts to the "dawn of humanity." To make its own title clear to the worship of the world, it must needs obliterate the vestiges of a long past civilisation and ignore an acme of philosophic and psychologic evolution which we have not as yet approximated. But there is this difference between Col. Powell and some of his eminent European contemporaries, that while the latter from hereditary predisposition are likely to die in their errors as they have lived, his is the daring American cast of mind, which is ready and eager to accept new facts wherever found; and if he ever gets time to look into Esoteric Philosophy, we can surely count upon his becoming its fearless advocate. For a mind like his, we can well afford to wait.

The volume under notice contains a number of exceptionally valuable papers. Among others we must enumerate two by Col. Powell himself—on the "Evolution of Language" and the "Mythology of North American Indians," a "Study of the Mortuary Customs of the North American Indians," by Dr. Yarrow; "Studies in Central American Picture Writing," by Professor Edward S. Holden, of the Naval Observatory; and Col. Mallery's complete Monograph upon "Sign Language," or the Gesture Speech of Mankind, preliminary notices of which have already appeared in these columns. Dr. Yarrow's exhaustive paper embraces not only the different modes of disposing of the dead among the American savage tribes, but also those peculiar to other nations. It is magnificently illustrated with wood-cuts of great merit, and many chromo-lithographs of full page size. He has made a great mistake, however, as regards the disposal of the dead in the Parsi Towers of Silence. His engrav-

ing shows the corpse bearers clad in the simple *langouti* of the Hindu cooly, instead of the spotless white full costume of the caste: and the corpse as lying upon a bed of bones, cramped in a dry tank, too short for it by half a shin's length, instead of reposing upon its clean raised granite slab, with drainage channels leading into the central well where the crumbled bones of poor and rich all ultimately mingle fraternally in common dust. Before being raked thus into the well, the bones of no two skeletons touch each other. His informant was also unaware, as it seems, of the fact that when the corpse-bearers have laid down their burden and turn to go, one of them, with a sharp-edged hook made for the purpose, rips open the burial dress from neck to waist; averting his head from a motive of delicacy, as he does so: and thus making it impossible that a Parsi corpse should ever appear clothed as it is in the picture. All modes of sepulture known in other parts of the world are practised among the wild tribes of American Indians. Dr. Yarrow enumerates them as follows:—

1st. By INHUMATION in pits, graves, or holes in the ground, stone graves or cists, in mounds, beneath or in cabins, wigwams, houses or lodges, or in caves.

2nd. By EMBALMMENT or a process of mummifying, the remains being afterwards placed in the earth, caves, mounds, boxes or scaffolds, or in charnel-houses.

3rd. By DEPOSITION of remains in urns.

4th. By SURFACE BURIAL, the remains being placed in hollow trees or logs, pens, or simply covered with earth, or bark, or rocks forming cairns.

5th. By CREMATION, or partial burning, generally on the surface of the earth, occasionally beneath, the resulting bones or ashes being placed in pits in the ground, in boxes placed on scaffolds or trees, in urns, sometimes scattered.

6th. By AERIAL SEPULTURE, the bodies being left in lodges, houses, cabins, tents, deposited on scaffolds or trees, in boxes or canoes, the two latter receptacles supported on scaffolds or posts, or placed on the ground. Occasionally baskets have been used to contain the remains of children, these being hung to trees.

7th. By AQUATIC BURIAL, beneath the water, or in canoes, which were turned adrift.

Here, it appears, we have just seven modes of sepulture, thus unexpectedly reinforcing, by proofs from this distant part of the world, our claim for the universal accommodation of things, whether the result is from traditional or intuitive causes it matters not, of the septenary order of things. It only concerns the occultist to know that it is the fact. In North America are found more than seventy-five races, "seventy-five stocks of people speaking seventy-five stocks of languages, and some single stocks embracing many distinct languages, and dialects * * * as diverse as the Indo-European tongues * * * Each linguistic stock is found to have a philosophy of its own, and each stock as many branches of philosophy as it has languages and dialects" (Op. Cit. Col. Powell's paper on Mythol. N. A. Indians, p. 38.) The details of myths of these savage remnants of pre-historic races and sub-races are highly interesting to the occultist. Among other features the number Seven attracts attention. The *Oraibi* have a legend of "a magical tree which constituted the ladder from the lower world as many other nations have had theirs of a similar tree. *Mateita*, a god, being supplicated to give the earth light and heat, calls for seven maidens, and seven baskets of cotton balls, and taught the former to weave out of the latter a magical fabric which they then held aloft and the breeze carried it away toward the firmament, and it became the full-orbed moon; the remnants of flocculent cotton scattered by the seven maidens become bright stars. Seven buffalo-skins are called for, and himself weaving from its densely-matted hair another magical fabric, it is also borne up by the winds into the sky and becomes the sun. The world, according to the same people, is seven-storied (as was the Belus tower at Babylon); there is a world below ours and five above it." Most of the savage tribes believe in occult science and practise it. They have their drugs, preparations of various times, modes of fasting and self-suppression (after the fashion of the Hindu *Hatha-Yoga*), trance, clairvoyance, ecstasis, Samadhi. As the Aryans offer food to the Pitris, and rice-balls to the manes of the deceased, so do these strange people after their own customs. One having the knowledge of occult science makes himself invisible (p. 50); is cut in two with a stone axe and becomes two persons—exact counterparts (50); a magical cup replenishes itself with water to save a journeying multitude from death by thirst (50); a chief who had a stone shirt and is a magician, has daughters who are furnished with magical bows and arrows which they can shoot so fast that the arrows would fire the air like a cloud, and they can think the arrow

* First Annual Report of the Bureau of Ethnology (of the United States, America) by Bvt. Col. J. W. Powell, Director. Washington Government Printing Office.

to the heart of their enemies and kill them. Ta-vwots, a god, has a magical power in his breath with which he repels the weapons aimed at him and—like the Scandinavian Thor, and the Hindu Vishnu, who are armed with hammer and discus—has a magical ball, *pa-rûm-o-kivi*, which he hurls with irresistible effect. As the sects of India may be known by their several face-marks, so each Indian class has its own way of painting the person. To reveal the secrets of medicine and magical formulas is punishable by death, as is the case with the *chelas* of Indian *gurus*. Yet, at the same time, Col. Powell considers it futile to try to connect "the tribes of North America with peoples or so-called races of antiquity in other portions of the world." His argument being that if all peoples are derived from one common stock, the dispersion may have occurred in the pliocene period of geology, and must have done so at least as early as the beginning of the quaternary period; that is to say, before any but the very rudest beginnings of the arts, hence before by any possibility they could have executed any of the vestiges of human art now found scattered over the globe. The inference is, then, that the extinct nations who have left these vestiges as memorials of their intelligence must have evolved their ideas at many different centres, without reference to or connection with each other, and that any resemblance between their remains, if it exists, is due to spontaneousness in each human group, and not to the migration of customs or traditions.

To give any further idea of Col. Mallory's work, "Sign Language" or "Gesture Speech" than we have already, would require some at least of the small wood-cuts showing hand positions, with which the volume under notice is so richly embellished. The thanks of the Bureau of Ethnology are officially given to Col. H. S. Olcott (p. 408) for some trifling services he has been enabled to render the American Government. The Report says: "The organization of those researches in India and Ceylon has been accomplished through the active interest of Col. H. S. Olcott, U. S. Commissioner, etc." Should nothing prevent, that gentleman expects to be of still more service than hitherto, when certain plans are matured. It is indeed a pleasure to work in concert with such men as those who compose the corps of American ethnologists under Col. Powell.

THE "CEYLON FREE-THINKER."

UNDER the above title a monthly journal has just appeared at Colombo, and the first number lies before us. It contains a number of articles, original and selected, upon Free-thought subjects, evincing literary power and judiciousness of combination in the Editorial Staff. We would be glad to quote one article in particular, upon the evil results of Missionary work in Ceylon, but for the present disturbed condition of affairs in the Island, and our dislike to add in any way to the prevailing excitement. What our personal views are with respect to Missionary work in all "Heathen" countries, are now too well known to require repetition at this moment. If the new journal be conducted with the same ability as the initial number displays, and with signified impartiality as regards religious questions, it cannot fail of doing good and its influence may extend beyond Ceylon. Should any one wish to take in the paper, our Manager will receive and forward subscriptions. The price is Re. 1 per quarter, exclusive of postal charges.

WITCH TRAGEDIES.*

To turn from healthy reading and calm reflection to such a work as this, is like going from the peace of one's home to the place where some atrocious murder has just been committed. Here, in this ghastly record of the Christian persecutions of witches and wizards in Great Britain, in the XVI and XVII centuries, we have a picture of the potential weakness and baseness of human nature when lashed by superstition and fanaticism. The psychological student should possess a copy of Mrs. Linton's book but as an aid to reflection, as the surgeon keeps specimens of morbid anatomy to guide him in the treatment of physical disease. The key-note of all the persecutions of witches is to be found in two verses of the Bible—*Exodus xxii. 18; Deuteronomy xviii. 10*—where

the faithful are commanded to kill and exterminate all charmers, witches and every other practitioner of sorcery. Though Christendom did not take to itself Judaism, it did so much of its Code of Law as suited its several purposes, and these two cruel texts have always been made the divine warrant of bigoted priests and rulers to wreak their bloody vengeance upon such as they sought pretexts for to "remove." As Mrs. Lynton observes—

"Very little of graceful fancy lighted up the gloom of these popular superstitions. Even Elfame, or Faërie, was a place of dread and anguish, where the devil ruled heavy-handed, and hell claimed its yearly tithe, rather than the home of fun and beauty and petulant gaiety as with other nations."

In none of the Christian British religious ideas of witchery and witches do we find either love or gentleness; only fierceness and crime, enmity to man, and rebellion to God.

... "That belief in witchcraft...infected society for centuries, like a sore eating through to the very heart of humanity.... The formulas of the faith were as gloomy as the persons. The power of the evil eye; the faculty of second sight, which always saw the hearse plumes, and never the bridal roses; the supremacy of the devil in the world, and the actual and practical covenant into which men and women daily entered with him; the unlimited influence of the curse and the sin and mischief to be wrought by charm and spell; the power of casting sickness on whomsoever one would, and the ease with which a blight could be sent on the corn, and a murrain to the beasts, by those who had not wherewithal to stay their hunger for a day; these were the chief signs of that fatal power with which Satan endowed his chosen ones—those silly, luckless chapmen who bartered away their immortal souls for no reward of mess of pottage and no earthly good to breath or body, but only that they might harm their neighbours and revenge themselves on those who crossed them." .. (page 14)

"This was the saddest feature in the whole matter—the total want of all gratitude, reliance, trustiness, or affection between a "witch" and her friends. The dearest intimate she had gave evidence against her frankly, and without a second thought of the long years of mutual help and kindliness that had gone before; the neighbour whom she had nursed night and day with all imaginable tenderness and self-devotion, if he took a craze and dreamed of witchcraft, came forward to distort and exaggerate every remedy she had used—and every art she had employed; her very children turned against her without pity or remorse, and little lips, scarce dry from the milk of her own breasts lisped out the glibbest lies of all. Most pitiful, most sad, was the state of these poor wretches; but also instructive to us, as evidencing the strength of superstition and the weakness of every human virtue when brought into contact and collision with this blind and potent demon." . . . (page 15)

Further on, the various dangers of the times are presented to us in the most gloomy light. Skill in healing, skill in cursing or throwing the "evil eye"—every art and science, whether real or imaginary, became a source of danger, during the power of those who seemed to think that God could create naught above mediocrity and that every thing outside it, talent and learning hand in hand with extreme ignorance and obtusity were due to the creative powers and the ingenuity of the Devil. What one would now call mediumship was persecuted the most violently. In 1479 we have the amulets and charms endowed with "evil eye"; in 1480 the "Incubi and Succubi"—so dear to many American mediums we know of, "held the witches between them, even the young lady of Mar," and other maidens of noble birth "giving themselves up to the embraces of an Incubus," the "John King" of the Middle Ages. Says the author:—

"This belief in the devil's material presence and power over men was the dark chain that bound them all. Even the boldest opponent of the Witchcraft Delusion dared not fling it off. The bravest man, the freest thinker, could not clear his mind of this terrible bugbear; this phantasm of human fear and ignorance; this ghastly lie and morbid delusion; or abandon the slavish belief in Satan for the glad freedom of God and Nature. It was much when such men as Scot, and Giffard, and Gaule of Staughton, Sir Robert Filmer, Ady, Wagstaffe, Webster, Hutchinson and half a dozen more shining lights could bring themselves to deny the supernatural power of a few half-crazed old beggar-women, and plead for humanity and mercy towards them, instead of cruelty and condemnation. But not one dare take the wider step beyond, and deny the existence of that phantom fiend, belief in whom wrought all this misery and despair. Even the very best of the time gave in to the delusion, and discussed gravely the properties and proportions of what we know now were mere lies." page 143

*Witch Stories, collected by E. Lynn Lynton, Author of "Joshua Davidson," &c. &c. Chatto and Windus. London, 1883.—(2nd Ed.)

And yet, the "delusion" of the Middle Ages has become the "reality" of our days, to whatever causes it may be said to be due!

"Hobbes, ever sceptical, penetrating and sagacious, yet here paralysed and shrinking from the subject, as if afraid to touch it—the adventurous explorer, who sounded the depths and channels of the "Intellectual System" along all the 'wide-watered' shores of antiquity, running after witches to hear them recite the Common Prayer and the Creed, as a rational test of guilt or innocence;—the gentle spirit of Dr. Henry More girding on the armour of persecution, and rousing itself from a Platonic reverie on the Divine Life to assume the hood and cloak of a familiar of the inquisition; and the patient and inquiring Boyle, putting aside for awhile his searches for the grand Magisterium, and listening, as if spell-bound, with gratified attention to stories of witches at Oxford and devils at Mascon * * * * *

"Conjuration or invocation of any evil spirit was felony without benefit of clergy; so also to consult, covenant with, entertain, feed, or reward any evil spirit, or to take up any dead body for charms or spells. To use or practise witchcrafts, enchantment, charm or sorcery, so that any one was lamed, killed, or pined, was felony without benefit of clergy, to be followed up by burning. Then the Country Justice goes on to give the legal signs of a witch, and those on which a magistrate might safely act as legal 'discoveries.' She was to be found and proved by insensible marks; by teats; by imps in various shapes, such as toads, mice, flies, spiders, cats, dogs, &c.; by pictures of wax or clay; by the accusations of the afflicted; by her apparition seen by the afflicted as coming to torment them; by her own sudden or frequent inquiries at the house of the sick; by common report; by the accusations of the dying; by the bleeding of the corpse at her touch; by the testimony of children; by the afflicted vomiting pins, needles, straw, &c.; in short, by all the folly, gravely formalised, to be found in the lies and deceptions hereafter related."

We close this volume with a hearty recommendation of it to those of our readers who feel overburdened with indiscriminative superstition, as of a real value in showing its dangers as also the abuses of religious fanaticism. But they will have to peruse it with the remembrance that its author occupies the very extremity of the opposite platform instead of choosing a reasonable middle-ground. The work certainly reflects more honour upon the literary talent in the presentation of the subjects, and the brilliant pen that describes so well the horrors of those days of dark religious cruelty, than upon the discriminating faculties of the author, who draws no line between fact and imposture, mediumship and hysterical hallucination.

ACKNOWLEDGMENT.

OUR best thanks are due to Mr. N. Trübner, of London, Ludgate Hill, for "A Chapter from Brñnhofe's LIFE OF GIORDANO BRUNO." The pamphlets are sent to their respective addresses and will be surely as welcome there as they are here. The identity of some thoughts with those given in *Esoteric Buddhism*—are remarkable and worthy of being noticed. We hope to be able to give a few extracts from the "Chapter"—in our next number.

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

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AGENTS: London, Eng., Bernard Quaritch, 15 Piccadilly, W.; France, P. G. Leymarie, 5, Rue Neuve des Petits Champs, Paris; New York, Fowler and Wells, 753, Broadway; Boston, Mass., Colby and Rich, 9, Montgomery Place; Chicago, Ill., J. C. Bandy, La Salle St. American subscribers may also order their papers through W. Q. Judge, Esq., 71 Broadway, New York; Melbourne, W. H. Terry, Pub. *Harbinger of Light*; West Indies, C. E. Taylor, St. Thomas; India: Thacker Spink and Company, Booksellers, Calcutta; Babu Narendro Nath Sen, *Indian Mirror* Office, 24 Mott's Lane, Dhurrumtollah Street, Calcutta; Messrs. Johnson and Co., 26 Poplars' Broadway, Madras; Venkata Varadarajulu Naidu, Rayapetta, High Road, Madras; W. A. Leonard, Bangalore Spectator Office, 10, South Parade, Bangalore; Ceylon: Greg. Edlerewere, Galle; John Robert de Silva, Surveyor General's Office, Colombo; Don Timothy Karunaratne, Kandy. China: Kelly and Walsh, Shanghai.

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Great inconvenience is caused by making them payable to Col. Olcott or Mme. Blavatsky, neither of whom have to do with financial matters, and both of whom are often for months absent from Head-quarters.

Printed at the Scottish Press by GRAVES, COOKSON AND CO., and published by the THEOSOPHICAL SOCIETY at ADYAR, (Madras) INDIA,

SUPPLEMENT TO THE THEOSOPHIST.

VOL. 4, No. 11.

MADRAS, AUGUST, 1883.

No. 47.

A FINAL ANSWER.

It is impossible for an Editor to please everybody, and whoever has tried it has been set down as a fool. The attempt has invariably failed, and the discomfiture of the unhappy pacifier has been generally voted to be the righteous punishment of audacity or ignorance. A journal to command the least influence must represent some distinct idea, be the expression of some defined policy. And since no two human beings think exactly alike, it follows that only the wildest dreamer could expect to avoid reproaches and maledictions from dissentient critics if, in a journal devoted to questions of philosophy, science and religion, he should boldly probe to the bottom those puzzling subjects. The theory of our Society is that there is some truth in every religion, but that in some it is so covered up by externals as to be very hard to dissect out. Among those "some" is Christianity which, with a gentle soul, has a body grotesque, hard, cruel—appalling, often. As our lance is couched against all shams in religion, we have pricked the shields of all the dark champions of popular creeds. If the *Front-de Bœuf* of vulgar Christianity has come in for more than a fair average of our thrusts, it is because in that case error is backed by Power and first needs oversetting. It is not that Christian dogmatism is more hateful to us than any other form of obstructiveness, but because it is enjoying a wider power to prevent man's moral development and crush truth. To really appreciate the inner merits of Christian Ethics one must first beat down Christian theological exotericism. The ancient faiths have had their day of power and are now slumbering upon the ashes of their fanes : Christianity is the official creed of the masculine social energy of the generation. If it could, it would be spread at the sword's point and by the persuasiveness of tyranny and torture as in the good old days. But Progress has brought it to book, and now if it would keep a hold upon the world's thought, it must open its most secret core to the world's inspection. The probe employed for this purpose is sceptical criticism, and that it is being used unsparingly is proven by the wonderful increase of the party of Freethought, the rapid growth of Infidel Societies and Infidel Literature. The mind of Christendom is deeply imbued with this tendency, which reflects itself equally in the tone of Christian and non-Christian writings. To ignore this, is to thrust out the eyes of one's understanding. But nevertheless there are many professed Theosophists who would have us act upon that principle. We may berate exotericism in any other faith as we choose, but we must not lay our unholy hand upon that gilded altar. We have severally declaimed against exoteric Buddhism, Hinduism, Zoroastrianism and Judaism,—our Christian friends cared not : the galled jade might wince, their withers were unwrung. Those mouldy superstitions were born of the fogs of antiquity, and fit only for wretched blackfellows. But "the line must be drawn somewhere," and they want us to draw it at the outspoken fearless books of Paine, Voltaire, Ingersoll, Bradlaugh and Bennett. We may open our advertising pages to whatever we like, but not to tracts, treatises or books against "the noblest of faiths." When Swami Dayanand was friendly with us we advertised Orthodox works protesting against him ; though we were

allied with the Orthodox Sanscrit Sabha of Benares, we helped the Swami to get subscribers for his heterodox attacks on it. Colonel Olcott told the Parsis to their faces that they had forgotten the grand spirit of their religion, and were now but carrying around its corpse ; what he has said to the Buddhists in some two hundred addresses let them declare. And why, we ask, should we leave only Christianity unopposed ? Has it so clear and innocent a record as to command the immediate reverence of an outsider ? Is there so perfect an agreement between its Catholic and Protestant twins as to convince the Heathen at a glance of its freedom from error and its infallibility ? But we "hurt the feelings" of many friends by helping to disseminate the writings of Paine and other Freethinkers. Well, we are sorry, but shall nevertheless do it. There are two sides to Christianity as to every other question, and so far as our voice and influence goes, these Heathen youth, whose unripe minds the Missionaries are doing their best to turn to their foreign creed while teaching them their alphabet and rule-of-three, shall be made to read the best that can be said on both sides before taking the most momentous step in life—that of changing their forefathers' religion. They should bear in mind that there is such a thing as fair play, and "*audi alteram partem*" was a maxim even of the Pagans of old. As we would not have a Christian lad give up the faith of his people for Hinduism or Buddhism without thorough study of both, so do we deplore to see the Heathen boy or girl trampling upon his nation's sacred beliefs before having even read what Christian sceptics have said about Christian errors. We may have offended often through the intensity of this feeling ; perhaps we have said many things too harshly or even cruelly ; we have more than the average of human infirmities no doubt, and might have been wiser if we had not been so bitter. But this does not touch the main question ; it is simply that of the measure of our personal sin or shortcoming. The issue is whether or not we shall help to circulate Freethought literature, or stifle it altogether as some would have us do—out of deference to the nominal religion of the "cultured" nations, and at the same time to allow all other religions to be challenged and even railed at with impunity ? Our Christian-born friends and members seem to totally ignore the fact that our Society consists of not only about a dozen of Branches in Europe and America, but of over *seventy* Branches in Asia ; and that of the subscribers to our magazine the "heathen" Asiatics are ten times more numerous than those of Europe and America, and that their religious feelings may be also entitled to some consideration. And would it be then either fair or just to sacrifice the vital interests of the majority because they are *non-Christians* and supposed to belong to "the dusky and Heathen majority"—to the squeamish feelings of the "white and Christian minority" ? This we shall never do. We have come to India for the benefit of the Asiatics, believing that Europeans had already received sufficient share of Fortune's gifts and did not require our assistance. Therefore our final answer to all such remonstrances in future is the following. To the best of our ability we shall always be ready to discover how much and how little truth there may be in every creed that professes to teach man to thread his way through the mysteries of life, and the more awful mystery of death. And to do this effectively we

need and invoke the help of theologians, and bigots, of critics, and philosophers of every faith and every nation. Christianity may be the official religion of the dominant races, its profession the easy road to respectability and fortune; but it has no rewards that we court, and the Theosophical Society is meant to be a platform of true Brotherhood, a bond of amicable tolerance, a fulcrum by which the lever of Progress may move the mass of Ignorance. It has no one religion to propagate, no one creed to endorse: it stands for truth alone, and nothing can make us deviate from this which we consider the path of our Duty and for which we have sacrificed *every thing*. Our motto will stand for ever: "There is no Religion higher than TRUTH!"

COLONEL OLCOTT'S CURES.

BABU LADLI MOHUN GHOSE, F. T. S., writes to the Manager of the *Theosophist* :—

I am glad to learn that Col. Olcott has safely reached the Head-Quarters. His recent tour in the several districts of Bengal in the hottest season, and his daily practice of curing hundreds of cases by mesmerism, must have injured—by the loss of vital power—a great deal of his health.

He stayed here for two days and a half only, and during this short time I had the good fortune to enjoy his company always. He has taught me many practical lessons in mesmerism. He treated myself, my wife and also my second daughter mesmerically, in my house. My left eye was affected with hypermetropia. Doctors said it was since my birth. My mother, who was my only guardian, could not perceive the disease until I began to read. When I was in the Medical College I once got ophthalmia of my right eye, but to my utter surprise I tried in vain to read with my left during the time the right eye was affected. I had no other occasion to try the left one, before I was alarmed. I took the advice of Dr. Maenamara, the highest authority then in India on the subject of eye disease. I had to undergo series of examinations, but with no effect. It was proved congenital. He advised me to use glasses so that my right eye might not be affected. After a few years, I showed it to Dr. Caley who succeeded him, but with the same result. I showed it also to Dr. Warden, the present Professor of Chemistry in the Medical College. He too said the same. The most curious thing is that no one could understand this defect. I had to do every thing with the help of my right eye until our President-Founder came. He treated my eye with mesmeric passes several times during his stay here. He succeeded in giving sight to the blind eye and I was overjoyed at the result. By this act of kindness he has laid me under eternal gratitude to him. I knew not what I felt. I shed tears of joy for myself and for my wife, who too was cured of chronic gastritis of seven years' standing. No medicine could cure it—but by the few passes from the hand of our Venerable President it was gone—not for the time—but for ever. She fell down at Colonel's feet.

I am sorry I do not feel that power which our Venerable Colonel put into my affected eye—but still with greatest difficulty I can read very large type in day light. Had I undergone repeated operations from his hand, I am confident my sight would have been permanently restored. I would have accompanied him to Madras, as he suggested, but I was so much overburdened with various duties that I failed.

BHAGALPUR,
17th June 1883.

LADLI MOHUN GHOSE.

GURUS AND CHELAS.

The anonymous letter, printed by some masked enemy from Lahore in the "Statesman" against our modern Rishis and Mahatmas, is simply infamous. None but an Arya Samajist, or a European, is capable of penning such irrelevant trash: the first moved by his sectarian hatred, the latter by his ignorance.

European Theosophists also, we learn, persist in treating the relations between Gurus and Chelas from the stand-point of their own misguided conceptions. This has, of late, become a very painful subject to all of us. We are orthodox Hindus, and it is as such and not as Theosophists, (most of us not being Fellows at all) that we beg the privilege of

stating our views most unequivocally this time, hoping that you will kindly find for them room in your journal. Our emphatic declaration is as follows:—

Once that a man offers himself as a Chela, he must be prepared to be tested (or tempted as Europeans may call it). He will be tried from the first day of his probation to the last, very strictly, and in a thousand and one ways by Chelas of higher and lower grades, by black magicians let loose upon him, by elementaries (*bhoots* and *pisachas*), by elementals;—nay by the GURU HIMSELF—as he and others will be allowed to believe, especially those who judge only from appearance and the delusions of Maya; and the Guru may even send *Mohinis* to try his chastity. The unfortunate Chela on probation will be tempted to commit forgery, theft, and adultery,—what not!! Since the Chela wants to make abnormal progress spiritually and morally, he has naturally to submit to abnormal tests. He has to become victor and trample under foot every temptation, to show himself worthy of taking his rank among the gods of true science. Bliss and success are in store for him if he comes out victorious. Woe to him if he succumbs!...

This may sound strange to the Westerns who are yet crawling on their way to a correct understanding of true Eastern Occultism. It is simply ridiculous and preposterous to see a Chela, whenever discomfited by such trials, playing the part of a Glyndon and blaspheming at his Guru and the noblest of all human sciences—Occult philosophy. There is no limit, we say, as to how far the Guru can go. He can do anything with his Chela, and the latter has to submit, or give up the SCIENCE for ever. A Guru is regarded as God. And he who has placed himself under His care had better submit, or take the consequences. All of the undersigned agree with and corroborate this statement.

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|---|---|
| 1. T. Subba Rao, B. A., B. L., F. T. S. | 58. A. Venkata Sashiah. |
| 2. T. Vijayaraghava Charlu, F. T. S. | 59. K. Ramasawmy. |
| 3. S. Runge Charlu. | 60. G. Seethiah Naidu. |
| 4. S. V. Soondaran Charlu. | 61. A. Rathna Sikamany. |
| 5. A. S. Veera Charlu. | 62. A. N. C. Theruvengadasawmy. |
| 6. A. Soobiah. | 63. S. C. Narasawmy Iyengar. |
| 7. S. Ramadasa Iyer, B. A. | 64. A. Venkata Rao. |
| 8. C. Vijnan Raghavulu Naidu. | 65. P. Venkatasawmy. |
| 9. C. H. Narainasawmy. | 66. P. Narainasawmy Naidn. |
| 10. M. Kasee Rao. | 67. A. Raghaviah. |
| 11. K. Venkoba Rao. | 68. G. Krishniah. |
| 12. Sashagiri Rao. | 69. V. Krishna Iyer. |
| 13. C. E. Bheema Rao. | 70. V. Authicasavam Pillay. |
| 14. P. Madhava Chari. | 71. K. Subramanya Iyer. |
| 15. G. Sambasiva Rao. | 72. A. Krishnamra Charlu. |
| 16. N. Guru Rao. | 73. Moothiarzalala. |
| 17. H. Krishna Rao. | 74. P. Vasudeva Rao. |
| 18. S. Sanjeeva Iyer. | 75. V. Aroonaghiri Moodeliar. |
| 19. D. Sashagiri Rao. | 76. T. Kuppusawmy Moodeliar. |
| 20. K. Subba Rao. | 77. T. Agambaram Moodeliar. |
| 21. B. L. Narain Rao. | 78. Toke Narainasawmy Naidu, |
| 22. N. Lukshmi Narasiah. | F. T. S. |
| 23. T. Padmanabiah. | 79. N. Ratnasabapati Pillay, B. A.,
B.C.E., F. T. S. |
| 24. B. Raja Rao. | 80. L. Venkata Varadarajulu
Naidu, F. T. S. |
| 25. U. Lakshmi Narasiah. | 81. Balai Chand Mullig, F. T. S. |
| 26. M. Rama Rao. | 82. G. Narasimham, F. T. S. |
| 27. B. Venkata Rao, B. A. | 83. G. Soobiah, F. T. S. |
| 28. M. A. Mathuram. | 84. G. Guruswamy, F. T. S. |
| 29. C. Subba Rao. | 85. P. Muruganantam Pillay,
F. T. S. |
| 30. V. Venkata Subbiah. | 86. T. C. Rajam Iyengar, F. T. S. |
| 31. K. Ramachandra Iyer. | 87. A. Theyaga Rajier, F. T. S. |
| 32. B. Venkatasiah. | 88. A. Krishtha Rao. |
| 33. Venkata Narasiah. | 89. E. Ramaswamyah. |
| 34. M. Varadarajulu Pillay. | 90. A. Adiappah. |
| 35. K. Sashagiri Rao. | 91. C. Munisami Naidu, F. T. S. |
| 36. M. Vanugopan Pillay. | 92. B. Narainswamy Naidu. |
| 37. Perumal Naidu. | 93. C. Authecasavaloo Reddi,
F. T. S. |
| 38. D. Thoruvengadam Naidu. | 94. P. Raghavacharlu. |
| 39. S. Ramasawmy Iyer. | 95. K. Jeavappah. |
| 40. S. Venkataramiah. | 96. Chintacoonta Sreenivasa Rao. |
| 41. G. Venkoba Rao. | 97. C. Ragavendra Rao. |
| 42. S. Venkatasawmy Naidu. | 98. B. Mohini Singh. |
| 43. E. Sreenivasiah. | 99. B. Ragavender Rao. |
| 44. K. Sundara Ramiah. | 100. C. S. Vasudevayya. |
| 45. T. Subramania Iyer. | 101. A. Bhoomappaiah. |
| 46. V. Terumal Rao. | 102. Sirgoopan Sreenivasa Rao. |
| 47. Govinda Rao. | 103. B. Gurapa Rao. |
| 48. Govinda Singh. | 104. S. Seetharamiah. |
| 49. Hanumantha Rao. | 105. T. Kunish. |
| 50. E. Sashagiri Rao. | 106. T. Soobha Rao. |
| 51. A. Sama Rao. | 107. S. Bassappah. |
| 52. R. Sasha Charlu. | 108. A. Ramanuja Chari. |
| 53. M. Bheema Rao. | 109. Nobin K. Banerjee, F. T. S. |
| 54. Narain Rao. | |
| 55. M. Rathnam. | |
| 56. R. Venkata Subba Rao. | |
| 57. T. Kondala Rao. | |

And 92 Signatures more in Telugu and Canarese.

Our New Branches.

THE THEOSOPHICAL SOCIETY, ORIENTAL AND OCCIDENTAL.

WE are happy to notify to our Fellows throughout the world, that in addition to "The Theosophical Society of the French Spiritists" at Paris—(France)—a Branch founded in 1879—two very important new Branches in that city have been duly established and chartered by the President-Founder and Council. One of them to be known as *Société Théosophique d'Orient et d'Occident*, "Theosophical Society, Oriental and Occidental," has elected for its President the Right Honorable Lady Marie, Countess of Caithness, Duchess of Pomar, now established in Paris. "Strange enough," the noble Duchess was formally "elected President on the 7th of June, and quite by *seeming chance*," as the lady writes in a private letter. Under the able auspices of this talented lady, (the well known authoress of works upon mystical subjects, and of many valuable articles on the science of transcendental spiritualism), we feel sure the Society cannot but flourish and prosper. The new Branch starts with the extremely laudable intention of editing a journal of their Society in French, for the benefit of those French Theosophists who do not understand English. Thus, at least, we may have the hope of avoiding in future any such misunderstandings as fell recently to our lot with spiritists of the "Paris Theosophical Society," who accused their Indian Brethren of preaching the annihilation of human spirit. We feel proud of the distinction thus conferred upon our own sex; and, we admire the good sense and discrimination shown by the Fellows of two of our most important European Societies—the "London Lodge" (as the "British Theosophical Society" is now called), and the *Société Théosophique d'Orient et d'Occident* of Paris—in choosing for their respective Presidents two ladies than whom there are not perhaps more spiritually gifted in the whole West.

SOCIETE SCIENTIFIQUE DES OCCULTISTES DE FRANCE.

(*Scientific Society of the Occultists of France.*)

SUCH is the name of our other Branch at Paris. This one promises to be composed only of such men as have attained a name and fame in scientific achievements. We are happy to announce that while the President of this Theosophical Branch, M. le Docteur Fortin, is a great physician, and a gentleman profoundly versed in the old Hermetic Philosophy and Astrology, his Society counts already among its members such eminent men of science as M. L. Levy-Bing, a famous linguist, philologist and archaeologist, the author of the *Linguistique Dévoilée* (a scientific work, the review of which will soon appear in these pages), and M. Jean Aime de Cazeneuve, a philosopher and author, whose works will be also noticed with the attention they deserve. The new Society, therefore, promises to become very soon the nucleus of true science and philosophy.

Thus we have now three theosophical centres at Paris, three Branches *quite distinct from and independent of each other*. While each of them works on its own special lines of sympathetic preferences, free from any restriction or trammels from any of its sister Branches, whether in Paris or elsewhere, yet under the Rules of the Parent Society they have to accept one common watchword on their Banners—"Universal Brotherhood"—remembering that mutual tolerance and respect for each other's ideals and beliefs, however widely they may mutually diverge, is the *sine qua non* of our common Theosophic aspirations. Let each of the Branches strike its own keynote, develop and preserve an individuality of its own;

and even, unless found necessary for common good, none need be identified with the other. The Parent Body is pledged to show an equal care for, and respect to, all her Branches the world over. It is bound to help each and every one in its special pursuit and researches. And it was her policy from the first, unless called upon, never to interfere with the inner work or management of a Branch so long as the latter follows the broad path traced for itself in accordance with the Rules and Bye-Laws of the Parent Society. "There is no Religion higher than Truth," ought to be the motto of each Branch, as it is that of the original Association. We are all pioneers of, and the persecuted pilgrims to, the one and the same shrine, under whatever aspect the divine goal may appear to us individually. Scattered all over the globe; every small group—having once chosen its own path—being bound to move on—unless it prefers to shamefully desert its colours—notwithstanding persecution and difficulties; surrounded by ill-wishers and a common enemy whose name is Legion; the Theosophical Branches must, and are solemnly pledged to help each other—difference of races, conflicting beliefs and aspirations notwithstanding. Thus we hope that the dark sons of Ind, the Theosophists of Asia, stretching their hands across the seas and oceans, will welcome their new white Brethren of Paris, and that the latter will return the fraternal greeting.

THE GYANODAYA THEOSOPHICAL SOCIETY (BARA-BANKI.)

PROPOSED by Pandit Parmaishree Dass that since the number of members requisite for a Branch had been initiated at Bara-Banki, it would be advisable to organize a regular branch here; seconded by Babu Hardeo Sahay; and carried unanimously.

Resolved, that the branch be called the "Gyanodaya Theosophical Society."

Resolved, that the following gentlemen be elected office-holders of the Branch for one year, subject to the approval of the President-Founder in Council.

President..... Pandit Parmaishree Dass,
Vice-President..... Babu Hemnoth Mozumdar.

Secretary and Treasurer. Pandit Brij Mohun Lal, No. 2.

Resolved, that the bye-laws of the Parent Society be temporarily adopted.

BRIJ MOHUN LAL, No. 2,
(Pro-tem) Secretary.

BARA-BANKI, }
The 8th July 1883. }

Approved.—H. S. OLCOTT,
P. T. S.

Official Reports.

THE MADRAS THEOSOPHICAL SOCIETY.

(ESTABLISHMENT OF SANSKRIT SCHOOLS.)

A MEETING of the Society was held on the evening of 1st July in the Library Hall at Triplicane, to consider measures for the purpose of co-operating with the Committee recently formed, at the advice of Col. Olcott, of some of the leading men of the town, for the promotion of Sanskrit Literature. Some valuable suggestions were made by a number of our Brother Theosophists, which, being unanimously adopted, will shortly be laid before the Committee.

Our worthy President, Dewan Bahadar R. Ragoonath Row, then proposed that a clause be added to the rules of our Branch to the effect that every fellow of the *Madras Theosophical Society*, desirous of continuing his membership, must solemnly engage himself to send his children or his wards to a Sanskrit school to be started by ourselves, before sending them to any other school, whether English or Vernacular. The children must first have elementary instruction in Sanskrit before any other language is taught to them. If this rule were adopted, added our respected President, he would gladly

contribute rupees thirty per mensem for the support of such a school, during his life time, and then to leave a legacy of ten thousand rupees for its maintenance. The proposition was unanimously carried with acclamations. M. R. Ry. P. Sreenevas Row Garu, F. T. S., Judge of the Madras Small Cause Court, and M. R. Ry. P. Parthasarathy Chetty Garu, promised to pay rupees fifteen and rupees ten per month, respectively, for the same purpose. Other members too followed the example, and we already had a promise of nearly sixty rupees a month on the spot. Another rule was desired to be added, requiring every Theosophist of our Branch to pay no less than an anna per month for the School Fund. This resolution too was unanimously carried. A Committee was then formed, with Dewan Bahadur Ragoonath Row, F. T. S., as President, and M. R. Ry. P. Sreenevas Row Garu, F. T. S., as Secretary, for the purpose of framing rules for the conduct of the new schools to be started. The Committee met on the evening of the 21st at the house of the Secretary, for considering the rules framed by M. R. Ry. T. Subba Row Garu, to whom the task was entrusted. It was then resolved to open three schools, one in Mylapore, another in Triplicane, and a third in Black Town, so that our Brothers who are scattered all over the town and live at a considerable distance from one another may not find it difficult to send their children to the school nearest to their locality. It will be the business of the Committee to see that *no sectarian* education is given, that Hindu morals are taught to the children, that the lessons are properly given, and other minor details of work. The credit of this excellent and patriotic move is due to Mme. Blavatsky, whose presence and remarks at our first meeting led to the present result.

T. SUBBA ROW,
Secretary.

THE POONA THEOSOPHICAL SOCIETY.

At a Meeting of this branch held on 15th July 1883, a report as to the doings of the past year was read and adopted and the following office bearers elected:—

President..... Khan Saheb Navroji Dorabji
Khandalvala, B.A., L.L.B.
Vice-Presidents Mr. A. D. Ezekiel.
Mr. Ganesh Krishna Garde,
L.M.S.
Secretary and Treasurer. Mr. Rajanna Lingu.

RAJANNA LINGU,
Secretary & Treasurer.

THE LONDON LODGE OF THE THEOSOPHICAL SOCIETY.

I AM requested to inform you that at the last meeting of the British Theosophical Society, held at 1, Albert Mansions, Victoria Street, S. W., on June 3rd, 1883, it was proposed by Dr. Anna Kingsford, and seconded by Mr. A. P. Sinnet that this Branch of the Society be in future called the London Lodge of the Theosophical Society; and that this decision should be intimated to the President, Colonel Olcott, suggesting it as a precedent for the adoption of other branches.

W. F. KIRBY,
Secretary, London Lodge of the Theos. Society.

The above change of title approved for the London Branch. The further alterations suggested may be submitted to the General Council at the Anniversary Meeting in December next.

H. S. OLCOTT,
P. T. S.

THE IONIAN THEOSOPHICAL SOCIETY.

The President having convened a General Meeting of the Fellows on the 4th Instant, for the election of officers

for the present year, and for the transaction of routine business, they unanimously confirmed:—

President Dr. Pasqnaie Menelao.
Vice-President Dr. Nicolò Gonemis.
Corresponding Secretary. Mr. Otho Alexander.
Recording Secretary Mr. Alexander Rombotti.
Treasurer Mr. Demetrio Socolis.

The comparative inactivity of the Branch for the last two years was due to the absence of Dr. Nicolò Gonemis in Athens, Mr. Socolis' departure to France, and Mr. A. Rombotti's to Italy, &c.

The address published in the Supplement to the *Theosophist* (Vol. 4, No. 2) of November last, headed "The Individuality of Branches," called forth, as therein suggested, a categorical specific answer of the views and aspirations of this Branch—embodied in a report addressed by the President of this Branch to the Parent Society direct.

OTHO ALEXANDER,
Secretary.

7th May 1883.

THE COLOMBO THEOSOPHICAL SOCIETY.

I have the pleasure to report for the information of the General Council that the third Anniversary of this Branch was celebrated on the 7th Instant. The President-Founder who arrived here on the 30th Ultimo, was in the chair, and the following officers were elected for the ensuing year:—
President Andris Perera Dharma Goonewardhane, Esq.

Muhandiram.

Vice-Presidents. William de Abrew, Esq., and Don Corolis, Esq.
Treasurer H. Amaris Fernando, Esq.
Secretary C. P. Goonewardhane, Esq.

13 *Councillors*:—1. John Robert deSilva, Esq.; 2. William Fredrick Wijayasekera, Esq.; 3. B. Harmanis Coorey, Esq.; 4. U. D. S. Goonesekera, Esq.; 5. N. S. Fernando, Esq.; 6. Sadris Silva, Esq.; 7. D. D. Padris, Esq.; 8. Simon Perera Dharma Goonewardene, Esq.; 9. D. N. Tillekeratne, Esq.; 10. K. Abraham Perera, Esq.; 11. M. Samel Perera, Esq.; 12. Weragama Punchi Banda, Esq.; 13. A. P. Goonesekera Obeyaratne, Esq.

The Hall was tastefully decorated and the 33 members present were entertained at a splendid banquet.

The usual interesting and instructive address from the Chair was followed by speeches from members: in the course of which many expressed their willingness to make every sacrifice for the cause of Theosophy whenever it stands in need of such.

During the term of office, as President, of Mr. Andris Perera Dharma Goonewardene,—a staunch Buddhist gentleman of affluence and known generosity, it is hoped that the Society will ere long be in a position to have a suitable building for its Head Quarters.

A special vote of thanks was proposed and unanimously carried for the zeal and untiring energy shown by the retiring President, Mr. Andrew Perera, who held the office ever since this Branch was organized in 1880.

At the adjourned meeting, held on the 12th instant, resolutions were adopted with regard to the Buddhist Press Fund, the Sinhalese National Buddhist Fund, and other matters connected with the establishment of Buddhist Schools, &c., and it was stated at the meeting that Mr. Tepanis Perera, ex-Vice President, who has established two schools at his own expense, has 150 boys and 50 girls now under instruction, and the Government has been pleased to aid the schools with grant of money. The Society adopted a resolution expressive of its high appreciation of Mr. Perera's unselfish public spirit.

Funds have been subscribed to purchase a press and equip a printing office, and the Society's weekly Sinhalese Journal "Sarasavi Sandareesa" will shortly be printed by ourselves at the Head Quarters.

It is also determined to send three delegates from this branch to the coming anniversary of the Parent Society at Madras.

Col. Olcott came here at the urgent invitation of the leading Buddhists of Colombo to give them counsel as to the best course to adopt with respect to the recent bloody attacks upon a Buddhist procession by Roman Catholic rioters. He

has had several interviews with the Governor, Lieutenant-Governor, and other high officials on this subject. He has prepared several highly important legal documents, and every Buddhist looks upon him as the person best qualified to represent their grievances to their rulers and obtain redress.

C. P. GOONEWARDENE,
Secretary T. S.

13th July 1883.

THE PRESIDENT-FOUNDER'S RECEPTION AT TINNEVELLY.

COLONEL OLcott, who was invited to visit this station on his way from Ceylon to Madras, landed on the 16th Instant at Tuticorin, and on the evening of the next day, the seventeenth, arrived at the Tinnevelly Railway station by the 6-5 train.

The first native gentleman of the place, the pensioned Sadr Court Judge of Travancore, Vedadrisadasa Mudaliar, received him on alighting from the carriage with a pair of large jasminine garlands. The pagoda authorities honored him with the *prasad* and *púrṇa kumbham* (the mystic pot filled with water). All the native officials, all the *vakils*, and all gentlemen of note of the place were present at the station to do honor to the white man, from the antipodes, who had adopted India as his home and who had devoted his life for the spread of the lore of her Rishis. The people were not willing that he should drive to the residence prepared for him, although it was so arranged beforehand. They were for a grand procession in true Oriental style. They compelled him to mount an open palanquin which was borne leisurely, on the shoulders of six men. It was a grand sight, the like was not seen before, people say. First came the stately pagoda elephant with its tinkling bells, then about twenty-five persons carrying as many red flags, then the English band from Palamcottah, closely followed by the native musicians. In the centre was the white Rishi's palanquin, near which stood a flower man keeping up a ceaseless shower of fragrant flowers of all sorts, all the way until the bungalow was reached. Next to the palanquin came the stately carriage of the respected pensioned Judge followed by more than fifty carriages of all kinds belonging to native gentlemen. When the residence prepared for him was reached, before he alighted from the palanquin, a native poet songster recited an *ex tempore* song composed for the occasion on the spot.* The Colonel then entered the bungalow amidst deafening shouts. The day's proceedings closed with an eloquent and touching speech from Colonel Olcott, thanking his adopted brothers for the kindness shewn him in this part of his adopted country.

On the evening of the next day the President-Founder gave an *ex tempore* lecture. As the audience was very great and no place could be found here to conveniently accommodate all, the meeting was held in open air on the extensive grass plot in front of his bungalow. The lecture lasted an hour. The Colonel eloquently dwelt on the superiority of esoteric Hinduism over all the religions of the world, and exhorted the Hindus to dive deep into the truths of their forefathers' religion, which, he said, was nothing more or less than experimental philosophy from beginning to end. When the lecture was over, the Secretary of the "Aryan Forefathers' Society" read a report of their doings

* The following are the vernacular stanzas:—

பல்லவி.

தெரிசனங்கண்டார்ச்கு மறு செனனமில்லை
வரிசையடைஞ்ம்பலவன் வாழ்கின்ற தில்லை
சரணங்கள்.

இருவுகலிடை விடாதேதரச
இன்பழுமானங்தம் பொகிவரும்

பரவியுமவனாக்கிலணிமாதி
பணிக்குவங்குதிர்ந்தம்பலத்தைதவலம்

சீராப்பனமென்றிவுவகம்தோன் றிவரும்
சொன்ன ததுவீயென்றபடியாகும்

அர்ப்புத மிருதங்கமொடு தாவகை
அனவரதந்திருந்தனமாதவரும்

அல்லும்பகலோயாது அடியரக்கள்
அரசாவிவன்றமிருதானமைத

தில்லைவாழுக் தனர்கள் கைப்பிடித்துக்
கிட்கேன வெதினா திரங்குபாவெளியை

நஞ்சன்ட கண்ணுக்கு கொன்றைமலர்
கல்வதிருச்சாக்கத்திருப்பும் அம்பிகையை

குஞ்சிதபதம்தனது மனதிலுற
கோபாலகிருஷ்ணன் தொழும் நடராஜு

கல்த்துறை.

பஞ்சப்பொரியினை யொன்றுக்கியாசை பவமறுத்து

வஞ்சகமாயையை நீக்கித் தவத்தை வளர்த்து அரன்

கஞ்சமலர்ப்பதன் சேவைகொண்டானந்தங் கண்டுகொண்டாய்

தஞ்சமென்றேர்களைக் கார்க்குமால்க்காட்டு தயாநிதியே.

(தெரிசனம்)

பத்தி	
நத்தி	
சித்தி	
சுத்தி. (தெரிசனம்)	
வேதம்	
போதம்	
சீதம்	
பாதம். (தெரிசனம்)	
கோஸ்டி	
கூட்டி	
காட்டி	
காட்டி. (தெரிசனம்)	
சாற்றி	
போற்றி	
வேற்றி	
மூர்த்தி. (தெரிசனம்)	

during the last year. The Colonel was pleased with the way they went to work and started with great success on the spot a subscription list for the Society.

From 8 to 12 in the morning on the 19th and 20th he treated mesmerically all patients that came to him. Some were immediately cured, and others, who were suffering from chronic diseases that could be cured only by repeated sittings, obtained temporary relief.

On the evening of the 20th he went to the pagoda to water with rose water the famous cocoanut tree he had planted there during his last visit,* and about which certain persons set a *canard* before the public to the great amusement of the latter and to the profit of the newspaper editors. Col. Olcott was accompanied by the members of the Theosophical Society. The trustees of the pagoda as well as some distinguished members of the Temple Committee received him at the gate with music and garlands and *prasad* and *púrṇa kumbham*. He went in procession to the tree. The crowd was too great to preserve proper order. When he came to the tree which had grown vigorously during the last two years, he held the rose water in a silver sprinkler high in his hand, evoked on the nation the blessings of all the Mahatmas, and in their name watered it with great ceremony. After this he mesmerised the tree from top to bottom for about ten minutes, formally gave it the name of the *Kalpakavrittha*, and then concluded the ceremony. But it was intended by those above that he should not leave the place without doing something to stir the hearts of the people. When he came to the front of the pagoda near the gold plated *Dwajastambha*, a man came to him who was deprived of his speech some three years ago by sickness. Amidst a great crowd, right in front of the Nelliappar temple, the Colonel laid his hands on the unfortunate dumb man. Seven circular passes on the head and seven long passes, all occupying less than five minutes, and speech was restored to the no more unfortunate man! The Colonel amidst deafening shouts of applause and thundering clapping of hands, made him pronounce the names of Siva, Gopala Rama, Ramachandra and other deities as glibly as any other bystander.† The news of this restoration of speech spread at once throughout the town and created a great sensation. Before he had returned to his carriage the whole town and the suburbs to a man had heard of the miraculous event. Many could hear, as they were coming out of the temple, school boys hotly discussing with one another whether this power claimed by Jesus could be exercised by any of his followers, making so much fuss in the town about their saviour.

He started at 8 in the evening for Trevandrum, from which place he had received an invitation.

A copy of the proceedings of the meeting of the local Branch Society on the evening of the 19th is enclosed for publication in the Supplement.

TINNEVELLY, {
21st July 1883.

S. RAMASWAMIER,
F. T. S.

THE TINNEVELLY THEOSOPHICAL SOCIETY.

At a Meeting of the Members of the *Tinnevelly Theosophical Society*, held at Vannarpat, on the 19th day of July 1883, the President-Founder in the chair—the Secretary, T. Muthia Pillay, read a report on the proceedings of the Branch since its organization in the year 1881. Eight candidates were then initiated, among them the respected pensioned Judge of the Sadr Court of Trevandrum.

* Last year the Missionaries assured the public through the columns of the newspapers, instigated by Bishop Sargent, who also wrote a letter to this effect himself, that this identical tree had been dug up, and great indignation expressed by the Brahmins at their having been persuaded even to plant it, allowing their sacred pagoda to be polluted by foreigner. Of course this untruthful statement was denied by the Theosophists. Who now has told the truth—the heathen or the Christian? But then we must not forget that the good *padres* hold more than ever with St. Paul when they have anything to do with the Theosophists.—Vide Romans, chap. iii. v. 7, to which we draw our readers' attention.—Ed.

+ We hereby certify that in our presence Col. Olcott has just restored speech to Oomayorubagam Pillay, son of Utheravasagum Pillay of Palamcottah, after a treatment of less than ten minutes. For three years he has not been able to pronounce any word except the first syllable of the name of Rámá, and that but indistinctly. He can now articulate many words plainly and in a loud voice.

UTHERAVASAGUM PILLAY (father of the patient);

SOCALINGAM PILLAY (his uncle);

SONACHELLUM PILLAY (his father-in-law);

N. PADMANABHA AIYER, F. T. S.

VALLINAYAGAM PILLAY.

The above is strictly true.

உமையாருபாசம்பிள்ளை

OOMAYORUBAGAM PILLAY (the patient).

TINNEVELLY, 21st July 1883.

An election of officers was then held and the following were unanimously chosen.

President.....	Vedadrisadasa Mudaliar.
Vice-Presidents.....	(1). P. Teroomal Row, (2). C. Ramasami Pillay, (3). S. Ramaswamier.
Councillors	(1). Chionathambi Pillay, (2). Veerabaghu Pillay, (3). Ramachandra Aiyer, (4). Kuppasami Aiyer, (5). Permanayagam Pillay, (6). Ramalinga Mudaliar, (7). Somasundrum Pillay.
Secretary.....	S. Sundram Aiyer.
Treasurer.....	P. Soobramoney Pillay.
Assistant Secretary.....	S. Ramachandra Sastri.

The President-Founder then gave instructions to the members respecting the establishment of a Library for the Society and its probable cost. There being no further business, the meeting was dissolved.

S. SUNDRAM AIYER.
Secretary.

Approved.

H. S. OLcott,
P. T. S.

Personal Items.

COL. H. S. OLcott, President-Founder of the Theosophical Society, crossed over to Tuticorin from Colombo (Ceylon) on the 15th of July. On the 17th he reached Tinnevelly, whence he left on the 20th for Trevandrum, where he was invited to form a Branch Society. On the 27th he returned to Tinnevelly to come up to Madura and other places.

MME. H. P. BLAVATSKY, Corresponding Secretary of the Theosophical Society, left Madras for Ootacamund on the 7th of July. All communications for the *Theosophist* Office should not therefore be addressed to her name. She will stay there for over a month. Private correspondence may be forwarded to her during that period, to the care of Mrs. Morgan, Snowdon, Ootacamund. All letters to her name, received in this office, will be re-directed to her to Ootacamund.

BABU BALDEO PRASAD, Secretary of the Meerut Theosophical Society, went over to Allahabad and Partabgarh in the beginning of April. At the latter station, he delivered, at the request of Pandit Tribhuvan Nath, F. T. S., a lecture in Urdu on "Theosophy and its advantages." The meeting was a large one, and the lecturer engaged the attention of the audience for nearly two hours and a quarter. A Branch Society is soon expected to be formed there. The projected visit of Col. Olcott to that place in his Northern Tour will no doubt bring about the result much earlier. Our Meerut Brother had intended to visit Moradabad also; but his illness,—which confined him to Bareilly, his native place, till the summer vacation was over,—prevented him from undertaking the contemplated journey. We hope our friend and brother will completely recover ere these lines fall into his hands. Throughout all the vicissitudes and convulsions our infant Society had till lately to undergo, Babu Baldeo Prasad has ever remained true and faithful to the CAUSE he has allied himself with. May his good Karma continue to inspire him with patience and perseverance to go on with the good work he has begun!

MR. KHUSHWAGT RAJ, F. T. S., of Meerut, and Editor of the *Jalwai Zur* and *Prince of Wales Gazette*, has gone to England to study for the Bar. In communicating this information to us, the Secretary of our Meerut Branch adds:—"Our Brother has reached London safely, and we are proud to say that he has been already presented to His Royal Highness the Prince of Wales." We wish our Brother every success, and hope he will be a second Pandit Shyamji Krishna Varma, F. T. S., whose successful career has been so highly spoken of by Prof. Monier Williams and by the Indian papers—a fact referred to, with pride and satisfaction, more than once, in these columns.

We are glad to learn from the Bombay papers that His Highness Dajiraj, F. T. S., Thakore Saheb of Wadhwan, has reached London without any further accident. "All is well that ends well."

Says the *Indian Mirror*:

MRS. ANANDIBAI JOSHI, F. T. S., the Mahratta lady, arrived in America on the 4th June last. She writes to one of her friends as follows:

On the 16th I left London for Liverpool, and sailed for America the following day at 3 p. m., by the S. S. *City of Berlin*. We reached Queen's Town on the 18th at about 10 a. m. We were to go further the same day, but the engine got into disorder. We were, therefore, detained there for more than a week. We arrived in America on the 4th June 1883 at noon. Mrs. Carpenter having come on board the steamer to receive me . . . I saw all the letters waiting for me, and burst into tears. My heart was heavy, and my eyes swollen. I passed a few minutes in this state when I at once started. I blushed at the display of my own weakness at a time and place like this. I blamed myself; and said—"Is my courage so small that I should sit weeping? No—never." . . . I got up, and took the letters, and stepped down where Mrs. Carpenter was sitting. It was now five o'clock. I was rather tired. My head was warm. The day was hot. Then I wrote my letters to you. Now visitors began to pour in. Now I was told "here comes Mrs. A. with her daughter;" "here comes Mrs. B," who is followed by the minister. So, in the space of a few hours, the visitors who called were many. It was past ten, and still they were coming. At last Mrs. Carpenter was obliged to shut the windows, so that no one could see me in; and so I escaped visitors. It was a happy day. They called it a holiday. They said the sun was so bright that day that they never saw anything like it. I was seated in a rocking chair with flowers in my hands. Lady friends came, embraced, and kissed me, and gave me flowers. Since I left you I have had nothing but kindness. Every body is kind to me. We have hot weather, green grass, loving trees, pleasant breeze and flowers, cool wind, kind friends, and comfortable rooms. Helena is a sweet little girl, and Eighmie a clever, studious companion. I am so happy. Do not be discouraged. Remember the good old maxim "Let patience have her perfect work." I will write about my voyage as soon as I can.

OBITUARY.

WE ARE sorry to announce the premature death (if death it is!) of our young Brother of Bhaugalpore, Babu Jogen-dro Nath Basu Sarbodhikary, at 5-30 p.m., on Monday, July 9th. He died for the world, but we hope neither for his parents nor those he loved. His death, as recorded by and narrated to us in a short letter by Brother Babu Ladli Mohan Ghose of the same town, is peculiar, and we hope to have the facts detailed more fully by him for the benefit of our Fellows. All we feel at liberty to give out at present is as follows:

On Thursday (July 5th) Brother Jogen-dro Nath Basu got slight fever while at his official duty in the District Judge's Court. On Friday he felt better, and his father—a physician of repute in his town—thought the ailment too trifling to prescribe any medicine. On Saturday and Sunday he got relapses of the same, but no attention was paid by him to the slight attack and he did not even rest on his bed, until Monday at noon. It was only then that he told his father that it was "the state of Samadhi he was passing into." He confessed that he had "been practising Yog for the last two months, and now hoped to become Sidh, for he was going to the Himalayan Brothers..... They had ordered him to follow them"..... He then asked the blessing of his father and mother, who, upon getting alarmed, sent for a doctor. But he begged them not to mourn for their son, since he was leaving them but "to learn Yog with the Mahatmas and was going away because THEY wished he should, and that he felt very, very happy." He never lost his consciousness for one single moment until he seemed to pass away. A few moments before that, he addressed the doctor (a Brahmo), thus:—"Oh you, Brahmo physician! You have no faith in our Aryan religion, nor in the Himalayan Brothers—the Aryan Rishis—though they are present...here" (meaning in the room, as probably he saw them). "My death will be an example to you all!" And—he died. "His father," writes our Brother Ladli Mohan Ghose, "is proud that his son should have got so glorious a death."

We hope of being able to give more particulars next month about this strange occurrence. We know of two similar cases, the last one having happened about two years ago.



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