

THE THEOSOPHIST

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

PROJECTION OF THE DOUBLE.

In one of the daily issues of the *N. Y. World*—an influential journal of the great American metropolis—for the year 1878, appeared a description of the events of an evening at the then Head-quarters of our Society, in the city of New York. The writer was one of the Editorial Staff, and among other wonders related was the following: Some lady or gentleman among the visitors had doubted the possibility of an Adept to leave his physical body in a torpid state in the Himalayas, and come in his astral body (*Mayavi-rupa*) across land and seas to the other side of the world. Three or four of the company sat so as to face the two large windows of the room which gave upon the Avenue—then brilliantly lighted with the gas of the shops and street-lamps. The doubting surmise was barely uttered when these persons simultaneously started in surprise and pointed towards the left-hand window. All looking there, saw deliberately and slowly passing on the outside, from left to right, first one, then another figure of Asiatic men, with *feh-tas* on their heads and clad in one of the long white garments of the East. Passing by the window and out of sight, they presently returned, and re-passing the window, were seen no more. Two of the witnesses (Col. Olcott and the Editor of this journal) recognized them, from personal acquaintance, as a certain Mahatma and one of his pupils. The window was nearly twenty feet from the ground and, there being no verandah or other roof for a crow to walk upon—the figures had been moving through the air. Thus, upon the instant and most unexpectedly, the doubter had been silenced and the truth of Aryan Esoteric Science vindicated. Since we came to India a number of perfectly credible witnesses, Native and European, have been favoured with a sight of similar apparitions of the Blessed Ones, and usually under the most convincing circumstances. Only a few weeks ago at our Madras Head-quarters, one appeared suddenly in full light, in an upstairs room and approached within two feet of certain Hindu members of our society, retained the perfectly visible and solid form for about one minute, and then receding half a dozen paces—disappeared upon the spot. At Bombay, the astral *sarira* of Mahatma K. H. was seen repeatedly two years ago—by over twenty members in all—some of whom had been very sceptical as to such a possibility before, proclaiming it after the occurrence as “the most glorious, solemn of sights.” Three times, during one evening the “form,” perfectly recognizable, and seemingly solid to a hair of the moustache and beard—glided through the air from a cluster of bushes to the verandah, in brilliant moon-light...and then faded out. Again, the case of Mr. Ramaswamier, B. A., affords proof of the most cumulative kind ever recorded in the history of this branch of Esoteric Science:

he first saw a Mahatma's portrait; then saw him in the “double;” and finally met him in the flesh in a lonely pass in Sikkim, conversed with him for above two hours in his (Mr. R.'s) own vernacular—a foreign tongue to the Mahatma—had explained to him many facts relating to the Theosophical Society, and was charged with messages to Colonel Olcott about certain confidential matters which none but himself and this particular Mahatma knew about. The existence of the Mahatmas, their power to travel in the inner, or astral body at will, to preserve full command of all their intelligence, and to condense their “phantom” form into visibility or dissolve it into invisibility at their own pleasure, are now facts too well established to permit us to regard it as an open question.

Objectors to the above propositions are found only among the inexperienced, as objectors to every other new thing have been. There must be a particular moment in every case when doubt and disbelief vanish, to give place to knowledge and certainty. Few, comparatively, of any generation have ever or in the nature of things could ever see the splendid phenomenon of a Mahatma's astral apparition; for merely the magnetopsychic law of attraction and repulsion keeps Adepts and the reeking stew of social corruption far apart. Sometimes, under very favourable conditions they may approach an individual devoted to occult research, but this happens rarely; for even he, pure though he be, is wallowing in the world's corrupt *akasa* or magnetic aura and contaminated by it. To his inner self it is as stifling and deadly as the heavy vapour of carbonic oxide to his physical lungs. And, remember, it is by the inner, not the outer, self that we come into relations with Adepts and their advanced Chelas. One would not expect to hold improving conversation with a besotted inebriate, lying in a state of swine-like stupefaction after a debauch; yet it is quite as impracticable for the spiritualised Mahatma to exchange thoughts with a man of society, living daily in a state of *psychic intoxication* among the magnetic fumes of its carnality, materialism, and spiritual atrophy.

But other living persons than the Eastern Adepts can project their doubles so as to appear at a distance from their bodies. The literature of Western mysticism—not to mention the voluminous records of the Orient—contain many instances of the kind; notably the works of Glanvil, Ennemoser, Crowe, Owen, Howitt, Des Mousseaux and many other Roman Catholic writers, and a host beside. Sometimes the figures talk, but usually not; sometimes they wander while the subject's outer body sleeps, sometimes while awake; often the apparition is the forerunner of death, but occasionally it seems to have come from its distant body for the mere pleasure of seeing a friend, or because the desire to reach a familiar place outran the physical power of the body to hurry there soon enough. Miss C. Crowe tells (*Night Side of Nature*) of a German Professor whose case was of the latter kind. Returning to his house one day, he saw the double of himself pass there before him, knock at

the door, and enter when the servant maid opened it. He hastened his pace, knocked in his turn, and when the maid came and saw him, she started back in terror saying "Why, Sir, I have just let you in!" (or words to that effect.) Mounting the stairs to his library, he saw himself seated in his own arm-chair as was his custom. As he approached, the phantom melted away into air. Another example of a similar nature is the following, of which the circumstances are as satisfactorily established, as could be desired.*

The story is told of one—Emilie Sagès, governess in a ladies' school, at Riga, in Livonia. Here the body and its double were observed simultaneously, in broad day, and by many persons. "One day all the school, forty-two in number, were in a room on the ground-floor, glass doors leading into the garden. They saw Emilie gathering flowers in the garden, when suddenly her figure appeared on a vacant sofa. Looking instantly into the garden, they still saw Emilie there; but they observed that she moved languidly and as if exhausted or drowsy. Two of the bolder approached the double, and offered to touch it; they felt a slight resistance, which they compared to that of muslin or crape. One of them passed through part of the figure; the apparition remained some moments longer, then disappeared, but gradually. This phenomenon occurred, in different ways, as long as Emilie remained at the school, for about a year and a-half in 1845 and 1846, with intermittent periods from one to several weeks. It was remarked that the more distinct and material the double appeared, the more uneasy, languid, and suffering was the real person; when, on the contrary, the double became feeble, the patient recovered strength. Emilie had no consciousness of her double, nor did she ever see it."

Much remains to be said upon this most important theme, but it is reserved for another occasion. M. d'Assier's work (see Foot-note) will be reviewed separately.

TWO WORDS ABOUT CHELASHIP.

[AN OPEN LETTER TO THE PRESIDENT.]

My dear Brother and President.

"Hints on Esoteric Theosophy" No. 2 is worthy of the author of Hints No. 1 and of the Society under whose auspices it is published. The conditions of regular chelaship have been found so onerous by the Brahmans that very few are now recommended to go to the length of giving up the care of children and relatives except when death is very near. The *Masters* have given them enough of sacred, *i. e.*, occult literature, and enough of rites and fasts and practical directions by which the inner eye is opened. Attention to these with certain duties of hospitality and philanthropy are enjoined upon a Brahman. Not one in a thousand families at present observe what is enjoined. The Brahman you know, by hereditary abstinence from meat and drink, and by reason of his mother having to cultivate habits of celibacy if she became a widow, is a mystic by his *physical organisation*. If you know how days of the week, phases of the moon, stars, and holy days intervene between him and the nuptial bed, you will see that an old-school Brahman was practically trained to chastity.

Those were days when all had belief in esoteric theosophy and honored the Brahman's life and culture. Indeed Adepts moved amongst them, commanded kings, and through the Brahmans gave laws to the multitude. They have been to the Hindus in short what regular Chelas are now to the Theosophical Society. As there are nominal deriding Theosophists, so there have been always soulless Hindus. A Brahman was one, only by attention to the culture and duties already mentioned, and not by Aryan descent or political ascendancy. Second grade Brahmans or Kshatriyas were the rulers and soldiers of the nation, and the third grade or Vysias were landlords and traders subject to payments to support the superior grades. These three classes were the Dwija or the reborn or initiated, and members were degraded if they neglected the culture and duties enjoined. Neither abstinence from meat and drink and lust, nor attention to the culture and duties was imposed upon

the mass of the Hindus called the Sudras (*Suchâd dravayate*, free from restraint). Of course any Sudra acquiring the physical organization and submitting to the restraints could be taken into the higher sections. And it is said that only a century ago the Maharajah of Travancore, and still more recently the late Maharajah of Tanjore, were so taken. Buddha, acknowledged in Sanscrit Sacred literature to be an Avatar of Vishnu higher even than the preceding eight Avatars, wanted to purify the community of nominal Brahmans and ambitious Sudras and instituted simpler forms and duties. Jesus contented himself with briefer hints at Esoteric Theosophy, because the people whom he addressed had first to regulate their external lives to the commandments. Hindu Ramanujachariar who founded the Vaishnava Sect insisted only on having belief in the immortality of the soul and in the existence of Adepts. The old-school, *i. e.*, the orthodox Hindus, have no jealousy or grudge towards the other religionists and schismatics, but wish them success and contentment in their adopted system of culture and duty. Unhappily these, instead of making self-progress by living the lives they have appreciated, indulge in bigoted hostility towards their brethren of the earlier and more elaborate systems. To become a Hindu or a Brahman is not a matter of mere willingness or profession, but a matter of qualification duly tested and formally approved by a Brahman council. I respect a *good* Christian, a *good* Mohametan, a *good* Buddhist, a *good* Parsee, and any good man who acts up to his views of truth, justice and divine wisdom, but repel those bad specimens who do not so act up and yet would drag and deceive others into their views.

The degeneration of the orthodox Hindus has been, owing to the unscrupulous hostilities and deceptions of the converts and schismatics, supported by the non-Hindu and often anti-Hindu races which have for over ten centuries governed the country. The proverbial cause of degeneration is the well-known phrase "Yathâ Raja tathâ prajah." In the name of humanity and neutrality, and even of *discoveries* in Hindu Sashtas and Vedas, Governments and Officers have interfered with the religious belief and practices and social rules and personal rights of the Hindus. Humanity and neutrality are the root virtues of Hinduism, and the Brahmans can know their Sashtas and Vedas as well as any other ordinary man. Brahmans blessed with direct intercourse with Adepts and their Divine Self, have from time to time corrected erroneous beliefs and practices. Those who wish for the regeneration of the Hindus will afford facilities for such intercourse to the *qualified* members and not impose upon the nation their own views—the result perhaps of their own degeneration. Chelas like Subba Row and others can, by proving their chelaship, win over or guide any orthodox Brahman Council of Pandits and Priests; but ordinary Pandits and Priests like—, and—, and again—will not even be listened to. You, as a regular Chela, have been allowed to plant a tree in the Temple of Tinnevely, but ordinary Mlechas will not be so allowed. As I have again and again said, if you or Mr. . . . or Mr. . . . study the exoteric and technical system of Hinduism so well as you have studied the Buddhistic system, you will be admitted to all the privileges of the Brahman caste.* In my understanding, *caste* is not in origin and principle a baneful barrier, but classification by previous Karma and present aptitude, and I have sent a line to this effect to the *Theosophist*.

I offer you my Brahmanical respects as to a holy Brahman, and remain yours ever fraternally,

A. SANKARIAH, F. T. S.,
President Founder, Hindu Sabbah.

TRICHOOR, Aug. 15th.

* A condensed version is given by the Hon. R. D. Owen in his "Footfalls on the Boundary of another world," and all the particulars as to time, place, and witnesses will be found in the recent French work of M. d'Assier "Essai sur L'Humanité Posthume, etc." A translation is in *Light* for August 18, 1882 (q. v.).

* Our brother is not aware, it seems, that the sacred Brahmanical thread has been twice given to Col. Olcott—as the highest mark of esteem, of course, and not as an actual admission into caste. The last time, the donor was one of the most celebrated Sanscrit pandits of India, and he made the compliment complete by (theoretically taking him into his own Gotra.—Ed.

(Continued from the last Number.)

REPLIES TO INQUIRIES SUGGESTED BY
"ESOTERIC BUDDHISM."

QUESTION VI.

"HISTORICAL DIFFICULTY"—WHY?

It is asked whether there may not be 'some confusion' in the letter quoted on p. 62 of *Esoteric Buddhism* regarding "old Greeks and Romans said to have been Atlanteans." The answer is—none whatever. The word "Atlantean" was a generic name. The objection to have it applied to the old Greeks and Romans on the ground that they were Aryans, "their language being intermediate between Sanskrit and modern European dialects," is worthless. With equal reason, might a future 6th Race scholar, who had never heard of the (possible) submergence of a portion of European Turkey, object to Turks from the Bosphorus being referred to as a remnant of the Europeans. "The Turks, are surely Semites;" he might say 12,000 years hence, and—"their language is intermediate between Arabic and our modern 6th Race dialects."*

The "historical difficulty" arises from a certain authoritative statement made by Orientalists on philological grounds. Prof. Max Müller has brilliantly demonstrated that Sanskrit was the "elder sister"—by no means the mother—of all the modern languages. As to that "mother," it is conjectured by himself and colleagues to be a "now extinct tongue, spoken probably by the nascent Aryan race." When asked what was this language, the Western voice answers, "Who can tell?" When, "during what geological periods did this nascent race flourish?" The same impressive voice replies:—"In prehistoric ages, the duration of which no one can now determine." Yet it must have been Sanskrit, however barbarous and unpolished, since "the ancestors of the Greeks, the Italians, Slavonians, Germans and Kelts" were living within "the same precincts" with that nascent race, and the testimony borne by language has enabled the philologist to trace the "language of the gods" in the speech of every Aryan nation. Meanwhile it is affirmed by these same Orientalists that classical Sanskrit has its origin at the very threshold of the Christian era; while Vedic Sanskrit is allowed an antiquity of hardly 3,000 years (if so much,) before that time.

Now, Atlantis, on the statement of the "Adepts," sank over 9,000 years before the Christian era.† How then can one maintain that the "old Greeks and Romans" were Atlanteans! How can that be, since both nations are

* This is not to be construed to mean that 12,000 years hence there will be yet any man of the 6th Race, or that the 5th will be submerged. The figures are given simply for the sake of a better comparison with the present objection in the case of the Greeks and Atlantis.

† The position recently taken up by Mr. Gerald Massey in *Light* that the story of Atlantis is not a geological event but an ancient astronomical myth, is rather imprudent. Mr. Massey, notwithstanding his rare intuitional faculties and great learning, is one of those writers in whom the intensity of research bent into one direction has biased his otherwise clear understanding. Because Hercules is now a constellation it does not follow that there never was a hero of this name. Because the Noachian Universal Deluge is now proved a fiction based upon geological and geographical ignorance, it does not, therefore, appear that there were not many local deluges in prehistoric ages. The ancients connected every terrestrial event with the celestial bodies. They traced the history of their great deified heroes and memorialized it in stellar configurations as often as they personified pure myths, anthropomorphising objects in nature. One has to learn the difference between the two modes before attempting to classify them under one nomenclature. An earthquake has just engulfed over 30,000 people (87,903) in Sunda Straits. These were mostly Malays, savages with whom but few had relations, and the dire event will be soon forgotten. Had a portion of Great Britain been thus swept away instead, the whole world would have been in commotion; and yet, a few thousand years hence, even such an event would have passed out of man's memory; and a future Gerald Massey might be found speculating upon the astronomical character and signification of the Isles of Wight, Jersey, or Man, arguing, perhaps, that this latter Island had not contained a real living

Aryans, and the genesis of their languages is Sanskrit? Moreover, the Western scholars know that the Greek and Latin languages were formed within historical periods, the Greeks and Latins themselves having no existence as nations 11,000 B. C. Surely they who advance such a proposition do not realize how very *unscientific* is their statement!

Such are the criticisms passed, such—the "historical difficulty." The culprits arraigned are fully alive to their perilous situation; nevertheless, they maintain the statement. The only thing which may perhaps here be objected to is, that the names of the two nations are incorrectly used. It may be argued that to refer to the remote ancestors and their descendants equally as "Greeks and Romans," is an anachronism as marked as would be the calling of the ancient Keltic Gauls or the Insubres—Frenchmen. As a matter of fact this is true. But, besides the very plausible excuse that the names used were embodied in a private letter, written as usual in great haste, and which was hardly worthy of the honour of being quoted *verbatim* with all its imperfections, there may perhaps exist still weightier objections to calling the said people by any other name. One misnomer is as good as another; and, to refer to old Greeks and Romans in a private letter as the old Hellenes from Hellas or *Magna Græcia*, and the Latini as from *Latium*, would have been, besides looking pedantic, just as incorrect as the use of the appellation noted, though it may have sounded, perchance, more "historical." The truth is that, like the ancestors of nearly all the *Indo-Europeans* (or shall we say *Indo-Germanic Japetides*?), the Greek and Roman sub-races mentioned, have to be traced much farther back. Their origin must be carried far into the mists of that "prehistoric" period, that *mythical age* which inspires the modern historian with such a feeling of squeamishness that anything creeping out of its abyssal depths is sure to be instantly dismissed as a deceptive phantom, the *mythos* of an idle tale, or a *later fable unworthy of serious notice*. The Atlantean "old Greeks" could not be designated even as the *Autochtones*—a convenient term used to dispose of the origin of any people whose ancestry cannot be traced, and which, at any rate with the Hellenes, meant certainly more than simply "soil-born," or primitive aborigenes; and yet the so-called *fable* of Deukalion and Pyrrha is surely no more incredible or marvellous than that of Adam and Eve,—a fable that hardly an hundred years ago, no one would have dared or even thought to question. And in its esoteric significance the Greek tradition is possibly more truly historical than many a so-called *historical event* during the period of the Olympiades—though both Hesiod and Homer may have failed to record the former in their epics. Nor could the Romans be referred to as the Umbro-Sabbellians, nor even as the *Itali*. Peradventure, had the historians learnt something more than they have of the Italian "Autochtones"—the Iapygians, one might have given the "old Romans" the latter name. But then there would be again that other difficulty: history *knows* that the Latin invaders drove before them, and finally cooped up this mysterious and miserable race among the clefts of the Calabrian rocks, thus showing the absence of any race affinity between the two. Moreover, Western archaeologists keep to their own counsel, and will accept of no other but their own conjectures. And since they have failed to make anything out of the undecipherable inscriptions in an unknown tongue and mysterious characters on the Iapygian monuments—and so for years have pronounced them unguessable, he who would presume to meddle where the doctors muddle

race of men but "belonged to astronomical mythology" was a "Man" "submerged in celestial waters." If the legend of the lost Atlantis is only "like those of Airyana-Vaejō and Jambu-dvīpa," it is terrestrial enough, and therefore, "the mythological origin of the Deluge legend" is so far an open question. We claim that it is not "indubitably demonstrated," however clever the theoretical demonstration.

would be likely to be reminded of the Arab proverb about proffered advice. Thus, it seems hardly possible to designate "the old Greeks and Romans" by their legitimate, true name so as to at once satisfy the "historians" and keep on the fair side of truth and fact. However, since in the *Replies* that precede Science had to be repeatedly shocked by most unscientific propositions, and that before this series is closed, many a difficulty, philological and archæological as well as historical, will have to be unavoidably created—it may be just as wise to uncover the occult batteries at once and have it over with.

Well then, the "Adepts" deny most emphatically to Western science any knowledge whatever of the growth and development of the Indo-Aryan race which, "at the very dawn of History," they have espied in its "patriarchal simplicity" on the banks of the Oxus. Before our proposition concerning "the old Greeks and Romans" can be repudiated or even controverted, Western Orientalists will have to know more than they do about the antiquity of that race and the Aryan language; and they will have to account for those numberless gaps in History which no hypotheses of theirs seem able to fill up. Notwithstanding their present profound ignorance with regard to the early ancestry of the Indo-European nations; and though no historian has yet ventured to assign even a remotely approximate date to the separation of the Aryan nations and the origins of the Sanskrit language—they hardly show the modesty that might, under these circumstances, be expected from them. Placing as they do that great separation of the races at the first "dawn of traditional history," with the Vedic age as "the background of the whole Indian world" [of which confessedly they know nothing] they will, nevertheless, calmly assign a modern date to any of the Rik-vedic oldest songs—on its "internal evidence;" and in doing this, they show as little hesitation as Mr. Fergusson when ascribing a post-Christian age to the most ancient rockcut temple in India, merely on its—"external form." As for their unseemly quarrels, mutual recriminations and personalities over questions of scholarship, the less said the better.

"The evidence of language is irrefragable," as the great Oxford Sanskritist says. To which he is answered—"provided it does not clash with historical facts and—ethnology." It may be—no doubt it is, as far as *his* knowledge goes, "the only evidence worth listening to with regard to ante-historical periods;" but when something of these alleged "pre-historical periods" comes to be known, and when what we think *we* know of certain supposed pre-historic nations is found diametrically opposed to *his* "evidence of language," the "Adepts" may be, perhaps, permitted to keep to their own views and opinions, even though they differ with those of the greatest living philologist. The study of language is but a part—though, we admit, a fundamental part—of true philology. To be complete, the latter has, as correctly argued by Böckh,—to be almost synonymous with history. We gladly concede the right to the Western philologist who has to work in the total absence of any historical data, to rely upon comparative grammar, and take the identification of roots lying at the foundation of words of those languages he is familiar with, or may know of, and put it forward as the results of his study, and the only available evidence. But we would like to see the same right conceded by him to the student of other races; even though these be *inferior* to the Indo-European races—in the opinion of the paramount West: for it is barely possible that proceeding on other lines, and having reduced his knowledge to a system which precludes hypothesis and simple affirmation, the Eastern student has preserved a perfectly authentic record (for him) of those periods which his opponent regards as *ante-historical*. The bare fact that, while Western men of science are referred to as "scholars" and scholiasts—*native* Sanskritists and archæologists are often spoken of as "Calcutta" and

"Indian *sciolists*"—affords no proof of their real inferiority, but rather of the wisdom of the Chinese proverb that "self-conceit is rarely companion to politeness."

The "Adept" therefore, has little, *if anything*, to do with *difficulties* presented by Western History. To his knowledge—based on documentary records from which, as said, hypothesis is excluded, and as regards which even psychology is called to play a very secondary part—the history of his and other nations extends immeasurably beyond that hardly discernible point that stands on the far-away horizon of the Western world as a land-mark of the commencement of *its* history. Records made throughout a series of ages based on astronomical chronology and zodiacal calculations cannot err. [This new "difficulty"—palæographical, this time—that may be possibly suggested by the mention of the Zodiac in India and Central Asia before the Christian era is disposed of in a subsequent article.]

Hence, the main question at issue is to decide which—the Orientalist or the "Oriental"—is most likely to err. The "English F. T. S." has choice of two sources of information, two groups of teachers. One group is composed of Western historians with their suite of learned Ethnologists, Philologists, Anthropologists, Archæologists and Orientalists in general. The other consists of unknown Asiatics belonging to a race which, notwithstanding Mr. Max Müller's assertion that the same "blood is running in the veins (of the English soldier) and in the veins of the dark Bengalese"—is generally regarded by many a cultured Western as "inferior." A handful of men—whose history, religion, language, origin and sciences, having been seized upon by the conqueror, are now disfigured and mutilated beyond recognition; and who having lived to see the Western scholar claim a monopoly beyond appeal or protest of deciding the correct meaning, chronological date, and historical value, of the monumental and palæographic relics of his motherland—can hardly hope to be listened to. It has little, if ever, entered the mind of the Western public that their scholars have, until very lately, worked in a narrow pathway obstructed with the ruins of an ecclesiastical, dogmatic Past; that they have been cramped on all sides by limitations of "revealed" events coming from God "with whom a thousand years are but as one day," and who have thus felt bound to cram milleniums into centuries and hundreds into units, giving at the utmost an age of 1,000 to what is 10,000 years old. All this to save the threatened authority of their religion and their own respectability and good name in cultured society. And even that, when free themselves from preconceptions, they have had to protect the honour of the Jewish divine chronology assailed by stubborn facts; and thus, have become (often unconsciously) the slaves of an artificial history made to fit into the narrow frame of a dogmatic religion. No proper thought has been given to this purely psychological but very significant trifle. Yet we all know how, rather than admit any relation between Sanskrit and the Gothic, Keltic, Greek, Latin and Old Persian, facts have been tampered with, old texts purloined from libraries, and philological discoveries vehemently denied. And we have also heard from our retreats, how Dugald Stewart and his colleagues, upon seeing that the discovery would also involve ethnological affinities, and damage the prestige of those sires of the world races,—Shem, Ham and Japhet—denied in the face of fact that "Sanskrit had ever been a living, spoken language," supporting the theory that "it was an invention of the Brahmins, who had constructed their Sanskrit on the model of the Greek and Latin." And again we know, holding the proof of the same, how the majority of Orientalists are prone to go out of their way to prevent any Indian antiquity, (whether MSS. or inscribed monument, whether art or science,) from being declared *pre-Christian*: As the origin and history of the Gentile world is made to move in the narrow circuit of a few centuries "B. C.;" within that fecund epoch when mother earth, recuperated

from her arduous labours of the stone-age, begat, it seems, without transition so many highly civilized nations and—false pretences, so the enchanted circle of Indian archæology lies between the (to them unknown) year of the *Samvat* era, and the 10th century of the Western chronology.

Having to dispose of an "historical difficulty" of such a serious character, the defendants charged with it can but repeat what they have already stated: all depends upon the past history and antiquity allowed to the Indo-Aryan nation. The first step to take is to ascertain how much History herself knows of that almost prehistoric period when the soil of Europe had not been trodden yet by the primitive Aryan tribes. From the latest Encyclopædia, down to Prof. Max Müller and other Orientalists, we gather what follows: they acknowledge that at some immensely remote period, before the Aryan nations got divided from the parent stock (with the germs of Indo-Germanic languages in them); and before they rushed asunder to scatter over Europe and Asia in search of new homes, there stood a "single barbaric (?) people as physical and political representative of the nascent Aryan race." This people spoke "a now extinct Aryan language," from which, by a series of modifications (surely requiring more thousands of years than our difficulty-makers are willing to concede?) there arose gradually—all the subsequent languages now spoken by the Caucasian races.

That is about all Western History knows of its—genesis. Like Ravana's brother, Kumbhakarna,—the Hindu Rip Van Winkle—it slept for a long series of ages a dreamless, heavy sleep. And when, at last it awoke to consciousness, it was but to find the "nascent Aryan race" grown into scores of nations, peoples and races, most of them effete and crippled with age, many irretrievably extinct, while the true origin of the younger ones it was utterly unable to account for. So much for the "youngest brother." As for "the eldest brother, the Hindu," who, Professor Max Müller tells us—"was the last to leave the central home of the Aryan family," and whose history, this eminent philologist has now kindly undertaken to impart to him,—he, the Hindu, claims that while his Indo-European relative was soundly sleeping under the protecting shadow of Noah's ark, he kept watch and did not miss seeing one event from his high Himalayan fastnesses; and that he has recorded the history thereof in a language which, though as incomprehensible as the Iapygian inscriptions to the Indo-European immigrant, is quite clear to the writers. For this crime he now stands condemned as a falsifier of the records of his forefathers. A place has been hitherto purposely left open for India "to be filled up when the pure metal of history should have been extracted from the ore of Brahmanic exaggeration and superstition." Unable, however, to meet this programme, the Orientalist has since persuaded himself that there was nothing in that "ore," but, dross. He did more. He applied himself to contrast Brahminic "superstition" and "exaggeration" with Mosaic revelation and its chronology. The Veda was confronted with *Genesis*. Its absurd claims to antiquity were forthwith dwarfed to their proper dimensions by the 4,004 years B. C., measure of the world's age; and the Brahmanic "superstition and fables" about the longevity of the Aryan *Rishis*, were belittled and exposed by the sober historical evidence furnished in "The genealogy and age of the Patriarchs from Adam to Noah"—whose respective days were 930 and 950 years; without mentioning Methuselah, who died at the premature age of nine hundred and sixty-nine.

In view of such experience, the Hindu has a certain right to decline the offers made to correct his annals by Western history and chronology. On the contrary, he would respectfully advise the Western scholar, before he denies point-blank any statement made by the Asiatics with reference to what is *prehistoric* ages to Europeans, to show that the latter have themselves anything like

trustworthy data as regards their own racial history. And that settled, he may have the leisure and capacity to help his ethnic neighbours to prune their genealogical trees. Our Rajputs among others, have perfectly trustworthy family records of an unbroken lineal descent through 2,000 years "B. C." and more, as proved by Colonel Tod; records which are accepted by the British Government in its official dealings with them. It is not enough to have studied stray fragments of Sanskrit literature—even though their number should amount to 10,000 texts, as boasted of—allowed to fall into their hands, to speak so confidently of the "Aryan first settlers in India," and assert that, "left to themselves, in a world of their own, *without a past and without a future* (!) before them, they had nothing but themselves to ponder upon,"—and therefore could know *absolutely nothing* of other nations. To comprehend correctly and make out the *inner* meaning of most of them, one has to read these texts with the help of the esoteric light, and after having mastered *the language of the Brahmanic Secret Code*—branded generally as "theological twaddle." Nor is it sufficient—if one would judge correctly of what the archaic Aryans did or did not know; whether or not they cultivated the social and political virtues; cared or not for history—to claim proficiency in both Vedic and classical Sanskrit, as well as in Prakrit and Arya Bháshya. To comprehend the esoteric meaning of ancient Brahmanical literature, one has, as just remarked, to be in possession of the key to the Brahmanical Code. To master the conventional terms used in the Puranas, the Aranyakas and Upanishads is a science in itself, and one far more difficult than even the study of the 3,996 aphoristical rules of Pânini, or his algebraical symbols. Very true, most of the Brahmans themselves have now forgotten the correct interpretations of their sacred texts. Yet they know enough of the dual meaning in their scriptures to be justified in feeling amused at the strenuous efforts of the European Orientalist to protect the supremacy of his own national records and the dignity of his science by interpreting the Hindu hieratic text after a peremptory fashion quite unique. Disrespectful though it may seem, we call on the philologist to prove in some more convincing manner than usual, that he is better qualified than even the average Hindu Sanskrit pundit to judge of the antiquity of the "language of the gods;" that he has been really in a position to trace unerringly along the lines of countless generations, the course of the "now extinct Aryan tongue" in its many and various transformations in the West, and its primitive evolution into first the Vedic, and then the classical Sanskrit in the East, and that from the moment when the mother-stream began deviating into its new ethnographical beds, he has followed it up. Finally that, while he, the Orientalist, can, owing to speculative interpretations of what he thinks he has learnt from fragments of Sanskrit literature, judge of the nature of all that he knows nothing about, *i. e.*, to speculate upon the past history of a great nation he has lost sight of from its "nascent state," and caught up again but at the period of its last degeneration—the native student never knew, nor can ever know anything of that history. Until the Orientalist has proved all this, he can be accorded but small justification for assuming that air of authority and supreme contempt which is found in almost every work upon India and its Past. Having no knowledge himself whatever of those incalculable ages that lie between the Aryan Brahman in Central Asia, and the Brahman at the threshold of Buddhism, he has no right to maintain that the initiated Indo-Aryan can never know as much of them as the foreigner. Those periods being an utter blank to him, he is little qualified to declare that the Aryan having had no political history "of his own..." his only sphere was "religion and philosophy...in solitude and contemplation." A happy thought suggested, no doubt, by the active life, incessant wars, triumphs, and defeats portrayed in the oldest songs of the Rik-Veda. Nor can he, with the smallest show of

logic affirm that "India had no place in the political history of the world," or that "there are no synchronisms between the history of the Brahmans and that of other nations before the date of the origin of Buddhism in India," for—he knows no more of the prehistoric history of those "other nations" than of that of the Brahman. All his inferences, conjectures and systematic arrangements of hypothesis begin very little earlier than 200 "B. C.," if even so much, on anything like really historical grounds. He has to prove all this before he would command our attention. Otherwise, however "irrefragable the evidence of language," the presence of Sanskrit roots in all the European languages will be insufficient to prove, either that (a) before the Aryan invaders descended toward the *seven rivers* they had never left their northern regions; or (b) why the "eldest brother, the Hindu," should have been "the last to leave the central home of the Aryan family." To the philologist such a supposition may seem "quite natural." Yet the Brahman is no less justified in his ever-growing suspicion that there may be at the bottom some occult reason for such a programme. That in the interest of his theory the Orientalist was forced to make "the eldest brother" tarry so suspiciously long on the Oxus, or wherever "the youngest" may have placed him in his "nascent state" after the latter "saw his brothers all depart towards the setting sun." We find reasons to believe that the chief motive for alleging such a procrastination is the necessity to bring the race closer to the Christian era. To show the "Brother" inactive and unconcerned, "with nothing but himself to ponder on," lest his antiquity and "fables of empty idolatry" and, perhaps, his traditions of other people's doings, should interfere with the chronology by which it is determined to try him. The suspicion is strengthened when one finds in the book from which we have been so largely quoting—a work of a purely scientific and philological character—such frequent remarks and even prophecies as:—"History seems to teach that the whole human race required a gradual education before, in the fullness of time, it could be admitted to the truths of Christianity." Or, again,—“The ancient religions of the world were but the milk of nature, which was in due time to be succeeded by the bread of life;” and such broad sentiments expressed as that “there is some truth in Buddhism, as there is in every one of the false religions of the world, but...”*

The atmosphere of Cambridge and Oxford seems decidedly unpropitious to the recognition of either Indian antiquity, or the merit of the philosophies sprung from its soil!†

LEAFLETS FROM ESOTERIC HISTORY.

The foregoing—a long, yet necessary digression—will show that the Asiatic scholar is justified in generally withholding what he may know. That it is not merely on historical facts that hangs the "historical difficulty" at

* Max Müller's *History of Ancient Sanskrit Literature*.

† And how one-sided and biased most of the Western Orientalists are may be seen by reading carefully *The History of Indian Literature*, by Albrecht Weber—a Sanskrit scholar classed with the highest authorities. The incessant harping upon the one special string of Christianity, and the ill-concealed efforts to pass it off as the key-note of all other religions, is painfully pre-eminent in his work. Christian influences are shown to have affected not only the growth of Buddhism, and Krishna-worship, but even that of the Siva-cult and its legends; it is openly stated that "it is not at all a far-fetched hypothesis that they have reference to scattered Christian missionaries!" The eminent Orientalist evidently forgets that notwithstanding his efforts, none of the Vedic, Sutra or Buddhist periods can be possibly crammed into this Christian period—their universal tank of all ancient creeds, and of which some Orientalists would fain make a poor-house for all decayed archaic religions and philosophy. Even Tibet, in his opinion, has not escaped "Western influence." Let us hope to the contrary. It can be proved that Buddhist missionaries were as numerous in Palestine, Alexandria, Persia, and over Greece, two centuries before the Christian era, as the *Padris* are now in Asia. That the Gnostic doctrines (as he is obliged to confess) are permeated with Buddhism. Basilides, Valentinian, Bardesanes, and especially Manes were simply heretical Buddhists, "the formula of abjuration of these doctrines in the case of the latter, specifying expressly Buddha (*Bodda*) by name."

issue; but rather on its degree of interference with time-honored, long established conjectures, often raised to the eminence of an unapproachable historical axiom. That no statement coming from our quarters can ever hope to be given consideration so long as it has to be supported on the ruins of reigning hobbies, whether of an alleged historical or religious character. Yet pleasant it is; after the brainless assaults to which occult sciences have hitherto been subjected, assaults in which abuse has been substituted for argument, and flat denial for calm inquiry, to find that there remain in the West some men who will come into the field like philosophers, and soberly and fairly discuss the claims of our hoary doctrines to the respect due to a truth and the dignity demanded for a science. Those alone whose sole desire is to ascertain the truth, not to maintain foregone conclusions, have a right to expect undisguised facts. Reverting to our subject, so far as allowable, we will now, for the sake of that minority, give them.

The records of the Occultists make no difference between the "Atlantean" ancestors of the old Greeks and Romans. Partially corroborated and in turn contradicted by licensed, or recognised History, their records teach that of the ancient Latini of classic legend called Itali; of that people, in short which, crossing the Appennines (as their Indo-Aryan brothers—let this be known—had crossed before them the Hindoo-Koosh) entered from the north the peninsula—there survived at a period long before the days of Romulus but the name and—a nascent language. Profane History informs us that the Latins of the "mythical era," got so Hellenised amidst the rich colonies of *Magna-Græcia* that there remained nothing in them of their primitive Latin nationality. It is the Latins proper, it says, those pre-Roman Italians who, by settling in Latium had from the first kept themselves free from the Greek influence, who were the ancestors of the Romans. Contradicting exoteric History, the occult Records affirm that if, owing to circumstances too long and complicated to be related here, the settlers of Latium preserved their primitive nationality a little longer than their brothers who had first entered the peninsula with them after leaving the East (which was not their original home), they lost it very soon, for other reasons. Free from the Samnites during the first period, they did not remain free from other invaders. While the Western historian puts together the mutilated, incomplete records of various nations and people, and makes them into a clever mosaic according to the best and most probable plan and rejects entirely traditional fables, the occultist pays not the slightest attention to the vain self-glorification of alleged conquerors or their lithic inscriptions. Nor does he follow the stray bits of so called historical information, oft concocted by interested parties and found scattered hither and thither, in the fragments of classical writers, whose original texts themselves have often been tampered with. The Occultist follows the ethnological affinities and their divergences in the various nationalities, races and sub-races, in a more easy way; and he is guided in this as surely as the student who examines a geographical map. As the latter can easily trace by their differently coloured outlines the boundaries of the many countries and their possessions; their geographical superficies and their separations by seas, rivers and mountains; so the Occultist can by following the (to him) well distinguishable and defined *auric shades and gradations of colour in the inner-man* unerringly pronounce to which of the several distinct human families, as also, to what particular respective group, and even small sub-group of the latter belongs such or another people, tribe, or man. This will appear hazy and incomprehensible to the many who know nothing of ethnic varieties of nerve-aura and disbelieve in any "inner-man" theory, scientific but to the few. The whole question hangs upon the reality or unreality of the existence of this inner-man whom clairvoyance has discovered, and whose odyle or nerve emanations von Reichenbach proves. If one admits such a presence and realizes in-

tionally that, being closer related to the one invisible Reality, the *inner* type must be still more pronounced than the outer physical type, then it will be a matter of little, if any difficulty, to conceive our meaning. For, indeed, if even the respective physical idiosyncracies and special characteristics of any given person make his nationality usually distinguishable by the physical eye of the ordinary observer—let alone the experienced ethnologist: the Englishman being commonly recognizable at a glance from the Frenchman, the German from the Italian, not to speak of the typical differences between human root-families* in their anthropological division—there seems little difficulty in conceiving that the same, though far more pronounced difference of type and characteristics should exist between the *inner* races that inhabit these “fleshy tabernacles.” Besides this easily discernible psychological and *astral* differentiation, there are the documentary records in their unbroken series of chronological tables, and the history of the gradual branching off of races and sub-races from the three *geological*, primeval Races, the work of the Initiates of all the archaic and ancient temples up to date, collected in our “Book of Numbers,” and other volumes.

Hence, and on this double testimony (which the Westerns are quite welcome to reject if so pleased), it is affirmed that, owing to the great amalgamation of various sub-races, such as the Iapygian, Etruscan, Pelasgic, and later—the strong admixture of the Hellenic and Keltic-Gaulic, element in the veins of the primitive Itali of Latium—there remained in the tribes gathered by Romulus on the banks of the Tiber about as much Latinism as there is now in the Romanic people of Wallachia. Of course if the historical foundation of the fable of the twins of the Vestal Silvia is entirely rejected, together with that of the foundation of *Alba Longa* by the son of *Æneas*, then it stands to reason that the whole of the statements made must be likewise a modern invention built upon the utterly worthless fables of the “legendary mythical age.” For those who now give these statements, however, there is more of actual truth in such fables than there is in the alleged *historical* Regal period of the earliest Romans. It is to be deplored that the present statement should clash with the authoritative conclusions of Mommsen and others. Yet, stating but that which to the “Adepts” is *fact*, it must be understood at once that all (but the fanciful chronological date for the foundation of Rome—April 753 “B. C.”) that is given in old traditions in relation to the *Pænerium*, and the triple alliance of the Ramnians, Luceres and Titians, of the so-called Romuleian legend, is indeed far nearer truth than what external History accepts as *facts* during the Punic and Macedonian wars up to, through, and down the Roman Empire to its Fall. The founders of Rome were decidedly a *mongrel* people, made up of various scraps and remnants of the many primitive tribes—only a few really Latin families, the descendants of the distinct sub-race that came along with the Umbro-Sabellians from the East remaining. And, while the latter preserved their distinct colour down to the Middle Ages through the Sabine element, left unmixed in its mountainous regions—the blood of the true Roman was *Hellenic blood* from its beginning. The famous Latin leagu is no fable but history. The succession of kings descended from the Trojan *Æneas* is a fact; and, the idea that Romulus is to be regarded as simply the symbolical representative of a people,

* Properly speaking, these ought to be called “Geological Races,” so as to be easily distinguished from their subsequent evolutions—the *root-races*. The Occult Doctrine has naught to do with the Biblical division of Shem, Ham and Japhet, and admires, without accepting it, the latest Huxleyan, physiological division of the human races into their quintuple group of Austrolioids, Negroids, Mongoloids, Xanthochroics, and the 5th variety of Melanochroics. Yet it says that the *triple* division of the blundering Jews is closer to the truth. It knows but of three entirely distinct primeval races whose evolution, formation and development went *pari passu* and on parallel lines with the evolution, formation, and development of three geological strata; namely, the BLACK, the RED-YELLOW, and the BROWN-WHITE RACES.

as *Æolus*, *Dorius*, and *Ion* were once, instead of a living man, is as unwarranted as it is arbitrary. It could only have been entertained by a class of historiographers bent upon condoning their sin in supporting the *dogma* that Shem, Ham, and Japhet were the historical, once living ancestors of mankind,—by making a burnt offering of every really historical but *non-Jewish* tradition, legend, or record which might presume to a place on the same level with these three privileged archaic mariners, instead of humbly grovelling at their feet as “absurd myths” and old wives’ tales and superstitions.

It will thus appear that the objectionable statements on pp. 56 and 62 of *Esoteric Buddhism*, which are alleged to create a “historical difficulty,” were not made by Mr. Sinnett’s correspondent to bolster a Western theory, but in loyalty to historical *facts*. Whether they can or cannot be accepted in those particular localities, where criticism seems based upon mere conjecture (though honoured with the name of scientific hypothesis), is something which concerns the present writers as little as any casual traveller’s unfavorable comments upon the time-scarred visage of the Sphinx can affect the designer of that sublime symbol. The sentences, “the Greeks and Romans were small sub-races of our own Caucasian stock” (p. 56), and they were “the remnants of the Atlanteans (the modern belong to the fifth race)” (p. 62), show the real meaning on their face. By the old Greeks “remnants of the Atlanteans” the *eponymous* ancestors (as they are called by Europeans) of the *Æolians*, *Dorians* and *Ionians*, are meant. By the connection together of the old Greeks and Romans without distinction, was meant that the primitive Latins were swallowed by *Magna Græcia*. And by “the modern” belonging “to the fifth race”—both these small branchlets from whose veins had been strained out the last drop of the Atlantean blood—it was implied that the *Mongoloid* 4th race blood had already been eliminated. Occultists make a distinction between the races intermediate between any two Root-races: the Westerns do not. The “old Romans” were Hellenes in a new ethnological disguise; the still older Greeks—the real blood ancestors of the future Romans. As in a direct relation to this, attention is drawn to the following fact—one of the many in its close historical bearing upon the “mythical” age to which Atlantis belongs. It is a fable and may be charged to the account of historical difficulties. It is well calculated, however, to throw all the old ethnological and genealogical divisions into confusion.

Asking the reader to bear in mind that Atlantis, like modern Europe, comprised many nations and many dialects (issues from the three primeval root-languages of the 1st, 2nd and 3rd Races), we may return to Poseidonis—its last surviving link 12,000 ago. As the chief element in the languages of the 5th race is the Aryan-Sanscrit of the “Brown-white” *geological* stock or race, so the predominating element in Atlantis was a language which has now survived but in the dialects of some American Red-Indian tribes, and in the Chinese speech of the inland Chinamen, the mountainous tribes of Kivang-ze—a language which was an admixture of the agglutinate and the monosyllabic as it would be called by modern philologists. It was, in short, the language of the “Red-yellow” second or middle *geological* stock [we maintain the term “geological”]. A strong percentage of the *Mongoloid* or 4th Root-race was, of course, to be found in the Aryans of the 5th. But this did not prevent in the least the presence at the same time of unalloyed, pure Aryan races in it. A number of small islands scattered around Poseidonis had been vacated, in consequence of earthquakes long before the final catastrophe, which has alone remained in the memory of men—thanks to some written records. Tradition says that one of the small tribes (*the Æolians*) who had become islanders after emigrating from far Northern countries had to leave their home again for fear of a deluge. If, in spite of the Orientalists and the conjecture of M. F. Lenormand,—who invented a name for a people whose shadowy outline

he dimly perceived in the far away Past as preceding the Babylonians—we say that this Aryan race that came from Central Asia, the cradle of the 5th race Humanity, belonged to the “Akkadian” tribes, there will be a new historico-ethnological difficulty created. Yet, it is maintained, that these “Akkads” were no more a “Turanian” race than any of the modern British people are the mythical ten tribes of Israel, so conspicuously present in the Bible and—absent from history. With such remarkable *pacta conventa* between modern exact (?) and ancient occult sciences, we may proceed with the *fable*. Belonging virtually through their original connection with the Aryan, Central Asian stock, to the 5th race, the old Æolians yet were Atlanteans, not only in virtue of their long residence in the now submerged continent, covering some thousands of years, but by the free intermingling of blood, by intermarriage with them. Perhaps in this connection, Mr. Huxley’s disposition to account for his *Melanochroi* (the Greeks being included under this classification or type)—as themselves “the result of crossing between the Xanthochroi and the Australioids”—among whom he places the Southern India lower classes and the Egyptians to a degree—is not far off from fact. Anyhow the Æolians of Atlantis were Aryans on the whole, as much as the Basques—Dr. Pritchard’s *Allophylans*—are now southern Europeans, although originally belonging to the Dravidian S. I. stock [their progenitors having never been the aborigenes of Europe prior to the first Aryan immigration, as supposed]. Frightened by the frequent earthquakes and the visible approach of the cataclysm, this tribe is said to have filled a flotilla of *arks*, to have sailed from beyond the pillars of Hercules, and to have landed, sailing along the coasts after several years of travel, on the shores of the Ægean Sea in the land of Pyrrha (now Thessaly) to which they gave the name of Æolia. Thence they proceeded on business with the gods to Mount Olympus. It may be stated here at the risk of creating a “geographical difficulty,” that in that mythical age Greece, Crete, Sicily, Sardinia, and many other islands of the Mediterranean were simply the far away possessions, or colonies of Atlantis. Hence, the “fable” proceeds to state that all along the coasts of Spain, France, and Italy the Æolians often halted, and the memory of their “magical feats” still survives among the descendants of the old Massilians, of the tribes of the later Carthago-Nova, and the seaports of Etruria and Syracuse. And here again it would not be a bad idea, perchance, even at this late hour, for the archaeologists to trace with the permission of the anthropological societies the origin of the various autochtones through their folklore and fables, as they may prove both more suggestive and reliable than their “undecipherable” monuments. History catches a misty glimpse of these particular autochtones thousands of years only after they had been settled in old Greece; namely, at the moment when the Epireans cross the Pindus bent on expelling the black magicians from their home to Bœotia. But, history never listened to the popular legends which speak of the “accursed sorcerers” who departed but after leaving as an inheritance behind them more than one secret of their infernal arts the fame of which crossing the ages has now passed into history—or, classical Greek and Roman *fable*, if so preferred. To this day, a popular tradition narrates how the ancient forefathers of the Thessalonians, so renowned for their magicians, had come from behind the Pillars, asking for help and refuge from the great Zeus, and imploring the father of the gods to save them from the Deluge. But the “Father” expelled them from the Olympus allowing their tribe to settle only at the foot of the mountain, in the valleys and by the shores of the Ægean Sea.

Such is the oldest fable of the ancient Thessalonians. And now, what was the language spoken by the Atlantean Æolians? History cannot answer us. Nevertheless, the reader has to be only reminded of some of the accepted and a

few as yet unknown facts, to cause the light to enter any intuitional brain. It is now proved that man in the antiquity was universally conceived as *born of the earth*. Such is now the profane explanation of the term autochtones. In nearly every vulgarized, popular fable, from the Sanskrit *Arya* “born of the earth,” or Lord of the Soil in one sense; the Erechtheus of the archaic Greeks, worshipped in the earliest days of the Akropolis and shown by Homer as “he whom the earth bore” (IL. II. 543); down to Adam fashioned of “red earth,” the genetical story has a deep occult meaning, and an indirect connection with the origin of man and of the subsequent races. Thus, the *fables* of Hellen, the son of Pyrrha the red—the oldest name of Thessaly; and of Mannus, the reputed ancestor of the Germans, himself the son of *Tuisco*, “the red son of the earth,” have not only a direct bearing upon our Atlantic fable, but they explain moreover the division of mankind into *geological* groups as made by the Occultists. It is only this, their division, that is able to explain to Western teachers the apparently strange, if not absurd, coincidence of the *Semitic* Adam—a divinely revealed personage—being connected with *red earth*, in company with the Aryan Pyrrha, Tuisco, etc.—the mythical heroes of “foolish” fables. Nor will that division made by the Eastern Occultists—who call the 5th race people—“the Brown-white,” and the 4th race, the “Red-yellow,” Root-races—connecting them with geological strata—appear at all fantastic to those who understand verse III. 34—9 of the Veda and its occult meaning, and another verse in which the *Dasyus* are called “Yellow.” *Hatvi Dasyin prâ aryam vâraam âvat*—is said of Indra who, by killing the *Dasyus*, protected the colour of the *Aryans*; and again Indra “unveiled the light for the *Aryas* and the *Dasya* was left on the left hand” (IL. II, 18.). Let the student of Occultism bear in mind that the Greek Noah, Deukalion, the husband of Pyrrha, was the reputed son of Prometheus who robbed Heaven of its *fire* (i. e., of secret Wisdom “of the right hand” or occult knowledge); that Prometheus is the brother of Atlas; that he is also the son of Asia and of the Titan Iapetus—the antitype from which the Jews borrowed their Japhet for the exigencies of their own popular legend to mask its kabalistic, Chaldean, meaning; and that he is also the antitype of Deukalion. Prometheus is the creator of man out of earth and water,* who after stealing *fire* from Olympus—a mountain in Greece—is chained on a mount in the far off Caucasus. From Olympus to Mount Kazbek there is a considerable distance. The occultists say that while the 4th race was generated and developed on the Atlantean continent—our Antipodes in a certain sense—the 5th was generated and developed in Asia. [The ancient Greek geographer Strabo, for one,—calls by the name of Ariana, the land of the *Aryas*, the whole country between the Indian ocean in the south, the Hindu Kush and Parapamisis in the north, the Indus on the east, and the Caspian gates, Karamania and the mouth of the Persian gulf, on the west.] The *fable* of Prometheus relates to the extinction of the civilized portions of the 4th race, whom Zeus, in order to create a *new race*, would destroy entirely, and Prometheus (who had the sacred fire of knowledge) saved partially “for future seed.” But the origin of the fable antecedes the destruction of Poseidonis by more than seventy thousand years—however incredible it may seem. The seven great continents of the world, spoken of in the *Vishnu Purana* (B. II, Cap. 2.) include Atlantis, though, of course, under another name. *Ila* and *Ira* are synonymous Sanskrit terms (see *Amarakosha*), and both mean earth or *native soil*; and *Ilavrita* is a portion of *Ila* the central point of India (*Jambudvipa*), the latter being itself the centre of the seven great continents before the submersion of the great continent of Atlantis, of which Poseidonis was but an insignificant remnant. And now, while

* Behold Moses saying that it requires earth and water to make a living man.

every Brahmin will understand the meaning, we may help the Europeans with a few more explanations.

If, in that generally tabooed work, *Isis Unveiled*, the "English F. T. S." turns to page 589, Vol. I. he may find therein narrated another old Eastern legend. An island... (where now the Gobi desert lies) was inhabited by the last remnants of the race that preceded ours: a handful of "Adepts"—the "sons of God," now referred to as the *Brahman Pitris*; called by another, yet synonymous name in the Chaldean Kabala. *Isis Unveiled* may appear very puzzling and contradictory to those who know nothing of Occult Sciences. To the Occultist it is correct, and, while perhaps, left purposely sinning (for it was the first cautious attempt to let into the West a faint streak of Eastern esoteric light), it reveals more facts than were ever given before its appearance. Let any one read these pages and he may comprehend. The "six such races" in *Manu* refer to the sub-races of the fourth race, (p. 590). In addition to this the reader must turn to the July number of the *Theosophist*, and acquainting himself with the article "The Septenary Principles in Esotericism," study the list of the "Manus" of our fourth Round (p. 254). And between this and *Isis* light may, perchance, be focussed. On pages 590—6, he will find that Atlantis is mentioned in the "Secret Books of the East" (as yet virgin of Western spoliating hand) under another name in the sacred *hieratic* or sacerdotal language. And then it will be shown to him that Atlantis was not merely the name of one island but that of a whole continent, of whose isles and islets many have to this day survived. The remotest ancestors of some of the inhabitants of the now miserable fisherman's hovel "Aelo" (once *Atlan*), near the gulf of Uraha, were allied at one time as closely with the old Greeks and Romans as they were with the "true inland Chinaman," mentioned on page 57 of *Esoteric Buddhism*. Until the appearance of a map published at Basle in 1522, wherein the name of America appears for the first time, the latter was believed to be part of *India*; and strange to him who does not follow the mysterious working of the human mind and its unconscious approximations to hidden truths—even the aborigines of the new continent, the Red-skinned tribes, the "Mongoloids" of Mr Huxley, were named Indians. Names now attributed to chance: elastic word that! Strange coincidence, indeed, to him, who does not know—science refusing yet to sanction the wild hypothesis—that there was a time when the Indian peninsula was at one end of the line, and South America at the other, connected by a belt of islands and continents. The *India* of the prehistoric ages was not only within the region at the sources of the Oxus and Jaxartes, but there was even in the days of history and within its memory, an upper, a lower, and a western *India*: and still earlier, it was doubly connected with the two Americas. The lands of the ancestors of those whom Ammianus Marcellinus calls the "Brahmans of Upper *India*" stretched from Kashmir far into the (now) deserts of Schamo. A pedestrian from the north might then have reached—hardly wetting his feet—the Alaskan Peninsula, through Manchouria, across the future gulf of Tartary, the Kurile and Aleutian Islands; while another traveller furnished with a canoe and starting from the south, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America. On pages 592,3 of *Isis*, Vol. I, the Thevetatas—the evil, mischievous gods that have survived in the Etruscan Pantheon—are mentioned, along with the "sons of god" or *Brahma Pitris*. The *Involutes*, the hidden or shrouded gods, the *Consentes*, *Complices*, and *Novensiles*, are all disguised relics of the Atlanteans; while the Etruscan arts of soothsaying their *Disciplina* revealed by Tages comes direct, and in undisguised form from the Atlantean King Thevetat, the "invisible" Dragon, whose name survives to this day among the Siamese and Burmese, as also, in the Jataka allegorical stories of the Buddhists as the opposing power

under the name of *Devadat*. And Tages was the son of Thevetat, before he became the grandson of the Etruscan Jupiter-Tinia. Have the Western Orientalists tried to find out the connection between all these Dragons and Serpents; between the "powers of Evil" in the cycles of epic legends, the Persian and the Indian, the Greek and the Jewish; between the contests of Indra and the giant; the Aryan Nagas and the Iranian Aji Dahaka; the Guatemalian Dragon and the Serpent of *Genesis*—etc. etc. etc.? Professor Max Müller discredits the connection. So be it. But—the fourth race of men, "men" whose sight was unlimited and who knew all things at once, the hidden as the unrevealed, is mentioned in the *Popol-Vuh*, the sacred books of the Guatemalians; and the Babylonian Xisuthrus, the far later Jewish Noah, the Hindu Vaivaswata, and the Greek Deukalion, are all identical with the great Father of the Thlinkithians, of *Popol-Vuh* who, like the rest of these allegorical (not mythical) Patriarchs, escaped in his turn and in his days, in a large boat, at the time of the last great Deluge—the submersion of Atlantis.

To have been an Indo-Aryan, Vaivaswata had not, of necessity, to meet with his Saviour (Vishnu, under the form of a fish) within the precincts of the present India, or even anywhere on the Asian continent; nor is it necessary to concede that he was the seventh great *Manu* himself (see catalogue of the *Manus*, *Theos*: for July), but simply that the Hindu Noah belonged to the clan of Vaivaswata and typifies the fifth race. Now the last of the Atlantean islands perished some 11,000 years ago; and the fifth race headed by the Aryans began its evolution, to the certain knowledge of the "adepts" nearer one million than 900,000 years ago. But the historian and the anthropologist with their utmost stretch of liberality are unable to give more than from twenty to one hundred thousand years for all our human evolution. Hence we put it to them as a fair question: at what point during their own conjectural lakh of years do they fix the root-germ of the ancestral line of the "old Greeks and Romans?" Who were they? What is known, or even "conjectured" about their territorial habitat after the division of the Aryan nations? And where were the ancestors of the Semitic and Turanian races? It is not enough for purposes of refutation of other peoples' statements to say that the latter lived separate from the former, and then come to a full stop—a fresh hiatus in the ethnological history of mankind. Since Asia is sometimes called the Cradle of Humanity, and it is an ascertained fact that Central Asia was likewise the cradle of the Semitic and Turanian races (for thus it is taught in *Genesis*), and we find the Turans agreeably to the theory evolved by the Assyriologists preceding the Babylonian Semitists, where, at what spot of the globe, did these Semito-Turanian nations break away from the Parent stock, and what has become of the latter? It cannot be the small Jewish tribe of Patriarchs; and unless it can be shown that the garden of Eden was also on the Oxus or the Euphrates, fenced off from the soil inhabited by the children of Cain, philologists who undertake to fill in the gaps in Universal History with their made-up conjectures, may be regarded as ignorant of this detail as those they would enlighten.

Logically if the ancestors of these various groups had been at that remote period massed together, then the self-same roots of a parent common stock would have been equally traceable in their perfected languages as they are in those of the Indo-Europeans. And so, since whichever way one turns, he is met with the same troubled sea of speculation, margined by the treacherous quicksands of hypothesis, and every horizon bounded by inferential landmarks inscribed with imaginary dates, again the "Adepts" ask why should any one be awed into accepting as his final criterion that which passes for science of high authority in Europe? For all this is known to the Asiatic scholar—in every case save the purely mathematical, and physical sciences—as little

better than a secret league for mutual support, and, perhaps, admiration. He bows with profound respect before the Royal Societies of Physicists, Chemists, and to a degree—even of Naturalists. He refuses to pay the slightest attention to the merely speculative and conjectural so-called “sciences” of the modern Physiologist, Ethnologist, Philologist, &c., and the mob of self-styling (Edips, to whom it is not given to unriddle the Sphinx of nature, and who, therefore, throttle her.

With an eye to the above, as also with a certain prevision of the future, the defendants in the cases under examination believe that the “historical difficulty” with reference to the non-historical statement, necessitated more than a simple reaffirmation of the fact. They knew that with no better claims to a hearing than may be accorded by the confidence of a few, and in view of the decided antagonism of the many, it would never do for them to say “we maintain” while Western professors maintain to the contrary. For a body of, so to say, unlicensed preachers and students of unauthorized and unrecognized sciences to offer to fight an august body of universally recognized oracles, would be an unprecedented piece of impertinence. Hence their respective claims had to be examined on however small a scale to begin with (in this as in all other cases) on other than psychological grounds. The “Adepts” in Occult Arts had better keep silence when confronted with the “A. C. S.’s”—Adepts in Conjectural Sciences, unless they could show, partially at least, how weak is the authority of the latter and on what foundations of shifting sands their scientific *dicta* are often built. They may thus make it a thinkable conjecture that the former may be right after all. Absolute silence, moreover, as at present advised, would have been fatal. Besides risking to be construed into inability to answer, it might have given rise to new complaints among the faithful few, and lead to fresh charges of selfishness against the writers. Therefore, have the “Adepts” agreed to satisfy the English members of the London Lodge, as far as permissible, by smoothing in part at least, a few of the most glaring difficulties and showing a high way to avoid them in future by studying the non-historical but actual, instead of the historical but mythical portions of Universal History. And this they have achieved, they believe (at any rate with a few of their querists), by simply showing, or rather reminding them, that since no historical fact can stand as such against the “assumption” of the “Adepts”—historians being confessedly ignorant of pre-Roman and Greek origins beyond the ghostly shadows of the Etruscans and Pelasgians—no real historical difficulty can be possibly involved in their statement. From objectors outside the Society, the writers neither demand nor do they expect mercy. The Adept has no favours to ask at the hands of conjectural sciences, nor does he exact from any member of the “London Lodge” blind faith: it being his cardinal maxim that faith should only follow enquiry. The “Adept” is more than content to be allowed to remain silent, keeping what he may know to himself, unless worthy seekers wish to share it. He has so done for ages, and can do so for a little longer. Moreover, he would rather not “arrest attention” or “command respect” at present. Thus he leaves his audience to first verify his statements in every case by the brilliant though rather wavering light of modern science: after which his facts may be either accepted or rejected, at the option of the willing student. In short, the “Adept”—if one indeed—has to remain utterly unconcerned with, and unmoved by, the issue. He imparts that which it is lawful for him to give out, and deals but with facts.

The philological and archæological “difficulties” next demand attention.

(To be continued.)

NOTE.—The continuation of Mr. Subba Row’s replies to the 7th and 8th questions will appear in the next issue of the *Theosophist*. As he finds it necessary to examine carefully the new inscriptions on the strength of which Major General Cunningham and the Orientalists who followed

him have thought it fit to reject the date assigned by Buddhists and Hindus to Buddha’s death, and as the reply to question VI, has become very lengthy, we have thought it proper to publish the answers to the two succeeding questions in the November issue of our journal.—Ed.

THE MISSING LINK—AT LAST.

UNDER the heading of an “Extraordinary Tale” (Tail?) the papers give out the following, and thus have to be held responsible for its authenticity. “An interesting discovery has, it is announced, been made in Paraguay of a tribe of Indians with tails. An Argentine domiciled in the Argentine Missions has a yerba establishment in the Paraguayan Missions, in a district called Tacura-Tuyu. While collecting the yerba in the yerba woods the other day, his mules were attacked by some Guayacuyos Indians, who fled after killing several mules. The muleteers pursued, firing on the Indians, one of whom, a boy about eight years old, was captured. This boy was brought to Posedas, where Don Francesco Golcochoa, the Argentine referred to, lives, and excited much curiosity, owing to his having a tail six to eight inches long. The boy, who has been photographed by some Germans, is, it is stated, very ugly; but his body is not covered with hair. A brother of the boy, at present in the possession of Colonel Rudeciudo Roca, has also a tail; and all the tribe are said to be similarly adorned.”

(Continued from the last Number.)

CALIFORNIA ON THEOSOPHY.

THEOSOPHY AND OCCULTISM IN INDIA.

SOME ACCOUNT OF A NEW AND REMARKABLE MOVEMENT.

By GEORGE FREDERIC PARSONS, F. T. S.*

Ex Oriente Iua.

It is idle to speculate upon the antiquity of *Yoga Vidya*, but at least we know that traces of this occult knowledge are to be found in the Rig-Veda; that during this supremacy of Brahmanism it was cultivated with ardor; that throughout the Buddhistic period it continued to flourish; and that the revival of Hinduism did not affect or disturb it appreciably. It can show an unbroken line of descent, stretching away into the regions of pure mythology, and throughout this enormous period it has claimed a mastery over natural laws and natural forces which puts to shame all the discoveries of Western science, and which at the same time is alleged to solve the central problems of human existence; namely, the whence and the whither of Man..... The practice of writing all scientific works in symbolic language, which the Mystics followed in their time, so perplexed the first Sanskrit scholars that they thought the Vedantic writings and commentaries to be little better than masses of gibberish. At last, however, it has begun to dawn upon them that there may be “that within which passeth show,” and Professor Max Müller has with characteristic candor admitted this already. It is extremely difficult for the Western mind to put itself into a receptive attitude in regard to Oriental science, because the two systems are so radically different, and the civilizations so incompatible. With us Science is respected chiefly for its bearing upon what we call material progress. But it has no connection whatever with ethics, and it has deliberately cut itself off from the study of true psychology. But in the Orient it is not even admitted that Western civilization is the best. On the contrary, it is asked: “Does your Science make men happier?” And what can be the answer to such a question? Philosophers certainly strive to persuade themselves that in some large general average the balance will be found on the side of real progress in happiness, but meantime it is one of the perplexities of the thinker that human misery seems to keep step with human material progress. As Stephen Montague says: “You accumulate machinery; you increase the total of wealth; but what becomes of the labor you displace? One generation is sacrificed to the next. You diffuse knowledge—and the world seems to grow brighter; but Discontent and Poverty replace Ignorance, happy with its creed. Every improvement, every advancement in civilization, injures some to benefit others, and either cherishes the want of to-day, or prepares the revolution of to-morrow.”

Now the Indian Scientist does not recognize the superiority of this form of civilization. On the contrary, he maintains that it involves a distinct degradation of the race, despite its brilliant external manifestations. And this assertion is the inevitable result of the Asiatic theory of the universe. For if this life is but a single link in the long chain of existences which every spirit must pass through; and if Past, Present and Future are determined, as regards the destiny and future of man, by his own

merit and demerit alone; and if the upward course of the spirit can only be assured by an intelligent and persistent discipline; it follows that the entirely material and earth-absorbed life which Western civilization entails and compels is not in the line of real progress, but that this civilization is, notwithstanding its apparently marvellous advancements, a mistake of the most disastrous character. No doubt it is very difficult for the average Western intelligence to apprehend the Oriental view, and yet some effort to do this must be made by all who desire to understand the situation we are describing. A great help to comprehension is the clearing of our minds from cant. Let it be realized, as a preliminary to candid inquiry, that the Western world has no monopoly of knowledge; that in fact it has, with all its cleverness and all its profundity, thus far failed to discover any theory of the universe which is satisfactory to its best minds; and that it is quite possible for a people of high intellectual capacity, who have devoted their strongest minds to research and reflection for many ages, to have excogitated, or even to have discovered by experimental research, a loftier, a nobler, a more consistent, congruous, and altogether deeper explanation of the Cosmos and of Man's place in it, than has hitherto been known beyond the Orient.

Religion in India, as everywhere else, has been subject to mutation and decay. No creed has ever yet escaped the injury which arises from encrusting superstition, and officious, unintelligent interpretation. The religion of Gautama Buddha is no exception to the rule. There can be no question that Buddhism has exercised a most powerful influence for good upon the people of India, not only during its hold upon the country, which lasted a thousand years, but since the rise of Hinduism also. For apart from that mystic doctrine of Nirvana, which has so perplexed Western scholars, and not apart from that doctrine so far as the initiates are concerned, Buddhism is a religion of Love and Peace and Purity. And what is most remarkable about the religion is that its votaries have followed their Founder's doctrine in the main faithfully. Toleration is the essence of Buddhism. It has been violently persecuted at various times, and has never sought revenge. As Johnson observes: "It has been faithful to its principle that truth is not to be impressed by violence; that opinion must be free. Its rejection of bloodshed has been absolute. Beside the history of its peaceful progress, the records of Islam and Christianity are black with tyranny and hate." Western commentators, for the most part missionaries, have been repeatedly compelled to bear testimony to the nobility of the creed of Buddha. Thus Bishop Bigandet, a Roman Catholic prelate who has written a "Life of Buddha," frankly declares that there is not a single moral precept to be found in Christianity which has not its counterpart in the religion of Sakya Muni. The life of the founder, and even some of the principal tenets of his faith, have been made familiar to the English and American public through Mr. Edwin Arnold's beautiful poem, "The Light of Asia." It may in fact be said that the lofty moral tone of pure Buddhism is incontestable, and that it yields to no religion in this respect. The stumbling-block in the way of its acceptance by the Western mind has always been the doctrine of Nirvana, which has been regarded as implying annihilation.....

Western opinion on such a question is, however, not trustworthy. ... It is evident from the language of the *Milinda Prasna*, however, that early Buddhism did not regard Nirvana as identical with Annihilation. It involved no doubt the absolute extinction of all earthly desires and properties and tendencies; but whoever takes the trouble to think out the problem of a future life, will find that no tenable theory of complete happiness can be framed which does not necessitate the exclusion of every mundane and physical emotion and desire. Nirvana in fact is the logical ultimatum of a scheme of reasoning carried far beyond the common limits of such speculation, and perhaps the best possible answer to the assertion of its Nihilistic meaning consists in the fact that it is a consummation which has been sought with the most persistent effort by the most powerful minds of Asia, for ages.

It has been necessary thus to dwell upon Buddhism, because it is closely connected with that system of occult science which is so interwoven with Asiatic faiths. And that it includes a complete harmony with much that the Brahmans taught before the time of Gautama. But the reader may ask: How has any connection arisen between Europeans and Asiatics in regard to an Oriental religion? How can men educated to Western science and philosophy have come to seek in the mystic abstractions of a visionary race the clues to secrets of Nature which the intellect of Europe has in vain striven to pierce? What encouragement can have been given to such an experiment, and to what can so strange and apparently impractical an enterprise tend? These questions shall all be answered; but not in this paper. For the present it must suffice to say that the dark veil which has so long concealed the East from the West was a short time ago partially removed. That the small but earnest band of Western thinkers who refused to accept the paralyzing limitations of Agnosticism, who recoiled from Nihilism, and who could not be convinced of the truth of Spiritualism, were given reason to believe that in those far regions the Sacred Fire was still kept burning; that an Occult Brotherhood existed in India or the

neighboring territories; that this mysterious Fraternity had mastered the great arcana; that it held the keys of a system of Natural Science surpassing in extent, grandeur and value anything the West possesses; and that it alone had the power to solve those burning questions with which the age is occupied, and to save society at once from the degradation of a Materialism which transforms the universe into a ghastly mockery, and the sensuous fantasies of a superstition which is only fitted to rivet anew the broken shackles of false and exploded faiths.

(Continued from last Number)

OF THE SERPENT PYTHON AND THE
PYTHONESSES THROUGHOUT THE AGES.
RESEARCHES OF PRACTICAL SCIENCE TO FORM PYTHIAS.

BY DR. FORTIN, F. T. S. PRES: S. S. O. F.

(Société Scientifique des Occultistes de France.)

The scientific progress and evolution of ancient Egypt were arrested by such celesto-planetary disturbances and her incessant wars against invaders.

But her great and immortal soul conjured up by Greece proved sufficient to instruct her future priests and inspire her seers.

The classification of objects destined to play a part in occult phenomena teaches us that there once existed in Greece a veritable science under the rules of which were governed her numerous temples. Two varieties of subjects demand our special attention: they are the Pythoness and the Sibyl.

The first named is derived from a species of serpent, whose strange physiological peculiarities produced on certain abnormal human organisms, and in them stirred up into activity other functions and faculties stranger still.

The name of *Python*, and its derivatives, is found applied from the highest antiquity to deities and localities, as well as to names of things and beings. There was in the year 1263, B. C., a festival instituted by the Grand Council of the AMPHICTYONS at Delphos, in honor of the victory gained by Apollo over a python. But Delphos having been called before this event PYTHOS, this change of name can only be attributed to servility towards the daughter of Delphus. Poetry has played a great part in the history of the ancient Greeks; and we have a convincing proof of this in the abovementioned great national event of the death of the famous Ophidian. Everything tends to show in this direction that that species of serpent had already become very rare, and that it must have possessed occult and precious properties indeed, that a whole people should institute, to perpetuate its remembrance, a series of yearly national festivities. As to the successful conqueror, it is but natural that he should have been raised to the rank of a demi-god who, in good time, became quite legendary. The national *Pythoness* sat enthroned in her *Pythium* (Temple) governed by her *Pythomantes* (Priests of Python). Her tripod was composed of seven magical metals corresponding to the seven Planets*—Saturn to lead—Jupiter to tin—Mars to iron—Sun to gold—Venus to brass—Mercury to mercury—Moon to silver. This tripod thus composed was covered moreover with a python's skin. Spring was the season chosen as the most favorable to the development of the Pythoness. Having bathed in the fountain of Castalia and fasted for three days, while chewing laurel-rose leaves, the Pythonessa, bare-footed, ascended her tripod. The latter was placed over an opening in the soil, whence ascended a vapour produced by the assemblage of numerous serpents which excited thereby to fury foamed, hissed and bit each other. This noise and the exhalations excited the Seeress who added her cries and Pythian fury to this scene of horror. Such was the Grecian Pythonessa.

Rome had them too; but the Cæsars fearing criticism, persecuted not only the Pythias but every occult prac-

* Here should follow the comparative tables between the metals and the planets. Having no type for it, we regret being unable to reproduce the magical signs.—Ed.

tice—then was the time when it was sufficient to wear the cloak of the Greek philosopher, to be condemned to death.

The Cæsars claimed the right alone to consult the occult powers. One instance will be sufficient to explain the dangers to which the representatives of this oldest science, hallowed by antiquity, and whose course even then, already, was running by no means smooth—were exposed. Nero, during his voyage to Greece, visited the Temple of Delphos, partly to satisfy a time-honored custom, and partly through curiosity, when the Pythoness amidst her fits of fury exclaimed—“Avant matricide,” “thy presence outrages the god whom thou wouldst interrogate!... No. 73 will mark the hour of thy punishment.” Nero understood but one thing in this, he would die at the age of 73; but the reproach of his crime flung into his face threw him into a frenzy, during which time his ferocity knew no bounds. He was well aware that the Pythoness, once on her tripod, was absolutely forced to render the oracle, and that the priests were helpless in their translation of it: he knew it and still ordered the hands and feet of the priests to be cut off, and the Pythoness of the temple to be buried alive among their mutilated corpses. The No. 73 indicated the age of Nero's successor—Galba. This scene from Roman history shows that the occult sciences formed part and parcel of their political organisation.

In 1766, D'Harcerville published a drawing from an Etruscan vase of the highest antiquity, belonging to the Hamilton collection. This drawing represents two distinct scenes:—first, two enormous serpents coiled around a tree, of form and nature unknown to us—three egg-shaped fruits, hang from it. Is this the tree of the fruits of science? A man of the Mercurian type—and a woman seeming to belong to a lower condition, complete the scene; their expression and attitude show that they are consulting the two monsters. The head of the serpent consulted by the woman, by its size, expression, and form, exhibits a now unknown variety, quite distinct from that of all other serpents. The top head is rounded, the eyes big and prominent—placed under two very salient eyebrows, the jaws opened, of which the lower one is strongly receding, making the head look half human, half canine. The other drawing represents a powerfully built man—it is the true *terrian** in all the powerful development of his physical forces, with one knee bent under him to the ground, he seems to stagger under the weight of a sphere supported on his robust shoulders covered with a lion's skin whose head covers his own like a hood. On the sphere are drawn the crescent moon in her first quarter, and two stars whose central point is represented by a circle—a woman draped in a rich tunic, and whose eye by its size and form, shows her to be an inspired seeress,... fixes the stars drawn on the sphere before her.

The above description of the drawings shows the reader that in both cases practical Occultism is meant. On one hand are the magical operations of Ophiomancy, which can give the operators nothing higher than the fruits of the science of the *terrians* (Earth bound,—living men included), of elementals and—perhaps—elementaries. On the other hand the scene shows with certainty that we are in the presence of a phenomenon of the highest seership. The inspired clairvoyant evokes the astral influences to study astronomy and astrology,—its vivifying spirit.

She is the “Seeress”—the ‘Sibyl.’ Thus are explained the two varieties of subjects (mediums), the destructive characteristics of which give us on the one hand the irresponsible Pythia (Medium), on the other, the high Seeress the Sibyl† and the Prophetess. In Japan the image of the creation is accompanied by those of a serpent coiling

around a tree and of personages who seem to consult the reptile.

Thus the scene of the garden of Eden, as given in the Bible, is simply the disfigured narration of a once quasi universal scene of magic enacted in all the temples of old. Everywhere a serpent—(the universal symbol of Life and Oracular wisdom) coiling around a tree (symbol of science of good and evil), a woman interrogating the serpent, and a man who remains passive, owing to the danger of such evocations. Then, the operators having stirred up against themselves too many of the powers of the invisible nether worlds, they were forced to quit Eden—henceforth a haunted locality.

In Mexico at Xaltucan, there was living for centuries, the legend tells us, an enormous serpent with a woman's head. The Goddess Cihua—Cohualt, a woman-snake, was made a mother while remaining immaculate of a strange creature *Acraoopo*. A goddess was also honored at Xaltucan. But degeneration, the final law which no nation escapes, having culminated in people forgetting the spirit of magic, the phenomena fell lower and lower. In those days of the many daily prodigies, only one took place regularly every night; dreadful howlings and moanings were heard, and a voice crying, “O Xaltucanes, what is to become of you?” Karnac in Bretagne (France) is scattered all over with Druidical stones. *Carn-ac* means in old Persian “the serpent's heap,” while the meaning of “Maen-ac” (a locality near Carnac) is the “serpent's stones.” In Egypt—Thebes—the same name of Karnac is again found.

In modern days, and notwithstanding the changes produced on men and things by the succession (and progress?) of the ages, are there not any individualities left in existence for the production of phenomena of the occult order? Facts answer everywhere—YES; and how can it be otherwise, since it is a law of universal usefulness? To rediscover real subjects by their characters, and the real science by its practice, to classify and protect both amidst social exigencies, necessitates an order of research and investigation quite indispensable, if one would utilize modern seership. The absence of all method, the indifference of scientific bodies, have hitherto abandoned the manifestation of occult phenomena to that ignorance which finds in the interpretation of facts, no better than a doctrinaire spirit unable to stand the slightest scientific examination. Professional somnambulism is represented by perturbed subjects, most of whom belong to the species (or varieties) called pythias; a fact that explains the intermittency that governs fatally their lucidity and the deceptions of the magnetisers. In “Isis Unveiled” at the end of Vol. I is found the description of a magical seance* which will give a perception of what can be yet achieved with a “subject” trained according to law and method either as a Pythoness or as a Sibyl. We will continue this study in a future number of the *Theosophist*.

LIFE OF GIORDANO BRUNO.

[It is suggestive that in these Numbers which close the 4th and begin the 5th year of our Magazine, several scientific and philosophical articles should be brought together,—through no predetermination, but owing simply to chance—showing how sooner or later, universal truths will break through the clouds of ignorance and vindicate themselves in this world of routine and prejudice. Mr. Gilbert Elliot's fine article is one instance,—the one that follows—another.

We owe this chapter from the “Life of Bruno” to the kindness of Mr. N. Trübner, who, as appears, is the translator of it. We regret—space forbidding—to be unable to reproduce it not only more fully, but to give in each instance chapter and verse from the Aryan philosophies of which Giordano Bruno could know nothing, and in which

* Type of the Jupitorean over the Elementaries.—Dr. Fortin.

An inhabitant of the planet, Earth; a technical expression of the Western Kabbalists and Occultists.—Ed.

† The Sibyl will be the subject of a special and separate study.

* Letter from the Hon'ble John O'Sullivan to the Author—Vol. I, page 608. The Doctor therein mentioned is Dr. Fortin himself.—Ed.

the reader would find a complete identity of thought and conclusion. But we shall not refrain from the temptation of republishing, at least those parts which show the extraordinary similarity of thought regarding the most puzzling mysteries of nature and man, between most of the great minds that lived during our period of history—beginning with Pythagoras and ending with the German metaphysician Schopenhauer. In the speculations that follow, the martyred philosopher, Giordano Bruno, seems to have come to the same conclusions as Lessing, Germany's great author, and both to have taken them bodily from our Occult Doctrines. As every new discovery in the world of science vindicates one or another of the esoteric tenets, so every time that a hitherto unknown page of the history of a great thinker is published, it brings out to light some philosophical thought that has its very source in the teachings of Occult Science. Content with drawing the readers' attention to the fact, we will say no more and leave our occultists to judge whether the notion is too exaggerated.—*Ed.*]

The primeval enigma of the continuance of our individual soul occupies Bruno's mind a good deal, but, as must be expected, in a manner widely diverging from the Christian's answer to the question. Bruno does not believe in personal immortality in the sense of the continuance of our *present* self-consciousness, but is on the other hand deeply convinced of the indestructibility of the Central Monad, constituting our innermost being. "We are therefore, *what we are*, solely by the one substance of the soul, round which, like round a centre, the atoms develop and cluster. Hence the building spirit expands through birth and growth to that body, by which we exist, and is poured forth by the heart, into which it may finally retire, wrapping itself up—like into the warp of the web—in order to recede and go out again by the same way on which it had come and had entered life. For *birth* is the expansion of the centre, *life* the consistence (stability) of the sphere, *death* the contraction into the centre."*

"But a most potent argument for our immortality may be derived from the point of view, that the *one* substance which builds up, clusters (agglomerates) and develops, regulates, vivifies, moves, interweaves, and like a marvellous artist presides over such considerable work, cannot assuredly be of a meaner quality than the bodies which are by it agglomerated, developed, regulated, moved, and into whose service *that* is taken, the substance of which is, in truth, eternal."†

The belief in the indestructibility of the substance leads us compulsorily to the doctrine of the transmigration of the souls. If, according to Bruno, the All is nothing but the development-process of the innumerable individual souls, flowing off in the infinity of space and time, the innermost kernel of which is indeed again but the one and indivisible substance, or rather the one self-conscious world-subject, and if this development-process, passing through numberless degrees, has the divine perfection of the individual souls for its last and highest aim, then it follows with logical necessity that this gradation of development will have to take for its point of egress the imaginably lowest grade of primordial predisposition. If moreover the human soul represents a development-stage, compared with which we already see lower-placed organisms developing themselves under our eyes, then again the conclusion is irresistible—viz., that the human soul, in order to occupy the degree of *human* existence at all, must have passed through an infinitely long series of predevelopment-stages, the reality of which loses nothing whatever of its certainty on account of our not being conscious of it. The post-existence postulates the pre-existence of the soul. The self-perfecting process of the innumerable individual beings is an absurd hypothesis without the presupposition of numberless development-stages, which the soul *has* to pass through, but which in the infinitely short space of its terrestrial existence it *cannot* possibly pass through. How small is the limit of duration assigned to the living organisms of our planet-earth, as compared with the term of expiration allowed to the life-process of the planet itself! But how infinitesimally small is then first the life-period of the planet-earth, as compared with the infinity of the universal world-process, moving in numberless *Æons*! This reflection leads to the following further conclusion: As the self-perfecting process of the human soul, which can spin itself off only in the infinity of space and of time, can neither have had its beginning on the planet-earth, nor, on it, will be able to find its end, the All alone, as the complex of all development-stages, can form an arena worthy of the self-perfecting process of the soul.

True this notion is only hinted at in Bruno, but the hint suffices to furnish the proof, that Bruno indeed had, in his mind, figured to himself the infinite All and not merely the planet earth

as the space in which the transmigration of the souls is to take place. "The dwelling—places of the Blessed are the stars. The dwelling-place of the gods is the ether or heaven: for I call the stars, with good reason, gods. But the dwelling-place of God is the All, extending everywhere, the entire immeasurable heaven the empty space, the plenitude of which He is, the father of the light, which comprehends the darkness, the Ineffable."* In calling the stars the dwelling-places of the Blessed, Bruno is evidently influenced by the primitive notion of an adjustment between virtue and reward, vice and punishment, accomplishing itself, although not observable here below, in the infinity. "In proportion as the soul has conducted itself in a body, it determines itself to transition into another body, says Pythagoras, say the Sadducees, says Origenes, and many others of the Platonists. Thus that change of dwellings is not by any means as accidental as that of the particles out of which the corporeal substance is composed. Therefore some make their development-progress through human bodies, others pass into the bodies of demigods, whilst others again are thrown back into viler bodies. Such at least is the view of those who consider the All to be engaged in an eternal revolution, with the exception of one,† who does not share this view."‡ This question is more minutely discussed by Bruno in his "Spaccio de la Bestia Trionfante."

"This principle is the Divinity, the Hero, the Demon, the Individual God, the Intelligence [Spirit] in which, from which through which are formed and forming the different organisations [temperaments] and bodies, which have to pass through different kinds of existence, names and destinies. This principle, which is the one which as to rational acts and desires, moves and governs the body, is superior to the latter and cannot be annoyed and constrained by it. But this superior principle is itself subject to the High Justice, which presides over all things, and which may cause that in consequence of its wild passions the spirit may be relegated back into its own or into another body for punishment and degradation, and must not expect to be entrusted with the government and administration of a better dwelling, if it has conducted itself badly in the conduct of a previous one. If, for instance, I have here below led a brutish life [literally: an equine or swinish life], the justice of the fate will—as many of the most distinguished philosophers have taught and what I myself consider deserving the greatest consideration, if not credence—assign to the body a prison appropriate to such an offence and crime, and organs and instruments fit for such a workman or artificer. And in this wise, and passing onwards constantly in accordance with the law of eternal change, it will be conducted into better or worse conditions of life and fortune, in keeping with the better or worse management of its previous condition and fortune."¶

"If therefore a soul which happens to be furnished with the instruments of an equine (to be imprisoned at present in a horse's body) knew that there were waiting for it,—in regular gradation or in an undefined order,—the instruments of the human frame and of the bodies of all other [still higher] organisms, and that the death [or decay] of the instruments at present assigned to it had nothing at all to do with the future life [passing, as it will have to do, through innumerable kinds of post-existence], it would not grieve. Indeed, a wise soul does not fear death, nay sometimes longs for it, even seeks it. All substance has in store therefore *eternity*, as far as duration [time] is concerned; *immensity*, as far as space is concerned; and *omniformity* [viz., the totality of the forms of existence], as far as existence is concerned."||

These are the outlines of a belief deliberately shared by Bruno with the priest-philosophers of the ancient East and West, with the Brahmans and Magi, the Chaldees and Egyptians, the Pythagoreans and Druids; of a belief moreover which even now determines and rules the life of three-fourths of mankind—viz., the Brahmanic and Buddhistic world; and the day will come when it will seize also with an elementary force the European members of Indo-Germanic humanity—of course in a form, first to be purified by the Darwin of the psychology of the future. Bruno's Christian and Jewish successors in *Deo et Natura* have certainly taken good care not to notice this view, according to which every soul has the mission and capability of bringing itself to perfection through infinite stages of development; nor have they dared openly to confess the same. Only Leibnitz, generally so very diplomatic as a metaphysician, and whose first aim always is not to give umbrage on high, commits himself once, but only once, and then only partially, to metempsychosis; this to be sure only in a letter, which remained unknown during his lifetime. In a letter written from Hanover on the 30th of April, 1709, to the Father Des Bosses he says: "I verily believe that the idea of God creating new Monads, is defensible; but perhaps the contrary is more probable still, nay even the pre-existence of Monads."§

* De Immenso, Lib. IV., cap. 14, p. 422.

† Aristotle? Christ?

‡ Do Tripl. Min., p. 13.

¶ Spaccio de la Bestia Trionfante (Original Edition, Paris, 1584, 1-8)

|| De Immenso, Lib. I., cap. I., page 151

§ Leibnitz, *Opera philos.* (ed. Erdmann) LXVIII., page 457.

* De Triplice Minimo, p. 13.

† Ibid., p. 13.

Leibnitz never dreamed of making this his paradox known. And thus Bruno's doctrine died out, until Lessing revived it in 1780, a year before his death, in his "Education of the Human Race," in the following profound words:—

"But why should not every individual man have existed more than once upon this world? Is this hypothesis so laughable merely because it is the oldest? Because the human understanding, before the sophistries of the Schools had dissipated and debilitated it, lighted upon it at once? Why may not even I have already performed those steps of my perfecting which bring to man only temporal punishments and rewards? And why not another time all those steps, in the performance of which the prospects of eternal rewards so powerfully assist us? Why should I not come back as often as I am capable of acquiring fresh knowledge, fresh expertness? Do I bring away so much at once, that there is nothing to repay the trouble of coming back? Is this a reason against it? Or because I forget that I have been here already? Happy is it for me that I do forget. The recollection of my former condition would permit me to make only a bad use of the present. And that which even I must forget now, is that necessarily forgotten for ever? Or is it a reason against the hypothesis that so much time would have been lost to me? Lost? And how much then should I miss? Is not a whole eternity mine?"

Compare herewith what Lessing says at the end of his treatise: "That there may be more than five senses for man" which may perhaps be owing to the influence of Bruno:—(Ed. Lachmann-Maltzahn, vol. xi, part i. pp. 64 to 67).

1. The soul is a simple being, capable of infinite ideas.
2. As it is a finite being, it is not capable of forming these infinite ideas all at once, but attains them little by little in an infinite course of time.
3. If it attains its ideas little by little, there must be an order in which, and a measure by which, it attains them.
4. This order and this measure are the *senses*.
5. Of such senses it has at present five. But nothing will induce us to believe that it has commenced forthwith to form ideas with these five senses.
6. If Nature nowhere takes a leap, the soul must no doubt have passed through all the lower stages before it has reached the one in which it is at present. It will first have had each of these five senses singly, then all ten binions, next all ten ternions, and lastly all five quaternions of them, before all the five together have fallen to its share.
7. This is the way which it has already made, and there can have been only very few of its stations on it, if it be true that the way which it has still to make is so monotonous in the soul's present state. In other words, if it be true, that besides these five senses no other senses are possible, that in all eternity it keeps only these five senses, and that the richness of its ideas augment only through the perfecting of them.
8. That which puts boundaries, is called matter.
9. The senses determine the boundaries of the ideas of the soul [*vide* 4]; the senses are therefore matter.
10. When the soul began to form ideas, it had one sense, therefore was combined with matter.
11. But not, forthwith, with an organic body. For an *organic body* is the combination of several senses.
12. Every atom of matter may serve as a sense to the soul. In other words, the whole material world is animated in its minutest particles.
13. Atoms which serve to the soul as one and the same sense make homogeneous, primordial substances.
14. If one could know how many homogeneous masses the material world contained, one could also know how many senses were possible.
15. But why and wherefore? Suffice it that we know positively that more than five such homogeneous masses exist, with which our present five senses correspond.
16. For, just as the sense of sight corresponds with the homogeneous mass [the light] through which the bodies become visible, particular senses can, and no doubt do, correspond, for instance, with electric matter or with magnetic matter, by which we immediately recognize whether the bodies are in the state of electricity or in the state of magnetism; a circumstance which, as matters stand at present, we can only learn by experiments. All that we now know of electricity and magnetism, or can know in this human condition, is not more than what Saunderson knew of optics; but we shall hardly, ourselves, have the sense of electricity, or the sense of magnetism; thus it will fare with us, as it would have fared with Saunderson, if he had all at once got the sense of sight. An entirely new world will at once arise for us, a world full of the most glorious phenomena of which we can at present form as little a conception as he could form for himself of light and colours.
17. And just as we now feel sure of the magnetic and electric force, or of the homogeneous primordial substance (masses) in which these forces are active,—although once upon a time one knew little or nothing of them,—we can similarly be assured of a hundred, a thousand other forces in their masses, although we know as yet nothing of them, nor what particular sense corresponds with them all.

18. Nothing can be said of the number of these senses, still unknown to us. It cannot be infinite, but must be *determined*, although *undeterminable* by ourselves.

19. For if it were infinite, the soul would, in all eternity, never have got into possession of even two senses, simultaneously.

20. Nothing need therefore be said of the phenomena, under which the soul appears possessed of every single sense.

21. If we had only four senses and were deficient of the sense of sight, we should as little be able to form a conception of the same as of a sixth sense. And the possibility of a sixth and of several senses need therefore be as little doubted, as little as in the former state we should have had cause to doubt the possibility of the fifth. The sense of sight serves to make the matter of light perceptible to us, and all the same conditions towards other bodies. How much more may there not still be of like matter distributed throughout creation generally!

The following is written on the last page of this MS. fragment:—

"This, my system, is unquestionably the oldest of all philosophical systems, for it is essentially nothing more than a system of the soul's pre-existence and metempsychosis, which not only Pythagoras and Plato, but even before them Egyptians and Chaldees and Persians, in fine all sages of the East, have held.

"And this alone must create for it a favourable prejudice. The first and oldest opinion in speculative matter is always the most probable one, because the sound common-sense of man hits upon it directly.

"This oldest, and in my belief only probable, system, is merely hampered by two things. First—

[Here the manuscript breaks off abruptly.]
(Sime's "Lessing," vol. ii. pp. 322 to 324.)

NOTE OF THE TRANSLATOR.—It would be interesting to trace Giordano Bruno's influence on English contemporary thought. He lived several years in England, moved in the best society, enjoyed the friendship of Sir Phillip Sidney and other men of mark, and, according to his own statement, defended certain theses before an audience of learned men at the University of Oxford. As shown above, he revived in the "Spaccio de la Bestia Trionfante" (printed in 1584, during his stay in England), the ancient idea of the migration of the soul, which, though lingering still in popular tradition, had been dormant during the Middle Ages. That the same idea occupied the mind of at least some of Bruno's English contemporaries will be shown by the following quotations. In Christopher Marlowe's "Tragedy of Doctor Faustus" (Act V, scene 2, verse 184 and f.), we find, for instance, the following lines:

"Ah, Pythagoras' metempsychosis, were that true
This soul should fly from me, and I be changed
Unto some brutish beast."

From Webster's tragedy of "Appius and Virginia" (Dyce, p. 172 b), we quote:

"Oh thy opinion, old Pythagoras!
Whither, O whither should thy black soul fly?
Into what ravenous bird or beast most vile?
Only into a weeping crocodile!"

And in Shakespeare's "Antony and Cleopatra" (Act ii, scene 7) we find:

"Lepidus. What manner o' thing is your crocodile?"

"Anthony. It is shaped, sir, like itself, and it is as broad as it hath breadth; it is just so high as it is, and moves with its own organs; it lives by that which nourisheth it; and the elements once out of it, it transmigrates."

Again, Notter, a German critic of some mark, thinks he has discovered in the Saxon Anti-Pope Bruno of Marlowe's tragedy of "Doctor Faustus," an allusion to Giordano Bruno. Marlowe, of course, who died in 1583, could not have known of, or alluded to, Giordano Bruno's tragic death, which took place at Rome early in the year 1600. But both scenes in which Bruno appears have been shown to be later interpolations; and we find in Henslowe's "Diary," not much more than a twelvemonth after Bruno's untimely death, an entry that "Wm. Birde and Samwell Rowley" were paid for "*aditiones in Doctor Fostes*." These additions, most probably, are the two scenes in which Bruno appears. Bruno's death no doubt created a profound sensation in this country, whose church was in those days engaged in continuous warfare with the Pope of Rome, and the Protestant party may sometimes have alluded to it as a heavy reproach of its adversary's injustice and religious fanaticism. That probably caused Birde and Rowley to introduce a reference to it, in the play they were remodelling, as one of the great events of the day. The two first quartos (1604 and 1609) are most likely nearly accurate reprints of Marlowe's original play. For the "Lord Admiral's Servants" would not give up the stage copy-right of the additions they had paid for as long as they were fresh on the stage. They therefore first appear in the quarto of 1616.

What precedes disposes also of Prof. Ward's objection in his edition of the play (Oxford, 1878), p. 111:

"It is hardly possible that there can be any allusion, as Notter suggests, to Giordano Bruno, who was burnt for heresy at Rome in

1600 (Faustus, in the edition of 1616, proposes that Bruno shall suffer the same fate for the same reason)."

In conclusion, it does not by any means follow that the above passages were inspired by Giordano Bruno; still they are curious coincidences, well worth the attention of all students of Bruno.

Additional Note of the Translator.—Mr. Benno Tschischwitz in his *Shakspeare-Forschungen*, I., Shakspeare's Hamlet, vorzugsweise nach historischen Gesichts punctenerläutert, Halle, 1868," has endeavoured to show that Shakspeare in writing his Hamlet was to a certain extent under the influence of Bruno's philosophy. He quotes parallel passages from Hamlet and from Bruno's works (in particular from "Spaccio de la bestia trionfante" and "Il Candelajo"), which certainly exhibit a striking likeness, and he even goes so far, as to assert (page 118) that Hamlet, when he enters reading (Act II, scene 2), is studying Bruno's "Spaccio de la bestia trionfante."—Klein, in his "Seschkichte des Drama," Leipzig 1865—76, (Vol. IV, page 476) remarks: "Perhaps Shakspeare's Hamlet heard Giordano Bruno's lecture on philosophy at Wittenberg." And even if this be going too far; it is evident that three Englishmen—Fynes Morison of Lincolnshire, Anton Everstild of Sussex, and Martin Turner of York—were entered as students into the University-Register at Wittenberg on the 12th of June 1592, shortly after Bruno had left (1588). Morison became the author of several important works, and his "Itinerary" was most probably known to Shakspeare: even if he was not personally acquainted with the poet.

THE LAMP OF LIFE.

BY ERIOPŌLES, F. T. S.

LUCRETIVS, the great philosopher poet of ancient Rome, in one of those lofty flights of genius which distinguish his famous work, *De rerum naturâ*, a poem, by the way, which is the most erudite and interesting exponent of the Materialistic philosophy of his master Epicurus, Democritus and other Free-thinkers of ancient Greece—compares the Life of man to a lamp in the following verse when he speaks of the perpetuation of life-phenomena from generation to generation:—

*Et quasi cursores VITAE LAMPADA tradunt.**

Life-phenomena being perhaps the grandest and most mysterious, have not thus failed to engage the attention of humanity from the remotest ages, and the student of philosophy and literature in their various phases of development cannot be ignorant of this beautiful comparison of human life with the burning flame of a lamp. Numerous instances may therefore be cited from the literatures of all ages and countries where the philosopher and the moralist for the purposes of illustration, and the poet with his eyes "in a fine frenzy rolling," have used this lucid simile. But is it simply a simile, a mere rhetorical flourish adopted for the purposes of illustration and instruction? The following incidents in the life-history of a particular family whom I know—and there are hundreds who will vouch for its truth at the place I write this from—will clearly show to even the most cursory reader of this journal that there is or there must be something more profound and mystical in this simile of the Lamp of Life. For obvious reasons it would not be advisable to give in full the names of the parties mentioned below. At the same time let me assure the reader that the incidents are well authenticated, and there is not the slightest doubt in my mind as to the veracity of all the actual witnesses whose evidence I have taken great care to sift, and collate, and have at length found unimpeachable.

Some fifty years ago there came to this city in Guzerat (which I shall call B—) a great Yogi named Chitânandswamy, who was known for his extreme purity of life, his piety and great occult powers wherever he used to make his temporary residence *more suo*. Of the innumerable devotees who gathered round the extraordinary man, there were two, a high-caste Brahmin and his wife, who distinguished themselves above all others for their greater devotion to him and faith in his mysterious powers. I shall designate them as N— and Mrs. N.— They two were in well-to-do circumstances, and were known for their hospitality, piety and good nature, but were unfortunate in one particular—their children used to die in infancy. Mrs. N— therefore, to remove this misfortune, asked the Swamy to help her out of her difficulties. Thereupon the Swamy, who, I have been informed by people

*And as the racers do, handing over to one another the lamps of life." (*vitai*, old form for *vita*.)

This refers to, as the commentators say, a race called by the Greeks *εἰς τὴν λάμπαν*—a game which may have had both a deep occult meaning and origin as it seems to me,

who had known him personally, was not one of those hard-hearted and disgustingly rude Yogis one very often meets with in the streets in India, in the fulness of his heart, ever ready to help deserving devotees, promised his blessings and said that two children, one a daughter and another a son, would be born at an interval of ten years; but he asked the lady to keep always an oil-lamp burning in a recess in the wall of her room from the day he promised them the children, and further ordered her to keep a *Ghi* (clarified butter) lamp in the same manner after the birth of the son. Within a year after the Swamy's promise a daughter, whom I shall call H—, was born, *i. e.*, in Samvat 1883, the injunctions as regards the oil-lamp being strictly followed, for, as the Swamy had directed, her life was to depend upon the flame of the oil-lamp. The Swamy who returned to B— in the course of his peregrinations nine years after reminded the pair of his promise, and again insisted that a *Ghi*-lamp be prepared for the birth of the son who was to be born the next year 1893. This was the last time the Swamy visited this place, and some years later he died at Jamnagar in Kathiawar, where I hear a temple has been erected on the spot where he was as a Sanyasi buried by his devoted followers. In due time the son was born and the pair were happy. His name was G—, and I knew him very well, for he was a friend of mine. N— and his wife, after their children were married and settled in life, died a peaceful death some years afterwards. H— was married to one who is now an old man and is one of those intelligent administrators of a Native State, for which Guzerat is so celebrated; she had four or five children, of whom two sons and one daughter are alive. The two lamps were kept with religious care by Mrs. G—perpetually burning in her room after the death of the old pair. The lamps were simple *battis*, such as are used in this country—a plain small dish of copper, rather deep with a simple wick of cotton, a small portion of this wick lying over the edge for feeding the flame with the oil or *Ghi* by its capillarity. They were thus of an extremely simple construction, not like the mystic lamp found in the supposed tomb of Tulliola, Cicero's daughter or others mentioned in history and romance (Vide *Isis Unveiled*, Vol. I, pp. 224—228, and *Addison's Spectator*, No. 379.)

Now in Samvat 1920 H— died at G—, a place 12 miles from this place, B—, *i. e.*, far from the place where her oil-lamp of life was kept. The flame at B— was flickering for some time during her last illness, as was observed by many at that time, notwithstanding all the scrupulous care and precaution which her brother, his wife and other relations and friends took to feed the flame with new wicks and new oil. The flame at length was extinguished as if suddenly by a gust of wind—it is to be remembered that the niche in the wall was scrupulously guarded against any such untoward accidents by its position in the interior of the room. At that very moment she was a corpse at G— as was found from the news of her death that reached this place B— two hours and a half after.

The very same phenomenon occurred at the time of her brother, my friend, G—'s death, who died at B— in a room in his house not far from the room in which his lamp of life was kept, the cares and anxieties of his wife, who is still alive, to feed the lamp notwithstanding. He died at the age of 42 years (mark the number, which is six times the mystic number seven) and has also left one daughter and one son. It is also a strange fact that the son who is a friend of mine has (at least for the present) one son and one daughter.

The evidence as regards the accuracy of the statements made above is to me overwhelming, as there are in this town hundreds who are ready to certify to these statements as facts.

There are also other incidents connected with these life-histories which are worthy of note and which I give below, in the hope that they will give a certain clue to the kind of occult powers which the Swamy wielded.

Some years after the birth of G— and his sister, an aunt of G.'s, *i. e.*, his father's brother's wife, who had been childless, imitated the example of G—'s mother by placing a *ghi*-lamp in a niche in her room, thereby putting the Yogi's power to a test, unconscious of the danger she incurred therefrom. I trust that the brethren of our Society are now alive to the fact of the great danger one incurs when one dares to sit in judgment on the powers of a high Yogi, and arrogates to one's self the rôle of an experimentalist on him

as a *corpus vile*. Well, a few days after this tentative experiment, one night the wood-work of her niche caught fire. This time the "double-edged sword" of occultism flashed strangely and ominously, and a general conflagration ensuing, her house was burnt down. She herself subsequently and all her friends and relations attributed this her misfortune to her meddling with occult powers she had no business to, without the guidance or protection of one who knew how to manipulate them.

In connection with such an incident I must not omit to mention two partly similar incidents that happened even in G—'s house itself on different occasions. G—'s mother one night saw in a dream that the wood-work of the niche in which her two lamps were kept was burning and a general conflagration was imminent; the Swamy, she used to swear afterwards, appeared at that time to her in that dream and ordered her immediately to get up and go to the niche, *not* to attempt extinguishing the fire with water but to sing to it a certain song—a certain *Chandipāth-garbi*—that she knew in Guzerāti.* She did as she was ordered and the fire was put out in a most mysterious manner. Exactly a similar incident happened to G—'s wife years afterwards under similar circumstances, and a great personal misfortune was thus averted in the same mysterious manner. She is still alive and swears to the truth of her statements. It is in fact impossible to conceive how these two ladies could dare to concoct such stories, for, devoted and grateful as they were to that great Swamy, they would never have attempted out of reverence and awe, nay, out of sheer fright, to tell falsehoods with reference to the great powers of their venerable *guru*—a consideration and a concession we, as students of Occultism, have every right to demand and to expect from our sceptics and scoffers who doubt the truth of, or who laugh at, our assertions regarding the powers of our Illustrious Masters.

I hear that the two lamps are still kept burning by G—'s wife and son with religious care.

I have during my inquiries regarding the powers of the Yogi come across a statement which I will here note down, but the truth of which I cannot vouch for as the evidence before me is meagre. The Swami is said to have been present in Surat when the great fire of A. D. 1837 took place, which destroyed nearly the whole of that far-famed city. When the fire was approaching the house in which he was living at the time, consuming everything before it with its "relentless tongues," his disciples asked him to leave it and betake himself to a safer spot. He "nothing daunted" stood motionless with a *lota* (brass-jug) of water, muttered some *mantras* and then went round the house once, sprinkling the water. To the utter amazement of his *Chelas* the house was quite safe, although the fire attacked all the houses in the immediate vicinity.

As far as these incidents are concerned which I have narrated in this note, we can clearly see the nature of the occult powers that the Yogi could so successfully wield—he had an extraordinary power over the spirits or elementals of fire; he could not only control their, so to speak, vagabond propensities, but could manipulate them for his own purposes. To the students of Medieval lore these fiery elementals are known as Salamanders,† and according to the notions prevalent in those ages they not only lived in fires but manifested themselves in the Will-o'-the-wisps, in volcanoes, in St. Elmo's fires on the masts of ships, in meteors and in counterfeit suns and moons (Vide Burton's *Anatomic of Melancholic*,‡ p. 122.)

This, then, is a suggestive and instructive instance of an advanced Yogi not only curbing the elementals and the elementaries, but putting them to use as so many instruments for the benefit of mankind and even establishing a mysterious connection or alliance between them and the souls of men, thereby rendering the "Lamp of Life" in the cases cited above not merely a myth, a poetical or fanciful conceit, but a palpable reality undreamt of in our modern so-called philosophies.

* I am told that this song is an invocation to a goddess whose aid is sought by those who wish that a coming danger be averted.

† Various etymologies are given of this word; but the more plausible one is from the Greek "*Salambē*," aperture, chimney and *anēr*, man—the chimney-man, i. e., the semi-intelligent spirit of the chimney-fire.

‡ A curious old book published by an erudite scholar in the beginning of the seventeenth century to whom, as students of the history of English Literature know, Milton owed much of his inspiration, when he composed his *L'Allegro* and *Il Penseroso*.

THE ADEPTS IN AMERICA IN 1776.

(BY AN EX-ASIATIC.)

THE following suggestions and statements are made entirely upon the personal responsibility of the writer, and without the knowledge or consent—as far as he knows—of the adepts who are in general terms therein referred to.

The reflecting mind is filled with astonishment upon reviewing the history of the rise of the United States of N. America, when it perceives that dogmatic theology has no foundation in any part of the Declaration of Independence or Constitution for the structure which it fair would raise and has so often since tried to erect within and upon the government. We are astonished because those documents were formulated and that government established at a time when dogmatism of one kind or another had supreme sway. Although the Puritans and others had come to America for religious freedom, they were still very dogmatic and tenacious of their own peculiar theories and creed; so that if we found in this fundamental law much about religion and religious establishments, we would not be surprised. But in vain do we look for it, in vain did the supporters of the iron church attempt to lay the needed corner stone, and to-day America rejoices at it, and has thereby found it possible to grow with the marvellous growth that has been the wonder of Europe.

The nullification of those efforts made by bigotry in 1776 was due to the adepts who now look over and give the countenance of their great name to the Theosophical Society.

They oversaw the drafting of the Declaration and the drawing of the Constitution, and that is why no foothold is to be found for these blatant Christians who desire to inject God into the constitution.

In the declaration, from which freedom sprang, "*nature and nature's god*" are referred to. In the 2nd and 3rd paragraphs the *natural rights of man* are specified, such as *life, liberty and the pursuit of happiness*. The king is spoken of as being unworthy to be "the head of a civilized nation," nothing being said as to whether he was the head, or worthy to be, of a *Christian* one.

In appealing to their British brethren, the declaration says the appeal is "made to their *native* justice and magnanimity." All reference to religion and Christianity or God's commands are left out. This was for the very good reason that for 1700 years religion had battled against progress, against justice, against magnanimity, against the rights of man. And in the concluding sentence the signers mutually pledge each other to its support ignoring all appeals to God.

In the constitution of 1787 the preamble declares that the instrument was made for union, for justice, for tranquillity and defence, the general good and liberty. Art. VI says no religious test as a qualification for office shall ever be required, and the 1st Amendment prohibits an establishment of religion or restraint of its free exercise.

The great Theosophical Adepts in looking around the world for a mind through which they could produce in America the reaction which was then needed, found in England, Thomas Paine. In 1774 they influenced him, through the help of that worthy Brother Benjamin Franklin, to come to America. He came here and was the main instigator of the separation of the Colonies from the British Crown. At the suggestion of Washington; Franklin, Jefferson and other Freemasons, whose minds through the teachings of the symbolic degrees of masonry were fitted to reason correctly, and to reject theological conservation, he wrote "*Common Sense*," which was the torch to the pile whose blaze burned away the bonds between England and America. For "*Common Sense*" he was often publicly thanked. George Washington wrote September 10th, 1783, to Paine: "I shall be exceedingly happy to see you. Your presence may remind Congress of your past services to this country, and if it

is in my power to impress them, command my best exertion with freedom, as they will be rendered cheerfully by one who entertains a lively sense of the importance of your works." And again in June 1784, in a letter to Madison, Washington says: "Can nothing be done in our assembly for poor Paine? Must the merits and services of 'Common Sense' continue to glide down the stream of time unrewarded by this country? His writings certainly have had a powerful effect upon the public mind. Ought they not then to meet an adequate return?"*

In "the Age of Reason" which he wrote in Paris several years after, Paine says: "I saw, or at least I thought I saw, a vast scene opening itself to the world in the affairs of America; and it appeared to me that unless the Americans changed the plan they were then pursuing and declared themselves independent, they would not only involve themselves in a multiplicity of new difficulties, but shut out the prospect that was then offering itself to mankind through their means." Further on he says: "There are two distinct classes of thoughts; those produced by reflection, and those that bolt into the mind of their own accord. I have always made it a rule to treat these voluntary visitors with civility, and it is from them I have acquired all the knowledge that I have."

These "voluntary visitors" were injected into his brain by the Adepts, Theosophists. Seeing that a new order of ages was about to commence and that there was a new chance for freedom and the brotherhood of man, they laid before the eye of Thomas Paine—who they knew could be trusted to stand almost alone with the lamp of truth in his hand amidst others who in "times that tried men's souls" quaked with fear,—a "vast scene opening itself to Mankind in the affairs of America." The result was the Declaration, the Constitution for America. And as if to give point to these words and to his declaration that he saw this vast scene opening itself, this new order of ages, the design of the reverse side of the U. S. great seal is a pyramid whose capstone is removed with the blazing eye in a triangle over it dazzling the sight, above it are the words "the heavens approve," while underneath appear the startling sentence "a new order of ages."

That he had in his mind's eye a new order of ages we cannot doubt upon reading in his "Rights of Man," Part 2, Chap. 2, "no beginning could be made in Asia, Africa or Europe, to reform the political condition of man. She (America) made a stand not for herself alone, but for the world, and looked beyond the advantage she could receive." In Chap. 4, "The case and circumstances of America present themselves as in the beginning of a world * * * there is a waning of reason rising upon men in the subject of Government that has not appeared before."

The design 'of the seal' was not an accident, but was actually intended to symbolize the building and firm founding of a new order of ages. It was putting into form the idea which by means of a "voluntary visitor" was presented to the mind of Thomas Paine, of a vast scene opening itself, the beginning in America of "a new order of ages." That side of the seal has never been cut or used, and at this day the side in use has not the sanction of law. In the spring of 1841, when Daniel Webster was Secretary of State, a new seal was cut, and instead of the eagle holding in his sinister claw 13 arrows as intended, he holds only six. Not only was this change unauthorized, but the cause for it is unknown. (†) When the other side is cut and used, will not the new order of ages have actually been established?

More than is claimed for the Theosophical Adepts than the changing of baser metal into gold, or the possession of such a merely material thing as the elixir of life. They watch the progress of man and help him on in his halting flight up the steep plane of progress. They hovered over

Washington, Jefferson, and all the other brave freemasons who dared to found a free Government in the West, which could be pure from the dross of dogmatism, they cleared their minds, inspired their pens and left upon the great seal of this mighty nation the memorial of their presence.

NEW YORK, }
June 25th, 1883. }

[Extracts from the "Sattya Prakash."]

A VOICE FROM THE CASHMERE VALLEY.

POOR, poor India! few of thy lethargic sons know aught of thy miserable state. Fewer still would do their duty to thee. But who cannot if they only will? Shame in a man to be born amidst such drones, and triply so when they do not follow the lead of thy Great Representatives. Sad fate! Enough to bleed any heart. Roll on stern cycles. Fate, spin thy web, turn thy never-ceasing wheel just to prove the Wisdom and far-seeing greatness of the undying Rishis! Nought on Earth, earthly, can be eternal. The days of thy glory, dear India, were long, long over. Decay and death had fast begun to strangle thee. But, they shall not, dare not grapple thee—not at least until the last drop of blood in the veins of all her few lingering patriots is gone.

The storm of Reformation is beginning to blow off the chaff of the present generation and consign it to the hands of justice and her balance. In the future must be found solid grains. Whether a part of India voluntarily comes forth now to aid in this Reformation or not—before the next 21 years shall pass away, all intelligent men in India from the Himalayas to Cape Comorin are sure to be enveloped sooner or later in the atmosphere of Theosophy. The day shall come when all ye unworthy and bumptious creatures will be arraigned and made to stand at the great Tribunal to answer for your present indifference—your degraded state to which you have reduced yourselves, and then it will be too late even to repent. The sins of your selfishness shall not be visited upon your sons. Remember my last appeal—"Now or Never."

With remorse, shame and indignation I turn from thee, poor hapless country (though once thy Name was a magic spell) never even to cast a pitying glance behind, upon thee. I turn to more welcome climes—more intelligent tribes and races—quarters where there is still a remnant drop of the blood of ancient Rishis. But vain, ah, vain indeed are words! Vain, the tears of a true patriot.

ORIENTAL MESMERISM.

(By RAMAMRIT SAGARA BAWA.)

It may be interesting to your readers to estimate approximately the advantages of one's being able to exercise a mesmeric influence upon the senses of all present. This is vulgarly called "Joga Maya." If our positive scientists object to the possibility of such occurrences, we can only allow Ashburner Esdaile and other mesmerists to plead for us.

I know of a Brahman ascetic who has somehow tasted of some crumbs of Raja Joga, adequate to command the veneration of the public. Wherever there is real merit, there will be arrayed against it base calumny and jealousy. But our hero is of too strong a metal to yield to them.

With increasing fame, storms of danger were gathering thick around him. At last his enemies bribed two "dancing girls" (professional prostitutes), and induced them to beg of him permission to serve him for one night. He granted their request, though with some hesitation. They sang and played upon the music for a while. They then ventured to shampoo him. He consented but not before dismissing all his attendants and admirers, and having his room locked up outside. Inside he lay on a couch with the two ladies sitting on the ground at his feet. No sooner did they touch his body, then lo! they saw a monstrous cobra on the couch hissing against them. In vain they sought for the pious man. Where was he? They were chased from one corner of the room to another. They cried aloud, "save us from this inexorable vengeful beast." Those who were outside had no idea of what happened, and threw open the door, when the reptile had changed into the Sannyasi. This happened about five years ago.

A similar event occurred in a different part of the country. An Orthodox Brahman had given up the caste and his only

* 9 Sparks, 49.

† Sec U. S. State Dept. archives,

son. He was in a well-to-do position. Thenceforth he had to beg for alms at the doors of Mahomedans and low caste men; for the higher classes of Hindus regarded him as a "bhrashtha" (renegade). As he was a good musician, he was, like Goldsmith's poet-errant, obliged to live upon his flute. He became the favorite guest of a Nawab's harem in the neighbourhood. For a man to enter under any pretext the harem of a Mussulman family is to court the tortures of a lingering death on the spot. One day the Nawab happened to take the inmates of the harem and the man with the flute by surprise. The horror and dismay of the poor ladies is indescribable. They fell prostrate at the chieftain's feet, and frankly confessing that they were themselves the cause of this intrusion, and that the musician was innocent, they offered to die in prison, if only the ascetic's life could be spared. Up went the Nawab's sword. Away ran the terrified ladies to conceal their shame and remorse. Alone, unmoved, sat still the venerable man. As if mocking the steel and to shield himself from the Nawab's wrath, he only threw his cloth over his head and shrouded himself in it. With the tip of the sword, the Chief threw off the cloth—why, but to find there instead of the man, a huge "Adishsha" (Vishnu's Vahan, the snake Ananda) sitting in pomp on his coils. Then, for once, ignorance, wealth and power, paid at wisdom's shrine the homage due.

—◆— WAS WRITING KNOWN BEFORE PANINI?

BY A CHELA.

I AM entrusted with the task of putting together some facts which would support the view that the art of writing was known in India before the time of our grammarian—the Siva-taught Pānini. Professor Max. Müller puts forward and maintains the contrary opinion ever since 1856, and has the approbation of other illustrious Western scholars. Stated briefly, their position is that the entire absence of any mention of "writing, reading, paper, or pen," in the Vedas, or during the whole of the Brahmana period, and the almost if not quite as complete silence as to them throughout the Sutra period, "lead us to suppose that even then [the Sutra period], though the art of writing began to be known, the whole literature of India was preserved by oral tradition only. [Hist. Sans. Lit., p. 501]." To support this theory, he expands the mnemonic faculty of our respectable ancestors to such a phenomenal degree, that like the bull's hide of Queen Dido, it is made to embrace the whole ground needed for the proposed City of Refuge, to which discomfited savants may flee when hard pressed. Considering that Professor Weber—a gentleman who, we observe, likes to distil the essence of Aryan woe down into an attar of no greater volume than the capacity of the Biblical period—admits that Europe now possesses 10,000 of our Sanskrit texts: and considering that we have, or have had, many other tens of thousands which the parsimony of Karma has hitherto withheld from the Museums and Libraries of Europe, what a memory must have been theirs!

Under correction, I venture to assume that Pānini was the greatest known grammarian in India, ranked among the Rishis and than whom there is no higher in history, whether ancient or modern: further, that contemporary scholars agree that the Sanskrit is the most perfect of languages. Therefore, when Prof. Müller affirms that "there is not a single word in Pānini's terminology which presupposes the existence of writing [Op. cit. 507], we become a little shaken in our loyal deference to Western opinion. For it is very hard to conceive how one so pre-eminently great as Pānini should have been incapable of indenting characters to preserve his grammatical system—supposing that none had previously existed—if his genius was equal to the invention of classical Sanskrit. The mention of the word *Grantha*, the equivalent for a written or bound book in the later literature of India—though applied by Pānini (in I. 3, 75) to the Veda; (in IV. 3, 87) to any work; (in IV. 3, 116) to the work of any individual author, and (in VI. 3, 79) to any work that is studied, do not stagger Prof. Müller at all: *Grantha* he takes to mean simply a composition, and this may be handed down to posterity by oral communication. Hence, we must believe that Pānini was illiterate; but yet composed the most elaborate and scientific system of grammar ever known; recorded its 3,996 Rules only upon the molecular quicksands of his "cerebral cineritious matter," and handed them over to his disciples by atmospheric vibration, *i. e.* oral teaching! Of course, nothing could be clearer; it commends itself to the

simplest intellect as a thing most probable. And in the presence of such a perfect hypothesis, it seems a pity that its author should [Op. cit. 523] confess that "it is possible" that he "may have overlooked some words in the Brāhmanas and Sūtras, which would prove the existence of written books previous to Pānini." That looks like the military strategy of our old warriors, who delivered their attack boldly but nevertheless tried to keep their rear open for retreat if compelled. The precaution was necessary: written books *did* exist many centuries before the age in which this radiant sun of Aryan thought rose to shine upon his age. They existed, but the Orientalist may search in vain for the proof amid the *exoteric* words in our earlier literature. As the Egyptian hierophants had their private code of hieratic symbols, and even the founder of Christianity spoke to the vulgar in parables whose mystical meaning was known only to the chosen few, so the Brahmins had from the first (and still have) a mystical terminology couched behind ordinary expressions, arranged in certain sequences and mutual relations, which none but the initiate would observe. That few living Brahmins possess this key but proves that, as in other archaic religious and philosophical systems, the soul of Hinduism has fled (to its primal imparters—the initiates,) and only the decrepit body remains with a spiritually degenerate posterity.* I fully perceive the difficulty of satisfying European philologists of a fact which, upon my own statement, they are debarred from verifying. We know that from the present mental condition of our Brahmins. But I hope to be able to group together a few admitted circumstances which will aid, at least to show the Western theory untenable, if not to make a base upon which to stand our claim for the antiquity of writing. Three good reasons may be postulated for the correctness of the claim—though they will be regarded as circumstantial evidence by our opponents.

I.—It can be shown that Phœnicia was acquainted with writing from the date of the acquaintance of Western history with her first settlements: and this may be dated, according to European figures—2760 B. C., the age of the Tyrian settlement.

II.—Our opponents confess to knowing nothing whence the Phœnicians themselves got their alphabet.

III.—It can be proved that before the final division and classification of the languages, there existed two languages in every nation: (a) the profane or popular language of the masses; (b) the sacerdotal or secret language of the Initiates of the temples and mysteries—the latter being one and universal. Or, in other words, every great people had, like the Egyptians, its Demotic and its Hieratic writing and language, which had resulted first in a pictorial writing or the hieroglyphics, and later on in a phonetic alphabet. Now it requires a stretch of prejudice, indeed, to assert upon no evidence whatever that the Brahman Aryans—mystics and metaphysicians above everything—were the only ones who had never had any knowledge of either the sacerdotal language or the characters in which it was reproduced. To contradict this gratuitous assumption, we can furnish a whole array of proofs. It can be demonstrated that the Aryans borrowed no more their writing from the Hellenes or from the Phœnicians, than they were indebted to the influence of the former for all their arts and sciences. [Even if we accept Mr. Cunningham's "Indo-Grecian Period," for it lasted only from 250 to 57 B. C., as he states it.] The direct progenitor of the Vedic Sanskrit was the sacerdotal language (which has its distinct name but cannot be given). The *Vāch*—its *alter ego* or the "mystic self," the sacerdotal speech of the initiated Brahmin, became in time the mystery language of the inner temple, studied by the Initiates of Egypt and Chaldea; of the Phœnicians and the Etruscans; of the Pelasgi and Palanquans; in short, of the whole globe. The appellation DEVANAGARI is the synonym of, and identical with, the Hermetic and Hieratic NETER-KHARI (divine speech) of the Egyptians.

As the discussion divides naturally into two parts as to treatment—though a general synthesis must be the final result—we will proceed to examine the first part, namely, the charge that the Sanskrit alphabet is derived from the Phœnicians. When a Western philologist asserts that writing did not exist before a certain period, we assume that he has some approximate certitude as to its real invention. But so

* Not only are the *Upanishads* a secret doctrine, but in dozens of other works as, for instance, in the *Aitariya Aranyaka*, it is plainly expressed that they contain *secret doctrines*, that are not to be imparted to any one but a *Dwijā Brahman*.

far is this from true, it is conceded that no one knows whence the Phœnicians learned the characters, now alleged (by Gesenius first) to be the source from which modern alphabets were directly derived. DeRouge's investigations make it extremely probable that "they were borrowed, or rather adapted from certain archaic hieroglyphics of Egypt:" a theory which the *Prisse Papyrus*, "the oldest in existence," strongly supports by its "striking similarities with the Phœnician characters." But the same authority traces it back one step farther. He says that the ascription (by the myth-makers) of the art of writing to Thoth, or to Kadmus, "only denotes their belief in its being brought from the East (Kedem), or being perhaps primeval." There is not even a certainty whether, primevally or archaically, "there were several original alphabetical systems, or whether one is to be assumed as having given rise to the various modes of writing in use." So, if conjecture has the field, it is no great disloyalty to declare one's rebellion against the eminent Western gentlemen who are learnedly guessing at the origin of things. Some affirm that the Phœnicians derived their so-called Kadmean or Phœnician writing-characters from the Pelasgians held also to have been the inventors or at least the improvers of the so-called Kadmean characters. But at the same time, this is *not proven*, they confess, and they only know that the latter were in possession of the art of writing "before the dawn of history." Let us see what is known of both Phœnicians and Pelasgians.

If we enquire who were the Phœnicians, we learn as follows:—From having been regarded as Hamites on Bible testimony, they suddenly became Semites—on geographical and philological evidence (?) Their origin begins, it is said, on the shores of the Erythrian sea; and that sea extended from the Eastern shores of Egypt to the Western shores of India. The Phœnicians were the most maritime nation in the world. That *they* knew perfectly the art of writing no one would deny. The historical period of Sidon begins 1500 B. C. And, it is well ascertained that in 1250 Sanchoniaton had already compiled from annals and State documents, which filled the archives of every Phœnician city, the full records of their religion. He wrote in the Phœnician language, and was mistranslated later on into Greek, by Philo. of Byblus, and annihilated bodily—as to his works—except one small fragment in Eusebius, the literary Siva, the *Destroyer* of all *heathen* documents that fell in his way. To see the direct bearing of the alleged superior knowledge of the Phœnicians upon the alleged ignorance of the Aryan Brahmins, one has but to turn to European Universal History; meagre though its details and possible knowledge, yet I suppose no one would contradict the historical facts given. Some fragments of Dius, the Phœnician, who wrote the history of Tyre, are preserved in Josephus; and Tyre's activity begins 1100 B.C. in the earlier part of the third period of Phœnician history, so called. And in that period, as we are told, they had already reached the height of their power: their ships covered all seas, their commerce embraced the whole earth, and their colonies flourished far and near. Even on Biblical testimony they are known to have come to the *Indies by the Red Sea*, while trading on Solomon's account about a millenium before the Western era. These data, no man of science can deny. Leaving entirely aside the thousand and one documentary proofs that could be given on the evidence of *our* most ancient texts on Occult Sciences, of inscribed tablets, &c., those historical events that are accepted by the Western world are only here given. Turning to the Mahabharat, the date of which—on the sole authority of the fancy lore drawn from the inner consciousness of German scholars, who perceive in the great epic poem proofs of its modern fabrication in the words "Yavana" and others—has been changed from 3300 years to the first centuries after Christ (!)—we find: (1) ample evidence that the ancient Hindus had navigated (before the establishment of the caste system) the open seas to the regions of the Arctic Ocean and held communication with Europe; and (2) that the Pandus had acquired universal dominion and *taught the sacrificial mysteries to other races* (see Mahabharat, Book 14). With such proofs of international communication, and more than proved relations between the Indian Aryans and the Phœnicians, Egyptians and other literate people, it is rather startling to be told that our forefathers of the Brahmanic period *knew nothing* of writing.

Admitting for the argument only that the Phœnicians were the sole custodians of the glorious art of writing; and

that as merchants they traded with India; what commodity, I ask, could they have offered to a people led by the Brahmans so precious and marketable as this art of arts, by whose help the priceless lore of the Rishis might be preserved against the accidents of imperfect oral transmission? And even if the Aryans learned from Phœnicia how to write—to every educated Hindu an absurdity—they must have possessed the art 2,000 or at least 1,000 years earlier than the period supposed by Western critics. Negative proof, perhaps? Granted: yet no more so than their own, and most suggestive.

And now we may turn to the Pelasgians. Notwithstanding Niebuhr's rebuke who, speaking of the historian in general, shows him as *hating* "the spurious philology, out of which the pretences to knowledge on the subject of such extinct people arise," the origin of the Pelasgians is speculated upon to have been either that of (a) swarthy Asiatics (*Pell-asici*) or from some mariners—from the Greek *Pelagos*, the sea; or again to be sought for in the Biblical *Peleg*! The only divinity of their Pantheon known well to Western History is Orpheus, also the "swarthy," the "dark-skinned;" represented for the Pelasgians by *Xoanon*, their "Divine Image." Now if the Pelasgians were Asiatics, they must have been either Turanians or Semites, or—Aryans. That they could not be the former, and *must* have been the last-named, is shown on Herodotus' testimony, who declared them the forefathers of the Greeks—though they spoke, as he says, "a most barbarous language." Further, *unerring* philology shows that the vast number of roots common both to Greek and Latin, are easily explained by the assumption of a common Pelasgic linguistic and ethnical stock in both nationalities. But then how about the Sanskrit roots traced in the Greek and Latin languages? The same roots must have been present in the Pelasgian tongues? We who place the origin of the Pelasgi far beyond the Biblical ditch of historic chronology, have reasons to believe that the "barbarous language mentioned by Herodotus was simply "the primitive and now extinct Aryan tongue" that preceded the Vedic Sanskrit. Who could they be, these Pelasgians? They are described generally on the meagre data in hand as a highly intellectual, receptive, active and simple people, chiefly occupied with agriculture; warlike when necessary, though preferring peace. We are told that they built canals, subterranean water-works, dams, and walls of astounding strength and most excellent construction. And their religion and worship originally consisted in a mystic service of those natural powers—the sun, wind, water, and air (our *Soorya*, *Maruts*, *Varuna* and *Vayu*), whose influence is visible in the growth of the fruits of the earth, moreover, *some of their tribes were ruled by priests, while others stood under the patriarchal rule of the head of the clan or family*. All this reminds one of the nomads, the Brahmanic Aryas of old under the sway of their Rishis, to whom were subject every distinct family or clan. While the Pelasgians were acquainted with the art of writing, and had thus "a vast element of culture in their possession before the dawn of history," we are told (by the same philologists) that *our* ancestors knew of no writing until the dawn of Christianity!

Thus the Pelasgic language, that "most barbarous language" spoken by this mysterious people, what was it but Aryan: or rather, which of the Aryan languages could it have been? Certainly it must have been a language with the same and even stronger Sanskrit roots in it than the Greek. Let us bear in mind that the *Æolic* was neither the language of *Æschyles*, nor the Attic, nor even the old speech of Homer. As the Oscan of the "barbarous" Sabines was not quite the Italian of Dante nor even the Latin of Virgil. Or has the Indo-Aryan to come to the sad conclusion that the average Western Orientalist will rather incur the blame of ignorance when detected than admit the antiquity of the Vedic Sanskrit, and the immense period that must have elapsed between this comparatively rough and unpolished tongue—when compared with the classical Sanskrit—and the palmy days of the "extinct Aryan tongue?" The *Latium Antiquum* of Pliny, and the *Æolic* of the Autochtones of Greece present the greatest kinship, we are told. They had a common ancestor; the Pelasgian. What then, the parent tongue of the latter unless it was the language "spoken at one time by all the nations of Europe—before their separation?" In the absence of all proofs to the contrary, it might have been expected that the Rik-Brahmanas, the *Māhabharata* and every *Nirukti* should not be treated as flippantly as they now are. It is admitted that however inferior to the

classical Sanskrit of Pāṇini—the language of the oldest portions of Rig-Veda, notwithstanding the antiquity of its grammatical forms, is the same as that of the latest texts. Every one sees—cannot fail to see and to know—that for a language so old and so perfect as the Sanskrit to have survived alone, among all languages, it must have had its cycles of perfection and its cycles of degeneration. And, if one had any intuition, he might have seen that what they call a “dead language” being an anomaly, a useless thing in nature, it would not have survived, even as a “dead” tongue, had it not its special purpose in the Reign of immutable Cyclic Laws; and that Sanskrit which came to be nearly lost to the world is now slowly spreading in Europe, and will one day have the extension it had thousand upon thousand of years back—that of a *universal language*. The same as to the Greek and the Latin: there will be a time when the Greek of Æschylus (and more perfect still in its future form) will be spoken by all in Southern Europe while Sanskrit will be resting in its periodical *pralaya*; and the Attic will be followed later by the Latin of Virgil. Something ought to have whispered to us that there was also a time—before the original Aryan settlers marred the purity of the sacred Sanskrita Bhashya among Dravidian and other aborigines admitted within the fold of Brahmanical initiation—when Sanskrit was spoken in all its unalloyed subsequent purity and therefore must have had more than once its rises and its falls. The reason for it is simply this: classical Sanskrit was only *restored*, if in some things perfected by Pāṇini. Neither Pāṇini, Katyayana or Patanjali created it; it has existed throughout cycles and will pass through other cycles still.

Professor Max Müller is willing to admit that a tribe of Semitic nomads, fourteen centuries before the year 1 of the Westerns—knew well the art of writing, and had their *historically and scientifically proven* “book of the covenant and the tables ‘with the writing of God upon them.’” Yet the same authority tells us that the Aryans could neither read nor write until the very close of the Brahmanic period. “No trace of writing can be discovered (by the philologists) in the Brahmanical literature before the days of Pāṇini.” Very well, and now what was the period during which this Siva-taught sage is allowed to have flourished? One Orientalist (Böhtlingk) refers us to 350 B. C., while less lenient ones like Professor Weber, land the grammarian right in the middle of the second century of the Christian era! Only after fixing Pāṇini’s period with such a remarkable agreement of chronology (other calculations ranging variously between 400 B. C. and 460 A. D.), the Orientalists place themselves inextricably between the horns of a dilemma. For whether Pāṇini flourished 350 B. C. or 180 A. D., he could not have been illiterate; for, *firstly*, in the *Lalita Vistara*, a canonical book recognized by the Sanskritists, attributed by Max Müller to the *third* Buddhist council (and translated into Tibetan) our Lord Buddha is shown as studying, besides Devanagari, 63 other alphabets specified in it as being used in various parts of India; and *secondly*, though Megasthenes and Nearchus do say that in their time the laws of Manu were not (popularly) reduced to writing,—(*Strabo* XV, 66 and 73) yet Nearchus describes the Indian art of making paper from cotton. He adds that the Indians wrote letters on cotton twisted together (*Strabo* XV, 53 and 67). This would be late in the Sutra period, no doubt, according to Professor Müller’s reasoning. Can the learned gentleman cite any record within that comparatively recent period showing the name of the inventor of that cotton-paper and the date of his discovery? Surely so important a fact as *that*, a novelty so transcendently memorable, should not have passed without remark. One would seem compelled, in the absence of any such chronicle, to accept the alternative theory—known to us Aryan students as fact—that writing and writing-materials were, as above remarked, known to the Brahmans in an antiquity inconceivably remote—many centuries before the epoch made illustrious by Pāṇini.

Attention has been asked above to the interesting fact that the God Orpheus, of “Thracia,” (?) is called the “dark-skinned”. Has it escaped notice that *he is* “supposed to be the Vedic Ribhu or Arbhu, an epithet both of Indra and the Sun.”* And if he was “the inventor of letters,” and is “placed anterior to both Homer and Hesiod,” then what? That Indra taught writing to the Thracian Pelasgians under

the guise of Orpheus,* but left his own spokesmen and vehicles, the Brahmans, illiterate until “the dawn of Christianity”? Or that the gentlemen of the West are better at intuitional chronology than conspicuous for impartial research? Orpheus was—in Greece—the son of Apollo or Helios—the sun-god, according to corrected mythology, and from him received the phorminx or lyre of *seven*, strings, *i. e.*,—according to occult phraseology—the seven-fold mystery of the Initiation. Now Indra is the ruler of the bright firmament, the disperser of clouds, “the restorer of the sun to the sky.” He is identified with Arjuna in the *Samhita* and *Sattapatha Bramana* (although Prof. Weber denies the existence of any such person as Arjuna, yet there was indeed one), and Arjuna was the Chief of the Pandavas; † and though Pandu the *white* passes for his father, he is yet considered the son of Indra. As throughout India all ancient cyclopean structures are even now attributed to the Pandavas, so all similar structures at the West were anciently ascribed to the Pelasgians. Moreover, as shown well by Pococke—laughed at because too intintional and *too* fair though, perchance less, philologically learned—the Pandavas were in Greece, where many traces of them can be shown. In the Mahabhārata, Arjuna is taught the occult philosophy by Krishna (personification of the Universal Divine Principle); and the less mythological view of Orpheus presents him to us as “a divine bard or priest in the service of Zagreus. . . founder of the Mysteries” . . . the inventor “of everything, in fact, that was supposed to have contributed to the civilisation and initiation into a more humane worship of the deity * * *.” Are not these striking parallels; and is it not significant that in the cases of both Arjuna and Orpheus the sublimer aspects of religion should have been imparted along with the occult methods of attaining it by masters of the mysteries? Real Devanagari—non-phonetic characters—meant formerly the outward signals, so to say, *the signs used in the intercommunication between gods and initiated mortals*. Hence their great sacredness and the silence maintained throughout the Vedic and the Brahmanical periods about any object concerned with, or referring to, reading and writing. It was *the* language of the Gods. If our Western Critics can only understand what the Ancient Hindu writers meant by *Bhūtalipi*, so often mentioned in their mystical writings, they will be in a position to ascertain the source from which the Hindoos first derived their knowledge of writing.

A secret language, common to all schools of occult science once prevailed throughout the world. Hence—Orpheus learnt “letters” in the course of his initiation. He is identified with Indra; according to Herodotus he brought the art of writing from India; his swartlier complexion than that of the Thracians points to his Indo-Aryan nationality—supposing him to have been “a bard and priest” and not a god; the Pelasgians are said to have been born in Thracia; they are believed (at the West) to have first possessed the art of writing, and taught the Phœnicians; from the latter all modern alphabets derive. I submit, then, with all these coincidences and sequences, whether the balance of proof is on the side of the theory that the Aryans transmitted the art of writing to the people of the West; or on the opposite, and wholly unsupported, one that they, with their caste of scholarly Brahmans, their noble secret sacerdotal and “barbarous” popular vernacular—in the high antiquity, their redundant, high-class literature, their acquaintance with the most wonderful and recondite potentialities of the human spirit—were illiterate until generations upon generations before the era of Pāṇini the grammarian and last of Rishis. When the famous theorists of the Western colleges can show us a river running from its mouth back to its spring sources in the mountain nullahs, then

* According to Herodotus the Mysteries were actually brought from India by Orpheus.

† Another proof of the fact that the Pandavas were, though Aryans not Brahmans, and belonged to an Indian tribe that preceded the Brahmans and, were later on *Brahmanized*, and then outcasted and called *Mee-shas*, *Yavanas* (*i. e.*, foreign to the Brahmans) is afforded in the following: Pandu has two wives: and “it is not Kunti his lawful wife, but Madri his most beloved wife,” who is burnt with the old king when dead, as well remarked by Prof. Max Müller, who seems astonished at it without comprehending the true reason why this is. As stated by Herodotus (V. 5), it was a custom amongst the Thracians to allow the most beloved of a man’s wives to be sacrificed upon his tomb; “and” Herodotus (IV. 17) “asserts a similar fact of the Scythians and Pausanias (IV. 2) of the Greek.” (Hist. Sans. Lit. p. 48). The Pandavas and the Kuravas are called esoterically *cousins* in the Epic poem, because they were two distinct yet Aryan tribes and represent two nations—not simply two families.

may we be asked to believe their theory of Aryan illiteracy. The history of human intellectual development shows that humanity always passes through the stage of ideography or pictography before attaining that of cursive writing. It therefore remains with the Western critics who oppose the antiquity of Aryan Scriptures to show us the pictographic proofs which support their position. As these are notoriously absent, it appears they would have us believe that our ancestors passed immediately from illiteracy to the Devanagari characters of Panini's time.

Let the Orientalists bear in mind the conclusions drawn from a careful study of the Mahâbharata by Muir in his Sanskrit Texts (Vol. I. pp. 390, 480 and 482). It may be conclusively proven on the authority of the Mahâbharata that the *Yavanas* (of whom India as alleged knew nothing before the days of Alexander!) belong to those tribes of Kshatriyas who in consequence of their non-communication with, and in some cases rejection by the Brahmins, had become from *twice-born*—“*Vrishalas*,” *i. e.* made *outcastes* (*Mahabharatu Anusasanaparvam v. v. 2103 F.*) “*Sakah yavana-Kambojas tastah kshatriya jalayah Vrishalatvam parigatah brahmananam adarsana (Dravidas cha Kalindus cha Pulindas chapy usinarah) kalisarpa Mahishakas tas tah kshatriya-jatayah ityadi.*” The same reference may be found in verses 2158-9. The Mahâbharata shows the *Yavanas* descended from Turvasu—once upon a time Kshatriyas, subsequently degraded into *Vrishalas*. Harivansa shows when and how the *Yavanas* were excommunicated. It may be inferred from the account therein contained of the expedition against Ayodhya by the *Yavanas* and the subsequent proceedings of Sagara that the *Yavanas* were, previous to the death of the said expedition, Kshatriyas subject to the Government of the powerful monarchs who reigned at Ayodhya. But on account of their having rebelled against their sovereign and attacked his Capital, they were excommunicated by Sagara who successfully drove them out of Ayodhya, at the suggestion of Vasishtha who was the Chief minister and Guru of Sagara's father. The only trouble in connecting the Pelasgians with, and tracing their origin to the Kshatriyas of Rajputana, is created by the Orientalist who constructs a fanciful chronology, based on no proof, and showing only unfamiliarity with the world's real history, and with Indian History within historical periods.

The value of that chronology—which places virtually the “primitive Indo-Germanic-period” before the ancient Vedic period (!)—may, in closing this article be illustrated with a final example. Rough as may be the calculations offered, it is impossible to go deeper into any subject of this class within the prescribed and narrow limits of a magazine article, and without recourse to data not generally accessible. In the words of Prof. Max Müller:—“The Code of Manu is almost the only work in Sanskrit literature which, as yet, has not been assailed by those who doubt the antiquity of everything Indian. No historian has disputed its claim to that early date which had from the first been assigned to it by Sir William Jones.” (p. 61, *Hist. Sans. Lit.*) And now, pray, what is this extremely “early date.?” “From 880 to 1280 B. C.”—we are told. We will then, for the present purpose, accept this authoritative conclusion. Several facts, easily verifiable, have to be first of all noticed: (1st) Manu in his many enumerations of Indian races, kingdoms and places, *never once mentions Bengal*: the Aryan Brahmins had not yet reached in the days when his *Oode* was compiled the banks of the Ganges nor the plains of Bengal. It was Arjuna who went first to *Banga* (Bengal) with his sacrificial horse. [*Yavanas* are mentioned in *Rajdharna Anasasanika Parva* as part of the tribes peopling it.] (2) In the *Ayun* a list of the Hindu kings of Bengal is given. Though the date of the first king who reigned over *Banga* cannot be ascertained, owing to the great gaps between the various dynasties; it is yet known that Bengal ceased to be an independent Hindu kingdom from 1230 after Christ. Now if, disregarding these gaps, which are wide and many, we make up the sum of only those chronological periods of the reign of the several dynasties that are preserved by history, we find the following:—

24.	Kshatriya families of Kings reigned for a period of	2,418	years.
9.	Kaista Kings	250	”
11.	Of the Adisur families	714	”
10.	Of the Bhopal family	689	”
10.	Of the Pala dynasty (from 855 to 1040, A. D.)	185	”
10.	The Vaidya Rajaha	137	”

Years, 4393

If we deduct from this sum 1230, we have 3163 years B.C. of successive reigns. If it can be shown on the unimpeachable evidence of the Sanskrit texts that some of these reigns happened *simultaneously*, and the line cannot therefore be shown as successive (as was already tried) well and good. Against an arbitrary chronology set up with a predetermined purpose and theory in view, there will remain but little to be said. But if this attempt at reconciliation of figures is shown simply as in every other case claimed upon “critical, internal evidence,” then, in the presence of these 3,163 years of an unbroken Hindu line of powerful and mighty kings the Orientalists will have to show, a very good reason why the authors of the Code of Manu seem entirely ignorant even of the existence of Bengal—if its date has to be accepted as not earlier than 1280 B. C. ! A scientific rule, which is good enough to apply to the case of Panini, ought to be valid in other chronological speculations. Or, perhaps, this is one of those poor rules which will *not* “work both ways?”

A HINDU LOYALIST OF PONDICHERRY.

The following is translated from a French Colonial monthly. The event was mentioned by several European officials of the little French colony; and as usual never seemed to have reached the right ears.

“There lives, at Pondicherry, a Hindu, known by the name of Sundira Poullé, who exists with his numerous family upon a modest annual pension of 3,000 francs, (or something like Rupees 100 per month). His grandfather has spent 12,000,000 of francs (48 *lacks* of Rupees) for France; and Sundira Poullé waits, in great want, that France should kindly remember that one of the richest families of India ruined itself for the honour of her banner.

“*This is history.*”

“In 1793 the English were besieging Pondicherry from Godaloor and the sea. This unfortunate city so famous for its tried loyalty to France, kept defending herself with the energy of despair. She had no help to expect from her mother-land, for France was herself struggling against foreign coalition.

“One day the defenders of Pondicherry found themselves unable to repel the English attack. They had powder but had no projectiles left. Every bit of iron available in the town had been sent to the red-coats: iron railings around public monuments, the spires and crosses of the churches, all had been melted for canon balls.

“A counsel of war had assembled. The Governor and the old soldiers assembled were weeping in powerless rage at the thought of surrendering. There were present at the counsel old chums of Lally Tollandal, of Duplex, and of Mahe de la Bourdanna. It was a hard thing for these brave warriors to abandon old Pondy, the city of Palaces, as it is called on the coast of Coromandel.

“Suddenly a Hindu sends word to ask admission. He has something to say to the members of council. He is introduced. It is the headman of the caste of the Vellala of Pondicherry, the richest man of all the French territory. It was Sundira Poullé's grandsire.

—“Gentlemen,” he simply says,—“learning that you were short of ammunitions, and that a surrender had thereby become imminent, I ordered 50 boxes full of coined money in rupees to be transported to the fortifications. Don't you think it may make excellent grape shot?”

“At these words the whole Council room burst into thundering applause. It was decreed that the headman of the Vellalas had well deserved the thanks of the nation. Every one returns to his post at the fortifications, and the defence is pursued with renewed enthusiasm. For twenty consecutive days the English were pelted with gold and silver bullets.

“The convention, moved by such an act of patriotic devotion, ordered as a national reward that the sums thus used for the French canon should be restituted to the Hindu who had offered them. The Minister of the

Finances, Roland, liquidated by transaction the sum to be returned at 10 millions of francs. But the payment was never ordered. The great chief of the Vellalas, too proud to claim the debt due to him, died in comparative poverty, and his grandson Sundira Poullé, is now living in a condition neighbouring destitution, and in a town in which his family fell off from the highest ranks only for having too well loved and too well served France.

"It is true that Sundira Poullé's grandsire has received for himself and his heirs to the end of times the remarkable privilege of carrying the cane with a golden knob on it.

"It is sad to confess; but the English would have made the reward equal to such great devotion.

"It is not that we are less generous than our neighbours. But, for the last sixty years we have no politics either exterior or colonial, we have not even a Government; we are an administrative system—and all know that in good administration, all the science consists in forcing the payment of the contributions and in raising the salary of the functionaries—those of ten to fifteen, those of fifteen to twenty; as to acts of devotion and heroism, they are figured by sum of francs fifty of gratification."

(*Bulletin de la Société Française pour la protection des Indigènes des colonies, No. 1 Mars 1882, — Paris.*)

EDITOR'S NOTE.—We are happy and proud to say that the Theosophical Society now counts Mr. Sundira Poullé, the grandson of the generous patriot as one of its members. He is the President of the "SOCIÉTÉ THEOSOPHIQUE DE PONDICHERY."

SOME SCIENTIFIC QUESTIONS ANSWERED.

[A letter was recently received by the Editor from one of our most eminent Australasian Fellows, asking some questions in science of such importance that the replies are, with permission, copied for the edification of our readers. The writer is a Chela who has a certain familiarity with the terminology of Western science. If we mistake not, this is the first time that the rationale of the control exercised by an Adept Occultist over the relations of atoms, and of the phenomena of the "passage of matter through matter," has been so succinctly and yet clearly explained.—*Ed.*]

REPLIES TO PROF. ———'S QUESTIONS.

(1) The phenomenon of "osmosing" (extracting. *Ed.*) your note from the sealed envelope in which it was sewn with thread, and substituting for it his own reply, without breaking either seal or thread, is to be considered first. It is one of those complete proofs of the superior familiarity with and control over atomic relations among our Eastern Adepts as compared with modern Western men of science, to which custom has made me familiar. It was the same power as that employed in the formation of the letter in the air of your room at —; in the case of many other air-borne letters; of showers of roses; of the gold ring which leaped from the heart of a moss-rose while held in —'s hand; of a sapphire ring doubled for a lady of high position here, a short time ago, and of other examples. The solution is found in the fact that the "attraction of cohesion" is a manifestation of the Universal Divine Force, and can be interrupted and again set up as regards any given group of atoms in the relation of substance by the same Divine power as that localised in the human monad. Atma, the eternal spiritual principle in man, has the same quality of power over brute force as has the Universal Principle of which it is a part. Adeptship is but the crown of spiritual self-evolution, and the powers of spirit develop themselves successively in the ratio of the aspirant's progress upward, morally and spiritually. This you see is to place our modern Evolution Theory upon a truly noble basis, and to give it the character of a lofty spiritual, instead of a debasing materialistic, philosophy. I have always felt sure of the warm approval of the most intuitional of your Western men of science when they should come to take this view of our Aryan Arhat Science.

You should not find much difficulty in drawing the line between the "Spook" and the "Adept." The latter is a living man often fit to stand as the grandest ideal

of human perfectibility; the former is but undissolved congeries of atoms recently associated in a living person as his lower—or better, his coarser, and more materialistic—corporeal envelopes; which during life were confined in the outermost shell, the body, and after death released to linger for a while in the astral (Etheric or *Akasic*) strata nearest the earth's surface. The law of magneto-vital affinities explains the attraction of these "shells" to places and persons; and if you can postulate to yourself a scale of *psychic specific gravity*, you may realise how the greater density of a "soul" weighted with the matter of base (or even unspiritual, yet not animal) feelings would tend to impede its rising to the clear realm of spiritual existence. Though I am conscious of the imperfection of my scientific exigesis, I feel that your superior capacity for apprehending natural laws, when a hint has been given, will fill all lacunæ.

Note that no Adept even can disintegrate and reform any organism above the stage of vegetable: the Universal *Manas* has in the animal begun and in man completed its differentiation into individual entities: in the vegetable it is still an undifferentiated universal spirit, informing the whole mass of atoms which have progressed beyond the inert mineral stage, and are preparing to differentiate. There is movement even in the mineral, but it is rather the imperceptible quiver of that Life of life, than its active manifestation in the production of form—a ramification which attains its maximum not, as you may suppose, in the stage of physical man, but in the higher one of the Dhyan Chohans, or Planetary Spirits, *i. e.*, once human beings who have run through the scale of evolution, but are not yet re-united, or coalesced with Parabrahma, the Universal Principle.

Before closing, a word more about the "passage of matter through matter." Matter may be defined as condensed Akasa (Ether); and in atomizing, differentiates, as the watery particles differentiate from superheated steam when condensed. Restore the differentiated matter to the state *ante* of undifferentiated matter, and there is no difficulty in seeing how it can pass through the interstices of a substance in the differentiated state, as we easily conceive of the travel of electricity and other forces through their conductors. The profound art is to be able to interrupt at will and again restore the atomic relations in a given substance: to pull the atoms so far apart as to make them invisible, and yet hold them in polaric suspense, or within the attractive radius, so as to make them rush back into their former cohesive affinities, and re-compose the substance. And since we have had a thousand proofs that this knowledge and power is possessed by our Adept Occultists, who can blame us for regarding as we do those Adepts as the proper masters in science of the cleverest of our modern authorities? And then, as I above remarked, the outcome of this Philosophy of the Aryan Sages is to enable humanity to refresh the moral and awaken the spiritual nature of man, and to erect standards of happiness higher and better than those by which we now govern ourselves.

The Manager has received from America a number of copies of a new edition of Col. Olcott's *People from the Other World*, which can be had, postage free, for Rs. 2. This is one of the most interesting and remarkable books ever published, and upon its original appearance caused so great an excitement that, as the *N. Y. Herald* observed, it divided public attention with the election for President. It is an account of the Author's three months' observations and scientific tests of about 500 *bhutas* ("materialised spirits," so called) at a country village in Vermont State. A large number of pictures of the *bhutas* give additional value to the work. Purchasers should bear in mind that at the time of writing Col. Olcott was ignorant of Aryan Philosophy.

Letters to the Editor.

CAN FEMALES BECOME ADEPTS?

Will you kindly let me know whether females can attain to adeptship, and whether female adepts exist at all?

"AN INQUIRER."

Note.—It is difficult to see any good reason why females should not become Adepts. None of us, Chelas, are aware of any physical or other defect which might entirely incapacitate them from undertaking the dreary ordeal. It may be more difficult, more dangerous for them than it is for men, still not impossible. The Hindu sacred books and traditions mention such cases, and since the laws of Nature are immutable, what was possible some thousand years ago must be possible now. If our correspondent had referred to the Editorial Notes, page 148, Vol. III, (Article, *Re-Incarnations in Thibet*), he would have found the existence of a female Adept hinted at—the pious Chinese Princess who, after living for ten years a married life, renounced it with her husband's consent and became a *Gelung-ma*, or Ani, i. e., a nun. She is believed to be still re-incarnating herself "in a succession of female Lamas." The late Tde-shoo Lama's sister is said to be one of such re-incarnations. From this lady-Adept, the Superior of the Nunnery on the Palte-Lake—a Tibetan pedlar of Darjeeling acknowledged to some Bengal Theosophists, who visited that place last year, to have received a talisman. That pedlar is now supposed to be dead; but those Theosophists who heard repeatedly his statement can testify to the fact. In Nepal, we all know, there is a high female Adept. And in Southern India, flourished at a recent date, another great female Initiate named Ouvaiyar. Her mysterious work in Tamil on Occultism is still extant. It is styled *Kural*, and is said to be very enigmatically written, and consequently inexplicable. In Benares too lives a certain lady, unsuspected and unknown, but to the very few to whom reference has been made in the *Theosophist* in the article "Swami Dayanand's Views about *Yoga*" (page 47, Vol. II). Further information about these few already mentioned or any other female Adepts we may know of, we do not feel at liberty to give. If our numerous correspondents would carefully go over the back Numbers of this journal, they would find many of their questions already anticipated and answered; and thus, they would save us an unnecessary travelling over the same line.

D. K. M.

SOME QUESTIONS ON ARCHÆOLOGY.

I AM extremely thankful for the kind advice you have given me in cultivating psychometry, according to the directions given in Professor Denton's "Soul of Things," of which I shall try to avail myself in my next archæological tour. In the meantime, will you be kind enough to remove some of my doubts which have arisen from a perusal of books and reports on antiquarian subjects?

(1.) The age of Buddha:—In what year was he born? What was the era then in vogue? And when did he die? Some say that he was born (?) in 477 B. C.; and others hold, in 543 B. C.; while, on a perusal of Babu Rajendro Lal Mitter's "Buddha Gya," we find that the Chinese, Ceylonese and Burmese authorities ascribe different and earlier ages to the event. We, Theosophists, should have definite grounds with regard to this and other important ages. Why should we believe them when we have higher authorities?

(2.) The locality and Buddha's life. Where was Kapilavastu? Was it in the Basti district among the ruins and mounds of Bhovilla Tala about 15 miles north-west of Ayo-dhya? These mounds have been identified with the remains of the buildings of Buddha's parents by General Cunningham's Assistant. But this identification looks so hazy and far-fetched, that naturally some doubts arise in our mind. If Bhovilla Tala is not the remains of Kapilavastu, is there no clue to find the true one?

Where did Buddha die? Did his final *Nirvana* take place at Kusia or Kasiapore—near Sultanpore in Oudh? Was Siabad situated at the place, now known as Lahetellahet on the Rapti in Northern Oudh?

(3.) Are the readings and findings of General Cunningham, the Archæologist to the Government of India, generally correct?

(4.) Are there no other foreign travels besides those of Fa-Hian and Hiouen Thsang to help us in the tracing and discovery of old sites now lost and forgotten?

(5.) Are there no ancient Aryan buildings in existence, anterior to the age of Asoka, as the antiquarians assert?

It will be a high favor to me, if answers or clues be given me that I may conduct my researches on new lines.

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

NAINI-TAL, July 1883.

Ed. Note.—Our correspondent may receive sufficient information upon this subject by turning to the *Replies* to the *Queries* 7 and 8 of "An English F. T. S."—in the last, the current, and next number.

PINDAMS AT GYA.

REFERRING to N. D. K.'s query and your reply in the *Theosophist* for June 1883, on the efficacy of funeral ceremonies, may I be permitted to ask for the explanation on the following.

It is generally believed that after death the souls of some men, owing either to their own misdeeds or the influence of evil stars, cling to this earth and wander on it, assuming at times various shapes and remaining in a state of continued unrest; and that the only way by which they can be delivered from this unhappy condition, is through the offering by some one related to them of what is commonly called *Pindam* laid at the feet of *Godadhara*, the presiding Deity of Gya. People, whose veracity can hardly be doubted, say that the ghosts very often narrate through the persons obsessed by them the tale of their sufferings, and express the desire that their friends and relatives should offer the *Pindam* with a view to their speedy deliverance.

If there is any truth in these stories, what is there in the shrine at Gya that emancipates the ghosts when their previous *karmas* require that they should still hover over the earth; why should the *reliquiæ* of the departed which, under ordinary circumstances, naturally longs to prolong its artificial existence covet its final dissolution? Is it the strong *will* of the person that offers the *Pindam*, or is there about the place itself any latent magnetic power that destroys the *reliquiæ*? It is often related that pilgrims on their way to the sacred place see the shadows of their departed relatives imploring them to offer *Pindams* for their benefit. It is also affirmed that in order to convince their relatives that their offering of *Pindam* had produced the desired effect, the ghosts sometimes promise to break the branches off some trees or a piece of cornice from some old buildings which they had haunted and in which they had resided in token of their deliverance; and that they had actually fulfilled their promise as soon as the *Pindam* was placed at the feet of *Godadhara*, the time of both the events being in due time found to correspond exactly together. It is further believed by many, that if by some accident the shrine at Gya were suffered to remain without any offerings being made to it, even for one single day, the presiding *Asura* of the place would rise from his resting place and shake the very world to its foundation.

For any reasoning person who does not blindly follow the *Shastras* it is a puzzle which he finds difficult to solve, while at the same time he can hardly help believing the stories when related by persons whose truthfulness is beyond question.

If the offerings help really in any way to destroy the Hindu *Bhuts*, can they also produce the same result upon ghosts which, while they lived on earth had neither any regard for the Hindu religion, nor had they ever heard of Gya and its *Pindam*?

A short explanation from you would be of an immense value to your Hindu readers as throwing light on one of the most mysterious ceremonics daily performed by hundreds of Hindus coming to Gya from the different parts of India and at a great cost of money and convenience.

A. HINDU,

SIMLA, }
June 24th, 1883. }

Editor's Note.—The answer would be more satisfactory, we think, were it to come from some initiated Brahmin or Yogi. If we believe in *bhoots* or "shells" who have to wait in the earth's atmosphere for the slow dissolution of their *reliquiæ*, we cannot say the same of *Godadhara*. We believe the latter—as we believe all the other minor Hindu gods and goddesses—no more than the generic name assumed by a host of elementaries who play their tricks upon Eastern credulity as some spooks play theirs upon Western imagination. But this is our personal belief, for which we claim no degree of infallibility. While disbelieving

the omnipotence of Godadhara and her threats there seems no reason why we should doubt, at the same time the word of honest and truthful pilgrims when they tell us that they saw "the shadows of their departed relatives." The air is thronged with shells—the pale reflections of men and women who lived and whose *reliquiæ* are magnetically drawn to those whom they had loved on earth.

As to the efficacy of *Pindam* or *Shraddha* we deny it most emphatically. The custom of such *post-mortem* offerings having been in existence for long centuries and forming part and parcel of the Hindu religion, they produce effects, only owing to the strong belief in them of the offerers, or the *pujarees*. It is the latter who cause unconsciously the production of such phenomena. Let there only be a strong medium in the midst of pilgrims (something that happens invariably in a country so full of sensitives as India is), and the intensity and sameness of their thoughts bent constantly and simultaneously upon the object of their pilgrimago, will affect the throng of the elementaries around them. They will repeat that which they find in their friends' brains and clamour for *Pindam*. After which, following the same idea which develops in the pilgrim's thought, *i. e.*, that the offering will bring on deliverance—they, "the ghosts," will promise a sign of it, and perform the promise mechanically and unconsciously as a parrot would repeat a word, or any trained animal perform an act, led on by the superior intelligence of the master mind, that had trained it to this.

What is it that puts an end to the unrestfulness of the "Ghost?" Nothing particular, most probably: neither the magnetism of the place devoted to the *Pindam*, nor the strong will of the person who offers it; but simply the absence of any idea connected with the reappearance of the "ghost;" the firm assurance, the implicit confidence of the medium that the "ghost" having been comforted by the offering of the *Pindam* can no longer return, or feel unrestful. That's all. It is the medium's brain, his own creative power of imagination that calls forth out of the normal subjectivity into *abnormal objectivity* the ghosts that appear, except in the cases of the apparitions of *real spirits* at the moments immediately following their death. No living being, no god or goddess has the power of impeding the immutable law of nature called *karma*, especially after the death of the person that evolved it.

We would be pleased to see an infuriated *asura* shaking in its wrath "the world to its foundation." Many a day, during the invasions of and attacks upon cities by the armies of an enemy, have the shrines remained without any offering as they have often been destroyed, and yet the world moveth not. It is the prosiding and hungry, when not simply greedy, geniuses of the shrines, the Brahmias, who need the *Pindam*, we should say, more than the Godadharas and the *omnia gatherum* of such. The masses claimed for the quieting of the souls of Christian ghosts paid in hard cash instead of being rewarded mostly in nature are of the same kind and efficacy. And if we are asked to give our honest opinion upon both the modes adopted by the priests of every religion to make the living spend their money in useless ceremonies upon their dead, we say, that both means are in our sight no better than a legal and authorized extortion, the tribute paid by credulity to cunning. Change the name and the story is told of civilized Christians as it is of half-civilized Hindus. But—*Mundus vult decipi*—and who can prevent a willing man from hanging himself!

THE EFFICACY OF FUNERAL CEREMONIES.

In the editorial note on page 221 of the June No. of the *Theosophist*, the following remarks occur. "But rites and ceremonies as proscribed by our respective Churches and Theologians are an after-thought of the priest, an outgrowth of the theological and clerical ambition, seeking to impress upon the laity a superstition, a well-paying awe and dread of a punishment of which the priest himself knows nothing beyond mere speculative and often very illogical hypotheses." Further on it is said that "Nowhere will one find in the oldest books the injunction of the ceremonies in use." Perhaps not in the oldest books on Zoroastrianism, but certainly these funeral rites are mentioned and mentioned prominently as one of the five duties of a Grihastha in every book, in the very oldest works on Hinduism, not excepting the Vedas. Of course the ruinous expenditure on funeral ceremonies lamented by the learned correspondent (as the ruinous expenditure on occasions of marriage, &c. among the Hindus) is due to the vicious motive of appearing respectable in the eyes of their neighbours, and perhaps also to the folly of complying with the extortions of sham-priests, and therefore cannot be too strongly deprecated. Manu says "As many balls of rice as a Brahman unlearned in the Vedas eats in a funeral ceremony, so many red-hotballs do the Pitris swallow in the next world." But if it is a pious and learned Brahman who, in the funeral ceremonies, places himself *en rapport* with the spirits of the departed, the said spirits are said to live long and happily in the Deva Loka. Nowhere is it said that the Pitris by funeral ceremonies attain Brahma Loka (that is, Moksha or Nirvana). Hence it seems probable that Adepts or true-priests can prolong the life of the principles residing in Devachan and perhaps make such life happier.

As to the objections that "the correct comprehension of the law of Karma is entirely opposed to the idea, and that the next of kin cannot interfere with the Karma of the departed one," I respectfully submit the following explanations: 1st. That it is not necessary that the nearest of kin should perform

the ceremonies, but as a rule he performs, as he will take the greatest interest in the welfare of the departed: a pupil and even a stranger might perform them with efficacy. 2nd. That the karma of the departed might be such that a true priest or Adept is willing to be present at the funeral ceremonies and thus lengthen the life of the departed in Deva Loka. In fact, I could find no greater opposition to the law of Karma than when an Adept takes care of the moral and spiritual welfare of a Chela in this life.

The examples of Buddha, Zoroaster and Moses, are, in my humble opinion, irrelevant, as they were persons who had conquered their lower principles during life and so require no funeral ceremonies. As a remarkable coincidence, no funeral ceremonies proper are performed on the death of a Sannyasi, and no pollution is observed even by his nearest relations, as a true Sannyasi will, at the moment of death, be contemplating the Divine Spirit and not letting his lower nature to be thinking about his nearest relations.

The performer of funeral ceremonies, should not wear any caste-marks. No mutilations or sheddings of blood are allowed, not even the cleaning of teeth by very hard rubbing. The priest who officiates should fast until the next morning and purify himself.

Practically now-a-days, the performance of funeral ceremonies does more harm than good, as true priests are very rare and sham-priests abound. But in principle, I submit that the performance of funeral ceremonies with the aid of a pious and learned priest does good to the departed. I therefore invite the opinions of learned Brother Hindus and Parsees on the subject.

T. SATHASIVA IYER, B. A., B. L.,
F. T. S.

[To this we answer by printing the following letter just received.—*Ed.*]

Now that the question of funeral ceremonies has become so important, may I venture to place before the readers of the *Theosophist* the views of Agastya Rishi (the chief of South Indian Yogis) embodied in a Tamil work called "Agastya Pooja Vidhi." It purports to be an *Upadesa* to Pulastya, one of the *Sapta Rishis*. It consists of seven stanzas of eight lines each, where he unequivocally denounces the *pindam*, *tarpanam*, and *amavasi* ceremonies, asserting that all these terms signify *Yogam*; and gives the esoteric meaning of *Amavasi*. He splits the word into the well-known mystic syllables of akara—makara—vakara—sikaram. He adds that "Initiates alone can interpret the Vedas, and they know what *tarpana*, &c., really are; no wise man shall therefore do as the priest-ridden mob does."

The *Vidhi* opens with the following stanza:—

“உண்டான மாதாவும் பிதாவும் அண்டா
லுத்தமனே தேவணங்க ளெங்கேசெய்தோம்
பண்டான சரிதையோடு கிரியைக்கெல்லாம்
பரிசுகெட்ட நிலைவாலே நீரிதைத்துக்
கொண்டாடித் தற்பணங்கள் செய்வோமென்று
குருடரப்பா வெள்ளோடு தண்ணீர்வார்ப்பார்
தெண்டனிடுவார் கோவிற்றேறும்சென்று
தேரமற் றெளிவில்லாதலைவாரப்பர்.”

TRANSLATION.

("O *Uttama*! If the father and mother, who were but born, die, why should we perform ceremonies? It is the blind who, relying on their feeble memory so-called and boasting of the *tarpanas* they perform, pour water and gingely seed with all the time-honored *shraddha* and wander from temple to temple, but withal become not a whit wiser for it.")

S. M. CHINESINGH, F. T. S.

AN AMERICAN BROCKEN SPECTRE.

I FIND the following in *The Times of India* of the 25th ultimo, p. 17. Can you please explain it? "The strange apparition of the Brocken, so frequently seen in the Hartly mountains, seems to have paid a visit to the United States. At least Mr. R. A. Marr, of the Coast and Geodetic Survey, reports that he has witnessed this atmospheric phenomenon in the Tonjabe Range, in Nevada. In describing its appearance he says:—'Suddenly as I stood looking over the vast expanse beneath me, I saw myself confronted by a monster figure of a man standing in the mid-air before me, upon the top of a clearly defined mountain peak, which had beat the thin air of the valley below for a resting place. The figure was only a short distance from me. Around it were two circles of rainbow light and colour, the outer one faintly defined as compared with the inner one, which was bright and clear and distinctly iridescent. Around the head of the figure was a beautiful halo of light, and from the figure itself shot rays of colour normal to the body. The sight startled me more than I could now tell. I threw up my hands in asto-

nishment, and perhaps some little fear, and at this moment the spectre seemed to move towards me. In a few minutes I got over my fright, and then after the figure had faded away, I recognised the fact that I had enjoyed one of the most wonderful phenomena of nature. Since then we have seen it once or twice from Jeff. Davis Peak, but it never created such an impression upon me as it did that evening when I was doing service as a heliotrope on the top of Arc Dome."

P. T. SRINIVASIENGAR, B. A., F. T. S.

What is there to explain in this? A most interesting, yet very natural phenomenon explained on the same principle as that of Broken.—*Ed.*

SPECIMENS TO EXCHANGE.

I HAVE found the fossil head of the extinct marsupial Lion *Thylacaleo Carnifex*, a unique and very interesting specimen; I am anxious to exchange the "casts" with any class of museum specimens for my free museum open every day in the year. I have also a large number of other Fossil Bones, Fern Impressions, Shells, &c. to exchange for Birds, Shells, Fossils, Insects, &c.; also Phanerogamia specimens. If one of our brothers would kindly undertake to receive specimens and my exchanges and to keep them in his charge until they would be sent off in lots to their respective addresses, that would facilitate the work, and save expense.

Range Nursery, C. H. HARTMANN, F. T. S.
TOOWOOMBA, QUEENSLAND,
Australia.

ARNE SAKNUSSEMM.

HAVING just received the *Theosophist* for June, I find on page 234 a letter from one signing himself "A Junior Student," and headed—"An explanation wanted." I now beg you will allow me a few remarks upon the subject, which may, perhaps, prove of a certain importance. Seven or eight years ago, in one of Jules Verne's works (I forget the title), I read the following: A *savant* finds in an old book verses in Runic characters that his nephew alone can decipher. These verses contain the proof that an old alchemist Arne Saknussem, burnt alive by the Holy Inquisition, had performed a voyage into the interior of the earth *via* the crater of a volcano in Greenland, &c. &c.; a voyage undertaken later on by the uncle and nephew. This old alchemist, among other extraordinary feats, was the inventor of the double "M." written in Runic characters in a peculiar way. It will be easy to verify the statements, and in case they are found correct, to put down "A Junior Student" as he deserves—for his impertinence.

PEKALONGON, F. de TENEGEGELL, F. T. S.
I. of Java, 7th July.

Editor's Note.—We thank our Java brother for the information. We have read this work of Jules Verne along with all his other works of scientific fiction as they have appeared; but since one reads certainly not a romance for the sake of its action, descriptions, and analysis of human nature, the names of the fictitious personages used as crystallizing points, or "motor-centres," by the author are soon forgotten. We did our best to give "Junior Student" facts we presumed he actually wanted; and we hope our Editorial "Note" edified him. But if the party in question got his alchemist out of Jules Verne's romance, and put his query in a spirit of quizzing, it would only show that he is yet a very junior student, indeed, who has, moreover, a very puerile notion of a joke; and when he blooms into a "Senior," or a graduate, he will discover what a simpleton he made of himself. The proverb tells us to "Answer a fool according to his folly;" but in this instance our sober answer profited others perchance, if not him. But, perhaps, we do the lad injustice. He may have sent his questions in good faith.

THE ADI BRAHMA SAMAJ.

I AM glad that Babu Raj Narain Bose has come to the front. *Theosophy* being the Science at the bottom of all Theologies, his advice to keep them apart becomes unmeaning. Bigoted adherence to one's beliefs is bad as precluding the acceptance of possibly truer beliefs than one holds. But any one can speak out and publish his opinions as *his having them open to correction*; and so far it may be a duty of the brotherhood of man. But bigoted proselytism is a Disease or else—a Deceit. The Hindus believe in an Impersonal Infinite, but work to reach it through the Personal Finite, beginning with finite objects in nature and passing through images inspired by Gurus and Hierophants to self-illumination. Brahmanism classes men according to their inherited aptitudes into *Varnam*, and each man according to his culture and progress into *Asramam*. The *Varnam* classi-

fication is applied also to the formation and quality of the precious stones and of horses, serpents, &c. &c. The Bhuddhists, while granting that a man's birth is according to his previous Karma, have neglected the classification of *Varnam*, and Brahmanism is therefore and so far only opposed to Bhuddhism. To start a Census of Birth-characteristics for the first time in a populous and sceptical community, is no doubt impracticable now; but the Mahatmas classified the Hindus and have given infallible rules for judging not only men but animals and minerals as every trader and snake-charmer knows.

A. SANKARIAH.

A FEW WORDS.

FROM A VETERAN PHILOSOPHER.

I WAS truly inclined to copy out a very short Chapter in Professor Flint's book "Anti-Theistic Theories" on 'Hindu Materialism,' quoting books and authorities to show that we are not so ignorant of Hindu Philosophy as the learned Editor imagines,* but we have also in this most learned work from the Professor of Divinity in the University of Edinburgh Chapters on 'Chinese Materialism,' Early Greek, Epicurean, of the Seventeenth and Eighteenth Centuries, of the first half of the *Nineteenth Century*, Recent Materialism, &c. &c. No doubt Professor Tyndall's Materialism is no novelty except in his bold utterance of its immortal principle as President of the British Association for the Advancement of Science in the meeting of Belfast; but in my letters to Miss Martineau I had insisted on the same 20 years before, taking my stand on Bacon's principles and his 'Novum Organum.' I am sorry to have misapprehended so much concerning 'Theosophism,' the word I find in many mouths, but the meaning in no one's thoughts. As to what is the definite aim and the matters sought for, or as to the investigation going on, or means and method implied, I read as fact that the President has seen a vast number of spirits or ghosts or apparitions or doubles or what not, and that he is practising the healing art by means of mesmerism with remarkable success, but beyond which what the subtle means now sought to acquire occult meanings and practical science is, I cannot see, but, on all, which remain, after all the say, in quite occult darkness. With all apologies for my obtuseness,

Ever, Sir Editor,

Your humble servant,

HENRY G. ATKINSON.

THE "SAVING OF ANOTHER HINDU SOUL."

I KNOW your time is precious, and any useless encroachment upon it is nothing short of positive sin. I know this, may realise it, but I am just imploring your attention to a matter of no small importance, no insignificant spiritual merit—the saving of a *soul*.

It is a shame now in this condition of my spiritual knowledge to claim descent from the *Rishis* of hoary antiquity. I am a Brahmin, a Nagar. It is no little joy to know that the source of a knowledge long neglected, forgotten, discredited, whose place has been usurped by self-sufficient materialism and cunning scepticism assisted—shocking to admit—by her (knowledge's) very children and descendants—the source I say of such spiritual knowledge is within reach of every seeker of truth. A short history of my *religion* (as I would call the philosophical development of my intelligence) will form a fit prelude to what follows. In my infancy I was well content to worship the household gods with fond expectations of the day in my existence, when they will favour me with their presence and bestow their boons on me with a free hand. Gradually the routine of worship began to yield under its own weight. Everything of the gods vanished, but the piece of metal or stone before my physical eyes. At about 18 I identified religion with a moral code of laws, waving all belief in anything beyond morality and matter. At this stage commenced what we call my "Col-

* They may know, no doubt, something of Hindoo philosophy, if the perusal of a few *literal* translations of Hindu metaphysical works can be considered as knowledge of Hindu philosophy. But we venture to affirm that Europeans know absolutely nothing of the real nature of Hindu religious philosophy in its relation to mysteries and practical Raj Yog. Our respected correspondent is a Materialist and a Freethinker, while we are Occultists and Metaphysicians. We can hardly understand each other.—T. SUBBA Row, Joint Editor.

lege life." New scenes of life and thought opened up to my bewildered imagination in Bombay. I had become a collegian! My friends expected me to be a novel creature. Those of them who have had no advantage of English education already saw one in me. I must look upon the Shastras as tales of superstition, not worth even the curiosity of a passing consideration, got up for the guidance of the ignorant and the credulous who do not realize the importance of social morality or Hygiene for its own sake. I am surely above all such dross, with my knowledge of Mill, Spencer, Darwin and a hoard of others; and must soar higher in science and method. I must imitate English manners, English dress, English modes of life and thought, and goodness only knows what not English. I am happy I can reflect upon the past without a single pang of remorse for what I should have done under the influence of Collegiate infatuation. I took my degree. Launched upon the world with a head full of admiration and veneration for Western subjective speculations, I made up my mind to first go through every English work on History or Philosophy I could lay my hands on. In accomplishing this labour of love, I made no inconsiderable sacrifice, gave up my course of Law-studies for L. L. B., the goal of every Indian graduate's ambition. My mind soon grew disappointed with the speculations of the West not unoften diametrically opposed to the teachings of my Shastras. Failing to solve as Prof. Tyndall acknowledges "the ultimate mystery," I turned to the study of my Shastras. Thanks to my Sanskrit knowledge, I was able in a brief space of time to master the principles of the six principal schools of Sanskrit Philosophy (the two Nyayas, the two Sankhyas, the two Mimamsas.) The teachings of Shankara Charya went home to my mind, and I adopted the Vedanta as my future religion. I was then able to understand to some extent the teachings of Plato and especially the Alexandrian Neoplatonists. Berkley also among modern philosophers began to appear in better light than hitherto, for I had still had no belief in any occult phenomena, though I had long since heard of your Society and your work, when some accident introduced me into the secret of mesmerism. I practised it myself with application, but in a Western spirit. The results, convincing and surprising as they were, soon came to a stand-still and had to be reported to Col. Olcott for advice. (These are published on page 280 of the "Theosophist" for August last). These "rash and ill-considered experiments," as the Col. chooses to call them, though ending in partial failure (since which time I have given up the investigation) for want of competent guidance, have not, I am glad to say, resulted in any of the consequences which he expressed his unwillingness "to forecast." My experience, however, convinced me of the existence of *spirit*; and of the *akas* of the Brahma Sutras and the Upanishads which appeared to be a potent, impressible reality deified by Dr. Bovvy Dodds in his essays. The *Maya*, *Avidya*, and the *Brahma* of the creed I had been cherishing with fondness, became, though apparently contradictory, at once intelligible; and the *Shula*, *Sukshma* and *Karana Deha* of men together with the five *Koshas* assumed for the first time some philosophical meaning. During these six months I learnt more than I had learnt in years past. I took a review of *Yoga*, *Sankhya* and *Vedanta*, and became thoroughly reconciled to the teachings of the first and the last chiefly by the help of several articles in the Nos. of the "Theosophist," the whole of which I now made a subject of constant study. As far as I have been able to understand Patanjali and Shankara, both teach the same theory of *Moksha*, the former laying much stress on *Hatha Yoga* as a means to it, and the latter on *Raja Yoga*. The explanations of *Nirvana* contained in your "Isis Unveiled" enabled me to reconcile Buddhism with its antagonist Brahmanism; the essential difference between the two consisting merely in non-belief or belief in Vedic rites and ceremonies. The spark for this true knowledge thus kindled in me blew into a blaze on reading Bulwer Lytton's "Zanoni" and Mr. Sinnett's "Occult World."

The history of my religion is told. I have come to sympathise fully with the Theosophical movement and its work. If the assurance of a spectator beyond the pale of your Society can ensure the consciousness of pious merit, you are accumulating by saving innumerable children of this once illustrious land from wrecking the ship of their spiritual welfare upon the stubborn rocks of Materialism and Hypocrisy, here I stand to throw that assurance in the teeth of incredulity and ignorance.

M. N. DIVEDI,

AN APPEAL FOR THE REDEMPTION OF THE POOR PARIAS.

[A NOBLE movement, one of a most redeeming and high character, is set on foot by several native gentlemen of Southern India, namely, a Society for the Regeneration of the Pariah classes. Hitherto, these hapless outcasts, or rather creatures of no-caste, rejected by all their fellow-men, thought that their only way to social and political rather than religious salvation, was by lending a willing ear to the liberal promises made to them by the Missionaries; and thus—they fell an easy prey to these universal way-layers. Had the Padres while baptizing (which does not always mean converting) them, done anything in the way of moral regeneration for this unfortunate class, we would be the first to applaud their efforts. As it is, every European having the misfortune to deal with native converts (of any caste, not only the Pariahs) whether as servants or anything else, will bear out our testimony when saying that Missionary proselytism has done a thousand times more harm to those natives who have succumbed to it than any kind of idolatry or fetichism. Useless to go over a too well beaten ground and repeat that which has been said and better said even by a few honest Christian missionaries themselves. Therefore we applaud most sincerely to the noble undertaking. Once that the Pariahs, among whom there are as many intelligent young men as among any other class, are made to enjoy the benefits of an education that will enable them to think for themselves, the abuses of proselytism must cease. We feel happy to give such a specimen of the growth of philanthropy in the right direction in India as this "APPEAL to the Native Princes, Zemindars, Merchants, Graduates of the University of Madras, and all other educated gentlemen of Southern India."—Ed.]

GENTLEMEN,

At a meeting of some educated and benevolent Hindoos of Bangalore, held at the residence of Rai Bahadur A. R. SARAPATHY MOODELIAR, Civil and Military Station, on the 10th September 1882, it was unanimously resolved after a long discussion that the formation of a Native Philanthropic Association for the Regeneration of outcasts, commonly called Pariahs, is one of the most urgent wants of Southern India, and that it should therefore be formed as early as practicable after ascertaining the views of the public.

Before we proceed to explain the aims and objects of the Association, we have great pleasure in placing before you a brief *résumé* of the sentiments and ideas expressed at the meeting with a sanguine hope that we shall enlist your sympathy and secure your hearty co-operation, without which it is almost impossible to surmount the difficulties connected with such a gigantic undertaking.

We have to recognise the sad fact that the low position of our country in the scale of civilization is partly owing to the ignorance in which the masses are at present steeped, and partly to the division of the Hindoos into castes and sub-castes of exclusive nature with a tendency to limit our sympathies and sphere of usefulness. The caste system and its concomitant religious intolerance, when in their full vigour, not only made the higher orders totally neglect the welfare and advancement of the lower classes, but assigned to them a degrading social position—a state of things not at all conducive to the continuance of friendly feelings between both. But while it is a source of gratification that the progress of higher education during the last 30 or 40 years has to some extent mitigated the evils of the spirit of cold indifference and jealousy above alluded to, we cannot mince matters and ignore the absolute truth that a great deal more remains undone. We can no longer afford to be unconcerned about the sad and distressed condition of the lower orders amongst us, such as the Tamil speaking Pariahs, who as a body are ignorant, ill-fed, and given up to the pernicious vice of drinking which consumes the major portion of what little they care. An ancient religion is fast losing its hold on them: several of them have shewn a readiness to embrace faiths foreign to them without enquiry.

Their adopted religion (Christianity) has in no way helped them in shaking off their vices, such as drinking, &c. Their children are despised in schools which are opened for boys. In spite of the deterioration they have been undergoing of late, as a class they are strong, intelligent and industrious. Above all they are noted as the truly grateful race as Yas-Bedurs of this Province, a virtue, which is rarely found in the other lower orders. As household servants of Europeans, they have acquired a reputation by displaying special powers of adaptability, shewing that they possess latent powers for higher things, which, if only developed under the fostering care of the intelligent and humane public, can be directed into several useful channels. Such a consummation will not only promote their own happiness, but also that of the country indirectly. They have no abhorrence for industrial professions. If they only rise to position they would have no scruples of religious nature to reap the

benefits of travel in civilized countries. They have a language and a history which, if they comprehend, would make them proud. We have only to refer to the antiquity of the Tamil language which has an original literature of its own. Amongst the ancestors of the present Tamil-speaking Pariahs, there were several distinguished Grammarians, Poets, and Religious Preachers, who could be spoken of in the same breath as that of their world-known Aryan brethren. It would put the present degraded Pariahs to shame if they would only think of the prominent position assigned to the representation of one of their ancestors in the celebrated Temple of Sreerangam in recognition of his tried religious zeal. The great sage *Ramanujachariar* devised and carried out measures to raise the condition of even the lowest amongst us. In recognition of the help the Pariahs rendered him on an occasion when their services were needed, he allowed them the privilege of worshipping God in the celebrated temple of Melkote on special occasions. Similar instances of privilege are to this day observed in the famous Temple of Teroovuloor in Tanjore. Is it then just, proper, or expedient to look down upon Pariahs who have a noble and elevating history, or allow them to pine away in their miserable condition? When we enjoy liberty of speech and action under the benign rule of the British, and when we find in Europe and other civilized countries the rich and the learned consider it an unswerving principle of action to raise the status of the masses by all possible means—Is it not time to do something for the amelioration of the lower classes of Southern India?

Now to the objects and aims of the Association. They are:—

- (a.) To establish Charity Schools in all the large towns of Southern India for the education of the lower orders.
- (b.) To employ learned men to go about the country preaching religion and morality amongst them and to train up their own preachers.
- (c.) To give scholarships to promising and intelligent lads to enable them to prosecute their studies in English Schools.

(Signed) A. NARASINMA IYENGAR, Assistant Commissioner in Waiting on H. H. the Maha Rajah of Mysore;

A. SREENIVASA CHARIAR, Advocate, and Vice-President, Bangalore Town Municipality;

Hon: Secretaries to the Native Philanthropic Association for the Regeneration of Pariahs of Southern India, on behalf of the Provisional Committee.

BANGALORE, 12th May 1883.

THE THREE ASPECTS OF BRAHMA.

BY KRISHNASHANKAR LAL SHANKAR.

ALLOW me to inform you that it was with the greatest pleasure that I read Mr. T. Subba Row's very able exposition of the nature of the First Principle in the great universe (ब्रह्मांड) in his article headed "Prakriti and Purusha" in the July *Theosophist*, written in answer to the rather vague and confused questions raised by the venerable Swami of Almora, for whom, however, notwithstanding the great distance between him and me, and notwithstanding the fact of my having never seen him, I entertain the same high respect as I do for all real Yogis, with one at least of whom—a genuine *Advaiti*—I have the good fortune to be personally acquainted.

Let me assure Mr. Subba Row that his exposition is not only so clear and able as every thing that has proceeded from his pen has always been, but that it is exactly in accordance with what the real *Advaiti yogis* on this side of the country conceive of the *Swarupa* of the First Principle or *Parabrahma*. The three great schools of *Advaitis*, *Dwaitis* and *Vashishtadwaitis*, when shorn of the phraseological technicalities and war of words, would seem to amount to nothing more than so many different opinions as to the way in which this aspect of the *parabrahma* should be described, because I think that all the three in that case would have to agree that the *Parabrahma*, or by whatever other name they might prefer to call the First Principle, is, in its nature, dual, or rather triple, if space (महाकाश) which must also be admitted to be co-existent, eternal, and interwoven with *Mula-prakriti* and *Chaitanya*, is taken into consideration. They should all agree, I imagine, as to the substance (I beg pardon for having to use this word for lack of a better one), although they might disagree as to its name, in view of the different ingredients of which it was composed. Take, for instance, the mixture of milk,

water and sugar. One might choose to call it milk; another, water; a third, neither of the two; a fourth, the mixture of milk and water; and a fifth, some other name; and yet, all along, all these might agree that the substance in dispute was milk and water and sugar without any one of which it could not be what it was. The dispute as to the name, or the mode of description for the matter of that, is *Mithyavad* (मिथ्यावाद). The substance is the thing. The same is the case almost, in my humble opinion, with the different schools as to the *Swarupa* of the First Principle, and I hope, that in this spirit, the venerable hermit of Almora would see his way to agree with the major premises and the final deduction of Mr. Subba Row, although he might disagree—from his stand-point—with the manner of Mr. Subba Row's proceeding with his argument. The idea of the dual nature of the First Principle is so well known on this side—to those "who know, you know"—that even an uninitiated nobody like myself expressed it in the following stanza (in Guzarati) which was composed some months ago almost impromptu, when I was asked to say something about the reason why the features of the newborn child of one of my friends—whose surname was Kaka—were so much like his father's, and yet also so much like his mother's.

छाप.

पुरुष-प्रकृति कहो, कहो वा कारण-कारण ;

शिव-शक्ति वा कहो, कहो वा सत्य-असत्यज ;

जड-चैतन वा कहो, कहो वा ईश्वर - माया ;

ब्रह्म-अनिद्या कहो, कहो वा आत्मा-काय ;

ए अर्लैंड अर्धनारीश्वरी । पेच छाप श्रष्टि बणी ;

त्यम काका काकी पेच छाप । खाइ काकी कीको जणी—१

TRANSLATION.

Either call it *Purusha-Prakriti*, or call it *Karan-Karya* ;

Or call it *Shiva-Shakti*, or call it *Satya-Asatya* ;

Or call it *Jada-Chaitanya*, or call it *Ishwar-Maya* ;

Call it *Brahma-Avidya*, or call it *Atma-Kaya* ;

The Universe is the impression (or shadow or emanation) of this corporate indivisible (*Ardhanarishwari*)

half male, half female principle or entity ;
In like manner, the boy born of *Kaki* is the impression (or bears the stamp) of the combination (both physical and mental) of *Kaka* and *Kaki*.

BROACH, }
21st July 1883. }

"IMPRESSIONS FROM THE INFINITE."

FOR some time past, M. C. W. Rohner, M.D., of Benalla, was busy translating from the Spanish of Balme's trance-utterances of the name that heads this note. Whether the "Impressions from the Infinite" is a name given to the series by the Spanish recorder (or compiler,) or by the able Australian translator, we are unable to tell. However it may be, the work is finished, and after the word FINIS, Dr. Rohner has the following:—

Epilogue by the Translator.

Readers of the *Theosophist*, and of the *Theosophical* writings generally, will have perceived that the "Impressions from the Infinite," as published in the *Harbinger of Light* for the last eight or ten months, bear a certain resemblance to some of the more advanced teachings of Eastern Occultism, which circumstance appears to me to illustrate the fact, still doubted in certain quarters, that the "Brothers" exert a silent and world-wide influence on receptive minds, and that the spiritual press in both hemispheres is gradually getting impregnated with theosophical doctrines and the spirit of Occult science.

Of Balmes, the inspired writer of the "Impressions," I know personally nothing more than he, or she, is a Mexican medium of great refinement and spiritual comprehension.

BENALLA, April 1883.

[The conjecture is more than possible as far as the general tenor of mediumistic utterances and so called "Spirit" teachings is concerned. But, although we have not had the time to read as carefully as it may deserve the able translation given by M. Rohner, yet from what one is being able to gather from the concluding portion of it, there seems to be a wide difference between one of the essential or, so to say, cardinal tenets of Eastern Occultism and the said "Impressions." Too much is assumed hypothetically with regard to God—as a "Creator" and a Being distinct from the universe—an extra-cosmic deity, in fine; and too little attention is bestowed upon the only concrete symbol of the latter—inner man. While the personal deity has and ever will elude scientific proof of its existence, man, its hitherto solitary synthesis as manifested on this earth is allowing himself, in the case under notice, to be mastered and guided by invisible powers perchance as blind as himself—instead of seeking to obtain mastery over them, and thus solve the mysteries of the Infinite and the Invisible REALITIES. Preconceived Impressions, accepted on blind faith, and along the old theological grooves, can never yield us the whole truth; at best they will be hazy and distorted images of the Infinite as reflected in the astral and deceptive light of the *Kama loka*. Yet the style of the "Impressions" is beautiful—perchance owing more to the translation than the original.—Ed.]

METHOD OF TRANSLITERATION.

A Fellow of our Society, a good Philologist, Mr. J. N. Unwala, who was a short time ago at the Head-quarters, on a visit to us, and who is personally acquainted with the difficulties we very often experience in deciphering the contributions we receive from our numerous correspondents, suggests, among other things, that the contributors would do well, were they to adopt a uniform system of transliteration in transcribing words and phrases belonging to Sanskrit and other Oriental languages. This uniformity, we doubt not, will not only greatly lighten the already increasing work of the editorial staff and the printers, whose difficulties and responsibilities contributors are apt to neglect, but will, as our Brother assures us, render the words and expressions much more intelligible to the reader in his efforts to decipher them. We fully endorse his remarks and request that our kind contributors will adhere as much as possible to the system he proposes, which he tells us is based upon what is known among Orientalists as the "Jonesian* system of transliteration." Our readers can have an idea of our difficulties in this particular when we tell them that not unfrequently we receive contributions even full of long Sanskrit quotations written not in Devanâgari characters (which we can manage), but in the *lekhana lipi* or current writing characters of that part of the country to which the writers belong. They thus attribute to us the linguistic powers of such a Polyglott as Cardinal Mezzofanti—an honor which we cannot lay any claim to, at least, in this life. Our brother adds that the systems mentioned are virtually the same as those adopted by the Editor and contributors of the "Indian Antiquary," by Max Muller, Weber, Bühler and others; and contain the method of transliteration for Sanskrit and its derivatives and for the Dravidian languages, including the Singalese.

* From Sir William Jones, the great Orientalist and Sanskrit Scholar, at one time a Judge at Calcutta, as most of our readers must know.

VOWELS.

अ a, आ â, इ i, ई î, उ u, ऊ û, ऋ ri, ॠ ri,
 लृ li, लृ ri, ए e, ऐ ai, ओ o, औ au.

CONSONANTS.

Gutturals.	क ka, ख kha, ग ga, घ gha, ङ n.
Palatals.	च cha, छ chha, ज ja, झ jha, ञ ñ.
Cerebrals.	ट ta, ठ tha, ड da, ढ dha, ण na.
Dentals.	त ta, थ tha, द da, ध dha, न na.
Labials.	प pa, फ pha, ब ba, भ bha, म ma.
Liquids.	य ya, र ra, ल la, व va.
Sibilants.	श sa, ष sha, स sa.
Aspirate.	ह ha. Visarga : h
Anusvara.	— m

A PLEA FOR A PERSONAL GOD.

By P * * * T * * * S * * *, B.A.

CAN the Editor please enlighten me as to the following:—

1. It is said that the solar system is the evolution of *Mulaprakriti* according to the latent design, inherent in *Chidakasam*. Now two things (if they may be so called) are evolved—man and the external cosmos.

(a.) The duty of man is to choose between good and evil—to seek the means of making an involution into the state of Nirvana or to seek the means of his total destruction. What is this *destruction*? Matter is eternal.*

(b.) What is now man—was in an imperfectly developed state some ages back or in the previous "rounds," not so fully responsible for his acts as he is now. Let us go back to the most imperfectly developed state of what is now man. Whence did this state come? If there is only one Life, and if the progress of humanity is to make a series of evolutions or rather involution from this most imperfectly developed state through the state of the present man to the Nirvana state, there must have been a contrary series from the Nirvana state through the state of the present man to have arrived at the most imperfectly developed state. Is it so?†

(c.) Are there any such "rounds" in the life of external cosmos?‡

2. Mr. T. Subba Row concurs with J. S. Mill's conclusion that matter has no noumenal existence but is a permanent possibility of sensation.§ Do the Theosophists

* Matter is certainly eternal; and no one has ever said that man was destroyed or annihilated in his atoms, but only in his personality.—Ed.

† Before our correspondent's query can be answered, he ought to obtain a sufficient mastery over his ideas to make himself intelligible. We are afraid that his "evolutions" and "involutions" are rather involved in darkness and obscurity. We beg his pardon; but there hardly seems to be any sense in his question. When was it ever stated that there was only *one* life for man? Our correspondent has evidently mixed up personal human life with the ONE LIFE or Parabrahm? Perhaps he will kindly let us know the short meaning of this very long sentence?—Ed.

‡ We are not aware of having ever discussed about the "rounds" of any but the "external cosmos" and its many habitats of the septenary chain. What can the writer mean?—Ed.

§ The present reference to Mr. Subba Row's "Personal and Impersonal God," and to his remarks upon J. S. Mill has not the slightest bearing upon what is said in that article. We offer a premium to him who will find any connection between the two.—Ed.

hold that there is no substratum* underlying all external phenomena?

3. A "chapter of accidents" is, it seems, allowed by the *Theosophist* in the course of life, and this idea is pushed to such an extent as to say that nature will not be *cheated out* of its course by accidents, although accidents may intervene and prevent the immediate rewarding of good or punishing of evil by nature. This statement is extraordinary. Whence these accidents †?

4. Some western philosophers of now-a-days, recognizing the fact that there are fixed laws governing the universe as pointed out by materialists, do still hold that a personal God is the author of those laws. Granting the validity of Mr. Subba Row's argument that a conscious Iswar's ego must itself be the effect of a previous cause, we meet with a difficulty presenting itself to our mind, when preparing to receive the doctrine of an unconscious God as truth. There are many events happening in the course of life, referred ordinarily to "chance" as their cause. Now, believers in a personal God account for what is called "chance" as the conscious exercise of the will of God for the good of his creatures—arrangements done by him for their happiness. I shall illustrate what I mean by a *fact*. G— was one day sleeping in his room. It is his custom always to sleep with a lantern and a staff by. At about midnight he awoke (but nothing had roused him) mechanically, felt for the lantern, lighted it, leaped out of his bed staff in hand, and looked up. All this without any motive whatever—quite unconsciously; and when he looked up, he perceived a snake right above the place where his head had lain. The snake then dropped down on the floor and he soon despatched it. This extraordinary phenomenon, ‡ as well as similar ones, which have come under my notice (but a few days back, my infant nephew was found one day with a snake wound round his waist) can be easily explained away on the theory of a personal God watching over men (and as G— believes, appointing angels to watch over them). How would the *Theosophists* explain these? ¶ True it is there are fixed laws of nature reigning in this universe, but these gaps called accidents, must be filled before the theory of an impersonal God can become tenable.

5. What is the *moral standard* of the *Theosophists*? Is it utility? What *sanction* of morality do they acknowledge? These can be easily found out on the theory of a personal God.

* The Theosophists are many and of various and many creeds. Each of them believes in whatever he likes, and there is no one to interfere with his private beliefs. The Theosophical Society is no school of sectarianism and holds to no special dogmas. But if, by "Theosophists," our correspondent means the Founders, then all they can tell him is, that "the substratum underlying all external matter," they believe in, would rather clash with that on what the querist seems to hang his faith—if the two were compared.—*Ed.*

† From previous causes, we should say, as every other result is supposed to be.—*Ed.*

‡ Nothing "extraordinary" in this at all, considering we live in India, a country full of snakes, and that people awake unconsciously very often at the slightest noise. To call the occurrence an "extraordinary phenomenon" and see in it the "protecting hand of God," is positively childish. It would be far more extraordinary, if, granting for the sake of argument, the existence of a personal God, we should be attributing to him no better occupation than that of a body-guard for every man, woman and child, threatened with danger, when he might by a simple exercise of his will, either have kept the snake away without disturbing the poor man's rest, or what would have been still better, not to have created snakes at all. If St. Patrick, a mortal man, had the power to banish all the snakes from Ireland, surely this is not too much to expect of a personal protecting God that a similar act should be performed for India.—*Ed.*

¶ Simply that the snake was not inclined to bite. Why does not our correspondent refer to cases where poor innocent children were bitten and died? What had they done not to have been equally protected? Is he prepared to maintain that the thousands that are yearly bitten and killed by snakes in India have offended the deity like Laocoon, whose innocent children shared his fate? Simple assumptions will never do in a theosophical argument. We are not in the least inclined to interfere with our correspondent's belief, and welcome and invite him to believe in anything he pleases. Only if he would remain undisturbed in his faith we would advise him not to meddle with the theosophical literature. That he has not grown up to its intellectual standard—is quite evident, "B. A." though he may be, and thus sign himself.—*Ed.*

You will oblige me very much if you can publish this and remove my difficulties.

NEGAPATAM,
July 14th, 1883. }

EDITOR'S NOTE.—To the rather impertinent (No. 5) question of our Negapatam inquisitive correspondent, we answer: The "moral standard of the *Theosophists*" is—TRUTH—and this covers all. Whether those who believe in a personal, or anthropomorphic deity, or those who call themselves Agnostics, or Atheists, or Buddhists or even Materialists, once that they have joined the Theosophical Society, they are bound to present to the world a far higher "standard of morality" than that which is developed merely through fear of hell or any other future punishment. The love of virtue for its own sake does not seem to enter in, or agitate the centres of our correspondent's reflective faculties. If he would know more of theosophy and its ethics, we would refer him to the *Rules of the Theosophical Society, its Objects and Principles*.

Requies.

KAVYA DOSHA VIVECHANA.*

WE HAVE to thank Mr. Simeon Benjamin, the author, for a copy of his *Kavya Dosha Vivechana*. This is an essay read by him before a meeting of the *Arya Samaj*, and subsequently republished by him at the request of its leaders. The work before us purports to point out the faults in Marathi poems taught in Government Vernacular and Anglo-Vernacular schools. The subject being of some importance, we shall, with the author's permission, examine minutely his analysis of the poems. His main contention is that some of these verses being unfit to be taught to children, should be eliminated from the Government school text-books. It is therefore necessary to examine carefully his reason in support of the contention. The first verse he takes objection to, is in the *Md. alhi* primer, which reads:—

मुके आंधळे पांगळ आणि थोटे ॥

अशदुर्बळांला करा साह्य मोठे ॥

जरीयांसहांसारु होतील तोटे ॥

तुम्हांलाचहोतां तसें जाल कोठे ॥

This he translates as meaning that if we were to laugh at the dumb, the blind and the cripple, we would ourselves become like them, &c., &c. Thereupon he argues the falsity of this teaching and shows how it frustrates the chief aim of bringing children to a correct mode of action and thought. When the children, he tells us, do actually laugh at such unfortunate creatures and find no such threatened retaliation, then they naturally lose all faith in, and regard for, such a teaching; and the principal object of giving them sound instruction is foiled. There would be a good deal of truth in this reasoning, were the verses to really mean what the above translation indicates. With every deference, however, to the profound learning and scholarship which the author seems to possess, we submit that the verse yields quite a different meaning, or, at least, another meaning might more appropriately be attached to the verse than the one given by the erudite author. May we not translate the poem in question to mean that we should assist the invalids therein mentioned, not because such an act would recoil on us by making us like them, but because we would in the end be the sufferers: and for the second consideration that, should such a misery befall us, we may find no sympathisers. Or may it not also mean that in case we should be the sufferers in that way, there would be no one to look up to, we having estranged the sympathies of good people by laughing and scoffing at the poor unfortunates when we were in good circumstances. This is not, of course, the literal translation: but neither is that of Mr. Benjamin. In our humble opinion, however, this interpretation is more warranted by the words of the poem than the other. Our first rendering would teach the doctrine of *Karma*, a scientific and axiomatic truth. The latter construction would be a check upon untrained minds from doing

*An exposition of faults in the Marathi poems taught in Government Schools. By Simeon Benjamin. Price seven annas. Can be had from the Author; House No. 26, Payadhooni, Bombay.

anything wrong. Where then lies the harm? The next verse to which objection is taken, is:—

विद्या नसे ज्या पुरुषास काहीं ॥ विचार निती तिळमात्र नाहीं ॥
अशा नरा काय अहो हणार्हे ॥ पशूमध्ये सस तया गणार्हे ॥

This is interpreted in two different ways by the author. The first meaning, however, he sets aside. As to the second, he says, it is not fit to be taught to children, its meaning being:—"One who has no *Vidya* (knowledge) and is neither considerate nor moral (in the broadest sense of the term), should not be styled as *Aho* (you) but as *Aray* (thou) and reckoned among beasts." We think, however, that the word *Aho* is not correctly rendered. It does not refer to the man "without learning," &c., &c., since there is no such word as *Aray* (अरे) in the verse to point the distinction as shown by the translator, and that it rather refers to the reader, or the person to whom the lines are made to refer. What the poet says is:—"Oh! You (addressing his readers)! What shall we call a man without learning, morals and consideration! Surely he ought to be classed with the brutes." The exception taken by the critic thus falls to the ground, for there is no direct insult implied in the above application. The student is not advised to *insult* the man by calling him "thou," but to avoid him rather, as one below the rank of average humanity. And we leave it to our readers to decide whether the advice to avoid a man without learning, *morals and consideration* (mark the italicized portion) is justifiable or not. The third verse, found fault with, is from the third book:—

नाम रूप हें तूजला नसे ॥ स वंतुला मुखें वर्णवें कसे ॥
आदि अंत ना मध्यही तुला ॥ तूच दाविशी मार्ग आपुला ॥

In this poem, in talking of what is loosely termed God, the poet says:—"Thou who hast no beginning, no end, & in no middle." Our author is shocked at such a conception. The word *middle* has upset his ideas! We would however humbly enquire if an infinite something (and it *must be infinite* if it has no beginning and no end), according to Geometry, is divisible? If it is *indivisible*, it can have no middle. We beg to suggest to our learned author that if the Marathi poems under review are not meant to be taught only in sectarian, and purely theistic schools but are used in colleges where there may be as many Vedantins as Hindus of other denominations, and the term being perfectly applicable to Parabrahm, it has nothing either disrespectful or offensive in it; hence that it is quite fit to be taught to children. We might go on in this wise, and take exception to nearly every objection of the critic of the pamphlet before us; but we regret having neither the space nor time for it. The instances, however, here given are, we believe, sufficient to prove to the impartial reader that the fault lies more with the intolerance of the teacher, than the poems under his review. Mr. Benjamin tells us that these difficulties were not only experienced by himself, while a teacher in a Government School, but that they are complained of still, by many of his colleagues. If that be really the case, we are at one with him in advocating the elimination of all such verses from Government text-books, rather than see a false interpretation placed upon them. If no one can be found to enter into the true spirit of the poet's meaning and expound the real significance of his ethical stanzas for the instruction of the students, it is far better for all parties to be without them than to have erroneous ideas inculcated, and impressed upon young minds incapable of forming an independent judgment. The work before us has at the same time its objectionable feature in other poems left unmentioned by the critic. Some of them are positively indecent; such, for instance, as the description of Damayanti, a conversation between Rama and Sita when meeting alone in a forest, and going over their past days of bliss. Such descriptions of marital relations are not precisely the scenes to be impressed upon plastic and undeveloped minds. No language is too strong to condemn the disgraceful carelessness of the tutors who have permitted for years such reading to be left in the hands of their pupils without a protest. In this instance the Marathi-reading community is certainly under a grateful obligation to Mr. Benjamin for initiating this movement and laying a just complaint before the educational authorities. We also concur in his opinion that the poems relating to the struggle between Bheema and

Duryodhana ought to be expunged from the school-texts, although my reasons are quite different from those advanced by the critic. Taking exception but to the dead-letter sense, he only deprecates an exhibition of cruel and brutal feelings between two cousins. Unfortunately, however, our *Puranas* are generally abused by "learned" critics without a proper understanding of the *inner* sense and the morality to be conveyed. If our readers will turn to the back pages of this Magazine, they will find the real meaning of the allegory of the war between the *Pandavas* and the *Kauravas*. If the former represent the higher (or spiritual) part of man and the latter the earthly (sensual), and if *Krishna* (the only manifested deity, the *Logos* in each man's heart) is spoken of as being the adviser of the former in conquering and killing the latter, where then, we ask, is the "disgusting brutality" fathered upon that most sublime of poems, the *Bhagavat Gita*? We are not, however, at present concerned with metaphysics or philosophy. And, as we are agreed that the poems complained of should not be taught to children promiscuously, since on the one hand the teachers themselves are as yet unable to realize the profound significance and the philosophical spirit of some of them, and that, on the other, there are some really indecent stanzas among them, we conclude our somewhat lengthy review of Mr. Benjamin's criticism with a hope that the proper authorities will lend an ear to his just complaint. We beg at the same time our learned author's pardon for dwelling at length upon the points of disagreement between him and ourselves, since the necessities of the case demanded the present action. On the whole, the book supplies a deficiency which was long being felt; and every credit is due to Mr. Benjamin for interesting himself in the welfare of a people who are not of his race. We would recommend it to every person who has a real and an earnest desire to improve the educational standard of Marathi children. As a Maratha we sincerely thank the erudite author for his advocacy in behalf of our children,

D. K. M.

THE LAWN-TENNIS SCHOOL OF CRITICS.

Those intellectual prodigies of the Lawn-Tennis clubs—Anakin among critics—who swallow the story of Balaam's speaking "she-ass" but cannot believe in the Reincarnation of her "soul" agreeably to Pythagoras nor even to Allan Kardec's doctrine, may be made less incredulous by reading further on the choice bits in the "Ooty Chronicle" of the *Madras Times* of September 7th. One might suspect from its delicate wit that Sydney Smith is reborn and lurks somewhere among the Eucalyptic Sholas of the "Blue Hills." Of course, the numerous *lapsus lingua et calami* of the chronicler and his airy conceits must be caused by a too long sojourn on the mountain tops. On some ill-balanced natures a rarefied atmosphere, while expanding their lungs, has the effect of contracting their brains. To such meteorological phenomenon, have we probably to attribute the correspondent's assertion that Colonel Olcott "bitterly" complained of the gymkhana sports which made him change the date of his lecture; as also the charming remarks with regard to a made-up story of "broken china", "General Blank", "spirits from the vasty deep", and possible "Kleptomaniacs" in the Theosophical Society. "We do not know—" queries this newspaper prodigy—"what fees are charged...for such surprising skill in the art of repairing China ware." None at all, we hasten to assure him. Whether a soup-tureen or an entire dinner service makes no difference, and we would not charge even the miserable price in pice and annas paid for every line of such witty gossip as his. Moreover the "Ooty Chronicler" may be glad to hear, that besides China ware, the Theosophical Society undertakes sometimes to mend cracked and damaged brains, by injecting them thoroughly with a saturated solution of common sense, cleansing them of dusty and stale notions of bigotry and prejudice and by thoroughly ventilating the musty premises. Nor need he feel alarmed or take the trouble of suggesting new amendments in our Rules, namely, "a regulation excluding pick-pockets from membership." The genial wit of the Nilgiris should know that our Society does not recruit its members in the favourite resorts of the Salvationists—"the dens and ditches of the outskirts of the great cities." And, since it refuses admission to waifs rescued from the "Citadels of Apollyon," and does not employ Theosophical nautches in the persons of "tambourine lasses"—even though promoted to be "golden harp lasses"—there is no cause to fear that a *pick-pocket* whether "converted" or unregenerate, will be taught how to improve the resources of his art by acquiring proficiency in Occult Sciences.

However meagre the production of the "Ooty" chronicler, still, as it is an original one, and as good as could have been expected from that source, and that it exhibits no great malice we reproduce it with pleasure—to show the "inferior race" what

passes with the "superior" one as witty criticism upon Aryan philosophy and science. An original production is always more respectable than borrowed blackguardism, such as an article just copied into the *Bombay Gazette* from a sensational third class New York daily. In the latter the Editor of the *Theosophist* is described as "ONE OF THE MOST IGNORANT AND BLASPHEMOUS CHARLATANS OF THE AGE—viz., Mme. Blavatsky" and the Theosophical Society as the biggest fraud of its kind ever gotten up." As one of Punch's "self-made" millionaires is made to say when his father's absence from his evening party was remarked, "We must draw the line somewhere,"—we have an impression that this would be as good a place to draw our line as we shall ever have. At first it was hard to realize that such a blackguardly and uncalled for attack should find its way in a respectable journal. But since we learned that the Editor of the *Bombay Gazette* whom we have always known and regarded as a thorough gentleman was at Simla, we wondered no more. Not every *sub* and acting Editor is a gentleman; and we know of more than one in India quite ready to treat his subscribers to such *witticisms* (whether original or borrowed) in the style of those direct from Hungerford fish market.

Another philosopher of the "Lawn Tennis" calibre furnishes a paragraph to the *Poona Observer* of the 11th September about the recovery of some stolen property by a native shopkeeper through a simple form of ceremonial magic. He "suggests that the Government of India might do worse than engage Colonel Olcott to instruct the Police in his particular 'ism' or 'doxy.' The force would then be the terror of thieves. It would—undoubtedly, and of persons like himself also: for Colonel Olcott's method when well studied detects a ninny at sight. But take this para full of such happy *repartees*—out of its harmonious journalistic frame and put it into another and one sees at once the mighty mentality and cultured taste required to cut and set so rare a literary gem. This is the Article:—

OOZY CHRONICLE.

Wednesday, September 5, 1883.

COLONEL OLCOTT duly delivered his lectures on Wednesday and Friday last at the hours notified, to a large and distinguished audience in the Breeks' Memorial School. Much disappointment was felt at the entertainment, as people were credulous enough to imagine that the Colonel would illustrate and emphasise his discourse with some supernatural feats, instead of confining himself to vague assertions of the occult power of Theosophists and their ability to see, hear, and do things denied to ordinary mortals. People would require to be endowed with a very large amount of credulity—indeed to accept without reserve the assurances of the lecturer on this head. Looking through a stone wall and discovering what was going on in the next room was a mere *bagatelle* to the gallant Colonel; so he assured his audience. He knew intimately, he declared, the exact contents of the wardrobes and dressing cases of all present, at which we observed some elaborately got-up ladies of a certain age shudder violently. He could tell at that moment what was going on at Timbuctoo or even Hades, the Colonel continued, and any one present who didn't believe that he had the power of knowing every thing that occurred on the earth, or under it either, was an unmitigated fool. This last dictum had its due effect on the audience, for, as no one likes to be taken for a fool, every one present, ourselves included, tried to look as if they believed implicitly every word the lecturer uttered. The Colonel repelled the insinuation which he alleged had been made against him to the effect that he was hostile to the Christian religion, and magnanimously observed that he thought Christians had as good a chance of being saved as he himself, whereupon we noticed a clerical-looking gentleman in the audience give expression to his horror by an ejaculation. The lecturer bitterly commented on the fact that, owing to the Gymkhana sports being announced for Saturday, he had changed the date of his lecture from that day to Friday, and treated with silent contempt a query from an irresponsible individual who had the temerity to enquire how it was that, with his marvellous occult powers, the Colonel did not postpone the sports *willy-nilly* to a day that would better suit his convenience. Having expressed his conviction that the inane idiots who could fix or even think of Gymkhana sports on the same day as his lecture was to come off, were unspeakably beneath contempt, the lecture concluded his discourse by passing round a book in which hieroglyphics and marvellous figures with horns and tails were depicted, and darkly hinted that he knew more about these than he would care to tell.

A CORRESPONDENT writes to know if we are to attribute the fact of our library being deluged with Theosophical works to the circumstance that all the members of the library committee appear beaten with the Theosophical mania? *Apropos* of this, here is the latest local canard regarding the powers of the Theosophists. A lady had the misfortune to break a rare ornamented plate of *Sevres* China, which was prized the more owing to its being an heirloom. While she was picking up the pieces and bemoaning her loss, General Blank entered and bade her be of good cheer, for, said he, I will lay the matter before the Theosophists, and they will make your much-prized plate whole again. Paying no attention to this assurance, the lady locked

up the broken pieces in her cabinet which adjoined her bed. During the night mysterious noises issued from the cabinet, and the pieces of severed *Sevres* appeared to be holding high revel, judging from the jingling, clashing sound which was heard issuing from the receptacle in which they had been locked. Filled with curiosity, the lady opened the case on the following morning, and lo! there was his *Sevres* plate without a crack or flaw, and as sound as if it had never been broken! Whether General Blank and Co. had introduced themselves through the key-hole of the cabinet or not, or had summoned a familiar spirit from the "vasty deep" to their assistance, does not appear; but the fact remains that the job was well done, and a new branch of industry has been started by the Theosophists in which the usual appliances of trade are not needed. People with broken China need not trouble to send their damaged ware up here. They have only to acquaint the Theosophists of the breakage, and an invisible emissary will be at once despatched to put things to rights. We do not know what fees are charged, or if it is necessary to be a believer in order to benefit by the services of the obliging spirits who manifest such surprising skill in the art of repairing China ware but we understand that carnivorous bipeds who eat meat are an abomination in the sight of Theosophists, and only vegetarians are looked on with favour. Under these circumstances, it is not surprising that the prices of vegetables have risen in the market since the arrival of Colonel Olcott and Company. From the above episode the serious reflection arises that, as it appears such a trifling matter for a Theosophist to induct himself through a key-hole, or send his familiar spirit to achieve the feat, are we not entirely at the mercy of any member of the creed who may develop annexing proclivities? We therefore beg to suggest that the Society amend its rules in the interests of the general community, and pass a regulation excluding pick-pockets from membership.

On its present broad and liberal basis, we believe that any one can join Theosophist organisation, provided he can muster up a guinea as entrance fee, and it is positively appalling to contemplate the loss the general public would suffer if a kleptomaniac were inadvertently admitted into the guild....."

A REMARKABLE DISCOVERY.

A NEW ISLAND APPEARS IN THE ATLANTIC—CURIOUS REMAINS. Yesterday the British steamship *Jesmond*, Captain Robson, arrived at this port from Messina with a cargo of fruit. He says that when about two hundred miles to the westward of Madeari his attention was called to the irregular appearance of the sea. The water had a dark, muddy look, and was covered with dead fish as far as the eye could reach. They were of several species, among them being noticed mullet, cod and bass. Soon after entering this field of dead fish he observed a faint smoke on the horizon nearly ahead, on the course of the vessel. Early next morning the Captain was awakened by the second officer, and informed that land had been sighted in the course of the steamer. He was greatly surprised at this information, knowing that there was no land in this part of the Atlantic. Upon going on deck, however, he found that the report was correct. The dim outlines of an island, broken by mountain peaks, were visible even without use of the glass. Above it hung a cloud of smoke. The water was more turbid than on the previous day, and the shoal of dead fish thicker. Captain Robson deemed it advisable to take soundings, not expecting, however, to get bottom, as the charts show a depth of from 2,000 to 3,000 fathoms in that portion of the Atlantic. For some time the sounding was without result, but suddenly the line brought bottom at fifty fathoms. When about four leagues distant from the island the *Jesmond* came to an anchor in seven fathoms of water. The island was located 28 degrees 40 minutes west, 25 degrees north. Captain Robson determined to make an observation of the strange, and the yawl was lowered, and the captain and one of his officers were rowed to the island. A landing was effected on the low coast of the western border, where a convenient harbor was found for the yawl. The captain and several of the crew, with some difficulty, ascended the declivity.

The promontory seemed several miles in length, and joined an extensive tableau, which sloped gently back to a chain of mountains at great distance off, from which rose light columns of smoke. The surface of the ground was covered with pumice stone and volcanic debris, and entirely devoid of vegetation. It was a desolate scene, where not a single living thing was to be perceived. The captain and his companions started on a tour inland, but soon found their progress impeded by yawning chasms. It was therefore determined to return to the beach and inspect the island from that side. While examining the base of the cliff where the rock was fractured and twisted, as if by some tremendous convulsion, and disclosed a bed of breccia, a surprising discovery was made

by one of the sailors. On thrusting a prong of a boat-hook into the loosened mass of gravel, he disclosed a stone arrow-head. Excited by this incident, the search was continued, and other articles of stone were discovered. A large excavation was made, and it was ascertained that the opening led between the crumbling remains of what must have been massive walls. A number of articles were exhumed, such as bronze swords, rings, hammers, carvings of heads and figures of birds and animals, and two vases or jars with fragments of bone, and one cranium almost entire. The most singular thing brought to view was what appeared to be a mummy, contained in a stone case. It was incrustated with volcanic deposits so as to be scarcely distinguished from the rock itself. Much difficulty was experienced in dislodging the sarcophagus, which was finally taken out whole and, with the fossils, transported to the steamer.

Captain Robson would have continued this investigation, but as the aspect of the weather became less favorable, and he could not afford to spend more time at the island, he sailed for this port. He considers that the new island was raised from the sea by volcanic action, and that the fish were killed by the poisonous gases from the volcano. The captain thinks that the new land is a section of the immense ridge known to exist in the Atlantic, and of which the Azores and the Canaries are a part. He took pleasure in exhibiting the fossils and curious articles of which he was the fortunate finder. The carved heads are in the Egyptian style of sculpturing, being distinguished by the veil or hood which characterizes Egyptian figures. The urns and vases are spherical, with large mouths, and upon them may be discerned inscriptions in hieroglyphics. The edges of the axes and arrow or spear-heads are blunted and jagged. The sword is a straight weapon of bronze, with a cross hilt.

"This is the mummy," remarked the captain, pointing to what the reporter had taken to be a long block of stone. Scrutinizing closely the lidless case, the outlines of a human figure could be traced through the coating of scorie and pumice. It will require careful handling to remove the coating. Captain Robson proposes to present the relics to the British Museum at London, upon his return to Liverpool.—*N. O. Picayune.*

Important, certainly—if true (?),—*Ed*

A PICTURE IN THE HEART OF AN OAK.

A correspondent of the *Waterbury (Conn.) American*, writing from Water Town, says that Mr. Benjamin Markin, of that town, in splitting a log of black oak, observed a picture on the smooth grain in the heart of the tree. It is a landscape, or rather a clump of trees, with trunk and branches and twigs as clearly defined as though drawn with ink or photographed by the sun's rays. The trees form a picture about four inches square, showing like the open leaf of a book, and the same on the opposite page. Mr. Marvin says it is a pretty good portraiture of the clump of trees which he felled, the picture appearing in the heart of the largest one.—*The Scientific American.*

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SUPPLEMENT

TO

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MADRAS, OCTOBER, 1883.

No. 49.

PAYING THE WAY.

THE late Artemus Ward, a famous American humorist, wishing to prove his effusive patriotism during the late Civil War, said that he was ready to send all his wife's relatives to the army! Some of the liberal advisers and critics of the Theosophical Society seem moved by a like liberal sentiment. Ever since the Society had its current expenses to pay and fixed an entrance fee of Rs. 10 to defray them, these sensitive natures have felt too, too keenly, the false position in which this step was placing it! They were willing—quite too much so—that the unlucky Founders should pay its charges, to the sacrifice of their last garment, if they could not do it by Magic; but an entrance fee—fie! Though every other Society in the world does the same—unless endowed with an interest bearing Permanent Fund, or receiving voluntary subscriptions to the extent of its needs—that does not alter the case. Nor does it, if the objector himself is proved to be paying without marmur his Re. 75 per annum in the Bombay, or his "entrance donation" of Rs. 10 and "annual subscription" of Rs. 40 in the Madras, Branch of the Royal Asiatic Society; or his Rs. 28 per annum in the Madras Agricultural and Horticultural Society; or his life membership fee of ten guineas in either of the Bible, Tract, Religious Knowledge, Missions, S. P. G., or Temperance societies; or his entrance and large annual fees in a lodge of free masons; or in any other body for the carrying on of organised work of a philanthropic character the world over. They are, of course, expected to pay their reckonings out of their annual income, but with the Ishmaels of Theosophy it is quite a different affair. If they chose to dig their Society out of the Aryan *tanulus* for the good of humanity, certainly they ought to pay for the privilege. They pretend to be philanthropists; let them purchase the luxury, and not for a moment think of their poor relations, their personal wants, or the books, instruments, furniture, or clothing that the money might buy; for philanthropists have no occasion for such luxuries: their reward is in the satisfaction of conscience, the doing of duty! How serene the brows of some of our own Theosophists in times past, when they have told their humble servants, the Founders, that really it would be better not to charge any Entrance Fee! More than once (and our latest experience dates but from a fortnight back) this has been said by persons who were far richer than the culprits addressed, yet had never offered to give one rupee towards the Society's expenses. They were very liberal with advice but very parsimonious with their cash. If it had been a question of paying salaries to the Founders, or even to subordinate officers, it might have been different. But, since there has never been a rupee paid to any one of the secretaries, most of whom have sacrificed and renounced for ever all worldly goods and yet have to be fed and clothed, nor to any one connected with the management, from the beginning, for his or her services, nor any expectation of its ever being done—it has seemed that the remark, *under the circumstances of the advisers' pecuniary relation to the Society*, was a superfluous donation! If a computation were made of the aggregate wealth of our members, the sum total of their incomes alone would mount into the millions of pounds sterling. An infinitesimal percentage upon that by way of a voluntary tax would, in a single year, create an endowment whose interest would make the Society independent of all Entrance-fees, and they might be dispensed with. That tax, voluntary or involuntary, the Founders will never call for; if it is to be done at all, it must be by others. For so long as they have a rupee of income, if the Society, the child of their souls, needs it for its current expenses it shall have it and thrice welcome. Probably a day may come when such sacrifices will no longer be demanded. Its income *may* be approaching the point of self-support; but at present, it is not so. A movement was inaugurated by some of the brethren of Madras

to pay for the Adyar Head-quarters, make the needed repairs, erect some *ashrams* to accommodate caste visitors, pay for furniture, etc. etc. The Founders headed the list with a cash donation of Rs. 500, highly approving of the project—although they expect to have to advance above Rs. 5,000 this year besides. Well, out of Rs. 8,500 (all necessary repairs excluded) hitherto, only Rs. 3,200 are paid. The sacred fire of devotion and enthusiasm that burned so brightly at the beginning has flickered away, and the probable consequences are that we will have to pay the rest ourselves. When the Society is placed in a home of its own—like every other respectable body, of whatsoever kind—and repaying is stopped, there will be one drain the less upon our private resources. If the day of relief were a little nearer, we should not have said one word upon the subject. And, but for the gratuitous remarks heretofore made by colleagues inside the Society who ought to have had the delicacy to withhold them unless they knew of some other means of paying the honest expenses, we should not have noticed certain malicious slurs in Anglo-Indian journals about the poor little initiation fee which, in contrast with the like charges in other organisations, especially with their often heavy annual dues, to which there is no parallel in our Society—is small enough in all conscience. Nor are we ever likely to claim merit for the practice, from the first followed by us, of paying out of our own pockets the fees of Pandits and other poor scholars, who have loved our cause, but been unable to give that practical proof of their interest in its work.

THE GOVERNMENT AND THEOSOPHY.

From

COLONEL HENRY S. OLCOTT,
President of the Theosophical Society,

To

THE HONORABLE E. F. WEBSTER,
Chief Secretary to the Government of Madras.

SIR,—I have the honor to address you on behalf of the Theosophical Society, of which I am President, and the objects of whose organization are as follow:—

I. (a) To promote the feeling of mutual tolerance and kindness between people of different races and religions;

(b) To encourage the study of the philosophies, religions and sciences of the ancients, particularly of the Aryans;

(c) To aid scientific research into the higher nature and powers of man.

II. These are our only corporate aspirations and, since the year 1875—when the Society was founded at New York—they have been openly declared and publicly defended. With them we have exclusively occupied ourselves, and have most strenuously refused to meddle with Politics or to advocate any creed to the exclusion of others.

III. The principal seat of the Society's operations was transferred from New York to India in February 1879 for the greater convenience of our purely Oriental researches; and in December 1882, was moved from Bombay to Madras for a like reason.

IV. The Society was, in the first instance, an open body; but it was found in practice that the successful prosecution of psychical experiments, in the progress of which the most private thoughts and aspirations of our common nature had to be expressed, demanded a more confidential relation between members. The principle of secrecy, identical with that of Free Masonry and Odd Fellowship, and with the same laudable motive, was therefore adopted as early as the second year of the Society's existence.

V. Our work being thus cut off from public view, many ladies and gentlemen of good position socially, joined us, both in America and Europe—where branches after awhile sprang up. But coincidentally with our coming to India this private relation between ourselves, and the great favour which our endeavours to revive Aryan learning excited among Hindus, caused a suspicion—to the last degree unjust and unfounded—that we might have under the mask of philosophical study some political design. Accordingly, the Government of India, at the instance of Her Majesty's Home Government, caused us to be watched both at Bombay, our residence, and while travelling over India.

There being nothing whatever to discover of the nature apprehended, the expense and trouble lavished upon us, only ended in proving our blamelessness of motive and conduct. For sufficient proof of which I would respectfully invite attention to the enclosed letter [No. 1025 E. G., dated Simla, the 2nd October 1880] from the Secretary to Government in the Foreign Department to myself— which I transmit in the original, with request for its return. It is therein remarked that "the Government of India has no desire to subject you (ourselves) to any inconvenience during your (our) stay in the country," and "so long as the Members of the Society confine themselves to the prosecution of philosophical and scientific studies, wholly unconnected with politics * * * they need apprehend no annoyance, &c. &c."

VI. The above decision is in strict accordance with the oft-declared policy of Her Most Gracious Majesty's Asiatic relations with subjugated peoples, to maintain strict neutrality in all matters involving religious enquiry or belief. And, having ever faithfully observed the laws and respected the established regulations of Government, in India as everywhere else throughout the world where our Society has Branches—we are entitled to protection and demand it as our right.

VII. Entire freedom from annoyance and molestation we have not enjoyed in the Madras Presidency. In various quarters a certain pressure, none the less menacing because unofficial, has been put upon Hindu subordinates to prevent their taking active interest in our work. Though the vindication of the wisdom, virtues and spiritual achievements of their ancestors was involved, they have been made to feel that they could no be Theosophists without losing the good will of their superiors, possibly their chances of promotion. Timid by nature, the subordinates have in many—though, to the honour of true manhood, be it said not all—instances, sacrificed their feelings to this petty tyranny. But despite all opposition, whether of sectarian bigotry or other kinds, the Society has so rapidly increased that it has already founded twenty Branches within the Madras Presidency. An impartial inquiry among our members will show that the influence upon the natives is excellent: improving their moral tone, making them more religious, more self-reliant, and more tractable as subjects. Should the Government of Madras care to test the truth of this assertion, I shall most gladly furnish every needed facility.

VIII. In view of the above facts, what I respectfully ask is that the Government will make it understood that, so long as the Theosophical Society shall keep to its declared field of activity, an absolute neutrality shall be observed towards it by officials throughout the Presidency. And especially forbid that the fact of membership or non-membership shall even be considered in determining the claims of any employé, English or Native, to official favour.

I have the honour to be,

Sir,

Your most obedient Servant,

H. S. OLCOTT,

President Theosophical Society.

PUBLIC DEPARTMENT.

PROCEEDINGS OF THE MADRAS GOVERNMENT.

READ the following letter from Colonel H. S. OLCOTT, President, Theosophical Society, dated 7th September, 1883; (1) stating the objects of the Society: (2) transmitting a letter addressed to him by the Government of India, Foreign Department, of 2nd October 1880, promising the members of the Society freedom from all annoyance so long as they confine themselves to the prosecution of philosophical and scientific studies, wholly unconnected with politics: (3) complaining that in various quarters of the Madras Presidency some native subordinates have been made to feel that they cannot join the Society without losing the good-will of their official superiors.

ORDER.

13th September 1883, No. 1798.

Colonel Olcott may be assured that this Government will strictly follow the lines that have been laid down by the Government of India in their letter to his address. In regard to the complaint he has preferred, they observe that it is of a general nature only, no specific instances being mentioned, and His Excellency the Governor in Council need only say that he would highly disapprove any interference with the religious or philosophical ideas of any section of the population.

[True Extract.]

(Signed) FORSTER WEBSTER,

Ag. Chief Secretary.

To COLONEL H. S. OLCOTT,
President, Theosophical Society.

THE TWO FOUNDERS AT COIMBATORE.

COLONEL OLCOTT, who was invited to visit this town on his way from Ooty to Pondichery, arrived at the Coimbatore Railway Station on the 10th Instant at 2.30 P. M., with the mail train from Mettappoliam.

It was a peculiar blessing to Coimbatore that the author of that admirable work "Isis Unveiled" accompanied him to spend a few days with us.

It being Sunday, all the leading gentlemen of the town were on the Railway platform to do honor to their adopted brother and sister,

The distinguished Theosophists drove to the bungalow prepared for their reception, followed by a long array of carriages.

An English address was read there, and Tamil poems composed for the occasion were recited. Beautiful and magnificent garlands made of the ruby-like seeds of pomegranates, the like of which they had not seen before, as it appeared from their admiration of them, were then thrown round their necks. The day's proceedings were then brought to a close by an eloquent and touching though short speech from Colonel Olcott, thanking the native community for the kindness and brotherly love shown to him and to his colleague.

It was a lovely scene to behold Madame Blavatsky, though all the while suffering from fever of a very violent nature discussing from about 3.30 P. M. to 10 P. M., Theosophical questions with Yogis that came from Palghat only to pay their respects to her and to get their doubts cleared, and with Sanscrit Pundits. When some friends who were very anxious about her health requested her to go into her apartment and take rest, she replied in a true Oriental fashion, "I must be master over my body and not my body over me."

On the evening of the 17th Colonel Olcott delivered a lecture on Theosophy to a very large and appreciative audience. The learned lecturer dwelt at length on the importance of a knowledge of mesmerism to the right understanding of the religions of the past. He exhorted the Hindus to dive deep into the religious truths enunciated by their glorious forefathers, and to make the torch of Indian Philosophy shine, by united efforts, as bright in this ancient land of India, as in days of yore, and not to be hankering after Western positivistic philosophers. College youths idolize them simply because no Hindu, now-a-days, is found to unravel satisfactorily the grand truths of life and death lying hidden in the apparently silly and absurd allegories in which it was the custom of all Orientals to clothe these truths, (it being impossible to popularise occult truths forcibly otherwise).

The next morning he delivered another lecture to the Tamil speaking population, which was very happily translated by M. K. Ry. Vengu Ayer Avergal, a pleader of Calicut. After the lecture was over, he returned to his bungalow, where the sick were awaiting his arrival to be cured by touch.

The President Founder felt that he would not be able to treat successfully, as he was very much exhausted from his hard work on the Southern Circuit. He therefore wanted to instruct one or two local doctors in the art of healing by touch. He selected some cases and showed to two dressers of this place how to proceed with particular diseases.

Notwithstanding his exhaustion at the time, some were immediately cured and others, who were suffering from chronic diseases that could only be cured by repeated sittings, obtained such temporary relief as to show that they might be cured by mesmerism.

Some ignorant people who were under the absurd impression that the Colonel was some deity or one gifted with divine powers, and who therefore thought that their disease would vanish in a trice at a single glance of Col. Olcott, were sadly disappointed. They ran mad, and of course are circulating false reports about the Theosophists. But time will correct their mistakes.

On the 19th by the mail train Col. Olcott and Madame Blavatsky started for Pondichery, wherefrom they had received an invitation.

T. M. SUNDARAM PILLAY B. A.,

COIMBATORE, 25th September 1883.

THE FOUNDERS AT PONDICHÉRY.

On the 20th September, after travelling day and night without stopping, the Founders reached the charming French station of Pondichéry. Mr. Chanemonga Volayouda Modeliar, a Member of the Provincial Council (Conseiller General), and some other gentlemen of respectability, met them at Villipooram, some 23 miles up the railway, and escorted them to their place of destination. At the Pondichéry platform a great crowd had assembled to greet the guests. No sooner had the train stopped than the visitors were greeted with the National British anthem. The fine Military band of the Governor played them first to their carriage, and then through the street to the house, when the Hymn of "God Save the Queen," was followed by the War-like "Marseillaise" of the French Republic. A regular procession was organised of the carriages of the native gentry, and moved slowly through the town to a spacious mansion by the sea-shore which had been fitted up for their occupancy. The Councillor General here placed garlands about their necks, and read an address in French, to which Col. Olcott, for himself and his colleague, replied in the same language. The usual presentations were then made, and the house was full of visitors until a late hour of the evening. On the following day the President-Founder paid ceremonial visits to H. E. the Governor, His Honor the Mayor; and other principal officials; being received by each and all with the suavity which is so natural to educated French gentlemen. At 5 P. M. he lectured on "Theosophy as a support to true Religion." The Honorable M. Guerre, the Mayor, had kindly agreed to serve as Interpreter for the occasion, but finally felt obliged to decline as he doubted his capacity to render so high and thoughtful a discourse, as this seemed likely to be, from English into French. Another French gentleman then undertook the duty, but broke down after a few attempts. Then two native gentlemen tried in turn to interpret into Tamil, but both failed. Finally, as a

last desperate resource, and at the urgent request of his audience, Col. Olcott continued his lecture in French, speaking for an hour and going over the whole scientific and religious ground. This was certainly a remarkable instance of available memory, for although very familiar with the language as printed or written, he had never before attempted such a bold experiment as to lecture in a foreign tongue, without the smallest previous preparation and even extempore. The President reports the curious fact that the very moment after he had decided to go on in French, and had thought how the interests of the Society were involved, he felt the "psychic current" of his Guru and thenceforward was not in the smallest degree embarrassed, but went on as though he had spoken French all his life.

On the 22nd ultimo he mesmerically treated some patients, and in the evening a new Branch entitled "La Societie Theosophique de Pondichéry" was organised. M. Tandar Sandirapouille was chosen President, M. Morougappa Modeliar Secretary.

On Sunday the Founders left the pleasant town, and the same evening arrived at Madras. A translation of the welcome address of the Councillor General is as follows:—

"MADAM AND SIR,—Welcome in this, our dear city. You stand now in the presence of an intelligent people who realize thoroughly well all the grandeur of the sublime mission entrusted to you by Providence—a mission in the ancient days of our forefathers, which was that of our venerated saints—the Maharishis. Indeed, as many of us already know, Theosophy is a science that can alone enlighten man with regard to the true condition of his existence here, and hereafter, and give him an exact idea of human nature and its superiority over that of all other living creatures, by placing it in direct communication with the one over-soul—Divine spirit.

This holy mission you have now come to accomplish, in the fulness of your generous philanthropy, in a part of India where you could count even before your arrival numerous adherents. Inspired with a sense of the benefits produced by your Society in other parts of the mother country, and the great services rendered by you to the cause of humanity, they all ardently desire to place themselves under the civilizing banner of the Theosophical Society.

Feel assured, Madam and Sir, that our faithful and filial attachment is pledged to you henceforward for ever; and that henceforth we will strive to the best of our ability to justify the confidence you have placed in us by trying to deserve well of the Society.

Meanwhile, we beg you to accept once more the assurance of our respectful devotion and gratitude."

THE BRITISH THEOSOPHICAL SOCIETY.

[We regret that the following account of our London Branch, which appeared in *Light* of July 28, was till now crowded off, for want of space, although, as our readers are aware, we have been giving more pages than promised.—*Manager Theos.*]

NOTES BY THE WAY.

Contributed by "M. A. (Ozon)."

On Thursday, the 17th, the London Theosophists held a conversation at Prince's Hall, Piccadilly. Invitations were issued to meet Mr. Sinnett. Some 270 assembled, and among them were many faces well known in society, and not a few men of letters and science whose judgment and opinion the world is accustomed to treat with deference. The company would be described in the language of the ordinary reporter as at once fashionable and influential. During the evening the President of the London Lodge delivered an introductory address which dealt generally with the pretensions of Theosophy, and its attitude towards the religions of the day. It was forcibly pointed out that as a religion Theosophy found nothing in the theologics of the hour that barred its acceptance. The speaker, a Catholic Christian, was in intimate accord with the author of Esoteric Buddhism, though they had drawn their inspiration from two such apparently divergent sources.

But the feature of the evening was an address from Mr. Sinnett, in the course of which he stated with his usual force and clearness the position of the Theosophical Society. Before attempting an outline of what he put forward, I may remark that the publication of his book, and, in no less degree, the large gathering that he addressed, as well as the speech which he then delivered, mark a new departure in the history of Theosophy in London. So long as the Society was one of students, attracted by a common taste, and perhaps bound together by a common hope that some light would eventually dawn on the faithful from the source of light and truth—the East, the world had little or nothing to do with the Theosophists. Even Spiritualists had no necessary concern with them except in so far as it was necessary to vindicate their own belief from assault, or desirable to comprehend a philosophy which so nearly touched their own interests. But now that the veil of secrecy has been to a considerable extent cast aside the world and the Spiritualists are bound to consider the claims made on behalf of Theosophy.

What may be the answer of the various types of mind to which Mr. Sinnett addressed himself on Thursday last, I did not know. Possibly I should not be far wrong if I were to say that many would go away bewildered with a feeling that there are antecedent points of difficulty to be settled, before examining the superstructure so skilfully raised on a basis that has not yet been submitted to a sufficient examination. And it requires a more exhaustive study of the scheme of thought expounded in Mr. Sinnett's volume, and stated more popularly in his recent addresses at the Prince's Hall, and at various fashionable assemblies in London drawing-rooms, before I, for one, should like to commit myself to a statement of what unquestionably appears on the surface to be the irreconcilability of Theosophical and Spiritualistic belief. I do not know whether the doctrines that antagonise each other are, in the language of theology, cardinal and to be held *de fide*,

I hope not: for if it be so then the knowledge of the Spiritualist is at variance with the truth as propounded by the Theosophist. No doubt it is on the great questions of spirit communion that the battle will rage most fiercely. It is that which seems to me to be so utterly beyond accommodation. But this is a question far too wide and imperial in its import to be discussed with imperfect knowledge and with the insufficient space at my disposal. It is one to which it will be incumbent on me to recur. Meantime I return to Mr. Sinnett's address, of which I present a brief epitome.

He commenced with some words in explanation of the attitude in which the Theosophical Society stood towards the work in which it is engaged, and the adepts in India with which it is connected. To make these relations intelligible he entered, in the first instance, into an account of the objects with which occult devotees in the East pursued adeptship, and the nature of their achievement if they attained it. The purpose they sought arose out of their comprehension, in the first place, of that great scheme of human evolution set forth recently in Mr. Sinnett's book on "Esoteric Buddhism." For all mankind at this present stage of the evolutionary process, or for the vast majority, the exceptions so far hardly requiring to be taken into account in a broad, general sketch of the position, there was a certain sort of spiritual future awaiting each Ego at death. And this spiritual future might easily be one of great and elevated enjoyment. But the pursuer of adeptship aimed at something more than elevated enjoyment in the spiritual state; he aimed at great developments of knowledge concerning Nature, and at perpetuity of existence, even beyond that very remote period in future evolution up to which the majority of mankind might gradually drift.

Nature would not grant perpetuity of existence which itself was only compatible with very advanced and enlarged knowledge, to any Ego, however good and virtuous, as a reward for mere goodness. The natural reward of goodness was happiness in the spiritual state,—a happiness, the duration of which might enormously transcend the brief periods of objective existence in which it might have been earned, but which in the progress of ages would come to an end by the exhaustion of the causes which had produced it. The only way to get on in the evolutionary process beyond the stage to which goodness could carry the Ego was to develop supreme spiritual wisdom or knowledge, and that was the object at which the efforts of Adepts were directed. Now, above all things, the Adepts in pursuing this object were eager to unite their own progress with that of the human race generally to the utmost extent of their power to accomplish this. Far from being selfish in their struggle for development, they were in such a position as to know that a policy of selfishness would be fatal to their own advancement, and learned to seek this in the total abandonment of their own personal welfare as compared with the effort to benefit others. They were constantly engaged in intervention, by one means or another, in the affairs of the world, even though the conditions of their existence forbade them from intermingling with the world. Their action was carried on by means of those higher senses and faculties with which their occult training invested them. In reference to these powers, it was desirable that people who paid attention to the subject should understand that the adept did not seek occult knowledge for the sake of the powers it incidentally invested him with any more than a patriotic soldier would seek a military career for the sake of wearing a red coat. The powers of adeptship were a very embarrassing fact connected with that state of knowledge, for these powers were the explanation of the apparently timid and seemingly unreasonable policy of silence and reservation in regard to their knowledge which the Adepts persisted in following. To teach people in general the mere philosophy of Occultism, if that were done freely and carelessly, would be to put them within the reach of secrets the possession of which would enable them, if willing to do evil to others, to work the most disastrous confusion all through human society and commit almost any crimes undetected.

On the other hand, it was conceived by the Adepts that the time had now come when it was necessary to fling into the current of human thought some knowledge of true spiritual science, that mankind might be armed, in advance with a higher religion to take the place of superstitious creeds and dogmas by the time these should crumble away. It was out of this conviction, on their part, that the Theosophical Society had arisen. That Society, and the teachings conveyed to the world through its intermediation, constituted an offer of enlightenment to the civilised world in regard to true spiritual science, the importance of which could not be overrated. It remained to be seen how far the advanced thinkers of London would respond to that offer, how far they would realise the coherence, beauty, and truth of the teachings so far put forward, and unite in asserting an intelligent demand for more. That demand, to be successful, would now have to be made by a Theosophical Society which should take a somewhat new departure. Hitherto that society had been rather a body of secluded thinkers and students, as far as the British branch was concerned at all events, than a body of persons seeking to make converts. Now the time had come when the Society had done all it could do along its old lines of effort. In order that its beneficent work might be carried on in the future on the larger scale now contemplated and to the grander results now hoped for, it was necessary that it should take up a position of dignity and influence, that it should be reinforced by qualified representatives of the culture and intellectual effort of the time, and that its hands should be strengthened for the task now lying before it. These considerations had suggested the demonstration of that evening, which was the first effort of any kind which the London Society had made to make itself known beyond the narrow limits of its original organisation. Comparatively small and insignificant to appearance as the Society might be at present, the facts of the whole position were such as to lead those who had studied them most closely to the conclusion that this little Society was in possession of the first gleams of the spiritual science which must ultimately become the religion of all the world.

In the course of his speech, and in further explanation of the point of view from which the Adopts themselves regarded the efforts embodied in the Theosophical Society, Mr. Sinnett read the following passages from a letter written by one of the greatest among them. The letter had been specially aimed at repressing the craving for scientific explanations of abnormal phenomena which had been freely expressed in the beginning by Europeans in India connected with the Society.

"It is not the individual and determined purpose of obtaining for oneself Nirvana (the culmination of all knowledge and absolute wisdom), which is, after all, only an exalted and glorious selfishness, but the self-sacrificing pursuit of the best means to lead, on the right path, our neighbour,—to cause as many of our fellow creatures as we possibly can to benefit by it,—which constitutes the true Theosophist.

"The intellectual portions of mankind seem to be fast dividing into two classes, the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of their intellect, and its imprisonment in the narrow grooves of bigotry and superstition—a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation pure and simple, or, in cases of failure, to millenniums of degradation after physical dissolution. Those intellectual classes, reacting upon the ignorant masses which they attract, and which look up to them as noble and fit examples to follow, degrade and morally ruin those they ought to protect and guide.

"In view of the ever-increasing triumph, and at the same time the misuse of free thought, it is time that Theosophy should enter the arena. Once delivered from the dead weight of dogmatic interpretations and anthropomorphic conceptions, the fundamental doctrines of all religions will be found identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different means for one and the same highway to final bliss, Nirvana. Mystical Christianity, that is to say, that Christianity which teaches self-redemption through one's own seventh principle—the liberated Para-atma or Angooides, called by the one, Christ, by the other Buddha, and equivalent to regeneration or re-birth in spirit—will be just the same truth as the Nirvana of Buddhism. All of us have to get rid of our own Ego, the illusory, apparent self, to recognise our true self in a transcendental Divine life. But if we would not be selfish, we must strive to make other people see that truth, to recognise the reality of that transcendental self . . . Shall we devote ourselves to teaching a few Europeans, many of them loaded with the gifts of blind fortune, the rationale of the spiritual telephone and astral body formation, and leave the teeming millions of the ignorant, the poor, and the despised to take care of themselves and their hereafter the best they know how? Never. Perish rather the Theosophical Society with both its hapless founders, than that we, the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the Theosophical Society to represent the embodiment of selfishness, the refuge of the few, with no thought in them for the many."

The address of the President of the Theosophical Society, Mrs. A. Kingsford, M. D., was as follows:—

"No doubt, our guests will expect me to explain what is meant by the word 'Theosophy,' and what are the aims and objects of the Society over which I preside. I will attempt, in as few words as possible, to give a reply to both these questions.

"Theosophy is the science of the Divine. In this age the word Science is readily understood; not so the word Divine. We Theosophists understand by the word Divine, the hidden, interior and primal quality of existence; the noumenal as opposed to the phenomenal. Our relations to the Divine we hold to be relations not to the exterior, but to the within, not to that which is afar off, but to that which is at the heart of all being, the very core and vital point of our own true self. To know ourselves, is, we hold, to know the Divine. And, renouncing utterly the vulgar exoteric, anthropomorphic conception of Deity, we renounce also the exoteric acceptance of all myths and legends associated therewith, replacing the shadow by the substance the symbol by the significance, the great historical by the true ideal. We hold that the science of the Divine is necessarily a science of such subtle meanings and transcendent verities that common language too poorly conveys them, and they have thus, by universal consent throughout the world, found their only possible expression by the medium of types and metaphors. For metaphor is the language of the poet, or seer, and to him alone is it given to know and to understand the Divine. In the picture-world in which he lives and moves all interior and primal verities are formulated in visions rather than in words. But the multitude for whom he records his visions takes the metaphor for the reality, and exalts the eidolon in the place of the God.

"The object of the Theosophical Society is therefore to remove this misapprehension; to unveil Isis; to restore the Mysteries. Some of us have doubted whether such act of unveiling and of restoration is altogether prudent, arguing that the quality of mind needed for the comprehension of pure truth is rare, and that to most supernaturism and even superstition are necessities. The answer to such objection is that the present system of theological teaching has long been and still is an impassable barrier in the way of right thought and action, and of scientific progress; a fruitful spring of oppression, fraud and fanaticism, and a direct incentive to materialistic, agnostic, and pessimistic doctrines. In the interest of science, of philosophy, and of charity therefore, the Theosophical Society has resolved to invite all earnest thinkers, students, and lovers of their kind to examine the system and method it presents, and to satisfy themselves that the fullest claims of science are compatible with, and its latest revelations necessary to, the true comprehension of esoteric religion,

"I have used the word religion. It is a word which has unhappily become divorced from its true meaning, and associated with much that is inherently repugnant thereto. One of the efforts of this Society will be to restore to sacred things sacred meanings. Religion is the science of interpretation, the science of binding together earth and Heaven, the science of correspondences, of Sacraments, or as they were called in all old times, the Mysteries. And the religious man is he who is bound together, in whom heart and head have equal sway, in whom Intellect and Conscience work together and in harmony, who is at unity with himself and at one with the whole world of Being. In this sense we are a religious society, for one of our avowed aims is the promotion of universal brotherhood. We proffer an Erionicon to all churches, claiming that, once the veil of symbolism is lifted from the divine face of Truth, all churches are akin, and the basic doctrine of all is identical. The guest of the evening, who stands beside me, is a Buddhist. I, the President of the English Lodge, am a Catholic Christian. Yet we are one at heart, for he has been taught by his Oriental guru the same esoteric doctrines which I have found under the adopted pagan symbols of the Roman Church, and which esoteric Christianity you will find embodied in 'The Perfect Way.' Greek, Hermetic, Buddhist, Vedantist, Christian—all these Lodges of the Mysteries are fundamentally one and identical in doctrine. And that doctrine is the interpretation of Nature's hieroglyphs, written for us in sky and sea and land, pictured for us in the glorious pageantry of night and day, of sunset and dawn, and woven into the many coloured warp and woof of flower, and seed and rock, of vegetable and animal coils, of crystal and dewdrops, and of all the mighty phenomena of planetary cycles, solar systems, and starry revolutions.

"We hold that no single ecclesiastical creed is comprehensible by itself alone, uninterpreted by its predecessors and its contemporaries. Students, for example, of Christian theology, will only learn to understand and to appreciate the true value and significance of the symbols familiar to them by the study of Eastern philosophy and pagan idealism. For Christianity is the heir of these, and she draws her best blood from their veins. And forasmuch as all her great ancestors hid beneath their exoteric formulas and rites—themselves mere husks and shells to amuse the simple-minded—the esoteric or concealed verities reserved for the initiate, so also she reserves for earnest seekers and deep thinkers the true interior Mysteries which are one and eternal in all creeds and churches from the foundation of the world. This true, interior, transcendental meaning is the Real Presence veiled in the elements of the Divine Sacrament: the mystical substance and the truth figured beneath the bread and the wine of the ancient Bacchic orgies, and now of our own Catholic Church. To the unwise, the unthinking, the superstitious, the gross elements are the objects of the rite; to the initiate, the seer, the son of Hermes, they are but the outward and visible signs of that which is ever and of necessity, inward, spiritual, and occult.

"But, not only is it necessary to the Theosophist to study the myths and symbology of former times and contemporary cults; it is also necessary that he should be a student of nature. The science of the Mysteries can be understood only by one who is acquainted, in some measure at least, with the physical sciences; because Theosophy represents the climax and essential motive-meaning of all these, and must be learned in and by and through them. For unless the physical sciences be understood, it will be impossible to comprehend the doctrine of Vehicles, which is the basic doctrine of occult science. 'If you understand not earthly things,' said the hierarch of the Christian Mysteries, 'how shall you understand heavenly things?' Theosophy is the royal science. To the unlearned no truth can be demonstrated, for they have no faculty whereby to cognise truth, or to test the soundness of theorems. Ours may be indeed the religion of the poor, but it cannot be that of the ignorant. For we disclaim alike authority and dogma; we appeal to the reason of humanity, and to educated and cultivated thought. Our system of doctrine does not rest upon a remote past, it is built upon no series of historical events assailable by modern criticism, it deals not with extraneous personalities or with arbitrary statements of dates, facts, and evidence; but it relates, instead, to the living to-day, and to the ever-present testimony of nature, of science, of thought, and of intuition. That which is exoteric and extraneous is the evanescent type, the historical ideal, the symbol, the form; and these are all in all to the unlearned. But that which is esoteric and interior is the permanent verity, the essential meaning, the thing signified; and to apprehend this, the mind must be reasonable and philosophic, and its method must be scientific and eclectic.

"In the Mahā-Parinibbāna-Sutta, one of the Buddhist Theosophical books, is a passage recording certain words of Gautama Buddha which express to some extent the idea I wish to bring before you. It is this:—

"And whosoever, either now or after I am dead, shall be a lamp unto himself, and a refuge unto himself, betaking himself to no external refuge, but holding fast to the truth as his lamp and to the truth as his refuge, looking not to anyone besides himself as a refuge, even he among my disciples shall reach the very topmost height. But he must be anxious to learn."

"It may, at the outset, appear strange that there should of late have set in among us of the West so strong a current of Buddhism, and many, doubtless, wonder how it comes about that the literary and thinking world of this country has recently begun by common consent to write and talk and hear so much of the sacred books of the East, and of its religious teachers. The Theosophical Society itself has its origin in India, and the motto adopted by its Fellows declares that light is from the East—Ex Oriente Lux.

"In all this is the finger of Law, inevitably and orderly fulfilling the planetary cycle of human evolution, with the self-same precision and certitude which regulates the rotation of the globe in the inverse direction, or the apparent course of the solar light.

"Human evolution has always followed the course of the sun, from the east to the west, in opposition to the direction of the planet's

motion around its axis. If at times this evolution has appeared to return upon its steps, it has been only the better to gather power for some new effort. It has never deviated from its course in the main, save to the right or left, south or north, in its orderly march westward. And slowly, but surely, this great wave of human progress has covered the earth in the wake of the light, rising eastward with the dawn, and culminating mid-heaven with the Catholic Church. In India first, at the beginning of the cycle, rose the earliest glory of the coming day; thence it broke on Syria and on Egypt, where it gave birth to the Kabbalistic Hermetic gnosis. Passing thence to Grecian shores, the mysteries of the gods arose among the myrtle and olive groves of Thebes and Athens; and these mysteries, imported into Rome in their turn, became merged in the symbols and doctrines of the Christian Church. And as the cyclic day of human development draws on towards its close in the western hemisphere, the light fades from the Orient, and twilight gradually obscures that eastern half of the globe which was erst the spring of dawn and sunshine. What then? When the round of the terrestrial globe is thus accomplished, when the tidal wave of evolution has swept the whole expanse from India to America, it arrives once more at its point of departure. Scarce has day dipt beneath the horizon of the occident, then lo, again the east begins to glow anew with the faint dawn of another cycle, and the old race, whose round has now been accomplished, is about to be succeeded by a race more perfect, more developed, wise and reasonable.

"There are indications that our epoch has seen the termination of such a planetary cycle as that described, and that a new dawn, the dawn of a better and a clearer day, is about once more to rise in the sacred East. Already those who stand on the hills have caught the first gray rays reflected from the breaking sky. Who can say what splendours will burst from among the mists of the valley westward, when once the sun shall rise again?"

"Some of us have dreamed that our English Branch of the Theosophical Society is destined to become the ford across the stream which so long has separated the East from the West, religion from science, heart from mind, and love from learning. We have dreamed that this little Lodge of the Mysteries set here in the core of matter-of-fact agnostic London, may become an oasis in the wilderness for thirsty souls,—a ladder between earth and Heaven, on which, as once long since in earlier and purer days, the Gods again may 'Come and go twixt mortal men and high Olympus.'

"Such a dream as this has been mine; may Pallas Athena grant me, the humblest of her votaries, length of days enough to see it, in some measure at least, fulfilled!"

Mr. Sinnett then addressed the meeting, speaking for upwards of an hour and a-half. It was nearly midnight before the meeting closed.

G. W., M. D.'s ASSERTIONS.

In the course of his numerous and certainly more vituperative than "satirical" (as he calls them) denunciations of our Mahatmas and their doctrines—"G. W., M. D." has lately indulged rather too often in personal slings at Mme. Blavatsky and her supposed Atheism. "G. W. M. D."—who is Dr. G. Wyld, ex-member of the London Theosophical Society—cannot get reconciled to the idea that there should be any one allowed to think otherwise than he does himself. Now there is not a particle of evidence to show that because the editor of the *Theosophist* does not believe in a personal extra-cosmic God—a being that every man creates in his own image—and shows openly contempt for bigotry, therefore she is necessarily an Atheist. Nevertheless Dr. Wyld misses no opportunity to impress upon the public mind the grand truth of which he is the happy discoverer:—namely, that one who, discarding all anthropomorphic conceptions, believes in an Infinite, Universal, Eternal, withal impersonal PRINCIPLE which underlies the visible and invisible Universe—is an Atheist and a Materialist. Mme. Blavatsky is denounced as having published in the *Theosophist* these words—"there is no God, personal or impersonal." Therefore—"No one using such language could logically be a Theosophist." If we pass over that little difficulty, that Mme. Blavatsky has never used such words over her own signature, since the said individual does believe and very firmly—in an impersonal divine Principle for ever unknowable except in its identification with, and manifestation within, its highest tabernacle on this earth—namely man,—we may comprehend better how Dr. Wyld is led to confound true Theosophy with membership in the Society of this name. And we say that no man using the language *he does, i. e.*, one who regards every other form of religious belief than his own as the most stupid form of ignorance and superstition, "can be logically a theosophist." At best he will be a member of the Theosophical Society, never a true Theosophist. Thus we are led to suspect that Dr. Wyld, who calls himself an "Esoteric Christian," is, begging his pardon, no better than an exoteric bigot. His bigotry presenting, moreover, the worst features, those of self conceit, and of that bumpitious presumption which allows no one the privilege of thinking in any other way but the one delineated by one's opponent. In the words of "M. A. (Oxon)" who quotes "a powerful writer," he is "a grotesque exponent of Esoteric Christianity." One rather of the Salvationist than Theosophical kind. So much so, indeed, that in his desire to fling an additional insult in the teeth of those whom in his narrow-mindedness he will never be capable of understanding, he misses the mark and hits—his own God.

"In that criticism," he writes, meaning his indelicate and vulgar review of *Esoteric Buddhism* "from a European standpoint," "I did not utter one word in disparagement of Mr. Sinnett, my satiro (?) referring to the teachings of an invisible, and to all of us, including Mr. Sinnett, unknowable Asiatic"..... the author "of a series of complex subtleties and unsubstantial pogaontries—a production of the small Oriental brain." The italics are ours. The "small Oriental brain" is very, very good. And who was, in Dr. Wyld's learned opinion, his own ideal—Jesus Christ if not "an—Oriental"? Shall we then call Christian revelation also, "a production of the small Oriental brain"? Indeed after so many intellectual showers,—the production of his own large

Caledonian brain,—we would hardly wonder in learning that Dr. Wyld's Christian Esotericism had led him to fancy that Christ was a Scotchman!

THE BUDDHISTS AND GOVERNMENT.

The statement is circulating through the Indian Press, that "considerable indignation is felt in Ceylon at the attempts which the Buddhists are making to pose before the world as the favorites of Government." This false and malicious rumour is based upon the fact that in one of the temples the simple-minded priests, anxious to show their loyalty, have emblazoned the Royal Arms upon the wall! The simple fact that the fiction was started by that truculent sheet—the *Ceylon Observer*—is quite sufficient to satisfy any one who knows anything of Ceylon affairs not only of its groundlessness, and also its malicious intent. The Editor never loses an opportunity to inflict pain and harm upon the peaceable Buddhists of that island. He is a sectarian Protestant with a nature as bitter as gall, and is seldom without a libel suit to defend. The poor Singhalese Buddhists are so far from even dreaming that they could "pose before the world as the favorites of Government," that they are now appealing to the Home Authorities for simple justice—denied them after the murder and maiming of their people by the Roman Catholic mob in the late riots. We are sorry to see our respectable contemporary, the *Christian College Magazine*, misled by so transparent a humbug as the *Observer's* paragraph in question. Whenever the Editor may wish trustworthy data about Ceylon Buddhism or Buddhists, he should apply to some other quarter.

Official Reports.

CIRCULAR FROM THE HIMALAYAN ESOTERIC T. S.

OBJECTS AND CONSTITUTION OF THE THEOSOPHICAL SOCIETY.

1. Theosophy teaches an unselfish love for all creatures and particularly fellowmen, and the entire devotion of the mind to its highest conceptions of wisdom, goodness and love. Hence Theosophy aims at:—

- The formation of a Universal Brotherhood;
- The union of the individual Monad with the Infinite and the Absolute;
- The subjugation of the passions;
- The study of the hidden mysteries of nature, and the development of the psychical powers latent in man.

2. These objects are not new: they have been recognized ever since the dawn of the human race, and they are coeval with religion which is the lien uniting the spirit of man with the Universal Spirit.

3. The Theosophical Society does not give preference to any form of religion. It admits on a common platform, and without distinction, members of all religious creeds, of all races and castes, and of both sexes.

4. It is under the special care of one General Council, and of the President, its founder.

5. As the Society extended through widely separated countries and cities, it became necessary, for administrative purposes, to divide it into local branches; but no branch has the right to operate outside its chartered limits, except when so requested by the Parent Society.

6. Within such limits, the different branches select one or more of the abovementioned objects for their special study.

7. Simla possesses two branch Societies, one of which is the "Electric Branch" and the other the "Himalayan Esoteric Branch."

GENERAL RULES APPERTAINING TO THE HIMALAYAN ESOTERIC BRANCH.

1. The Himalayan Esoteric Branch is formed with the special object of promoting the study of Oriental philosophy and sciences, as a means to the investigation of the occult laws of nature and to the development of the psychical powers latent in man.

2. Persons of every race and creed, and of either sex, are eligible as members.

3. The necessary conditions for admission are:—

- That the candidate is already a Fellow of the Theosophical Society;
- That he is imbued with an earnest desire to be in active sympathy with the object of this branch; and
- That he bears a good moral character.

4. Applications for admission should be made in form A, and must be supported by at least two fellows.

5. In view to the specific object of this Branch no one will be admitted who:—

- Is actuated by motives of idle curiosity;
- Has not received a fair amount of education and is not fairly intelligent;
- Is lacking in mental energy; or—
- Is known to be wanting in stability of character and mental reserve.

6. As the prime object of the Society is Universal Brotherhood which can only be secured by *absolute* purity of life, the members pledge themselves, as far as is compatible with their respective states or conditions in life:—

- To lead pure, chaste and moral lives;

- b. To abstain from the habitual use of intoxicant liquors and narcotics; and—
 c. To be abstemious in the use of animal food.
7. Membership will terminate:—
 a. On cessation of active sympathy with the object of this Branch;
 b. On the desire to sever connection being signified by writing; and—
 c. By conviction of any crime involving moral turpitude or by any scandalous irregularity of life.

SPECIAL RULES FOR THE INTERNAL ECONOMY OF THE BRANCH.

1. The Himalayan Esoteric Branch consists of a President, Vice-President, with two Councillors, a Secretary and Members.
2. The President, Vice-President, Councillors and Secretary are elected annually by votes from among the members.
3. The President:—
 (a) will preside at meetings;
 (b) will receive applications, and will institute enquiries personally or by deputation, into the qualifications of candidates for admission;
 (c) will correspond with Head-Quarters;
 (d) will be responsible for the proper working of the Society.
4. In the absence of the President, the Vice-President replaces him.
5. The Councillors will consult with and advise the President or Vice-President in matters relating to the internal working of the Branch.
6. The duties of the Secretary are to keep a record of the Proceedings of the Meetings; to keep a list of members; to carry on correspondence other than with Head-Quarters; to convene extraordinary meetings, and to keep accounts.
7. Meetings will be held once every fortnight; and one-third of the total number of members, but not less than three members, will form a quorum.
8. Extraordinary meetings may be convened by a requisition made on the Secretary by the President, or by at least three members, with the knowledge and consent of the President.
9. The subject for consideration at each meeting will be one of the branches of occult science to be named by the President at the meeting previous.
10. On the opening of a meeting, the Secretary will present the Proceedings of the previous meeting, and will mention any fact connected with the working of the branch which may need attention. The President will then introduce the special subject for consideration.
11. A library will be established containing books appertaining to the subject of the Theosophical Society, and it will, for the present, be in charge of the Secretary.
12. A monthly subscription of Re. 1 will be payable by each member to defray expenses connected with the working of the Branch, and with the Library.

N. B.—The above is subject to the approval of the Parent Society.

W. D. TILDEN,

Pres. Him. Esoteric. T. S.

Approved as corrected:—

H. S. OLCOTT.

7-9-83.

P. T. S.

THE BHIRIGU KSHETRA THEOSOPHICAL SOCIETY.

(Jubbulpore).

A meeting of Native gentlemen anxious to join the Theosophical Society was held at Jubbulpore on the 11th of August with a view to form a branch of the Parent Society. Babu Nivaran Chandra Mukerji was proposed Chairman on the occasion. The candidates, whose applications for admission were already approved of by the President Founder, proposed and carried the following resolutions:—

I. That a branch of the Theosophical Society be formed at Jubbulpore by the name of the "Bhriugu Kshetra Theosophical Society, Jubbulpore.

II. That the object of the Society would be similar to those professed and carried out by the Parent Society.

III. That the following gentlemen be appointed office-bearers to carry out the business of the Society.

Babu Kalicharan Bose, President, M. R. Ry. B. Ghantaya Naidu Garu, Vice-President, Mr. N. B. Nakhre, Secretary and Treasurer, Mr. G. M. Page, Librarian.

IV. That Bye-laws for the proper management of the Society be drawn out and adopted at an early date.

V. That a copy of the proceedings of the meeting be sent to the President Founder for his information and publication in the *Theosophist*.

The meeting dissolved with a vote of thanks to the Chairman.

N. B. NAKHRE,
Secretary.

Approved.

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

This Branch has proposed to give monthly prizes to such of the boys of the Local city-aided school as may be reported by the Head Master of that school to be truth speaking and of good character. Prizes will be given in form of books on morals and religion in Hindi and English.

BYE-LAWS OF THE BHIRIGU KSHETRA THEOSOPHICAL SOCIETY (JUBBULPORE.)

I. The branch of the Theosophical Society formed at Jubbulpore will be called "The Bhriugu Kshetra Theosophical Society, Jubbulpore."

II. The objects of this Society will be:—

a. To promote by all legitimate means the cause of the Theosophical Society by cultivating brotherly feelings among the various Theosophical Societies and mankind at large.

b. To adopt means to disseminate the principles of the Society among all classes of people by discourses and translations of the Theosophical tracts in Vernacular.

III. The Officers of the Society shall be a President, a Vice-President, and a Secretary and Treasurer.

IV. The Officers of the Society shall be elected annually from among the members.

V. The Society is open to all persons of good character without any distinction of race or creed.

VI. The candidates must, before being permitted, pledge themselves to endeavour to the best of their power to live a life of temperance, morality and brotherly love.

VII. Any member who may be found to lead a life inconsistent with the rules, objects and dignity of the Society, will be at first warned and if he still persists in his course his case shall be reported to the Parent Society, whose decision will be final.

VIII. Five members, including the President and Secretary, to form a quorum.

IX. The ordinary meetings of the Society shall be held on every Sunday at such convenient hour as the Society from time to time may direct.

X. The Secretary is empowered to summon a special meeting whenever in the opinion of the President the necessity for it may arise.

XI. It will be optional on the part of the members to pay a subscription of any amount from four annas upwards per mensem.

XII. Subscription shall be taken one month in advance.

XIII. Should any member be too poor to pay the subscription, the Society may at discretion either reduce it or exempt him altogether from the payment on the recommendation of a brother Theosophist.

XIV. The collection of subscription shall be appropriated for the purpose of establishing a Theosophical Library and for payment of printing and contingent charges.

XV. These bye-laws may be revised whenever any necessity for so doing will arise.

N. B. NAKHRE,
Secretary.

Approved issue Charter,
H. S. OLCOTT, P. T. S.
Camp., Octy. 29-8-83.

THE MADRAS THEOSOPHICAL SOCIETY.

On the 7th of September 1883, a Theosophical Sanscrit School was opened at Mylapore with great eclat. A large number of the Hindu gentry of the place were present to witness the interesting ceremony. Among them were seen Messrs. B. Bashyam Iyengar, Avergal B. A., B. L., and P. Chensaul Row Garu, R. Ragoonath Row Garu, Dewan Bahadur, P. Sreenevasa Row Garu, R. Ramachandra Row Garu, T. Subba Row Garu, B. A., B. L., and others. The School, which opened with 15 students, has been daily increasing in strength, and on the 23rd September, we noticed 51 boys receiving instruction.

At a general meeting of the Society held on the 19th September, the Sanscrit School, which was established at Peddu Naik's, pett on the 6th September by M. R. Ry. Parthasarathy Chetty Garu, F.T. S., was recognised as the Theosophical Sanscrit School. 16 boys are now reading in that school, and the number is likely to double itself before the close of October.

On the 21st September, a Theosophical Sanscrit School was opened at Triplicane. There were only 9 students to commence with, but within these few days the strength of the school has trebled and 27 students (among whom is a Brahmin girl) do now attend the school regularly in the mornings to receive instruction.

The first Anniversary of the Branch was celebrated at Patchappa's Hall on Tuesday, the 25th September, at 6 P.M. The Hall was crowded to suffocation, notwithstanding the fact that invitations to be present for the ceremony were confined to Theosophists, and to a few select Hindu gentlemen who were known to be sympathisers in the progress and success of the Theosophical movement. Besides the Theosophists, there were present Messrs. Sundran Sastree Avergal, Kaliyana Sundrum Chetty Garu, Ramiah Garu and others. Madame H. P. Blavatsky,

Madame E. Coulomb, Col. H. S. Olcott, also honoured the occasion with their presence. On Dewan Bahadur R. Ragoonath Rao Garu taking the Chair as President of the Branch, the Secretary, Mr. T. Subba Rao Garu, read his report on the working of the Society for the past year. The report dwelt in the main on the following points:—

- (1) The establishment, under the control and management of the Branch of Theosophical Sanskrit schools in the suburban centres of Madras, mentioned above.
- (2) The publication of the collection of Col. Olcott's Lectures and the Tamil translation of the 1st Upanishad by Mr. Theyagarajier, the Assistant Secretary of the Branch.
- (3) The mesmeric cures being effected at the premises of the Society by Messrs. Theyagarajier, F.T.S., and Rajum Iyengar, F.T.S., pupils of the President-Founder.

After the reading of the report, the Secretary explained in a short speech the necessity for, and the value of, the revival of Sanscrit learning in India to bring about a proper appreciation of ancient Aryan philosophy and sciences. The President then delivered an eloquent and impressive address on the aims and objects of the Theosophical Society, whose unceasing labors, he said, has begun to bear fruit by the fact of its having brought together as now in one common platform in the research after truth as brothers, persons of all castes without distinction of race or creed. The proceedings terminated with a short and sweet speech, delivered in his usual attractive style, by Col. Olcott, on the superiority of the Aryan philosophy and science over the modern materialistic school of thought, and on the necessity that exists everywhere in India, for Hindu parents to give their children a sound education in Sanscrit, without a thorough knowledge of which, he said, no one could hope to get at the true meaning of the philosophical writings of our great Rishis and Mahatmas. The address provoked frequent outbursts of applause, and the meeting closed with the usual distribution of garlands, *attar*, and *pán*.

T. SUBBA ROW,
Secretary.

THE NELLORE THEOSOPHICAL SOCIETY.

We are glad to hear that the Sanscrit classes already started by our Brothers of Nellore in that town are going on well. In spite of all difficulties, the Branch is silently contributing its mite to the revival of Sanscrit. It pays a monthly contribution of Rupees five to a purely Sanscrit School at Venkatagiri. It consists of 4 classes, in the guidance and management of which our Fellows take a very active interest. They are making preparations to have a pure Sanscrit School at Nellore, where two good pandits on Rs. 20 and 10 respectively will teach Vedas and Shastras. Above all, it is contemplated that a Sanscrit primary class be attached to each Local Fund School in each of the Taluqs of the District. These classes are to be maintained by local subscriptions as well as by contributions from the Branch. Arrangements are already being made in 3 Taluqs. It is desirable that our Mofussil Branches at Tanjore, Trichinopoly, Madura, &c., should begin to work in the same line. We earnestly hope that our Brother Pattah Kodandarama Reddy Garu will soon start a regular Sanscrit School at Butchireddipolliem, where we are given to understand there are peculiar facilities for so doing.

NORTH KANARA THEOSOPHICAL SOCIETY (KARWAR.)

In forwarding, though with unusual delay, the accompanying copy of the Rules of our Branch Society, formed at this station in December last through the instrumentality of our kind, enthusiastic and worthy brother Theosophist Mr. Janaki Nath Ghosal, I consider it necessary to conclude this letter with an expression of the deep sense of gratitude of my brother Theosophists here for the active part taken by that energetic gentleman in the formation of the Branch, particularly at a station like Karwar, where only a few persons desirous of acquiring a knowledge, leading to the discovery of hidden mysteries of nature, are to be found.

RAMRAO MANGESHAYA BHATKAL, F. T. S.,
Secretary.

(Rules and Bye-Laws.)

1. The Society shall be called and known by the name of "The North Kanara Branch of the Theosophical Society."
2. A Managing Committee, consisting of 5 members, shall be appointed for the discharge of the ordinary work connected with the Branch.
3. The Managing Committee shall meet once a month or oftener if necessary.
4. A general meeting of all the members shall be convened once every month for the purpose of formally sanctioning the work done by the Managing Committee during the period, as also for the general purposes of the Branch.

5. At the General Meetings of the Branch Society, seven members shall form a quorum.

6. The General Meeting to be held every third Sunday of every month. Should anything prevent the meeting taking place on that date in any month, some other day shall be fixed for this purpose by the Managing Committee with the consent of the majority of the rest of the members.

7. Due notice shall be given by the Secretary to all the members of the Branch of such altered date and place of the meeting, at least three days before the date fixed, and also not less than a week of the third Sunday of the month.

8. The Secretary shall be at liberty to convene weekly or fortnightly meetings at the request of any 3 or 4 members, for the purpose of discussing any useful topic of social, moral, intellectual or spiritual importance.

9. Any member unable to attend at meetings under para. 4, owing to sickness or otherwise, shall signify his inability to do so in writing to the Secretary.

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

11. Such Resolutions or Amendments as are voted for by the majority present at the meetings shall be considered as resolutions duly adopted.

12. When votes are equal the Chairman shall have the casting vote.

13. None but Theosophists to be allowed at the meetings of the Society. But persons learned or proficient in ancient sciences or philosophy, such as 'Yoga,' though not Theosophists, may be allowed to attend, provided they are recommended by at least two members of the Society, and previous intimation given of the same to all the members through the Secretary.

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

15. Every member shall pay a monthly subscription of not less than four Annas towards the formation of a General Fund to meet the general expenses of the Society.

16. All payments on behalf of the Branch Society shall be made to the Treasurer to be appointed by the general meeting.

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

18. The Treasurer shall not be at liberty to spend any amount without previously obtaining the permission in writing of the Managing Committee.

19. A Library, consisting of useful works bearing on Theosophy, ancient Aryan literature and science, and such other works, should be formed for the use of the members of the Society.

20. Such Library shall be in charge of a Librarian to be appointed by the Managing Committee, subject to the sanction of the general meeting.

21. Every member shall have a right to use the books of the Library, but no member shall keep the book or books issued to him for more than seven days, without subjecting himself to a fine of one Anna for every day in excess of the time prescribed.

22. The Library Fund should always be kept separate from any other or all other funds of the Society, and should always be expended for the purposes of the Library.

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

24. Any person not being a member of the Society may be allowed the use of the books of the Library for not more than three days, provided the Librarian is perfectly satisfied that such person is an earnest seeker or enquirer after Truth. The Librarian, however, shall be held responsible and would make good the loss should any book or books so lent by him are lost.

25. The Librarian or any member shall be at liberty to propose the purchase of any books, but no books shall be bought without the express sanction of the Managing Committee.

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

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

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

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

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

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

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

33. The members of the Managing Committee shall draw a set of rules for the conduct of their business and their guidance, which they shall get previously approved of by the general body of the members assembled at a regular meeting.

34. Should any person when joining the Society stipulate that his name should be kept a secret, the same shall be done and the Parent Society shall be requested to do the same.

35. The general meeting shall have power to add to or alter, modify or annul the above rules as may be found necessary.

G. V. BHANAP,
President.

N. KANARA BRANCH OFFICE,
KARWAR, 24th July 1883. }

Approved:—

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

A DELEGATE FROM AMERICA COMING.

I wish to inform you, that I have received papers from the Theosophical Societies at New York, St. Louis Mo., and Rochester, N. Y., empowering me to act as their delegate at our anniversary, to be held in Madras next December.

I expect to leave San Francisco on October 24th, and go by way of Yaldahama.

F. HARTMANN, F. T. S.

THE ROCHESTER THEOSOPHICAL SOCIETY.

I beg to submit the following report in regard to the Branch of the Society at Rochester, N. Y. The city of Rochester is twelve hours' (express speed) railway travelling away from New York City. It is a large city, and celebrated among spiritualists as the place where the first rappings were heard many years ago.

At the special invitation of the Branch, I visited them on their anniversary. They have 36 members all very earnest Theosophists, and both as a society and individually, they are doing all in their power to spread a knowledge of true Theosophy.

They meet once in each week at the house of the Secretary and spend one hour of the meeting in contemplation; they then devote themselves to discussion and comparison of views.

They have spread a knowledge of theosophy among a large number of persons, and as occasion permits, use the press for disseminating their views. Every one of them firmly believes in the existence of the Great Souls who have retired from the world, that they may the more effectually help the world, and aspire to imitate them in their virtue. As a society and individually, they fully realize the need for a true Brotherhood of man, and are doing all they can to forward that object. Very soon they intend to get out a pamphlet upon the doctrines inculcated by Esoteric Buddhism, in which they firmly believe.

Some opposition has been encountered among Spiritualists, but that is inevitable. One incident deserves mention. In 1879 or 1880 before they organized, the President Mr. W. B. Shelley called on me in N. Y. with the Secretary Mr. J. H. Cables, and inquired about Theosophy. I handed him the 2nd No. of the *Theosophist* which he took home, and after reading it subscribed for the Magazine and asked that all back numbers be sent him. The Indian Office sent all the back numbers with one exception, and informed him that that number was out of print. Upon looking over those sent he found that the missing number was of the issue of which I have given him a copy, so that his whole set was complete. When one considers the intense earnestness of Mr. Shelley and Mr. Cables in this matter, this little coincidence is rather remarkable.

If any branch deserves especial recognition, the Rochester one does but they ask no such thing, satisfied as they are to work for the good of humanity and the spread of truth.

WILLIAM Q. JUDGE,
Recording Secretary, N. Y.

OUR ARYAN FOREFATHER'S SOCIETY (TINNEVELLY.)

Proceedings of the Extraordinary Meeting held on Thursday the 23rd August 1883, corresponding to 8th Avani Audu 1059.

PRESENT.

M. R. Ry. S. Ramaswamy Iyer Avergal (Member Library Committee) presiding.

„ S. Sunderam Iyer Avergal, Member of do.
„ A. Anantha Chariar, President of the Society.
„ T. S. Kundaswami Pillay, Secretary of do.
„ S. Periaswamy Pillay, Treasurer of do.
„ C. Shanmoogasunderam Pillay, } Members.
„ V. Veerangavilar, }

I. Resolved, that Rules regarding the management of the Library be drafted by the Members of the Society, and submitted to the Library Committee for approval.

II. Resolved that the Society Hall be henceforth changed from the Central School Hall to the new building No. I in the North Car Street.

III. Proposed, by M. R. Ry. S. Periaswamy Pillay and unanimously carried into effect, that the opening of the Library be intimated to Col. H. S. Olcott, who started a subscription list for the same at the close of his lecture in this town.

IV. Proposed by M. R. Ry. S. Periaswamy Pillay and carried unanimously, that a vote of thanks be given to Madame H. P. Blavatsky and Col. Olcott for their kind patronage and good wishes to our Society.

V. The Library was then formally declared open by the presiding gentleman and the meeting dispersed.

S. PERIASWAMY PILLAY,
TINNEVELLY, }
29th August 1883. } Recording Secretary and Treasurer.

THE SEVENTH ANNIVERSARY REPORT OF THE THEOSOPHICAL SOCIETY.

This week we have received a copy of the "Full Report" of the Seventh Anniversary of the Theosophical Society, published in a nice pamphlet of 88 pages. Its perusal shows how much progress the Society has made during the last seven years of its existence, and how very successful it has been in spreading the idea of Universal Brotherhood all over the world—particularly in India. The anniversary was celebrated in Bombay on the 7th of December 1882, and from the report before us it is evident that there are very few *Utsavas* (celebrations) of the like nature held now-a-days in *Bharata Varsha*. This celebration was a realization, one might say, of the grand and real object which our ancestors had in view in enjoining on us the *Tirtha Yatra* (pilgrimage). The hearty gathering of the great enterprising men of far and distant parts of the country in order to give their attention to the spiritual, mental and moral welfare of mankind to create lovely dealings for mutual benefit, and thus to be firm in trying to look upon the world as *one whole* (i. e., *Sama bhava*)—to be resolute in exerting to achieve these objects this celebration (of the Theosophical Society) was a very good example, and in our opinion there were no better or more occult objects than these in the large gatherings and pompous celebrations at the different *Tirthas* (sacred places). In addition to the well-known Mr. Sinnett, Madame Blavatsky and Colonel Olcott, there were present on this dignified occasion delegates from Berhampur (in Bengal), *Prayāga* (Allahabad), Calcutta, Barielly (Rohaikhand), Baroda, Madras, Lahore, Bombay, Rewah, Tinnevely, Bhagalpor, Cawnpur, Nuddeah, Galle (in Ceylon), Saorashtn (Kathiawar) and Poona—and what one and all of them said (as regards the Theosophic movement) is published in the Report under review, *in extenso*. The next celebration of the Society's anniversary will be held in Madras, where delegates from Europe and America are also expected on the occasion. If, setting aside the useless accusations made against the *Tirthas*—where so many thousands and hundreds of thousands of people assemble *regularly* from far and different countries on such auspicious occasions—the reformers and regenerators of our country would but try to establish associations or hold meetings with the objects above explained, i. e., Universal Brotherhood—the degrading state of the country will be soon remedied and rooted out at once. We wish every success to such movements:—(MITRA VILASA, LAHORE, 20th August 1883.)

AN OPEN LETTER

TO THE

RIGHT REVEREND, THE BISHOP OF MADRAS.

RIGHT REVEREND SIR,

As the Founders of the Theosophical Society are leaving Ootacamund tomorrow, the occasion requires that I should address a parting word to yourself and those who share—or seem to share—your views about the Theosophical Society. I cannot believe the subject uninteresting to you. Your Reverence did us the great honour to allow the Society to be discussed at the Madras Diocesan Clerical Conference on the 4th July 1882, and to circulate as “From the Bishop of Madras” a pamphlet against us by the Revd. Arthur Theophilus, printed at your own press at Vepery (my pen had almost written it vepery). You have moreover, unless we are misinformed, used, and suffered to be used in your presence and at your very table, language about us very unparliamentary; in fact, so strong and uncharitable as to come under the provisions of the Penal Code of Matt. v. 21, 22. This attitude of your Church and your reverend self towards Theosophy is the result of misunderstanding of both Theosophy and—under favour—Christianity as well. It is alike a pleasure and a duty to undeceive your Reverence. If nothing else comes of it, at least the excuse of ignorance will be removed; and if I can refresh the memories of some of your least Christian and most vituperative followers [Your Reverence deserves sympathy under the affliction!] as to the spirit of their professed faith and of Religion in the abstract, we may hope for a better show of “peace on earth and good-will among men.”

These blusterers, who would dragoon good people into condemning out of hand the Society and its Founders, by swinging the *knout* of orthodox respectability, little suspect what they are doing. Their clamour makes indeed a day's Reign of Terror in their little *côterie*, but the Nicodemuses of your Anglo-Indian *grand monde* come to us by night or by stealth to whisper the tale of their social slavery and their religious scepticism into our sympathetic ears. A temporary despotism chokes free religious enquiry, as the iron rule of the Brummagem French Cæsar stifled the national aspirations; but the immutable law of equilibrium, the correspondential relation of action and reaction, is thus preparing for your Reverence's church in India an ecclesiastical Sedan even more decisive in character than was its military prototype. There is a dogged love of fair-play in the human, particularly the British, breast; and, though your Reverence has not yet learnt the fact, persons of respectable connection at Ootacamund have joined the Theosophical Society, solely because of its being so bitterly and unfairly traduced in the social circle of which you are at once the Athanasius and the Tertullian. Others have the will without the courage to follow the example; and if this sort of thing goes on, it may actually happen that the poor, maligned Theosophists will be cited to the Indian Christian community, irrespective of cutaneous discoloration, as patterns of the old-fashioned “Christian Virtues.” “May happen” did I say? It has happened already, for I find this in the highly respectable organ of the Scottish Free Church Mission at Madras, *The Christian College Magazine*, Sept., No. 3, p. 183.

“In the recently published volume of lectures and addresses by Colonel Olcott, there are many things which claim most careful attention. We shall not be accused of undue partiality for Colonel Olcott's ways of thinking and speaking, but *we hope we are not blind to evident good*. There is an address to lady Theosophists in the volume, not from the Colonel's pen, which is both beautiful and striking. Those of us who are familiar with good Christian sermons will recognize not only the arguments adduced, but the very forms of expression in which they are set forth. But people who will not listen to sermons will listen to the Colonel and his friends. Let them read this:—

“The first great truth then that each must take to heart is that this life here is but one day's sail in the vast voyage that all must make, who escaping utter shipwreck and destruction would fain safely cross the stormy seas of material existence to that tranquil haven where all is peace—their birth-place and their home. The second and even more vital truth is that throughout this entire pilgrimage our fates are in our own hands. We shall perish miserably by the way: we shall win onwards, slower or fast, in storm or sunshine, just as during each fresh departure we act, speak or think.”

“Is this stern moral doctrine [that which is attracting his disciples to the Colonel?] Would that it were, for it is a bitter tonic like this that the public conscience needs.”

But your Reverence will doubtless retort that these are the words of a branch of Dissenters, and your trunk of Christ's

Church is not responsible. I may be hustled out of Court with that back number of the S. P. G. Magazine flung after me, which contains the reprint of an infamously indecent and insulting slander upon us, from an American paper; entitled “Theosophical Deadheads;” and told to take *that* as the opinion of Theosophy of the Establishment. I can meet even this. For see the following from the first number of “The Epiphany,” the new Missionary Edition of *The Indian Churchman*, of Calcutta:—

“If we were appealing to an English audience in England, we should expect to be treated by most with contempt. In England most people profess to believe that Christianity *may* be true; few people care to face the question honestly. *And there are a large number who, owing to its commanding social position, admit its truth theoretically.* For this very reason such people would be the most bitterly contemptuous, if we were, in the course of some special Mission, to press upon them its truth, to urge them to come to Church, or to repent of their sins. The effort of will which *stifes their conscience cannot leave them calmly neutral.*”

The Secretary of State for India—if a rather retentive memory has not deceived me—held a like opinion of Anglo-Indian religious fervour, since he sent a despatch to H. E. the Viceroy and Governor-General, to warn the paramount class in India that if they did not make greater use of the paid chaplains and churches, the Home Government would entertain the idea of relieving the Indian tax-payers of the burden of their support. That the highly educated priests of the Oxford Mission have a more Christian kindness of feeling towards the Theosophists, and believe them to be at least sincere, however misguided, appears from the fact that the *Epiphany Prospectus*, that of the paper in question, bore the written request from the Editor that I would “condescend out of my great kindness” to write an article upon the relations of Theosophy to Christianity. For, as he declares:—

“Even Theosophy, which, according to its published *Rules*, must in its meetings respect the particular religious convictions of its members by silence (*Vide Rule VI*) condescends to attack—not indeed the *Human nature of Christ, nor any true Christians*, but—bad Christians, and Christian Theology—in its magazine and its unofficial publications.”—

The italics are mine. What I wrote in response to this request, your Reverence will be enabled to read in the journal itself, but I will permit myself a very condensed summary in advance with addenda. Briefly then: Religion is one, but theologies are many. One may be truly religious and yet profess no one theology. Jesus taught this; in fact, his mission was for “the awakening of the nations” into true religious life, out of the dull slumber of mere sectarian Pharisaical formalism. Religious feeling appertains not to the outer, physical self, as theology does, but to the inner, psychical self—the “soul,” or “spirit,” as your Reverence prefers. Religious aspiration is impossible without an inner, or psychic, awakening; and without that, religious knowledge (as distinguished from theological knowledge, or religious *faith*) is as impossible as physical sight without eyes, hearing without ears. Theosophy is the means for this awakening; a Theosophist one who practises some one of several prescribed methods. A Theosophist must, *ex necessitate rerum*, be a religious man, though he never entered temple or church; a moral, temperate, honest, upright man. A society of Theosophists conscientiously and ably managed, confining itself wholly to its declared area of activity, and eschewing politics, trade, and other purely secular externalisms, was never, could never be, aught save a source of benefit to its day and generation.

A mystery has always attached to theosophical schools and associations for the valid reason that the religious feeling is such that one can only expose to congenial souls; it is caviare to the general public a delicate plant which is at once nipped by the frost of a selfish world's atmosphere. “Unto you,” said the Founder of the Church from whom your Reverence claims apostolic succession—“it is given to know the mystery (theosophy?) of the kingdom of God: but unto them that are without, all these things are done in parables. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted and their sins should be forgiven them.” I am so “poor a theologian that in this geographical Indian “Swarga of Ooty, away from my library, I cannot pay my respects to the Bible revisers if, happily, they have omitted the last sentence or an interpolation, for it is most untheosophical. However, the main position stands unshaken, and it is quite evident that esoteric methods are perfectly Christian as endorsed by Christ himself. Those who, like a certain local “*medicine man*,” object to the feature of secrecy attached to

our Society's programme, I leave to settle with their Scripture and their consciences. The dilemma is awkward, yet real. If they do not wish to subject themselves to reproach upon the basis of the *Epiphany's* test, they should straightway cease from their slanderous gossip about the obscure, yet honest, Founders of the Theosophical Society. Your Reverence has said to such at the Communion a thousand times, in the course of your long ministry: "Amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries." We only ask that these wicked Christians, these lip-pretenders to religious feeling, shall heed this sage counsel and act accordingly. Your Reverence knows that in this same sacrament the communicant is told "if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other." We are your neighbours; you have grievously wronged us by catching up false and malicious reports against our private characters and without sufficient enquiry giving them currency. You have circulated misleading pamphlets and wickedly false stories about us; have tried to make every timid Christian shun our company; to influence officials more bigoted than prudent to use pressure upon their native subordinates to keep them out of our Society; to bar us from high official favour, or rather the protection guaranteed to all under British laws. All this, and worse, the Christian party in India have done to their overmatched Theosophical brethren. Yet we survive. And survive we shall—do what our enemies may. That equal justice which Mofussil collectors and other white officials withheld, the non-theological Government of Madras, at the Council meeting of the 12th instant, has unanimously dispensed to us. We shall take care to continue to deserve the boon. And, as trustees of the honour of our Society and of the self-respect of its thousands of fellows, the world over, we shall arraign in a Court of justice whomsoever—be he priest or laic—shall falsely and maliciously impute to us offences degrading to our reputations and secondarily injurious to our Society. Your Reverence is implored to give your professional subordinates timely warning. We are people of action as well as words.

And for such act of Christian justice, I shall, as in duty bound, ever pray,

H. S. OLCOTT,

President of the Theosophical Society.

OOTACAMUND,

The 15th September, 1883.

THEOSOPHY AND CHRISTIANITY.

TO THE EDITOR OF THE INDIAN CHURCHMAN.

Camp, Ootacamund, Sep. 17, 1883.

SIR,—At your request, I do myself the pleasure of saying a few words "as to the relations of Theosophy to Christianity." I can, unfortunately, make them but few, since my moments are so occupied officially as to leave me scarcely any leisure for literary work. I do assure you that this is strictly true, and that from year's end to year's end I hardly know what it is to have a holiday hour; and that but for my personal regard for a Gentleman of your Mission, I would have felt compelled to decline an invitation, the motive beneath which I quite understand.

It is quite conceivable to me that ministers of certain of the more unspiritual dissenting sects of Christians should propound the query what relation there is between Christianity and Theosophy: 'religion' being to them at best an Ethical system of restraint during this life, and the crudest possible dream of a future to be enjoyed amid surroundings of barbaric splendour. But for minds of your class, and scholars of your accomplishments, I had thought no such exegesis was called for. Your idea of Religion is much higher, your concepts much more spiritual. As High Churchmen, you have carried your idealism to that degree that you feel the "Spirit of God," received from the imposed hands of your seniors, ever verifying your being and thrilling through the avenues of your corporeal life. And you suspect—perhaps even assert: I am not a Christian, and so have not been well informed myself—the Real Presence in the consecrated water and cup of sacrament. Why then, should you doubt, not merely a relation with your religion, but an union as close with it, and all other religions, as that of your soul with your body. *Theosophia*, is "divine" wisdom, I believe; and a Theosophist one engaged in its research. And what is divine wisdom but the essence of Religion; Religion as such. I maintain, not the Religious ideas of Catholics or Protestants, Brahmans or Buddhists, Parsis or Jains? Neither Christ nor any other religious teacher, whether claimed to be superhuman or human, came but to tell mankind to wear certain fashions of clothes, or eat certain kinds of food or observe some one or other set of external forms. That was not Religion to them, but the patches of its cloak; and a sorry thing it is for

the world that this cloak, like the 'poisoned shirt of Nessus, has been eating into the vitals of each of the good religions of archaic times! If you Oxford Graduates think you can restore that escaped spiritual life, and infuse into this age of iron and humbug a truly sincere love for religion by your methods, do so, by all means. Not only I, but every lover of his kind will rejoice over your every success. If you have come to India with the necessary proofs to convince our Brahmans, and Bhikkus, and Mobeds, and Sadhus, that you have the one and only true religion, and that theirs are false from circumference to core, then do so: our applause will follow you always. That I do not believe you capable of doing this; that I personally believe that in every religion over evolved by man there was, and is, and must be, *ex necessitate rei* a portion of the one truth; that I believe that no man, whatsoever his Religion, can ever or could ever have a religious aspiration, or a glimpse of religious light, without awakening within himself the natural, but usually latent, psychic faculties, and that I disapprove, upon principle, of every Missionary or non-missionary attempt to inveigle persons—especially children of unripe intelligence—from their ancestral faiths to some other form of sect without giving them all the evidence pro and con—all this does not concern you. You follow the call of conscience; so do I. You pursue your methods; I, mine. You believe one cannot "know God" or acquire divine wisdom except through the enlarged perceptions of the Inner Self; I, also. It is only when we leave these 'universals' and descend to 'particulars' that our paths diverge. Your feet tread the way towards Calvary, mine that towards Buddha-Gaya and thence towards the Himalayan retreats, where my Teachers—the successors of the old Aryan Initiates—still hold the torch of divine wisdom to light the way of the truth-seeker. But still we are brethren—you and we Theosophists—though you deny it ever so much, for all, whether Christian or "Heathen," white or dark, bond or free, are children of one Cause, partakers of one destiny. "Let there be no strife, I pray thee, between me and thee * * *; for we be brethren." Missionaries who war with us can have it; for we then know that they belie the professions of their master, and have no religion of any kind within them. But we have no strife to make with any Missionary or other Christian, who will permit those he would convert to read and know all that can be said against both Christianity and his 'Heathen' faith, whatever it may be.

Respectfully yours,

H. S. OLCOTT,

President Theosophical Society.

P. S.—I doubt my ability to give any more time to this question in the *Epiphany*, and so must leave to other members of our Society to reply to any criticism that may be provoked by my present letter.

H. S. O.

THE INDIAN CHURCHMAN ON THE ABOVE.

We publish to-day with pleasure, or rather with gratitude, a letter from the President-Founder of the Theosophical Society. With pleasure, because it enables us to claim a friendly hearing from Theosophists, although we advocate views of Theosophy the reverse, in many ways, of those taught by their adepts. With gratitude, because we know from many sources the immense amount of work done by Col. Olcott, and can appreciate the self-denying kindness with which he has found time to write to us.

This letter will form—especially through its postscript—a medium of communication with Theosophists, which we earnestly desire.

It is to us an augury of good that one who differs so widely from us as Col. Olcott, one whose life work it is to destroy the Christian Theology, which it is ours to defend, should yet recognise us as kindred spirits. We are so accustomed to be denounced as the interested upholders of a system begun, continued, and ended in forgery, that we are grateful to be recognised as fellow-seekers after truth. We can only assure Col. Olcott, that we regard him personally with the deepest respect and regard as one who honestly rejects Christian Theology, believing it to be man made.

Let us reply to Col. Olcott as directly as he speaks to us.

You are kind enough, Sir, to attribute to us some such spiritual conception of religion as to enable us to see our relation to Theosophy. You wonder at our even asking the question. There is one sense in which the question is needless, as you say. The essence of all religion is not in its letter, but in its spirit. We perform certain physical acts, as you go through certain process of Yogi, simply as a means to attaining the development of certain latent powers of human nature, such as humility, love, communion with the personal All-Father holiness, immortality, and, if God will, even in this life, dominion over physical nature, though this last is a matter of comparative indifference to us; we aim primarily at moral and spiritual perfection, not at extraordinary powers.

You also admit that the development of our nature must be sought for no selfish ends, and that its first step is—as in your own case—the struggle with selfishness.

In so far then, as your Theosophy is a crusade against the lower self in man, it is identical with Christian Theosophy. That is, we grant you, the common element of truth, the seal of the brotherhood of all human creeds.

But you will not forget that we Christians appeal to history against your view of Christ and early Christianity. You say that Christian Theology has been an excrescence upon an earlier doctrine which taught a Theology like your own—namely, the development of the higher self in man by his own efforts. We appeal to history to prove that from its beginning Christianity has been the reverse of all this, a proclamation of the powerlessness of the human will, until vivified by the communicated love of a personal God. We admit frankly the extreme heights of miraculous power and moral grandeur attainable—as by Gautama Buddha—apart from Christianity; but we see no reason to believe that human nature can reach perfect humility and love apart from the Cross of Christ and the supernatural Grace of His Sacraments.

It is no theory which we preach, but an experience. Whatever the East may have felt or obtained, it has been the experience of the West that all efforts to become holy end either in selfish abstraction, or isolation or mysticism, or in failure, and that only by the faith of Christ can active love and sustained purity be maintained in our crowded cities, where work is needed for the Salvation of mankind. We of the West may be wrong. But you at least, Sir, are right when you attribute to us an idealism bold enough to assert the possession of spiritual force through material media. It is, indeed, true that, with all our personal failings, we claim to possess by imposition of hands the Spirit of God, which Jesus once conveyed by breathing upon His Apostles. We do indeed, assert, not merely suspect, the Real Presence of the Crucified One in the Sacrament, when without defining the mode of that presence, we believe that we are made partakers of His Body, and Blood, of the Glorified Human Nature of the God-Man. And, Sir, we know that then we are blessed, that then we receive the power which only God can give to our frail natures, the power to love and to suffer more and more, as we come closer to him. And so you truly imply that we too are Theosophists. We are so, and we differ from you only as to the mode in which the "Love of God" is to be attained. There are earnest Christians who would gladly join your Society, if they might urge the claims of Christianity as the true key to the development of our latent powers. But that would be forbidden by Rule VI. of your Society, excepting in meetings of our co-religionists only. And this is the chief reason which keeps us aloof from you in your inner circles, though we desire your friendship, as far as we can win it, in ordinary intercourse.

And so you will perceive that we sympathise with your sorrow for the way in which mankind have buried the Spirit beneath the forms of religion. But we are childish enough to believe that in the Incarnation we have the true meeting place of the Divine Spirit and Matter, and that the ceremonies which are the outcome of that Incarnation, are still in the hands of the Brotherhood of the Church of Christ, the truest channel of communication between man and God. And we regard this our faith, the result of centuries of development before Christ came, as of universal significance, not to be confined to the Jews from whom it came. That which has done so much for us, we believe can do as much for the "age of iron and lumber" in which we live. But we bring no proof that other faiths are rotten to the core, because we believe each human faith to contain Divine Truth, sullied by human error, which has not spared its assaults upon Christianity also.

To your noble appeal for fairness in controversy we must make one exception. As it is impossible for most men to prove thoroughly the intellectual basis of their irreligion, as you confess to having not fully examined Christianity, nor we Hinduism or Theosophy, or indeed Christianity itself, so something must be allowed to internal or esoteric or experimental proof.

We do not very carefully enquire into the evidence for the existence of Christ, because we find it as a rule admitted as telly by the most learned enemies as by the friends of Christian Theology. It is only when we find it strangely doubted that we glance more minutely at the evidence which has convinced friends and foes. As a rule the faith of the Christian, as of the Theosophist, rests upon experience, on the consciousness of the growing development of his true self. And so when any young heart has almost of its own accord recognized the truth of Christ, when we see it holding pure converse, like our own, with Him, and by Him redeemed from selfishness, daily glowing more brightly in new gentleness and love, and certain of His Presence, we hold it to be no part of ours to refuse to baptise, because the boy does not know as much as we do, nor we as much as Voltaire on one side and Canon Liddon on the other. Forgive us; the boy believes; and we believe that the boy is right. Our conscience calls us one way, yours another. And yet we hold it a sin to tear a child, *yet a minor*, from the home and family which abhor the very name of Christian, and disown the baptised.

But in dealing with men and opponents, we do indeed desire the fullest knowledge and light. We seek the truth, stronger than all religion. And if you can convince us that Christ was not the Way, the Truth, and the Life, we will forsake Him, and follow the truth. Or convince us that we have misunderstood His teaching, and we will cease to worship Him as God, and follow Him simply as the Buddha of the West. Only we ask of you to be explicit. One instance only. We do not ask you to suppress infidel woks. You have in the August number of the *Theosophist* given your "Final Answer" to any such request. But when, as in the note to the letter of Vera, in the July number of the same magazine, on the "Status of Jesus," it is said that the Mahatmas hold Jesus to be a great and pure man who lived over a century before the year of our vulgar, so-called, Christian era, we ask you to be more explicit. The Mahatmas would not speak without reason, but they can hardly expect people of ordinary education to put aside ordinary historical evidence without further explanation. How can a man who reads in the heather. Historian, the Roman Tacitus, himself born before A.D. 61, notorious for his careful historical accuracy, the record, in connexion with political events of his own day, of the crucifixion of Christ, the founder of the Christians, by Pontius Pilate, in the reign of Tiberius, put this aside without explanation. We ask you to be more explicit. And we are sure of your sympathy when we ask you to divorce yourself openly from all more abuse of our sacred beliefs. Although the *Theosophist* is advertised in the January 1883 number of the *Anti-Christian*, we are sure that you for one would not approve of the phrase made use of in p. 14, which we force ourselves to quote, of the Holy Ghost "seducing the innocent confiding Mary." When the very Jews who crucified Jesus only cared to say that He was the son of Joseph, why should calm critics

of the nineteenth century cease to respect the purity of a legend even while denying its truths? Why should they stain the purity of their own pages, wantonly wound every Christian heart, attribute to the purest spirit an act only possible in the sphere of the grossest matter, and by attributing to the most Holy an act only possible to the most vile, almost, though perhaps without full intention, blaspheme the Holy Ghost.

Nor do we think that you would approve of the vision of the Trinity on page 3 of the same publication, where the writer beholds a tree on which was nailed one who stole a donkey. It is of comparatively little importance that the fact itself is otherwise, that both S. Mark and S. Mathew record the directions given by our Lord for obtaining the consent of those concerned for obtaining the loan of the animal, or that S. Luke records the actual consent obtained from the owners. Let us even imagine that, in accordance with Oriental custom, a beast of burden was, as we should say now-a-days, requisitioned for use on a public occasion, still we confidently assert that any right-minded man would condemn the frame of mind which could fix on such a minute detail for sarcasm amid all the lovely and sublime features of the life of Christ, and could carry that sarcasm up to the very throne of God in Heaven.

Last of all, Sir, we note with some degree of sadness the words in which you say that our road lies to Calvary and yours to Bodhi-Gaya, the holy land of the Buddhists, and thence to the heights of the Himalayas where dwell the sacred brothers. If indeed it be so, that our paths must diverge so widely, we can only say that when you shall have obtained those lofty mountain heights and shall look down upon us, on the little mound of Calvary, we do not think we shall envy you your height, but shall be content to remain where we are, prostrate at the foot of the Cross, believing that there we shall obtain the deepest and truest view of the possibilities and the ideal of human nature.

Alas! would that all Christians, and especially Christian clergy-men, were moved by the same spirit of kindness and fairness that so evidently moved the writer of the above. Indeed, would there be no need then for writing "an Open Letter to the Bishop of Madras" which please see in another column and compare the spirit complained of which necessitated its publication with the above remarks.—
ED. THEOS.

COLONEL OLCOTT'S LECTURES.*

(From the Madras Mail).

Long before the light of Colonel Olcott's countenance had dawned upon Ootacamund, and before the beauty and fashion of the cloudy capital had been set a fluttering by the marvels of Madame Blavatsky, it was evident to all that kept touch with the native mind that a remarkable movement was in progress in and around Madras. It is not too much to say that the name of Colonel Olcott (or All-caught as the Natives call him, or All-talk as some Europeans dub him) has for many months past been prominently before the Hindu community. Europeans generally are so completely ignorant of what is going on in the dusky world around them that they seldom realize the significance of purely native movements till they have become matter of history. They are aware in a dim sort of way that something exciting is to the front, but they pay little attention to it. Thus the Theosophical excitement was regarded as simply another illustration of the native fondness for tamshas, and Colonel Olcott's triumphal progresses as so much temporary effervescence. It was supposed that he was but another meteor-blaze across the Indian sky, dazzling and alarming the weak-minded, but destined to sink below the horizon when his day was done, leaving not a trace behind. It is too early in the day to pronounce this view a complete mistake, but at all events the Colonel is doing all in his power to prove that it is. He knows well that mere excitement of whatever kind is in its very nature evanescent, and that all popular movements which are to stand the test of time must be supplied with an organization, a body for the spirit to inhabit and use as its organ. Accordingly, we find him everywhere, not only lecturing, and exhibiting his powers and collecting crowds of admiring natives, but also establishing branches of his Society, each with its executive officers and other guarantees of permanency. It is perfectly possible that the Theosophical Society and its branches may be one of the many strange items which must, in future, be taken into account by those who have to deal with Hindu society. An Association with such enthusiasm, such wide-spread ramifications, and such an evident power of self-propagation, is well worth study, even if Ootacamund had never developed a local branch. A volume of lectures from the pen of the President-Founder will be eagerly welcomed by those who, like ourselves, have regarded with wonder the recent developments of the Society. We naturally expect that we shall obtain some insight into the secret of its power over the native mind, even if we are as far as before from becoming converts to Theosophy. We must, however, confess our disappointment. If we feel puzzled to account for the evident power of Colonel Olcott over the native mind before the reading of the lectures, we marvel still more after it. They are clever, but surely not the cleverest that the people of this country ever heard. They are in some places as obscure as Swedenborg or the Quran, but obscurity is not popular. They are plain-spoken to a degree. The pictures which they draw of native lying, disunion, selfishness, and general worthlessness, are such as would convulse Hindu Society with righteous rage, if they were drawn by an English journalist or a

* A collection of Lectures on Theosophy and Archaic Religions, delivered in India and Ceylon, by Colonel H. S. Olcott, President of the Theosophical Society, published by A. Theyaga Rajier, F. R. S., Assistant Secretary, Madras Theosophical Society, Madras, 1883.

Christian missionary. But plain-speaking cannot be the reason of such overwhelming popularity. Neither is it the Colonel's wisdom, for many wise and beautiful passages are sandwiched between fatuous nonsense and outrageous abuse of opponents. There is a considerable show of learning in the book, but the author does not pretend to the erudition of the prophetess of the movement, whose "*Isis Unveiled*" he regards with amusing awe. His own pretensions in this line may be measured by his confident assertion that Iræneus is the author of the Fourth Gospel, which must be a matter of special revelation, for the only thing that the advanced critics say about this Gospel's author is that he was some person unknown. But the fact of the Theosophical Society remains. It is a power, and at present a growing power in Southern India. If the explanation is not in Colonel Olcott, it must be in something else. We are sure that he himself would be the first to disclaim the honour of being the cause of the movement, though we fancy he would claim to be something more than the mere occasion. One of the secrets of his personal influence is evidently a charming simplicity, a profound belief in himself and in his work, leading him in some of the anniversary speeches to use language reminding us of the Fly and the Wheel. We shall see immediately that the Colonel not only exaggerates his own personal importance to the movement, but that he overestimates the importance of the movement itself. But at present we are enquiring the secret of the power of Theosophy—what it is that makes people run after it.

Part of the answer at least is to be found in the undoubted fact that of late years there has been a decided revival of national Indian feeling. In spite of the disintegrating power of caste, which splits the Hindu peoples into so many fragments at constant feud with each other, the new generation has realized to some extent the truth that Indians ought to be one. The old apologetic tone which characterized the utterances of natives regarding everything Indian a short time ago, has given place to a tone of self-assertion, not quite so pleasant to the ruling class perhaps, but certainly very much more natural and healthy. It is impossible to conceive for example that ten years ago the Ilbert Bill would have been received with such a tempest of jubilation, or that the ill-considered invectives of some Calcutta orators would have provoked such a fury of open resentment. The old school Hindu considered it his duty to take meekly the rebukes of Europeans, and even to esteem them as precious oil. The new school has no such amiable weakness. European scholars have taught them, not certainly to know their own classics, for that is what few can boast of, but to believe in them. The only difficulty about them was that an enlightened native could not be supposed to believe what they teach. If once it should become possible to regard Hindu literature, science, and religion as ahead of the times, nothing more would be wanting to enable the Hindu to boast himself not only as the equal, but as the superior of the European. The hour brought forth the man, and the man was Colonel Olcott. Belonging to the same race and the same civilization as the masters of India, he professed himself not the teacher, but the disciple of the genuine Hindu, and Hindus are showing their appreciation of his conduct by flocking to the standard he has set up among them. Hitherto all the efforts of people who believe in the superiority of western over eastern science and civilization have been in vain to check the rising tide of Theosophy. While they could only deny, Colonel Olcott could affirm, and after all, people prefer to believe rather than to disbelieve. For many years the tendency of the greater part of the higher education given in this country has run in a materialistic direction. At least so Colonel Olcott says, and he may be presumed to know something about educated natives. Materialism ignores certain facts of human consciousness, and imagines a blank where there is really a crowd of most difficult phenomena to be noted and explained. The whole subject of the relations between mind or spirit and body is one of great difficulty, and the truth seems to be that science hitherto has been able to say very little about it. What orthodox science has failed to do, that heterodox science, as represented by Swedenborgians, spiritualists, and now by the Theosophists, professes to be able to do. Either finding or imagining themselves to find a point of contact between heterodox western science and the wisdom of the Oriental religious devotees, Colonel Olcott and Madame Blavatsky have come forward to mediate between them. Many educated Hindus, tenacious of their natural traditions and seeking for relief from the attacks of materialistic science, have hailed them as deliverers. The Associations of which we have spoken have sprung up all around us for the purpose of cultivating the mysterious powers of man, and rescuing from fast-approaching oblivion what they believe to be a valuable heritage.

Of the wonders which Colonel Olcott relates, we shall not say much, because we cannot believe in them, and we cannot but believe that the Colonel does. Spiritualism has been long enough before the world now to prevent people from simply rejecting its stories as lies. There must be something in it, for many of the phenomena are well attested. At the same time it should be remembered that there may be a great deal in spiritualism, and yet spiritualism may be a very bad thing. Colonel Olcott openly proclaims that the state of mediumship is a very perilous one morally, in other words that a large proportion of the mediums are rogues. The notoriously stupid character of many of the phenomena might justify the assertion that if the mediums are rogues, the spirits are fools. As far as we can make out, neither are desirable acquaintances, and there is considerable reason for the remark that has often been made that spiritualistic phenomena are a good argument for the existence of devils in an extremely active state. With regard to what the Colonel considers the greatest triumph of mind over matter in this present life—the power of projecting the double, we profess ourselves in the same state of mystification as the majority of Theosophists. We would point out one very instructive sentence however, which seems to throw some light upon the mysterious statements brought before us. Mediumship is said to be generally concomitant with a scrofulous or phthisical taint in the blood.

Truly this indicates that the whole class of phenomena are phenomena not of health, but of disease. May not the ascetic austerities which Theosophy and Hinduism, and some forms of Christianity, declare to be the only way to the higher life of ecstacy, be just what we should naturally expect them to be, a means of reducing the healthy human constitution to the state of disease necessary for the experience of these abnormal feelings?

The attitude of Theosophy towards historical Christianity seems to be one of thorough-going antagonism. In every lecture in the volume before us, this is as clear as the noon day. So blinding a thing is prejudice that Colonel Olcott, shutting his eyes to the plainest facts, declares that almost the only places where what the age needs survives, 'are among the Lamaists of Tibet, the Copts of Egypt, the Sufis and Dervishes of Arabia and other Mahomedan countries.' It seems a pity that these possessors of the light should not have let it shine a little more in their own immediate neighbourhood, for if ever there were dark places in the earth, it is just where these lights of the world live. Even Colonel Olcott cannot put back the hands on the great clock of time, and there would be more chance of his receiving a patient hearing regarding the things which he says he knows, if he did not so often contradict what every intelligent man knows to be the truth. Christianity has in the past been able to give a pretty good account of itself to its adversaries, and we do not attempt to defend it here. A report has reached us from Ootacamund that Colonel Olcott there disavowed all intention of opposing Christianity. But it is to be observed that during his recent tour he posed before thousands of natives as an enemy of Christianity, and the Theosophists advertise themselves as an agency for the sale of "Unanswerable anti-Christian publications."

ANOTHER LETTER FROM THE MAHRATTA LADY THEOSOPHIST NOW IN AMERICA.

[We take from the *Indian Mirror* the letter that follows. It comes from our poor little voluntary exile, now in the Antipodes, the willing martyr to her noble thirst for Reform and Science. We have rarely read anything more touching and genuine than this simple and unpretentious narrative of what she must have suffered on her long journey to America. The mental torture in consequence of her separation from home and all those she loved, and the physical suffering she was subjected to on her way she might have anticipated, and therefore had been prepared for such unpleasantness, though we see no mortal reason why the S. S. Co. should have any more the monopoly or right of *starving* its passengers, than that of drowning them, whether they be Hindu or European. But the unmerited insult of seeing herself made fun of, and especially the humiliation she received at the hands of one, calling herself a *lady* and probably a *Christian*, is too disgusting and revolting to make us appreciate the discretion of whether author or editor which caused either of them to suppress the name of the human female obelisk of European haughtiness that was cruel enough to insult such a helpless lonely young creature as poor Mrs. Joshi must have felt herself on the steamer. On the contrary, she ought to have been named as a salutary lesson to herself and a warning to all of us Europeans who may believe ourselves the only "chosen" ones, the elected of a "superior" race. Were it worth the trouble, a comparative genealogical tree might be profitably drawn, showing the respective lineage and the list of ancestors of the Brahminee Indian lady and of both those arrogant European females who used to "make fun" of her "in whispers," and the one who sent her off on deck. It is to be feared that while the forefathers of Ananda Bai would be found stretching back into the night of that pre-historic age when the Aryans first crossed the Himalayas in their migration from the North, the ancestors of many of the former would be soon traced to some paltry shop in one of the back lanes of Oxford street. It is revolting to read of such *snobbery* in women. The kisses "over and over again" in the presence of reporters and other witnesses could obliterate but little, and atone still less for the sufferings caused in the early part of the voyage. We sincerely hope that Mrs. Joshi will find truer and better friends in democratic America than she has found on the aristocratic British steamer, whose Company takes apparently people's money but to starve them whenever it can do so with probable impunity.—*Ed.*]

The following is MRS. ANANDA BAI JOSHI'S letter :—

ROSELLE, N. J., the 25th June 1883.

"I received your letters from Punna, Kalyan, and Sholapore. My joy, at seeing them, may be better imagined than described.

God has given me a strong, nay, hard heart, which stood, and I hope, will continue to stand, any trial or difficulty in the world. How many misfortunes must have befallen me in the space of 59 days, while travelling in remote foreign lands, I leave it to you to imagine. I will now give you the particulars of my voyage; but, I am afraid, I will not be able to describe the scene as they ought to be; yet I will try my best to do so.

When I first entered into the land of waters, I earnestly hoped that I would enjoy the sea without satiety, but I soon got weary of seeing what I saw once. I have had my repose disturbed a hundred times by the feeling of painful separation from home. Soon after I left Saugor, I felt sea-sick. Sometimes my companions pressed me to partake of meat, and when I refused to have it, they used to make fun of me in whispers. For about

a fortnight I had been a source of amusement to all. They did not take any interest in me. They thought no better of me than of a Native *ayah*! Once it so happened that I was seated on a sofa in the saloon when Mrs.—— came and told me to go and get on the deck, or any other seat I could find. I got up without saying a word, and went to the stewardess, for she called me in, when she saw me going upstairs. "It is very cold upstairs. You are not used to this climate. I am sure it will kill you. Do you like to go to the hospital in London, where, I am quite sure, you will not like to stop a minute?" said she to me. "Why don't you go and sit on the sofa. I am afraid you will suffer from cold. You must be very careful," she added. To this I made no reply. Next day being Sunday Mrs.——asked me to go to the service. I said "I would rather sit with the *ayahs* than with those who think less of me than even the *ayahs*. I am not ashamed to sit with *ayahs*, because I am sure they will not think less of me than themselves."

We left Calcutta on the 7th, as you know, and stopped in the midst of the river after a slow voyage of twenty four hours. We again commenced sailing. I have already told you that we did not stop at Madras. On the 12th April, I once heard that we were going to stop at Colombo, but I soon found that we were going further. We saw from a distance of about one-and-a-half-mile the rocks and mountains and hills of Ceylon. Now it was the close of the day. The sky was perfectly clear; the sea was quite serene; the sun had spread his beautiful garments over the lovely sea; the beautiful golden rays of the sun peeped into the dense cocoanut trees, which enhanced the beauty of Ceylon. Though I have not seen it myself, I venture to say that Ceylon must be a handsome place. So happily we passed Ceylon, and arrived at Aden on the 20th April at about 7 p. m. Some of the passengers (both ladies and gentlemen) went ashore and came back before 10 p. m. It was the first time that I saw Africans. The physiognomy of the Negro is so peculiar that it is impossible not to recognise it at the first glance. His thick, protruding lips, his low forehead, his projecting teeth which peep out between his lips, his woolly and half-frizzled hair (it is said that he applies chunum to his hair which gives it a peculiar brown color) his beard, his short flat nose, his retreating chin, and his round eyes, give him a peculiar look amongst all other human races. The bones of the skull and those of the body are thicker and harder than those of the other races. Several are bow-legged; almost all have but little calves, half bent knees, the body stooped forward and a tired gait. Such is the appearance of the Africans. On the same day we left Aden. On the 25th we arrived at Suez at about 5 p. m. I saw another new type of the human race. I mean the Egyptians. We did not go on shore, but I saw plenty of them on board the steamer with fruits, shells, necklets, bracelets, corals, large beads, photos, silk and golden clothes, pots, &c. The Egyptians are fair and well-made. The characteristics of the Arab race are a long face, a high forehead, a retreating, small mouth, even teeth, eyes not at all deepset in spite of the want of prominence of the brow, a graceful figure formed by the small volume of fatty matter and cellular tissue, and by the presence of powerful but not largely developed muscles, a keen wit and bright intelligence, and a deep and persevering mould of character. You see, therefore, that the Arab type is really an admirable one.

I am sorry I have forgotten to inform you of some thing about my food on board the ship. I remember you told me to write to you all about my sorrow or joy. As to joy, I had none; nor did I expect any, but as to my troubles I had plenty of them, plenty for one like me. You might have thought that I was in abundance. Yes, I was in abundance indeed, but not in what you would, perhaps, imagine. But let me thank God before I say anything for His kindness in giving me strength to put up with all that befel me. I suppose, you know, I am rather a receiver than a giver of troubles or inconveniences, and, according to my nature, I did bear, and will ever patiently bear, whatever may come to me. I had kept no connection with any lady (even with Mrs.——). I had chosen an excellent companion that helped me to pass time quietly and pleasantly—I mean a book, I never felt lonely while reading. I read seven books on board the steamer *City of Calcutta*. Now in regard to my food, you might have thought that I could get whatever I liked, I could get a good many dishes, though I would not. Indeed I was well nigh on the point of starvation. I was nearly starving for about seven weeks. What were dried fishes to me? What should I do with the soup they would serve me, and how could I sit among them, and see them swallow dish after dish? How could I stand the sight of long—long bones, &c., &c.? How could I eat things composed of old vegetables, stalks, and half rotten potatoes? It required a stronger stomach than mine to retain an appetite for such kinds of food. I tried to be stronger, and after admiring the two beautiful carpets on either side of the table (which soon disappeared) and the silken curtains hanging over the doors, I ventured to hope that honesty would prove one of those exhibits and that I would get my money's worth. But alas! I met nothing but disappointment. My only food was two or three potatoes (for I could eat no more.)

I scarcely had rice, for it was too coarse and hard to be eaten. There were only cakes that I liked most at first, but I grew weary of them, and to make my condition worse, my gum began to swell. It hurt me to eat, to speak, laugh, or, to do anything else. Day by day the pain became severer. It made my head ache. My stomach was still worse. This state of things lasted for nearly three weeks, when I thought I had better consult a doctor. A week elapsed before I found the doctor; for I could not catch his time. I saw him every day at table, but he went away before I left the table. So two days before our arrival in London, I consulted him. After hearing all particulars, he said that my wisdom-teeth were just growing, and it was these teeth which were troubling me. For three days I could not stand, nor sit, nor sleep. Thus you see I have got two wisdom-teeth since I left you. My companions did not know of my pain or of the coming of my new teeth till we were in London. . . . I leave it to you to imagine what must have been my condition on this occasion. Is it no wonder that my friends or companions should know nothing of my pain, or of the half starvation I was suffering from? I have nothing to say against any one. For they were all very kind to me after their own fashion. I had to suffer all sorts of inconveniences for the first four weeks or so. After that, they all became so fond of me that they were quite unwilling to part company with me. They seemed very much interested in me. So a few days before our arrival in New York. Mrs.—— said to me, "Mrs. Joshi, your husband has given you in my charge, and Mrs. Carpenter cannot claim you from me; but you are married, and if you are not willing, I cannot keep you." In New York when they bid me good-bye, they kissed me over and over again."

ADWAITA AND SIDDHA TANTRA.

(Being the substance of two lectures delivered by Mahadeva Sastriah,
F. T. S. Pundit of the "Negapatam Theosophical Society.")

The *Vedas*, the *Puranas* and many other works appear in their exotericism full of self-contradictions and absurdities. But no sooner are they divested of their exoteric garb, and read in their esoteric interpretation, than they will be found to embody the grandest and the most splendid truths. At the same time the *Siddha Tantras*, written by *Saddhas*, reveal the truth without any disguise; and, it is these *Tantras* that establish the *Advaita* Philosophy.

Before proceeding further, we shall try to understand the fundamental point of difference between *Dwaitism*, *Visishtadwaitism* and *Advaitism*. *Dwaitism* says that *Paramatma* (God) and *Jivatma* (the Spirit) are essentially different, whether they stand in the relations of the creator and the created, or whether they are quite independent of each other. *Visishtadwaitism* says that they are different, yet one. They are different it is true, but one owing to the relations of *Sevya Sevaka* (master and servant). They stand to each other as a spark of fire emanating from a huge mass of fire, yet the spark keeping its individuality distinct. *Advaitism* inculcates the doctrine that they are one and the same thing, but owing to ignorance, we imagine that they are different. The excellence of the *Advaita* doctrine consists in this:—From their own stand-points, while the followers of other creeds strive after *Sarupyam* (getting the form of God), *Samipyam* (getting near God) and *Salokyam* (living in the world of God) the adherents of *Advaitism* try to attain *Siyujjyam* (becoming one with God, nay becoming God themselves and attain god-like power).

Moreover, the *Advaita* is not intolerant; for he allows that the *ninda-vhakti* (blind devotion) of the followers of the other creeds, creates only a *Karma* of good intention (in other words, that it secures for him a seat in the higher *lokas*, such as *Indra Loka*, *Brahma Loka*, *Vaikunta Loka*.) The genuine *Advaita* is he who not only knows that he is *Brahman*, but becomes that *Brahman* himself. Now let us see what is the *Advaita* idea of God. He says that God is *Sattiyam*, *Nirgunam*, *Advaitam*, *Nirvikaram*, *Niranjanam*, and *Amritam*.

1. *Sattiyam* is indestructibility. In all evolution and involution, not an atom of him is destroyed. *Illustration*.—A single seed evolves into a tree and the tree produces the seed, but still the seed has lost nothing during the process of transformation.

2. *Nirgunam* is having no quality. God is impersonal and possesses no attributes. *Illustration*.—The seed does not possess the attributes of the tree, such as size, &c.

3. *Advaitam* is oneness. This fact can be understood not by words or descriptions, but by *Abhedabavan* or *Aikyam*. It is said in the *Vedas* that *Kam* (*Sukam* or pleasure) is *Brahman* and *Kham* (*Akasam*) is *Brahman*. This does not mean that either of these by itself is God, but that God is *Akasam* in *Sukarubam* (the form of pleasure), or *Sukam* in *Akasarupam* (the form of *Akasam*.) *Illustration*.—If you take two half measures of salt and one measure of water, and mix them, the result is still one measure of salt water. But distil this and you will get one measure of water and one of salt.

4. *Nirvikaram* is having no change. *Paramatma* never changes. *Illustration*.—The seed in its seed state never changes.

5. *Niranjanam* is being devoid of defect. God is free the *Malas* such as *anavanalam* belonging to the *sthoola Sariram* which is made of *anus* or atoms, *Karamkamalam* belonging to the *Karana sariram* and *Mayika Malam* produced by *Maya*.

6. *Amritam* is the union of *Sakti* and *Siva*. In reality *Siva* and *Sakti* are not different things, but *Siva* is *Saktirupam* and *Sakti* is *Sivarupam*. *Illustration*.—Fire and water have *Mitrahavam* (friendliness), for water came out of fire and lays in it; and fire does not burn ashes which are entirely without water, but does burn wood which contains a little water.

Four things are necessary for a man to become a proper *Adwaitee*.

- (1.) Studying the *Advaita Sastras*.
- (2.) Mantras.
- (3.) Yoga.
- (4.) Siddha Tantras.

(1.) This will make you understand that man and God are not two different things, but one. Even if one cannot become a proper *Adwaita* in this birth, this study will facilitate his work in the next one.

(2.) *Mantras* must not be slighted simply because they are an arrangement of letters. The degree of one's faith in them determines their efficacy. But they are useless without.

(3.) *Yoga* is to unite with the one. (From *Yog, Yoke, &c.*) Krishna by his *Yogam* was able to appear at the same time in the same place in different forms to different persons. But all these are little better than useless without.

(4.) *The Siddha Tantras* which give the rules of thinking, acting, meditating, &c., &c., by following which one gets the *Siddhis*, such as *anima, &c.*, 8 kinds of *Siddhis*.

A few of the teachings of the *Siddha Tantras* will now be given though no ordinary man can understand all the *Siddha Tantras*.

This universe, which is seen by man, which gives rise to so much disputation and which is composed of 14 lokas, is the body of God who is *Chaitanya masvarupi*. The manifested universe is to God what physical body is to man. He who realises this and transfers the love which he has for his body to this, gets *Visvarupa Siddhi, i. e.*, the power of becoming *Iswara* or of making his microcosm one with the macrocosm. But this is seldom done. *Manu* says "I possess lands" while there is no connection between him and earth; if the earth is cut, he does not feel pain. He says "I am lean", while the *Atma* has no size. He says "I am friendly," and thus appropriates to himself the *dharma* of *Apatwa* (the principle of water). He says "I am happy", while happiness belongs to the *Buddhi Tatwa* (the principle of Intelligence). He says "I am living," while *pran* is *svasa* (breath) and this belongs to *Vaya*. He says "I am *Sunya* (nothing)" while *Sunyam* is the *dharma* of *Akasa*. Thus egoism fully sways the *Atma* and makes it lean towards the *Vishaya* of *sarisa, Indriya, Buddhi, and Prana*. If this be got rid of, if you act up to the rule "*Atmarat sarva Bhutam*" (Regard all life as you would your *Atma*), and if you feel as much love for the whole manifested universe as you do for your body, then you get *Visvadhathvam* (macrocosmic body). Then if you imagine you are the table, you will become the table. If you think that the table should walk, it will walk. Many persons have attained this root-sisthi, such as *Soka, Vamadeva, Krishna, &c.*

NEGAPATAM, }
11th Sept. 1883. }

P. T. SRINIVASAIYAR, B. A.,
F. T. S.

Personal Items.

PERSONAL ITEMS.

Colonel H. S. Olcott, President Founder of the Theosophical Society, left Ootacamund on the 16th of September to visit Coimbatore and Pondicherry, where two new Branch Societies have since been formed. Thus during the last three months he has established in the Madras Presidency ten new Branches, and visited five old ones. He returned to Head Quarters on the evening of the 23rd. One important result of his tour has been the obtaining of a Government Order while at Ootacamund, which promises to observe towards our Society the same neutrality which Her Majesty the Queen Empress has been graciously pleased to grant to all non-political bodies, whether religious, social or philosophical. Nothing can be more desirable than the assurance of His Excellency the Governor in Council that "he would highly disapprove any interference with the religious or philosophical ideas of any section of the population."

This is a sufficient guarantee to all our members, especially those in the Mofussil, that they need fear no further annoyance or official tyranny from any of their superiors to which some of them had unfortunately been subjected.

Colonel Olcott was present on the evening of the 25th at the celebration of the Branch Society's Anniversary, a full report of which will be found in another column. On the evening of the 27th he again left Madras on another long tour, already referred to in the previous issues of this Journal. It will probably take him no less than ten weeks, so that he will return to the Head-Quarters barely in time to prepare for our Society's Eighth Anniversary celebration. Last year the Framjee Cowasjee Hall at Bombay was decorated with 40 shields representing our branches only in India and Ceylon. But this year, through our indefatigable President's arduous labours, we expect the number will be more than double.

Madam H. P. Blavatsky, Corresponding Secretary to the Theosophical Society, accompanied Col. Olcott from Ootacamund to Madras. At the former place Col. Olcott's success already noticed was largely due to her previous work.

Babu Mohini Mohan Chatterjea, M. A., B. L., Secretary to the Bengal Theosophical Society at Calcutta, intends taking advantage of the Durza Poojah holidays to visit the Head-quarters. He is expected to arrive here about the middle of this month and to pass with us about two weeks.

Dr. Avinash Chander Banerjee, Secretary to the Prayag Psychic Theosophical Society at Allahabad, writes to us that Babu Syama Charan Mukerjee, F. T. S., will leave Allahabad early this month for the Head-quarters. He purposes to visit a few of our Branch Societies on the way, with the purpose of gathering information concerning their theosophical work and utilising the knowledge for the benefit of his Branch. We need only remark that if some of our best members were to use their holidays in this way the cause of our Society will be immensely promoted.

We are further informed that Babu Aprocash Chander Murkerjee may accompany Syam Babu.

Mrs. Sarah Parker, F. T. S., who has lectured for several years in the United States and who left Liverpool on the 23rd of August for India, by S. S. *Olan Makentosh*, is expected to arrive here very shortly. She intends to devote herself to the service of the cause of the Theosophical Society.

Mr. W. T. Brown, F. T. S., *Bachelor Legis*, of the "London Lodge Theosophical Society," comes out in the same steamer, with the intention, as we understand, of studying Eastern literature. Both are expected towards the 1st of October. It is a pleasure to see our ranks swollen with highly educated Europeans as well as Natives.

Pundit Shyamjee Krishnavarma, F. T. S., of Balliol College, Oxford, who represented India at the International Congress of Orientalists at Berlin in 1881, has been appointed by the Secretary of State of India to act in a similar capacity at the Congress, which assembles at Leyden next month. This young and gifted man has a promising career before him.

Babu Dakshina Mohan Roy, F. T. S., of the Bengal Theosophical Society, came down here from Calcutta a few days ago for change of climate, as he was suffering from pain in the chest. His esteemed father also accompanied him. The next day of their arrival here we exceedingly regret to say, they met with a serious carriage accident but happily without any graver results than the injuries to the ribs of Dakshina Babu and the fracturing of his father's arm. As soon as the news was communicated to the Head-quarters, both the Founders of the Society instantly went to the Lippert's Hotel, where the invalids are still lying. We earnestly hope and wish that our friends will soon recover and pass with us a few days at the Head-quarters.

W. D. Tilden, Esq., President of the Himalayan Esoteric Theosophical Society, Simla, gives the following interesting account:—

"A curious phenomenon has happened in Simla, at the residence of certain high native officials, whose applications have just been sent to Head-quarters through me. My friend has been visited on two successive mornings by forms answering the description of Mahatmas who appeared distinctly to him, and one of them laid his hand upon him. The only sentence one spoke was to the effect that some key was missing. My friend says he was wide awake, having arisen out of bed from a sound and refreshing sleep, and was overjoyed with the sight. Further, he says he felt himself invigorated with the fresh atmosphere they brought with them into the room, and they disappeared as suddenly as they came.

OBITUARY.

With sorrow we have to record the death of our brother P. Teroomal Row, F. T. S., late Subordinate Judge of Tinnevely. He joined our Society last year when the Founders visited Madras. About three months ago he came down here for medical treatment, as he was suffering from cough and general debility. During the time he was in town he called twice or thrice at the Head-quarters of the Society, and although he looked sickly, no one could ever expect he would die so soon. The illness which had, however, poisoned his system, went on increasing after his return to Tinnevely. He thought at last of going down to Royapuram for change of air and intended to leave Tinnevely on the 21st. But unfortunately, he became, meanwhile, so dangerously ill that he could not get away. On the 22nd, in the afternoon, he breathed his last. He was the brother of M. R. Ry. P. Sreenevas Row Garu, F. T. S., Judge of the Madras Small Cause Court, to whom the Founders now beg to offer, on behalf of themselves and the Society, their sincerest feeling of sympathy in this sad family bereavement.

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