

# THE THEOSOPHIST

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

VOL. 5. No. 10.

MADRAS, JULY, 1884.

No. 58.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

## MAHATMAS AND CHELAS.

A MAHATMA is a personage, who, by special training and education, has evolved those higher faculties and has attained that spiritual knowledge, which ordinary humanity will acquire after passing through numberless series of re-incarnations during the process of cosmic evolution, provided, of course, that they do not go, in the meanwhile, against the purposes of Nature and thus bring on their own annihilation. This process of the self-evolution of the MAHATMA extends over a number of "incarnations," although, comparatively speaking, they are very few. Now, what is it that incarnates? The occult doctrine, so far as it is given out, shows that the first three principles die more or less with what is called the physical death. The fourth principle, together with the lower portions of the fifth in, which reside the animal propensities, has *Kama Loka* for its abode, where it suffers the throes of disintegration in proportion to the intensity of those lower desires; while it is the higher *Manas*, the pure man, which is associated with the sixth and the seventh principles, that gods into *Devachan* to enjoy there the effects of its good *Karma*, and then to be reincarnated as a higher individuality. Now, an entity, that is passing through the occult training in its successive births, gradually has less and less (in each incarnation) of that lower *Manas* until there arrives a time when its whole *Manas*, being of an entirely elevated character, is centred in the higher individuality, when such a person may be said to have become a MAHATMA. At the time of his physical death, all the lower four principles perish without any suffering, for these are, in fact, to him like a piece of wearing apparel which he puts on and off at will. The real MAHATMA is then not his physical body but that higher *Manas* which is inseparably linked to the *Atma* and its vehicle (the 6th principle)—a union effected by him in a comparatively very short period by passing through the process of self-evolution laid down by the Occult Philosophy. When, therefore, people express a desire to "see a MAHATMA," they really do not seem to understand what it is they ask for. How can they, by their physical eyes, hope to see that which transcends that sight? Is it the body—a mere shell or mask—they crave or hunt after? And supposing they see the body of a MAHATMA, how can they know that behind that mask is concealed an exalted entity? By what standard are they to judge whether the *Maya* before them reflects the image of a true MAHATMA or not? And who will say that the physical is not a *Maya*? Higher things can be perceived only by a sense pertaining to those higher things. And who-

ever therefore wants to see the real MAHATMA, must use his intellectual sight. He must so elevate his *Manas* that its perception will be clear and all mists created by *Maya* must be dispelled. His vision will then be bright and he will see the MAHATMAS wherever he may be, for, being merged into the sixth and the seventh principles, which are ubiquitous and omnipresent, the MAHATMAS may be said to be everywhere. But, at the same time, just as we may be standing on a mountain top and have within our sight the whole plain, and yet not be cognizant of any particular tree or spot, because from that elevated position all below is nearly identical, and as our attention may be drawn to something which may be dissimilar to its surroundings—so in the same manner, although the whole of humanity is within the mental vision of the MAHATMAS, they cannot be expected to take special note of every human being, unless that being by his special acts draws their particular attention to himself. The highest interest of humanity, as a whole, is their special concern, for they have identified themselves with that Universal Soul which runs through Humanity, and he, who would draw their attention, must do so through that Soul which pervades everywhere. This perception of the *Manas* may be called "faith" which should not be confounded with *blind belief*. "Blind faith" is an expression sometimes used to indicate belief without perception or understanding; while the true perception of the *Manas* is that enlightened belief, which is the real meaning of the word "faith." This belief should at the same time be accompanied by *knowledge*, i. e., experience, for "true knowledge brings with it faith." Faith is the perception of the *Manas* (the fifth principle), while knowledge, in the true sense of the term, is the capacity of the Intellect, i. e., it is spiritual perception. In short, the higher individuality of man, composed of his higher *Manas*, the sixth and the seventh principles, should work as a unity, and then only can it obtain "divine wisdom," for divine things can be sensed only by divine faculties. Thus the desire, which should prompt one to apply for *chelaship*, is to so far understand the operations of the Law of Cosmic Evolution as will enable him to work in harmonious accord with Nature, instead of going against its purposes through ignorance.

(Concluded from the last Number.)

MAGICON,

Or the secret system of a Society of unknown Philosophers.

VI.

LANGUAGE AND WRITING.

PRIMORDIAL man was possessed of the superior advantage of being able to cognize the natures, qualities, powers and motions of things directly. His connection with the world of spirit and the world of matter was so intimate that he could read and understand the most secret thoughts of those that were superior as well as of those that were inferior to him; and man, even in his

present state of degradation, is still in possession of that power, but in an extremely small degree. This primordial power or language is known as the power of intuition.

It is man's duty to strive to regain this primordial language, by cultivating his intuitional powers and by the use of that small ray of light, which, in his present condition of darkness, only appears like the polar star instead of being his sun. He must do this by habitually collecting the primordial symbols and the true characters of things and grasping them with the powers of his mind. That means to meditate about the nature of things, to mentally penetrate into their centres and to understand their true meaning.\* This was the true object of the ancient hieroglyphic and of the picture writing of the schools of secret science. The farther the true symbols have receded from the true forms of nature, the more do they render it difficult to express the truth. But there have been at all times men who were able to read and write the original symbolic signs, and the true hieroglyphics are up to the present day in the possession and care of such men.†

### 1. *Nature and Origin of Language.*

Man's actions are his writings. By putting his thoughts into action he expresses them and records them in the book of life.

The source of language is in man; but the manner of its birth cannot be explained simply by organisation, tradition or instruction; the original language of the spirit is as old as man's intellectual powers and its source lies far back in the night of time, when man yet existed in his original purity. Man cannot use his intellectual powers without the influence or stimulus of a higher re-action; if left to himself, he would have no occasion to speak. If by "language" we simply mean the expression and revelation of his powers, then we find that everything in nature has its language;‡ because not only are the powers of each being intimately connected with the means of their expression; but between both exists the most exact proportion in regard to measure and condition; but to avoid mistakes and confusion, it is convenient to call "language" the expression of intellectual and moral powers, and in this aspect it can only belong to intellectual beings.

### 2. *Original Language.*¶

There is only one genuine language for man, the symbols of which are natural and must be intelligible to all, and it is either an interior direct communication of

\* In other words, he must learn how to write, before he can read.

† The Mahatmas.

‡ It would be an interesting study to investigate the relationship which exists between the faculties or attributes of beings, and the means with which they have to express their feelings.

¶ The word "language" must here be looked upon as conveying a higher sense than what is usually implied by it. "Language" means in this case an irradiation of divine light into the human mind and an exhalation from the same into the intellectual and physical realms. Man in a state of purity being an image and external expression of divinity, must be able to reflect and to reproduce divine truth in its original purity, and man's expressions therefore ought to be a perfect reproduction or echo of the divine impressions which he receives; but as man has become immersed in matter, he receives the divine rays only in a state of refraction and can therefore reproduce them only in an imperfect or refracted condition. The act of speaking presupposes an act of thinking, and one method of thinking will be found to be better than another method, but the best among all the methods of thinking is the most perfect one, being a pure reflection of the divine light. Thinking and speaking being closely related to each other and depending for their expression on certain symbols, it follows that the existence of a universal method of expression by symbols must be possible, and if we are capable of having thoughts and feelings, which we cannot express by symbols, it does not follow that such symbols do not exist, but only that we are not acquainted with them.

As the moon reflects the light of the sun, so does the mind of man reflect the supreme mind. The human soul is not a musical instrument which merely plays itself, but may be compared to a harp which is made to sound harmoniously, if touched by the hand of a master; she may be compared to a "samaritane tablet," upon which the thoughts of the Supreme are engraved in letters of light. The seers and prophets of all ages have heard and understood that divine language; but they could only reproduce it imperfectly through the imperfect languages of their times.—H.

thought, or an exterior expression through and for the senses. This interior language is the parent of the exterior one, and being caused by the irradiation of the supreme, which is unity and with whom all men are one, it follows that if that original irradiation of the supreme ray had remained unchanged in all men, all men would understand the same interior language and also the same exterior one, as the latter is only the sensuous expression of the former. Such is in fact the case. This original language, formerly spoken by all, but now lost to nearly all, is still in the possession of a few men, whose high degree of purity renders them capable of understanding the same. This language breathes, so to say, spirit, where common languages only use letters.

This language consists of non-ambiguous indubitable symbols, which are no arbitrary creations, but which are inherent in the nature of things and expressed by truth, and can be communicated by sound or by signs. He who understands that language can interpret not only the Divine, but he can unite all spaces and look into the most distant past. A knowledge of that primitive language would at once explain the process of evolution of secondary languages and the intimate connection existing between the development of the various languages and the progress of evolution of the various nations; and this will be the language of a certain but far distant future. Man in his present condition hears the voice which speaks that language, but does not understand it; he sees the sacred symbols, but does not comprehend them; his ear is accustomed to human words, he seeks for human writings in books, and is blind to the hieroglyphics of the divine. The key to that language is contained in the divine *logos*, the Christ (or the seventh principle of the Occultists).

Each word in that language is the character of the thing itself, a sign and symbol which men cultivate without knowing; the centre of each being, which is expressed by an indelible symbol, and whoever reaches that centre is in possession of the word and the sign. These symbols are the essential characteristics which distinguish men as such from other existences. An artist understands another artist by beholding the products of his art, without speaking with him in words, or meeting him personally. True spirit unites all distances of time and space and is independent of accidental relations.

There is a universal light which contains the light of all beings, and this light is the living organ of that universal language, the universal symbol and sound, the types and harmonies of which are offered by nature herself. Men have ever been desiring an universal language. Such a universal language cannot be arbitrarily established, or, if so established, would be more difficult to learn than any other. True language must express the harmony of our soul with the nature of things, and as long as there is disharmony, there cannot be one universal harmonious language.

There are many signs by which this language can be recognized, and many traces which lead us to the same. To study it, we need not go outside of visible nature, we must only seek its source in the same.

There is a threefold word of God; a physical, an intellectual and divine. The first is the language of nature, the second that of the divine agents, and the third the language of the *logos* or Christ. These signs are moreover contained in the nature of men, their products and imitations, and are pre-eminently visible in the creations of Genius as the expressions of the higher thoughts of poetry, music and art, and may therefore be considered as constituting the dialect of heroes and gods.

### 3. *Arbitrary Languages.*

As long as the light, which illuminated primordial man, continued in its original purity and perfection, his interior language could be expressed by corresponding symbols, in a plain and unmistakeable manner; but as

man's reason became involved in material pursuits, an endless variety of ambiguous, uncertain and unreliable inferior languages came into existence. All of them, however, have certain points of similarity which proves their common origin; but it is not our object to investigate this subject at present.

#### *Divine and Natural Writing.*

Supreme wisdom uses certain invariable symbols to express certain ideas and each divine thought is represented by a certain allegorical sign. Besides this, there is another fixed original language, consisting in the collective characters of nature, which, like an open book, are before our eyes. The first language relates to divine things and its alphabet consists allegorically of four letters, which are the four primitive numbers ( $1+2+3+4=10$ .) The second relates to intellectual and sensuous products and has 22 letters.\* Each being is a characteristic symbol and living exterior image of its interior, and the universe is a collection of such symbols, representing the natures, qualities, proportions, compositions, activities and passivities of things. Each body is the symbol of an invisible and corresponding power, and man, according to his origin, is the most noble expression of God and a perfect copy of his invisible divinity. Man is the most beautiful letter of the alphabets of earth, and he who is able to read and understand that letter has nothing further to learn; for he will have obtained the wisdom of the ages and be himself a God.

#### VII.

Explanations of some of the principal allegories.

1. *The impenetrable armor.*—By this is meant the ethereal body of man, which surrounded his spiritual principle, before his immersion into matter made it necessary for him to be protected by a physical body. That primitive body was and still is indestructible, immortal and not subject to the inimical influences of the elements. It is not said whether that body corresponds to the shape of man's present form; but some philosophers consider it in its perfection as representing a radiant sphere (the sphere being the most perfect form) whose circumference however is without limits.

2. *The fiery sword* refers to his spiritual power, expressed through the living word † or the irresistible force of his Will, when put into action.

3. *The forest of seven trees*, symbolizes the seven primordial emanations or evolutions of the divine "logos," by whose influence everything lives and exists.

4. *The ten leaves of the book of life* represent the universe, or the abundance and completeness of everything. They are called *ten* leaves on account of the occult signification of that word. Primordial man could see and understand all the ten leaves at once, but we have to study painfully one leaf after another.

5. *The intellectual square* symbolizes the totality of all intellectual beings and their powers. In it everything is spirit and life and power. It is the throne of him, who is called the alpha and omega, the highest which thinking beings can obtain, a temple of activity and rest, pure light and enjoyment. It is also called the paradise with its four rivers (or Nirvana).

6. *The destroyed and to be reconstructed temple* of the spirit, means human nature in its original purity and the great work of reconstructing or regenerating the same. The columns of that temple are represented by the sages of all nations, those that are illuminated by

the true light; and the altar with the inextinguishable lamps refers to man's ever present power to exercise his divine rights of adoration, meditation and the practice of charity and self-sacrifice.

7. *The great name of the Hebrews*, refers to the Logos or Christ, the first emanation from deity, and the *holy names* represent the seven divine powers, which are the sources from which all life flows into the beings, and which are the first approaches to the inexpressible name, the supreme source of everything that comes into existence.

#### THE SILVER HATCHET.\*

BY A. CONAN DOYLE.

ON the 3rd of December 1861, Dr. Otto von Hopstein, Regius Professor of Comparative Anatomy of the University of Buda-Pesth, and Curator of the Academical Museum, was foully and brutally murdered within a stone-throw of the entrance to the college quadrangle.

Besides the eminent position of the victim and his popularity amongst both students and towns-folk, there were other circumstances which excited public interest very strongly, and drew general attention throughout Austria and Hungary to this murder. The *Pesther Abendblatt* of the following day had an article upon it, which may still be consulted by the curious, and from which I translate a few passages giving a succinct account of the circumstances under which the crime was committed, and the peculiar features in the case which puzzled the Hungarian police.

'It appears,' said that very excellent paper, 'that Professor Von Hopstein left the University about half past four in the afternoon, in order to meet the train which is due from Vienna, at three minutes after five. He was accompanied by his old and dear friend, Herr Wilhelm Schlessinger, Sub-Curator of the Museum and Privat-docent of Chemistry. The object of these two gentlemen in meeting this particular train was to receive the legacy bequeathed by Graf Von Schulling to the University of Buda-Pesth. It is well known that this unfortunate nobleman, whose tragic fate is still fresh in the recollection of the public, left his unique collection of mediæval weapons, as well as several priceless black-letter editions, to enrich the already celebrated museum of his Alma Mater. The worthy Professor was too much of an enthusiast in such matters to entrust the reception or care of this valuable legacy to any subordinate, and, with the assistance of Herr Schlessinger, he succeeded in removing the whole collection from the train, and stowing it away in a light cart which had been sent by the University authorities. Most of the books and more fragile articles were packed in cases of pine wood, but many of the weapons were simply done round with straw, so that considerable labour was involved in moving them all. The Professor was so nervous, however, lest any of them should be injured that he refused to allow any of the railway employes to assist. Every article was carried across the platform by Herr Schlessinger, and handed to Professor von Hopstein in the cart, who packed it away. When everything was in, the two gentlemen, still faithful to their charge, drove back to the University; the Professor being in excellent spirits, and not a little proud of the physical exertion which he had shown himself capable of. He made some joking allusion to it to Reinmaul, the janitor, who, with his friend Schiffer, a Bohemian Jew, met the cart on its return, and unloaded the contents. Leaving his curiosities safe in the store-room, and locking the door, the Professor handed the key to his sub-ordinator, and, bidding every one good evening, departed in the direction of his lodgings. Schlessinger took a last look to reassure himself that all was right, and also went off, leaving Reinmaul and his friend Schiffer smoking in the janitor's lodge.

'At eleven o'clock, about an hour and a half after Von Hopstein's departure, a soldier of the 14th regiment of Jäger, passing the front of the University on his way to the barracks, came upon the lifeless body of the Professor lying a little way from the side of the road. He had fallen upon his face with both arms stretched out. His head was literally split in two halves by a tremendous blow, which, it is conjectured, must have been struck from behind, there remaining a peaceful smile upon the old man's face, as if he had been still dwelling upon his new archaeological acquisition when death had overtaken him. There is no other mark of violence upon the body except a bruise over the left patella, caused probably by the fall. The most mysterious part of the affair is that the Professor's purse, containing forty three gulden, and his valuable watch, have been untouched.

\* We reprint this from a *Christmas Annual*, edited, we believe, by Messrs. Ward, Lock and Co., in London. The story, we have condensed, is worth perusal, since its subject is directly connected with occult sciences, the evil magnetism impressed upon any material object being shown, in its fatal influences, no idle superstition, but an occult, invisible power worthy of the most profound and careful investigation from our great scientific minds. The murderous influence impressed upon the hatchet, in this narrative, is of the same kind as the suicidal influence that lingered in a certain sentry box wherein over a dozen soldiers committed suicide, one after the other, a fact which happened in Germany, and the circumstances of which were well ascertained by official inquest.—*Ed.*

\* That means allegorically 2+2, or the intellectual and the sensuous. A new degradation of man would produce an alphabet of 68 letters; that is 8+8 signify a four times multiplied sensuousness, which would remove man four degrees farther from the source of light.

These three true languages are opposed by three false ones, of which the first one contains 2, the second 5, and the third one would have 10 (2 and 5 are the division of 4 and 10, and by division evil and darkness was created.) The third number relates as well to 5 as to 22.—II.

† Bulwer Lytton in his "Coming Race" calls it the "Vril."

Robbery cannot, therefore, have been the incentive to the deed, unless the assassins were disturbed before they could complete their work.

This idea is negated by the fact that the body must have lain at least an hour before any one discovered it. The whole affair is wrapped in mystery. Dr. Langemann, the eminent medico-jurist, has pronounced that the wound is such as might have been inflicted by a heavy sword bayonet wielded by a powerful arm. The police are extremely reticent upon the subject, and it is suspected that they are in possession of a clue which may lead to important results.

Thus far the *Pesther Abendblatt*. The researches of the police failed, however, to throw the least glimmer of light upon the matter. There was absolutely no trace of the murderer, nor could any amount of ingenuity invent any reason which could have induced any one to commit the dreadful deed. The deceased Professor was a man so wrapped in his home studies and pursuits that he lived apart from the world, and had certainly never raised the slightest animosity in any human breast. It must have been some fiend, some savage, who loved blood for its own sake, who struck that merciless blow.

Though the officials were unable to come to any conclusions upon the matter, popular suspicion was not long in pitching upon a scapegoat. In the first published accounts of the murder the name of one Schiffer had been mentioned as having remained with the janitor after the Professor's departure. This man was a Jew, and Jews have never been popular in Hungary. A cry was at once raised for Schiffer's arrest; but as there was not the slightest grain of evidence against him, the authorities very properly refused to consent to so arbitrary a proceeding. Reinmann, who was an old and most respected citizen, declared solemnly that Schiffer was with him until the startled cry of the soldier had caused them both to run out to the scene of the tragedy. No one ever dreamed of implicating Reinmann in such a matter; but still, it was rumoured that his ancient and well-known friendship for Schiffer might have induced him to tell a falsehood in order to screen him. Popular feeling ran very high upon the subject, and there seemed a danger of Schiffer's being mobbed in the street, when an incident occurred which threw a very different light upon the matter.

On the morning of the 12th of December, just nine days after the mysterious murder of the Professor, Schiffer, the Bohemian Jew, was found lying in the north-western corner of the Grand Platz stone dead, and so mutilated that he was hardly recognisable. His head was cloven open in very much the same way as that of Von Hopstein, and his body exhibited numerous deep gashes, as if the murderer had been so carried away and transported with fury that he had continued to hack the lifeless body. Snow had fallen heavily the day before, and was lying at least a foot deep all over the square; some had fallen during the night too, as was evidenced by a thin layer lying like a winding sheet over the murdered man. It was hoped at first that this circumstance might assist in giving a clue by enabling the foot-steps of the assassin to be traced; but the crime had been committed, unfortunately, in a place much frequented during the day, and there were innumerable tracks in every direction. Besides, the newly-fallen snow had blurred the foot-steps to such an extent that it would have been impossible to draw trustworthy evidence from them.

In this case there was exactly the same impenetrable mystery and absence of motive which had characterised the murder of Professor von Hopstein. In the dead man's pocket there was found a note-book containing a considerable sum in gold, and several very valuable bills, but no attempt had been made to rifle him. Supposing that any one to whom he had lent money (and this was the first idea which occurred to the police) had taken this means of evading his debt, it was hardly conceivable that he would have left such a valuable spoil untouched. Schiffer lodged with a widow, named Gruga, at 49 Marie Theresa Strasse, and the evidence of his landlady and her children showed that he had remained shut up in his room the whole of the preceding day in a state of deep dejection, caused by the suspicion which the populace had fastened upon him. She had heard him go out about eleven o'clock at night for his last and fatal walk, and as he had a latch-key she had gone to bed without waiting for him. His object in choosing such a late hour for a ramble obviously was that he did not consider himself safe if recognised in the streets.

The occurrence of this second murder, so shortly after the first, threw not only the town of Buda-Pesth, but the whole of Hungary into a terrible state of excitement, and

even of terror. Vague dangors seemed to hang over the head of every man. The only parallel to this intense feeling was to be found in our own country at the time of the Williams' murders described by De Quincey. There were so many resemblances between the cases of Von Hopstein and of Schiffer that no one could doubt that there existed a connection between the two. The absence of object and of robbery, the utter want of any clue to the assassin, and, lastly, the ghastly nature of the wounds, evidently inflicted by the same or a similar weapon, all pointed in one direction. Things were in this state when the incidents, which I am now about to relate, occurred; and in order to make them intelligible I must lead up to them from a fresh point of departure.

Otto von Schlegel was a younger son of the old Silesian family of that name. His father had originally destined him for the army, but at the advice of his teachers, who saw the surprising talent of the youth, had sent him to the University of Buda-Pesth to be educated in medicine. Here young Schlegel carried everything before him, and promised to be one of the most brilliant graduates turned out for many a year. Though a hard reader, he was no bookworm, but an active powerful young fellow, full of animal spirits and vivacity, and extremely popular among his fellow-students.

The New Year examinations were at hand, and Schlegel was working hard—so hard that even the strange murders in the town, and the general excitement in men's minds, failed to turn his thoughts from his studies. Upon Christmas Eve, when every house was illuminated, and the roar of drinking songs came from the Bierkeller in the Student-quartier, he refused the many invitations to roasting suppers which were showered upon him, and went off with his books under his arm to the rooms of Leopold Strauss, to work with him into the small hours of the morning.

Strauss and Schlegel were bosom friends. They were both Silesians, and had known each other from boyhood. Their affection had become proverbial in the University. Strauss was almost as distinguished a student as Schlegel, and there had been many a tough struggle for academic honours between the two fellow-countrymen, which had only served to strengthen their friendship by a bond of mutual respect. Schlegel admired the dogged pluck and never-failing good temper of his old playmate; while the latter considered Schlegel, with his many talents and brilliant versatility, the most accomplished of mortals.

The friends were still working together, the one reading from a volume on anatomy, the other holding a skull and marking off the various parts mentioned in the text, when the deep-toned bell of St. Gregory's church struck the hour of midnight.

'Hark to that!' said Schlegel, snapping up the book and stretching out his long legs towards the cheery fire. 'Why, it's Christmas morning, old friend! . . .

'And what is the news amongst the students?' asked Strauss.

'They talk, I believe, of nothing but the murders. But I have worked hard of late, as you know, and hear little of the gossip.'

'Have you had time,' inquired Strauss, 'to look over the books and the weapons which our dear old Professor was so concerned about the very day he met his death? They say they are well worth a visit.'

'I saw them to-day,' said Schlegel, lighting his pipe. 'Reinmann, the Janitor, showed me over the store-room, and I helped to label many of them from the original catalogue of Graf Schullings's museum. As far as we can see, there is but one article missing of all the collection.'

'One missing!' exclaimed Strauss. 'That would grieve old Von Hopstein's ghost. Is it anything of value?'

'It is described as an antique hatchet, with a head of steel and a handle of chased silver. We have applied to the railway company, and no doubt it will be found.'

'I trust so,' echoed Strauss; and the conversation drifted off into other channels. The fire was burning low and the bottle of Rhenish was empty before the two friends rose from their chairs, and Von Schlegel prepared to depart.

'Ugh! It's a bitter night!' he said, standing on the doorstep and folding his cloak round him. 'Why, Leopold, you have your cap on. You are not going out, are you?'

'Yes, I am coming with you,' said Strauss, shutting the door behind him. 'I feel heavy,' he continued, taking his

friend's arm, and walking down the street with him. 'I think a walk as far as your lodgings, in the crisp frosty air, is just the thing to set me right.' . . .

The two students went down Stephen Strasse together and across Julien Platz, talking on a variety of topics. As they passed the corner of the Grand Platz, however, where Schiffer had been found dead, the conversation turned naturally upon the murder.

'That's where they found him,' remarked Von Schlegel, pointing to the fatal spot.

'Perhaps the murderer is near us now,' said Strauss. 'Let us hasten on.'

They both turned to go, when Von Schlegel gave a sudden cry of pain and stooped down.

'Something has cut through my boot!' he cried; and feeling about with his hand in the snow, he pulled out a small glistening battle-axe, made apparently entirely of metal. It had been lying with the blade turned slightly upwards, so as to cut the foot of the student when he trod upon it.

'The weapon of the murderer!' he ejaculated.

'The silver hatchet from the museum!' cried Strauss in the same breath.

There could be no doubt that it was both the one and the other. There could not be two such curious weapons, and the character of the wound was just such as would be inflicted by a similar instrument. The murderer had evidently thrown it aside after committing the dreadful deed, and it had lain concealed in the snow some twenty metres from the spot ever since. It was extraordinary that of all the people who had passed and repassed none had discovered it; but the snow was deep, and it was a little off the beaten track.

'What are we to do with it?' said Von Schlegel, holding it in his hand. He shuddered as he noticed by the light of the moon that the head of it was all dabbled with dark-brown stains.

'Take it to the Commissary of Police,' suggested Strauss.

'He'll be in bed now. Still, I think you are right. But it is nearly four o'clock. I will wait until morning, and take it round before breakfast. Meanwhile I must carry it with me to my lodgings.'

'That is the best plan,' said his friend; and the two walked on together talking of the remarkable find which they had made. When they came to Schlegel's door, Strauss said good-bye, refusing an invitation to go in, and walked briskly down the street in the direction of his own lodgings.

Schlegel was stooping down putting the key into the lock, when a strange change came over him. He trembled violently and dropped the key from his quivering fingers. His right hand closed convulsively round the handle of the silver hatchet, and his eye followed the retreating figure of his friend with a vindictive glare. In spite of the coldness of the night the perspiration streamed down his face. For a moment he seemed to struggle with himself, holding his hand up to his throat as if he were suffocating. Then, with crouching body and rapid noiseless steps, he crept after his late companion.

Strauss was plodding sturdily along through the snow, humming snatches of a student song and little dreaming of the dark figure which pursued him. At the Grand Platz it was forty yards behind him; at the Julien Platz it was but twenty; in Stephen Strasse it was ten, and gaining on him with panther-like rapidity. Already it was almost within arm's length of the unsuspecting man, and the hatchet glittered coldly in the moonlight, when some slight noise must have reached Strauss' ears, for he faced suddenly round upon his pursuer. He started and uttered an exclamation, as his eye met the white set face, with flashing eyes and clenched teeth, which seemed to be suspended in the air behind him.

'What, Otto!' he exclaimed, recognising his friend. 'Art thou ill? You look pale. Come with me to my—Ah! hold, you madman, hold! Drop that axe! Drop it, I say, or by heaven I'll choke you!'

Von Schlegel had thrown himself upon him with a wild cry and uplifted weapon, but the student was stout-hearted and resolute. He rushed inside the sweep of the hatchet and caught his assailant round the waist, narrowly escaping a blow which would have cloven his head. The two staggered for a moment in a deadly wrestle, Schlegel endeavouring to shorten his weapon; but Strauss with a des-

perate wrench managed to bring him to the ground, and they rolled together in the snow, Strauss clinging to the other's right arm and shouting frantically for assistance. It was as well that he did so, for Schlegel would certainly have succeeded in freeing his arm had it not been for the arrival of two stalwart gendarmes attracted by the uproar. Even then the three of them found it difficult to overcome the maniacal strength of Schlegel, and they were utterly unable to wrench the silver hatchet from his grasp. One of the gendarmes, however, had a coil of rope round his waist, with which he rapidly secured the student's arms to his sides. In this way, half pushed, half dragged, he was conveyed, in spite of furious cries and frenzied struggles, to the central police-station.

Strauss assisted in coercing his former friend, and accompanied the police to the station, protesting loudly at the same time against any unnecessary violence, and giving it as his opinion that a lunatic asylum would be a more fitting place for the prisoner. . . .

. . . He followed mechanically to the police-station, lost in grief and amazement.

Inspector Baumgarten, one of the most energetic and best known of the police officials, was on duty in the absence of the Commissary. He was a wiry little active man, quiet and retiring in his habits, but possessed of great sagacity and a vigilance which never relaxed. Now, though he had had a six hours' vigil, he sat as erect as ever, with his pen behind his ear, at his official desk, while his friend, Sub-Inspector, Winkel, snored in a chair at the side of the stove. Even the inspector's usually immovable features betrayed surprise, however, when the door was flung open and Von Schlegel was dragged in with pale face and disordered clothes, the silver hatchet still grasped firmly in his hand. Still more surprised was he when Strauss and the gendarmes gave their account, which was duly entered in the official register.

'Young man, young man,' said Inspector Baumgarten, laying down his pen, and fixing his eyes sternly upon the prisoner, 'this is pretty work for Christmas morning; why have you done this thing?'

'God knows!' cried Von Schlegel, covering his face with his hands and dropping the hatchet. A change had come over him, his fury and excitement were gone, and he seemed utterly prostrated with grief.

'You have rendered yourself liable to a strong suspicion of having committed the other murders which have disgraced our city.'

'No, no, indeed!' said Von Schlegel earnestly. 'God forbid!'

'At least, you are guilty of attempting the life of Herr Leopold Strauss.'

'The dearest friend I have in the world,' groaned the student. 'O, how could I! How could I!'

'His being your friend makes your crime ten times more heinous,' said the inspector severely. 'Remove him for the remainder of the night to the—But steady! Who comes here?'

The door was pushed open, and a man came into the room, so haggard and careworn that he looked more like a ghost than a human being. He tottered as he walked, and had to clutch at the backs of the chairs as he approached the inspector's desk. It was hard to recognise in this miserable looking object the once cheerful and rubicund sub-enrator of the museum and privat-docent of chemistry, Herr Wilhelm Schlessinger. The practised eye of Baumgarten, however, was not to be baffled by any change.

'Good-morning, mein Herr,' he said; 'you are up early. No doubt the reason is that you have heard that one of your students, Von Schlegel, is arrested for attempting the life of Leopold Strauss?'

'No; I have come for myself,' said Schlessinger, speaking huskily, and putting his hand up to his throat. 'I have come to ease my soul of the weight of a great sin, though, God knows, an unmeditated one. It was I who—But, merciful heavens! there it is—the horrid thing! O that I had never seen it!'

He shrank back in a paroxysm of terror, glaring at the silver hatchet where it lay upon the floor, and pointing at it with his emaciated hand.

'There it lies!' he yelled. 'Look at it! It has come to condemn me. See that brown rust on it! Do you know what that is? That is the blood of my dearest, best friend.'

Professor von Hopstein. I saw it gush over the very handle as I drove the blade through his brain. Mein Gott, I see it now!

'Sub-inspector Winkel,' said Baumgarten, endeavouring to preserve his official austerity, 'you will arrest this man, charged on his own confession with the murder of the late Professor. I also deliver into your hands, Von Schlegel here, charged with a murderous assault upon Herr Strauss. You will also keep this hatchet'—here he picked it from the floor—'which has apparently been used for both crimes.'

Wilhelm Schlessinger had been leaning against the table, with a face of ashy paleness. As the inspector ceased speaking, he looked up excitedly.

'What did you say?' he cried. 'Von Schlegel attack Strauss! The two dearest friends in the college! I slay my old master! It is magic, I say; it is a charm! There is a spell upon us! It is—Ah, I have it! It is that hatchet—(that thrice accursed hatchet!) and he pointed convulsively at the weapon which Inspector Baumgarten still held in his hand.

The inspector smiled contemptuously.

'Restrain yourself, mein Herr,' he said. 'You do but make your case worse by such wild excuses for the wicked deed you confess to. Magic and charms are not known in the legal vocabulary, as my friend Winkel will assure you.'

'I know not,' remarked his sub-inspector, shrugging his broad shoulders. 'There are many strange things in the world. Who knows but that—'

'What!' roared Inspector Baumgarten furiously. 'You would undertake to contradict me! You would set up your opinion! You would be the champion of these accursed murderers! Fool, miserable fool, your hour has come! And rushing at the astounded Winkel, he dealt a blow at him with the silver hatchet which would certainly have justified his last assertion had it not been that, in his fury, he overlooked the lowness of the rafters above his head. The blade of the hatchet struck one of these, and remained there quivering, while the handle was splintered into a thousand pieces.

'What have I done?' gasped Baumgarten, falling back into his chair. 'What have I done?'

'You have proved Herr Schlessinger's words to be correct,' said Von Schlegel, stepping forward, for the astonished policemen had let go their grasp of him. 'That is what you have done. Against reason, science, and everything else though it be, there is a charm at work. There must be! Strauss, old boy, you know I would not, in my right senses, hurt one hair of your head. And you, Schlessinger, we both know you loved the old man who is dead. And you, Inspector Baumgarten, you would not willingly have struck your friend the sub-inspector?'

'Not for the whole world,' groaned the inspector, covering his face with his hands.

'Then is it not clear? But now, thank Heaven, the accursed thing is broken, and can never do harm again. But, see, what is that?'

Right in the centre of the room was lying a thin brown cylinder of parchment. One glance at the fragments of the handle of the weapon showed that it had been hollow. This roll of paper had apparently been hidden away inside the metal case thus formed, having been introduced through a small hole, which had been afterwards soldered up. Von Schlegel opened the document. The writing upon it was almost illegible from age; but as far as they could make out, it was in mediæval German, which may be roughly translated:—

'This weapon was used by Max von Erlichingen for the murder of Joanna Bodeck. Therefore do I, Johann Bodeck, accurse it by the power which has been bequeathed to me as one of the Council of the Rosy Cross. May it deal to others the grief which it has dealt to me! May every hand that grasps it be reddened in the blood of a friend!

'Ever evil, never good,

Reddened with a loved one's blood.'

There was a dead silence in the room when Von Schlegel had finished spelling out this strange document. As he put it down, Strauss laid his hand affectionately upon his arm.

'No such proof is needed by me, old friend,' he said. 'At the very moment that you struck at me I forgave you in my heart. I well know that if the poor Professor were in the room he would say as much to Herr Wilhelm Schlessinger.'

'Gentlemen,' remarked the inspector, standing up and resuming his official tones, 'this affair, strange as it is, must be treated according to rule and precedent. Sub-inspector Winkel, as your superior officer, I command you to arrest me upon a charge of murderously assaulting you. You will commit me to prison for the night, together with Herr von Schlegel and Herr Wilhelm Schlessinger. We shall take our trial at the coming sitting of the judges. In the meantime take care of that piece of evidence'—pointing to the piece of parchment—'and, while I am away, devote your time and energy to utilising the clue you have obtained in discovering who it was who slew Herr Schiffer, the Bohemian Jew.'

The one missing link in the chain of evidence was soon supplied. On the 28th of December, the wife of Reinmaul, the janitor, coming into the bedroom after a short absence, found her husband hanging lifeless from a hook in the wall. He had tied a long bolster-case round his neck and stood upon a chair in order to commit the fatal deed. On the table was a note in which he confessed to the murder of Schiffer, the Jew, adding that the deceased had been his oldest friend, and that he had slain him without premeditation, in obedience to some uncontrollable impulse. Remorse and grief, he said, had driven him to self-destruction; and he wound up his confession by commending his soul to the mercy of Heaven.

The trial which ensued was one of the strangest which ever occurred in the whole history of jurisprudence. It was in vain that the prosecuting counsel urged the improbability of the explanation offered by the prisoners, and deprecated the introduction of such an element as magic into a nineteenth-century law-court. The chain of facts was too strong, and the prisoners were unanimously acquitted. 'This silver hatchet,' remarked the judge in his summing up, 'has hung untouched upon the wall in the mansion of Graf Von Schuller for nearly two hundred years. The shocking manner in which he met his death at the hands of his favourite house steward is still fresh in your recollection. It has come out in evidence that, a few days before the murder, the steward had overhauled the old weapons and cleaned them. In doing this he must have touched the handle of this hatchet. Immediately afterwards, he slew his master, whom he had served faithfully for twenty years. The weapon then came, in conformity with the Count's will, to Buda-Pesth, where, at the station, Herr Wilhelm Schlessinger grasped it, and, within two hours, used it against the person of the deceased Professor. The next man whom we find touching it is the Janitor Reinmaul, who helped to remove the weapons from the cart to the store-room. At the first opportunity he buried it in the body of his friend Schiffer. We then have the attempted murder of Strauss by Schlegel, and of Winkel by Inspector Baumgarten, all immediately following the taking of the hatchet into the hand. Lastly, comes the providential discovery of the extraordinary document which has been read to you by the clerk of the court. I invite your most careful consideration, gentlemen of the jury, to this chain of facts, knowing that you will find a verdict according to your consciences without fear and without favour.'

Perhaps the most interesting piece of evidence to the English reader, though it found few supporters among the Hungarian audience, was that of Dr. Langemann, the eminent medico-jurist, who has written text-books upon metallurgy and toxicology. \* He said:—

'I am not so sure, gentlemen, that there is need to fall back upon necromancy or the black art for an explanation of what has occurred. What I say is merely a hypothesis, without proof of any sort, but in a case so extraordinary every suggestion may be of value. The Rosicrucians, to whom allusion is made in this paper, were the most profound chemists of the early Middle Ages, and included the principal alchemists, whose names have descended to us. Much as chemistry has advanced, there are some points in which the ancients were ahead of us, and in none more so than in the manufacture of poisons of subtle and deadly action. This man, Bodeck, as one of the elders of the Rosicrucians, possessed, no doubt, the recipe of many such mixtures, some of which, like the *aquausti to fana* of the Medicis, would poison by penetrating through the pores of the skin. It is conceivable that the handle of this silver hatchet has been anointed by some preparation which is a diffusible

\* We recommend this latter portion to our readers and students.—Ed.

poison; having the effect upon the human body of bringing on sudden and acute attacks of homicidal mania. In such attacks it is well known that the madman's rage is turned against those whom he loved best when sane. I have, as I remarked before, no proof to support me in my theory, and simply put it forward for what it is worth.

With this extract from the speech of the learned and ingenious professor, we may close the account of this famous trial.

## SOLAR SPOTS AGAIN: OR ARYAN WISDOM

versus

### MODERN SCIENCE.

It will be in the recollection of your readers that in the course of our remarks (vide page 54, Nov. 1833, issue of the *Theosophist*) regarding the Madras Astronomer's theory about the recent change of the solar hue, we observed—"If the sun and moon should have presented the same appearance to our antipodes as to us here, it would go to show that the Government Astronomer's theory is untenable, unless he goes to the length of believing that Java smoke could travel round the globe."

Here is what Mr. C. H. Stockell of America writes about the subject.

Referring to the phenomena witnessed in India, and the explanation given by the Government Astronomer, it seems to me a great stretch of fancy to call it the sulphurous vapours from the recent volcanic eruptions 3,000 miles distant.

I cannot say that the sun and moon have been dimmed by any peculiar vapour in this country; but we have had for several weeks very brilliant skies at sunrise and sunset; for about three weeks they were a brilliant orange, and grow brighter just before sunrise and just after sunset, continuing in all before and after the sun at least half an hour. Then for the next three weeks the color was a fiery red and occasioned in nearly all the cities fire alarms. A portion of the time the whole horizon was of the color described and not confined particularly to the sun; later on it was apparently dependent on the sun. I was particularly struck with the brilliant orange tint extending round the eastern horizon, morning and evening, for weeks; brighter possibly when the sun was rising or when it was going down; but always more distinct in its color fifteen minutes to half an hour before the sun was in sight or after it had disappeared. Some of our astronomers hold that it is the tail of a comet we are passing through. I have not noticed it for several days owing to cloudy rainy weather. I was in Florida in October, and had a splendid view of it during the bright warm days. I found it here on my return, and it was the same on hot and cold days. The temperature seemed to have nothing to do with it.

Now the Madras Astronomer's theory only makes a feeble attempt at explaining the change in the solar color; while the American theory attempts to explain both solar color and solar spots. On the other hand, our theory accounts for solar color and solar spots as well as earthquakes and volcanic eruptions. Which of these is likely to be the correct theory if any one of them is correct at all, we leave your readers to judge. But this much is certain that modern science cannot give a correct explanation of the phenomena.

Modern science forgets its duty to treat with respect Aryan views on the subject—the result of the experience and observation of ages. For here is what a writer says in the *Liberal* :—

A Hindu astronomer contributes to the *Theosophist* several letters in which he endeavours to show that spots of considerable dimensions on the solar disc forebode famine in the land. This, he says, accords with the wisdom of the Aryans as displayed in the *Varah Mihira Sambita*, one of the Hindu sacred books, in which it is said that "when spots appear on the disc of the sun, the waters will get disturbed, the sky will be filled with dust, high winds, capable of turning down the tops of mountains and trees, will carry pebbles and sand along their course. The trees will fail to yield in their appropriate seasons, birds and animals will begin to howl; there will be an appearance of false fire all round, and lightning and earthquake will afflict mankind." How strange it is that the writers of the sacred books should know very little of the planet they inhabit. They can rant and rhapsodize about things that are undemonstrable, but only let them attempt to describe *terra firma* and they blunder like children. There are sun-spot years, but in none of them have the phenomena, which the Hindu sage describes, ever occurred. If spots on the sun caused these phenomena, the whole planet ought to be affected when the spots are most numerous, but this is not the case. Earthquakes, thunderstorms, lightning, disturbances of the ocean, volcanic eruptions, are all local phenomena, and spring from local rather than cosmic

We are as much surprised at the writer's ignorance of Aryan knowledge of earth as he is at the supposed Aryan ignorance of the same. We will take up the writer's several statements *seriatim* and examine what each is worth.

1. The writer's first statement is that the "Aryans know very little of the planet they inhabit, and that when they attempt to describe *terra firma* they blunder like children." We will now call upon the Aryans themselves to tell us briefly what they know of the Earth.

First, as regards the *shape* of the Earth. In Aryabhatiyam we find :—

वृत्तभूपंजरमध्येकक्षयापरिवेष्टितःखमध्यगतः ।

मृज्जलशिखिवायुमयोभूगोलस्सर्वतोवृत्तः ॥

The Earth situated in the middle of the heavens and composed of the five elements is spherical in its shape.

Again, in Bhaskara Charyar's *Goladhyaya*, we find :—

सर्वतःपर्वतारामिग्रामचैत्यचयैश्चितः ।

कदम्बकुसुमग्रन्थिःकेसरप्रकरैरिव ॥

On all sides of the Earth there are hills, gardens, villages and buildings which surround it just in the same way as the nut of the Kadamba flower (*Convolvulus pes-caprae*) is surrounded by its tender petals.

Again :—

समोपतःस्यात्परिधिःशतांशःपृथ्वीचपृथ्वीनितरान्तनीयान् ।

नरश्चतपृष्टगतस्यकृत्वा समैवतस्यप्रतिभास्यतःसा ॥

A hundredth part of the circumference of a circle appears to be a straight line. Our earth is a big sphere, and the portion visible to man being exceedingly small, the earth appears to be flat.

Again :—

यद्यत्रतिष्ठत्यवनीतलस्था मात्मानमस्याउपरिस्थितञ्च ।

समन्यतेऽतःकुचतुर्थसंस्था मिथश्चतेतिर्य्यागिवामनन्ति ॥

अधःशिरस्कंकुदलान्तरस्था च्छायामनुष्याइवनरीरतिरे ।

अनाकुलास्तिर्य्यगधःस्थिताश्च तिष्ठन्तितत्रवयंयथात्र ॥

As every one imagines himself to be above the Earth, he fancies that one, who lives at the distance of a fourth part of the Earth's circumference, is at right angles to him; and he also fancies that one, that lives on the opposite side of the globe, has his head hanging below like the shadow of one standing on the margin of a lake. Just as we live here, so do the rest and feel in no way uneasy.

Again :—

लङ्कापुरेऽर्कस्ययदोदयःस्यात् तदादिनाह्वयमकाटिपुर्ष्या ।

अधस्तदासिद्धपटेऽस्तकालः स्याद्रोमकेरात्रिदलन्तदैव ॥

When it is sunrise at Lanka (on the Equator) it is midday at Java, sunset in America and midnight at Rome.

Again :—

सौम्यध्रुवंमेरुगताःखमध्ये याम्यञ्चदैत्यानिजमस्तकोद्धे ।

सव्यापसव्यंभ्रमदृक्षचक्रं विलोकयन्तिक्षितिजप्रसक्तं ॥

The Devas residing in Meru will find the North Pole in their zenith, and the Asuras residing in the south will find the South Pole in their zenith. The Equator forms the horizon of both, and both will find the Heavens move from left to right and from right to left respectively.

Secondly, as regards the *size* of the Earth :—

प्रीचकोयोजनसंख्ययाकुपारीधिः सत्याङ्गनदाब्धयत्तद्वस्तः ॥

कुभुजचसायकभुवः सिद्धांशकेनाधिकाः ।

The circumference of the earth is 4,967 yojanas and its diameter, 1581 $\frac{1}{4}$  yojanas.

N. B.—A yojana being equal to 5 English miles, the circumference of the earth is 24,835 miles, and its diameter 7,905 $\frac{1}{4}$  miles.

Thirdly, as regards the *atmosphere*, we find :—

भूमेर्बहिर्द्विदशयोजनानि भूत्रायुरत्राम्बुदाविदुदाद्यं ।

The atmosphere surrounds the earth, and its height is 12 yojanas (60 English miles,) and the clouds, lightning and the like are all phenomena connected with it.

Fourthly, as regards the Polar days and nights :—

विषुवदृच्छुसदांक्षिति जत्वमितं तथा च दैत्यानां ।

उत्तरायाम्यौक्रमशो मूढाद्द्विगताध्रुवायतस्तेषां ॥

उत्तरगोलेक्षितिजादूर्ध्वं परितोभ्रमन्तमादित्यं ।

सव्यत्रिदशाः सततं पश्यन्त्यसुराः असव्यगंयाम्ये ॥

To the Devas and the Asuras the Equator becomes their horizon. The North and South Pole stars are respectively in their zenith. The Devas, therefore, see the sun the whole period of its course on the north of the Equator, the sun being then above their horizon, and Asuras see the sun the whole period of its course on the south of the Equator, the sun being then above their horizon; and it follows from this that while the sun is visible to the Devas for six months, it is invisible to the Asuras for a like period and *vice versa*.

Fifthly, as regards earth's motion round its axis, in Vridharyabhattiyam we find :—

भयञ्जरः स्थिरो भूरे वावृत्यावृत्यप्रातिदैवासिकौ ॥

उदयास्तमयौ संपाद यतिग्रहनक्षत्राणां ।

The starry vault is fixed. It is the earth which, moving round its axis again and again, causes the rising and setting of the planets and stars.

And in Laghvaryabhattiyam :—

अनुलोमगतिर्नैस्थिः पश्यत्यचलं विलोमगं यद्वत् ।

अचलाभिभानितद्वत् समपश्चिमगानिलं कायां ॥

To one that travels in a boat, the fixed bank seems to move in the opposite direction; in the same way to one on the Equator the heavens will appear to move from east to west.

Sixthly, as regards the earth and other planets receiving their light from the sun :—

भूगृहभानांगालोर्ध्वा निस्वच्छाययाविवर्णानि ।

अर्द्धानियथासारं सूर्याभिमुखानि दीप्यन्ते ॥

The earth, the planets and the comets all receive their light from the sun, that half towards the sun being always bright, the color varying with the peculiarity of the substance of each.

Seventhly, as regards the under currents, in Varaha-samhita we find :—

पुंसां यथाङ्गेषु शिरास्तथैव क्षितावपि प्रोम्नतनिसंस्थाः ।

Just in the same way as there are arteries for the circulation of blood in human body, the earth has under-currents lying one over the other.

2. The next statement is "there are sun spot years, but in none of them have the phenomena which the Hindu Sage describes ever occurred." In reply to this, we have only to direct the attention of the writer to the famine of 1876-77, when spots of considerable dimensions appeared on the disc of the sun.

The connection between solar spots and terrestrial famine is now a recognised fact (vide page 235, June 1882, issue of the *Theosophist*.)

3. The third statement is that the Aryans "can rant and rhapsodize about things that are undemonstrable." The writer evidently wants to know the rationale of the connection existing between solar spots and terrestrial disturbances. We ask him in return to show us the rationale of the Attraction of Gravity existing between matter and matter as discovered by Sir Isaac Newton.

4. The next statement is "if spots on the sun have caused these phenomena, then the whole planet ought to be affected." We might as well say if a man falls from a height, he must suffer a fracture of the bone in every part of the body. Besides, portions of the solar disc represent portions of our earth, just as the signs of the Zodiac represent parts of earth, *e. g.*, sign Gemini represents England. It therefore follows that only those parts of Earth will suffer which correspond to parts of solar disc in which the spots happen to appear (vide Koorma Vipaka Adhyaya of Varaha Samhita).

5. The last statement is that "Earthquakes and the like are all local phenomena and spring from local rather than cosmic causes." The statement amounts to saying that to shake the earth, the shaking agency must be inside and not outside the earth. The cosmic agency then that can move the earth through space at the immense velocity of 66,000 miles an hour, is powerless to produce a little jerk! Our Earth with its brother and sister planets is tied by the strong ties of gravity to the parent sun. It depends on the sun for light and heat for its very existence. If, in the face of such a dependency, modern science should really assert that the more important terrestrial phenomena have nothing to do with that great luminary, such a science is, without doubt, still in its cradle, and, when it begins to speak, it "blunders like children."

N. CHIDAMBARAM IYER, F. T. S.  
SUNDARESVARA SROUTHY,  
VENKATESVARA DEEKSHITAR.

TRIVADI JOTISTANTRA SABHA, }  
MADURA, 11th April, 1884. }

## PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM.

### III.

#### DEVELOPMENT OF WILL.

You may be master of the Cabala and Chemistry; but you must also be master over flesh and blood.—BULWER LYTTON.

In our last letter on "Practical Instructions" we have attempted to show that thoughts and ideas, passions and desires, are not what are commonly understood as evanescent or temporary states of the molecules of the brain; but things, which by associating themselves with the semi-intelligent forces of nature, may become living realities and powerful instruments for good or for evil. Thoughts create desire, desire sets the will in motion, the motion of the will produces force and force gives shape to matter or substance.

There are three possibilities by which we may deal with these forces. We may either allow them to control us and become subservient to them, or we may associate ourselves with them and thereby make them our co-laborers, or we may become their masters and command them by the power of our will.

A person that allows himself to be guided entirely by his lower impulses and animal desires, is either a criminal or a maniac, and it is very difficult to draw the line between the two. We read occasionally of cases where the most horrible crimes have been committed without any apparent provocation, and which can only be explained by the fact that the perpetrators either did not have the power or did not make the necessary efforts to resist such impulses.\*

The oftener man gives way to such impulses or influences, the less becomes his power of resistance. His condition finally becomes one of passive evil and, after death, his personality disintegrates and perishes in the eighth sphere. The second possibility is to associate oneself with the evil powers of nature, to enter into communication with or

\* See the story of "The Silver Hatchet" in the present number.

propitiate the elementals, to make them his co-operators in evil, or, in mediæval language, "to make a compact with the evil ones." Under this head come the practices of *Black Magic*, which, although they may require a certain concentration of Will, do not require any high or enlightened development of the same. Instead of expanding the mind, such practices produce a contraction of the same. They consist in establishing an extraordinary amount of selfishness and isolation. The will is made forcible by certain exercises, such as the careless endurance of physical pain, or by concentrating all mental energies upon some material object. By such practices the "Black Magician" may obtain the assistance of the elementals, and through them produce some occult phenomena. His condition becomes one of *active evil*, and the consequence is not only the final destruction of his personality, but also that of his individuality.

The *third* possibility, and the only method to be recommended, is to develop our will power, so as to make the forces of nature our slaves and to control them. To gain the mastery over these forces is the most important step for the student of occultism, and the great secret, without a knowledge of which no further advance can be made, and the only method by which that power can be obtained, is by continual practice; that is, by a continual exercise of the will in the right direction. This does not mean only a continual desire to suppress selfish desires, but a continuous effort to accomplish and accumulate such work as is useful for the real progress of mankind. Like everything else in its right place, the animal nature also has its uses, and the lower principles are necessary factors at a certain state of evolution. They are the soil into which the *tree of life* extends its roots, and from which the higher principles draw substance and strength. A man can be born without material desires and impulses, if the "Ego" or monad has already conquered them; but for *average* man to be born without material desires, would be in the present state of evolution neither desirable nor useful. A man, for instance, without any combativeness would have no courage or self-reliance and would be a moral as well as a physical coward, without destructiveness he would have little energy to subdue evil, without acquisitiveness he would acquire no knowledge, and an entire absence of amativeness would probably make him narrow-minded, self-centred and selfish. Neither is it at all desirable that the so-called "fall of man" (the descent of matter into spirit) should never have taken place; for in that case man would have remained in the state of blissful ignorance of an elementary spirit, while now he obtains knowledge and thereby becomes like God.

If the Will is a universal force, it necessarily follows that there can be only *one* supreme Will in the universe, although it may manifest itself in different forms, and the more we unite our individual Will with the supreme Will and co-operate with the same, the more our Will becomes powerful; while if we attempt to bring the action of our individual Will in opposition to the supreme Will, the consequences are necessarily disastrous to ourselves and lead to isolation and death. The Will to become powerful must become free from material desires. If we desire an object, we do not necessarily attract that object, but the object surely attracts us and we may become its slaves. Eliphaz Levi says: "The Will accomplishes everything which it does not desire," and illustrations of the truth of this paradox are seen in every-day life. We see people spending their whole lives in vain and useless efforts to obtain riches, and either dying in poverty, or even if they accomplish their object, craving for more, and leading a life more miserable and wretched than the homeless beggar in the street; we see the office-seeker desiring power, bowing before ruffians, and the result is frequently an ignominious failure; we see the fop who wishes to be admired by women usually ridiculed and rejected by intelligent women and we often see those who seek happiness in external pleasures becoming disgusted with life and ending it by their own hands. The safest way to become rich is by not craving for riches; because if we are contented with what we have, even if it be nothing, we shall be richer than the miser who possesses much and wants still more. If we desire power, we must rise morally and intellectually above others and be willing to sacrifice our own desires for their benefit, and power

will come to us unasked. If we desire love, let us distribute all the love we have to all mankind, and the love of all whose love it is desirable to possess will descend upon us like the rain descends upon earth. If we desire happiness, we must be willing to give up our selfishness and we shall find happiness within ourselves.

A consideration of the above makes it evident that the development of the will and the attainment of occult powers is simply a natural result of evolution. Many incarnations may be necessary for average man to arrive at the state of perfection attained by the Adept, but the process may be hastened by a continuous effort of the will. Man in his youth longs for the material pleasures of earth, for the gratification of his physical body. As he advances in age he throws away his playthings and reaches out for something more substantial. He enters perhaps into intellectual pursuits, and not, unfrequently, after a lifelong study, comes to the conclusion that he has been wasting his time by running after a shadow. Perhaps love steps in and he may think himself the most fortunate of mortals, only to find out sooner or later that ideals can only be found in the ideal world. He then becomes convinced of the emptiness of the shadows he has been pursuing, and like the winged butterfly, emerging from the chrysalis, he stretches out his feelers into the realm of the infinite spirit, and is astonished to find a radiant sun where he only expected to find darkness and death. Some arrive at this light sooner, others arrive later, and many are lured away by some illusive light, which they mistake for the sun, and scorch their wings and perish.

Life is a continuous battle between good and evil, between the results of a previous Karma and the efforts of the Will to overcome them, between man's higher nature and his lower impulses and man's future depends on which will come out victorious. But this battle does not last for ever if determined efforts are made by the will. A set of animal impulses, once thoroughly subdued, are not liable to assert themselves again, and the more man exercises his will the more will he gain in strength.

There are two gigantic obstacles in the way of true progress: the misconception of what we believe to be *God* and the misconception of what we believe to be *Man*. As long as man believes in a personal God who distributes favors to some and punishes others,—a God that can be reasoned with, persuaded or pacified—he will keep himself within the narrow circle of his ignorance and his mind cannot sufficiently expand. To be selfish and at the same time to continually think of some place of personal enjoyment or heaven, does not assist in man's progression. If such a man desists from doing a wicked act or denies himself material pleasure, he does not do so from any innate love of good, but either because he expects a reward for his "sacrifice," or because his fear of God makes him a coward. We must do good because we want to do good, and not from fear of punishment or from hope for any personal consideration. The gods help those that help themselves, and the wise expect nothing but *justice*. The wise man knows that he is only a part of the universal whole; that by doing good to others he also benefits himself, and that by injuring others he becomes his own executioner. To love all is to him a necessity, and the love of self appears to him illusive and foolish.

The knowledge of God and the knowledge of Man are ultimately identical, and he who knows himself, knows God. If we understand the nature of the divine powers within us, it will not be difficult to unite our Will with the supreme Will of the cosmos; we shall then be no longer subject to external influences, but we shall control them; instead of being the slaves of Nature, we shall become her masters, and instead of being ruled by demons, we shall become rulers and gods.

This is, however, a doctrine which is liable to be misunderstood, and a misunderstanding of which may lead to consequences of a most serious nature. To unite our will with the universal will, does not simply mean a sentimental acquiescence with the decrees of an inexorable fate and a patient indifference to whatever may happen; much less does it mean a submission of our will to the will of an ignorant or wicked person; but it means a strong and active desire to accomplish whatever may be in our power for the good of humanity. An old doctrine which often turns up in the Middle Ages, and was especially prevailing among the

Convents of France and Spain, says: "The devout having offered up and annihilated their own selves exist no longer but in God. *Thenceforth they can do no wrong.* The better part of them is so divine, that it no longer knows what the other is doing." This has been misunderstood by the numerous monks and nuns of these times, who thought that after they had worked themselves to a certain degree into the favor of God by confession, castigation and penances, they might thenceforth do as they pleased and commit the most outrageous acts of profligacy and injustice without being made responsible for their acts; and as the clergy were considered to be the especial favorites of Divinity and God's deputies, the people would often submit entirely their own wills to the desires of clerical scoundrels, who did not hesitate to assert their authority by torture and fire. They became indeed irresponsible beings, because by associating themselves with their animal natures they became brutalised, and the "better part of them" did no longer know what the other was doing, because having separated themselves from their higher principles and having merged themselves into the lower ones, they had no "better parts" any more. They became "devils" instead of becoming "gods."

To sacrifice one's self means to subdue the *lower* desires and strengthen the higher ones; to unite one's will with the divine will, is to want nothing else but the good, to live up to one's highest conceptions of justice and truth, and to have one's actions always guided by a universal love for humanity. It means not only to *desire* the good, but to *dare* to do it. To accomplish this, it is necessary that our highest conceptions of such abstract ideas should be correct. It is sometimes said, that it does not make any difference what a man believes, so long as he acts rightly; but a person cannot be certain to act rightly, unless he knows what is right, and we therefore often see the most horrible acts of injustice committed in the name of justice. The belief of the majority is not always the correct belief, and the voice of conscience and humanity is often drowned in the clamor of a superstition based upon an erroneous theological doctrine. An erroneous belief is undoubtedly detrimental to progress, and a belief to be useful must be based on knowledge. The true development of will depends therefore on the attainment of knowledge, because knowledge establishes faith and without faith the will cannot have much power.

#### IS THE DESIRE TO "LIVE" SELFISH?

THE passage "to Live, to live, TO LIVE must be the unswerving resolve," occurring in the article on the *Elixir of Life*, published in the March and April Numbers of Vol. III of the *Theosophist*—is often quoted, by superficial readers unsympathetic with the Theosophical Society, as an argument that the above teaching of occultism is the most concentrated form of selfishness. In order to determine whether the critics are right or wrong, the meaning of the word "selfishness" must first be ascertained.

According to an established authority, selfishness is that "exclusive regard to one's own interest or happiness; that supreme self-love or self-preference which leads a person to direct his purposes to the advancement of his own interest, power, or happiness, without regarding those of others."

In short, an absolutely selfish individual is one who cares for himself and none else, or, in other words, one who is so strongly imbued with a sense of importance of his own personality that to him it is the acme of all his thoughts, desires and aspirations and beyond that all is a perfect blank. Now, can an occultist be then said to be "selfish" when he desires to live in the sense in which that word is used by the writer of the article on the *Elixir of Life*? It has been said over and over again that the ultimate end of every aspirant after occult knowledge is *Nirvana* or *Mukti*, when the individual, freed from all *Mayavic Upadhi*, becomes one with *Paramatma*, or the Son identifies himself with the Father in Christian phraseology. For that purpose, every veil of illusion which creates a sense of personal isolation, a feeling of separateness from THE ALL, must be torn asunder, or, in other words, the aspirant must gradually discard all sense of selfishness with which we are all more or less affected. A study of the Law of Cosmic Evolution teaches us that the higher the evolution, the more does it tend towards Unity. In fact, Unity is the ultimate possibility of Nature, and those who through vanity and selfishness go against her purposes, cannot but incur the punishment of total annihilation. The Occultist thus recognises that unselfishness and

a feeling of universal philanthropy are the inherent law of our being, and all he does is to attempt to destroy the chains of selfishness forged upon us all by *Maya*. The struggle then between Good and Evil, God and Satan, *Suras and Asuras, Devas and Daityas*, which is mentioned in the sacred books of all the nations and races, symbolizes the battle between unselfish and the selfish impulses, which takes place in a man, who tries to follow the higher purposes of Nature, until the lower animal tendencies, created by selfishness, are completely conquered, and the enemy thoroughly routed and annihilated. It has also been often put forth in various theosophical and other occult writings that the only difference between an ordinary man who works along with Nature during the course of cosmic evolution and an occultist, is that the latter, by his superior knowledge, adopts such methods of training and discipline as will hurry on that process of evolution, and he thus reaches in a comparatively very short time that apex to ascend to which the ordinary individual may take perhaps billions of years. In short, in a few thousand years he approaches that form of evolution which ordinary humanity will attain to perhaps in the sixth or the seventh round during the process of *Manvantara*, i. e., cyclic progression. It is evident that average man cannot become a MAHATMA in one life, or rather in one incarnation. Now those, who have studied the occult teachings concerning *Devachan* and our after-states, will remember that between two incarnations there is a considerable period of subjective existence. The greater the number of such *Devachanic* periods, the greater is the number of years over which this evolution is extended. The chief aim of the occultist is therefore to so control himself as to be able to control his future states, and thereby gradually shorten the duration of his *Devachanic* states between his two incarnations. In his progress, there comes a time when, between one physical death and his next re-birth, there is no *Devachan* but a kind of spiritual sleep, the shock of death, having, so to say, stunned him into a state of unconsciousness from which he gradually recovers to find himself reborn, to continue his purpose. The period of this sleep may vary from twenty-five to two hundred years, depending upon the degree of his advancement. But even this period may be said to be a waste of time, and hence all his exertions are directed to shorten its duration so as to gradually come to a point when the passage from one state of existence into another is almost imperceptible. This is his last incarnation, as it were, for the shock of death no more stuns him. This is the idea the writer of the article on the *Elixir of Life* means to convey, when he says:—

By or about the time when the Death-limit of his race is passed HE IS ACTUALLY DEAD, in the ordinary sense, that is to say, that he has relieved himself of all or nearly all such material particles as would have necessitated in disruption the agony of dying. He has been dying gradually the whole period of his Initiation. The catastrophe cannot happen twice over. He has only spread over a number of years the mild process of dissolution which others endure for a brief moment to a few hours. The highest Adept is in fact dead to, and absolutely unconscious of, the World—he is oblivious of its pleasures, careless of its miseries—in so far as sentimentalism goes, for the stern sense of DUTY never leaves him blind to its very existence.....

The process of the emission and attraction of atoms, which the occultist controls, has been discussed at length in that article and in other writings. It is by these means that he gets rid gradually of all the old gross particles of his body, substituting for them finer and more ethereal ones, till at last the former *sthula sarira* is completely dead and disintegrated and he lives in a body entirely of his own creation, suited to his work. That body is essential for his purposes, for, as the *Elixir of Life* says:—

But to do good, as in every thing else, a man *must have* time and materials to work with, and this is a necessary means to the acquirement of powers by which infinitely more good can be done than without them. When these are once mastered, the opportunities to use them will arrive....

In another place, in giving the practical instructions for that purpose, the same article says:

The physical man must be rendered more ethereal and sensitive; the mental man more penetrating and profound; the moral man more self-denying and philosophical.

The above important considerations are lost sight of by those who snatch away from the context the following passage in the same article:—

And from this account too, it will be perceptible how foolish it is for people to ask the Theosophists "to procure for them communion with the highest Adepts." It is with the utmost difficulty that one or

two can be induced, even by the throes of a world, to injure their own progress by meddling with mundane affairs. The ordinary reader will say—"This is not *God-like*. This is the acme of selfishness"... But let him realise that a very high Adept, undertaking to reform the world, would necessarily have to once more submit to Incarnation. And is the result of all that have gone before in that line sufficiently encouraging to prompt a renewal of the attempt?

Now, in condemning the above passage as inculcating selfishness, superficial readers and thinkers lose sight of various important considerations. In the first place, they forget the other extracts already quoted which impose *self-denial* as a necessary condition of success, and which say that, with progress, new senses and new powers are acquired with which infinitely more good can be done than without them. The more spiritual the Adept becomes, the less can he meddle with *mundane, gross* affairs and the more he has to confine himself to a spiritual work. It has been repeated, time out of number, that the work on a spiritual plane is as superior to the work on an intellectual plane as the one on the latter plane is superior to that on a physical plane. The very *high* Adepts, therefore, do help humanity, *but only spiritually*: they are constitutionally incapable of meddling with *worldly* affairs. But this applies only to very high Adepts. There are various degrees of Adeptship, and those of each degree work for humanity on the planes to which they may have risen. It is only the *chelas* that can live in the world, until they rise to a certain degree. And it is because the *Adepts do* care for the world that they make their *chelas* live in and work for it, as many of those who study the subject are aware. Each cycle produces its own occultists who will be able to work for the humanity of those times on all the different planes; but when the Adepts foresee that at a particular period the then humanity will be incapable of producing occultists for work on particular planes, for such occasions they do provide by either giving up voluntarily their further progress and waiting in those particular degrees until humanity reaches that period, or by refusing to enter into *Nirvana* and submitting to re-incarnation in time to reach those degrees when humanity will require their assistance at that stage. And although the world may not be aware of the fact, yet there are even now certain Adepts who have preferred to remain *statu quo* and refuse to take the higher degrees, for the benefit of the future generations of humanity. In short, as the Adepts work harmoniously, since unity is the fundamental law of their being, they have as it were made a division of labour, according to which each works on the plane at the time allotted to him, for the spiritual elevation of us all—and the process of longevity mentioned in the *Elixir of Life* is only the means to the end which, far from being selfish, is the most unselfish purpose for which a human being can labour.

#### THE FUNDAMENTAL TENETS OF CHRISTIANITY AND THEOSOPHY.

Much interest has of late been exhibited in European as well as Asiatic newspapers, especially in the *Madras Mail*, in regard to the subject of Theosophy in its relation to Christianity. Clergymen have delivered lectures on Theosophy, and their lectures exhibited a deplorable want of information about the subject on which they lectured. Learned correspondents displayed great skill in asking, in the space of a few lines, many more questions than could be satisfactorily explained in so many columns, and when in the course of the controversy we attempted to demonstrate that an arbitrary forgiveness of sins was an impossibility and an injustice, our adversaries charged us with an intention to overthrow the fundamental doctrines of "Christianity." They declared that such an attack on Christianity would "hurt their feelings," they threw up the sponge, sounded the bugle for retreat, and would listen no longer.

We argued that Theosophy is not opposed to *true Christianity*; but only to that which is false in the *Christian doctrines*, and we attempted to prove that many of the Christian doctrines are false or misunderstood; but it is impossible to argue the question without coming into antagonistic contact with the feelings of those whose emotional natures cling to these doctrines by force of education and habit. New ideas and new truths are not borne into the mind without pain. Those

would-be investigators, who prefer the sweet dreams of old superstitions to a painful revelation of glorious truths, cannot investigate properly and must be contented to wait until sooner or later their minds ripen to understanding, and their eyes are opened to see the light that has already dawned around them.

The age of superstition is passing away and the age of reason advances. Old superstitions and fetiches are laid away amongst the rubbish of the past, and we bestow a pitying glance upon the playthings which helped to amuse us in our youth, but which now have become useless. A religious system based upon ignorance can exist no longer, and unless it is followed by a religion based upon reason, its destruction will be followed by irreligion, materialism and spiritual death.

The civilised world is teeming with journals, exposing the fallacies and absurdities of many of the Christian doctrines; they treat us *ad nauseam* to an endless repetition of childish Bible-stories by dishing them up in their exoteric sense; while they apparently do not even suspect that an esoteric sense is hidden behind; and that the Bible no less than the tales of "Thousand and one nights" contains great truths, if we only know where to look for them. The apostles of materialism express their disgust at those fables and the public applaud them; but those apostles have only come to destroy, they do not build; they have nothing better to offer, and the public that applauded them, standing before the unbridged gulf of dark materialism, recoils in horror and clings again to its weakened creeds.

*Christian Theology* says: "You must believe the stories of our bible, no matter how impossible they may appear to you."

*Materialism* says: "The stories told in the bible are unreasonable, absurd and ridiculous, and he who believes them is a fool."

*Theosophy* says: "Many of the bible-stories are purposely made absurd, so that no one should take them in their literal sense. We must try to understand their esoteric meaning, and we shall then find many important truths hidden in them."

*Christian Theology* says: "We believe that there is an old bridge somewhere, which spans the gulf that separates time from eternity. It is said that our forefathers have passed over that bridge, although none of them has returned; its material may be rotten, but in want of anything better we must trust to it."

*Materialism* says: "Fool! there is no such bridge. We all shall have to jump into the chasm and we can do nothing better than to resign ourselves to our fate."

*Theosophy* says: "The gulf is of your own creation. No bridge is necessary, because you have wings to fly over it, and it is only fear that holds you back. Spread the wings of your soul and trust to your powers, and you will be safe."

The *Christian doctrine* says: "God is a loving father. He created the heaven and the earth out of nothing; he made Adam out of a piece of clay and Eve out of one of Adam's ribs. He is the engineer who turns the wheel of the world and he can make it go or stop it as he pleases."

*Materialism* says: "Nonsense! Everything that exists is ruled by blind laws, and these blind laws have come into existence by chance. If other conditions had prevailed, other laws would have been the result. There is no intelligence in nature. Man developed out of a monkey and the monkey out of protoplasm."

*Theosophy* says: "The whole universe is God. It evolved out of itself and by its own divine will; being itself the supreme, infinite and incomprehensible source of all wisdom, power and intelligence. The laws of nature must be unchangeable because they are perfect and just; and although man's present form is a result of his evolution from inferior forms, his physical evolution is accompanied by a corresponding spiritual evolution, in which also the law of the "survival of the

fittest" prevails. It says that primordial man before his descent into matter was bisexual, and that the allegory of Adam and Eve hides a great truth, which is also found in the sacred books of the most ancient religions."

*Christian Theology* says: "Jesus Christ is our personal saviour, who can save whomsoever he pleases, if we only believe in him."

*Materialism* says: "Jesus Christ has never existed and can therefore not save you. Historical evidence proves this."

*Theosophy* says: "Christ is a principle which exists within you, and you must save yourself by clinging to that higher principle and by crucifying your lower passions and animal desires. This Christ principle has never died and is the only thing in us which is immortal. If we separate ourselves from that principle by following the attractions of matter, we shall surely (spiritually) die; but if we assimilate ourselves with it, we shall become immortal."

*Christian Theology* says: "You must pray loud enough, so that God will hear you, and you must pray with skill, so as to persuade him to do as you please."

*Materialism* says: "Your God is a creation of your own imagination and no amount of shouting will have any effect on him; he cannot hear you, because he does not exist."

*Theosophy* says: "You are Gods yourselves, and it is in your own power to grant your own prayers. The right way to pray is to act. Matter clings to you only so long as you cling to matter, and it depends on your own efforts to become free."

*Christian Theology* says: "You must do right, because that pleases God and he will reward you; but if you act wrongly the devil will catch and punish you."

*Materialism* says: "Individual happiness is the highest object of life, and we must do all we can to obtain that happiness while we live; but we must be careful by doing so not to interfere with the rights of others, because the police constable might catch us and then our happiness would come to a premature end."

*Theosophy* says: "Man as such has no permanent individual existence and cannot injure another without injuring himself. It says that selfishness is the greatest evil, and that we cannot benefit ourselves except by benefiting others; because we are all only inherent parts of one universal whole."

*Christian Theology* says: "Never mind, if you happen to do wrong, your sins will be forgiven you, provided you repent and ask God to forgive them."

*Materialism* says: "The ideas of right and wrong are only results of our education. What is considered wrong in one country, may be called right in another. If our conscience suffers in consequence of having acted wrongly, it is only because we imagine such acts to be wrong; if we imagined them to be right, we would be proud of them."

*Theosophy* says: "A sin can be outgrown but cannot be forgiven. The law of justice is eternal and cannot be changed, and every act, whether good or evil, has its corresponding good or evil consequences. A man may forgive an injustice done to him, because the magnitude of that injustice depends entirely on his own estimation of the same; human law may be changed according to the persuasiveness or the cunning of a lawyer, the sympathies of a jury or the partiality of a judge; but moral law is unchangeable, because it is eternal."

*Christian Theology* says: "This is the time of grace; after this life is over, everlasting joy or endless misery awaits you."

*Materialism* says: "Nothing awaits you and there is no life after death."

*Theosophy* says: "As night and day, labor and rest follow each other in succession, so follow one upon another the different states of existence. There is no

death for the spirit but only a period of rest and subjective enjoyment of his merits, after which a new and objective life begins. One life is too short for the evolution of a perfect man; but nature is not stingy and has provided for us by the law of reincarnation."

*The Christian* says: "Oh Lord! save my soul and the souls of the men and women that belong to my church, but destroy our enemies."

*The Materialist* says: "We have no souls; but it is advisable that we should live together in peace, because that will be more comfortable for all."

*Theosophy* says: "All men have from nature equal and sacred rights, but all men are not equals. We all are members of one family, and it is the duty of those that are higher to assist to rise those that are lower. Selfishness is the root from which grows all evil, and whatever we do should be done for the benefit of the universal brotherhood of humanity."

But it will be said: "If you take away all these doctrines from Christianity, what will there be left?" We answer: "The truth will be left. If you understand the symbolical teachings of Christianity, you will see that we have taken away none of them; but that they are essentially the same as the teachings of Theosophy. We have destroyed nothing but error, because truth is eternal and cannot be destroyed. There can be only one truth and consequently only one religion, because there is no religion higher than truth."

#### WHAT'S IN A NAME?

IN the beginning of a discussion of any subject a correct or fixed definition of terms is the first necessity to avoid misunderstanding. The greatest wars have been caused and thousands of people have lost their lives simply in consequence of a misunderstanding of terms. Servetus was roasted to death on a slow fire at the instigation of Calvin, simply on account of a misunderstanding of terms; for while the one maintained that Christ was the eternal son of God, the other insisted that Christ was the son of the eternal God; and it is probable that neither of them knew what was exactly meant by the word "Christ" or "eternal," nor can it be proved that either of them knew what "God"—much less "the son of God"—meant.

Superficial minds are only too willing to judge about the nature of a thing by the name it bears, and it would therefore be very useful if we would always call things by their right names,—a thing which is very seldom done in practical life. Wherever we look, we see people assuming pompous titles or names, while at the same time they do not at all come up to the standard which their titles imply, or are perhaps even ignorant of the signification of the same. We see India full of "Brahmins," whose only Brahminism consists in the observance of some—to them—meaningless ceremonies, while the very meaning of the term "Brahmin" is unknown to them; we see the Western world thronged with so-called followers of Christ, who would be the first to send their professed teacher and god to jail or to the lunatic asylum, if he would appear amongst them and attempt to follow the precepts which the "Christians" profess to believe. We see the world full of "Doctors"—which term means "a learned man, or one skilful in his profession," while with a vast majority of them the name "Doctor" is simply an academical title behind which they may shield their ignorance and throw sand into the eyes of a confiding public. We see "Judges" to whom the principle of justice is something "unknowable," and whose only occupation seems to be to pervert the law for the purpose of thwarting the ends of justice, and there are "Divines," who far from being divine or spiritual, are not even human; but who, according to their animal propensities, ought to be classified amongst the brutes. A photographer who, without the least comprehension of the laws of light and shadow, does the mechanical work of producing pictures, or a painter who manufactures villainous daubs, is called an artist, a man that sets people wild by scratching a fiddle, or one who teaches children the A. B. C., is said to be a "professor," and so on *ad infinitum et absurdum*.

Now what can be the possible use of giving a man a better name than what he deserves? We can see justice in this, only

if we consider a title not as actually intended to signify what the man *is*, but what he ought to be. Names and titles are ornaments, and unless the man fits the ornament, the ornament will not fit the man. A Brahmin, a Doctor, a Judge or a Divine with the manners of a pig does not look any less ridiculous than a pig would look wearing the order of the "garter" or the cross of the "legion of honor." A man who possesses a title ought to attempt to live up to that which that title implies or, in other words, to become worthy of it.

And now we will bring what has been said above, home to ourselves and see how it applies to the "Fellows of the Theosophical Society." It is nothing unusual for one, who has joined the Theosophical Society, to call himself a "Theosophist," and it has happened that such a "Theosophist," when interrogated about the meaning of the term, did not even know what a "Theosophist" is or is intended to be. Theosophy, as has often been demonstrated, means *Supreme Wisdom*, and a "Theosophist" is a human being who is full of divine wisdom, one who has entirely subdued his animal nature and united himself more or less with his spiritual soul. It will therefore be seen that besides the Mahatmas there are few people in the world who can lay any just claim to be called "Theosophists," and for a vicious person or a dunce to call himself a "Theosophist" is simply absurd. We recommend to all members of the Theosophical Society to consider the above suggestions, and ask themselves whether or not they are worthy to be called "Theosophists." If they are not worthy of that name, let them strive to become worthy of it, and if they are unable or unwilling to do so, let them drop that title, and simply call themselves F. T. S.

H.

## Answers to Correspondents.

DINANATH P. DRUME (*Bombay*):—A study of the Laws of Karma and of Affinity, so often discussed in the Theosophical and other Occult literature, gives a satisfactory solution to your questions about "the ties of relationship." The physical, moral, intellectual, and spiritual faculties—which the incarnated entity possesses, after its *Devachanic* period is enjoyed,—are the results of the actions produced on those different planes by that entity in its previous incarnation. By the Law of Affinity, it is attracted, at the time of birth, only where those particular facilities may have grouped themselves by the Law of Karma and of Cause and Effect.

E. WOLLEB (*San Francisco*):—When Col. Olcott speaks of the possibility of "earning the right to command the presence of a Mahatma," he does not use the word "command" in the sense of the pupil being able to order about his Master. All he implies, evidently, is that the MAHATMA being but an humble servant of Nature, any one who follows the natural law "commands" its servants, just as we speak in ordinary language of being able to "command" Nature, although we well know that all we command is the knowledge which we utilise for the purpose of producing the desired effect, having first learnt the operations of the Law of Cause and Effect.

A person may by certain practices gain what are vulgarly called "powers" without acting up to the "seven precepts" enjoined on the *Chelas*, although these "powers" are of a very low nature compared to the high possibilities of the Esoteric Science. These low "powers," being of a psychomaterialistic nature, are very dangerous in the hands of the wicked and the ignorant, although with our present march of progress these may become commonly known in time. A sensible man, one who has the real good of humanity at heart, will always try to keep dynamite out of the vulgar reach, although he may try to gradually educate people to a correct apprehension of its functions and properties. But until he is satisfied that they will never misuse it, either through ignorance or wickedness, for any purpose resulting in public harm, he will never touch them its *modus operandi*. And the purpose of the observance of the said "seven precepts" by the *Chelas* is to dispel their ignorance and eradicate their lower animal nature, which alone can abuse those "powers" for base purposes. But when the pupils have proved themselves out of that danger, they are taught the *modus operandi* of what they knew before, only theoretically. Of course, the higher powers, which are of a purely psychological nature, are beyond the reach of ordinary men until they evolve their higher psychological faculties.

*Akasa* may be said to be a physical or a mental force, or a combination of both, according to the meaning attached to the latter two terms. All space is called *Akasa* in the Hindu Philosophy, although this *Akasa* must not be confounded with the "Abstract Space," of which the book of Kiu-te speaks as the only eternal reality.

N. M. ADARÉ (*Jubbulpur*):—The "miraculous" cure would probably have also taken place, if the patient had been left alone. Many such "cures" seem "miraculous," because a false diagnosis is made.

K. (*Campore*):—We must not judge our enemies too severely. We know by experience that they often become our most useful friends after they find out their mistake. K. B. B. is fully entitled to stick to any creed he chooses, so long as he will grant to others the same freedom of choice.

D. F. L. (*Guatemala*):—We too believe in prayer (active meditation) and sacrifice (of selfishness).

A. SYMPATHISER (*Calcutta*):—We prefer to print original matter. Your letter has already appeared in the *Indian Mirror* of 15th June.

HEMONTHO KUMAR MUKHOPADHYAYA (*Bhowanipore*):—You will find the answers to your questions in "Isis Unveiled."

L. LIOTARD (*Simla*):—Declined with thanks.

T. R. SUBRAMANIA SASTRY (*Negapatam*):—Declined with thanks.

A person, vain enough to want to be called a "Doctor of Theosophy," would be a sorry kind of a "Theosophist."

## Letters to the Editor.

### THE USES OF SCIENCE.

We believe that we know that a good Karma, with all its ulterior results, is principally acquired on this earth, by a good behaviour, by high morality, purity, honesty and benevolence.

But all this has not precisely for its object knowledge and learning.

Now the knowledge that study can give is of two kinds; terrestrial science, and that which busies itself with things of the higher world.

The first use of the former is to advance one's own affairs; it gives a worldly position and maintains it. It also serves as a certain gymnastics for the soul; but as the data of terrestrial science are in many cases inexact, it is liable to alter judgment, and, at any rate, does not help to reach the knowledge of the real universe.

On the other hand, the more or less advanced study of esoteric science, acquired in certain conditions, does not generally lead to our enfranchisement from corporeal death. Yet it shows us things as they really are and not as they appear to our senses to be; it draws one to that very region of the IDEA where every true notion is preserved in its germ; it increases in the long run the potentialities of the soul, and the more rapid progress of the individual monad toward the superior stages of existence which come before the eternal aim of man—the ABSOLUTE.

To sum up. Terrestrial science seems to fulfil more comfortably the part assigned us here by our preceding Karma; and eventually it serves, though not without risk, as an exercise; but it requires to be completed by the divine or superior science which alone profiteth absolutely to spirit.

D. A. COURMES, F. T.

Toulon, France.

### VARIOUS QUESTIONS.

1. What is the ultimate origin of the Law of Karma?

2. The theory of previous and after-births being established, how are we to view the mountains and stones, &c., as a birth (if at all), and if so how is their redemption to be effected? When I ask you to view the stones, as a state or birth, the question may perhaps seem a little ridiculous, but I have seen stanzas in the works of Sages of the south, saying that it is possible for man so to degenerate himself as to be born in his next life, as a beast, a tree, a stone, &c.

3. Could Mahatmas speak any language that they please?

4. In almost all the Vedantic books of the south (Tamil) that I have seen (including the works of Agastya Rishi), I have always seen them enumerating some six figures (Chakras) from Kundali upwards. The figures differ from each other and have separate letters assigned to them. Special deities are located in those places, and special colors are also assigned to each of those figures. I need not name the *Chakras* or give the figures in detail, since the book called *Atma deapiki* fully describes those things, and I believe that you are aware of them. Of course, I know that theosophy recognises these *Chakras* as the nervous centres, but I want to know what the object of the sages was in localising those centres with popular deities, &c.

5. What is your opinion as regards the letters and mantras that a *yogee* adopts while inhaling, exhaling and suppressing, &c. (Rajaka, Puraka, Kumbuka) ?

6. I have read in many Vedantic books that after some years, a Vedantic Raj Yogi, &c., experiences a certain kind of Amridam or nectar flowing to him from some part of his head. I beg to know if there is any esoteric meaning for this, or whether it is to be literally taken.

7. Is it possible for a Mahatma to transport his physical body to any place at his option? If not, how are we to distinguish between his astral body and physical body?

8. What is the relation of the Law of Karma to the worldly prospects of a man in this world and to his spiritual development? Can he become what he likes, even if he endeavours his best for it? Would not the Law of Karma step in and obstruct his endeavours also?

9. What is your opinion of Sabapathy Swami's book on Raj Yoga?

N. M. DORASAMI PILLAY.

#### NOTES.

1. We have heard of an ultimate end but never of an ultimate origin.

2. If a personality becomes so depraved, that its higher principles desert it entirely, that personality will disintegrate and be re-absorbed into the cosmos, when it will have to begin its round again as an elemental force in a stone, tree or animal, etc. This is what is meant by being born in the next life as a beast. The human monad as such does not become a beast.

3. Yes, by putting themselves *en rapport* with the 5th principle of a man, who speaks that language, or by other means well known to eastern adepts.

4. The object was to give those centres certain symbols by which their relative powers may be allegorically illustrated. The popular deities are in fact the personified powers of nature.

5. Those letters and mantras are intended to guide the currents of astral fire emanating from Muladharam.

6. The statement is literally true, but the technical sense, in which the word Amritam is used, can only be ascertained from a practical Raja Yogi.

7. He can travel to any place he pleases if he is advanced enough to have a thorough control over Akasa. *Sukshmasarira* can penetrate solid matter, while the *stulasarira* cannot.

8. The course of a man's life is the resultant of two forces, namely, his former Karma and his will power.

9. Unprofitable.—Editor.

#### NIRVANA.

We are told and have also read a great deal about the number seven. We are told that the chain of worlds to which the earth belongs consists of seven planets; in short, the number seven is of great import; but I do not understand why we should consider ourselves confined to our own chain of worlds, which is only one of a number of chains of worlds belonging to our sun, and why we should consider Nirvana as the final goal.

Now if we consider, the number seven does not only end with the chain of worlds explained to us, but that there are seven such chains attached to our sun: Are these not our homes also? We find one planet larger than the other, we find them at greater or less distances than our earth from the sun. We find Mercury and Venus nearer to the Sun than our earth; and Mars, Jupiter, Saturn and Uranus further. Are we then to suppose that we shall get Nirvana after the seventh round on our Earth and its chains of worlds and then,

remain to end of time retaining our individuality? Admitting that we go on, in progress of time, through all the planetary systems of our sun, do we stop there and remain satisfied with our progress?

H. C. NIBLETT, F. T. S.

ALLAHABAD, May 17, 1884.

Note:—Ordinarily, a man is said to reach Nirvana when he evolves into a Dhyana Chohan. The condition of a Dhyana Chohan is attained in the ordinary course of Nature, after the completion of the 7th round in the present planetary chain. After becoming a Dhyana Chohan, a man does not, according to the Law of Nature, incarnate in any of the other planetary chains of this Solar system. The whole Solar system is his home. He continues to discharge his duties in the Government of this Solar system until the time of Solar Pralaya, when his monad, after a period of rest, will have to overshadow in another Solar system a particular human being during his successive incarnations, and attach itself to his higher principles when he becomes a Dhyana Chohan in his turn. There is progressive spiritual development in the innumerable Solar systems of the infinite cosmos. Until the time of Cosmic Pralaya, the Monad will continue to act in the manner above indicated, and it is only during the inconceivable period of cosmic sleep which follows the present period of activity, that the highest condition of Nirvana is realized. We further beg to inform our correspondent in this connection that our Mahatmas have not yet affirmed that there are exactly 7 planetary chains in this Solar system.—Ed.

#### "EVIL SPIRITUALITY."

The expression "Evil Spirituality" has occasionally been made use of lately, especially in Mr. Sinnett's "Esoteric Buddhism," to indicate a possibility of the most "exalted" human development, and as this use of the expression is certainly misleading, it may be worth while to enquire, whether or not the phrase can be said to have any meaning at all.

In the letters from a Mahatma quoted in "Esoteric Buddhism," two passages occur, which may have seemed to warrant the expression. The first on page 61 is as follows: "when your race, the fifth, will have reached its zenith of physical intellectuality and development, its highest civilization (remember the difference we make between material and spiritual civilization), unable to go any higher in its own cycle, its progress towards absolute evil will be arrested....." The second passage occurs on page 84: "Avitchi is a state of the most ideal Spiritual wickedness."

The first passage refers to the collective condition of a race, while the second relates to the state of an individual monad. Now the "progress" mentioned in the first passage is clearly nothing more than progress in the duration of physical activity, for true progress of the race, *i. e.*, advance in the direction towards which humanity taken as a whole is and must necessarily be permanently tending, is impossible, since as it is stated the race is "unable to go higher in its own cycle." Thus what had to be "arrested" was the birth and development of a retrograde action in the whole race, a reaction resulting as it were from the congestion of the various channels and centres of spiritual activity, and it is evident that this reaction if not checked at the right moment would necessarily lead to the formation of a more or less serious block in the way of further evolution of higher life, not only on this planet but in the whole system of our planetary chain. Such a block, leading as it naturally must, to great additional trouble and suffering, could of course be properly described as an "evil;" consequently the "progress towards absolute evil" cannot be taken to indicate any real advance in human evolution towards the ultimate goal. Turning now to the second quotation, we must bear in mind as stated above that the Avitchi condition of "ideal spiritual wickedness" refers solely to the consciousness of an isolated individual. This state of a strongly developed personality with evil tendencies may be imagined to be one of abstract suffering resulting from the slight development of the "ego's" spiritual consciousness so as to enable him to realize the utterly hopeless failure of his various machinations and schemes, the futility of all his efforts; he is conscious of a sense of defeat, and perceives dimly that he has brought himself into a fearful state of entanglement, and that a desperate struggle will be necessary to get himself freed from the effects of his evil Karma. It is obvious therefore that true and lasting progress cannot be "evil" under any circumstances, but that on the contrary "evil" may be regarded as the synthesis of all those forces, active or passive, which tend to retard or undo any progress accomplished towards unity or perfection.

Therefore if the word spirit be taken to signify that *ultimate* goal towards which evolution is constantly tending, that reality into which the human monad is finally merged, then most assuredly Mr. Sinnett's statement in "Esoteric Buddhism" that the human Ego may seize on the "high opportunities" of development by attaining either "sublime spirituality for good or sublime spirituality for evil," is contrary to the truth if not altogether void of sense.

AN ENGLISH F. T. S.

### "CHRISTIAN TOLERATION" IN AUSTRALIA.

(Extract from a letter to the Editor.)

I studied our various orthodox Christian sects and found one more absurd and ridiculous than the other. The dogma "Salvation by faith" particularly disgusted my mind, which gave rise to many a bitter discussion between priests, ministers and myself.

The phenomena of modern Spiritualism attracted my attention, which I eagerly grasped and followed, but I again felt keenly the disappointment, as the best works, the best mediums, and my own experiments, failed to satisfy me. Happily the writings of Madame Blavatsky having dispersed the gloom from my mind, I am now a happy follower of her Guru, in company with a dozen more brothers, not counting the members of our branch in Brisbane. We are surrounded here by selfish people. Many hard and bitter appellations and even threats have been and are still applied to us personally. Two German clergymen showed their persecution to such an extent, as would scarcely have been expected on this side the dark ages. They excommunicated us publicly from all Christian church benefits, although we did not belong to any church nor had any connection with them. They seriously injured my business, and their community thought and expressed the opinion that I ought to be locked up in my house and burned alive. Such are the troubles we have to contend against here. We feel pity for the poor bigots, and wish that the day may be at hand when the scales will fall from their eyes, and that they will receive that tranquillity of mind we have gained from the teachings of Theosophy.

C. H. HARTMANN,

Pres., Queensland Theosophical Society.

TOOWOOMBA, QUEENSLAND,  
Australia, Feb. 15, 1884. }

### THE CUSTOM OF KEEPING A FIRE IN PARSEE TEMPLES.

Am I right in saying that the custom of keeping a fire constantly in Parsee Temples is to symbolise the immortality of the soul as well as the impermanent nature of man's mortal body? What is the real occult meaning?

Nausari Station.

S. H. HODWALA.

Note.—In addition to the reasons given in the correspondent's letter for this custom, a few other reasons may also be mentioned.

1. The divine fire, which the Parsees are called upon to worship, is the divine fire known under the name of Atharvana-agni or Samvartak-agni to the Hindu adepts. This fire in the Cosmos is always blazing and is never, can, or will be extinguished. In order to indicate to the fire-worshippers of the Parsee faith that the fire which they worship is not the ordinary fire, this custom has been introduced.

2. Moreover, in ancient times, whenever it was thought necessary to worship this fire, an adept or a magian used to invoke it and attract it from akasa. But, an adept, who could perform this difficult and dangerous operation with success, was not always ready to attract this divine fire for its worshippers. Hence, when once the heavenly flame was kindled by a real adept by his occult power, it was kept up for a considerable length of time without being extinguished.—Ed.

### WHAT IS "GOD"?

1. "THE Theist says that God is a person infinite, eternal, omniscient, omnipotent, all-perfect, creator and ruler of the universe. The Atheist does not say 'There is no God,' but he says, 'I know not what you mean by God; I am without idea of God; the word 'God' is to me a sound conveying no clear or distinct affirmation. I do not deny God, because I cannot deny that of which I have no conception, and the conception of which, by its affirmer, is so imperfect that he is unable to define it to me. If, however, God is affirmed to represent an existence which is distinct from the existence of which I am a mode, and which it is alleged is not the

noumenon, of which the word 'I' represents a speciality of phenomena, then I deny 'God' and affirm that it is impossible 'God' can be. That is, I affirm that there is one existence, and deny that there can be more than one.' What is the difference between the atheism spoken of above and Theosophy, so far as its negative side of knowledge is considered?

2. "A moving molecule of inorganic matter does not possess mind or consciousness; but it possesses a small piece of mindstuff. When molecules are so combined together as to form the film on the under-side of a jelly fish, the elements of mind-stuff, which go along with them, are so combined as to form the faint beginnings of sentence. When the molecules are so combined as to form the brain and nervous system of a vertebrate, the corresponding elements of mind-stuff are so combined as to form some kind of consciousness; that is to say, changes in the complex which take place at the same time get so linked together that the repetition of one implies the repetition of the other. When matter takes the complex form of a living human brain, the corresponding mind-stuff takes the form of a human consciousness, having intelligence and volition." How does "the mineral monad" differ from the above theory of matter broached by the late Prof. Clifford?

3. In what respects does the metaphysics of Theosophy differ from that of Schopenhauer or Hartmann?

4. Do the Theosophists believe like M. Renan\* that, though there was no God in the beginning of the world, there will be gods in process of time produced by nature?

A TRUTH-SEEKER.

Notes.—Q. I. Esoteric Theosophists are gnostics, not agnostics. They affirm that they can know by spiritual perception Parabrahmam or Adi Buddha, which is the universal spiritual principle, the origin and the basis of all Cosmic Evolution. It is the one element and the one energy of which every form of existence is but an expression and a manifestation. And there is no personality or God beyond this principle.

Q. II. This theory will harmonize with the occult doctrine upon the subject if, in addition to the molecules, the existence of the one life is postulated, whose manifestation is consciousness, when the upadhi in which it acts is of the required molecular combination.

Q. III. Schopenhauer's theory is imperfect, as it does not take into account those principles in man which are higher than mind or the 5th principle.

Q. IV. Yes, if the word God means a Dhyhan Chohan.—Editor.

### QUIQUIS.

(Continued from the last number.)

### POSTHUMOUS HUMANITY.

BESIDES the appearance of the human phantom there are many occult phenomena of various kinds. Mesmerism produces manifestations analogous to somnambulism, ecstasy and mediumship; and it is often difficult to say whether the cause of such a phenomenon is related to the internal personality or to the nervous fluid, or to a combination of both.

There is a *universal ether* whose actions are often mistaken for those of magnetism. Its existence is no longer doubtful, and has been proved by experiments made by Arago. P. Secchi and others have demonstrated that universal gravitation is caused by the qualities of that ether, which fills all space, in which the worlds are floating, and to whose modes of action light, heat, electricity, magnetism and chemical forces owe their existence.

The *nervous fluid*, or magnetic ether, belongs to all animals, who have a sufficiently developed nervous system. Under normal conditions it flows from the body in proportion as it is formed by physiological processes, or after it has reached a certain tension; but under certain circumstances its existence becomes manifest by certain acts of volition, such, for instance, as the producing of magnetic sleep by a mesmerizer. The nervous fluid proceeds from the spinal marrow and flows from the fingers of the mesmerizer until its energy is exhausted. The mesmerizer will then have to rest until it has accumulated again. This fluid not only passes to the mesmerized person, but becomes diffused through the room and may be there present in such a quantity, that certain persons of a nervous temperament feel it to a disagreeable extent, as it interferes with their free respiration.

This nervous fluid not only acts through the fingers, but also through the voice or through the eyes, or wherever it is sent by the will. Small birds or animals can be charmed

\* Dialogues and Philosophical Fragments.

and killed by it, snakes use it to catch animals, and the belief in the "evil eye" is well founded on facts. The action of the electric eel is well known, its electric discharges become less powerful the oftener they are repeated within a certain time. Girls at the age of puberty especially present certain magnetic phenomena, on account of an abnormal development of nervous fluid, and females are less in danger of being injured by strokes of lightning than males. The majority of so-called physical mediums are females. Manifestations of an invisible mechanical power are often seen in the presence of such "mediums," the columns of the daily journals are often filled with accounts of them, and they are known to everybody except the "savants." In the case of Angelica Cottin in 1846, such phenomena exhibiting an immense force were witnessed by thousands of people, doctors, clergymen, scientists, lawyers and others for nearly a year; Arago witnessed them and brought the matter before the Academy of Sciences; but when that Academy finally sent a committee (whose minds were sufficiently prejudiced to produce a force which would counteract the one that caused the phenomena) for investigation, that force was exhausted, and the investigation had no result. There are also plants which exhibit magnetic phenomena, especially in the American species of *Phytolacca*, (Snake-root) which, on being cut, gives a slight electric shock and also deflects the magnetic needle. Its magnetic force varies according to the hour and is the strongest at about 2 P. M. Dr. Kerner gives interesting accounts of an exhibition of an invisible power in the mountains of Wurtemberg, which often suddenly produces a great turmoil amongst the cows, making them quite furious, and what is still more wonderful, produces movements of inanimate objects such as furniture or other things, which fly away at your approach.

Whenever such phenomena were exhibited, the exaltation of sensibility in the "Seeress of Prevorst" was quite remarkable. Electric effluvia seem to be especially preponderating in the United States of America, and it is perhaps due to this fact that such a large number of "Mediums" is to be found in the United States. It is to be regretted that the qualities of this nervous fluid have not yet been fully investigated; but we know that like the universal ether, which it resembles, it travels with the rapidity of thought, acts at long distances, passes through solid bodies, and makes the objects which it impregnates susceptible to attraction or repulsion. By changing their magnetic polarity such objects lose their weight, tables float in the air, pianos can be lifted up by a child, ecstasies walk through the air or upon the water. It may make combustible objects fireproof and produce various phenomena, which may or may not exhibit a guiding intelligence. It may remain for an almost infinite period in objects which have been impregnated with it, and many apparently "miraculous" cures can thereby be explained. Its durability seems to be contradicted by the velocity with which it travels; but this apparent contradiction may be explained by an investigation of the nature of the molecules which are thrown out by the nervous system. Perhaps the aggregates resulting from a grouping of these complex atoms are not all of a homogeneous nature; the more subtle ones pass through the walls to a distance, while others, serving so to say as a matrix to the former, remain attached to objects.

The causes which set that nervous fluid into motion are of various kinds and difficult to analyse; but we may say that it is set into action by a mechanical action coming from the nervous system, that this action is caused by thought, and that the force of its action is proportionate to the intensity of the thought or the will. A fixed idea or concentration of mind produces somnambulism; an ascetic life gives occult powers, a natural predisposition makes "mediums," some physiological processes produce epilepsy and catalepsy, narcotics produce the dreams as well as the realities of sorcery, and in all these cases we see that mysterious person, called the inner man, grow larger in proportion as the nervous fluid becomes more abundant and active, which proves that these two mysterious agents are related to each other by the same parentage.

Persons in a somnambulant condition do, as is well known, a great deal more than simply walk about. They instinctively perform such actions as they are accustomed to perform; a writer will write in his sleep, a hostler curry his horses, a seamstress sew, etc., and they do those things in the dark and without being conscious of their actions,

but nevertheless they seem to be guided by some sort of intelligence, because they avoid obstacles put in their way, give answers to questions, follow directions given by others, etc., but when they awake they have no recollection of what happened during their sleep; while during their next sleep they remember what happened during the preceding ones. In fact, they exhibit all the phenomena of a double consciousness, of which the one is quite independent of the other, as the following occurrence will show: A man was informed by his friends that his wife in the preceding night had been seen on the roof of a church. At noon, while she was asleep, he asked her about her nocturnal perambulations, and she gave him an account of the same with all the details; telling him also that she had hurt her left foot against one of the projecting nails of the roof. After she awoke, she was surprised to hear her husband ask her whether she felt any pain in that foot, and still more surprised, when, upon examination, she found a wound, of the origin of which she could give no account.

From our experiences in somnambulism we may draw the following conclusions:

1. Somnambulism being spontaneous in some, is latent in all, and can manifest itself under the influence of a moral commotion or other physiological causes.

2. The extraordinary feats performed by somnambules prove the existence of an active and intelligent force, or a personality different from the waking personality, and which seems to have its centre in the nervous ganglions of the epigastrium. This explains why the somnambule in the sleeping condition does not even recognise the most familiar voices, and in the waking state remembers nothing of what happened during her sleep. Furthermore no immoral acts have ever been performed to our knowledge by somnambules during their trance, and it seems that this mysterious inner man is free from the chains of animality.

3. This inner personality seems to have an equal if not a higher intelligence than the other one, but very often it seems to act without any intelligence, imagining a chair to be a horse, a stick of wood a snake, etc.

4. Somnambulism is due to disengagement of nervous fluid caused by a disturbance of the equilibrium of physiological functions, of which the nervous system is the centre. If little nervous fluid is present, the results of its action are undefined and may resemble dreams; but if much force is set into action, the internal personality appears and acts like a man who is awake and guided by intelligent energy.

If this nervous fluid is transferred upon another, a new order of results appears. The "magnetised" person falls asleep, becomes clairvoyant and answers questions. All sensation disappears, the "subject" hears only the voice of the magnetiser or of those who are "en rapport" with him, he feels no pain, and the most painful surgical operations have been and are often performed in that condition. Enfeebled nerves are more liable to be influenced by magnetism, and therefore somnambulism is more prevalent among the female sex. If the "subject" becomes clairvoyant he can see his own body with all its internal organs, predict the time and course of his disease and prescribe for himself as well as others, and it would be well, if educated physicians, instead of decrying mesmerism and leaving it in the hands of quacks, would study the same and make it useful by taking it into their own hands.

Not only the character of the internal personality seems to be different from the external one, but even its physiognomy is changed. It speaks of its other self as of a different person, does not know its own name and often takes the name of another, after the manner of obsessed people and "mediums." The ordinary personality seems to be centred in the brain, and the magnetic personality in the solar plexus, whence sometimes her voice seems to proceed. Sometimes, either in consequence of a natural predisposition, or from the intensity of the nervous fluid, the magnetic personality (astral body) becomes full of energy, and separates itself apparently from the physical body. The latter then appears like one dead, perhaps for hours and even for days; and when the somnambule returns to his senses, he will talk of long voyages which he made and extraordinary visions which he has seen. However this lucidity is not always free from error, and very often what he says is much intermingled with mistakes. This may perhaps in some cases be attributed to the influence of the magnetiser, who frequently exercises such a strong influence, that the somnambule only like a mirror reflects his own thoughts,

or in other words, the fixed idea of the mesmerizer passes into the brain of the subject; but such cases do not destroy the validity of those, where a true and marvellous clairvoyance is exhibited, many of which are now sufficiently well known. Some especially gifted persons exhibit this second sight sometimes even in their waking state, and the cases of Apollonius of Tyana, seeing the murder of the tyrant Domitian; of Swedenborg at Gotbenburg seeing a conflagration near his house at Stockholm, etc., are too well known to need repetition, and many instances are known where even amongst common people such a spontaneous clairvoyance manifested itself; especially such instances as refer to the affairs relating to the members of one family, however great the distance may be by which they are separated. One man in France was startled from his sleep by the report of a gun, and saw his uncle rolling in his blood; soon after, the news arrived that at that moment the uncle, who was far away, was shot by a mob. It seems, therefore, that if two persons are connected together either by family ties, magnetism, friendship or love, their spheres become intermingled and capable of interchanging impressions. Cases of clairvoyance during ordinary sleep are also quite common. There is furthermore no doubt that somnambules often can predict future events. Every event can be considered as the result of a certain number of moral or physical forces; and "accident" is only a word which hides our ignorance of the causes which put those forces into action; but the lucid somnambule can read those causes in the waves of the cosmic ether and divine the results. A Scotch Highlander described the battle of Culloden at the very spot where two years afterwards it took place. Other such cases are known in history.

As a clairvoyant may see the future, so may he see the past; and tell us of events that happened even thousands of years ago.\* Nothing in nature is ever annihilated, every motion produces an effect. Every vibration, whatever its origin may be, can be compared to those which are emitted by a luminous body and are held fast in the ether.

More than thirty years ago a moral epidemic broke out in the United States of America, whence it extended to Europe. Knockings and raps were heard in a house at Hydeville occupied by one Weckman, and afterwards by the family of John Fox. The raps, by the manner in which they came, indicated an intelligence, and, when questioned, answered that they were caused by spirits. So came spiritualism into existence. Those that never saw the phenomena denied their existence, and those that were convinced of their reality accepted the explanation given by the "spirits," without troubling themselves to search for another. The Fox-girls were evidently magnetic persons, the rappings and knockings were caused unconsciously by themselves, and the answers, which were given by the pretended defunct, were dictated by the same intelligence that made tables jump and pencils write, that is by the above mentioned magnetic personality of the "mediums" or the persons present. The history of spiritualism is well known. The Academies of sciences had a few short lived triumphs when the unconscious cerebration theory, the involuntary muscle movement and the toe snapping theories were invented; but their joys were of little duration, and, unable to explain things which they did not like to examine, they were driven to their usual last resource, which is to hide themselves in their dignity and to deny the facts, because they are inconsistent with their theories.

The answers given by the "spirits" are generally correct. If the table is asked your age, it will be of no use for you to deny the correctness of the answer it gives; the pencil will write down how much money you have in your pocket, although you may not yourself know the amount, and if you will afterwards count it, you will find the answer correct. At the close of one "seance" a person asked, "how many ears are in this room?" The table said sixteen. But there were only seven persons present; repeated questions to the table elicited the same answer to the great perplexity of the sitters, until finally one of them discovered the cat sleeping in a corner, and so the riddle was solved. Occurrences like this happen in spirit circles every day; the "spirits" manifest an intelligence even superior to that of the sitters, just as the intelligence exhibited by a person in the somnambule state is superior to her every day intelligence. Indeed the two phenomena are interchangeable.

Somnambulists become "Mediums," and "Mediums" become somnambulists. The one writes, the other talks, but both are acted on by the same mysterious agent. If the "spirit" is asked to identify himself, he either says he is simply a spirit, or he gives his name as that of a deceased person. He will talk like that person, act like him, and, if invited to write, the handwriting and even the orthography will resemble that of the deceased. The "spirits" of Shakespeare, Goethe and Schiller, etc., will come and perhaps through the hand of an ignorant person write poetry imitating the style of those poets. Some "spirits" will come and introduce themselves to us as angels or devils. They usually do not know much, and if we ask them, they hesitate and become embarrassed, and, if we press them, they become offended. The *personal equation* in a spiritistic circle is always a prominent feature. If we go to a seance in Ireland, which is held under the patronage of St. Patrick, and inquire about religious matters, the answers given by the "spirits" will be strictly Catholic; in a circle in England we shall be told by the same "spirits," that "no popery is wanted," and that the Pope is the anti-christ and Rome the modern Babylon. In France and Germany the "spirits" are more liberal and seem to be free-thinkers, but in Russia they become orthodox and schismatic. In Constantinople they are Mahomedans, orthodox Buddhists in Ceylon, and in India, if permitted to speak, Brahmans. In a circle composed of people of education they are generally polite and serious: while in a circle composed of bores, they become frivolous and ignorant, talk about trivial matters, and their jokes become rough, impertinent, and perhaps have the odor of the dunghill.

The phantoms invoked at spirit circles, whether made to talk through the table or to write, or even if they take an objective form, resemble therefore a mirage, similar to that which the somnambule is made to see by the will of the magnetiser. Let us call the High Priest of spiritualism, Allan Kardec, as witness and see what he says in his "Book of Mediums." He takes it one day in his head to call the spirit of Tartuffe. Tartuffe comes and exhibits his classic characteristics. It is indeed the person represented by Moliere with his sweetish and hypocritical language. A sharp examination follows, and the medium is convinced of the spirit's identity. "But," says he, "how did you come here? You know that you never existed?" "It is true," says the ghost, "But I am the spirit of an actor who often played Tartuffe."

The following, told by Allen Kardec, is still more conclusive: "A gentleman had a nest of small birds in his garden: One day the nest disappeared, and he wanted to know what had become of the little birds. He went to a medium and a circle was held. The spirit of the old bird came and said: 'Do not worry, my young ones are all safe. The house-cat happened to knock the nest down this morning, as she jumped upon the wall, but you will find them at the foot of the wall in the grass.' The gentleman went right away home and found the birds all safe at the designated place. It is to be supposed that, if the spirit of a stone had been called, it would have appeared as well as the spirit of Tartuffe and the bird."

We now see that the active principle in the medium and in the somnambule is one and the same. In the first it obtains its greatest accumulation of energy, because it draws from the medium as a centre of production that vital force which produces the magnetic effects; while the second, borrowing from a foreign source, receives that vital force in a limited and diluted form. Spiritualism produces the same wonders as the magnetic sleep, and even greater ones, having a larger source of power to draw from. The "medium" thereby becomes clairvoyant, speaks different languages, composes poetry, writes lectures, reads the thoughts of others, sees the past and may predict the future. Spiritualism is a branch of the science of Magic and was known amongst the ancients to such an extent, that kings prohibited its practice under severe penalties. The fathers of the church fulminated against table-tipping and rapping, and amongst Asiatic people it has been known from time immemorial.

Among the "miracles" of the Catholic Saints, there is none more interesting than that of St. Francis Xavier, by which he was visibly present during a storm in two ships, being in different localities. He was going from Japan to China in the month of November 1571, but seven days after the departure a storm broke out, and one of the boats of

\* See Prof. Denton's "The Soul of Things."

the ship with fifteen men in it was carried away and disappeared. For three days nothing was heard of the boat, and everybody believed it to be lost; but St. Francis Xavier assured the captain that in three days the boat would return and prevailed on him to wait. On the third day the missing boat returned, and as it arrived, its occupants before stepping on board insisted that Saint Francis Xavier should have the honor to climb the ladder first, and they all affirmed that he had been with them during the three days of the storm, and cheering them and giving them good advice. Evidently it was the "double" of the Saint that piloted them back to the ship.

The "Acta Sanctorum" are full of such miracles, and show that the more a person is given to contemplation, the more such occult but nevertheless natural powers may become developed, especially if assisted in their development by an ascetic life. People in a high degree of mental exaltation or ecstasy have been seen floating in the air and history is full of such accounts. At the time of Phillip II. a Dominic monk named Jesus Marie rose bodily up into the air, when breathed upon by the King. Joseph De Copertino, an Italian monk, exhibited the same phenomenon, holding a crucifix in his hand and floating over the lighted candles in the church, without his clothes being set on fire by them.

Sometimes instead of the ecstatic rising through the air to an object which he contemplates, the object is attracted to him. Crosses and images of saints have in this manner descended from the walls to the devout contemplators, doors have opened before ecstasies, books and furniture changed their places, etc. But besides the phenomenon of attraction, there is that of repulsion. Mysticism has two poles, ecstasy and obsession. If a timid believer commits a sin, which he dares not tell his confessor, the weight of his remorse, the disgrace which he fears, the damnation which he expects, fill him with dark visions. The nervous fluid, which under such circumstances issues from his brain, is necessarily the antithesis of that of an ecstatic; and he is repulsed from things to which he was attracted before. He exhibits extraordinary muscular power and can only be restrained by force.

A young Spanish monk in the Convent of Morcrala had run away, but repented and returned voluntarily. His remorse produced all the symptoms of obsession. He gnashed his teeth, his mouth foamed, he uttered horrible blasphemies, disputed with those who came to exorcise his "devil," etc. At another time he became ecstatic, believed himself to be surrounded by saints amongst whom was Saint Bernhard, he assisted in the mass and sang a "magnificat," which he had never heard before, in the most beautiful manner, etc. After the mass, Saint Bernhard approached him, blamed him for having stolen some apples in the garden and exchanged words with another brother without permission, and ordered him to receive the discipline. The monk then undressed and administered to himself the usual but now imaginary flagellation until he fainted, and the monks present believed him dead; but he recovered, read fluently the epistle in a loud voice, although he was hardly able to spell; he then went asleep, and when he awoke he was cured, as well of his obsession as of his ecstasy.

There is no doubt that the so-called "miracles" increase in frequency as the belief in them increases; while an atmosphere of scepticism, giving rise to the secretion of a different quality of nervous fluid, is antagonistic to their occurrence. During the middle ages, when the country was dotted with convents and nunneries, each convent or nunnery acted as a centre of energy, or as a point for the accumulation of the forces necessary for the production of occult phenomena. Many legends may be accredited to hallucination or to the invention of monks, but to deny them all would be a ridiculous and puerile attempt to deny history. Faith seems to be a necessary factor in their occurrence, and we may see every day, how in so-called spirit circles the entrance of a sceptical or antagonistic person can hinder the phenomena or destroy the power which produces them. Therefore with advance of rationalism and unbelief, so-called "miracles" have become less frequent; while amongst those peoples that have more religious fervour these phenomena are well known. The Mahomedans, Buddhists and Hindus have their "Acta Sanctorum" as well as the Catholics; the missionaries cannot and do not deny them, but they ascribe such works to the action of the devil. But even at the present day such things occur in the West as well as in the East, and

only a stubborn ignorance can ignore them. Madeleine de Pazzi did the finest needle work and painting with bandaged eyes and in perfectly dark rooms, and many others do the same. Saint Frances Romana became perfectly stiff during her trances, so that her arms could not be bent without breaking them. She was deaf to all prayers and threats uttered by her superiors, but as soon as her confessor entered and spoke to her, she understood him, answered his questions and obeyed his orders, exhibiting in this manner all the phenomena manifested by the action of a mesmerizer upon his subject. Fakirs and Brahmins have often been seen to float in the air; Saint Theresa was frequently lifted up in the same manner by an invisible influence which she found it sometimes difficult to resist, and the case of the "medium" Home is well known. Baron Du Potet says that doors often opened or closed before him without any visible cause; while probably this invisible cause was nothing else but the fluidic personality of Du Potet himself, and Louis Jacolliot tells us of many similar occurrences produced by Fakirs in the presence of English officers and without any possibility of cheating.

The action of the nervous ether to render objects combustible is well known. Some people can put their fingers in molten lead or some other metal without being burnt. Some scientists have attempted to explain this phenomenon by the theory that the water contained in the skin forms spheroidal globules by the action of the heat and so protect the epidermis; but we have yet to see the first scientist who would be willing to submit himself to an experiment illustrating his theory, and we have no doubt that if such an one should be rash enough to attempt it, he would get horribly burnt. In the middle ages this phenomenon was very well known, and gave rise to the well-known ordeal by fire.

The fact that animal magnetism adheres for a long time to the objects which are impregnated with it, explains many phenomena of which we are told in the history of the saints as well as in tales of sorcery. A missionary, who lived long amongst the North American Indians, says that on a certain occasion the Indians wanted to call the "spirits." They made the Europeans go out of the place where the ceremony was to take place, because although being ignorant of the laws of mesmerism, they knew that the presence of a sceptical stranger would destroy the power. For several hours they performed their usual ceremonies without obtaining any result. This made them suspect that a stranger was hidden somewhere in the place, and when search was instituted they found in a corner the coat of a Spaniard. After this coat was removed the "spirits" appeared. "Obsessed" people often become furious at the approach of a relic of some saint, or some other object, even if that object is secretly brought near, and a case is known of a somnambule child, which came into its normal condition everytime a piece of a blessed sprig was put in its bonnet.

The cures which have been effected in the cemetery of St. Medard, upon the grave of the Abbé of Paris, belong to the same order of phenomena. Soon after the pilgrimages to his tomb had commenced, it was found that the entire cemetery was magnetised. A few grains of the same taken at random would produce phenomena with certain persons. Can we believe that all that magnetism came from the remains of the Saint? We think not. It is more rational to believe that the superabundance of that magnetic fluid came from the multitudes of believers that were engaged in prayers, ecstasy and contortions at that place. The recent occurrences at Lourdes and other places can be explained in the same manner. If an impulse is once given, the credulous people will go to such a place, and filled with faith, stimulated by incense and music, and under an intense excitement they diffuse the very magnetic aura which they seek, and which will adhere to places or springs or pools as long as the belief or the excitement lasts. The patient, already magnetised by prayers, confessions, fasts and communions, arrives, and if his disease is caused by some nervous derangement, he may expect a cure. Such a cure is not always durable; but if the vital force is strong enough it may become permanent.

If we wish a more direct proof of the power of magnetism, produced by a collective force, we can see it every day in so-called "spirit circles," not only in all civilized countries, but also amongst the savages. Certain South-sea Islanders have yearly meetings to which the tutelary deities

of their villages are invited. In the middle of a large room is a boat, around which the people assemble. Each god is then called by name and requested to show his power by making the boat move. Of course all the inhabitants of the village in which the ceremony takes place desire to see their god win, and thereby concentrate all their will power upon that boat, which, after a while, begins to move forward or backwards. After this, another deity takes her turn, and the one who moves the boat the longest distance is declared victorious. The missionaries of course say that it is the work of the devil.

In all these instances we see either the direct action of the magnetic ether, or the mysterious personality to which the same gives rise. Ecstasy and an ascetic life produce an abnormal quantity of that fluid; especially is this caused by a celibate life, which leads so to say to a plethora of vital electricity, and under favourable circumstances to a separation of the "double" from the physical body.

(To be continued.)

#### THE HOLLOW GLOBE. BY M. L. SHERMAN.

LEAVING aside the question of the supposed origin of this book as a spirit communication (the "Spirit" may have been an "Adept") its central idea is that this globe of ours is constructed in the form of a hollow sphere, with a shell some thirty to forty miles in thickness, and that the interior surface, which is a beautiful world, in a more highly developed condition than the exterior, is accessible by a circuitous and spirally formed aperture, that may be found in the unexplored open Polar Sea, and this opening affords easy navigation by a broad and deep channel leading from one surface to the other, and that the largest ships or steamers may sail or steam either way, with as much facility, as they can pass through any other winding or somewhat crooked channel.

As the author has not seen himself the interior of this inner world, but depends in giving his details about the same on clairvoyant examinations, and as no Polar expedition has yet reached the pole, although some expeditions came very near to it, and there being apparently nothing to prevent them from reaching it, unless indeed it may have been the exercise of some occult power—the author of course cannot positively prove that the globe is hollow and inhabited, but he does this negatively by proving that it cannot be otherwise.

He first shows that every noted event in history has occurred in exact order, and in its proper time and place, in regular succession; so that it could not have possibly occurred sooner, nor longer delayed. Each event took place in exact accordance with man's condition at the period of its occurrence. Gunpowder, steamships, printing presses, electric telegraphs were inventions born of the time when necessity called them into existence. When Catholic supremacy and intolerance overran all Western Europe, an obscure young sailor was deeply impressed with an idea that finally resulted in the discovery of what was termed a new world, new western countries became settled in proportion as old eastern countries became overpopulated, the ever surging tide of emigration has steadily rolled on in its onward course from Central Asia through the continent of Europe, then across the Atlantic to the Eastern shores of America, through the wilderness and across the desert plains and precipitous mountain ranges, until it finds itself opposed by the broad waters of the Pacific Ocean, with a densely populated country on the other side.

Emigration like revolutions never moves backward if it can no more reach forward to the West; it must spread to the North and South. The coming emigration to the North has already been foreshadowed by the purchase of the Russian Possessions in North America by the United States. Alaska seems to be the future halfway station between America and the North pole, where the extensive steamship lines, which at no remote period will be established, will take in their supplies of coal. At the present rate of increase, in less than a hundred years from now, America will have a population of over 400 millions and a new territory must be found to accommodate them. Such a territory will be found by following the warm Kuro Siva current of the Pacific ocean through Behring's Strait into the open Polar sea.

Having once penetrated the frigid belt, we find there an ocean of some 1,200 miles in diameter with a temperate climate. Man seems to be irresistibly attracted to it, for in

spite of all the failures, caused mostly by serious blunders of scientific men, Polar expeditions will be continued, until we finally shall succeed in entering the charmed circle, which is bordered by a frozen zone of some ten degrees latitude, generally ranging from 70 to 80 degrees. Within this circle the climate cannot be dependent for its temperature to any considerable extent upon those causes that regulate the changes of the seasons south of the glacial belt, by which it is surrounded. For if dependent upon such, it would for ever remain locked in the frozen embrace of the vast fields of ice, that would accumulate from year to year and from age to age. Those great formations would have naturally encroached upon the temperate latitudes, thus extending their area and depth, until all the waters upon the face of the earth would have been attracted thither to swell the increasing glaciers of the Arctic regions, and all the solar and other influences operating in the temperate zones could not have prevented the catastrophe, had not the great presiding mind overruled it differently, by arranging this globe so that a temperate clime might also exist at this polar extreme. This makes the open Polar Sea a necessity, and it seems rather strange that navigators have never entered the same. Some of them declare that there was nothing in view to hinder, for, as far as their eyes or glasses would reach towards the North, all was open; no impediments in the way; but they did not go on. Some inexplicable reason prevented those parties from pursuing where the road lay open before them, and has prevented their successors from finding any open pathway, and the great geographical enigma of our globe still remains unsolved, waiting for a Columbus to solve it.

Captain Parry in 1810 saw no visible signs of ice in the very highest latitude he reached; Wrangle in 1820, far to the north and east of Behring's Straits, saw no appearance of ice, but for some strange reasons these navigators did not prosecute their explorations. Whalers and others insist on having seen the open Polar Sea, and the Kuro Siva and Gulf stream are positive proofs of its existence. Its temperate climate may be attributed to the longitudinal electro-magnetic currents, converging into a common focus at or near the pole and their entering the shell. These converging activities, passing through water or the more solid earth to the interior surface, must necessarily produce considerable heat, doubtless sufficient to prevent the freezing of the waters of the entire polar circle.

The defenders of the igneous theory of the interior of the earth describe the same as an immense bombshell, filled brimful with intensely molten lava, surrounded by a crust from twenty-five to sixty miles in thickness. In support of their views, they tell us of the increasing temperature as we go downwards into the earth, the igneous formation of granite, the supposed action of hot water upon the lower sedimentary rocks, the large extent of territory affected by earthquakes, the vast amount of lava thrown from volcanoes and the continuous activity of the same.

The prominent argument for the existence of this scientific hell has been the increase of temperature as we penetrate the earth, generally about one degree in fifty or sixty feet; but it has been found that in deep soundings of the ocean the water was colder as they approached the sea bottom. The ocean has given us access to a point 37,000 feet nearer this terrible imaginary furnace, but that tremendous depth failed to present any indications of increasing temperature. Lately an artesian well was sunk in the city of St. Louis, Missouri, to the depth of 3,843½ feet, and by so doing the question of increasing temperature has been settled for ever. It not only did not support the theory of internal heat, but proved exactly the opposite and established the theory of internal cold. Instead of placing below our feet the most active and dangerous materials, that would be constantly making disturbance, the controlling intelligence has placed there the most inactive, that would lie still. It was found that at the boring of that well the heat increased until they had measured 3,209 feet, where the temperature was 107 degrees F. It then began to sink, and at 3,817 feet it showed a temperature of 106 degrees—and at 3,827 feet the thermometer fell to 105 degrees. At this rate we would arrive at a depth of about nine miles a temperature somewhat below zero, and doubtless still farther below we should find the foundations of this globe in that frozen negative condition that will induce them to lie still until all the great destined changes can take place upon and

near the surface, that have been provided for in the vast programme of the world's past and future history.

If we construct a sphere of eighty inches in diameter instead of 8,000 miles with a shell of four-tenths of an inch in thickness, we would have the relative proportions of the earth's interior and its crust as given by our fire-philosophers. We may now place within the interior liquid fire at 7,000 degrees—which, says Prof. Hitchcock, is sufficient to melt all the materials of the rocks; and no intelligent person could be found, who would not arrive at the conclusion that the shell itself would soon become a liquid mass as its entire contents are only one thirty-fifth part of the fire within.

It is difficult to conceive of an idea more repugnant to our natures, or one more horrible to contemplate, than that the vast interior of our globe, which might easily have been fitted up so grandly and beautifully, and subserve the glorious purpose of producing and sustaining human intelligence, should have been so miserably ruined by being filled, brimming full of incandescent lava.

We pass for the present to a consideration of the supposed igneous formation of the granite rocks, and come to that period where it is said that in consequence of great internal heat the earth's surface produces a wonderful prolific growth of vegetation of gigantic proportions, such as enormous tree ferns, calamites, sigillaria and numerous varieties that have left their fossil remains on top of the Devonian and immediately below the coal formation. It appears that this immense flora was found upon the top of a very extensive formation, which is still above another of fossiliferous rocks that had been the residence of organic living beings for untold ages before this growth existed. Now the difficulty seems to be, not to produce the extensive growth of vegetation, but to obtain the amount of heat from the internal source that would transform these forests into bituminous and anthracite coal and still permit the existence of vegetable and animal life to continue. A heat, sufficient to produce even charcoal, would not be considered conducive to healthy growth of such life, and it is evident that many ages previous to the coal period these forms of life existed and flourished as all the paleozoic rocks testify. After the crust has so cooled down as to produce vegetable and animal life, it would be impossible many ages afterwards to get up a heat that would make the world a universal coalpit. The causes of the great coal fields that now supply our manufacturing, steam engines and dwellings with fuel, must be looked for in some other direction, which the author explains, but which space does not permit us to examine.

Volcanoes are supposed to be vent holes or chimneys that reach from the surface to the great fire within, contrived for the purpose of safety valves that may permit any surplus gases or dangerous elements to escape. No one will deny that a globe of molten lava, that has an area of nearly 200,000,000 square miles, and a heat of over 7,000°—F. and only enclosed by a frail crust of about forty miles in *depth*, would require at least all the open chimneys that are known to exist in the shape of active volcanoes upon the globe. But these active volcanoes are neither numerous nor regularly distributed, and the disturbed and explosive elements might some day be found unwilling to go very far out of the way to accommodate any portion of the outside world. A certain able but eccentric geologist tells us that a large portion of the active volcanoes have been extinguished by the sea running into the crater and extinguishing the fire, and, to show that he is serious, he intimates that there are men in New England who, for a suitable compensation, would undertake to construct a subterranean tunnel from the Mediterranean to Mount Vesuvius, to let in a stream of water of sufficient magnitude to quench that infernal monster. He thus resembles the incompetent engineer, sitting on the safety valve of his engine, to increase the pressure of steam, and if the igneous theory is correct, we may expect to see our globe torn to pieces at any time by some blundering scientist.

But fortunately we are not in such a precarious situation. There are other and better reasons to explain the causes of the existence of volcanoes and earthquakes. We are told that volcanoes belch forth volumes of dense smoke with lurid flames and ashes in enormous quantities, cinders, scoria and mud, steam, sand, lapilly, rocks of various dimensions, and lava; and it is somewhat remarkable that the lava is not very thoroughly melted. These materials must have come from reservoirs where they severally had an existence; they

could not have been brought from any place where they did not exist, and we often see that when such reservoirs have become exhausted, the mountain is swallowed up in the vacancy thus produced. Moreover many of the substances thrown out are combustibles. Why have they not been consumed at a heat that may be 10,000°? Smoke and cinders are the result of the combustion of organic substances, and certainly no organic substance can have existed at a temperature that will melt granite rock. These substances must have been the results of evolution after granite was formed. Neither could there be any water or mud. The force which throws out rocks at the distance of 6,000 feet above the summit of Cotapaxi, which is nearly 18,000 feet high, must necessarily be backed by something more permanent than a liquid globe of molten granite, as the explosive force in a volcano must act in the same manner as it does in a gun; it must have a solid resisting basis to receive the recoil. It is therefore clear that the origin of volcanoes must be looked for amongst the great fires that are kindled in cavities in the interior of earth's crust, and such cavities have been discovered. But these cavities have a solid bottom, and far below them is the region of undisturbed repose. The causes of volcanoes can be found in the oil-bearing rocks, which, according to Prof. Denton, are of great thickness and vast extent, and some of the petroleum shales are so rich, that sixty gallons of oil may be distilled from a single ton.

As the igneous theory does not explain the existence of volcanoes, so does it not account for the phenomena of earthquakes. If earthquakes are caused by the quaking of an interior globe of molten lava, why do they not extend simultaneously all over the earth's surface? How can they be limited in extent? Space forbids us to go into a detailed account of the supposed causes of earthquakes, given by various authors, and which, on account of their absurdity, are more amusing than instructive. Some say that vast cavities exist between the rolling fiery mass and the superincumbent crust, and, from some impending cause, large rocks weighing millions of tons, become detached and fall into the boiling flood below, where they sink to the centre because the specific gravity of solid granite rock is greater than that of a homogeneous molten mass of the same material. But if so, how could the solid granite crust ever have been formed, and would not in such a case the interior of the globe be solid, and the outside liquid fire? But without entering into the details of such absurdities, we find in the exterior shell sufficient inherent powers to explain all the superficial tremblings and vibrations that ever occurred, and when the electro-magnetic currents of our earth are better studied the causes of earthquakes will also be understood, just as the causes of thunder and lightning in the atmosphere are no longer unknown.

The author then proceeds to speak about the positive and negative, male and female, material and spiritual elements and forces. He shows that they pervade the mineral, vegetable and animal kingdoms of our world. He says that there exists another force, more powerful than electricity, which he calls *Aura*, and which we suppose to be identical with the *Akasa* of the Occultists. If it were not for a continuation of these forces, the revolutions of our world would cease and motion be changed into inactivity. We must keep in view that these counter elements diffuse themselves throughout all things, and have done so from all eternity. The forces which pre-existed and gave form to the accretions of materialized particles, being invisible to us, may be properly termed the spiritual essences (elementals) that exist in all forms of matter, through which they express themselves to our vision, and if such forces may exist separate and independent of the visible material forms, then it follows that such forms or aggregated atoms do not add to the original power of the pre-existing spiritualized forces. Thus all forms or aggregations of matter must have had a spiritual (elemental) essence, which acted as a pre-ordinate cause for the production of form, and if so there must have been a spiritual essence or form to the globe we inhabit, containing all the forces that now exist in the structure; and the particles which compose our world have taken their respective places in accordance with these pre-existing forces, and these forces have been governed and directed by an intelligent power in a spiritual condition, exercising Will.

Magnetism and Electricity are the two great positive and negative powers in nature. They are contained in all substances and are evolved from the mineral kingdom. The

original granite contains all that there is in the universe. Hence it will be difficult to find the dividing line between matter and force; for both are one and the same indivisible element (the positive and negative poles of one eternal principle). Aura is evidently an element that bears a very close relationship to the above named forces, and being far more sublimated in its character, it acts in various capacities, where the magnetic and electric fluids would be powerless. The latter act on a lower plane, but there are higher duties which call for more refined and etherealized powers, and it has long been understood that the human organization was pervaded by an element variously called nerve aura or odylc force, which occupies the brain and extends to the remotest corners of the physical body. This etherealized essence is the offspring of the Electro-magnetic fluid, and frequently displays its glories in the polar regions of this hemisphere and is known as the Aurora Borealis.

The author discusses these various forces and their correlations at length, and gradually introduces us into the realm of life. He shows that wherever effects have been produced, there must have been causes adequate to produce them. He shows that the law of eternal progress pervades all nature, and that in the course of ages our material globe will become more refined and be the fit abode for a superior race. He examines the nature of gravitation, and shows that it is only the feeble arm of those universal Electro-magnetic forces that pervade all nature. Gravity is no traveller, rushing from planet to planet, to draw heavenly bodies from their predestined courses. It is only an inferior force inherent in matter and a condition of the same, changed, counteracted and superseded by superior forces, as we see every day in the growth of plants and animals, the rising of vapour, etc. Each material aggregation and molecular organization has a pre-existing elemental form, and each elemental form has within itself the inherent forces to attract the grosser materials, by which it manifests itself to the eyes of men. Matter attracts matter, and a sympathetic cord exists between the orbs of space; but the powers which have been ascribed wrongly to gravitation belong to Electro-magnetic influences, and gravitation cannot exist until there is a mutual relationship established between two material bodies, one apparently exerting power over the other in consequence of superior size and density. The larger body attracts the smaller one, and there can be no particular geometrical centre of attraction with gravitation any more than with cohesion, but that force lies in the general direction of the largest accumulation of particles, as is proven by pendulum experiments in the vicinity of mountains. All ponderable substances will be held upon the surface of our globe, whether it may be a solid globe and have but one exterior surface, or a spherical shell with both convex and concave surfaces. If you are on the inner surface of the spherical shell of our globe, you are so far as gravity is concerned, as much upon the upper side as you would be upon the exterior of a solid globe. There can be found nothing attached to the geometrical centre of our globe, that should make it a central moving point, from which gravity should proceed, any more than there is to any other point in space. Neither can the supposed gravity of the Moon be the cause of the tides, as the author explains.

The author next enquires into the nature of the sun, and demonstrates that the sun cannot be a fiery mass of molten matter. He enquires into the sources of light and proves that the emanation theory is wrong, and that the theory of undulations can only hold good within the limits of our atmosphere. All these theories present innumerable difficulties, but when we fall back upon the development theory, we find a harmonious explanation. All globes must have commenced their career in a feeble, infantile condition, as regards light and heat, very gradually developing out of that condition to a more advanced state, and hence it is that all globes or planets in all their several situations, are receiving just the amount they need, and no more than will correspond with their several circumstances.

The development of their inherent powers are such as to modify the solar influences, and these solar influences are simply caused by the Electro-magnetic relations existing between these globes and the sun. In the sun we behold an unfolding of those inherent powers that we possess, and always have possessed in a latent condition, that will ultimately render us less dependent upon the great orb of day, because we are developing the same powers that exist

in the sun in all their magnificence and glory. And if it is conceded that we have unfolded in any sense of the word that we have travelled a portion of the journey from the electric condition of the new formed moon, to the resplendent magnetic glory of the full grown sun, what shall hinder us from accomplishing the entire distance and becoming like the sun entirely dependent upon our own resources for light and heat? There can be no doubt, but the wisdom and power, that contrived the machinery of the solar system, can ultimately furnish the means for lighting and warming each planet independently, because we have the very same elements that are contained in the sun.

Electricity is expressive of coldness and inactivity. Magnetism is a synonym of life, heat, and activity. When the negative element becomes permeated to any extent with the positive, it becomes subject to change and becomes progressive; for the positive and negative, being male and female, reproduce themselves or their likeness, and whenever the two elements come into contact, from that moment change and progress commence. So if worlds in an infantile condition are almost purely electric and negative, then there can be very little magnetic or positive element within them with which the great fountain and head of these powers can affinity, in order to produce those activities and frictionizing processes, that result in heat and light. Hence we perceive that Mercury being younger and less developed, is, of course, more electrical and has more of cold, darkness and inactivity, and less positive active elements to assimilate with those contained in the sun; but she has some advantage in point of distance, and that fact assists in modifying her light and heat to suit her condition, and the quantity and quality of light, as well as heat depends almost exclusively upon the conditions of the several planets.

The only reason why darkness arises upon that side of our earth which is opposite the sun, is simply because the positive active elements of magnetism and aura, &c., are not sufficiently elaborated to produce the necessary activities independently of the energizing influences of the powers contained in the sun; but in a billion or more years, when our orbit is extended beyond the one in which Jupiter now travels, and the annual revolution of the earth shall equal twelve of our years instead of one, the feeble light producing elements upon this globe shall be developed to that condition, in which they will possess the power to furnish the necessary illumination upon every side and in all latitudes. This is already the case with other higher developed planets. Uranus and Neptune, according to the conditions existing on earth, could experience a change of season only once in respectively 84 and 164 years, and these changes must therefore occur on those planets independent of solar influences.

If all the elements of light and heat exist upon our earth, and if it is shown by reasoning from analogies of nature, that the interior of the shell of our earth is in a more developed condition than the exterior, the question of lighting and warming the interior surface of this shell will find its natural solution. Furthermore, light and darkness as appreciable conditions upon our earth are rendered so to us by the peculiar character of the construction of our eyes and are only relative, and a future race in a higher state of development will be dependent on higher conditions which we cannot comprehend, because we have not experienced the same; while they may exist all the same in that beautiful world yet unexplored by mortal man.

Our entire physical organization is inherited from this earth; the earth is our parent, both male and female, father and mother, and there can exist nothing in our physical organization that does not exist upon earth. We may therefore properly consider the earth in some sense of the word an animal organization of vast dimensions. She has functions analogous to the animal race, the same inherent powers of locomotion around her axis and another around the sun. We have a net-work of electric wires in our system, constituting our nervous system; the earth has Electro-magnetic currents travelling in all directions. We have a circulation of blood, and so has the earth a circulation of waters by rivers and tides, and the winds are active agents to assist in the continual change. There are currents in the ocean as well as in the interior of the earth. In the animal organization there are constant currents passing to and from the interior, through apertures prepared for that purpose, and the great parent must have an analogous organization, and be supplied with it in the interior,

and the same elements and forces which exist here, must exist there. We generate the power by which we perform our movements within ourselves, and so does the earth; and she did not require the arm of an omnipotent being to start the machine by applying some peculiar kind of a force, that is not recognised within the realms of the natural universe, for the genius and wisdom, that could contrive and keep in operation a perpetual motion for so many long ages by natural causes, must have been abundantly competent to have brought to bear forces that would have started the machine within the range of natural causes also.

The interior surface of the earth, being in a more highly developed condition than the exterior, has become capable of generating its own light upon the same principle as the more developed planets, and the displays of aural light that are so frequently beheld emanating from the arctic circle, have thus far baffled all attempts of scientific minds to unfold their mysteries; while an aperture at the pole through which this light radiates to our exterior surface fully explains the phenomenon.

The author's views about the sun spots, of the invisible planets existing beyond the orbit of Uranus and of the world's builders have recently been to some extent corroborated in some of the "Fragments of Occult Truth" and other teachings given in the *Theosophist*, and they bear internal evidence of having been derived from the same source. Whether this view is correct or not, they show certainly a high grade of intelligence, and their conclusions are perfectly logical; but, like other works of a similar character this book has appeared, before the world was ripe enough to understand it, and it is therefore known and appreciated by only comparatively few. The author is now an old man but he still confidently expects (so we are told) to be one of the first ones to enter the interior of the earth through what is known as Cpt. Syme's hole, and we hope he will do so, if not in his present incarnation, then in the next, as a member of the sixth race, forerunners of which have already made their appearance upon this, the exterior surface of our hollow globe.

#### "ASHTOTTARA SATOPANISHADAH."

##### THE 108 UPANISHADS.

(In Telugu characters).

WE are glad to acknowledge the receipt of a copy of the above-mentioned work from its publishers, Messrs. S. Subramanya Sastry and M. Venkatappayya, and introduce the publication in question to our readers with a few remarks. The importance of the Upanishad-portion of the Vedas, for a correct understanding and appreciation of the ancient Aryan Esoteric doctrines, can hardly be over-estimated. It has all along been recognised by every great Hindu writer that these Upanishads form the foundation of the Hindu religion in all its higher aspects. Every authoritative work on Hindu religious philosophy, such as the "Brahma Sutras" and the "Bhagavat Gita," is constructed from the materials contained in them, and every prominent religious teacher has professed to draw his inspiration from them. Every exoteric form of faith and every sectarian dogma is likewise referred to some of these Upanishads. Consequently, a thorough investigation of these writings is indispensably necessary for ascertaining the doctrines of that ancient Aryan philosophy which has given rise to so many conflicting systems of religious faith in subsequent times. However, these Upanishads have not been published up to this time in a collected form either in India or in Europe; and it has been hitherto found very difficult to obtain correct copies of most of them. This difficulty is now completely removed by the publication under notice, and the enterprising and learned publishers are fully entitled to the thanks of the public. The summary of the philosophy contained in the Upanishads, the Brahma Sutras and the Bhagavat Gita, which is written by Mr. Subramanya Sastry in

a clear and concise manner and prefixed to the work as an introductory essay, will be found very useful. The Maharakya-ratnāvali appended to the Upanishads is an excellent analysis of their contents and serves the purposes of an index. It is clear from the arrangement of the work that the publishers have tried their best to make it as useful and interesting as they can.

To such of our readers as have not seen any of these Upanishads we may give some idea of the variety of subjects discussed in these writings. Such Upanishads, as Isavasya, Kena, Katha, Prasna, Chandogya, Brihadaranyaka and Sweta-Swātara, treat of the general subjects connected more or less with every religious philosophy. Mandukya (with Goudapathakarika), Atharvasira, Atharvasikha, Sukarabasya, Thrisikhi Brahmana, Mandala Brahmana and other Upanishads of a similar character, are connected with Rajayoga. Hatayoga is explained in such Upanishads as Yoga Sikha, Thajo Bindu, Natha Bindu, and Thyra Bindu. The duties and practices of saniyasis and other yatis who have accepted the "Tureeya asrama" as it is called, are laid down in Naratha-Parivrajaka, Paramahamsa, Nirvana and similar Upanishads. Mantra Sastra finds its exposition in conjunction with the adoration of special powers and deities in such Upanishads in Maha Narayana, Thakshinamurty, Ramatapani, Thripura, Saraswathirahasya and other Upanishads.

In addition to those above enumerated, there are others of a miscellaneous character, which propose to explain various subjects connected with Hindu religion and philosophy. From the foregoing remarks it is evident that a study of these writings is highly essential for the progress of Theosophy and the work undertaken by the Theosophical Society; and we take this opportunity of recommending the work under review to all our Theosophists and to every reader of this journal who desires to study the ancient Aryan religion. Considering the usefulness and importance of the work and the amount of labour and expense involved in its publication, the price of Rs. 8 per copy (excluding postage) fixed by the publishers is not in our opinion very high. Intending purchasers may obtain copies of the book in question either from the Head-quarters of the Theosophical Society at Adyar, Madras, or from the publishers.

#### PEARLS OF THE FAITH OR ISLAM'S ROSARY.\*

EVERY one, interested in Oriental literature and religions, is familiar with Edwin Arnold's marvellous power of placing himself in the position of the follower of a Faith he may be writing upon, in such a manner as to present to the general public its purest and highest aspects. His *Light of Asia*, written from the stand-point of an Indian Buddhist, has passed through several editions during a very short period, and earned for him the just praises and rewards of all true Buddhists. His "Pearls of the Faith," which was published last year, now gives in their purity the teachings of the *Koran* and will be appreciated by every true follower of Islam. The author is thus promoting the cause espoused by the Theosophical Society, which avows a common foundation for all religions, namely, the truths of the *Esoteric Doctrine*. And he, who can find out this "common foundation," has the key to the secret treasures of Occult Philosophy. Hinduism and Buddhism preach the doctrine of *Karma*: the modern Scientist calls it the law of cause and effect: the Christian Bible says: "As ye sow, so shall ye reap:" and now the book before us expounds the same teaching. It also indicates clearly an understanding of the fact which occultism teaches, that 'the *Akasa* is Nature's Book of Record' otherwise called the 'Book of Life.' In order to show to the reader that this idea is beautifully illustrated in the "Pearls of the Faith," it may be mentioned that a wicked person—finding himself confronted, after death, with a hide-

\*Being the ninety-nine beautiful names of Allah (*Asmā-el Husnā*) with comments in verse from various Oriental Sources (as made by an Indian Mussulman): By Edwin Arnold, M. A., C. S. I., author of the *Light of Asia*, &c., &c. Published by Messrs. Trübner and Co., Ludgate Hill, London, England: 1883.

ous form, symbolizing his evil deeds—is made to go through the following dialogue:—

“Whence and what art thou, hateful thing?”  
 “Dost thou not know—who gav’st me birth?”  
 Replied the form; “thy sins on earth  
 In me embodied thus behold.  
 I am thy wicked work! unfold  
 Thine arms and clasp me, for we two  
 In hell must live thy sentence through.”

Thus, the above extract, at one and the same time clearly gives expression to two fundamental teachings of occultism, namely, the doctrine of *Karma* and the invisible book of Nature—*Astral Light*—recording faithfully the impressions and following the design of the mould set into operation by its creator, the living entity.

Then, the traces of a knowledge of the septenary mystery are visible everywhere, in the work under review. Again, the idea of two angels watching a soul, all the time, is very suggestive. Also the chapter of the destruction of *Sheddu* reminds the reader of the fate of the *Dougpas* at the end of every race when a terrible cataclysm, or rather a series of them, changes the face of the earth and makes the latter fit for habitation by fresh and more advanced races. The fight among four travellers, each of a different nationality, using a different word for grapes, until the sight of their desired object settled the dispute—and the lesson meant to be conveyed thereby, that *Allah* may be worshipped under different names by various people—reminds one of the teaching in *Bhagavat Gita*, where Krishna tells Arjuna that an offering made to him with a sincere heart, under whatever name, goes to him. The description of *Allah* too, throughout the book, now and then leads the reader to suppose that the author was giving the Vedantic definition of *Brahma*. Altogether the work can but confirm the belief of every Theosophist that every religion, in its purity, rests upon the same foundation. And, therefore, we have no hesitation in strongly recommending, to all our members and sympathisers, not only a perusal but a careful study of the book under notice.

#### GUJARAT AND THE GUJARATIS.\*

WE are indebted to the author, Mr. B. M. Malabari, for a copy of the second Edition of “Gujarat and the Gujaratis.” The opinions of the various English and Native leading papers, evoked by the publication of the first edition of the work, bears witness to the literary abilities of the author and the importance of the book. It undoubtedly presents a real picture of the life of the Gujaratis, which may more or less be applied to the generality of the Hindus. At the same time, we are inclined to believe that many of the social evils are confined, to the extent described in the work, to the lower classes who are, as a general rule, uneducated and grossly superstitious. It cannot, however, be denied that the upper classes too are affected to some extent by the same evil. For instance, the practice of “buying” wives, *i. e.*, the bridegroom paying the father-in-law some money as a price for the hand of the bride—as also of the bride being sometimes a good deal older than the bridegroom—both these practices are, we believe, limited only to Baniyas and Bhatias, but they are not decidedly in vogue among the Brahmins, and not in other castes, outside of Gujarat. The horrors of infant marriage and the miseries of child-widows are indeed too true and painful; but these social questions we would rather leave to be decided by the reformers. Legislation can but strike terror: it cannot uproot the evil. What is chiefly wanted is education, real and sound. The present phase of it may have produced a generation of lip-philanthropists, but it should not be forgotten that a steady increase in the number of educated men will undoubtedly have the desired effect of producing a class of genuine philanthropists. The present is but a preliminary stage on the path of enlightenment and progress, and although it may exhibit undesirable tendencies, they should be recognised as necessary evils, and means adopted, as far as practicable, to minimise the effects of such wrong directions.

\* By Behramji M. Malabari, Editor of the *Indian Spectator*, and of the *Voice of India*, Bombay.

The question of “charity” raised by the author is a most important one. It would be a very good thing if the reformers should organise regular charitable institutions wherein all beggars should be usefully employed and provided with the necessaries of life. There is a good deal of charity misplaced and a large portion of it is sham, being often the result of a desire to maintain their so-called “respectability.” On the other hand, many of the charitable people would no doubt contribute to the maintenance of an Institution if the work were undertaken by the right sort of people. Then could Government be asked to pass a Vagrant’s Act, prohibiting professional beggary. Such an institution would be profitable in every way, and in time it must be self-supporting if the beggars be made to turn out useful work.

The author’s exposure of religious shams and superstitions is very interesting. What he says about the Parsees is more or less applicable to the generality of mankind. The following extracts may be especially interesting to our readers:—

...Above all, they (Parsees) have to create or organise a new national church, founded on the simple tradition of *good thought, good word, and good deed*, bequeathed by Zoroaster. Let them weed their Scriptures of its verbiage, and then let them defy the threats of the levites. Let them see that neither greatness nor happiness is to be achieved by a compromise with conscience. But for true national greatness, sincerity in all we do, and some rational scheme of life, are essential.

...There is very little element of genuine devotion in the formula as at present gone through. There is no intelligent appreciation of the recitals. The priest says his prayers for hire. He mumbles a certain quantity of jargon without indicating the least appreciation. There is no solemnity, no dignity, often no decency in the performance of the hireling priest. He knows it all to be humbug, and he gets through it as fast as he can, to see if he can give the benefit of his services to another credulous client soon after. And the devout layman! How does he offer prayers? He recites, chapter after chapter of matter which he ought to read once in a way, which contains some excellent moral or philosophical dissertation, but which has as little of devotional merit as *Gulliver’s Travels*! He does not understand a word of what he recites, and therefore he does so necessarily without any intelligent appreciation.....Hence it is not infrequent to see the orthodox Parsee at prayer breaking out into abuse of his neighbour, into snatches of conversation or observation, and many other acts besides, which have nothing at all to do with the solemn affair in hand.....The fact is, the average orthodox Parsee has mistaken the scope and spirit of genuine devotion till he has drifted into a callous, selfish, presumptuous creature, unworthy of the name of Zoroastrian. And this is entirely owing to the mystery in which a crafty priesthood has hitherto shrouded his scriptures.....

And now after reading the above extract, let every theologian substitute his creed for that of the Parsees and see whether the same remarks are not equally applicable to his “ism.” The fact is that every theology has retained the outer shell, the external mask, while true religion, which is the basis of them all, is entirely lost. The true spirit, the divine light—Theosophy—is gone, neglected and forgotten. The superstitious followers blindly follow the dogmatic interpretations of the priests who are as ignorant as themselves of the WISDOM RELIGION.

The chapter on *Ramayana* is very interesting and instructive. The author highly appreciates the language, the style, and the sublime ideas of this “immortal” epic. The work under review is very valuable, and we would recommend a perusal of it to all interested in knowing the life, manners, &c., of Hindus in general and *Gujaratis* in particular.

#### THE MARATHI THEOSOPHIST.

WE are glad to notice that the April Number of this Magazine, just received, has adopted the suggestions in our issue of June. It would be well if the conductors would be regular and punctual and not make the subscribers wait till the middle of June to receive the April Number.

The explanations of some of the phenomena are no doubt instructive to the general reader. In a few cases, however, these do not appear to be quite scientific. The minor ones may be passed over, but attention may be directed to two points here.

In explaining the phenomenon of Dnyaneshwara having made a buffalo repeat the *Vedas*, it is stated that the Sage, by his Will-power, magnetised the nerve-centres of the buffalo’s brain and thus caused it to speak what he himself willed. Now, no occultist can create an organ; all he can do is to develop extraordinarily its latent capacity. For practical purposes, animals have no fifth principle, (even their 4th principle is not fully developed) for the germ of it, only *overshadows* the animal, just as our sixth prin-

ciple at present *overshadows* us, and we shall have it as a germ *within* us only in the fifth round. So, the animals will have the germ of the fifth principle *within* them when they enter into the human kingdom. So an ADEPT can make a Negro talk the greatest wisdom by temporarily expanding the capacities of his fifth principle, but he cannot do so with any creature so long as the germ of the fifth principle is not associated with its other principles. Thus Dnyaneshwar could not have made the buffalo repeat the Vedas. On the other hand, we have no reason to doubt the concurrent testimony of eyewitnesses, if the possibility of the phenomenon could be entertained scientifically. Now, that phenomenon could be explained by supposing that the sage repeated the Vedas himself, but by his will-power he created a *Maya* so as to make the spectators believe that it was the buffalo that was talking. For them the illusion was a reality, as the objective existence is also a reality for them. Or, he might have caused the required articulate sounds to emanate from Akasa pervading the animal, and appear as if they had actually issued from its mouth.

Another point is in regard to Changadeva. The minor questions need not be referred to here. He is said to have possessed what are called "powers." But his practical life, his vanity, his anger, his jealousy, his selfishness, all point to the conclusion that he could not have been a sage. He may have obtained certain occult "powers" of a psycho-physiological nature by certain practices, but he could never have been an "Adept of the good Law." If his life be contrasted with that of Dnyaneshwar as given out, we find the two representing the two opposite schools of occultism. The former may be classed among black magicians, while the latter was a real occultist of the good order. Black magicians, through the evocation and adoration of certain elementals may obtain some of the so-called "powers," while the white magicians, who are real occultists, obtain *psychological* powers which can proceed from a true knowledge of *spiritual* things. The first principle the latter realise is that *unselfishness* is the inherent law of our being and therefore they are incapable of harbouring feelings of envy, jealousy, &c. It would, therefore, be advisable to condemn such practices as those of Changadeva. We cannot too highly praise philanthropists and great men like Dnyaneshwar, and to compare them and put them on a par with Changadeva and others of his school, is to depreciate the real worth of the noble science of *Yoga Vidya*.

### THE OCCULT WORD.

SOME of the leading members of the Rochester Branch of the Theosophical Society have started a monthly journal, called the *Occult Word*, with a view to promote the spread of Theosophical knowledge. The first number, just to hand, contains the review of "*Mr. Isaacs*," an interesting novel noticed in one of the recent numbers of the *Theosophist*. It also quotes a few articles from this journal and some extracts from our other publications. The attempt is a laudable one, and we wish it every success. If our other members and branches will do something of a like nature, they will be assisting the cause a good deal. Applications for the *Occult Word* can be made to Mrs. J. W. Cables, F. T. S., No. 40, Ambrose Street, Rochester, N. Y., U. S. America.

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### SPECIAL NOTICE TO CORRESPONDENTS.

(I.) No anonymous documents will be accepted for insertion, even though they may be signed "A Theosophist."

(II.) Any contributor not desiring his name to be made public, should give the necessary intimation to the Editor when forwarding his contribution.

(III.) Contributors are requested to forward their articles in the early part of the month, so as to allow the Editor plenty of time for correction and disposal in the pages of the THEOSOPHIST.

(IV.) All correspondence to be written on one side of the paper only, leaving clear spaces between lines and a wide margin.

Proper names and foreign words should be written with the greatest care.

### SPECIAL NOTICES.

It is now evident that the THEOSOPHIST offers to advertisers unusual advantages in circulation. We have already subscribers in every part of India, in Ceylon, Burmah, China and on the Persian Gulf. Our paper also goes to Great Britain and Ireland, France, Spain, Holland, Germany, Norway, Hungary, Greece, Russia, Australasia, South Africa, the West Indies, and North and South America. The following very moderate rates have been adopted:—

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MESSRS. GRAVES, COOKSON AND Co., MADRAS.

PROPRIETOR, INDUSTRIAL PRESS, 3, HUMMUM STREET, FORT, BOMBAY.

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Subscribers for the Second Volume (October 1880 to September 1881) pay Rs. 6 only in India; Rs. 7 in Ceylon; Rs. 8 in the Straits Settlements, China, Japan, and Australia; and £ 1 in Africa, Europe and the United States. Vol. I is now entirely out of print.

AGENTS: London, Eng., Messrs. Trübner and Company, 57 and 59 Ludgate Hill; Bernard Quaritch, 15 Piccadilly, W.; Paris, France, P. G. Leymarie, 5, Rue Neuve des Petits Champs; New York, Fowler and Wells, 753, Broadway; Boston, Mass, Colby and Rich, 9, Montgomery Place; Chicago, Ill., J. C. Bundy, La Salle St.; Melbourne, Australia, W. H. Terry, Pub. *Harbinger of Light*; St. Thomas, West Indies, C. E. Taylor; Calcutta, India: Thacker Spink and Company, Booksellers; Babu Norendro Nath, Son, *Indian Mirror* Office, 24, Mott's Lane, Dhurrantollah Street; Madras, Messrs. Kailasam Brothers, Popham's Broadway, L. Venkata Varadarajulu Naidu Garu, Royapetta High Road; Colombo, Ceylon: John Robert de Silva, Surveyor General's Office; Kandy, Don Timothy Karunaratne; Shanghai, China: Kelly and Walsh.

Printed at the *Scottish Press*, by GRAVES, COOKSON AND Co., and published by the THEOSOPHICAL SOCIETY AT ADYAR, (MADRAS), INDIA.

(SUPPLEMENT TO THE THEOSOPHIST.)

# JOURNAL

OF THE

# THEOSOPHICAL SOCIETY.

*No. VII.—JULY 1, 1884.*

### SUBSCRIPTION TO THE JOURNAL:—

	<i>India.</i>	<i>Foreign.</i>
<i>Regular Members of the Theosophical Society ... ..</i>	<i>Rs. 2.</i>	<i>6 Shillings.</i>
<i>To all other Subscribers ... ..</i>	<i>5.</i>	<i>12 ..</i>

### SUBSCRIPTIONS DUE FROM JANUARY TO DECEMBER.

*N. B.*—Subscribers to *The Theosophist*, who are Fellows of the Theosophical Society, will receive this Journal as a "Supplement" *gratis*.

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ADYAR, (MADRAS).

1884.

(Price, Single Number, Eight Annas.)

## JOURNAL OF THE THEOSOPHICAL SOCIETY.

VOL. I. No. 7.

MADRAS, JULY, 1884.

No. 7.

## UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Translated from the French.)

## LECTURE VI.

*What we should Will ; What we should Dare ; and about what we should keep Silent.*

We should will divinity to reign in humanity. We should will intelligence, love and eternal order, to obtain supreme glory in the harmony of the beings. We should will the existence of a republic without pretended republicans, of catholicism without pretended catholics, of a hierarchy without despots, and of a religion without idols.

We should will the establishment of perfect peace, which belongs to the royalty and divinity of the sages. All this we should will to exist ; first for the benefit of others, and next for that of ourselves ; because the right kind of egoism is to obtain good by doing good to others.

Divinity is the power for good, and it is man's vocation to exercise that power freely and so to say in an autocratical manner.

The "republic" or the "public cause" (*res publica*), is the absolute reign of that law which is made in the interest of all, it is the devotion of all for the benefit of each, and the devotion of each for the well-being of all. It is consequently the very opposite of insubordination, personal despotism, or insolence of the members, revolting against the head ; it is the opposite of materialism and anarchy ; but since 1793 up to the present time those men, who claimed to be republicans, were incapable of comprehending the meaning of "republic" and mistook the very antithesis of a true republic for the real thing. Their republic is to them the tyranny of popular passions and impulses, the despotism of envy, which overthrows by turns all dignities and powers, like the monster Saturn, which devours its own children.

A true republic means the conservative power of law, upheld by a general submission to that law ; it means the monarchic reign of order and peace ; the power of a people disciplined like an army ; and the soul of such a republic is supreme intelligence and indiscriminating justice. Let us dare to pronounce that word which is so often disfigured by error, but always consecrated by universal tradition : The soul of the republic is God.

God !—Not that capricious and invisible autocrat, who is just as dark as his mysteries, and just as cruel as his vicious ministers ; but that God which represents the good, the true and the just in the highest and most perfect ideal conception.

In the name of that God of humanity, who is not the God of priests, must catholicity without catholics become re-established. This grand religious event has been foreseen and truly predicted by Jesus Christ in his parable of the banquet. He says : "A king had a banquet prepared to celebrate the marriage of his son." The king is God, his son is man, and the banquet is the universal brotherhood of the peoples. "But at the hour of the feast the invited guests sent in their excuses, and did not come." The invited guests are those that pretend to have special privileges from God, the legitimate representatives of the synagogue and the church. "Then the king sent his servants out into the streets to collect all those whom they might meet ; even the deformed, and the invalids ;" that means those whose beliefs were imperfect or disfigured by error. "Soon the banquet-room was full, but the king then noticed a man dressed in mourning," (that is the expression which the evangelist uses) "this man had no marriage robe." This does not mean that he was not possessed of rich clothes, because the whole assembly was composed of people that had been picked up at random and even of paupers and lame beggars. The king asked that man : "How did you come here ?" He evidently was not one of those the king had sent for ; he was surely one who tried to make himself so to say at

home, and perhaps he thought that he was the master of the house and the king's favorite. "He did not know what to answer, and the king ordered him to be bound hands and feet, and that he should be flung out into the darkness." The bound feet signify the condition of a man who is no more able to advance or to retreat ; tied hands symbolise a man who is no more able to act.

Such has been the condition of the synagogue when Christianity was born ; such is now the condition of clerical catholicism in the presence of the new idea. The expression "out into the darkness" is remarkable and terrible ; it depicts well the state of blindness of those who put themselves outside of the realm of humanity. The evangelist adds to the above sentence : "where there will be wailing and gnashing of teeth ;"—that signifies sorrow without remedy and impotent rage, two expressions in which is summed up the totality of the reforming potentialities of the universe.

The term "Roman universe" has long ago become a lie ; the Roman world has reached its end, and catholicity must become for ever cosmopolitan. It cannot be contradicted that a religion, which proposes to be universal, cannot be exclusively Roman.

Still it is necessary to be on our guard, to entirely destroy the broken reed and to fully extinguish the still smoking wick. Inherited powers do not cease to act, except when given up voluntarily. As long as there existed a sovereign pontiff in Judaea, the ruler of christian society was nothing but the principal of the church. Jesus submitted unto death to the authority of the high priest ; lovers of justice can become martyrs, but they never become rebels.

By the side of abuses and even amongst abuses there are usages. We must respect usages, and for fear of eradicating them prematurely, we must moderate the zeal which urges us to protest against abuses. The shadow of an old dying tree protects for a long time the young growth at its base, and the dead leaves that fall from the paternal branches serve as manure to hasten the growth of the young.

The future confluence of all religious systems of the world into one universal religion of humanity has also been plainly predicted by Jesus Christ. Speaking of the second coming of the son of man, he says positively that at that time the Christ will not be a man, whom we can hear preaching in the wilderness or in some public assembly, but that a universal intellectual light will appear, resembling the lightning, which, while it shines at the East, will illuminate the West also. It will appear after great wars and terrible calamities have taken place. "But"—asked his disciples—"in which country will this happen, and where will this grand religious movement begin ?" "Where the carrion lies, there will the eagles assemble," answered the Master, speaking in his proverbial manner, as if he meant that where the truth will appear, which has so long been expected, there will the intellects go ; or perhaps we may interpret it to mean that when the great official church has become a corpse, the great council of men of science and natural genius, symbolised by eagles, will take place.

God made himself Man. He descended from heaven, he is no more lost in inaccessible spaces, he is upon earth and lives in our midst. If we desire to love God, we must love each other ; if we wish to serve God we must assist the poor ; if we want to see God, let us look at our brothers ; because no one ever saw God in any other way. "My little children"—said St. John—"love you one another. I have nothing else to tell you ; this is the whole religion and all there is of the law." And indeed this is the whole of Christianity ; and simple as it is, why has it not yet been understood ; and why do people not understand that Jesus Christ is God, and that we all are God in him and through him ; that there are no more infidels and heretics in the world, but souls, which have been bought by the blood of the just, and which claim

our interest still more, because they are sick? Why can we not understand that even he who has no faith must be saved by the faith of others; that the merits of all are revertible upon all, and that the universal solidarity makes sinners the creditors of the saints and gives more to those who have little, and doubles eternally the treasures of those to whom much has been given? Holy Evangel, when will you begin your revelations?

Did not Christ proclaim universal forbearance when he said, speaking of the adulteress: "Let him, who is without sin, throw the first stone upon her;" and again, when he said: "If you had understood the word of the scripture, which says, 'I want charity and not sacrifice'; you would never have condemned the innocents?" Now who are the innocents of whom the Saviour speaks? Are they not those whom the law of Moses declared to be guilty? If we deeply meditate about this doctrine, do we not come to the conclusion that the blood of the criminal, after it has been made to flow under the social knife, has become the blood of martyrs? But about these things we must keep silent, because society in its present condition is not worthy to hear them.

We have spoken of that which we ought to *Will*; let us now see *in what manner* we must will.

If the human will is well directed, it becomes identical with the will of God; that is, it becomes omnipotent; but we must believe in its power and this constitutes the faith, which, according to the figurative expression of Christ, uproots trees and removes mountains.

The most interesting and astonishing words, and which at the same time are the most significant of all the sayings, which the evangelists attribute to the Saviour, are contained in that prayer which he sends up to the deity during his last suffering: "Father, forgive them, for they do not know what they do." Here the human God shows himself superior to the inhuman God of Moses. It sounds, as if he would say: "Oh, you unmerciful father! can you not see how weak your children are? They do not know what they are doing, and is it necessary that we should inform you about their weaknesses; you, who created them, and who, while you were creating them, did not know what you were making? Forgive them, so that they may forgive you."

David, who is called the great forefather of the Messiah, predicted the coming of Christianity, when he said: "Men's hearts will become more elevated, and then God will become greater." *Accedet homo ad cor altum et exaltibus Deus.*—In this way he prophesied the incarnation of human divinity into divine humanity.

This is such an astounding prerogative, that at first it seems paradoxical and absurd. Man in some sort educates God! Does Man *will* God to be? God does nothing without means and intermedial causes, and he acts upon man through man and through nature; upon nature through laws; upon laws through numbers; upon numbers through eternal mathematics. In this way the will of Man can act with that of God. Whoever wants effects must seek for the causes; in the causes he must study the laws, and through the laws he can govern the forces; and this leads us to the consideration of the auxiliaries of the Will.

To *will* does not simply mean to form in our thought an imaginary desire; the will must have determination and object and real means. To will effectively is to act. Action cannot immediately effect the object in view as long as the activity has not commenced. To make a step in advance, does not mean to arrive at the end, but after we have made the desired number of steps continually in the same direction we shall infallibly arrive. The will is the power of the soul and, like the powers of the body, it must be developed by practice. There is a gymnastic exercise for the will, and for that reason the grand initiators of antiquity put the neophytes to long and difficult trials. Pythagoras prescribed five years of absolute silence. Crates made his disciples walk through the town and carry some ridiculous burden, for instance, a leg of mutton or a pot-ful of lentils. The initiations of the Egyptians were terrible; the Free-Masons, the continuators of the ancient mysteries, submit their adepts to puerile ceremonies, about which they have to swear to conserve the most rigorous silence. The old hermits used to put the perseverance of their disciples on trial by giving them orders and directions which were apparently nonsensical, such as to plant cabbages with the head downwards, or to water every

day a stick of wood stuck into the ground, and in this way they made saints, that means men drilled to make all sorts of efforts and willing to make sacrifices of every kind.\*

The superstitious contracts by his numerous repeated practices an indomitable stubbornness; the truly pious acquires by his daily acts of devotion a great power of perseverance. Almost all the moral power, which the catholic clergy possess, is due to the breviary, which the clericals have to recite every day; and even in the midst of the century in which we live, the political world is unconsciously influenced by the scapularies, the rosaries and the nine days' prayers of nuns and female devotees. Frequent confessions hand the souls over to the disposal of the clergy, and a number of insignificant religious usages form a magnetic chain which binds the people without hurting them, and extends its mysterious power much farther than is generally admitted.

The books used by wizards are full of ceremonies which must be made words which must be spoken; days and hours must be observed; they require fasting and waking, fumigations, instruments which are difficult to obtain, talismans which must be composed, cast and engraved with the hours of the planets. All this appears ridiculous and intrinsically it is ridiculous; but they possess one real virtue, one genuine power: they harden the will and make the fluidic projection of the operator contagious and often inevitable. The book of the sorcerer is his "breviary," and the sacrifices he makes to the "devil" fills his own soul with all the venomous power of the spirit of evil.

Jesus, who often spoke in a metaphorical and veiled manner, advised his disciples to importune God by incessant prayers, and told them that in this way they could obtain all they wanted; and he adds: "Ask and you shall find; knock, and the door will be opened for you;" that means true prayer is an act which strengthens and produces effects.

No effort of the human will is ever lost, if it is patient and persevering. The Fakirs in India have preserved their ancient symbolism. Diogenes living at the bottom of his barrel, shaped the public opinion of Athens, the Stylites of the dark ages astonished and held sway over the savages, and Marie Alacoque has already three times succeeded in making the French revolution miscarry and fail. Do not the fanatics of the *terror* attempt to make an apotheosis of Marat by uniting his heart with the heart of Jesus? Oh, holy heart of Jesus! Oh, holy heart of Marat! This is their cry, and in this way they combine an absurd and bigotted formula with an oath of *père Duchesne*.

The human will is a lover who attracts and radiates. If we desire to invest this lover with a great force, we must exercise that will. A man, who is a perfect master of himself, is a master over others; he does not need to go to others, they will come to him; everything arranges itself in a natural manner, according to his desires; if any attempt is made to injure him, the injury rebounds upon its authors; those, whom he condemns, perish; those, whom he protects, are safe; he is loved to the same extent to which he loves, and although he possesses nothing, all the possessions of the others are at his disposal. He is what he *dares* to be, he is worth as much as he estimates himself, he is a pontiff and king, and no one is above him.

It is true that such a high moral dignity excites the envy and hate of beings ruled over by such a magnetism of evil, that it has become customary to call it the "devil;" and that for the purpose of escaping persecution the sage must know how to keep silent in regard to that which he *dares*, and he should always apparently remain inside the lines drawn by common life and within the current of common ideas; he must shun all public show and demonstration and avoid with great care to appear and to make people talk about him. Let others seek him and desire him instead of putting himself in an attitude before the public. *Noli ire, fac venire*, said the philosopher Rabelais.

Saint Paul said: "The sage judges all and is judged by none. Everything is permitted to me, but not everything is expedient. I am free from all restrictions, and I allow no one to subdue me" It means to *dare* a great deal, to speak in this manner under the reign of Nero, and it is not surprising that St. Paul was contradicted by many even amongst those that called themselves his true

\* Saints or fools?—Transl.

followers; and he finally had his head cut off; but we are not permitted to judge that impulsive apostle according to the laws of human wisdom. Changed suddenly from a violent persecutor of Christianity by a vision which throws him down; elevated at once, without knowing himself how it happened, into the third heaven, (he counted them); destroyer of the books at Ephesus, inquisitor at Corinth;—St. Paul may be more or less of a sage, but he certainly is not a man guided by reason. He himself glorifies the folly which he calls the folly of the cross, and pleases himself by always putting God into opposition to the sages of this world. St. Paul was a revealer, but not a guardian of the secrets of the universal sanctuary; neither can he, who substitutes a religious passion for religion, be called reasonable. Religious passion is a fanaticism which will excite the masses much easier than reason. The only apostle of Jesus, who was truly initiated, was St. John; but he presented us with a veiled language. He understood the law of silence, and his cryptology has ever remained unintelligible to the church of St. Peter and St. Paul.

We must dare to risk for the true and the good all that is good and all that is true; but we must act with prudence and never offend to their faces either the authorities or established prejudices. "I did not come to destroy the law of Moses," said Christ, "I came to fulfil it. Sooner let heaven and earth perish, than a single point of the law." And yet, who, even amongst the Jews themselves, obeys at present the whole law of Moses? The Jews, in spite of their resistance, and without knowing it, became influenced by the reforms brought forward by Christianity, and the Catholic clericals, who are still Jews without wishing or knowing it, must undergo that reform in their turn. For that reason we can exclaim, according to the example of Christ, and with a sincerity like his own: "Let heaven and earth perish, sooner than the single article of the Catholic faith." You will say: This is Jesuitism? Well; but as we now deal with the official society of Jesus, what else do you want it to be? Very bold indeed would he be, who would dare to say that the Bible, that venerable monument of ancient religion, is not a book full of the most sublime secrets and very high teachings; but very timid before his conscience and before his reason would he appear, who would not also dare to think that this same book favours at the same time the most monstrous and gross pretensions. What sort of a God is he who condemns to death all generations of man on account of an apple that has been stolen out of his garden, and who afterwards blesses the impostures of Jacob and the undeniable thieving of the Hebrews, when they carried away the vessels of the Egyptians; a God who punishes David for having taken a census of his people, and who does not even reprimand him for having caused the murder of the Ammonites, his allies, by sawing them to pieces alive, and crushing them under chariot wheels, on account of an insult offered to his ambassadors? The spirit of the Hebrews is ferocious, and if their books contain profound allegories and proverbs full of wisdom, their barbarous and unjust moral is almost always conspicuously exposed. Behold Loth getting beastly drunk at the time of a public disaster, and giving himself up to impurities with his two daughters; Ruth creeping into the bed of Boaz, to make a rich marriage; Judith seducing Holofernes for the purpose of assassinating him; David, a twofold traitor, entering the service of King Achis, an enemy of the Hebrews, next exterminating and pillaging the allies of that very king who overwhelms him with acts of kindness; Solomon, causing the murder of his relative Adonius, whose place he has obtained by usurpation; and all this without a single word of blame from the holy writer, because all that was approved by the priests.

Let us sum up in short. In the interest of truth, justice and charity, we must *will* that which is our duty, *dare* to accomplish what is in our power, and *keep silent* about our actions.

#### "HOPE AS A REMEDY AGAINST DISEASE."

DR. MORTIMER GRAVILLE writes to the *James's Gazette*:—"There is in ninety-nine cases out of a hundred a possibility of finding a *modus vivendi* with disease, even though it be organic and "incurable." Of course there are some maladies which must and will kill; but even these are longer about it when the organism is, as it were, suffused with the glow of cheerfulness and dingling with the energy of hope. The very first condition of life is hope:

"While there is life there is hope," and when hope dies, life is no longer "worth living." Nature is not an artisan but an artist; and, with the aid of the "ghost" (or spirit), she has contrived to put a good deal of "artistic finish" into her chief workman. This spirit is the life of the creation; and, it is a life with more than one source, if I may so say. Some men live by virtue of muscular vigour; others by sheer power of feeding—a vegetative existence. Many live by mental and nervous energy. The multitude of this last class of liver is very great: their bodies are wondrously weak and crippled, but their "go" and "spirit" are remarkable, and they live when those around them think they ought to die. Now, my first reason for believing that many persons who have incurable diseases may live on almost indefinitely, if they please, is: that when a man, who has hitherto lived by the aid, chiefly, of some part of his organism which is placed *hors de combat* by recent disease, begins to feel that his old life-prop has been knocked away from under him, he may, by an effort of the will, lean on some other. Say, for example, a man is told that he has "heart disease." Well, that is a great pity, to be sure; but Nature has given him other vital organs besides a heart. Let him leave the crippled circulatory system alone, and, instead of fretting himself into the grave, because "his heart is affected", set to work to make his lungs do such excellent work in the oxygenation of his blood that the defective flow of his blood through the organism may be of less importance than heretofore. This is not a vague suggestion. I am prepared to contend that what I have urged, can be done, and is being daily done, specific and common-sense measures of self-control within the power of any ordinary sufferer. I am not speaking of "living by rule," or eking out the miserable existence of a valetudinarian. Life is not worth living if a man cannot enjoy its rational pleasures; and I, for one, would never speak of hope to a patient who must perforce abstain from every comfort. Each case must be dealt with individually, but the task of finding a *modus vivendi* with "incurable disease" is not difficult; and if one be found, the very fact of relieving the diseased organ from the task of playing first rule in the drama of life will, in a majority of instances, help to check the malady by which it is affected. Another scientific reason for believing that hope will help to cure disease, or to prolong life under its depressing influence, is to be found in the fact that all vital energy has for its primary source and centre the nervous system. The brain is the central and principal organ of the nervous system. Hope is a brain function. When a man hopes, his brain is stimulated, his nervous system is healthily excited, his vital energy is increased. Is it not obvious that if the vital energy be increased disease may be conquered, or at least outlived and down-lived? Forgive me for being so prolix in trying to be plain.

#### AGNOSTICISM.

AGNOSTICISM is of the essence of science, whether ancient or modern. It simply means that a man shall not say he knows or believes that which he has no scientific ground for professing to know or believe. Consequently Agnosticism puts aside not only the greater part of popular theology, but also the greater part of popular anti-theology. On the whole the "hosh" of heterodoxy is more offensive to me than that of orthodoxy, because heterodoxy professes to be guided by reason and science and orthodoxy does not.—PROFESSOR HUXLEY.

#### A LECTURE ON "THEOSOPHY: ITS CLAIMS ON OUR ATTENTION" AT RAUCHI.

By BABU PARBUTY CHURN ROY, B. A.

[From our Own Correspondent.]

ON Tuesday, the 3rd of June, at Rauchi, Babu P. C. Roy addressed a mixed audience of earnest inquirers, scoffers and curiosity-mongers, on the claims of Theosophy. There was a fair attendance of Native gentlemen, but the Europeans—let our countrymen take note of the fact,—though especially invited, were conspicuous by their absence. Babu Rakhai Dass Haldar took the chair. As the subject was new to many, the lecturer had to tread on old grounds; much of what he said, however, was thoroughly original, and displayed a considerable amount of study and research. I can only give here a meagre outline of the speech. I may state in passing that Mr. Roy has it in contemplation to bring out the whole thing in the shape of a brochure.

After referring to his ill-health and debility, and to the difficulty of the subject, he warned his hearers that he was no enthusiast in the Theosophical cause; on the contrary, it was some time before he had accepted in part (a student of Western science as he was) the teachings of Madame Blavatsky, with whom he disputed every inch of his original position. Referring to the question—What is Theosophy?—he said that no dictionary could furnish the answer, which was to be found only in the pages of the Theosophical Journal and in the printed rules of the Society, from which he read out the three great objects of Theosophy. He insisted upon the fact that Theosophy was not a particular creed of religion, and that it was opposed to no religion. Amongst the members of the Society were to be found representatives of all the principal religions of the world. Referring to

the first object of the Society, he said that the idea of universal brotherhood had been heard of ever since the beginning of the historical age. The aim of the Theosophists was much the same as that of the Freemasons. Not many persons, however, could be Freemasons; they were thus an aristocratic fraternity. He condemned the dinners of the Freemasons and their drinking. They had not many branches in all parts of India; and they certainly did less good than they took credit for. Such objections could not be raised against the working of the Theosophical Society, which was really a philanthropic association. Speaking of the second object, he said that it would not have been necessary to insist upon its importance, had it not been that men of other religions had come from distant places and prejudiced the rising generation of Hindus against the ancient religion and literature of India. Practically speaking, however, he thought that the study of Sanskrit was of no great value. He warned his hearers at the same time that there were some men who cared little for worldly advancement, men who knew to appreciate the sublime and the beautiful: to such men, and to men like William Ewart Gladstone, who, in the seventy-fifth year of his age, found time in the midst of his arduous duties for the study of Homer, the study of ancient lore was to be recommended. The Theosophical Society was in that respect trying to accomplish the same thing as the Asiatic Society. The latter Society, however, like Freemasonry, was not a "People's" Association in the same sense as the Theosophical Society was. He then spoke of the useful work done by the journal of the Theosophical Society. The lecturer spoke of the third object as the grandest. Theosophy professed to prove the problem of the existence of the soul apart from the body, and of its survival after death. The solution of the problem by the different religious creeds was founded on Revelation and Faith—followers of revealed religions appealed to books (*e. g.*, the Bible and the Koran), while Theists appealed to inborn Faith. The lecturer then read extracts from Babu P. C. Mozumdar's *Faith and Progress of the Brahma Somaj*, showing that the Brahmans believed implicitly in the immortality of the soul. He then cited the opinion of J. S. Mill who held that that belief was not grounded on any scientific arguments. He referred at some length to the decline of faith, and read an extract from Froude's *Short Studies on great Subjects* running as follows:—"Faith is the cry of all Theologians; believe with us, and you will be saved; refuse to believe, and you are lost. Yet they know nothing of what belief means. They dogmatize, but they fail to persuade," &c. He then read the following extract from Carlyle's essay on the *Signs of the Times*:—

"The truth is, men have lost their belief in the invisible, and believe and hope and work only in the visible; or, to speak it in other words: This is not a religious age"\*\*\* The lecturer next cited Carlyle's views in reference to the decline in morality which followed upon the decline of faith. He then examined the attempts made by philosophers, ancient and modern, to solve the problem of the immortality of the soul. He read an extract from Addison's *Cato*, giving the opinion of Socrates, which begins thus:—

"It must be so—

Plato, thou reasonest well.

Else whence this pleasing hope, this fond desire,

This longing after immortality?"

He then gave the opinion of Carlyle, and read out the dying words of Harriet Martineau as expressive of the positivist view of the question. "I cannot think of any future as at all probable, except the 'annihilation' from which some people recoil with so much horror," &c. The lecturer then presented the views of Tyndall and Huxley, as the chief representatives of modern science, who are both agreed that "nothing can be proved or disproved respecting either the distinct existence, the substance or the durability of the soul."\* He then referred to the Theosophical solution of the problem, and read a paragraph from page 21 of the *Hints on Esoteric Theosophy* No. 2. He came next to consider the question as to who the Adepts were, and what the knowledge was that they had determined to share with mankind. In this connection he read extracts from Mr. Sinnett's *Occult World*, pp. 24—26. Referring to the control which the Adepts possess over the forces of Nature, he read an extract from page 15 of the same work. He then read an extract from page 19 of Mr. Sinnett's celebrated work, stating the definition of "soul" according to Occult Philosophy. Thus, he showed, while scientists and metaphysicians had given up the task in despair, Theosophy and Theosophy alone professed to prove experimentally the separate identities of the "soul and body." All religion was based upon the existence of the soul beyond the grave, and Theosophy, by furnishing direct proof of that, was rendering incalculable service to religion, and was not, as many people erroneously held, antagonistic to it. It was absurd to speak of the Theosophists as Atheists. They belonged to no particular creed. That was a sufficient refutation of the charge. It was true that some of the Theosophists were Buddhists. But Buddhists were not Atheists. They did not deny the Eternal, Infinite, Unknowable Reality. All that could be said was that they did not attempt to define the undefinable. That did not amount to atheism.

\* Huxley's *Life of Hume*,

What man required was a knowledge regarding himself—the soul and the laws of its development. That knowledge was supplied by Theosophy, and consisted in the great law of *karma* (self-development or evolution) whereby the future of a man was shaped by—

\* \* \* "All that total of a soul

Which is the things it did, the thoughts it had,

The 'Self' it wove—with wof of viewless time,

Crossed on the warp invisible of acts—

The outcome of him on the Universe."

*The Light of Asia.*

The learned lecturer then proceeded to give some account of the Founders of the Society, of whose high character and aims the educated Natives of India now know well enough. The lecturer referred to the attitude of indifference or opposition in outsiders as natural. Such an attitude was also his when he first joined the Society. But along with such an attitude there should be—*First*, a desire to seek after truth, and *Secondly*, a readiness to accept truth when found. He pointed out the following advantages of joining the Theosophical Society:—

I.—The advantages which generally proceed from joining a Philanthropic and Scientific Association.

II.—As regards the Hindus, the special advantages proceeding from an awakening of interest in the literature, science, and philosophy of their forefathers.

III.—The advantages of belonging to a Society which is under the guidance of a Brotherhood of Adepts possessing immensely greater knowledge and powers than ordinary men.

The lecturer concluded with reading the last two pages of Mr. Sinnett's *Occult World*.

Babu Khettra Chunder Ghose, M. A., B. L., rose to state his objections against the third object of the Society. He had no faith in the existence of the Mahatmas, especially of Mahatma K. H. He knew that Yogis existed, but was sure they never had, and never will have anything to do with men. He could not question the veracity of Messrs. Sinnett and Hume, yet he could not help thinking that the phenomena, which they vouched for, must have been impostures. If the Mahatmas existed, what good had they been doing to the world? If they had been doing no good, we should have nothing to do with them. In expressing his doubts about the phenomenal powers of the Adepts, he specially referred to their unwillingness to produce a copy of the *Times*, as related in the *Occult World*. Babu Mohendra Nath Mukerji, Deputy Magistrate, while expressing his entire sympathy with the objects of the Society, stated his unwillingness to join it before ascertaining how much of truth lay in the third object of the Society, *viz.*, that relating to psychical powers. Babu Parbatty Churn Roy then briefly answered the objections thus raised.—*Indian Mirror*.

#### SIR JAMES MACKINTOSH ON ATHEISM.

In the necessary ascending progress of the understanding to divest the infinite perfect being of all resemblance to imperfection, he at length approaches every faint and imperfect personality. I acknowledge, indeed, that the heart has an equally inevitable descending progress, in which the divinity is more and more individualised, brought nearer, and made like to ourselves, that he may be more the object of affection. But, to confine myself to speculation, a person, commonly called an Atheist, might certainly feel the most ardent moral enthusiasm, or the warmest love of perfect virtue. He consequently has the feeling of which devotion is a modification or another name. This perfect virtue he must often personify. How small is the difference, in pure speculation, between the evanescent individuality to which the reasonings of the philosophical Theist reduce or exalt the divinity, and the temporary mental reality into which the imagination of him who is called an Atheist brightens his personification of virtue! Morality is usually said to depend upon religion; but this is said in that low sense in which outward conduct is considered morality. In that higher sense in which morality denotes sentiment it is more exactly true to say that religion depends on morality and springs from it. Virtue is not the conformity of outward action to a rule, nor is religion the fear of punishment or the hope of reward. Virtue is the state of a just, prudent, benevolent, firm, and temperate mind. And let me apply the same mode of examination to the other elements of religion, the doctrine of a future state. The foundation of that doctrine is the desire that beings, capable of an indefinite progress in virtue and happiness, may accomplish the destiny which seems open to them, and the belief that the interruption of that noble progress by death is only apparent. The fear of hell, or the desire of reward for ourselves, may, like the fear of the gallows, prevent crimes; but, at most, it can only lead to virtue; it never can produce it. I leave below me those coarse, rude notions of religion, which degrade it into a supplement to police and criminal law. All such representations are more practically Atheistical, more derogatory from the grandeur

\* For want of space, we cannot reproduce here, from the *Indian Mirror* of 19th June, a letter from "AN HUMBLE BRAHMIN," bearing upon these questions.

of religious sentiment, than any speculative system called Atheism. When the mind is purified from these gross notions, it is evident that the belief of a future state no longer rests on the merely selfish idea of preserving our own individuality. When we make a further progress, it becomes indifferent whether the same individuals, who now inhabit the universe, or others who do not yet exist, are to teach that superior degree of virtue and happiness of which human nature seems to be capable. The object of desire is the quantity of virtue and happiness—not the identical beings who are to act and enjoy. Now, the philosopher, who, for his doubts, is called an Atheist, may desire and believe the future progress of intelligent beings, though he may doubt whether the progress being made by the same individuals be either proved or very important. His feelings will scarcely differ at all, and his opinions very little, from him who is called a Theist.

### THE DESCENT OF ISHTAR.

N. B.—Ishtar is "Astarte," the Babylonian Goddess of the Moon, and her "descent into Hell or Darkness" is one of the earliest forms we have of that Myth. The other allusions will doubtless be plain to Theosophists.

I am falling—falling—falling!  
Falling through the blank of the void.  
Falling through the damp belts of the vapors—  
Through the ranks of the children of the ether—  
Through the heavy-smelling mists of the earth—  
Through the dark walls of the clouds—  
Down into the abyss of the blackness—  
Where life and light is not.  
So falleth Ishtar!  
Why falleth Ishtar?  
I fall because the circle is finished—  
Because the days of darkness are come.  
Because the obscurity of the night requireth me no longer,  
And the wail of my lover cometh to me over the waters  
of the past!  
Therefore I go into the depths of oblivion to raise the light  
that is gone!  
Therefore falleth Ishtar!  
The garments have been taken from me!  
The jewels have fallen from my forehead!  
Naked and bare I go to the depths of oblivion,  
For the wail of my lover cometh to me over the waters of  
the past!  
And darkness reigneth over the fall of Ishtar.  
Dost thou think, lord of death, to retain me  
In the gloom of the everlasting?  
To hide the light when the circle revolveth,  
And Ishtar is requited from her prison?  
Love and light shall melt up thy bronze gates,  
And their heat shall disperse thy gloom-vapors!  
No more hearing the wail of her lover—  
With the glory of youth on her brow—  
And the jewels returning unto her—  
The destined destroyer of darkness—  
The unconquered victim of death;  
The death that dissolved at her contact—  
And the world's all a joy at her coming—  
So riseth Ishtar.

M. B.

### THE TRUE WEALTH OF INDIA.

A CORRESPONDENT of the *Indian Mirror* writes to that paper:—

Your editorial on the above subject in your issue of the 7th instant, will, I feel sure, appeal to the heart of every true Indian patriot. The chief point is that there is wealth in India, but we, the degenerate sons of the once mighty Aryans, do not know how to utilize it—nay, some of us believe no such treasures exist. Fortunately for us, the signs are changing; and if foreign influence from one quarter has led to our degeneration, foreign influence from another quarter has opened the eyes of some of us to our true position. Having awakened to a sense of our real worth, all of us must now unite together for a co-operation in the effort to regain our past glories. You have pointed out in your able article the different departments of nature in which the *Rishis* carried their knowledge to the highest extent, and what I would suggest is that the different Branches of the Association now working in our midst, should take up these different subjects for investigation, if the members be real patriots and philanthropists, as they profess to be. Many of them seem to be yet passing through the first phase of gaping with open mouths at the marvels, brought to their notice. Some have no doubt begun practical work by opening Sanskrit Schools. But what we would all wish is that they should have all one end in view, namely, the attainment of truth, which can be best done by a resuscitation of our Aryan treasures, and work up to that end in the best way possible, irrespective of personal considerations or phenomenal appearances.

The 17th March 1884.

AN ARYAN.

Evidently "An Aryan" refers to the Theosophical Society and to the practical work done by it through the unselfish labours of Mme. Blavatsky and Col. Olcott. The Indian Branches especially would do well to take up the suggestion and act upon it. The time for speechifying and ovations is nearly gone and what is now required is real work. The two so-called "foreigners" have done *their* share of the work of turning the attention of the sleeping and apathetic public to the "true Wealth of India." It is now the duty of the real philanthropists to search through the mines of such an invaluable treasure for the intellectual and spiritual benefit of humanity. "Knock and the door shall be opened." "Seek and ye shall find." If each person were to realize the significance of these two mottoes and do *his* part of the work, not waiting for the others, the practical good done would be immense.

D.

### HER HUSBAND'S DOUBLE.

A WIFE'S STRANGE EXPERIENCE—A REMARKABLE DIVORCE SUIT.

(From the *Philadelphia Mirror*.)

MARGARET LEEDS, a pretty little brunette and a native of PITTSBURG, became Mrs. Anson F. Clements on the 8th of last July. Her husband is a carriage upholsterer, and has always been an industrious, sober man. He was offered a better position in Philadelphia, and came here after a three days' honeymoon, leaving his bride with her mother. On the 15th of October, being assured that his position would be permanent, he telegraphed to his wife, and twenty-four hours later she was installed in a cozy little four-room house in the northwest section of the city. She had not been in her new home a week before she had written twice to her mother that she was too utterly miserable to live; that her husband, while one of the kindest of men living, was possessed of a strange affliction that made her life a burden, and certainly precluded the possibility of her living with him. The story she related to a *Mirror* representative was a terrible one, and was amply corroborated by her tears, and her pitiful expressions of regret about the compulsory parting. "I never knew how much I loved Anson," said she, "until after we were married, and I love him today better than ever. We were married at 7 o'clock in the evening at mother's house. The guests remained until midnight, and then we went to our room and retired. About 4 o'clock in the morning I was awakened by a noise in the room. I raised myself up in the bed and screamed. And what I saw was enough to make a brave man quake with fear. Standing in front of the bureau I saw the form of a man. He seemed to be shaving himself, for every now and then I could see the gleam of a razor as he wiped it on a piece of paper. 'Anson!' I shrieked, 'Anson! wake up for heaven's sake; there is some one in the room.' As I spoke, I placed my hand on my husband's face. It was as cold as the face of the dead. In my fright I began beating him on the chest and screaming at the top of my voice. Then the idea took possession of me that he was dead. His arms were rigid and I could not hear him breathe. My screams awoke the household. I can just remember seeing my mother and youngest brother rush into the room as I fainted. When I came to my senses, Anson was bathing my face with cold water and my mother was standing beside the bed. I looked toward the bureau, but the form I saw standing there had disappeared. I told the cause of my outcry, but they all laughed at me and said I had been dreaming. My husband seemed annoyed at something, but as the day wore on, he became good natured, and before night he had me in his arms, telling me how much he loved me.

"The next night and the next I slept soundly without being disturbed. On the fourth day after our marriage, Anson started for Philadelphia, and on the sixteenth of last month I arrived in this city. Anson was overjoyed to see me, and I need not say that I had the same feeling. I was tired and went to bed early. I don't think I shall ever forget that night as long as I live. Shortly after midnight, something caused me to awake, and looking up I saw the room door open and then I saw a man enter. He went directly to the bureau, and then, as true as heaven hears me, began shaving himself. There the man stood, with a razor in his hand, drawing it over his face again and again as calmly as though he was in his own home. He made no other motion and his movements were perfectly noiseless. I must have lain perfectly quiet for a minute, and then by a mighty effort I regained the use of my voice and limbs. I seized my husband by the shoulder and tried to awaken him. My fears must have given me double strength for I pushed him partly out of bed. Instead of arousing himself at my call, he lay like a dead man. I passed my hand over his face and was surprised to find that it was as cold and clammy as it was on our bridal night in Pittsburg. The man was still standing in front of the bureau, and did not appear to notice the disturbance in the least. At last my nerves gave way, and I fell back half fainting. The next thing I remember was Anson bathing my face and chafing my hands. I told him what had happened, and he said I had

been dreaming, but he did not seem as positive as before. On the third night of our stay in Philadelphia, the mystery was solved, or at least there was an unsatisfactory explanation of it. My husband and I had spent the evening at a theatre, and after coming home sat up and talked until nearly 1 o'clock. Then we retired, and I, with some misgiving, buried my head under the bed-clothes. I don't know how long I slept, but, as before, I was aroused by some mysterious influence, and knew the moment I opened my eyes that I was to go through another terrible ordeal. I was expecting to see the same intruder. And I did. He was standing in front of the glass shaving himself with the utmost unconcern. I jumped out of bed, and enveloping myself in the counterpane that I snatched up, I approached the man at the bureau. He never budged an inch. I turned up the gas and took a step nearer. The rays of the gas fell about the face of the figure and showed the reflection of his face in the mirror. "I looked quickly, and, great heavens! I saw the face of my husband staring at me. I turned around. My husband still lay in bed. His face was of a pallid, deathly hue. I sprang forward and touched his forehead. It was as cold as ice. Turning again, I walked toward the figure in front of the glass. As I drew near, it seemed to fade away, and when I looked again, it had gone. At the same moment, Anson groaned once or twice, turned over, then sat up in bed. 'Maggie,' he said, 'you know everything now. I have been enduring the torture of a thousand hells for the last ten minutes, and unable to move hand or foot. My God! Why am I not like other men? What you saw in Pittsburg and what you have seen here is no nightmare, no dream, but a terrible reality. You saw my double. It has been the curse of my existence for years, and seems to be a visitation upon me for some sin of my parents. I know perfectly well when my other consciousness is making itself visible to mortal eye, and have not the slightest control over it. Nevertheless, my thinking powers are not stupefied, but rather quickened, and the fright you experience I feel tenfold in agony of mind. I thought that marriage would change my condition, but it seems only to have made it worse.'

"Now, sir," said the young woman, "you can readily see that no matter how much Anson and I love each other, we cannot live as man and wife, when his shadow, or whatever you may call it, goes roaming around the house at midnight, and so we've concluded to separate."

#### A NEW EPISCOPAL VIEW OF HEAVEN.

A FEW weeks ago Bishop Burdon was kind enough to send to the editors of the newspapers in Hongkong a copy of a pamphlet containing four sermons he had preached a short time previously, in the Cathedral on 'The four last things'—Heaven, Hell, Judgment and Death. These four sermons have excited an exceptional amount of attention here. The fact is the views advanced in them travel somewhat beyond the orthodox notions on the subjects with which they deal. There is a more intellectual treatment of these subjects in the pamphlet than that to which we have been accustomed—a treatment more in consonance with the advanced thought of the day. The Bishop discards the idea that Heaven is a place for dazzling crowns, seraphic songs, and a delirium of felicity, or that Hell is anything like what Dryden depicted:—

Eternal torments, baths of boiling sulphur,  
Vicissitude of fires, and then of frosts.

The first of the four sermons is on Heaven, and we shall have to confine our remarks to it in this article. 'A training and disciplining of the spirit, making it tender, loving, noble, true, sympathizing, unselfish; deepening and ripening the character for the highest and holiest purposes of love and service is,' says the Bishop, 'the Christian's Heaven, begun here, perfected hereafter.' Heaven seems, in short, to be progressive goodness, commenced in this world and carried on in the next until perfection is attained. A few extracts from the Bishop's sermon will make his meaning clearer:—

The notions about the occupations or non-occupations of Heaven are equally foolish and therefore mischievous.

Heaven is a State, a state, that is, of mind and heart, a moral and spiritual state. This is limited to no place. It is possible to conceive of a place where the people are all of that state, or, in the language of Scripture, "where the people are all righteous," and this may be the case with Heaven ultimately. But place is in the meantime a very subordinate idea and a very immaterial one. Character, a character for good, is the fundamental idea of Heaven, wherever it may be. Bring together the teaching of Christ on what a man's life should be, and all the exhortations of all the letters of his Apostles, and you will find in them the sum and substance of the Christian's Heaven. So far then as we are concerned, heaven is a State of mind and heart, a Character begun here through faith in Christ and carried on when our present bodies are cast off. Any place will make Heaven, if the soul, that is the man, be in the right state.

Dante pictured Heaven as separated from Purgatory by a river, and rising upwards through nine spheres to the abode of the Supreme Being. The planets formed seven of the spheres, the Moon being inhabited by angels, Mercury by archangels, the Sun by the powers, and so on, the Supreme Being having his

abode in a sphere called the Empyrean. Milton followed the same divisions. Wordsworth described Heaven thus:—

The appearance, instantaneously disclosed,  
Was of a mighty city—boldly say  
A wilderness of building sinking far,  
And self-withdrawn into a wondrous depth,  
Far sinking into splendour without end!  
Fabric it seemed of diamond and of gold,  
With alabaster domes and silver spires,  
And blazing terrace upon terrace, high  
Uplifted: here, serene pavilions bright  
In avenues disposed: there, towers begirt  
With battlements, that on their restless fronts  
Bore stars—illumination of all gems.

Bishop Burdon tells us not to believe in any such Heavens as these. He regards pictures of this kind as having mischievous effects, so far as they give us incorrect ideas of the future state. The Paradises of Milton and Dante, highly wrought works as they are, afford an entirely wrong conception of Heaven. There are also no accusing spirits to fly up to Heaven's chancery with the *lapsus lingue* of mortals, and no recording angels to drop tears on the objectionable words as they are written down and blot them out for ever. These pretty ideas must be abandoned. The sermon is, we take it, a result of the increased enlightenment of the age. As knowledge and thought have progressed, men have formed higher ideas of the future state than those which satisfied people centuries ago. The Bishop's conception of Heaven is infinitely superior to that portrayed by Milton, or any other writer of his time. If history be traced back, it will be seen that intellectual progress has ever forced the expansion and refinement of religious ideas. It has raised us by degrees from the condition of the savage who find divinity in a lump of wood, to an enlightened status when we demand a nobler conception of Heaven than ceaseless psalmody or an infinity of celestial rapture.—*China Mail*.

#### THE HERMETIC SOCIETY.

THE inaugural meeting of this Society was held on Friday evening, the 9th inst., at the residence of Francis Lloyd, Esq., 43, Rutland Gate. There was a large attendance of members and guests. The Secretary, Mr. W. F. Kirby, having read the prospectus of the Society, an interesting and able address was delivered by the President, Dr. Anna Kingsford, M. D. (Paris). She adverted to the appropriate significance of the day, St. George's Eve, on which the Society "chanced" to be constituted, giving the legend of the Champion Saint, and showing how it symbolised the overthrow of the Dragon of Materialism by spiritual illumination. Mr. Edward Maitland followed with an address, exhibiting the esoteric meanings of some passages in Scripture history, in their bearing on the objects and studies which the Society has been formed to pursue.

Colonel H. S. Olcott, the President of the Theosophical Society, was present, and was requested by Dr. Kingsford to address the meeting. This he did in a spirit of cordial encouragement to the new Society. Having given a brief account of the foundation, history, and aims of the Theosophical Society, he referred to the magnitude the field embraced by occult and mystic studies, recognising the value of associations for the elucidation of special aspects of the truth enshrined, or buried, in the most diverse forms and symbols. A vote of thanks was unanimously passed to Colonel Olcott for his presence and sympathy. Dr. Kingsford announced a series of discourses by herself at future meetings of the Society, explanatory of the terms of the Apostles' Creed.—*Light* (LONDON.)

#### THE CHURCH MILITANT IN SCOTLAND.

THE publication of Mr. Peter Davidson's *The Divine Church* has raised a storm of controversy in some of the Scotch papers. What is most amusing is the fact that the hero who takes that opportunity to abuse and vilify the Theosophical Society is a clergyman. He says he was in India and knows all about the Society, while in reality he shows great ignorance by repeating the malicious slanders which have emanated from the fertile imagination of certain pious people, and which have over and over again been shown to be false. The text of the controversy is neither ornamental nor useful, and we will not inflict it upon our readers.

#### Occult Phenomena.

TO answer the continual insinuations of the London "Light" and others of our spiritualistic friends, who, in the face of all demonstrations to the contrary, insist on believing that the so-called occult phenomena are produced by "spirits" through the "mediumship" of Madame Blavatsky, I will state that the occurrence of these phenomena has not ceased since the departure of Madame Blavatsky for Europe. She left Bombay on February 20, 1884, and since that time I have personally received three of the well-known occult letters in the

familiar handwriting of the Masters, and one of them (from K. H.) enclosed in an envelope with Tibetan characters. One of these letters was received on March 22nd through the astral form of a high Chela, another one on April 1st was written on a blank sheet of paper lying on a table, and the third one, containing very important information about a subject, which information was six weeks afterwards found to be correct, was transmitted to me through Damodar K. Mavalankar on April 28th. Besides many other phenomena have happened, while neither of us has yet shown any symptoms of being a medium in the usual acceptance of the term.

Dr. F. HARTMANN.

#### SPECIAL ORDERS OF 1884.

LONDON, May 13, 1884.

SEVERAL applications for power to form Branches of the Society in the United States of America having been received, the following rule is issued:—

Mr. William B. Shelley, President, and Mrs. Josephine W. Cables, Secretary, of the Rochester Theosophical Society, Rochester, New York, and Mr. George Frederic Parsons, of New York City, are appointed members of the General Council to fill vacancies caused by the departure from America of Mr. W. Q. Judge and the non-acceptance of Mr. M. Marble; and Mr. Elliott B. Page of St. Louis, Missouri, and Mr. Thomas M. Johnson of Osceola, St. Clair Co., Missouri, are appointed additional members of the same. The above five together with Major-Gen. Abner Doubleday, U. S. A., and Prof: J. H. D. Buck, M. D., of Cincinnati O., to constitute a Board of Control for America and have charge of the general direction of the Theosophical movement in that part of the world. They are hereby empowered to admit and initiate applicants, and, by consent of a majority, grant temporary Charters for new Branches without preliminary reference to Head quarters. Applications for Charters from parties east of the Alleghany Mts. to be made to Mrs. J. W. Cables, and those from persons residing in the territory west of the said mountains, to be made to Mr. E. B. Page, for submission in each case to their colleagues of the Board of Control.

As soon as practicable after receipt of this order, the Members of the Board shall agree upon a Chairman and a Secretary, through which latter officer a monthly return shall be made to the Recording Secretary of the Theosophical Society, Adyar, Madras, of the Board's transactions including reports of all Charters issued and new members admitted. The returns must be accompanied by the Application and Obligation Forms properly filled, and a Draft on London for the Initiation Fees. By the first returning mail, receipts will be sent direct to the new members for their Fees, and Charters forwarded to the Secretary of the Board of Control for transmission to the parties interested.

Each new Branch must empower at least one of its members to go to the Member of the Board of Control residing nearest to them, for instruction and initiation. He can then initiate the President of his Branch, who thenceforth will be empowered to initiate his colleagues and future applicants during the term of his office. His successors to have the same authority during their respective official terms.

The Board shall keep an accurate register of all American Branches, and their members, but the contents shall not be divulged to any non-member without the written permission of the President-Founder. A membership register shall be kept by each Branch after the uniform plan adopted at Head-quarters, particulars of which can be obtained through the Secretary of the Board.

To defray the petty expenses of the Board, for postage, printing, etc., a small per capita assessment should be annually voted by each American Branch.

H. S. OLCOTT,

President, Theosophical Society.

Attest:—

M. CHATTERJI,

Private Secretary.

#### THE FOUNDERS OF THE THEOSOPHICAL SOCIETY IN EUROPE.

For the benefit of our readers, we give below the two articles concerning Col. Olcott and Mme. Blavatsky, in the *Pall Mall Gazette* (London), referred to in our last issue.

#### A MIRACLE WORKER OF TO-DAY.

Colonel Olcott, President of the Theosophical Society, is at present in London on a mission from the Sinhalese Buddhists, who have considerable reason to complain of the manner in which they have been denied justice in their disputes with the local Roman Catholics. With that aspect of Colonel Olcott's mission, however, we do not propose to deal to-day. Suffice it to say that Colonel Olcott and the petitioning Buddhists ask

for nothing that should not be conceded as a matter of simple right to any body of religionists in any part of her Majesty's dominions. Much more interesting than the champion of the aggrieved Buddhists of Ceylon is Colonel Olcott as the Apostle Paul of Theosophy, an archaic philosophy which, taking its rise in the remote regions of Thibet, is destined, in the fervent faith of its disciples, to spread over the whole earth. Colonel Olcott's account of his conversion affords a key to the whole of his present mission. The Colonel—a New Yorker, a prosperous lawyer, well-to-do in this world's goods, and with a prospect, almost amounting to a certainty, of being appointed State Director of Insurance of New York, with an honourable record of gallant services performed in the American Civil War—was much attracted by the study of Eastern philosophy.

The reason why Colonel Olcott abandoned his professional career in the United States was as follows:—One night he had been meditating deeply and long upon the strange problems of Oriental philosophy. He had wondered whether the mysterious teachings of Madame Blavatsky were after all nothing more than the illusions of an overwrought brain, or whether they had really been revealed to her by those weird Mahatmas—a race of devotees dwelling in the remote fastnesses of the Thibetan Himalayas, who are said to have preserved intact for the benefit of mankind the invaluable deposits of archaic spiritual truth to be revealed in "the fulness of the times." His judgment inclined towards the latter alternative. But if theosophy as expounded by its latest hierophant were true, then was it not his duty to forsake all that he had, and leaving behind him the busy Western world, with its distracting influences which indisposed the mind to the perception of pure spiritual truth, hasten to the East, the chosen home of repose and speculative calm? Yet should a step so momentous be taken without ample confirmation; nay, without absolute certainty of the truth for which he was expected to sacrifice all? Could such absolute certainty be vouchsafed to mortal man? Colonel Olcott pondered long, revolving these and similar questions, when suddenly he became aware of the presence of a mysterious visitant in the room. The door was closed, the window was shut, no mortal footprint had been heard on the stair, yet there, clearly visible in the lamplight, stood the palpable form of a venerable Oriental. In a moment Colonel Olcott knew that his unspoken prayer had been answered. He was face to face with one of the mysterious brotherhood of the Thibetan mountains, a Mahatma who from his distant *ashrum* had noted the mute entreaty of his soul, and hastened across ocean and continent to remove his lurking doubts. The Mahatma entered into friendly conversation with his American disciple, and in the course of half an hour succeeded in convincing him beyond the possibility of doubt that Mme. Blavatsky's testimonies concerning the existence of the Mahatmas and the mission which invited him were simple transcripts of the literal truth. Ere the sudden visit was over, Colonel Olcott was a fast adherent of the new philosophy so strangely confirmed. But when the Mahatma rose to go, the natural man reasserted itself. "Would you not," he asked, "before you go, leave me some tangible token of your presence, some proof that this has been no *maya*—the illusion of overstrained sense? Give me something to keep that I may touch and handle." The Mahatma smiled a kindly smile; then removing his turban he wrought upon it a marvellous transformation. Colonel Olcott saw the shadowy folds of the Eastern headgear thicken and materialize under the fingers of his guest, until at last the shadow became substance, and a substantial turban rested on the head of the spectre. The Mahatma then handed the turban to the astonished Colonel, and vanished as mysteriously as he had appeared. That turban Colonel Olcott carries about with him to this day, he has it at the present moment, and it can be seen by the unbelieving, "the outward and visible sign" of the mysterious visit that completed his conversion. With that turban in his hand Colonel Olcott could doubt no longer. He ultimately threw up all his business engagements, and left New York for Hindoostan. There he has remained until recently a weariless apostle of the theosophic faith which has the Mahatmas of the Himalayas as its sage oracles and Mme. Blavatsky as one of its Delphic priestesses. Such is the story which is told concerning Olcott's conversion, and, however strange it may be, it is the only explanation which is as yet forthcoming as to how a shrewd Yankee editor—for Colonel Olcott edited the agricultural department of the *New York Tribune*, under the late Horace Greeley—has been for the last six years engaged in carrying on an active apostolate in India and Ceylon in favour of the ancient mysterious doctrines which are popularly known as theosophy. Colonel Olcott, who is at present, as we have already stated, in this country on an errand to the Colonial Office, in order to secure protection for the injured Sinhalese Buddhists, is about to undertake a mission through Burmah, on the invitation of his Burmese Majesty, with a view to purifying and reviving Buddhism. After this tour through Burmah he proposes to make an itinerary through Siam. Subsequently he may visit China and Thibet. Mr. Sinnett vouches for the fact that Colonel Olcott, in the course of his tours in India and Ceylon, performed more miracles—using that term, of course, in its popular and unscientific sense, for the theosophists stoutly deny that there are such things as miracles

*contra naturam*—than are recorded in the whole of the Gospels. Colonel Olcott himself modestly places the number of his psychopathic treatments at 8,000 in thirteen months. During that period he is said to have performed almost every cure as recorded in Old or New Testament. He has made the deaf to hear, the dumb to speak, the blind to see; the paralysed have been restored to the full use of their limbs, the cripples have walked; and, although he cannot boast of having raised the dead or healed a leper, he asserts that he cured a man suffering from elephantiasis, who was the nearest approach to a leper which he had to do with. Colonel Olcott is rather chary of speaking of these cures, fearing, not unnaturally, that his life may become a burden to him if it is known that a "miracle-worker" of such power is within hailing distance of the innumerable sick and afflicted of London. During his visit to our office, Colonel Olcott obligingly explained to our representative the method of healing, which he pursued. Its central principle seemed to be that of establishing a magnetic current between the right and the left hands of the operator, which traverses the patient and imparts the surplus vitality of the operator. Almost all disease, in Colonel Olcott's opinion, arises from deficient local vitality, and can be removed by influx of fresh life from another person. Of course, this in time, tells upon the vital force of the healer, and Colonel Olcott himself was at the close of his healing campaign nearly paralyzed, and would, he maintains, have been altogether so but for the timely warning of his watchful Mahatma, who ordered him to desist before the mischief had gone too far. As it was, he had paralysis for some time in the forefinger of his right hand; but he is now perfectly recovered. During his recent stay in Nice, he asserts, he was the means of effecting a very remarkable cure on the person of Princess W., a Russian lady who had been paralyzed in her right arm and leg for seventeen years. Colonel Olcott, in the course of fifteen minutes, was able to restore to her the perfect use of both limbs, on which physicians had so long experimented in vain. Of these gifts, however, Colonel Olcott makes but small account. They are incidental, nor does he think that he is exceptionally gifted in this respect. Similar powers may be exercised by almost any healthy person, provided they go the right way about it. The Colonel was even obliging enough to instruct our representative how to work miracles; but hitherto, whether owing to lack of experience on his part or to the uncompromising nature of the human material on whom he tried his newly acquired art, the experiments so far have not proved successful. Colonel Olcott, before he left India, enjoyed another remarkable experience in the shape of a visit from another Mahatma. It was at Lahore, when he was in his tent at night, that he was visited by the sage in question *in propria persona*. He recognized the person in a moment, and they entered at once into a lively conversation, at the close of which the Mahatma said, "You wanted something tangible when first you met your present teacher. You are going to Europe. Here, I will give you something to take to Sinnett as a message from me." With that the Mahatma encircled the Colonel's palm with the finger-tips of his right hand, and there gradually grew into substance, precipitated as it were out of the thin air, a letter written in English characters, enfolded in Chinese silk, and addressed to Mr. Sinnett. Of the labours of this gentleman on behalf of theosophy in the benighted West, the recluses in the Himalayas are gratefully conscious. Of these and many other wonders too numerous here to tell, as well as the story of the strange propaganda which this American Colonel is successfully carrying on in the remote East, we must say nothing at present. Colonel Olcott himself may take an opportunity, during his visit, of setting forth the latest light—the light of theosophy—in the midst of the modern Babylon. At present it is sufficient to repeat for the benefit of our readers the remarkable story which this American apostle of Eastern occultism is prepared to uphold against all the gibes of the sceptical capital of the Western world.—*Pull Mall Gazette*, April 21, 1884.

#### AN INTERVIEW WITH MADAME BLAVATSKY.

So much interest has been excited in so many different circles by the accounts which we have published of the Theosophical Society and Colonel Olcott, that the following report of an interview with Madame Blavatsky, the seeress who founded the new religion, will probably command some little attention. Our representative, who waited upon the modern prophetess at Mr. Sinnett's, writes as follows:—

Who is Madame Blavatsky? Madame Blavatsky is a woman of Mystery. Of her life in the past no one can speak. All that is known is that she is the niece of General Fadayeff, the well-known Slavonic leader who died the other day at Odessa, and is related to the Dolgorouki family, which is one of the oldest in Russia. Madame Blavatsky, however, is noble, not on account of her aristocratic origin or high descent, but from the part which she has played in the establishment of Theosophy in India. There is something inexpressibly bizarre and paradoxical about the strange religious movement of which Madame Blavatsky is the founder. That a woman—and that woman a Russian—should be the appointed agent for the revival of occult-

ism as a practical religious faith in our Indian Empire is one of the strangest phenomena of our time. Altogether apart from her peculiar claims as leader of a religious movement, which within the last few years has displayed an astonishing vitality, and while numbering its followers in every capital in Europe, is rapidly extending in Hindustan, Madame Blavatsky is a figure well deserving attention. One of the greatest travellers in the world—there is hardly any country which she has not visited—there are few languages which she does not speak. Her English is not less fluent than if she had been born in Westminster, and probably a good deal more correct. Her reading is extensive, and her knowledge even of the minutest details of English speculative and religious controversies is extraordinarily exact. Her book, "Isis Unveiled"—a new edition of which she is shortly to prepare for the Press—is written in English, and displays a vigorous grasp of our language, as well as a very great controversial vehemence. She is contributing, to the leading Russian review, studies of Indian social life and character, and she has long been known as a learned correspondent of the *Moscow Gazette*. But all these mundane distinctions, which entitle her to be regarded with the same interest as that which is commanded by Madame de Novikoff in a different sphere, are as nothing compared with those mysterious attributes with which, in the opinion of believing Theosophists, she is invested. For Madame Blavatsky is a woman, who has stood nearer than any other among mortals—outside Thibet—to the secret of the universe. She it is who, after passing through a long and toilsome novitiate, has been selected as the chosen vessel by which the mysterious Mahatmas have determined to communicate some portion of their jealously-guarded hoard of spirit-lore to a generation which as yet but dimly perceives the need of it. If we believe one quarter of the stories confidently repeated by those who have the honor of Madame Blavatsky's acquaintance, she lives in constant communion with the unseen. Time and space have no existence for her. While she is sitting on the divan in Mr. Sinnett's drawing-room, smoking her accustomed cigarette, she is holding converse with her chiefs and teachers, who in actual flesh are residing in the remotest glens of the Himalayas; nor is this communion purely spiritual. At times the message of the Mahatma will be committed to writing and a small triangular note neatly folded, bearing the strange Thibetan characters, will flicker into existence from the impalpable air and fall at her feet. To talk to Madame Blavatsky is like reading 'Zanoni,' with this difference, that Bulwer Lytton's hero is the creation of the romancing brain, whereas Madame Blavatsky in flesh and blood stoutly asserts that she herself has witnessed or exercised all the mysterious powers after which Zanoni sought. As for Vril, that fatal essence with which the "coming race" was to be armed, Madame Blavatsky is aware not only of its properties and the conditions under which it can be employed, but she sees potential Vril on every side, and can employ it, should the need arise for any beneficent purpose. To the uninitiate and to those who as yet are groping darkly about the outer portal of the Theosophic temple, Madame Blavatsky can necessarily speak but in enigmas. Even to Mr. Sinnett, the chief Theosophist of the London branch of the true believers, she is but allowed to communicate in part. Secrets too vast to be communicated even to him, lie hidden in her soul, nor dare she venture to unfold those occult mysteries, which if grasped by persons whose fitness for such powers has not been tested by a long series of probationary stages, might prove disastrous to the world. She moves among men much as one who knew the secret of dynamite might have lived in the middle ages, and she trembles as she thinks of the possibility that this dread secret may some time fall into unhallowed hands.

Madame Blavatsky is at present in Paris, but she expects to return to London in the course of next month. Within two hours' conversation which I had with this remarkable woman, she expressed herself in very energetic and confident terms concerning the prospects of theosophy in England. Of peoples, the English, she said, seem to be best fitted to embrace the new doctrine. Supreme in every English head is common sense and reason, the two faculties upon which Theosophists rely, while below there lies the deep basis of mysticism, a soil in which the pure spiritual truth can take root and flourish abundantly. Of all nations, the least prepared for the spiritual doctrine, which she teaches, are the French, whose shallow, scoffing nature is at once indifferent to reason and proof against all appeals to the inner depths. The Russians are too much given to extremes. They are either so pious and orthodox as to regard all Theosophy as begotten of the devil, or so purely materialistic as to deride the very conception of spiritual truth. Not that Madame Blavatsky is given to use the term "spiritual," for her contention is always that Theosophy is a science, appealing to the reason, more than a religion appealing to the emotions,—an exact science, based like any other science, upon the recorded result of centuries of experience. Her attitude towards European nations is strictly impartial, for as she frankly confesses, she loathes the Western world and all its ways. Christianity and civilisation are detestable hypocrisies. She dilated for nearly half an hour with much fervour and natural eloquence concerning the melancholy contrast between the pro-

feared creed of Christendom and the political actions of Christian nations, proclaiming herself on the side of the heathen whom they despise. She maintained that no European, who ever lived among the heathen, could call himself a Christian without a blush of shame. Christianity to the heathen—what is that but organised murder and wholesale burglary? "If your Christ were to come to life at this moment in London and to act as you say he acted, what would you do with him? Send him to gaol or shut him up in a lunatic asylum? Among all your millions of Christians is there one Christ—one who will act upon the principles laid down in your gospels? I do not know of one. And yet you marvel that the heathen world is not converted by your missionaries."

Madame Blavatsky, it may be mentioned in passing, does not believe in the historic Christ of the Gospels, but in a Christ who, she maintains, was crucified one hundred years before the date usually assigned. This Christ, of whom she always speaks in terms of the greatest admiration, and who, she avers, has suffered many things at the hands of those that call themselves by his name, was like Buddha and Zoroaster a great Mahatma, versed in the occult science, of which she at present is the chief authorized exponent. "With reverence," she said, "Gautama Buddha beyond all other Mahatmas, because he alone of all religious teachers has ordered his disciples to disbelieve even his own words if they conflicted with true reason." The Theosophical Society which she has founded aims, first, at the restoration of Buddhism to its original purity, and it is in this reformation of a corrupt Buddhism that Colonel Olcott has been assiduous of late. His Catechism of Buddhism is only one among many forms of activity, literary, and other, which his propaganda has assumed. After the reformation of Buddhism, the second great object of the Theosophists is to restore Brahmanism to the purer idea which finds expression in the Vedas: a herculean task, no doubt, but one in the accomplishment of which the Theosophists profess unshaken faith. The third great task, quite as formidable in its way as either of the preceding, is to combat a false materialism by the establishment of pure spiritual truth. As explained by Colonel Olcott and Madame Blavatsky, the essence of the spiritual truth consists in the cultivation of the inner life and the systematic sacrifice of the lower instinct of our nature to the higher law. The propaganda has met with unexpected success, and at the last conference of the society, which was held at Bombay, the muster included representatives from all parts of India, who were of all races, met on the common platform of truth, justice, and brotherhood. Madame Blavatsky is now advanced in years, but she displays remarkable vitality and vehemence in controversy which may well confound less vigorous opponents. That she is alive at all is, according to her own account, due to a semi-miraculous cure effected by the agency of her masters, as she calls the Mahatmas, repudiating the term "spiritual guide" with much indignation—for after the physicians had given her up as incurably ill with Bright's disease, she was completely healed in three days. Her will, however, she laments, is no longer so strong as it was in the old days, when she could rid herself of any disease by sheer will-power. Whatever may be thought of her philosophy or Theosophy, whatever credence may be attached to the account of the mysterious powers she claims to possess—powers upon which, it is fair to say, she lays no stress, nay, appears to regard with the supremest unconcern—she is a woman who, regarded from the purely intellectual stand-point, deserves more attention than she has hitherto received.—*Pall Mall Gazette*, April 26, 1884.

#### COL. OLCOTT IN EUROPE.

The presence of Colonel Olcott in Europe has been followed by signs expressive of the marked interest that has now for some time been evoked by the presentation of Theosophy to the public, and which has culminated both in London and Paris in a very serious investigation of the subject. The London Society founded in 1879 by Mr. Massey and a number of associates, consisted at that time of a few earnest and thoughtful members. By degrees it drew within its focus a small number of students who were able to perceive that a society having for its platform the broad basis of religious toleration, and, for its aim, the study of Eastern literature and the investigation of the powers of Nature, was a society that would play a great part by furthering the development of intellectual and spiritual progress. For some years this small group endeavoured to follow out the aims of the founders, but owing to a variety of causes; arising partly from religious prejudice, partly from ignorance of the right methods of investigation, and largely from neglect of communication with Headquarters, the society, instead of expanding and increasing as it should have done, became in 1882 almost defunct, being, in fact, a mere intellectual luxury for a few, without a practical result of any kind.

It was at this time, a change having been effected in the internal working of the Society, that one of the old members sought to re-animate the almost dead body, by putting forward its claim to receive teaching from the East, and on the basis of a desire on the part of the members to work in this direction, the Society was re-constituted in 1882. From that time forward, in spite of various drawbacks, there has been a steady accession

to its numbers, and, when Mr. Sinnett, on his return from India, published "Esoteric Buddhism" and gave the Society the benefit of his experience while in connection with the Parent Society in India, a new departure was taken, and not only were the members imbued with fresh energy for their own studies, but interest was excited in leading circles of thought in the outside world, and the Theosophical Lodge in London grew, from being a secret society of occult learning, into an organization taking its place as a pioneer in the path of progress and enlightenment.

A still further move in this direction, not only in London, but on the continent, has been effected by the presence of Col. Olcott and Madame Blavatsky. "Theosophy," to quote one of the many remarks that have appeared on the subject in the daily press, "has suddenly risen to importance," and the minds of many are occupied in trying to realise the fact that religion and science are not antagonistic, and that far away in a land which, as yet, has only been regarded as a field for material gain, there is a school of philosophy whose teachers possess the true wisdom of the ages, and whose methods of investigation into the powers of Nature, are as much superior to the ordinary methods of western Science, as their tolerance is to the sectarian bigotry of western theology.

Since Col. Olcott and Mr. Mohini have been in England, their time has been unceasingly occupied in endeavouring to satisfy the many claims made on them in the way of enquiry on philosophical subjects. The interest in Theosophy has permeated all classes from the scientists engaged in the laboratory, to those who frequent the fashionable drawing rooms of the upper social world. Colonel Olcott has paid visits to Oxford and Cambridge, the centres of academic learning, with the result of finding the representative intelligence of the rising generation, equally interested in the same subject and eager to pursue it. He has also delivered more than one address at social assemblages, which have put forward in clear and forcible language the true aims of the Theosophical Society, and Mr. Mohini has astonished all who heard him by his clear and precise answers to philosophical and scientific questions. On the 8th of May he went to Paris to meet a large circle of persons who are anxious to converse with him; and Col. Olcott will probably follow a little later on, when he has brought some of his Sinhalese affairs in London to a termination. Lady Caithness has opened her palatial house for a "Conference" which is to take place on the 27th of May and at which will be present many leading Parisians of scientific and literary distinction.

Mr. Sinnett invited a very large number of representative people to meet Col. Olcott at his house and to hear him speak, on the 7th, and a more appreciative audience could hardly have been found. From this slight sketch of what is now being done in London, it will be evident that Theosophical ideas are gaining ground in the higher social circles of London life. To make the movement the success it is destined to become, a corresponding development in the great working masses of the country is needed. It is vain that orthodox theology has sought to stifle the growing dissatisfaction which is the prevailing mark of the age;—it is there, and it remains for Theosophy to be so presented to the people as to give them a right standard of morality independent of theological dogma. It is for English Theosophists to find the best means by which this desirable object may be attained.

F. A.

#### THEOSOPHY IN FRANCE.

A LONG account has appeared in the *Gil Blas*, a Paris newspaper, of a Theosophical *soiree* at Lady Caithness' hotel. The statements of the reporter are on the whole in accordance with what he was told on the subject by Mme. Blavatsky and Lady Caithness. And he confesses that, although he went to the meeting with the intention of laughing at the whole movement, he found himself involuntarily obliged to treat it seriously. The writer evidently regards the movement from a purely social stand-point, and brings it into connection with the conservative and aristocratic tendencies of the Faubourg St. Germain.

(From the "Indian Mirror.")

We hear that Colonel Olcott's mission is a success in every way. The Theosophic movement in Europe may now be regarded as thoroughly well established. Theosophy is the topic of conversation in the clubs and all circles of society in London. The papers are all writing about the Founders and their party, both in England and on the Continent, Colonel Olcott was to give a lecture to the fashionable world of Paris in the drawing-rooms of the Duchess of Pomar. Babu Mohini Mohun Chatterji, M. A., B. L., has done splendidly at Paris and in London. Every body is charmed with his good breeding and thorough acquaintance with the Western as well as the Eastern Philosophy. Colonel Olcott visited Oxford, and there at the house of Lord Russell had a conversation, or rather discussion, with the nobleman and some Sanskritists of repute on the antiquity of the Vedas.

## Official Reports.

### THE KRISHNA THEOSOPHICAL SOCIETY (GUNTUR).

On the 13th April 1884, the 2nd public anniversary of the Krishna Branch of the Theosophical Society was celebrated at Jagannadham Pantulu's Choultry at Guntur.

The following officers were elected for the current year:—

M. R. Ry.	M. Singaravelu Mudliyar	<i>Avergal, President;</i>
"	C. V. C. H. Seetaramayya Garu,	<i>Vice-President;</i>
"	G. Paleyya Garu,	<i>do,</i>
"	J. Purnayya Pantulu Garu,	<i>Secretary;</i>
"	K. Vijayanna Garu,	<i>Librarian;</i>
"	P. Sriramulu Garu,	<i>Treasurer.</i>

} *Asst. Secretaries.*

### SANSKRIT SCHOOL.

A Sanskrit school has been opened in Chittoor in connection with the Theosophical Society of that place and the retired Telugu Pandit of the Government High School has been appointed as teacher.

A. RAJU MOODELIAR,

CHITTOOR, June 12, 1884.

*Secretary.*

### VAIDIC HOSPITAL.

We are officially informed that Col. Olcott's visit to Lucknow resulted in the establishment of a Vaidic Hospital by Mr. Balajee Sukh Sagar. He adopts Charaka's system of medicine and that of Sarang Abar in the treatment of diseases and meets with very good success.

### THE LONDON LODGE OF THE THEOSOPHICAL SOCIETY.

Officers for 1884:—*President*:—Mr. G. B. Finch; *Vice-Presidents*: Mr. H. J. Hood and Mr. A. P. Sinnett; *Hon. Secretary*: Mr. A. P. Sinnett, 7, Ladbroke Gardens, W.; *Hon. Treasurer*:—Miss Arundale, 77, Elgin Crescent, Notting Hill, W.

The Theosophical Society, of which the London Lodge is a Branch, is permanently established in India, where its objects are (1) to promote the principle of a Universal Brotherhood of Humanity, without distinctions of race or creed; (2) to encourage the study of Eastern Philosophy, from which the Society believes that important truths are to be learnt; and (3) to investigate the psychic powers latent in Man. The special objects of the London Lodge are:—

(1) The examination of religious systems from an unsectarian standpoint, for the purpose of demonstrating the substantial identity subsisting beneath their apparent diversity.

(2) The revival of research connected with occult science and esoteric philosophy.

This Lodge is subject to the Rules of the Parent Society, and also to the following Bye-Laws:—

(1) The officers of the Lodge are a President, two Vice-Presidents, an Honorary Secretary, and an Honorary Treasurer. The offices of Secretary and Treasurer may be held by the same person, and the Vice-Presidents are eligible to them.

(2) The government of the Lodge is vested in a Council empowered to transact all business connected with its affairs, to appoint the general meetings, and to determine what papers shall be read at such meetings. The Council consists of the officers and of not less than five nor more than seven other Fellows, five to be a quorum. The Council has power to fill up vacancies in its own body, notice being given to all members when such a step is to be taken. Meetings of Council are held half-an-hour before every general or special meeting, and they may be summoned at any time by the President and Secretary, or by the Secretary on the requisition of three other members.

(3) The general meetings of the Lodge are those at which papers are read and discussed. The special meetings are those at which any other business of the Lodge is transacted. At all meetings the President, if present, takes the chair, or in his absence one of the Vice-Presidents or members of Council, as the Council may determine. Special meetings of the Lodge may be summoned by the Council at not less than seven days' notice. Any twelve members may also summon a special meeting by sending a requisition to that effect to the Secretary. The Council then fixes the date of such meeting, at not less than 7 nor more than 14 days from the receipt of the requisition; The first meeting of the Lodge, held in January, is the annual general meeting, and the election of officers takes place at such meeting.

(4) The subscription to the Lodge is £1 a year, payable in January for the current year. Persons not already members of the Theosophical Society become such on being elected to the Lodge, and pay an initiation fee of £1, which is sent to the Head-Quarters of the Society in India. Such persons are only required to pay half subscription to the Lodge for the first year of their membership thereof, or, if joining the Society after the 1st of October, do not pay any subscription for that year. Persons already Fellows of the Society merely pay the local subscription on joining the London Lodge, and if they join after the 1st of July they pay only half subscription for the current year.

(5) Fellows are elected by a majority of two-thirds of the Council present at any of its meetings. Fellows of the Society at large, not members of the London Lodge, may attend as visitors at any of its general meetings not specially declared by the Council to be meetings for members only, and may take part in the discussions and proceedings

of the Lodge on the invitation of the Chairman. The Council may elect as members for limited periods Fellows of the Society visiting London, who shall be entitled to all privileges of membership, except the right of voting and eligibility to offices or to the Council.

(6) Notice, in writing, of retirement from the Lodge must be given to the Secretary before the 31st of December, or liability to the subscription for the succeeding year will be incurred. Members can be expelled from the Lodge by a unanimous vote of the Council, or by a vote of two-thirds of a Special Meeting of the Lodge called to consider the question.

(7) Any alteration of the Rules or objects of the Lodge must be made either at the annual general meeting or at a special meeting convened for the purpose. The above list constitutes the Code of Bye-laws of the Lodge in force at this date.

A. P. SINNETT,  
*Honorary Secretary.*

21st April 1884.

### PRIZES FOR THE TRANSLATION OF THEOSOPHICAL LITERATURE.

THE Mahatmas of the Himalay have been pleased to give information, about occult science and its discoveries, through the medium of English. Sanskrit works on Gupta Vidya treat the subject in a veiled abstruse manner. Only close students of persevering habits can gather scanty knowledge by studying different and voluminous works. While, on the other hand, the information that is now given through the medium of English, is direct and open. The Theosophical Society's literature is now useful to English-knowing natives only. The former and the present Presidents of our Branch, Babu Nil Madub Bannerjee and Rai Peary Lal, Munsiffs, consequently offer inducements to the public to undertake the translation of theosophical works. Babu Nil Madub Banerjee, Munsiff, will give a prize of Rupees 200 for the best Urdu translation of "Esoteric Buddhism," and Rai Peary Lal, Munsiff, will award Rupees 100 for the best Urdu translation of the "Occult World." All translations should reach the "Rohilkund Theosophical Society, (Bareilly)" by the 1st January 1885. Only those translations will be rewarded, which may be considered best by the "Rohilkund Theosophical Society." Rejected translations will be returned to their respective translators. The copyright of the approved translations will be the property of the "Rohilkund Theosophical Society," and the profits arising from their publication, will be made over to the Head-Quarters to form part of the "Permanent Fund." In addition to the above, Rajah Madho Row Vinayek Peishwa, F. T. S., a Councillor of the Theosophical Society, has been pleased to offer (subject to the conditions mentioned above) the following prizes for the best Urdu translations of the following books, to wit—(1) Rupees 150 (one hundred and fifty) for the translation of "Hints on Esoteric Theosophy, 2 parts," and (2) Rupees 50 (fifty) for that of "Elixir of Life." I hope some of our well-to-do brothers, members of the different branch societies in these and other Provinces, will see the necessity of supplementing these prizes with other more handsome ones for translations of our Theosophical literature into the different languages at present spoken in this Peninsula. To acquire knowledge ourselves and not to impart it to others, simply because they happen to be ignorant of the language in which we have obtained our knowledge—is selfishness. Knowledge must not be the speciality of a privileged few—but must be disseminated far and wide.

GAINDUN LALL, B. A., F. T. S.,  
*Assistant Secretary,*  
BAREILLY, N. W. P. }  
May 28th, 1884. } "Rohilkund Theosophical Society."

Note.—The proposal has the hearty approval of the Parent Society.

### OBITUARY.

The Secretary to the Bellary Theosophical Society reports the death of M. R. Ry. Rutham Narrain Chetty Garu, F. T. S.

The Secretary to the Trichinopoly Theosophical Society reports in his letter of the 11th June 1884, the death of M. R. Ry. V. Krishna Rao Garu, F. T. S.

The latest Number of *Light* (London) brings us the news of the death of Mr. Samuel Ward, an energetic Member of our Branch at London.

The Secretary to the Coimbatore Theosophical Society reports the death of M. R. Ry. B. Padmanabiah Garu, F. T. S.

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*Corresponding Secretary of the Theosophical Society.*

ASSISTED BY

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

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

## PUBLISHER'S NOTICE.

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

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