

# THE THEOSOPHIST

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

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

## THE HIGH WATER MARK OF MODERN PHILOSOPHY.

In last month's *Nineteenth Century*, the great English thinker and philosopher, Mr. Herbert Spencer, has contributed a remarkable article, "Religion—a Retrospect and Prospect." This contribution, which saps the very foundation of Christianity, breaks down the elaborate structure and sweeps away the *débris* of the ruin, is sure to be received by the intellectual portions of the so-called Christian Society admiringly, by the others—in guilty silence. As for its unintellectual and bigoted sections—since the statements given therein, do not admit of even an attempt at successful refutation—by such the iconoclastic article will be complained of and deplored. But even the criticism of the latter will be tempered with caution and respect. We subjoin a paragraph from the article to show its general tenor:—

The cruelty of a Fijian God, who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small compared with the cruelty of a God who condemns men to tortures which are eternal; and the ascription of this cruelty, though habitual in ecclesiastical formulas, occasionally occurring in sermons, and still sometimes pictorially illustrated, is becoming so intolerable to the better natured that, while some theologians distinctly deny it, others quietly drop it out of their teachings. Clearly this change cannot cease, until the beliefs in hell and damnation disappear. Disappearance of them will be aided by an increasing repugnance to injustice. The visiting on Adam's descendants through hundreds of generations dreadful penalties for a small transgression which they did not commit; the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of; and the effecting a reconciliation by sacrificing a son, who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim, are modes of action, which, ascribed to a human ruler, would call forth expressions of abhorrence; and the ascription of them to the Ultimate Cause of things, even now felt to be full of difficulties, must become impossible. So, too, must die out the belief that a Power present in innumerable worlds throughout infinite space, and who, during millions of years of the earth's earlier existence, needed no honoring by its inhabitants, should be seized with a craving for praise, and, having created mankind, should be angry with them if they do not perpetually toll him how great he is. As fast as men escape from that glamour of early impressions, which prevents them from thinking, they will refuse to imply a trait of character which is the reverse of worshipful.

These and other difficulties, some of which are often discussed but never disposed of, must force men hereafter to drop the higher anthropomorphic character given to the First Cause, as they have long since dropped the lower. The conception which has been enlarging from the beginning, must go on enlarging, until, by disappearance of its limits, it becomes a consciousness which transcends the forms of distinct thought, though it for ever remains a consciousness.

It would be interesting to watch the indignation and the outcry of some of our readers had the same thoughts been found embodied in the *Theosophist* under the name of an *Eastern* thinker. Yet, what have we ever

allowed to appear in our magazine half so iconoclastic—"blasphemous" some may say,—as this wholesale denunciation of the religion of the civilized portions of Humanity? And this leads us naturally and sadly to think at once, of PUBLIC OPINION—that dreaming and docile "she ass" when whipped by the hand of a favourite, that pitiless and remorseless "hyena" when suddenly awakened and lashed into fury by the opposition of those who may, for some mysterious reason or another, be unpopular with her, because, no doubt, they have no inclination to pander to the dotage of old "Mrs. Grundy."

It never rains but it pours. Elsewhere, and from another, though perhaps less elevated, platform, another celebrated opponent of the Christian scheme, Mr. F. Harrison, the Positivist, in an address to his fellow-thinkers at Newton Hall, recently sent a thunderbolt over the heads of the "Supernaturalists," as he calls the Christians. He spoke of Christianity as eaten away to the core by superstition, as effete and worn out and destroyed root and branch by modern science, whilst the religion of Humanity was marching forward to replace it. As remarked by a paper:—

His ideal is lofty. His confidence as to what may be done for the welfare of men is inspiring. He puts the supernatural aside as untrue and unnecessary. It is not necessary to resort to other agencies, he assures us, than the resources of man's own nature. Let us only love and worship humanity, and all will be well.

Theosophy, too, advocates the development and the resources of MAN'S own nature as the grandest ideal we can strive for. There is another point in the extract from Mr. Herbert Spencer's paper, which must not be passed by in silence. With regard to the First Cause, he says, it is—"consciousness which transcends the forms of distinct thought, though it for ever remains a consciousness." We may not adopt this language in its entirety, but it is perfectly plain to those who can read the signs of the times that a strong current has set in, in the Western world of thought, towards the much reviled Occult philosophy, which is, at present, largely incorporated only in the religions of the East—chiefly in the Adwaita and Buddhist religious systems. Further results—remain to be seen.

### OCCULT STUDY.

[The following Paper was read lately by a Theosophist and "Lay Chela" in London to an audience consisting chiefly, but not exclusively, of Theosophists.—Ed.]

THE practical bearing of occult teaching on ordinary life, is very variously interpreted by different students of the subject. For many Western readers of recent books on the esoteric doctrine, it even seems doubtful whether the teaching has any bearing on practical life at all. The proposal which it is supposed sometimes to convey that all earnest inquirers shall put themselves under the severe ascetic regimen, followed by its regular

Oriental disciples, is felt to embody a strain on the habits of modern civilisation which only a very few enthusiasts will be prepared to encounter. The mere intellectual charm of an intricate philosophy may indeed be enough to recommend the study to some minds, but a scheme of teaching that offers itself as a substitute for religious faith of the usual kind will be expected to yield some tangible results in regard to the future spiritual well-being of those who adopt it. Has occult philosophy nothing to give except to those who are in a position and willing to make a sacrifice in its behalf of all other objects in life? In that case it would indeed be useless to bring it out into the world. In reality the esoteric doctrine affords an almost infinite variety of opportunities for spiritual development, and no greater mistake could be made in connexion with the present movement than to suppose the teaching of the Adepts merely addressed to persons capable of heroic self-devotion. Assuredly it does not discourage efforts in the direction of the highest achievement of occult progress,—if any Western occultists may feel disposed to make them, but it is important for us all to keep clearly in view the lower range of possibilities connected with humbler aspirations.

I believe it to be absolutely true that even the slightest attention seriously paid to the instructions now emanating from the Indian Adepts will generate results within the spiritual principles of those who render it—causes capable of producing appreciable consequences in a future state of existence. Any one who has sufficiently examined the doctrine of Devachan will readily follow the idea, for the nature of the spiritual existence which in the ordinary course of things must succeed each physical life, provides for the very considerable expansion of any aspirations towards real knowledge that may be set going on earth. I will recur to this point directly when I have made clearer the general drift of the argument I am trying to unfold. At the one end of the scale of possibilities connected with occult study lies the supreme development of Adeptship; an achievement which means that the person reaching it has so violently stimulated his spiritual growth within a short period, as to have anticipated processes on which nature, in her own deliberate way, would have spent a great procession of ages. At the other end of the scale lies the small result to which I have just alluded,—a result which may rather be said to establish a tendency in the direction of spiritual achievement than to embody such achievement. But between these two widely different results there is no hard and fast line that can be drawn at any place to make a distinct separation in the character of the consequences ensuing from devotion to occult pursuits. As the darkness of blackest night gives way by imperceptible degrees to the illumination of the brightest sunrise, so the spiritual consequences of emerging from the apathy either of pure materialism or of dull acquiescence in unreasonable dogma, brighten by imperceptible degrees from the faintest traces of Devachanic improvement into the full blaze of the highest perfection human nature can attain. Without assuming that the course of nature which prescribes for each human ego successive physical lives and successive periods of spiritual refreshment—without supposing that this course is altered by such moderate devotion to occult study as is compatible with the ordinary conditions of European life, it will nevertheless be seen how vast the consequences may ultimately be of impressing on that career of evolution a distinct tendency in the direction of supreme enlightenment, of that result which is described as the union of the individual soul with universal spirit.

The explanations of the Esoteric doctrine which have been publicly given, have shown that humanity in the mass has now attained a stage in the great evolutionary cycle from which it has the opportunity of growing upward towards final perfection. In the mass it is, of course, unlikely that it will travel that road; final perfection is

not a gift to be bestowed upon all, but to be worked for by those who desire it. It may be put within the theoretical reach of all; there may be no human creature living at this moment, of whom it can be said that the highest possibilities of nature are impossible of attainment, but it does not follow by any means that every individual will attain the highest possibilities. Regarding each individual as one of the seeds of a great flower which throws out thousands of seeds, it is manifest that only a few, relatively to the great number, will become fully developed flowers in their turn. No unjust neglect awaits the majority. For each and every one the consequences of the remote future will be precisely proportioned to the aptitudes he develops, but only those can reach the goal who, with persistent effort carried out through a long series of lives, differentiate themselves in a marked degree from the general multitude. Now that persistent effort must have a beginning, and granted the beginning, the persistence is not improbable. Within our own observation of ordinary life, good habits, even though they may not be so readily formed as bad ones, are not difficult to maintain in proportion to the difficulty of their commencement. For a moment it may be asked how this may be applied to a succession of lives separate from each other by a total oblivion of their details, but it really applies as directly to the succession of lives as to the succession of days within one life, which are separated from each other by as many nights. The certain operation of those affinities in the individual Ego which are collectively described in the esoteric doctrine by the word Karma, must operate to pick up the old habits of character and thought as life after life comes round, with the same certainty that the thread of memory in a living brain recovers, day after day, the impressions of those that have gone before. Whether a moral habit is thus deliberately engendered by an occult student in order that it may propagate itself through future ages, or whether it merely arises from unintelligent aspirations towards good, which happily for mankind are more widely spread than occult study as yet, the way it works in each case is the same. The unintelligent aspiration towards goodness propagates itself and leads to good lives in the future; the intelligent aspiration propagates itself in the same way *plus* the propagation of intelligence; and this distinction shows the gulf of difference which may exist between the growth of a human soul, which merely drifts along the stream of time, and that of one which is consciously steered by an intelligent purpose throughout. The human Ego which acquires the habit of seeking for knowledge becomes invested life after life with the qualifications which ensure the success of such a search, until the final success achieved at some critical period of its existence carries it right up into the company of those perfected Egos, which are the fully developed flowers, only expected according to our first metaphor, from a few of the thousand seeds. Now it is clear that a slight impulse in a given direction, even on the plane of physical phenomena, does not produce the same effect—as a stronger one; so exactly in this matter of engendering habits required to persist in their operation through a succession of lives, it is quite obvious that the strong impulse of a very ardent aspiration toward knowledge will be more likely, than a weaker one, to triumph over the accidents of nature which, to a certain extent, in the cosmic process as in the experience of ordinary life, interfere with the intentions we set out to accomplish. It seems perfectly rational, as I began by saying, to assume that no effort in the direction of spiritual study, however slight, will be wholly thrown away; but it is equally reasonable to assume that a sustained and purposeful application to spiritual science, will be required to give such a momentum to the evolutionary process as will constitute a sure guarantee against the abandonment of the habit hereafter.

This consideration brings us to the question of those habits in life which are more immediately associated in

popular views of the matter with the pursuit of occult science. It will be quite plain that the generation within his own nature by an occult student of affinities in the direction of spiritual progress, is a matter which has little if anything to do with the outer circumstances of his daily life. It cannot be dissociated from what may be called the outer circumstances of his *moral* life, for an occult student, whose *moral* nature is consciously ignoble and who combines the pursuit of knowledge with the practice of wrong, becomes by that condition of things a student of sorcery rather than of true occultism,—a candidate for satanic evolution instead of perfection. But at the same time the physical habits of life may be quite the reverse of ascetic, while all the while the thinking processes of the intellectual life are developing affinities which cannot fail in the results just seen to produce large ulterior consequences. Some misconception is very apt to arise here from the way in which frequent reference is made to the ascetic habits of those who purpose to become the regular *chelas* of Oriental adepts. It is supposed that what is practised by the Master is necessarily recommended for all his pupils. Now this is far from being the case as regards the miscellaneous pupils who are gathering round the occult Teachers lately become known to public report. Certainly even in reference to their miscellaneous pupils the Adepts would not discountenance asceticism. As we saw just now there is no hard line drawn across the scale on which are defined the varying consequences of occult study in all its varying degrees of intensity, so with ascetic practice from the slightest habits of self-denial which may engender a preference for spiritual over material gratification up to the very largest developments of asceticism required as a passport to chelaship, no such practices can be quite without their consequences in the all-embracing records of Karma. But, broadly speaking, asceticism belongs to that species of effort which aims at personal chelaship, and that which contemplates the patient development of spiritual growth along the slow track of natural evolution claims no more, broadly speaking, than intellectual application. Even without this, we may, any of us, waste this, and a dozen other lives, with all their intervening periods of enjoyment or regret, and yet be in time to pick up a perception of our higher destinies at some maturer period of growth. The boy may neglect his school work, and yet, by a later effort, recover his position amongst his contemporaries. All that is asserted in regard to the opening now offered to those who have taken notice of the present opportunity, is, that they may now give their own evolution an impulse which they may not again have an opportunity of giving it with the same advantage to themselves if the present opportunity is thrown aside. True, it is most unlikely that any one advancing through nature, life after life, under the direction of a fairly creditable *Karma*, will go on always without meeting sooner or later with the ideas that occult study implants. So that the occultist does not threaten those who turn aside from his teaching with any consequences that must necessarily be disastrous. He only says that those who listen to them must necessarily derive advantage from so doing in exact proportion to the zeal with which they undertake the study and the purity of motive with which they promote it in others.

Nor must it be supposed that those which have here been described as the lower range of possibilities in connexion with occult study, are a mere fringe upon the higher possibilities, to be regarded as a relatively poor compensation accorded to those who do not feel equal to offering themselves for probation as regular *chelas*. It would be a grave misconception of the purpose with which the present stream of occult teaching has been poured into the world, if we were to think it a universal incitement to that course of action. It may be hazardous for any of us who are not initiates to speak with entire confidence of the intention of the Adepts, but all the external

facts concerned with the growth and development of the Theosophical Society, show its purpose to be more directly related to the cultivation of spiritual aspiration over a wide area, than to the excitement of these with supreme intensity in individuals. There are considerations, indeed, which may almost be said to debar the Adepts from ever doing anything to encourage persons in whom this supreme intensity of excitement is possible, to take the very serious step of offering themselves as *chelas*. Directly that by doing this a man renders himself a candidate for something more than the maximum advantages that can flow to him through the operation of natural laws,—directly that in this way he claims to anticipate the most favourable course of nature and to approach high perfection by a short cut, by violent and artificial processes,—he at once puts himself in presence of many dangers which would never beset him if he contented himself with a favourable natural growth. It appears to be always a matter of grave consideration with the Adepts whether they will take the responsibility of encouraging any person who may not have it in him to succeed, to expose himself to these dangers. For any one who is determined to face them and is permitted to do so, the considerations put forward above in regard to the optional character of personal physical training fall to the ground. Those ascetic practices which a candidate for nothing more than the best natural evolution may undertake if he chooses, almost as a work of supererogation, with the view of emphasising his spiritual Karma to the utmost, become a *sine qua non* in regard to the very first step of his progress. But with such progress the present explanation is not specially concerned. Its purpose has been to show the beneficial effects which may flow to ordinary people living ordinary lives, from even that moderate devotion to occult philosophy which is compatible with such ordinary lives, and to guard against the very erroneous belief that occult science is a pursuit in which it is not worth while to engage, unless Adeptship is held out to the student as its ultimate result.

#### A BRITISH THINKER ON THE 'THEOSOPHIST.'

ONE of the ablest philosophical students and writers of Great Britain writes in a private letter to a friend, who has kindly allowed us to quote a portion, as follows, about our magazine:—

"This monthly (the *Theosophist*) is a veritable mine of Truth and Right, on every form of knowledge that deserves the appellation *Sophos*, in the sense first occurring in Euripides or subsequently: but as to the term *Theos*, it belongs to the unknowable, and therefore I rejoiced in *Theos* (the feminine) as *Themis*, &c." (Here follows a far too complimentary estimate of our own imperfectly developed capacities to be quoted by us.) "I may say in all sincerity that I know of no Journal, British or Foreign, in which for all objects is so regularly displayed such love of wisdom \* \* \* \* It is cosmopolitan, in short. Philosophy, proper, is no where represented so ably, thoroughly, and exhaustively as in the *THEOSOPHIST*. Verily it is the magazine of the whole world of Wisdom in respect to the Science of Being, analysis and synthesis of primary causes, or primitive conditions of sentient and conscious EXISTENCE. Everywhere justice, moreover, is rendered to mythological, hypothetical or theological systems, old and new. And each class of material or set of spiritual phenomena has an abiding place accorded to them in the Temple of Theosophy only as they are built on Nature, and their principles are grounded on scientific experiments and historic facts, alike invincible and demonstrative \* \* \* \*"

We have in this instance departed from our usual rule of abstaining from the reprint of the complimentary and kind things said of our journal in and out of the press. Our excuse is that the eulogy in this case comes from a gentleman, whose "praise, like Sir Hubert's, is praise indeed." It has the greater weight, since, but for the obliging courtesy of his correspondent, we should have been quite unaware of his opinion of our efforts to instruct and interest the thinking public. The great Prof. Huxley it was, we think, who said in one of his works, that if about a certain dozen persons in Europe and an equal number in America were satisfied with it, he should consider his trouble amply rewarded. The same is the case with us. In the whole world are there more than

a handful—outside the circle of our secret schools of Occult Philosophy—who can *entirely* comprehend and assimilate the pure doctrine of Esotericism? We wish we might so believe.

(Concluded from the last Number.)

THE BEST FOOD FOR MAN.

By MRS. KINGSFORD, M. D., F. T. S.,

President of the "London Lodge," Theosophical Society.

It has always seemed to me a strange and horrible anomaly that everyone of the great Festivals of the present Christian Church is marked by some wholesale sacrifice of living creatures to our depraved appetites. Christmas, Shrove-tide, Easter, Michaelmas, all are made the occasions of special slaughter. And the season of 'peace and good will' is, above all others, selected by common consent as that of universal bloodshed and violence! So soon as 'the time draws near the birth of Christ,' the streets of city and hamlet everywhere run with blood, and the knife and the pole-axe make havoc among the patient-eyed beasts of the stall, in whose presence, tradition says, the holy Child made his advent on earth. What a basis is this for Christian civilisation! What associations are these with which to familiarise the minds of our children! How many among the tens of thousands of worshippers in church and chapel throughout the land on Christmas day, give so much as one minute's thought of regret to the incalculable suffering, and cruelty caused to our 'poor relations,' the domestic animals, in order to celebrate the reign of One who is called the 'Prince of Peace?' How many think with any shame or sorrow of the human ministers to all this gluttony and selfishness:—of the butchers and slaughter-men passing their lives in scenes of loathsome bloodshed and among unwholesome fumes of death,—of the demoralisation and deterioration of body and mind, of which the perpetration of so much cruelty and savagery must be the inevitable cause?

We trust,—we who live in the Future rather than in the Past or Present, that the dawn of a better day is about to rise upon our world. Year by year the Spirit of Christ grows mightier and its meaning clearer, as one by one the mists of superstition and misconception melt and drop away from the Holy Name, and we learn that the history of Man is the history of perpetual struggle after the Ideal, of perpetual aspiration after the 'more excellent way.' This Ideal, this Way, which is also the Truth and the Life, constitute the Christ in man, the ever-living, ever-risen Lord,—to follow whom is to follow 'all things lovely, just, pure and of good report.'

It will be seen that the view I take of this question,—'What is the Best Food for Man,' involves considerations far transcending the mere physical or economical plane. There is a Best Food for Man which implies a Best mode of Living, a Way into which all paths converge, leading to one celestial goal. This is the Way of Paradise, which is, equally, the Way of the Cross, because it is the will of God, and therefore, the law of the universe, that no perfection is possible in anything but by means of self-denial and self-conquest. The ordinary flesh-eater, if he be a man of any perception, is always fain to acknowledge, on being pressed, that there is something in the usual mode of feeding which clashes with his finer sense of what ought to be. He would rather not talk about the slaughter-house, he feels that the whole subject is, somehow, unavoury, and more or less frankly admits that he cannot associate the idea of slaughter with what are called 'Utopian' theories of existence. But, in most cases, he is not ready to sacrifice the least of his appetites to his conscience. He likes the taste of flesh-meat, he will tell you, and does not wish to deprive himself of the pleasure it gives him. It is the custom of Society to eat it, and he has no desire to make him-

self conspicuous by refusing to partake of the dishes set before him by his friends. Such an attitude of mind, of course, can only be dealt with effectually, by an effort of will on the part of the individual himself. The excuses thus formulated, are precisely those with which every transgressor of every moral law turns to bay on the man who seeks to reform or convict him. The reason of such a man may be amply convinced that flesh-eating is neither scientific nor civilised, and yet he lacks the courage to carry these convictions into practice. No logic is able to influence a person of this kind. His affair is with his Conscience rather than with his reason.

But sometimes we meet opponents who tell us that the plea for purer and more merciful living rests on mere 'sentiment.' Beasts kill one another, they say, therefore man may kill beasts. And if he did not so kill them, they would so increase in numbers that he himself would become their prey. Let us examine the value of these arguments. It is no shame or reproach to us that a large part of our doctrine rests upon the basis of the sentiments. It must necessarily be so if the doctrine be really a scientific and reasonable doctrine, because God and Nature are not at strife but in harmony, and that mode of living which is best fitted for our bodies and most helpful to the development of our minds, is, of course, most in harmony with our moral nature. Nature has not made the consumption of flesh necessary or suitable to the human organism, and the bodily needs of man are not therefore in continual antagonism to his reason and to his spiritual instincts. Were it otherwise, we should be forced to admit the tendencies of civilisation and of morality to be at war with the dictates imposed by natural law. And it is precisely the power to recognise and exercise the sentiments which makes man to differ from the beasts. The glory of humanity does not lie in its physical form, for, from time immemorial, the world has seen brutes in human shape, with whose ferocity, malignity and lust no lower animal could compare. Nor does it lie in sagacity, or perfection of method in mechanical contrivance,—the basis of all we call Intellect; for on this ground, the mere bee, the ant, the beaver, the bird, the fox, the dog, compete with and even surpass us, as may easily be ascertained by any observer of nature. Nor does man's superiority rest on his physical strength, for what is his muscular force compared with that of the elephant, the rhinoceros, or any of the terrible beasts of jungle, forest and plain? It is none of these things that makes man; but it is the possession of moral reason, the conception, practice, and veneration of Truth, Love, Mercy, Justice, Self-denial, Honour, Charity. And these are the sentiments. And our system of living is preeminently a sentimental system, founded in the nature of Humanity, and made for true Men.

The rule which applies therefore to the lower animals, our brethren in all but in the development of spiritual faculties,—is no rule for us, and cannot be twisted into a criterion for our conduct, or an apology for our cruelties. If we are to justify ourselves in killing and eating them, because some of the fiercer races among them kill and eat one another, we might by the same logic, descend to their plane in respect of all other practices attractive to low-minded and vicious men, and revert to polygamy, disregard of personal rights and still worse manners. For if certain animals see no harm in bloodshed, neither do they see harm in theft, rapine and seduction.

As for the objection that unless we ate our animal brethren, they would eat us, nothing can be more ill-considered or pointless. One would suppose the objector to be under the impression that cattle, sheep and other market animals grow wild like trees or grass, instead of being the objects of an elaborate system of forcing, breeding, rearing, buying and selling. It would be quite as logical to fear being devoured by our unused potatoes

and turnips, as to dread being eaten up by our herbivorous animals! For these creatures are exactly in the position of the edible crops we plant annually for our use, and if they were not artificially bred, they would rapidly diminish in numbers, change their character, and return to the orderly balance of Nature. The fact is that the force of our objector's argument is all the other way, and that it is precisely to the flesh-eating habits of our present population that we owe a very real danger of being eaten up by flocks and herds. For in order to meet the exorbitant demand for animal food and for field sports, thousands of English men and women are annually compelled to give place to cattle and to sheep runs; land which would support scores of families with corn and crops is laid waste for pasture, for cover, for warrens, for preserves, for deer-forests; and the peasantry and the agriculturists, eaten out of house and home by beasts, are forced to congregate in overstocked towns, whose streets are hideous with the plague of drink-shops, slaughter-yards and meat-markets; or else to quit their native shores, and seek a new world far off beyond the seas.

Under our present regimen the beasts of fold and of cover usurp the people's rights, and with this usurpation come the accompanying evils of poverty, dirt, squalor, drink, crime, the enforced exile of field labourers, and the consequent surplus of a helpless female population of a million souls, condemned thus, inevitably, to a loveless and lonely life, or to the alternative of misfortune and shame.

Is it too much to ask of the human race that it should consent to restore the world to the dominion of natural law and order;—that it should sacrifice the luxury and sensuality of the Few to the peace and joy of the Many, and that it should learn to be wise, clean, pure, thrifty and virtuous?

Is it too much to ask the suppression of an organized system of carnage, involving a foul and unhealthy traffic, disgusting occupations, depraving spectacles, and gross barbarity?—to plead for the restoration of Beauty in the morals of the people, in the surroundings of daily life, in the haunts and homes of the poor; in the sports and at the banquets of the rich? Surely not, for alike from the scientific, the hygienic, the æsthetic, and the spiritual point of view, the Best Food for Man is that which does no violence to his nature, physical or moral, and which involves none to other creatures at his hand. For this we are Men, that alone of all Nature's children, we should be able to understand the secret of her manifold transmutations, and the goal of her striving; for this we are Men, that we may be able to confirm her inspiration by our Reason, and that standing open-eyed and face to face with our nursing mother, we may know what the best of our younger brothers only dimly feel, and grasp with strong, mature, responsible sense knowledges that are with them but instincts, and virtues which their undeveloped minds reflect as inborn impulse merely.

Thus, may Man endorse the work of God, becoming its exponent and interpreter while others remain its objects, and realise upon a higher and spiritual plane the beautiful intentions of the Divine Mind in the world of natural forms and evolutions. And the more he himself becomes uplifted towards that Mind, the more also will he love and pity and long for harmony with all innocent incarnations of life in the great universe of Being.

'No Flocks that range the Valley free  
To slaughter I condemn,  
Taught by the Power that pities me  
I learn to pity them;  
But from the Mountain's grassy side  
A bloodless Feast I bring,  
A scrip with Fruit and Corn supplied,  
And Water from the spring.'

### EXOTERIC CHRISTIANITY IN AMERICA.

THE *North American Review* is the oldest and most influential periodical of its kind in the United States, and what it says is listened to with respectful attention. For this reason we transfer to these pages the following brief but pungent article upon the present state of religious thought in the Great Republic. For the optimistic missionary it will have little of comfort, and may make his task in India all the harder in giving to the educated Hindu material for controversial criticism. We do not copy it with this object, but only in the interests of truth, and to show the followers of the ancient Eastern faiths how weak a religion becomes when its vital strength dies out of it. What the *Review* says of the state of American Christianity, holds equally good as to the more ancient world-religions. The one essential thing to restore the vigor of one and all is an infusion of the spirit of theosophical enquiry. Men can no more be staunch Christians than staunch Hindus or anything else, without losing sight of the outer shadow and searching after and finding the inner substance. Theosophy is the life as well as key of all religions. What the *Review* laments in American nominal Christians, the Secretary of State for India, in his famous dispatch to the Viceroy, complained of in the Anglo-Indians for whom Government supplies churches they do not use, and chaplains whom they do not go to hear. But for the prevalence of this vice of social hypocrisy, Theosophy would never, despite its plain-speaking and denunciation of shame, have been maligned and persecuted as it has. Whoever has read the story of "Pygmalion and Galatea," has come to realise that the one unpardonable social sin is candour and a thorough devotion to the Truth. Says the *North American Review*:—

It is a generally admitted fact that in these days only a small proportion, even of intelligent and eminently respectable people, are regular attendants upon religious services on Sunday. It is believed, and frequently deplored, that the proportion is diminishing year by year. The increasing aversion of people who cannot be called bad or depraved to church attendance, is generally ascribed to the spread of unbelief; but this does not wholly account for it. It is useless to fight against the tendencies of the age, or to deplore them as evil, for they are in the line of human progress. Men are better and not worse than in the olden time, and yet they believe less in the supernatural and the unprovable. The majority of the people, whose purposes are good, whose aspirations are high, whose conduct is upright, do not and cannot believe what the churches teach, and they are weary of its reiteration. In fact, the keener their apprehension, the clearer their mental vision, the stronger their powers of thought, and the broader their intellectual culture, the less willing or able are they to stoop to the yoke of belief which the church imposes.

It is not the daring Atheist or the reckless evil-doer that is now found in the ranks of non-attendants at church, but the sober citizen and the father of a family, who is loyal to his convictions and faithful to his duty. Why does he not go? Why should he go? It is for the church to attract and it repels. It proscribes thought and free inquiry. It cramps the brains of its ministers until it is only the intellectual light-weights that seek its service. The mediocrities of the seminaries go to the pulpit. They offer nothing for the mental or moral digestion and nutrition of healthy men. They minister chiefly to the superstitious, the narrow and the morbid, and the masculine sex is disappearing from among their followers.

There is no doubt that people are repelled from the pews because the pulpit is behind the age. The notion can no longer be kept up that "unbelievers" are bad. It has to be admitted that they are, as a rule, intelligent, earnest, and altogether honest. They still cherish the hope, at least, of a future life, and they certainly have no enmity "toward God." They want to lead decent and well-ordered lives, and bring their children up with good principles and high ideas. They recognize the needs of their higher nature, and have no objections to its being called a spiritual nature. They recognize the value of appeals to the purer feelings and the loftier sentiments.

They know that through the eye and the ear the soul may be reached and benefited. They would be glad on their weekly day of rest to subject themselves to elevating influences, and bring their families within them. Having this want, and recognizing this need, they still keep away from the "Sanctuary," partly because it so inadequately provides for them. They do not find there satisfaction for the soul, and modern society, dominated

by an antiquated ecclesiasticism, is failing to provide for the spiritual wants of man. It is therefore failing to arrest the working of those forces in human nature that tend to moral degeneracy. Science is to-day doing far more for morals than the Church.

### POST-MORTEM VISITORS.

A STRANGE case of the apparition of the phantom of a deceased student of the Academy, at the time of his death, to his Holiness, the Metropolitan Platon, having been narrated by the latter exalted personage, in the *Moscow Gazette* and elsewhere, the confession seems to have loosened the tongues of several persons, who hitherto had avoided saying anything of their personal experiences. Thus we find Dr. Vakoulovsky, a sceptic, as there are many, breaking the ice, and by his own story adding to the weight of other people's testimony. The *Gazette* copies from the *Diocesan Gazette* of Mohileff the following narrative of that gentleman:—

My service compels me to keep night watches in the hospital. And as I have to remain on this official duty for 24 hours each time, the work becomes very often tedious and exhausting. No means are afforded of getting a good sleep, as one is likely to be disturbed at every moment, whether to attend an old inmate or to give immediate help to a new patient. Once, last winter, I had just disposed myself for a short nap when there comes a knock at the door. It was the assistant surgeon who had come to notify me of the agony of a patient. "All right," I said, "I am coming." As I was going up the stairs leading to the wards, I suddenly saw coming down the steps the identical man I had been told was dying. Clad in his long hospital attire, there was the man in flesh and bones, as it seemed, before me. "Why did you get out of bed?" I asked him—but lo! he had disappeared and was no more. I must say, I felt very queer. Hardly had I entered the ward, when the assistant met me with these words: "Gone to rest for ever." Approaching the dead man I laid my hand on his forehead and found it ice-cold; touched his pulse, it did not beat; his heart, it had ceased to act... The face, the same I had just met on the stairs! I have told no one of this strange event, but entered it carefully in my diary. Having returned to my room I could sleep no more that night, and sat therefore writing till dawn an article on the centenary of the birth of the poet V. A. Zoukofsky, published soon afterwards in the *Gazette Slovo*. It is evident that my brain was in no way predisposed on that night to anything very fantastic. Yet, had I told any one what I had seen, I would have been accused of having dreamt the whole thing. The article in question is a good proof that my seeing the just deceased patient was a fact and no hallucination of a distempered mind.

### THREE UNPUBLISHED ESSAYS.

BY ELIPHAS LEVI.

[THE three Essays—the first of which is now given—belong to the unpublished MSS. of the late French Occultist, a series of whose other Lectures on Secret Sciences is being published serially in the Journal of the Theosophical Society. These three papers were kindly copied and sent for this Magazine by our respected Brother, Baron Spedalieri, F. T. S., of Marseilles. We hope to give, in good time, the translation of every scrap ever written by this remarkable "Professor of High Transcendental Sciences and Occult Philosophy," whose only mistake was to pander rather conspicuously to the dogmas of the established church—the church that unfrocked him.—Ed.]

#### Essay I.

#### THE EGGREGORES.\*

One Spirit fills Immensity. It is the Spirit of God that nothing limits, nothing divides, which is all in all and everywhere; which pervades every atom, and that nothing can shut out.†

Created spirits‡ could not live without envelopes suited to their surroundings, permitting action while

limiting it, and preventing them from becoming absorbed into the infinity.

Throw a drop of sweet water into the sea, and unless protected by some impermeable envelope, it will get suddenly lost therein.

There can be no such thing as spirits, formless or without an envelope.\* Their forms correspond to the sphere they inhabit; and in our atmosphere, for example, no spirits can exist save those of men—with bodies as we see them here—and those of animals, of whose nature and destiny we are so far ignorant.†

Have stars souls, and the earth we inhabit—has it a consciousness and a thought proper to it? We may be ignorant on this subject, but no one has the right to charge with error those who believe and affirm it to be so.

Certain exceptional phenomena are thus explained as the spontaneous manifestations of the earth's soul; and, as a kind of antagonism is often observed in these manifestations, it was inferred therefrom that the said soul is plural, that it reveals itself in four elementary forces that may be resumed in two and made to equilibrate by three: one of the solutions of the grand enigma of the Sphinx.

According to some ancient Hierophants matter is but the *substratum* of created spirits.‡ Deity does not immediately create matter. Out of God emanate the powers, the Elohim, which constitute Heaven and Earth. According to this doctrine, the first sentence of *Genesis* ought to be interpreted in the following wise:—*Bereschith*, the head or first principle *Bara*, created (rather formed out of pre-existent material) the Elohim, the Powers || *Ath aschamain onath aoris*, which are, or which (virtually) constitute heaven and earth. We confess that this translation appears far more logical than the one that would allow to the verb *Bara* used in the singular, the plural nominative—*Elohim*.

These Elohim or Powers are regarded as the great souls of worlds, whose forms would thus become the specified substances in their elementary virtues. In order to create a world, the Deity, it is said, had to bind together four genii, who in the act of resisting and wrestling first produced chaos; and who, forced to take rest after the struggle, thus formed the harmony of Elements. In this way Earth imprisoned Fire and had to swell to escape the invasion of Water. Air escaping from its cavities surrounded the Earth and Water, but Fire struggles still within the former and gnaws its entrails; Water trespasses in its turn upon the Earth and escapes in clouds heavenward; Air gets irritated and to chase clouds it forms currents and tempests, the great law of equilibrium or harmony—called the will of God—preventing the ever-going struggle from destroying the worlds, before the time allotted to them for their transfiguration.¶

The worlds like the Elohim are bound together by magnetic chains which, in their everlasting mutiny, they try to break. Suns have other suns for rivals; planets other planets opposing the chains of attraction in equal energy of repulsion, to avoid being absorbed, and thus preserve each an individual existence.

These colossal powers have sometimes assumed a form

\* Again an incorrect term. A "spirit" is—*spirit* only so long as it is formless and *arupa*; and it loses its name as soon as it becomes entangled in matter or substance of any kind known to us. A "Spiritual Entity" would answer better.—Ed.

† So little was E. L. "ignorant" of the nature—and ultimate destiny—of animals that he devotes to this a number of pages in his *Dogme et Rituel de la Haute Magie*. No true Occultist can be in the dark upon this subject. The prudent author pandered, we are afraid, to public prejudice and superstition.—Ed.

‡ Or the highest *Dhyan Chohans* of Occultism. At the beginning of *Manvantara*, the *Fohat* which they radiate awakens and differentiates *Mahattatva*, itself the radiation of *Mulaprakriti*.—Ed.

|| Among the Hindus *Kasyapa* (Brahma) begets the *Adityas* (*Dhyan Chohans*).

¶ This is the doctrine of the *Manvantaric* and *1st Pralayaic* periods plainly taught in *Esoteric Buddhism*.—Ed.

\* The giants of Enoch.—TRANS.

† In other words, it is the confession of Vedantic faith: "All this universe indeed is Brahm; from Brahm does it proceed; into Brahm it is dissolved; in Brahm it breathes."—Ed.

‡ The term "created" is a perfect misnomer when used by an Occultist, and always a blind in the works of Eliphas Levi, who is quite aware of the fallacy implied in the word "Creation," in the theistic sense, and shows this repeatedly in his writings. It is the last tribute, we hope, paid by our century to an unscientific dogma of the Past.—Ed.

and presented themselves under the appearance of giants: they are the *Eggregores* of the Book of Enoch: \* terrible creatures, in proportion with whom, we are what the infusoria—the microscopical insects that crowd the drop of water and breed under our epidermis—are when compared to man. The “*Eggregores*” crush us without pity, for they are not aware of our existence. They are too gigantic to perceive us and too dull to discover our existence.

It is thus that the planetary convulsions that often engulf whole populations are explained. We are but too well aware, that God does not save the innocent flies whose wings and feet are torn off by cruel mischievous boys; and that Providence never interferes in favour of the patient ant, whose buildings are ruined and destroyed by the feet of the passer-by.

Because the organism of the infinitely small insect escapes man's analysis, man forthwith assigns to himself the right to suppose that before the face of eternal nature his existence is far more precious than that of the tiny bug. Camoëns had certainly more genius than Adamastor, the *Eggregore*; yet that giant, crowned with clouds, having for a belt the waves, and for a cloak the hurricanes, could have never unriddled the poetry of Camoëns. We find the oyster good to eat; we suppose that it has no self-consciousness, hence cannot suffer, and in consequence of this we devour it alive without the slightest compunction.

We throw the craw-fish, the crab and lobster alive into the boiling water, in order that its flesh, cooked in this way, should be firmer and taste more delicious.

What is that terrible law in virtue of which God thus abandons the weaker to the stronger, the little to the big; the ogre being never made in the least aware of the tortures inflicted by him on the tiny creature he is devouring? And what warrants man to think that he will be protected in the future by any one or any thing against forthcoming creatures stronger and as gluttonous as we are ourselves?

The planets act and react on each other, equilibrium is achieved through bonds of love and impulses of hatred. At times the resistance of a star is broken, and it is attracted to a sun who swallows it; often a luminary feels its attractive power dying out, dead—and it is violently snatched out of its orbit by the revolution of the worlds. Sympathetic stars approach lovingly each other and engender other stars. Infinite space is the great metropolis of the suns, wherein they hold their councils and send reciprocally telegrams of light. There are sister-stars and rival-stars. The souls of the fixed stars chained by the law from their regular course can exercise their freedom of action by diversifying their effluvia. When the earth feels cruel, she makes men furious and causes scourges to appear on her surface. She then sends to the planets that are repellent to her a poisoned magnetism. Mars takes his reprisals by causing war to rage on Earth; Venus pours upon our planet her unhealthy venom of immorality; Jupiter excites the potentates to rise against and make war upon each other; Mercury lets loose against humanity the serpents of his caduceus; the Moon makes men mad and Saturn drives them to despair. It is the loves and hatreds of the planets and stars that are at the bottom of astrology—too much neglected in our days. Has not spectrum analysis proved that every star has its magnetisation determined by a special and particular metallic basis, and that there existed in heavens gradations of attraction as well as scales of colours?

It is then possible that there should exist—and there do exist—among the celestial globes magnetic influences obedient to the will of those globes, once the latter are

supposed to be endowed with intelligence or guided by genial gods known to the ancients as the “*Watchers*” of Heavens, or the “*Eggregores*.”

The study of nature enables us to observe contradictions that amaze us. We are detecting everywhere signs of intelligence, but as often we stumble upon, and have to recognize entirely blind forces\*. Scourges denote perturbations—a disorder that cannot be attributed to the principle of eternal order. Plagues, inundations, earthquakes, famines are not the work of God. To attribute them to the devil, *i. e.*, to an angel, damned, whose evil deeds are permitted by God, amounts to calling God a hypocrite hiding behind the back of a responsible but evil-famed manager.

Whence then such perturbations? From the errors of secondary causes? But if these causes are capable of erring, then they must be intelligent and autonomic, and thus we are directly landed into the doctrine of the “*Eggregores*.”

According to this doctrine the planets busy themselves but with their sympathies and antipathies. Your sun—whose spots you regard as a commencement of his cooling off†—is slowly and fatally drawn toward the constellation of Hercules. One day he will become short of heat and light—for planets get old and have to die as well as men—and become unable to repel the planets which in their furious impetus must break themselves against him and thus bring our universe to an end. But another and better universe will be formed out of the *débris* of the old one. A new creation will emerge out of chaos, and we shall be reborn as a new species better fitted to struggle against the stupid bulk of the *Eggregores*. Such changes will take place up to the time when the great Adam will be entirely reconstituted‡—Adam—that Spirit of spirits, that Form of forms, that collective giant who makes up the totality of creation; that Adam who, according to the Kabalists, hides the sun behind his heel, the stars in the hairs of his beard, and who, when starting on his journey, touches with one foot the Orient and with the other the Occident.

(Signed) ELIPHAS LEVI (*super quo Paa.*)

Certified as true copy.

BARON SPEDALERI.

### A NEW TROY.

PRIVATE letters, corroborated by newspaper reports, give us enthusiastic descriptions of the new archaeological finds on the hills of Aphrosial, the site of ancient Marikund (modern Samarcand), containing, as alleged, unheard-of treasures. A telegram was received in Tashkund, on November the 7th, conveying the information that the work of excavating the ruins connected with the doubted though by no means mythical name of the Iranian King Aphrosial—had begun and various objects of the pre-Alexandrian era been found. This site, whose ruins are scattered over an area of 8 or 9 miles in length and 4 in width, belonged to the fire-worshippers, the Tadjik. Hitherto were found from time to time in the bazaar and with native silversmiths, tetradrachms, sold for their weight in silver, ancient coins belonging to the period of the Greco-Bactrian Kings, and

\* A “blind” action does not necessarily constitute an undeniable proof that the agent it emanates from is devoid of individual consciousness or “intelligence.” It may simply point out the superiority of one force over the other, domineering, and hence guiding forcibly the actions of the weakest. There are no “blind” forces in nature in the sense the author places on the adjective. Every atom of the universe is permeated with the Universal Intelligence, from the latent spark in the mineral up to the quasi-divine light in man's brain. It is all as E. L. says “action and reaction,” attraction or repulsion, two forces of equal potentiality being often brought to a dead stand, still only owing to a mutual neutralization of power.—TRANS.

† E. L. says “you regard;” for, he himself, as an Occultist, does not so regard them. The real occult doctrine upon solar physics is given out plainly enough in the September number of the *Theosophist* (1883), Art. *Replies to an English P. T. S.—Ed.*

‡ The seventh and the last race of the seventh Round.—Ed.

\* The “giants” of *Genesis* who loved the daughters of men: an allusion to the first prehuman (so to say) races of men evolved, not born—the Alpha and the Omega of Humanity in this our “Round.”—Ed.

various vessels and ornaments, such as beautiful vases and jewelry. Such articles, says the *Moscow Gazette*, were found generally in the spring after the winter rains, in the vicinity of the Sarteau tombs. During the building of the new road between the river Zarewshan and Samarcand, a great number of ancient coins and articles of gold and silver were found. For the purposes of the new transit, trenches were cut across certain parts of Aphrosial. How great the wealth that lies buried in the latter—a true archæological treasure—may be seen from what follows. In 1878, during the Djam campaign, the Colonel of the regiment, Prince Tronbetzkoy, while examining one of the hills, met with a few mardekars (coolies) and hired them for the price of one rouble “to dig a little, at random,” as he said. In less than half an hour he was rewarded by getting a small bronze statue of exquisite workmanship, which represented a man in a half reclining posture with his arm around a lion. Such private excavations were strictly forbidden, however, by the late General Governor K. P. Kaufman. A committee was soon appointed, and professional archæologists having been sent to the spot, regular excavations were begun from October 1st, under the direction of Colonel V. V. Krestovskoy. During the first week quite an unusual quantity of articles was dug out: gold ornaments, vessels of bronze, glass and clay, beautiful mosaics and coins. Traces of a series of successive kingdoms have already been found; and the more the work progresses, the more certain it becomes that Samarcand is built upon the tombs of the Arabian, the Greco-Bactrian, and the ancient Arabian civilizations. At the depth of 7 or 8 feet many ancient Chinese coins have been also unearthed. How long must it be before the Bombay Parsi millionaires will found a Zoroastrian Archæological Society after the best European models, and with an endowment commensurate with the magnificent field there is for research into the antiquities of their hoary civilisation and faith? Are they all incurably wedded to cotton and traffic?

(Concluded from our Last Number.)

#### POST-MORTEM RISE OF TEMPERATURE.

BY LEOPOLD SALZER, M.D., F. T. S.

WE may then fairly assume that one of the contrivances of the organism for maintaining its temperature within certain limits under considerable variations of temperature of the surrounding atmosphere, consists in this, that a hot atmosphere causes muscular combustion to be carried on in a proportionately economic way, that is to say, there is proportionately much work done while comparatively little energy is allowed to be liberated in the form of heat; while cold has just the opposite effect.

That some such economy is carried on within the organism in certain abnormal states, is to my mind out of question. In all cases of dyspnœa in consequence of deficient oxygen, we find the body temperature lowered; and when dyspnœa increases to such an extent as to cause chronic convulsions, the mercury column of the thermometer falls lower still, although under ordinary circumstances muscular contractions are invariably accompanied by increase of temperature. Even in tetanus caused by strychnine, where respiration is often impeded, in consequence of a tetanic state of the respiratory muscles; and where the blood is made at the same time unfit to absorb the usual amount of oxygen, in consequence of the direct toxic action of the poison—even in such a case we find a rise of temperature of 3 to 4° F. There must then be some particular arrangement which in a case of threatened asphyxia keeps the body temperature low in spite of the spasms. But once granted that there is such a heat-moderating agency in some abnormal state of the organism, we are driven to admit that a similar agency must necessarily exist in the healthy body, as a physiological institution, so to say; for Virchow has proved long ago

that pathological and physiological processes are the same in kind, varying only in degree and relativity according to varying conditions of life.

The difference between tetanus and asphyctic convulsions as far as caloric evolution is concerned, would then, as I understand it, consist in this, that in the former the proportion of energy liberated by muscular combustion, is largely in favor of heat production, while in the latter, almost the whole of the energy developed by muscular combustion, is employed in favor of the work of contraction, leaving hardly a balance for evolution of heat.

If we remember that the convulsions during asphyxia are set up in consequence of the extreme respiratory struggle, it would be strange, indeed, if those very convulsions should have no other result, than to increase by far the respiratory difficulties; such, however, would be the case, should they be accompanied by a large production of heat, for large production of heat means combustion carried on to a large extent—in other words, consumption of oxygen and disengagement of carbonic acid carried on to a large extent. Now the retention of the just mentioned gas is a great factor in asphyxia, and stands only second to the deprivation of oxygen. Any production of carbonic acid on a large scale within the organism, while, in consequence of deficient respiration, there is no outlet for it, would then only go to increase, instead of mitigating the evil resulting from deficient respiration. As it is, I hardly think that there can be any thing gained by those respiratory convulsions; they are moreover the outcome of one of those resources set up, as it were, by unreasoning nature, to allay one evil by setting up another, just as great, if not greater than the original one. Yet there is evidently provision made against any undue evolution of carbonic acid, for as a matter of fact, we find the asphyctic convulsions carried on in so economic a way that heat makes itself conspicuous by its absence.

I need not tell you that what has just been said with regard to asphyctic convulsions may be made applicable to the spasms—tonic or clonic—of cholera. This is especially the case in the spasmodic variety of cholera, where part of the spasms are really, as we have seen before, of asphyctic nature. In the non-spasmodic variety the origin of the spasms is different. They do not start from the medulla oblongata, but set in gradually in the measure as vomiting and purging is proceeding, partly in consequence of the increasing venosity of the blood, known as it is that the flow of venous blood through a muscle causes it to contract; and partly in consequence of irritation of the motor nerves brought on by their being deprived of water. That the spasms in the extremities are, to all appearance, primarily due to the venosity of the blood. They manifest themselves first in the parts most remote from the heart—in the fingers and toes—where the stagnation in the flow of blood is first felt. Later on there is the additional element of nervous irritation as already mentioned. The spasms on the other hand of the blood-vessels on the right side of the heart and of the vaso-motor nerves in general, appear to be of nervous origin from the very onset; they are due to the specific action of the cholera poison, and originate most likely within the vaso-motor centres. Of whatever nature and origin the spasms of the non-spasmodic variety of cholera may be, they have this in common with the asphyctic convulsions, that they are carried on, on the most economical principle with regard to expenditure of heat. As to the agency which presides over this economic process, I have already mentioned it to be, according to my opinion, a part of the function of the heat-regulating provision existing within our organism, and known by the name of caloric centre.

That the alleged existence of a caloric centre is more than hypothetical, can now, to a large extent, be proved. In order to do so, we have only to go back to the experiments of Ferrier. He defined on the surface of the

brain of cats, dogs, rabbits and monkeys, the different centres from which various movements of the limbs, face, mouth and tongue, eyes and ears, &c., could be definitely and distinctly excited. This gives us an idea in how far spasms may be cerebral in their origin. Since Ferrier's discovery it has been found by Hitzig, Eulemberg and Landois that the ablation or destruction of regions in close proximity to Ferrier's motor centres is followed by exaltation of temperature in the opposite hind legs; on the other hand electrical stimulation of the same region lowered the temperature of the limbs of the opposite side. M. Bochefontaine has further found that strong stimulation of the motor centres of the extremities causes increase of the blood pressure in the arteries and retardation of the beats of the heart.\*

Having then shown you, gentlemen, that there are caloric centres, and that they do exert themselves in order to prevent any waste of muscular combustion in the case of cholera spasms, we are now in a position to understand far better Wunderlich's suggestion to the effect, that the extraordinary rise in temperature of cholera-patients immediately before, or soon after death, is due to a paralysis of those centres. We have come to learn that the economy with which choleraic spasms are carried on is altogether exceptional; there must then have been a considerable amount of extraordinary energy spent on the part of the caloric centre, in order to effect the inhibitory regulation spoken of; and this energy must according to the law of Conservation of Forces, become converted, in the measure as the centre becomes paralyzed, into heat.

In how far the state of the nerve centres is concerned in the post-mortem rise of temperature, may best be seen from the following observation of Professor Taylor.

Cases, he says, where the post-mortem temperature has particularly risen are: Injuries to nerve centres, especially the brain; in cerebro-spinal meningitis the temperature has arisen after death from 104° to 111° F., and in fatal cases of small pox attended with much delirium, Simon observed that the temperature rose at death from 104° to 113° F.

It appears to me that these observations confirm in the main my views on the subject. As I have explained before, the post-mortem rise of temperature in general is, according to my opinion, due to a gradual transformation of potential energy in the form of molecular work into energy in the form of heat. Suppose then that this transformation, instead of being gradual, as is ordinarily the case, would, under some extraordinary circumstances, be sudden; what effect would this have upon the evolution of heat?—Why, there would be a sudden and considerable rise of temperature. Now this is just what happens when death occurs in consequence of injuries inflicted upon the nerve or upon the brain. The molecular work by which the nervous and cerebral irritability had been sustained, has suddenly been suspended, the potential energy, dwelling in those organs, can no more give rise to automatic action or to unconscious cerebration; and so it comes that this very potential energy is suddenly set free and explodes in the form of an extraordinary amount of heat. There is a sudden rise of high temperature.

Again, when there is during life-time an extraordinary amount of nervous or cerebral irritation, even gradual extinction of those latent activities involved in such an abnormal irritation, must necessarily give rise to an evolution of an amount of heat far higher in degree, than would have been the case, had there been a normal state of irritability at the approach of death. In cerebro-spinal meningitis, and most likely in yellow fever too, there is an extraordinary amount of nervous and cerebral irritability manifested during the course of the disease, and the consequence is, as we have seen, an extraordinary post-mortem rise in temperature.

\*Landois, Lehrbuch der Physiologie 1880. P. 754.

Post-mortem heat, as far as molecular labor is concerned, has been explained on the supposition that *molecular* life continues to a certain extent after *somatic* death has taken place. There is certainly a good deal of truth in this, known as it is, that tissue irritability subsists for some time after death. What I believe however to be just as true, and what I wish therefore to impress on your mind is this, that the post-mortem heat is not only owing to a temporary subsistence of molecular life, but in no less a measure, and perhaps to a far greater measure to the setting in of molecular death.

(Continued from the December Number of the Theosophist.)

### MEDICAL MAGNETISM AND THE HEALER MAGNETIC.

BY SEETA NATH GHOSE.

Now, I think every one may feel curious enough to know whether I have actually cured and created any disease by means of my Magnetic Healer. To satisfy that curiosity I should say that the diseases which owe their origin to derangements or obstructions of organic functions, have been very successfully treated with the Magnetic Healer. The diseases I have up to this time treated most successfully with the said instrument are too numerous to be mentioned here at length. A simple reference to my Register\* lying on the table, and in which every case treated electrically by European instruments as well as by those of my own has been faithfully recorded, will show that fevers, both remittent and intermittent, simple and complicated, Dyspepsia, Diarrhœa, Dysentery, Ascitis, Enlargement and Disorders of the Liver and Spleen, Pneumonia, Bronchitis, Asthma, Head-aches of all varieties, Neuralgia, Anguinapectoris, Pericarditis, Rheumatism, Paralysis, Locomotor-Ataxy, Tetanus, Epilepsy, Hysteria, Melancholia, Deafness, Hydrocele, Impotence, Leucorrhœa, Dysmenorrhœa, Amenorrhœa, Spermatorrhœa, Elephantiasis or Barbados-Leg, Leprosy, and similar other diseases have been and are being treated with the Magnetic Healer, with more or less success according to their nature. I have here to observe that diseases of recent origin have been more successfully treated than when chronic. Surgical diseases of different varieties have also been benefited and cured by the applications of the Magnetic Healer, when, of course they have been helped by local applications of the galvanic battery. I must here fairly confess at the same time that the Magnetic Healers at present, in my possession, have unfortunately met with sad failures in a good number of cases, the reason whereof I am not in a position to account for at present. One important observation which I have been able to make is that those patients whose blood had been previously vitiated either by some particular disease—poison, drug-poison, or by the effects of over-medication, generally, proved obstinately unyielding to the healing influence of Magnetism.

The diseases that have been first created and then cured by the applications of my Magnetic Healer, though few in number, have led me to presume that all other diseases might be equally created and cured by it. I would give here two cases which I hope will enable every one to appreciate the value of the instrument in question.

On one occasion Babu Ananta Lal Roy, the proprietor of the Ink Manufactory at Baliaghat in Calcutta was put into the instrument and an electric current from 8 Bunsen's cells was applied to it, in such a manner that his head received the north polar current and his feet the south. After 15 minutes, he said on enquiry, that he felt all right, I then connected the battery with the Magnetic Healer in the contrary way and desired him to

\* For the satisfaction of the readers I append to this pamphlet an extract shewing the particulars of the cases which have up to this time been cured by the Magnetic Healer.

perceive the effects. About ten minutes after this he was heard to call loudly by name one of my assistants then sitting by me; and became quite insensible. On immediately running to the instrument I found him labouring under a severe epileptic fit, his eyes being protruded and staring, jaws locked up, froth issuing from his mouth, and his trunk and extremities convulsed. Instead of having recourse to any other means, I without a moment's delay disconnected the battery from the instrument and made fresh connections in the manner they had been made at first. Within about two minutes after this he, to the great astonishment of myself and the spectators, got rid of the epileptic fit and recovered his senses. The only complaint he then made was that he felt very weak and giddy. He was consequently kept in the instrument for 15 minutes more in the same favourable position, and was thereby freed from all sorts of uneasiness. In the evening of that day he felt weak again, but on his lying down within the instrument for 15 minutes in a favourable position, no trace of uneasiness was left behind in him.

The second interesting case was my own. On one occasion while I was experimenting upon the efficacy of the instrument in question, I used it myself to cure a *bronchial* affection which I was then labouring under. I had two powerful applications of the instrument on two successive days. Instead of feeling better I gradually got worse. The cough I had, became very troublesome, especially at night. At twelve a. m. of the day following the last application, I was quite astonished to find blood in the mucus I expectorated. From that time forward blood used to come out not only with the expectorations, but sometimes with the natural evacuations. Further, I felt myself so much dyspeptic that I could not digest anything properly. I generally threw up what I took at night and suffered from diarrhœa. This state of things continued for five days and five nights and prostrated me so much that I could not sit up in my bed for 15 minutes together. During these five days I could not make out the cause of my sufferings, and therefore used almost all the medicines best suited to the complaints, but unfortunately did not derive any benefit from them. My health gradually gave way, and in consequence I became hopeless of my recovery. On the morning of the sixth day, it providentially occurred to me that perhaps by the two applications of the instrument I made the intensity of the magnetic polarity of my body must have been to some extent reduced, or else the complaints would not have been so obstinate as to defy the healing influence of the medicines I took. With this idea I tested the polarity of the instrument by means of a compass-needle, and found to my satisfaction that the two applications I had undergone were perfectly unfavourable on account of a mistake of an assistant of mine, who made reverse connections of the galvanic battery with the instrument in question.

On finding out the mistake, I got the battery connected with the instrument in such a manner that the natural magnetic polarity of the body might be strengthened by it. I then got into the instrument and remained in it for an hour. I fell asleep after being a few minutes in it, and continued in that state till about the end of the hour. Before entering into the instrument, I had found bright red blood in the mucus I expectorated, but on coming out, I expectorated a clot or two of dark colored blood within about ten minutes, and then no trace of blood of any colour was found either in the mucus expectorated or in any other way. I did not throw up my food the following night, and enjoyed a long and sound sleep till the morning of the ensuing day. The next day I underwent a similar application of the instrument and got rid of every discomfort I had to complain of.

In addition to these, I have several times produced and then cured several other diseases of minor importance. Detail description of such cases being uninteresting

to sceptical readers need not be given. Thus the success of my experiment in creating as well as in curing diseases of different descriptions with my Magnetic Healer, has led me to presume that "Health and Disease are but the two phases of Magnetism only."

From the foregoing facts and observations I now propose to lay down my theory of Health and Disease in a few words.

What is health and what is disease and what are their most rational and primary causes? To this vitally important question my concise answer is this: health is that natural condition of the body in which no uneasiness of any kind whatever is felt. That condition is dependent upon the functions and freedom of all the organs of the body. Again, this freedom depends entirely upon that magnetic condition of the body in which the head is the north pole, and the palms and the feet are the four branches of the south pole. Disease is that condition of the body in which some kind of uneasiness is felt. Uneasiness is caused by inactivity or overactivity of the functions of one or more of the organs. The inactivity and overactivity of the functions are again the results of certain derangement or obstruction taking place in the way of the functions. The derangement or obstruction is in its turn caused by a certain amount of diminution of the intensity of the natural magnetic polarity of the body. Though in reality all the diseases which flesh is heir to are but the manifestations of one and the same primary disease, yet, according to the character and position of the manifestations, they are variously named and differently treated by medical men. When all the diseases can actually be created or aggravated in different subjects by merely reducing the normal magnetic attitude of the body, and when again all the diseases can actually be cured or alleviated in different subjects by merely bringing to a proper order the same magnetic attitude of the body, every reasonable being, I think, will concur with me in the above conclusion regarding Health and Disease.

Last of all, in reply to the most important question, What is death? I should simply say that when the normal magnetic polarity of the body is reduced to zero, the derangements and obstructions arising therefrom become so great that all the functions of the body come to an end, and in consequence the body is at once transferred from the animate to the inanimate kingdom.

Now let us take a comparative view of the electric system of treatment as practised in England and America, and the magnetic system of treatment, discovered by myself.

The system of electric treatment which is in vogue at present in Europe and America, consists chiefly in using the constant Galvanic or interrupted or Faradic currents of electricity according to the discretion of the physician or the surgeon. The constant Galvanic current is used sometimes for cauterisation; sometimes for electrolysis or chemical decomposition of tissues; sometimes for producing an *electrotonus*, *i. e.*, tonic, sedative or anodyne actions and *cat-electrotonus*, *i. e.*, stimulating and irritating actions in the system, and sometimes for giving a positive or tonic charge to the body, as invented by Dr. C. B. Radcliffe's. The interrupted current is used to stimulate and thereby to give tone to particular part or parts of the body.

In the purely electrical system almost all sorts of surgical operations are performed either by Galvanic cauterisation or Electrolysis. The most astonishing points of those operations are that they are thoroughly bloodless and that the sores heal up very rapidly without much cure being taken for them.

Except Dr. Radcliffe's positive charge, the other modes of using the constant as well as the interrupted currents are more adapted to local complaints than to those of the general system. Radcliffe's positive charge though a mode of general application, yet in the experiments of myself as well as of some respectable authorities, has

proved so inefficient that it requires no mention here. It may be a learned scheme, but not so useful. In the modes of applying both constant and interrupted currents, it is required to select, according to the seat of disease, particular organ, muscle, nerve and tissue for electrization. But this is so difficult a task that even the best pathologist cannot in all cases do it satisfactorily. In some instances the diseases of different organs become so intimately connected with one another, that neither the constant nor the interrupted current can be applied with good results, though their pathological relations are clearly defined.

Further, chemical decomposition is so closely allied, with the application of constant current of electricity that the parts of the body acted upon by it cannot be secured against the effects of more or less decomposition in spite of all cares taken for the purpose. It cannot be denied by any body that unnecessary decomposition or disintegration of a very minute part of the body is detrimental to health and longevity.

In the prevailing system of Electro-therapeutics, although electricity has been deemed to be an agent similar to vital power, yet no means has yet been devised to retain it in the body after it is applied to it. Any effect produced by the application of electricity to the body is accomplished by its passage through it with inconceivable velocity. Such a quick passage of electricity through the human body, which is a bad conductor of Electricity, generates very great heat and in consequence proves injurious to health, even when its intensity is less than moderate. For this simple reason in the purely Electrical system of treatment, which is marching forward rapidly in the medical fields of Europe and America, overaction of Electricity is very often complained of both by the patient and the physician. As the effects of overaction are very dangerous, physicians and surgeons practising in Electricity always exercise all possible care to guard against it. Sometimes even the very cautious and experienced practitioners are found to fail in protecting their patients from overaction.

In the magnetic system of treatment conducted by myself with the instruments now before us, the defects of the purely electrical system mentioned before have been wellnigh remedied. The applications of these instruments act upon the whole system, and therefore necessitate the selections of particular organs, nerves, muscles or tissues to deal with for the removal of a particular disease. In this arrangement magnetism being induced in the whole system, it acts only upon those parts where it is needed, the others remaining almost untouched. According to the general principles of magnetism laid down in the foregoing pages, those parts of the body which are already imbued with a sufficient quantity of magnetism, are not at all affected when an additional quantity of magnetism is induced in them. To express myself more clearly on the matter, I should say that, as by applying soap-water to a piece of white cloth soiled in some particular part, the stain only is removed, while the white parts are not further whitened, so by applying magnetism to a body having some disease in some of its particular parts, the diseased part only is made healthy, while the other parts already healthy are not affected in the least. Consequently the pernicious effects of unnecessary action are very rarely met with in this system.

Like electricity magnetism having no violent motion through the molecules of the body, no heat is generated by it. If however some patients magnetised fully by the instrument described before, experience a sensation of heat just after the operation, that heat must be ascribed to the too great activity of some torpid organ or organs, brought about by magnetism, and not to the violent and rapid motion of the same through the body. That heat though disagreeable to the patient generally, goes off within a day or two without doing any permanent mischief to the system.

In the magnetic system under discussion no chemical decomposition of any part of the body can take place when any magnetising instrument is applied to it. It is perfectly harmless in that respect.

Unlike electricity, magnetism is retained in the body after it is applied to it. Magnetism instead of passing off through the body like electricity sticks to it like a common steel magnet and constantly works upon the machinery of life in the body. It is in my opinion a thing similar to the vital principle of the body.

The effects of overaction cannot be wholly dispensed with in the magnetic system. Like the purely electrical system it has also this defect intimately allied to it. When a patient is magnetised to a far greater extent than what is necessary for his constitution he is surely to suffer from an aggravation of his disease notwithstanding his head is rendered the north pole and his feet the south pole by the operation. Why such aggravation of disease takes place even under favourable magnetisation is a question of great moment. The reasonable solution of this important question may probably be that when a patient gets some serious obstructions of his natural functions he must feel uneasy for a time if they are cleared off or attempted to be cleared forcibly by inducing a high degree of favourable magnetism in his body. Sudden activity of some dormant parts of the body, where obstinate obstructions of some form or other have taken place causes a good amount of violence which is badly borne by the patient. The prudent means therefore to be adopted in all such cases is to magnetise the patient slowly and gradually. This will clear off all obstructions effectually and at the same time bring about no discomfort whatever along with it. The peculiar mode of my feeling the pulse of patients of which a mere mention has been made before, furnishes me with a ready means to discriminate how much magnetism is to be induced into a particular patient to help his vital principle to remove all functional obstructions and irregularities slowly and gradually without causing any kind of uneasiness to him. In consequence of this, although in the magnetic system of treatment under discussion, the overaction of even favourable magnetism may sometimes aggravate the complaints of some patients yet there has been at the same time discovered a mode of operation which in the hands of a discreet physician can successfully avert such aggravations. The aggravation of symptoms if brought about by the overaction of favourable magnetism is by no means a matter to be dreaded. It generally subsides of itself within a short time. If it continues for a longer period than two days it can be very successfully remedied by the application of a very slight degree of favourable magnetism for half an hour or one hour.

Another great defect of the magnetic system is that it has no *Surgery* in it. In this respect the electrical system is unrivalled. I have therefore been led to combine the electrical system as practised in Europe and America with the magnetical system devised by myself for the treatment of diseases I met with in my practice. From this none should infer that I have altogether abandoned drug-medicine in the treatment of diseases. On the contrary I use it in cases where I have to combat with some medical poison in the patient's system. In some cases I use it also to expedite a cure

## Answers to Correspondents.

- A Christian Theosophist.—Will be considered.  
 Babu, K. C. M. Simla— In our next.  
 P. M. P., F. T. S., of Madras—do.  
 P. D., F. T. S., Scotland— do.  
 Dr. L. S., Calcutta— do.  
 Kumud Chunder Mookerjee— do.  
 A. B. B., T. S., Berhampore— do.  
 E. C., Roorkee— do.  
 Kanchunjanga T. S.— do.  
 Babu Gyanendra N.—Chakravarti—do.

C. P., Guntur—In our next.  
 P. I. N., Hyderabad—Outside of the legitimate province of our Journal.  
 Babu Raj Coomar Roy.—Again crowded out this month.  
 "A Student".—Under consideration. Too late for this number.  
 "An F. T. S." [Bombay.—Unauthenticated. See the *Notices to Correspondents*.  
 Pandit Parmeshri Dass.—In our next.  
 Kurnool— do.  
 The Uholan, T. S.— do.  
 H. C. Niblett.—Too late for this number.  
 The Secunderabad Theo. Socy.—Do.

## Letters to the Editor.

### A QUESTION TO THE AUTHOR OF "MORALITY AND PANTHEISM."

THE author quotes disapprovingly a sentence from the Christian Bible—"He who giveth to the poor lendeth to the Lord." He sees in it an immoral motive as an incentive to doing good; but could not the sentence be considered as a symbolical affirmation of the law expounded in the above article on the subject of happiness and morality?

When giving to the poor, *i. e.*, in practising charity, man places himself in harmony with that grand law of Nature—*Solidarity*. Therefore, acting in communion with the whole, he places himself in the conditions of happiness indicated by the author and thus receives in return for his deed a gift which is not *arbitrary*, but which in fact is the accomplishment of the law. Understood in this way that sentence is not in discord either with Theosophy or with Occultism.

I have remarked that several of the sayings of Jesus are thus illuminated by the light of Occultism. I must even add that they are quite unacceptable without that key. I shall be grateful to the author if he answers me.

J. K. O.

I hasten to reply to the question raised in the foregoing letter. The Christian Scriptures are, no doubt, capable of yielding very satisfactory answers, quite unsuspected by the generality of the so-called Christians, if approached from the Occult standpoint. But that was not the subject to which I addressed myself in my article on Morality and Pantheism; my object was simply to show the unsoundness of the basis upon which Morality is made to depend in the current Christian faith. Helping the helpless poor, certainly generates a beneficent force reacting upon Humanity as a whole—the Lord, the true Adam—of which the helper forms a unit. But how few would read that meaning in the sentence quoted?

It is quite true that a student of the true philosophy will be able to evolve a perfect system of Morality from the nebulous mass of whatever religious system he may be surrounded by. But the fact must always be borne in mind that the vivifying influence of the Esoteric Doctrine is absolutely indispensable before the floating mist can form itself into a pure crystalline sphere. I may take this opportunity to make an attempt to dispel the inchoate dissatisfaction, that seems to be slowly spreading its shadowy wings over many a western mind in regard to the attitude of the Theosophical movement towards Esoteric Christianity. It is as reasonable to complain that our Society does not come forward, lance in rest, as a champion of Esoteric Christianity, as to find fault with the wind of heaven for not seeking admission into our own private chamber, all the casements of which lying in the way of the wind we have taken care to shut. The Theosophical Society will belie its name if it wedded itself to any particular form of faith. But as the humble exponent of the Divine Esoteric Doctrine, it is the supporter of all religions founded on that rock of truth, and who shall say that there is no form of Christianity which is so founded? But, until the windows are thrown open to let in the light, until a gallant band of Christians stand up for their lost Gnosticism, we are quite powerless. In the meantime, however, we have a duty to perform, to prevent a crime from being punished by another crime and by greater criminals—to save, if possible, the still quivering life impulse in the old Asiatic religions from being crushed out by the dead weight of Missionary Christianity, the worse than Islamic Iconoclasm of our modern days.

A HUMBLE CHELA OF A GREAT MASTER.

### ON PRAYER.

In your last issue Mr. V. K. Rajwade solves the question "Why are men averse to prayer?" But his arguments are not satisfactory to many. With your permission, I will explain briefly why men holding the identical views with him as regards *Brahm*, *Iswara* and *Jiva*, differ from the conclusions he arrives at.

Mr. Rajwade does not say what he means by prayer: but if he means the outburst of feeling and the solicitations of one to approach the "Great-self," there can be no harm in whatever way the outburst takes place or in whatever form the solicitations are made. Mr. Rajwade in bringing into field the three terms *Brahmānda*, *Atmā* and *Deha*, virtually admits the existence of three in place of one. Even

if he maintains the last two as the two different phases of the First, the separate existence of *Atmā* and *Deha* is not denied, and it would be impossible as long as one is within the control of *Máyá* to divest one-self of the notion of the difference of the *Atmā* from the *Brahm*. Now, when the *Atmā*, which considers itself a totally distinct entity from the *Brahm*, yearns to unite itself with the latter, or at least tries to approach it, where is the self-applause even if in praying it praises but in reality its own self? It is the Duality that aspires to Unity, and how can this unity be effected without Love? The natural outcome of love is the pouring out of feelings according to the moral status of the lover. The lover should first try to approach the object he loves before he aspires to the union.

The *Atmā*, though unknown to the physical and the mental senses, knows that she has been separated from her Lord and she must strive to be united to her spouse again. Rather try to stop the mouth of the child that cries for its mother, or the yearnings of the faithful wife for her distant husband, or the murmurings of the rivulet obstructed in her way to the ocean, than attempt to impede the soul in her offering praise to her Lord.

Mr. Rajwade is of opinion that the *Atmā* does not become lowered by its connection with *Deha*. This is not understood. The *Parámátmā* is unconditioned, and it can never be polluted or purified; but surely even according to Mr. Rajwade's classification, *Atmā* is inferior to *Parámátmā* and what else can be the reason of her fall if it is not through its contact with *Deha*.

Mr. Rajwade may be an advanced *Yogi*, who has entirely divested himself of the sense of Duality, but for persons who have not yet been able to do away with the phenomenal world and who have not been able to be united with the *Parabrahma*, does prayer imply self-applause? The first series of sensations that a psychist feels even in *Ráhyoga* where the plea of Hypnotism cannot be brought into account, are the standing of his hair on end and the gushing out of tears from his eyes. Do not these imply the love of the *Atmā* for the *Parámátmā*, and does not the very idea of love convey the sense of Duality? And when there is Duality—where is the self-applause?

I do not ask this question in a hostile spirit; but, as a new comer to the road of psychism, I am inexperienced in these matters. I therefore respectfully beg to be enlightened on the subject. I find that prayer is allowed in all the known religions of the world. There must have been some strong grounds for enjoining the practice. Was it because the Teachers thought it advisable not to meddle with the natural feelings of their followers?

Will you not, Madame, give your opinion on the subject that concerns the whole of humanity?

SIMLA,

The 29th December, 1883.

K. C. M.

We act upon the principle that what is meal for one is death for another. While, therefore, some people may not be able to develop their latent psychic capacities without prayer, there are others who can. We set no value upon the words uttered. For, if the words had any effect, how is it that different religionists, although using different forms of expression, obtain the same result? Again, those who pray silently and intensely gain their object, while those who merely mumble some formula without understanding the meaning, get no answers to their prayers. As has been said in *Isis Unveiled*, we believe prayer is the giving of expression to the desire, which generates Will. And this Will is all-powerful; its effect depending, of course, upon all the surrounding conditions. Philosophers can be but few. They need no external ceremony or object for the purpose of concentrating their Will-force. We cannot expect the ordinary mortals, whose sensuous perceptions and avocations do not permit them to penetrate behind the mask, to do without the help of some external process. What we regret is the degeneration of this real prayer—the outward expression of the inward feeling—into a meaningless jumble of words. The prayer of the philosopher is his contemplation, an article on which subject will be found in the last number of the *Theosophist*.

D. K. M.

### A NEEDED DEFINITION.

THE Adept, the Medium, and the Ordinary Fellow are to be represented by Nos. 1, 2 and 3, respectively.

No. 1 only feels in the Esoteric state.

No. 2 feels and speaks in the Eso-exoteric state.

No. 3 is capable of speaking only in the Exoteric state.

So, No. 2 forms a sort of link between the two states, giving vent, according to destiny, to marks, partly comprehensible and partly incomprehensible to No. 3, and bears a remarkable resemblance to the Zoophite, uniting the animal and vegetable kingdoms.

O. M.

## ESOTERIC CHRISTIANITY.

I HAVE read with satisfaction Dr. A. Kingsford's address to the President, which appears in the *Theosophist Supplement* for January 1884.

Since my acquaintance with the *Theosophist*, I have been sorry to see antagonistic language employed with reference to Christianity and the advertisements of Anti-Christian works appearing in its columns, although I understood that such language, so sure of misinterpretation, was only being used against the adulterators of this sublime creed. I feared too that the public might form their estimate of the Society by detaching phrases from the context of its literature and not by studying the careful expositions of an Editor.

I knew that it was the high aim of Theosophy to remove the disfiguring crusts of exotericism from all creeds, but at the same time I bewailed the habit of calling in the aid of those who sought to overthrow every sign of a creed, without seeing the need of preserving the esoteric and spiritual beauties these signs denoted.

God has said (according to the Chinese) with supreme insight into human impulses, "those who worship idols worship Me;" still, it marks an advance in worship when idols can be dispensed with.

Theosophy is at once Destroyer and Preserver, whilst authors of Anti-Christian literature can only be compared to those barbarian hordes who lay waste a country, heedless of their own interests and those of humanity.

At last, the President of the London Lodge has put into words the thoughts of Esoteric Christians on the subject, and as prominence to them seems to me not out of place and their significance may have been missed by some, I venture to ask you to reproduce them, if space permits.

"To me personally, it has always been a matter of regret that in attacking the orthodox presentation of Christianity, your Society has hitherto been hardly careful to guard itself against the imputation of antagonism to the essential mysteries of that religion.

It is not by wholly setting aside and rejecting names and symbols, hallowed by familiar use among our people from their birth as a nation, that we shall create for ourselves the largest sphere of usefulness. It is not so much the revelation of a new religious system that is needed here, as a true interpretation of the religion now existing."

D. M. STRONG, Lt.-Col., F. T. S.,  
10th Bengal Lancers.

## THEOSOPHY—WHAT IT IS.

THEOSOPHY, as understood by me, is made up of three elements, viz., universal brotherhood, knowledge of truths discovered by science generally known to the ordinary scientists, and knowledge of truths still in store for them. It may be described in another way, viz., "universal religion and science, reconciled." To be a Theosophist, he must acknowledge and practise universal brotherhood. If he is not prepared to admit this principle, he cannot be a Theosophist. In addition to this, he should be a student of truths generally known, of course, to the extent of his capacity. He should besides be a searcher of truths hitherto unknown. If he be all these three, he is undoubtedly a Theosophist. It is however possible that one may not be capable of knowing scientific truths, extant or prospective, and yet may be able to recognise and practise Universal Brotherhood; he is still a Theosophist. No one who does not admit and practise Universal Brotherhood, though he be a scientist of the first degree, can ever be a Theosophist.

What are vulgarly called phenomena, are really effects produced by causes recognised by laws of nature ascertained or ascertainable by science. Steam engine was once a phenomenon to this world. So were telegraph, telephone, gas light, electric light, &c. Even horse-riding was a phenomenon to the aboriginal tribes of America. Eclipse served as a phenomenon to Columbus for very valuable purposes.

A thing is a phenomenon or even a miracle, so long as its natural cause is not known.

KRISHNAVILAS,  
25th January 1884.

R. RAGOONATH ROW, F. T. S.

## IDOL WORSHIP.

IN your issue, Vol. 3, No. 12, dated September 1882, page 303, "correspondent's column 2," I read under "Idolatry in the Shastras," that Mr. "D.," F. T. S., is quite prepared to prove that idol worship is sanctioned in the Shastras (*i. e.*, the four Hindoo Vedas); and I wish you will be good enough to extract the letter\* signed B. F. X. in the accompanying *Epiphany*, and inform that gentleman through the medium of your valuable Journal that I am ready to contradict his statements in favor of idol worship.

Yours faithfully,

A. YALPANAM.

CALCUTTA, 10th January 1884.

DEAR MR. EDITOR:—I hereunder enumerate a profusion of golden proofs selected from various Shastras of the Hindoos as I promised at the end of my introduction to the origin of idol worship in India; but I wonder where Babu Ishan Chandra Ghose found that "the Vedas enjoin upon the Aryan Hindoos the worship of that Supreme Being through the manifestations of His attributes in nature's works." I assure you that there is not a single Text in the so-called Veda or Sruti which could encourage the idol worship, but many which discourage it. However I shall deal with his letters Nos. I and II in their right place. As I fear that your journal cannot afford much space for both the Texts and their translations, I beg to note here a few names of the Hindoo's sacred books, and the respective pages wherein the Texts are found with their translations.

Translations of the Texts:—Man (God says) dishonours me by idol-worship while I live always in all moveable and immoveable things. Whosoever through foolishness, neglecting the worship of me in spirit, adores idol worship, his pujan will go in vain as ghee is poured into burnt ashes. Oh Sinner! I shall not be pleased with those who cause disgrace to fall on nature's works by making idols, and worship these, placing before them valuable fruits, &c. :—Bhagavata, 3rd Skandha, 29th Adhyaya.

He who desires very earnestly the worship of idols is neither a votary of me, nor any other but a worldly man :—Bhagavata, 11th Skanda, 2nd Adhyaya.

(These two quotations, from the Bhagavata, are originally drawn from the Vedas.)

The eye does not go thither, nor speech, nor mind. We do not know, we do not understand, how any one can teach it. It is different from the known, it is also above the unknown, thus we have heard from those of old who taught us this.

That which is not expressed by speech and by which speech is expressed, that alone know as Brahmin, not that which people adore here.

That which does not think by mind, and by which they say, mind is thought, that alone know as Brahmin, not that which people here adore.

That which does not see by the eye, and by which one sees (the work of) the eyes, that alone know as Brahmin, not that which people here adore.

That which does not hear by the ear, and by which the ear is heard, that alone know as Brahmin, not that which people here adore.

Talavakara-Upanishad I-Kanda 1-8.

Whenever a man believes and trusts that his happiness is in Him Who is a Spirit, then only he frees himself from every sort of fear. Whenever a man thinks it otherwise, does not fear rise in him? (See the Commentators.)

Taitrya-Upanishad. Brahmananda Vally Anuvaka 7—.

He (the Self) encircled all, bright, incorporeal, scatheless, without muscles, pure, untouched, &c., &c.

All who worship what is not real knowledge enter into blind darkness, &c., &c.

Vagasaney-Samhita-Upanishad 8-9.

Whatever action which is not disgraceful; that should be done and observed.

Whatever thing is good to me and that should be exercised by you. (The context here shows that the disgraceful action referred to, is idolatry, so also do the Commentators.)

Taitrya-Upanishad. Shishta Vally Anuvaka 11—.

Whatever is found consistent with the Vedas in the Agama, Itihasa Purana, &c., is acceptable, and inconsistencies should be cut off—Sankarachariar (the Great Commentator of Vedas.)

Sankaracharia, in the context, speaks of idolatry as "inconsistent with the Vedas."

One that dispels his heathen blindness and proclaims Him that shines as sun has risen "I know Him the Mahapurush," he conquers death. There is no other way except this to obtain heaven.—Suvatha-Suvethara-Upanishad, 3rd Adhiyaya, 8th Anuvaka.

"Heathen blindness" here admittedly refers to idol-worship.

Who understands Him that He is beauty of beauties, no body or pain, they shall enjoy everlasting bliss, the contrary shall suffer—the same as above 10th Anuvaka.

Vide the same Upanishad, 6th Adhyaya 11-12 verses. "None shall obtain heaven except those that see God is in themselves."

\* ED. NOTE.—We accede with pleasure to our correspondent's desire, and re-publish the said letter from *Epiphany* of Dec. 15, 1883—*verbatim*.

See 15th verse "Kadopa-Upanishad, 4th Vally, 11th verse. (A man) "could reach Him by mind only. There are no kinds. One that sees God here in various forms and shapes, goes from death to death."

See 5th Vally, 12th verse,  
" " " " " " " " " " " "

Rise up and awake from the sleep of idol-worship; and having approached able teachers (holy men), acquire knowledge of God, the origin of the Soul: for the way to the knowledge of God is considered by wise men difficult as the passage over the sharp edge of a razor.—Kadopa-Upanishad, 3rd Vally, 14th verse.

All who worship what is not the true cause, enter into blind darkness; those who delight in the worship of the created enter as it were into greater darkness.—Vagasnicy Samhita-Upanishad, 12th verse.

It is thought to be known (as if) by awakening and (then) we obtain immortality indeed.—Tulavakra Upanishad, 2nd Kanada, 4th verse.

Those fools who immersed in ignorance, that is, the foolish practice of rites, consider themselves to be wise and learned, wander about, repeatedly subjecting themselves to birth, disease, death and other pains, like blind men when guided by a blind man.—Mundak Upanishad, First Mudak, 2nd Adhyaya, 9th verse.

Engaged in various manners of rites and sacrifices, the ignorant are sure of obtaining their objects: but as the observers of such rites, from excessive desire of fruition, remain destitute of a knowledge, &c., &c.—Mundak Upanishad, First Mudak, 2nd Adhyaya, 10th verse.

There are thousands of other proofs from the Vedas, which I will write down if any of your idol-worshipping correspondents think the foregoing are insufficient. By the bye I shall be ready to argue from the 4 Vedas verbally with any desirous of conviction of the true worship of the true God, if they care to call on me at the Oxford Mission House, No. 154, Bow Bazaar Street.

B. F. X.

(To be continued.)

## REQUIUS.

### LA LINGUISTIQUE DÉVOILÉE (LINGUISTICS UNVEILED.)

By M. L. LEVY BING, F. T. S.\*

THIS extraordinary and learned work on a most fascinating subject in the circle of the sciences is by one of our Fellows belonging to a Paris Branch. The gentleman is an Israelite, an eminent member of many scientific societies and known as a great scholar and original thinker in Philology, especially Semitic. This quarto book of some 450 pages is a valuable contribution to the Science of Language. With no ordinary skill and boldness the author supports a long exploded philological hypothesis—still no doubt a pet theory with many a Jewish or Christian Ecclesiastic, and one in no way very original, as the author in the fulness of his heart imagines.

The task before the reader of this book is anything but easy, for he has to determine what he should admire most—the astounding conclusions drawn by the author, or the ingenuity and boldness with which he maintains that the so-called Aryan, Indo-European or Indo-Germanic Family of languages are one and all derived from an obscure Semitic tongue, viz., the Phœnician, the language of Carthage, and of that enterprising race of merchant-mariners settled at the dawn of history on the shores of the Mediterranean who have been known to have sailed beyond the Pillars of Hercules and established colonies on the Western coasts of Spain, France and even England. The boldness of the attempt is no doubt as unique as it is astounding. It is neither more nor less than a determined plan to knock down and subvert the present science of Comparative Philology, an elaborate and collective superstructure reared mostly by the German linguists, bearing such great names as Bopp, Grimm, Herder and Heyse, and illuminated by a galaxy of other European savants, who have worked laboriously in the same field of research with remarkably unanimous if not always splendid results. Hence, the author cannot be surprised to learn that students of philology, trained as they are in the modern well established methods of philological research, will receive his conclusions with a shock. He cannot expect his theories, innocent as they must appear to every orthodox philologist of all scientific treatment, to be appreciated by any of them, notwithstanding his skill and ingenuity to establish the Phœnician parentage of the Aryan family of languages.

It would not be an unprofitable task were we first of all to lay before the profane readers of our Journal a short sketch

\* Member of the Theosophical Society—"Société Scientifique des Occultistes de France."—Paris.

of the present state of Philology, and the scientific methods by which the eminent Philologists,—the great Gurus of the Uninitiated in this line of research—have established their facts, of the so-called splendid results they have achieved, and of the fascinating vistas that have opened before their eyes to their great satisfaction. These results, we are told, have enabled them to peer more closely than before into the history of humanity "from its first beginnings," thus affording them an almost unexpected source, an efficient help to Archaeology and Ethnology. The field is so vast and the task so fascinating to their direct profane admirers, that it would be idle to expect any justice done to it in a magazine article. But some attempt may be made in order to enable the reader to estimate at their true value the theories so boldly propounded and the assertions so recklessly made by this veritable apostle of Hebraism, M. Levy Bing, the author of this strange book.

Without attempting an elaborate definition of Philology, it is enough to state that this young science, scarcely half a century old in Europe, (it may be said to have taken its rise from Bopp's Comparative Grammar of the Aryan Languages)—treats of the origin, growth and decay of language, that subtle instrument of human thought—and its various vicissitudes through a long series of years. It is remarkably similar to the science of Biology—another and hardly older sister that has under the fostering care of a Darwin and a Hæckel created a similar revolution in human thought in the domain of the science of living-forms. As Biology and the kindred sciences would be incomplete and extremely poor without the element of comparison, so Philology cannot and will not stand on its legs without being comparative. It is not to be inferred from the above that the science of language is a purely modern invention. On the contrary, it is as old as the world, so to speak. Its germs were scattered broadcast ever since the dawn of old Western civilisations, as the student can ascertain for himself, if he only knows English, from Max Müller's Science of Language. Plato, the Father of Philosophy in Europe, to whose comprehensive intellect no science was foreign, has devoted his whole Dialogue—Cralylus—to our subject, extracts from which are given by M. Levy Bing in his book. These germs, from what is still believed an extremely meagre soil, were vitalised almost suddenly into life at the beginning of the present century by the discovery, as European scholars express it, of a finished and well-cultivated language in the far East—the Sanskrit, whose past is as brilliant as its future must be great. This discovery, notwithstanding M. Levy Bing's disparaging remarks, due, no doubt, to his pro-semitic proclivities, marks an era in the history of modern thought. Comparison being thus the very life-blood of the science of Philology, similarities and dissimilarities, coincidences and differences began to be noticed from the first and paved the way to classification—as has been the case with Biology, Zoology, and Botany. The materials at hand were so many and so varied that they afforded ample opportunities of passing them through the crucible of strict induction. Plato and others having failed, it is thought, to rear up the plant of Philology, simply because their horizon was limited, some having drawn their materials from their own respective languages and their dialects, disdaining to give a single thought to other languages which they in their pride of race called barbarous,\* whilst some in later ages were guided by a theological bias or similar prejudices. Therefore, all past labours, in this direction, are proclaimed useless: the philologists of the past century have made a mess of the science and—their work cannot be regarded scientific in any degree.

Now the chief elements in the scientific classification of languages are certain phonetic laws which are well established by the process of strict induction, the resemblance of grammatical forms, and last, but not the least, the names of the numerals. Hence, have arisen three principal groups or families of speech—the Aryan, the Semitic and the Turanian, or the *Allophyllian*, not to speak of others too numerous and too imperfectly explored to need any mention here. What

\* Foreigners were called *Barbaro* by the Greeks. This word is found philologically connected with the Sanskrit "*Varvara*," an *Onomatopœia* for indistinct speech. The Hindus called them *Mlechha*, from the root *Mlai*, meaning to fade, to be indistinct, unintelligible. The Russians still call the Germans *Niemets* from a Slav root meaning *mute*, unable to speak (compare Greek; *aglossos*). The Hebrews called the Gentiles *Laog*,—"stammerers"; vide Canon Farrar's "Families of speech," page 284.

concern us the most are the Aryan and the Semitic languages, being not only the most widely diffused, but also the most important, as being the recognized vehicles of the thoughts and aspirations of civilized life—therefore, each of them necessitating a few words of explanation. The former group, called also Indo-European, comprises the Sanskrit, the Zend, including the Armenian, the Greek, the Latin, the Teutonic, the Celtic, the Lithuanian and the Slavonic Branches. The Sanskrit is the parent of the Hindi, Punjabi, Bengali, Marathi, Gujarathi, Siudhi and a few more. The Teutonic Branch has the English, the German (the Hoch-Deutsch, or High Dutch), the Dutch (the "Platt Deutsch" or flat Dutch), the Icelandic, the Swedish and a few more. To the Latin branch belong the Romanic languages *par excellence*: the French, the Italian, the Spanish, the Portuguese, the Provençal of the Troubadours and several more. To the Celtic belong the Gaelic, Irish, Cornish and Welsh. The Russian and Polish; the Bulgarian and Servian, &c., are all Slavonic.

The second family in literary and historical importance, although it has given three religions to the world—Judaism and its off-shoots, Christianity and Mahomedanism—includes the Hebrew, the Arabic, the Assyrian, the Abyssinian, the Phœnician, which M. Levy Bing makes so much of, and a few more.

It is to be remembered by the lay student that mere words or coincidences of words, as has been forcibly stated by Max Müller in his Survey of Languages, are not sufficient to determine the group to which a language should belong. To take an instance—the Turkish contains more than sixty per cent. of Arabic words; still a Philologist would never look upon it as an Arabic (Semitic) language, for the plain reason that its grammatical system is purely agglutinative, and therefore cannot be Semitic, as it is placed by Max Müller and others in the Turanian Family. The same may be said of the Literary Tamil in India which, though containing more than twenty per cent. or more of Sanskrit words, yet belongs to a sub-group of the Turanian stock, the Dravidian, as its grammatical system is non-Aryan in a marked degree.

M. Levy Bing objects to the names of these two families, and speaks of them as "inappropriate" in his eighth chapter. To the name Aryan he prefers the name "Indo-European." This and the word "Indo-Germanic," M. Pictet in his *Origines*, as quoted by Canon Farrar, designates as "*ni logiques ni harmonieuses*," neither logical nor harmonious. Max Müller in his sixth lecture (1st series, Science of Language) very ably demonstrates that the word *Aryan* (meaning in Sanskrit well born, noble) being found\* in all the cognate languages in some form or other together with the numerous offshoots of its roots, † *A R* meaning to plough, can safely claim universal acceptance. But anyhow, whatever be the objections raised against the adjectives Aryan and Semitic, M. Levy Bing must know that they are now long established terms in the Science of Language, and cannot be ousted so unceremoniously from the philological treatises. Would he object to the terms oxygen, nitrogen, chemistry, protoplasm or metaphysics?

There is still another remark that we cannot resist the temptation of making with reference to the Inductive Methods of research closely followed by the devotees of this science; and that is, when the same methods are scrupulously made

\*A reckless philological blunder—an invariable result of the ignorance of phonetic laws in comparative philology—occurs in the "Vicissitudes of Aryan Civilisation"—a prize essay by Mr. Mahadev M. Kunté—a Professor of Sanskrit at Poona, we believe. He believes that the word *Arya*, meaning noble, is connected with the English word "Sir," Sir represented by "Har" and "Har" corresponding with *Ar* in the adjectival substantive *Arya*. This is certainly philology run mad with a vengeance, to boot! Now, if he had taken the trouble to get at the true derivation of the modern English word "Sir," such an unscientific blunder would have never crept into his otherwise able essay. "Sir" is to be traced to the Latin "Senior," the comparative of "Senex," old, having well-known representatives in all the Romanic languages. This word "Senex" is traceable to the Aryan root "san," represented in an old Vedic word "sana," old, ancient; whence "sanātana," ancient, perpetual, everlasting; compare Gothic "sinteino," and Anglo-Saxon prefix "sin"—all having the idea of something old. Vide M. Williams' Sanskrit Dictionary. A cognate root "san," means to honor, to worship also for "*Senectus reverenda est*," "old age is to be honoured." Vide also Zehetmayr's *Lexicon Etymologicum Comparativum*, p. 230 (Ed. 1873.) For the affix—*ios*, old form—*ios*, vide the above and Bopp. Breal's *Grammaire Comparée*, Vol. II., p. 190.

†Farrar says in his "Origin of Language" that if Erin, the native name of Ireland, be rightly derived from the word "Arya," then "the fact is important as showing that some memory of the old name was preserved in the extreme West as well as in the East." Page 189.

use of in the sub-classes, they invariably lead to the distinct recognition of the mothers from which they sprang as in the case of the Romanic languages derived from the Latin, the Modern Teutonic from the oldest Gothic of Ulfilas, and the Indian\* languages (Aryan) from the Sanskrit. We should like to ask whether M. Levy Bing's method, which, we are afraid, is no less haphazard than empirical and dogmatic, could ever boast of such precision or of such splendid results, as are achieved by this inductive science in the resuscitation of long lost languages and dialects, as the cuneiform languages of ancient Persia and Babylon? Could his methods produce a Burnon for a Rawlinson, when he institutes a comparison between his favourite Phœnician on the one hand and modern languages derived from the Gothic and the Latin, on the other? What would the intelligent reader think of a Philologist were the latter to compare a Bengali or Hindi word with a Gaelic term spoken in the Highlands of Scotland, without tracing them back to their older forms in their respective mother languages? To take one instance out of innumerable others in the book under review, he ascribes a most fanciful and, therefore, unscientific derivation to the French article *du* (Eng. of *the*) derived, as every one knows, from the Latin *de illo*, to the Chaldean *da*, whilst in the same breath he avers that *au* (Eng. to *the*), which he rightly says is for *à le* (though it is from the Latin, *à illo*) is from the Phœnician *al*? The English pronoun *they*, he derives from the Phœnician *ze*, "soften," from Chaldean *da*; in *them* we find—he says—the *m*, a Phœnician characteristic of the plural. Instances of this playing fast and loose with etymology are so many and so bold, that it is difficult to make a selection of them in the limited space at our command.

ERIOOPLES, F. T. S.

(To be continued.)

## PHYSIOLOGICAL CRUELTY OR "FACT AND FANCY."

BY PHILANTHROPOS.

Soon after Dr. Anna Kingsford's paper on Vivisection, published in the December number of the *Theosophist*, and probably as an answer to the same, we received the above named book. It is very well written, and when the author says that it is lawful and necessary to make experiments with living animals for the purpose of alleviating human suffering, and that such experiments should never be made except by competent persons and only when absolute necessity demands them—we agree with him to some extent. Our modern scientists have not, and probably never will, develop their psychic powers to a sufficient extent to become clairvoyant. They are stuck up to their neck in the mire of materiality, and have no other but physical means to help them in their discernment of the fitness of things. But the author demonstrates too much. He attempts to show that there never was any abuse of vivisection; that vivisection is not at all painful, and that the animals seem to enjoy it; that crying and howling is no sign of pain; that vivisection is of very rare occurrence; and that the doctors have a right to vivisect and the people a right but to mind their own business. We must disagree with him, unless we consider reliable witnesses as impostors, and those people, who have moved away from the vicinity of medical colleges on account of the pitiful cries of the tortured animals, as being hallucinated.

In the December number of Dr. Dio Lewis' "Popular Monthly," he has an editorial article on Vivisection or the "Art of Opening and Dissecting Living Animals." The details are shocking enough to stir with indignation

\*In the case of the Indian languages, the field has been worked up with a precision and ability that cannot be too much admired, only of late years, by a Bengal Civilian, Dr. John Beames, in his "Comparative Grammar of the Modern Aryan Languages." Vide his Introduction to Vol. I.

†For an exhaustive and scientific treatment of these English forms, we refer the reader to the New York *savant*, Prof. Marsh's *Comparative Grammar of the Anglo-Saxon*. (Part II, Ed. 1875), than which we know of no book after Grimm's *Deutsche Grammatik*, more perfect in the domain of Teutonic Philology.

even the soul of a Red Indian at the cruelties perpetrated in the name of "Science." Where one such experiment is made in the interests of humanity, a thousand of the same kind are daily made and repeated to satisfy over and over again the *curiosity* of some gaping imbecile future knight of the *pill bag*.

SATYA KAMA SHARMA.

## THE PHILOSOPHY AND SCIENCE OF VEDANTIC RAJA YOGA.\*

BY D. K. MAVALANKAR, F. T. S.

I FEEL really obliged to my friend and brother, Babu Siris Chandra Vasu, B. A., for the presentation of a copy of a Treatise on "The Philosophy and Science of Vedantic Raja Yoga," edited by him. It is the reprint of a book which was first published about four years ago, and a notice of which will be found on page 147 of Vol. I. of the *Theosophist*. At the time the curious autobiography of the author was published in these columns, his book was passing through the press; and although the account of the Swami's (the author's) life looked rather odd, and a trifle too fantastic, the Editor of the *Theosophist* naturally enough abstained from hazarding an opinion upon the merits of a work as yet unpublished. The neutral attitude has since been unfortunately misunderstood, one way or another; therefore, a few remarks on the book in its present form will not be uncalled for.

A careful and attentive perusal of the Treatise forces the earnest student of Philosophy to the conclusion that a large portion of it is either allegorical or that it is a mystification. But the latter is an untenable supposition. Would, it is asked, the highly educated Editor have undertaken the publication of a work, apparently so full of impossibilities—nay absurdities, had it no hidden merits? The alternative, therefore, to which one is reduced is, that the work is a parable, that it is purposely veiled, like so many other treatises on Occultism—in short an allegory. It is needless here to repeat the impracticability of certain occurrences given out by the author as his personal experiences; and it must be said that the Editor has, to some extent, in a special footnote hastened to extricate his hero and himself out of a really perilous situation. Turning, however, to the philosophical portion of the work, two or three important points must not be omitted to be noticed. The author begins by taking Paramatma as the Guru, and Jivatma the disciple. The latter at the same time is defined to be "the reflected light or ray" of the former, *i. e.*, the *Jivatma* referred to in the work under notice is identical with the seventh principle of the Occultist. And yet a passage on page 2, reads:—

The *Jivatma* having reached the sublimest height of knowledge, both theoretical and practical, by perfectly understanding all the principles of righteousness and virtue in all the religions of this as well as of the world above, and having enjoyed all the worldly pleasures with great avidity, the pleasures of a kingly life for a short space of time in a corner of this vast universe of the Almighty, at whose call the royal heads even lie prostrate, the pleasures resulting from the voluptuous beauty of the fair sex and all other sensual pleasures, and strived hard for the accumulation of wealth, and giving himself to all kinds of whims and caprices of his unsteady and changeful mind, in short, after enjoying all the pleasures, both intellectual and sensual, of this world, and finding them worthless and vain, comes to the conclusion that no worldly pleasure is lasting and eternal. Being thus disgusted with all worldly enjoyments, the *Jivatma* feels deep remorse and begins to repent sincerely.

An occultist who will have the patience to master this interminable sentence, need not be long in finding out that the author has used the word *Jivatma* in three different senses, namely, the animal soul, the human soul and the spiritual soul, or, the fourth, the fifth and the sixth (which is the vehicle of the seventh) principle. Atma—the seventh principle—is *alipta*, and can neither enjoy nor suffer. It is the fourth principle which generates the desire for material enjoyment and the

human soul which takes delight in sensual pleasures, but at the same time its upper strata, in which is reflected the light of the sixth, try through its own inherent powers to bring the lower principles under subjection. Otherwise, it is inconceivable how a principle, or substance, which has been immersed in one sort of enjoyment or suffering, can of itself turn its course into another channel. It may be argued that, after all, these principles are but different manifestations of the same *Paramatma*, and hence might be all included under the heading of *Jivatma*. A little reflection will, however, show that position to be indefensible. For the variety in the manifestation of the same essence must be due to the difference in the vehicles of manifestation. If these vehicles be different, how can they be called by one common name? Nor does it require a very deep thinking to find out that it is the vehicles of manifestation that are named, for the manifested being one, is absolute existence and shows no different attributes. It is therefore a matter of great regret that all throughout the book the word *Jivatma* is used to denote so many different principles, and thus is sure to mislead the unwary reader. The second important point to be noticed is the fact that *Asans*, &c., are enjoined for the practice of *Vedantic Raj Yoga*. To an occultist it is of course evident that the author has adopted the technical terms of *Hatha Yoga*, which will disclose the real *Raj Yoga* system, only when esoterically interpreted. In one place a process is described for subjugating the twelve kingdoms, beginning with the lowest one, which is situate in the *Kundalree*. A student of psychology knows that the method refers to the imperfections of the flesh which are to be conquered one by one, beginning with the grossest. It is a matter, however, of great concern as to how many of the readers will feel disposed to give that attention to the work, which alone may, under favourable circumstances, lead them to a correct understanding of the underlying esoteric meaning—(I still persist in giving the author the benefit of the doubt, and feel ready to admit such a meaning in his work). Thirdly, the language put into the mouth of the Guroo is such as to confuse the reader greatly before he can find out whether by "preceptor" the *Paramatma* is meant, or—the author himself. These are among the chief peculiarities that permeate almost the whole of the Treatise; and hence it is very doubtful whether its perusal will do any good to the general public. For only those can understand it who have studied esoteric philosophy up to a certain point; and for them the work contains very little they do not know: while the ordinary reader will be misled by the exoteric phraseology adopted, and consequently find the Treatise positively misleading and harmful. However, the motives of the author and the editor being no doubt perfectly benevolent, it is hoped that these remarks may help to remove all grounds of apprehension in the future. The editorial notes and appendices added to the second edition are of a certain importance, and if properly understood, are calculated to throw light upon some of the most obscure passages in the text. They also help to a clearer understanding of the *Adwaita* Doctrine as propounded by *Srimat Sankaracharya*, which, unfortunately, the author puts in a very misleading form. The Editor is deserving of all praise and thanks for having, by his notes, attempted to rescue his reader, who, otherwise, would have been left hopelessly floundering in a sea of misconceptions. We would recommend the little Treatise to our students on account of its Appendix. We hope that they will carefully peruse it, for it does an infinite credit to the Editor.

Since the above Review was in type, Mr. R. C. Bary, the Publisher of the Treatise, has kindly sent a copy of the same to the *Theosophist* office. In the absence of the Editors from Madras, I beg to thank Mr. Bary on their behalf, for the pamphlet.

D. K. M.

\* Edited by Babu Siris Chandra Vasu, B. A., F. T. S.

PERPETUAL ALMANAC.—We beg to acknowledge with thanks receipt of a copy of "A Perpetual Calendar," kindly presented to us by Munshi Tej Rai, F. T. S., a teacher in the Bareilly College. It begins with the year 1800 and runs up to 6099 of the *Christian Era*—a flattering though rather too sanguine prophecy for the latter. It is a great convenience to be able to find out the days of months for so many years, by the means of but half a sheet of paper. Of course its greatest utility will be rather for the future Astronomers and Astrologers, ordinary men being hardly expected to live beyond a forty-third part of the period over which the calculations of the *Perpetual Calendar* extend. All the same, the little sheet-almanac will accomplish its beneficent mission.

The same author has favoured us with a copy of Part II of his "SCHOLAR'S GUIDE TO ALGEBRA, OR A COMPLETE EXERCISE BOOK FOR THE USE OF HIGHER CLASSES IN INDIAN SCHOOLS." The work, we are told, is intended for candidates working for the entrance examination of Indian Universities. The present part treats of additions and subtractions of Algebraical fractions. We are further informed that the fourth part, which is in the press and is shortly expected to be out, treats of simple equations of one unknown quantity. We trust the efforts of our scholarly Brother in the interests of young students will prove beneficial and successful, and that he will receive the patronage his work may deserve.

NUMBER 3 of the *Alpha*, Vol. IX, an American journal connected, as we understand, with the "Moral Education Society," contains something quite unusual, a *rara avis* in the columns of any magazine or daily, namely—a fair and unbiased mention of our Society, followed by a letter from one of the lady members of our Rochester Branch, to the editor of *Alpha*, Mrs. Winslow. Says the editor:—

We are in receipt of a very interesting pamphlet, . . . . . published in Madras, India, containing observations and explanations of this too imperfectly known association. The very name theosophy is a mystery to the common mind. The word signifies "wise in the things of God," and through this wisdom the attainment of *direct* communication with God as distinguished from a *revealed* knowledge, which is supposed to be attained by extraordinary illumination, a direct insight into the processes of the divine mind and the interior relations of the divine nature. This is the aspiration of the Eastern Adept, and these wise men are said to develop almost superhuman natural powers, often controlling the elements, reading the souls, and influencing the minds of men of lesser growth. But according to a very interesting account of an American branch society, from a letter which we give below, theosophy means to their members the strictest temperance in all things, perfect self-control, charity, benevolence, and even tenor of mind, which tend to soul development. In this respect there is harmony of sentiment between them and our own society for moral education.

India, and the spirituality of this ancient people, seems very near to us just now, by reason of the knowledge of theosophy, F. Marian Crawford's novel, "Mr. Isaacs," and the information obtained from the lectures and social conversation of the Hindoo Brahmin, Mozoomdar, who is now delighting the religious world with his sweet Christian spirit, his elegant and eloquent use of the English language and the knowledge he imparts of his wonderful country, and the reform religious society he represents, known as Brahmo Somaj.\* We are glad to know of these things, and that the study of theosophy has begun in our own country. May such societies multiply and may our young men and women become adepts in wisdom.

ROCHESTER, N. Y., October 9, 1883.

MY DEAR MRS. WINSLOW,—I cannot express the pain it gave me to hear of your poor health. Of all women I know of in the world I would have you well. I now wish more than ever you had come to us when you went away for your health. When people can get no relief elsewhere, they seem to drift to us and get well. They nearly always come and stay a while with me, and there seems to be a power with us through which it is done. I know not from whence it comes. Spiritualists say it is spirits do it all and that I am not honest enough to give the credit where it is due, and I used to think myself it was spirits. I know now such is not the case, but that I psychologised myself to see and feel as I did, and many other honest persons considering themselves spirit mediums are in

\* Known as the *New Dispensation* of the late Keshub Chunder Sen, Mr. Mozoomdar is no Brahmin, as he himself knows. He ought to correct this mistaken notion which has crept into many American papers.—*Ed.*

a similar condition. Some of our own friends are now convinced that no spirit out of the form has ever controlled them, and others who feel "spirits" may have influenced them, feel it has been to their cost, and we as a society "fear" for ourselves to investigate spiritism without the Eastern Adepts to aid us. They are never controlled by spirits, but control them. My dear Mrs. Winslow, I have touched on this subject that you may fully understand the aims of the Theosophical Society. Many of the members have been spiritists for years, and while now denying nothing to spiritists, we for ourselves fear to investigate further without any means to try spirits as commanded so long ago by one who knows. You would like to know the aims of our society. I really do not know how to tell you so much in so little time and space. I shall send with this a pamphlet explanatory of theosophy, but probably our society is not like any other "branch," as so many of our rules have grown up among ourselves. The most important one being perfect self-control, perfect temperance in all things, perfect cleanliness of body, chastity of mind and body, perfect toleration of the opinions of others, and higher than all comes "charity." We also consider it a great misfortune to give pain to any human being or animal, consequently we eat nothing having life. We commenced by leaving off flesh diet, and to control anger and remain calm under all circumstances. We also listen to the woe of the most lowly, and have never been asked for aid in vain. We believe man has great possibilities, and if he lived in harmony with his human and divine nature, he could do as did Jesus of old. We have great veneration for our own and the Bibles of other nations, believing them all to have been more or less inspired. We believe the law of compensation is inevitable and eternal, and that every sin must be atoned for. I think you will appreciate the steepness of our path, but we struggle on, falling backward and climbing up again sad and weary, but firm and determined, cheered on by each other in kindness, and we really have made some great strides upward, for we have overcome the appetite for meat and other food much liked by us, and some of our members had used tobacco thirty years, and would not use it in any way now. None of the society indulge in any of the small vices "so called," and another evidence of the progressed condition of our society is, its appreciation and approval of THE ALPHA. Need I say more for the young men and women of this group?

I have now given you a sketch of this chapter of the Theosophical Society, roughly drawn by an unskilled hand, having but one merit, that of truth, which I think will be vouched for by the whole thirty-six, "and though we may fail many times, we are trying to become more than neophytes in the great science of theosophy." Some of us have been theosophist for four years, and have abstained from meat since then. Parker Pillsbury, one of the number, though he was but just initiated into the brotherhood, is still with us, brave and true as ever, and as ever working on the unpopular side. If he were not brave and unselfish as only he can be, his wonderful book on which he is toiling with his might would never see the light of day. We found he was fully appreciated in India when he vouched for us, thus making it possible for us to get our "charter," and again I think he will vouch for the present letter to yourself. I suppose it would be well to add, the founders of this Theosophical Society are in communication with the "Wise Men of the East." And we have been made aware to our perfect satisfaction that some of those Wise Men still live and have lived many, many hundred years, and by following in the foot-steps of Christ possess his powers and his promise, "the last enemy overcome is death." Indeed, we have those in the parent society who have seen, conversed with, and been guided by them by written messages, &c., &c. And we can call upon them in secret, and after establishing a sympathy toward us by our worthiness of their assistance for unselfish reasons they will inspire and lead us to the light. We know of one who has been instructed by his Guide and is now healing the sick, and has healed over four thousand persons of all manner of diseases, and he denies that any spirit of the dead had anything to do with him. All is done by a pure life and psychological law. I shall soon be able to send you undeniable evidence of these facts. I think the seventh seal is about to be broken.

Ever gratefully,

(Mrs.) J. H. CABLES, F. T. S.

## PSYCHOMETRY.

FROM a private letter to our energetic friend, Mrs. Parker, from Professor J. R. Buchanan, we learn that that distinguished gentleman is engaged in preparing for the press a work upon Psychometry. His wife, who is one of the best psychometers living, is, he writes, "continually furnishing material for illustration. Yesterday, she described El Mahdi, the Mahomedan leader and prophet of the Soudan. She says he is a great seer and has a remarkable future—being a superior man."

The writer has enjoyed the friendship and appreciated the rare intellectual endowments of Prof. Buchanan

for about thirty years, and has always deeply regretted that he has never taken the trouble to produce a treatise upon the beautiful and supremely important science of which he was the modern re-discoverer. Beyond devoting to it a chapter in his work upon Anthropology—published more than a quarter century ago, and an occasional article in his long-extinct *Journal of Man*, he has not given it, so far as we are aware, any special attention. To Professor and Mrs. Denton, not to the Discoverer, are we indebted for an elucidation of the subject; yet though the *Soul of things* is in three volumes, and their contents are most interesting, the reader scarcely finds that full elucidation of the psychometric faculty and how to develop and sustain it, which is needed. If Prof. Buchanan cares for a world-wide circulation for his promised book, he would do well to make it in one volume of 400 to 500 pages, and put it at a price that will not be prohibitory. We have already some thousands of English reading Theosophists in Asia alone, and feel perfectly sure that the book would be welcomed eagerly if of the form described. Psychometry embodies even more potentialities for instructing and elevating average humanity than Clairvoyance. While the latter faculty is most rare, and more rarely still to be found, unless accompanied by a tendency in the clairvoyant to self-deception and the misleading of others, by reason of imperfect control over the Imagination, the psychometer sees the secrets of the *Akasa* by the "Eye of Siva," while corporeally awake and in full possession of his bodily senses. A perfectly independent clairvoyant one may meet with once or twice in a lifetime, but psychometers abound in every circle of society, nay, may be found in almost every house.

Much shameless abuse of ourselves has at different times come into the press from American sources—chiefly from Spiritualists, who have shown very bad judgment in making themselves so contemptible. It is all the more gratifying to read the following remarks upon us and our movement by Professor Buchanan—himself one of the most respected authorities in the American spiritualistic world:—

I love the tropical climates and people and hope some day to have a good time in India. I have been interested in the progress of my friends Mme. Blavatsky and Col. Olcott, and have sent them copies of my book—*Moral Education*.\* In looking over the *Theosophist* I perceive what a grand field has been successfully occupied, and I rejoice that Blavatsky and Olcott escaped from the atmosphere of New York. Our country is very largely the land of materialism, avarice, and sometimes hypocritical selfishness; we are amidst a counterfeit Christianity, a stolid science, and a vast area of human littleness. But still there are many bright souls here and there and they are the heaven of the future.

This is equally the case in every other country, it would seem. *Ex uno disce omnes.*

## LIVING VAMPIRES AND THE VAMPIRISM OF THE GRAVE IN OUR SOCIAL INSTITUTIONS.

BY DR. FORTIN, F. T. S.

MONSIEUR THOREL and one of his friends, a physician, visited me at Paris. These gentlemen came to inform me of some extraordinary things which were going on at Genecy, a village situated near Ruffee.

A girl named Eugenie, whose physiological characteristics were very extraordinary, had been living for twelve years in a cottage at that place. For twelve years this girl had been bed-ridden and lived without eating. A small quantity of pure water was sufficient to satisfy all her wants.

The most extraordinary phenomena occurred around her person; such as raps and knocks on the walls, answers to mental questions, apparitions of spectres, hands isolated in space, an invisible force which took hold of objects that were held in the hands of the spectators; but the most extraordinary thing of all was that

her clean clothes, locked up in a box, were put on her and exchanged for those she wore while she was lying quietly in bed.

People from all parts came to see her. As Ruffee was situated on the Bordeaux line, a road which was much used by the Government officers of that time, Eugenie was visited, amongst others, by Monsieur Thiers, who passed there a night to witness these things.

All the people of the Government, delegates and ministers, came to see the seeress of Genecy.

After I had been told of these phenomena, I hurried to see them myself and started for the place with Monsieur Thorel and his friend, Dr. Boudoin. I took with me Doctor de Guerne, so as to be more secure in our observations; because at that time I was only a student of medicine.

I had at that time a somnambule person as subject in hand. She had extraordinary clairvoyant powers, and so, of course, we took her with us, and we expected to make use of her for the purpose of controlling the phenomena of Eugenie.

When we arrived at Ruffee, we said nothing about our project. We started at night for Genecy, hoping to surprise Eugenie before she would be able to hear of our arrival.

Monsieur Thorel had selected the best horse in his stable, and our trip seemed to come to an end without any remarkable incident, when suddenly the horse stopped and refused to advance further. Monsieur Thorel took it by the bridle and attempted to lead it on; but all his efforts were in vain. The horse, covered with sweat, was trembling in every limb and neighing in a manner indicating terror and pain.

I then invited my somnambule to come out of the carriage and magnetised her to find out what was the matter. She described phantoms and monstrous beasts who obstructed the road in front of our horse. The cause of this phenomenon was explained to us in this manner. Having arrived at Genecy near the residence of Eugenie, she had already perceived us by her clairvoyant sight and knew our object. We were forced to take another route, which was pointed out to us by our clairvoyant.

The cottage in which Eugenie lived was an isolated house by the side of the road. Its appearance was very miserable, and in the interior there was only one window through which the light of day fell upon the seeress, who was lying in a bed, the serge-curtains of which were fastened to the bed posts. The white clothes which the seeress wore, formed quite a contrast with the squalid appearance of the surrounding furniture, which consisted of a table, four chairs and a trunk.

Eugenie seemed to be from 35 to 40 years of age, of a dark complexion and nervo-bilious temperament. Her face was round, her hair black as the wings of a raven, her eyes projecting and round, grey with a green tint, spotted with brown. They shone with a feverish glare, the pupils were lightly dilated and had all the characteristic appearances indicating an amaurotic condition. Her eyes were insensible to even strong light, her mouth was large and her teeth foul; her hands were extraordinarily fine. Her abdomen was considerably extended and swollen, and her legs looked dropsical. Her temperature was below the normal point.

We got two ladies, to whom Eugenie seemed to be particularly attached, to introduce us, hoping so to gain her confidence and to obtain thereby a true and detailed account of her condition. To all our friendly questions she answered with an uncertain voice and in a dry manner, indicative of uneasiness.

I know the object of your visit she said. "You want to take me to Paris, but I do not want to go. I could produce no miracles there, I am satisfied where I am now."

The next day we found her better disposed. We heard sounds, saw a phantom in the form of a woman dressed in white and veiled. A silver piece of five francs present-

\* Noticed in the *Theosophist* for December 83 and Jan. 84, on page 101.

ed by Doctor de Guerne was taken up as by an invisible hand and held in space in spite of our efforts to remove it, until it finally fell on the floor. Other phenomena occurred, but I shall restrict myself to a description of the most important ones.

We had a box made of 0, 60 by 0, 40 centimeter depth, which could be closed by a double lock and added a secret chain.

In this box we put a night gown, a shirt and a bonnet (cap), each of which articles were marked secretly by each of us with private signs and our signatures. Doctor Boudoin insisted on sewing to the gown a piece of his handkerchief, which he tore for that purpose, and to one of the ribbons of the bonnet he fastened a ring which he took from his finger. After locking the box we took some strong glue and glued four layers of paper one on top of the other, over the same. Doctor de Guerne then took the box in his arms and we waited.

Presently Eugenie commenced to laugh, but, imagine our surprise, when we saw on her head the bonnet, to which the ring of Dr. Boudoin was fastened. All this was done without our being able to see a single motion, and Dr. Guerne, who held the box, felt not the slightest shock. When we opened the box, we could not deny the evidence. Bonnet, gown and shirt were completely exchanged.

For five days and six nights one of us remained constantly with Eugenie without losing sight of her. A little pure and cold water was all she took, but the visits of several women, who came with their children to have them touched or blessed by the seeress, soon led to a relation.

First came a woman with four children, the oldest of whom was about eight years of age. A small boy of four years was the first one to be presented to her. Eugenie took him up in her arms, and while a shiver of excitement seemed to run through her, she covered him with kisses. She kissed passionately his lips, his eyes, his head, his neck; she seemed to suck him, to inhale him; her face had suddenly become transfigured by an expression of frenzy; there was a wild and fiery look in her eyes, and the child crying piteously attempted in vain to escape from her embrace.

Ten times we witnessed the same performance. I was selected to attempt to magnetise Eugenie by surprise, for we hoped that by doing so we might obtain still more information. For this purpose I posted my own somnambule, after having magnetised her first, at the foot of the bed, with the object of thereby obtaining a double control. By my touch I established a communication between the two sensitives.

Next, following the advice given me by my seeress, I threw the bed clothes suddenly off, and grasped the legs of Eugenie, put her two feet against my own breast, and pointing with my right hand at her face I commanded her with a loud voice to sleep. I was young, I had faith.

At once Eugenie gave a terrible cry, followed by strange hissing sounds. The commotion was so great, that a uterine hemorrhage appeared, which literally covered me with blood.

My somnambule, having been overcome by faintness, had left the cottage and fallen down on the way. Monsieur Thorel, who was standing near the door, seeing her in such a critical condition, came to take me away from the bed of Eugenie, and I went to the assistance of our poor somnambule, who was lying there, vomiting blood.

It was Sunday; a lot of country people had collected and made hostile demonstrations. A rumour had spread that the physicians of Paris intended to carry off Eugenie against her will. Things looked quite different, when they saw a strange woman rolling in the street and a man who was covered with blood come out of the house of Eugenie. There was no more doubt. Evidently we wanted to assassinate her.

I took my subject up in my arms and attempted to seek shelter at the foot of a large calvary near by, which was surrounded by walls; when fortunately the officers of police, who had been already notified, came running up to us, followed by the Catholic priest and the mayor of the village.

The country doctor and the Thorel family, whose authority was respected at that place, explained rapidly the situation to the authorities.

Let us review the facts and make our scientific deductions. Eugenie found herself, after the death of her mother, alone with her father and went to the neighbouring town of Angoulême to take a situation as a servant. She obtained such a situation in the house of a doctor, who found that she was clairvoyant. He magnetised her regularly for six years. Suddenly this doctor died without having provided for the future of the poor girl, and Eugenie returned to her village, where she lived with her father, and by force of habit she fell at certain hours into the magnetic sleep. Her father, having received instructions by his daughter, granted consultations and prescribed medicines, etc. They went on living in this manner for two years, when the father died. Eugenie, who was now alone and without support, fell several times into a cataleptic condition, in which she was believed to be dead. The first time this condition lasted 21 days and the last time 17 days. At our visit she had been lying in bed for 12 years, and she was very much emaciated. Nobody ever saw her take any food,—a fact which has been ascertained by an almost constant surveillance, and it is certain that very often she was unremittingly watched for 15 to 20 days at a time. All that any one ever saw her partake of, was a little pure and cold water.

Doctor Boudoin, who was practising in that part of the country, informed us that two of his friends remained alternatively with her for 14 days to watch her without interruption.

With her last cataleptic fit her menstruation ceased and her abdomen began to take size and form of a state of pregnancy at the full term. During the period of such suppression she used to complain of having a taste of blood. May we not suppose that this girl vampirized herself? Her blood, which was all the time retained, may have become assimilated and served as nourishment?

During winter her condition grew worse. She became weaker and had the appearance of a corpse, especially in consequence of her immobility. Her voice was very weak and seemed to come out of her abdomen. At such times her seership was very great. In Spring time the inhabitants and the physicians of the neighbourhood assisted at a veritable resurrection. Eugenie came slowly and laboriously to life again.

How can we explain this last phenomenon? By the vampirism which she exercised upon those children that were brought to her that she may touch and bless them. Indeed, in winter roads become very bad, there are no more visitors and no more children to be vampirized.

One more remark. At the time when I attempted to magnetize her, her blood was red as vermilion. We examined it carefully with the microscope. Nothing indicated a chlorotic condition or a change in its constituent particles. After the described event took place, Eugenie became hungry, recovered life, rose and went out.

I expected to take her to my house, to continue my experiments; but was called back to Paris, where I had to remain for several days, and when I returned to take her with me, she had left the country in company with a stranger.

*(To be continued.)*

## DRAMA OF THE LATTER DAYS.

### A SUGGESTION.

[We hardly need to offer an apology to the English friend and author who sends us his "Suggestion" for reprinting it, without his special permission. It is too

good to be lost for our readers. Only why should the writer, who seems to us quite impartial in other things, be so very partial to "Esoteric Christianity?" Surely, without in any way lowering down the Christ system, or even the *ideal* Christ, we can say what is but too easy of proof, that, properly speaking, there is no "Esoteric Christianity," no more than there is Esoteric Hinduism, Buddhism or any other "ism." We know of one Esoteric doctrine—"the universal secret Wisdom-Religion" of old. The latter embraces every one of the great creeds of the antiquity, while none of these can boast of having it in its entirety. Our mission is to gather all these scattered rays, bring them back to one focus, and thus help those who will come after us to unveil some day the glorious sun of Truth. Only humanity must be prepared for it—lest it should be blinded by the unexpected splendour. The true Theosophist, he who works for the sake of truth—not for his own self and personal predilections—ought to respect every religious system—pander to none. But then, perhaps the author is not a theosophist, yet, and as such, we welcome him as one, who, judging from his "Suggestion," is on the high road of—becoming one.—*Ed.*]

ALL THE CHURCHES.—Come thou long-expected Jesus! Born to set Thy people free. O come again, Lord Jesus come!

(The Messiah appears. They gather round him.)

ROME.—Hail, Master! If Thou be indeed the Messiah Whom we expect, wilt Thou submit Thy claims to the judgment of thy infallible Vicegerent and confirm the Decrees of Trent and of all other General Councils by Rome accepted, with all the dogmas and decisions and traditions of our Fathers the Popes?

MESSIAH.—There is much truth and beauty and goodness in your Church, and your zeal hath been great in what you believed to be true; ye have Unity and Order and devotion, and ye acknowledge the Powers of the unseen world, and your rites are significant of spiritual truths. But of these councils and decisions, as such, I know not; that which is true is true without their authority, and that which is false their authority cannot make true, and any who teach them by force or violence are not my disciples. I know them not. Seek ye the truth and the truth shall make you free, and by it ye shall prevail. [*Exit* Rome.]

GREECE.—Hail, Master! If Thou be indeed the Christ of God wilt Thou ratify the decisions of the holy councils and their dogmas and decrees which we receive, and make the Orthodox faith to be Supreme and the chair of Constantinople, and humble the pretensions of the Pope of Rome?

MESSIAH.—There is much of faithfulness and steadfastness in your Church, and I see much that is beautiful and venerable in your rites, but of the decrees ye call orthodox, I know not; if they be true, they shall stand by their truth; if they be false, they shall fall by their falseness. To make you supreme in my kingdom is not mine to give. Leave ye the past and go on to perfection. [*Exit* Greece.]

ENGLAND.—Hail, Messiah, long expected! If Thou be He who was to come, wilt Thou ratify our thirty-nine Articles and the use of our glorious Liturgy, and swear allegiance to our Queen, and drive out all that conformeth not to the teaching of our glorious Reformation, and put the Pope of Rome beneath our feet and all his enormities?

MESSIAH.—I know not the Articles whereof ye speak, nor did I ever sanction them, nor do I see any beauty in your Liturgy that it should be desired, nor do I know of any reformation so glorious as ye describe; what good ye have ye have borrowed it from Rome and spoilt it. Ye have some truths, but ye have no unity and little love; ye fight one with another. How can ye rule if ye have no rule among yourselves? Seek unity and peace. Seek truth and light, and seek ye love. [*Exit* England.]

SCOTLAND and GENEVA.—Hail, Master! Dost Thou ken the Confession of Westminster and the Institutes of Calvin and the Doctrine of John Knox; and wilt Thou guide us by the same, and chiefly wilt Thou pull down Rome and its Bishop, and all other prelates and their liturgies, and make us to be great among the Churches and the Sabbath to be kept?

MESSIAH.—I know nothing of your Confession of Westminster, nor of Calvin, nor of Knox. By their writings and teachings ye have made my Father a Devil, electing to eternal life those who believe your opinions, and consigning all the rest of His children to eternal torture. Ye have made my Name to be abhorred of all men by your blasphemous dogmas and your contempt of reverence and beauty in the worship of my Father, and ye have caused my Sabbath to be a day of gloom and a burden to all my people.

[*Exit* Scotland and Geneva.]

150 OTHER SECTS OF PROTESTANTS (*each trying to be heard above the rest*).—Hail, Master! Wilt Thou establish us and our doctrines and confirm our ordinances, and teach our ways to all the others which be in darkness and the shadow of death; and, above all, wilt Thou destroy the kingdom of Rome and banish all their rites and customs?

MESSIAH.—Ye are in gross darkness yourselves, and teach for truths the opinions of men, contradicting each other, how then can ye teach others? Ye are at war and variance among yourselves, how then can ye stand? And wherefore claim ye each for his own sect and seek to wrest the Supremacy of Rome your Mother, whence ye all have sprung? Ye fight with each other; and ye protest against each other, and ye only agree in fighting and protesting against Rome.

ALL THE CHURCHES TOGETHER.—We have heard Him. He is not with us. He is against us. He cometh to overthrow us—away with Him! As for His works, they are of the devil. He is the Anti-Christ—away with him! Let us pray. (Here they contend violently what they shall pray for, and with what forms, and some doubt to whom they should pray, and not agreeing they all go their way, leaving the Messiah alone.)

Enter PHILOSOPHERS, etc.—Oh, what is Truth, and whither shall we go that we may find it? Oh, that we might find God, that we might know Him!

MESSIAH.—\*I am the Spirit of Truth. Come unto me all ye that are weary and heavy laden with doubt and the vain theories of men who profess to know me, but know me not. Verily, these are the days when the Spirit is poured out on all flesh, and your sons and daughters prophesy and see visions, and your old men dream dreams. Marvel not, nor be deceived, but try the Spirits if they be of God, and see and taste the goodness of God, and find rest for your souls.

PHILOSOPHERS.—Oh, that we might know the Eternal One, the Good, the Beautiful, the True!

MESSIAH.—I come to bear witness unto all Truth, that by the things which are visible and created ye may come to know the invisible things of God the uncreated and eternal. All truth is in God alone, and God is Truth. Abstain from flesh-eating, from drunkenness, from bloodshed, and from all cruelty to any living creature. Early rise ye when the sun ariseth; wash your bodies and be clean, and worship the Eternal Father; work with your hands that which is good, think good thoughts, speak good words, do good deeds. When the Moon appeareth worship the Eternal Mother, and early take your rest. This do and ye shall be taught of God, and ye shall be able to touch and see and know for yourselves the Good, the Beautiful, and the True: the Powerful, the Wise, and the Loving One. There is but One God, perfect, infinite, and eternal, Who is in all things, in Whom are all things, and Who is over all things, God blessed for ever. In the eternal are Spirit and Substance, whereof all things are created, and these two are One in the Eternal, even as the Spirit and the Soul are One. And as in the one man ye see three personalities of the Father, the Son, and the spouse, so in God manifest in the Perfect Man are these Three, and these Three are One. Likewise as in the One Woman ye see three personalities of the Mother, the Maid, and the Bride, so also in God manifest in the Perfect Woman are these Three, and these Three are One; and as Man and Woman perfected are One in the Unity of Love, so also is God manifest in the Perfect Man and Woman, the Two in One, and the Name of the Perfect Manifestation of God unto you is Jesu-Marie, the Two in One, and of these are the generations of the saved, who do show forth each one in himself the Father, the Son, and the Spouse of God, and each one in herself the Mother, the Daughter, and the Bride of God—ever conceiving God, ever being born of God, ever being united to God, and this is the mystery of the Trinity within you.

\* We would stop to enquire of the author whether by "Messiah" he means Jesus Christ alone or—the SPIRIT OF UNIVERSAL TRUTH having had its representative in every nation and creed?—*Ed.*

As the Sun cometh from the East and shineth even unto the West, arising out of darkness and setting in darkness again, so also is man. When he cometh from the darkness it is that he hath shone elsewhere before, when he goeth into darkness it is that he may shine again where ye see not. So man hath lived before, even as he liveth now, and he goeth to his rest for a time and cometh into life again. So through many lives and experiences he is made perfect, and when he is perfect he is made a pillar in the temple of God, and he goeth in and out no more. He dieth no more, seeing that death hath no more dominion over them who are perfect. Again and again is man born into this and other worlds, till his soul is purified from all evil and made perfect in all good. Marvel not then that I said, ye must be born again of water and of fire, (and what these signify ye know). They who have done evil go into corrective chastisement for an age, and they who have done good go into happiness for an age, and when perfect they go into life eternal. God is just, and to every one is given that which they have deserved. As they sow they shall also reap, and each goeth into his own place which he hath prepared for himself and for which he is fit, till his time is come and another place is given to him for further amendment. And they only who persist in wickedness to the end shall die—they shall go out as a candle and be extinguished as a flame.

PHILOSOPHERS.—Of a truth this is the Messenger, the Messiah of God. Master, Thou hast spoken the words of truth, therefore we know Thou art from God, the very Christ, the Anointed. All Nature beareth witness to the Truth of Thy doctrine. Other men have taught with authority their own opinions, but Thou hearest witness to the truth, and from the things which are visible leadest us to know the things that are invisible—even the Power, Wisdom, and love of the Eternal Godhead. Hail! Master, we receive Thee and we worship God and venerate the Image of God, the Two in One, Jesu-Mario in Whom is the atonement of Man with Woman, of Reason with Faith, of Humanity with God. We will go forth and declare Thy truth.\*

[Exit Philosophers.

A VOICE.—“ This is marvellous in our eyes ; the Stone which the Builders rejected hath become the Headstone of the Corner.”

(Re-enter the Pope of Rome in garments of black serge and with ashes on his head, and with him some of his priests and peoples, with the Philosophers, and numbers of other religions, kneeling before the Messiah. He says) :—

Hail! Master, alas! alas! we know Thee not, but we have heard Thy Voice, we have seen Thy light, and we return to Thee; for our eyes have been so darkened through the dimness of ages that we saw Thee not; our ears so deaf that we heard Thee not; our spirits waxed so gross that we perceived Thee not. In the beginning we were with Thee but speedily we fell from the spirit which giveth life to the fleshly letter which killeth; and we grovelled on the earth, and mixing with the world and its fashions we forgot the truth and contended for dominion and power over the kings of the earth by force of carnal weapons. We sat on the ancient foundations, but we revealed not the ancient truths; we have the keys of heaven, but we opened not the gates ourselves, nor suffered others who desired to enter. To us was given Light, but we concealed it in a dark place, and those that cried for more light we persecuted and counted as heretics, and caused many to be put to death in our blindness. And even now, O Master! we had well nigh again rejected Thee, but by the Mercy of the Eternal we heard the holy and true doctrines which once Thou gavest under parables—even the doctrines of ancient times given anew—the new wine of Thy kingdom; and at length our eyes being opened and our ears being unstopped, we have returned to Thee. We are no longer worthy to be called Thy Vicegerent or Vicar, or to rule Thy people. Make us as one of the least of Thy servants that we may carry to all the ends of the earth the light which Thou hast given.†

\* Are we to understand that these “ Philosophers” are Western born Christians or Philosophers in general? This is the important question to clear after the perusal of this able pamphlet. The whole rests upon who personally is “ Messiah.”—Ed.

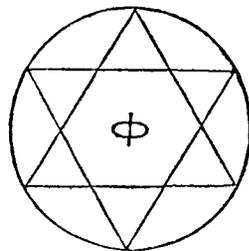
† Great must be the imagination, and greater still the sanguine temperament of our friend, if he can ever hope as much from the Romish Popish Church! This looks to us like a bitter satire, or does he really believe it?—Ed.

MESSIAH.—Arise! Thou hast loved much, and to thee shall much be forgiven. Be humble, be faithful, be merciful, be just, walk in the light. Thou desirest to be the servant of servants and this place I give thee, and in this thou art king of the kings of the earth. Occupy till I return.

POPE.—Master, send help, there be few with me, and I perish, for the rest have forsaken me.

MESSIAH.—My strength is sufficient for thee; and lo! I give thee twelve men to be Apostles and councillors and rulers with thee and to help thee in all thy work for the twelve tribes of the earth. Other twelve I give thee to be Prophets and Seers to give thee light in all dark places, that thy steps slip not. Other twelve I give thee to be Evangelists and teachers, that they may send forth in faithfulness the words of truth to all nations and peoples. And yet another twelve I give thee to be Pastors, that they may feed my people with fruits of the Tree of Life in their season, and heal their sickness with its leaves. These I ordain and consecrate to be thy fellow-workers and Priests with thee of the Universal Church, and under thee the Apostle, Prophet, Evangelist and Pastor—the Supreme Pontiff of my Church in this age of Light. Be thou with them a light unto all the earth, growing brighter and brighter unto the perfect day; and let these be for light and perfection, even as the twelve four-sided jewels in the breast plate of my High Priest of old. And lo! I give thee other eight and forty to be workers under these, twelve in each ministry, to lead up my people and to judge less weighty causes and to take charge of the temporal affairs, that the poor and the weak may be helped and the oppressed may be restrained; and to this end I ordain them and set them as Deacons of the Universal Church, each under his Priest to attend him in his ministry and service of Humanity.

POPE.—Now, Lord, I go forth in Thy strength. Come all ye who have sought the truth and desired for more light. Let us leave Rome to the Ruler of Italy and go unto the place the Lord hath shewed us, apart from the nations and kingdoms of the earth; and thence let us receive all light for all, thence let us send all light to all, and so this Temple of the Lord and His Bride shall be joy and gladness unto all the ends of the earth.



Glory to Father, Son, and Spouse,  
 Glory to Mother, Maid and Bride,  
 Who, Two in One, and Each in Three,  
 From age to age One God abide.

Ed. Note.—No need to explain to our Occultists, either the meaning, or the more than suggestive hint contained in the symbol which concludes the satire. But some theosophists will be sorely puzzled by the concluding quatrain.

WART-CHARMING.

By HENRY G. ATKINSON.

THE subject is deeply interesting, because it opens the whole question of animal or vital influence as an action, from without as a contagion for instance, or as an action set up in the patient's own mind, and going on waking or sleeping, consciously or unconsciously. When Lord Bacon was a young man at the Embassy at Paris and had warts, a certain lady professed to be able to cure them, to effect which she rubbed them with some bit of animal matter, which she then nailed outside Bacon's bed-room window, saying “ now when that rots your warts will be gone.” And so it happened. And Bacon adds, “ I did not wonder at some of the smaller ones that came quickly and might pass away as quickly, but I had some big hard fellows that had been growing there for long, and I did marvel that those as well should have gone with the others.” Now this is similar to the proceedings in Russia by fixing the idea which goes on working insensibly just as the growth of the wart took place. My own warts,

when a child, were cured by a man coming to our house on business. He took me on his knees and brought out his knife as if to cut them and I, frightened, scrambled away from him. "That will do," he said to my mother, "the warts will go," and sure enough they very shortly disappeared. Now at Lourdes, in France, they use mesmerism as well as by the appeal to the Virgin to keep up an impression on the mind; but you will see the priest aside praying with his hands held over a bowl of water to mesmerise it, which is administered to the patients; but through the impression on the mind (faith), the patients are often cured on the way before they reach Lourdes. But to pass to another class of cases. I have a letter at my house in London from the late Bishop of Norwich—Stanley—relating what occurred to his own actual knowledge to a poor woman who lived close by and who was with child. One day a loud thump at her door, she opened it, and a rough looking sailor thrust forward the stump of his arm. The poor woman was so shocked and frightened that she fainted away; when the child was born it had a stump precisely resembling that of the sailor who had so frightened her. Another case that highly gifted lady, Mrs. Basil Montague, related to me in respect to the influence on the mind we call sympathy. Mrs. Montague brought a rude stranger to her home to dine, and she felt unpleasantly shocked at a nasty sore on his face. Three days afterwards, a similar sore appeared on the same part of her own face. But I must not go on or I could fill a volume with such like matters. But I may add that many like the late Mr. Sergeant Cox attribute *all* the effects in mesmeric cases to the action set up in the patient's own mind; but at one time I was a perfect mesmerometer. The patients felt in themselves in the same spot any pain in me or pinch caused out of their sight, and not only so but I felt their pains before knowing what or where they were. On passing my hand over the person I could detect where the pain was and the pain would enter my hand and leave them, or I could take it from one part and plant it in another just as with heat that you abstract, and feel as you pass your hand over a heated body and with the heat abstracted cast the heat into another body; but what is all this to the wonder of our continually leavening the fresh insensible matter absorbed with life and in all our specialities, physical and mental, a vital action occurring throughout all living nature, vegetable as well as animal—a matter occult and subtle enough in a grand generalization of all animate nature—a law of investment carrying our memories and sense of individual sameness and identity with it and the microscopic gem-cell absorbing, subduing and investing the fresh substance imbibed as it develops with all its special life, and throughout all the infinite varieties of living forms with blind instincts to end, corresponding to the formative laws that caused the correlative forms that produced the instinct, whilst the poor human mind goes labouring on resting on accumulated experience and observation. What is certainly more mechanical and not occult at all, but all rather based on reason than intuition. The difference between instinct and reason is very simple and clear. The one bound by experience what the other over-leaps.

### IS MAN THE HIGHEST ANIMAL?

By C. S. MINOT.

(Read before the American Association for the Advancement of Science, Cincinnati, Meeting, August 1881; and published in the *American Naturalist*, Vol. XVI, pp. 511 & 512.)

THE measure of zoological rank is the specialization, exhibited by all the organs, taken collectively. Speci-

alization may be exaggerated in one or several organs, without the animal therefore attaining as a whole a high rank. This is the case in man. The measure of specialization is afforded by embryology, which shows in earlier stages the simplicity and uniformity of structure, which in later stages is replaced by complexity. The human body preserves several important embryonic features. In man we find three series of high differentiations, namely, in the brain, in the changes induced by or accompanying the upright position, and third in the opposability of the thumbs to the other digits. These are the principal, though of course not strictly the only characteristics of man, which show that he is more specialized than any other animal. In other respects he shows a still more striking inferiority. It is of course a familiar observation that his senses are less acute than those of many animals,—he has neither the keen vision of the falcon, nor the delicate scent of the dog. He is equally inferior in many structural features. His teeth are of a low mammalian type, as is shown both by his dental formula, and by the presence of cusps upon the crowns of the teeth, a peculiarity of the lower mammalia, entirely lost in the horse, the elephant, and many other "brutes." His limbs show a similar inferiority, since they are little modified, preserving even the full number of five digits, and in respect of these members man stands therefore very low, lower than the cow and the pig. He plants the whole sole of his foot upon the ground, yet none except the lower mammalia, together with man and his immediate congeners, are plantigrade. So too with his stomach, which is so simple as compared with that of a ruminant, and indeed is of about the same grade as that of the carnivora. It makes, however, a still more forcible impression to learn that the human face, which we admire when withdrawn under a high intellectual forehead, is perhaps the most remarkable of all the indices that point out man's inferiority. In the mammalian embryo the face is formed under the fore brain or cerebral hemispheres. In our faces the fatal disposition is permanently retained, with changes which when greatest are still inconsiderable. In quadrupeds the facial region acquires a prominent development leading to the specialization of the jaws and surrounding parts, which brings the face to a condition much higher than that of the fœtus. Hence, the projecting snout is a higher structure than the retreating human face. These facts have long been familiar to naturalists, but I am not aware that the inferiority of the human to the brute countenance has heretofore been considered a scientific conclusion by any one. Yet that inferiority is incontrovertible and almost self-evident.

The preceding statements render it clear to the reason that man is not in all respects the highest animal—and that it is a prejudice of ignorance that assumes that the specialization of the brain marks man as above all animals in the zoological system. It does give him a supremacy by his greater power of self-maintenance in the struggle of the world, but that has nothing whatsoever to do with his morphological rank. There is nothing in morphology that any-wise justifies assigning as is actually done, an almost infinitely greater systematic value to the specialization of the brain, and a specialization of the limbs, stomach, teeth, face, etc., hence it is impossible to call man even the highest mammal. It is also doubtful whether mammals would be regarded as the highest class of the animal kingdom, were they not our nearest relatives. Let us beware of claiming to be the head of organic creation, since the Carnivora and Ungulata are in many respects higher than we. I believe that it is just as unscientific to call any one animal species the highest, as to pitch upon any plant to stand at the head of the vegetable kingdom.

## Mystic Yoga.

## THE NILGIRI SANNYASIS.

[The following is a "verbatim" translation of what a Settlement officer told me relating a Sannyasi he met on the Nilgiris.—E. H. MORGAN, F. T. S.]

I was told that Sannyasis were sometimes met with on a mountain called Velly Mallai Hills in the Coimbatore District, and trying to meet with one, I determined to ascend this mountain. I travelled up its steep side and arrived at an opening, narrow and low, into which I crept on all fours. Going up some 20 yards I reached a cave, into the opening of which I thrust my head and shoulders. I could see into it clearly; but felt a cold wind on my face, as if there was some opening or crevice—so I looked carefully, but could see nothing. The room was about 12 feet square. I did not go into it. I saw arranged round its sides stones I cubit long, all placed upright. I was much disappointed at there being no Sannyasi, and came back as I went, pushing myself backward as there was no room to turn. I was then told Sannyasis had been met with in the dense sholas, and as my work lay often in such places, I determined to prosecute my search, and did so diligently, without however any success.

One day I contemplated a journey to Coimbatore on my own affairs, and was walking up the road trying to make a bargain with a bandy man whom I desired to engage to carry me there; but as we could not come to terms, I parted with him and turned into the Lovedale road at 6 P. M. I had not gone far when I met a man dressed like a Sannyasi, who stopped and spoke to me. He observed a ring on my finger and asked me to give it to him. I said he was welcome to it, but enquired what he would give me in return. He said "I don't care particularly about it; I would rather have that flour and sugar in the bundle on your back." "I will give you that with pleasure" I said, and took down my bundle and gave it to him. "Half is enough for me," he said, but, subsequently changing his mind added "now let me see what is in your bundle," pointing to my other parcel. "I can't give you that." He said "why cannot you give me your swami." I said "it is my swami; I will not part with it, rather take my life." On this he pressed me no more, but said, "Now you had better go home." I said: "I will not leave you." "Oh you must," he said, "you will die here of hunger." "Never mind," I said, "I can but die once." You have no clothes to protect you from the wind and rain; you may meet with tigers, he said "I don't care" I replied. "It is given to man once to die." What does it signify how he dies? When I said this he took my hand and embraced me, and immediately I became unconscious. When I returned to consciousness, I found myself with the Sannyasi in a place new to me on a hill, near a large rock and with a big sholah near. I saw in the sholah right in front of us, that there was a pillar of—fire like a tree almost. I asked the Sannyasi what was that like a high fire. Oh, he said, most likely a tree ignited by some careless wood-cutters. No, I said—it is not like any common fire—there is no smoke, nor are there flames, —and it's not lurid and red. I want to go and see it. No, you must not do so, you cannot go near that fire and escape alive. Come with me then, I begged. No—I cannot he said—if you wish to approach it, you must go alone and at your own risk; that tree is the tree of knowledge and from it flows the milk of life: whoever drinks this never hungers again. Thereupon I regarded the tree with awe.

I next observed 5 Sannyasies approaching. They came up and joined the one with me, entered into talk, and finally pulled out a hookah and began to smoke. They asked me if I could smoke. I said no. One of them said to me, let us see the swami in your bundle (here gives a description of the same). I said I cannot, I am not clean enough to do so—"Why not perform your ablutions in yonder stream" they said. "If you sprinkle water on your forehead that will suffice". I went to wash my hands and feet and laved my head and showed it to them. Next they disappeared. As it is very late, it is time you returned home, said my first friend. No, I said, now I have found you and I will not leave you. No, No, he said, you must go home. You cannot leave the world yet. You are a father and a husband and you must not neglect your worldly duties. Follow the footsteps of your late respected uncle; he did not neglect his worldly affairs though he cared for the interests of his soul; you must go; but I will meet you again when you get your fortnightly holi-

day. On this, he again embraced me, and I again became unconscious. When I returned to myself, I found myself at the bottom of Col. Jones' Coffee Plantation above Coonoor on a path. Here the Sannyasi wished me farewell, and pointing to the high road below, he said "now you will know your way home"; but I would not part from him. I said all this will appear a dream to me unless you will fix a day and promise to meet me here again. "I promise," he said. "No, promise me by an oath on the head of my idol." Again he promised and touched the head of my idol; be here, he said, this day fortnight. When the day came I anxiously kept my engagement and went and sat on the stone on the path. I waited a long time in vain. At last I said to myself, "I am deceived, he is not coming, he has broken his oath"—and with grief I made a poojah. Hardly had these thoughts passed my mind; then lo! He stood beside me. "Ah, you doubt me, he said—why this grief." I fell at his feet and confessed I had doubted him and begged his forgiveness. He forgave and comforted me and told me to keep in my good ways and he would always help me; and he told me and advised me about all my private affairs without my telling him one word, and he also gave me some medicines for a sick friend which I had promised to ask for but had forgotten. This medicine was given to my friend and he is perfectly well now.

E. H. M.

## A SOUTH INDIAN YOGINI.\*

I know a young Hindu lady at my native town of—, who had long studied Raja Yog under a *Siddha* in the Northern parts of India. I had been too often duped by pretended Yogis to accept any such claims on mere hearsay, and without sufficient evidence. Having read numerous rare works on *Yoga Vidya*, I knew how to test real Yogis. One day, I accordingly went to her house. She appeared to be about 17 years old. As soon as she saw me, she told me what I came for, and graciously permitted me to examine her, as best I could. I asked her some questions; her replies alone were enough to convince me. I then requested her to smoke *ganja* and let out the smoke through the several outlets of her body, one after another. She not only did so, but made the smoke pass through the pores of her skin; so that she seemed, for a time, enveloped, as it were, in a dense cloud. Some days after, she took me to the river which was then overflowing. She walked barefooted up and down upon the river's surface for about an hour, and then plunged into a dangerous eddy. When I saw a *girl* accomplish what is described as a grand "miracle" in the Bible, "surely," thought I, "it needs no Christ to perform such feats; in every age a hundred such 'Christs' or Yogis, of either sex, must have lived in *Bharat-Khand*." In vain did the bystanders and Police constables try to save her. An hour after, she emerged and swam for about four hours with the whole of her body under the water, her tresses alone being seen floating at the surface, now up the river against the strong current, now down with it, and now right across. At last, she rose—or seemed to rise—high in the air, and, to the astonishment of all, suddenly vanished. I immediately went to her house, but could not find her there. She had disappeared. I passed five years in a state of almost desperation before she reappeared in this part of the country. She was now sternly resolved to show no phenomena whatever. I repeated my visits to her. One day, she instructed me to remain in my private room, with a dagger ready for use. At the appointed hour, she entered the apartment and closed the door. She sat down in *padmasan* (one of the *Yoga* postures) and commanded me to stab her as soon as she became breathless. Though I hesitated for a time, yet the proofs I had seen of her powers nerved me to the deed. I lifted the dagger and struck her with so great a force that it penetrated her chest until one inch of the point was seen outside her back. I was frightened and began to take to my heels. She suddenly rose up and calmly pulled it out. Far from being soiled with gore, the weapon was perfectly clean. On examining her, I found scars on the front and back as of wounds recently healed, just where a minute before was the dagger. To many European and American intellects, all this may sound like a fiction.† But Hindus

\* For sufficient reasons we suppress names of person and place, though all are in our possession. The facts, of course, we cannot vouch for, in this instance.—Ed.

† Certainly it does, though the writer affirms his story to be true.—Ed.

whose blood still retains some of the inherent tendencies for following in the footsteps of their illustrious ancestors, will in it recognise, but a counterpart of what they have heard or read, or seen before. My worthy heroine can also convert lower metals into gold. I once gave her a copper plate with Hebrew characters engraved on it. No one else in this town knows this alphabet. She transformed it into a golden one.

A. B.

THE Notice about the publication of the *Secret Doctrine* having been issued very lately, there was very little time for a wide circulation. A sufficient number of subscribers has therefore not yet been registered in this Office to warrant its publication from the 15th of March, as at first contemplated. At least one thousand subscribers must be secured before the work can be begun. It is hoped, however, that within three months the requisite number will be got. The first number will then appear on June 15th.

MADAME H. P. BLAVATSKY, Corresponding Secretary of the Theosophical Society, left for Marseilles by the "S. S. Chandernagore," sailing from Bombay on the 20th of February. The continuous hard work she has been doing for the Theosophical Society for the last nine years and five years' stay in the hot plains of India, have told considerably upon her health, and the General Council of the Theosophical Society found it an imperative duty to advise her to go to Europe for a change of climate and a short rest, if her industrious nature would permit her to avail herself of it. She will, it is hoped, speedily recover and return to India within five or six months to resume her work with redoubled vigour. She will of course send her interesting articles for the Journal from Europe, in the meantime. All correspondence for the Journal should be addressed to the *Theosophist* Office without any individual's name. Private correspondence for Mme. Blavatsky should be sent to the care of M. P. G. Leymarie, F. T. S., 5 Rue Neuve des Petits Champs, Paris, France. Mr. T. Subba Row Pantulu Garu, B., A. B. L., F. T. S., will conduct the Journal during Madame Blavatsky's absence in Europe.

COL. H. S. OLcott, President-Founder of the Theosophical Society, left for Europe by the same steamer, accompanied by Babu Mohini Mohan Chatterjee, M. A. B. L., F. T. S. He has appointed a Special Executive Committee of the following seven gentlemen to transact all official business, while he is absent from India:—(1) Dr. F. Hartmann, (2) Mr. St. George Lane-Fox, of the Loudon Lodge T. S., now in India, (3) Mr. W. T. Brown, (4) Diwan Bahadur R. Raghunath Row, (5) M. R. Ry. G. Muttasawmy Chetty Garu, (6) M. R. Ry. P. Sreenivas Row Pantulu Garu, and (7) M. R. Ry. T. Subba Row Pantulu Garu. For further particulars, see the *Supplement*.

As already announced, the *Supplement* to the *Theosophist* has been appearing as a *Journal of the Theosophical Society*, since January last. It contains translations of the unpublished writings of Eliphas Levi, besides other matters of interest to a student of occultism, which, it is considered desirable, to print in a Journal intended more for our Fellows than for outsiders. Annual subscription to Theosophists in India is Rupees two and, abroad, six shillings. For non-Theosophists, the charge in India is five rupees and, foreign, twelve shillings. Single copies can be had at eight annas, each.

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(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.

The Manager calls particular Notice to the fact that all Money-orders must now be sent payable at ADYAR (not Madras), P. O. India.

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

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# JOURNAL

OF THE

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No. 3.

## THE WORK OF THE BRANCHES.

My esteemed friend and brother, Pandit Parmeshri Dass, President of the Branch Theosophical Society at Bara-Banki, writes to say that he finds the memo. on the above subject in the last month's *Theosophist*, has been entirely misunderstood. The following passage therein has been the cause of misapprehension :—

Since the commencement, the Theosophical Society has tried to impress the fact that the Laws of Nature are immutable; and no living being, however high or powerful, can ever alter them to suit the convenience of students..... It will thus be seen that the Theosophical Society promises no Teachers, no Gurus, to take every member, upon joining, under their special charge..... No doubt there are individual members who have been fortunate enough to be accepted as Chelas, but their acceptance was due not to the fact of their being Fellows, but because they have been living the life and have voluntarily passed through the training and tests, enjoined upon aspirants for occult knowledge of every age and nationality.

Upon this it is argued :—

One's own Karma is the essence irrespectively of his connection or non-connection with the Theosophical Society—in other words, all depends upon one's living the life enjoined upon aspirants for occult knowledge. The act of joining the Society is immaterial inasmuch as the life being an essential thing, fellowship in the Society carries no weight with it. The Society thus confers no benefit as a prerequisite on its members, in addition to the result of their own Karma. This being so, a Theosophist and an outsider stand upon the same footing; hence no one should join the Society.

This strange logic passes my comprehension. "All appears yellow to the jaundiced eye," says the poet. One blinded by selfishness cannot therefore pierce through the thick veil before his eyes, and all his conceptions must therefore be narrow. My friend's reply to the above superb reasoning is :—

It is true that living the life is essential—but the life lived by a Fellow of the Theosophical Society has an advantage over that lived by an outsider. A fellow, by the act of joining, places himself in a position wherein the essential qualification can immediately and directly attract the notice of the MAHATMAS. A Theosophist has to exert less in point of attractive force than an outsider, for the latter is not so near the MAHATMAS as the former. Both of them do not therefore stand upon the same footing. All that the passage in the Memo. on the *Work of the Branches* meant to convey was that the Theosophical Society was not an improved sort of Miracle Club or School of Magic wherein for ten rupees (or any sum whatever) a man could become a Mahatma between the morning bath and the evening meal; but that in addition to merely joining the Society, a man should live the requisite life and wait patiently for the results which will come in due time.

The Pandit's reply is correct so far as it goes, but it is incomplete. It does not give the reasons why a Theosophist is nearer to the MASTERS than an outsider. It also omits certain other important considerations. With a view to avoid any further misunderstanding, I shall go a little fuller into the subject, being at the same time as brief and concise as possible. If the critics had read carefully the whole of the memo. and digested it thoroughly, they would probably have not been led into such curious conclusions as they now put forth. It is admitted that the Theosophical Society has been engaged in doing good, with unparalleled success, to Humanity; that, had it not been for its exertions, people would have gone in their own ways as heretofore, would have paid no attention to the writings of the ancient sages and would have remained in entire ignorance of the glorious truths contained therein, not because they could not have been found if properly searched into, but because the earnest spirit of enquiry which has now been raised could never have asserted itself. It is therefore a duty we owe to the Theosophical Society to encourage and support it by all possible means, if we have the least sense of gratitude within us. Moreover, it is within almost every one's mouth that more and more important facts of the Esoteric Philosophy are being gradually given out through the instrumentality of the Theosophical Society. Have the critics reflected to what causes this fact is due? It is because the leaders and promoters of the Association

find that their labour is not being thrown entirely upon barren ground, but that their work is being more and more appreciated, as is proved by important additions to its ranks; they thus feel encouraged to continue their arduous task more and more cheerfully. But let it be once proven that the work has created no interest, and that those for whom exertions are being made prefer to stubbornly remain blind to all higher considerations, and the theosophical leaders will be compelled to drop the work in spite of themselves. Is not the fact that the moral if not the active support given by people to the Society by joining it acts as a stimulant for renewed work—is not this fact a sufficient inducement for right thinking men not to keep aloof from the movement? Again, the Theosophical Society being a Universal Brotherhood embraces all Humanity: as such it may very well be recognized as one complete organism. All its doings are *its Karma*. And just as the different organs derive nourishment from the joint work of the whole body; so also each member of this huge organism has a part of its nourishment from the accumulated store of the *Karma* of the Theosophical Society as a whole. And who will dispute the fact that that Association has been acquiring an immense amount of good *Karma* by its beneficent work of increasing human happiness by promoting knowledge and by uniting together different people into one bond of an Intellectual Brotherhood? Still further: it is a well-recognized principle that *Union is Strength*; and therefore if any Association could afford large opportunities for doing good, it is the Theosophical Society. Selfishness having scaled the eyes of the critics to the fact that they form but a part of the INTEGRAL WHOLE, they fail to perceive that the good of their Fellowmen is their own good. The cloud of self-benefit darkens their mental horizon, through which their sight cannot pierce to have a glance at the future results of their attitude. They see no superior advantage within the narrow range of their vision, and therefore they conclude no such advantage exists. They cannot understand that of all the Associations now existing in the world, the Theosophical Society is the only one that can be employed to the best advantage for promoting human happiness by bringing people to realize the common foundation of all Religions. And that the *Illuminated* have therefore adopted it as the channel of communication between themselves and the outer world. As such, it forms the centre of light, and he who steps into its sphere from the outer darkness, comes within the radius of vision of the BLESSED ONES. To advance further depends upon his *active* goodness and work. By joining he has got his reward of giving an expression to his sympathy and thus affording moral support—and that reward is that he puts himself in a prominent position whence he can be more easily perceived than those who prefer to remain in the outer darkness.

DAMODAR K. MAVALANKAR,

Joint Recording Secretary, Theosophical Society.

ADYAR (MADRAS), }  
3rd February 1884. }

## UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

*Ind Lecture.*

THE GREAT ARCANUM AND THE GREAT WORK.

(Translated from the French.)

THE Kingdom of Heaven, or if you prefer to call it so, the Divine Royalty, can only be obtained by force. This was said by one of the greatest Hierophants. Only audacity full of energy can obtain it. God in the Bible blesses Jacob; because Jacob dared to wrestle with him. Only those that are equals can battle with each other, and the Israelites are the children of the man who measured his strength with God.

Occultism is the science of the dogma and the ritual; it is the intelligence of the Great Work. All symbols refer to a single secret; which in magic is called the *Great Arcanum*,

and all the rites and ceremonies refer to a single operation, which the hermetic initiates have called the "GREAT WORK."

People in our days continue to ignore with great obstinacy that the universal symbolism, like true science and like true religion, is a oneness, and that symbolism too has a double face; black and obscure on one side, white and shining on the other. Symbolism is the veil of the sanctuary; black on one side like the sable curtains hung in the chamber of the dead, and luminous on the other, as if gilded over by the rays of the sun. On the dark side you behold avenging swords and bitter tears and an inscription which says: "If you lift this veil to enter into the sanctum, which is only reserved for priests, you will surely die." Those that read the inscription and feel fear fall prostrate and die in darkness; but those who dare to lift the veil enter into glory and come to light.

The Great Hierophant of the Hebrews, Moses, represented this truth by that cloud which was dark and thundering on the side turned towards the Egyptians, and luminous and radiant on that turned towards the Jews, whose audacity had triumphed over the abyss of the sea. We understand the spirit of symbolism after we have ceased to believe in its dead letter, and after we have ceased to regard Christ as an Idol, we begin to feel in what respect he is God.

Fear says: "Believe, or die!" Audacity answers: "I will know, even though I had to die for knowing." "Tremble if you dare," says Fear; and Science answers boldly: "Just because I do not tremble I shall dare." "If you battle against God, you will surely die," says Fear; but Will replies, "I shall fight the shadow to obtain light, and I can only live after having conquered the terrors of death." "You will encounter the vultures of Prometheus," says Fear; but Energy and Patience say: "We will defend ourselves with the arrows of Hercules." Fear exclaims with a cry of terror: "Imprudent mortal! enter not into the Kingdom of Hades; your voice would raise all the powers of hell against you." Wisdom answers: "I shall know how to keep silent."

All the epic poems of antiquity, the Golden Fleece, the siege of Thebes, the peregrinations of Ulysses, and the poems and romances of a more modern age; Dante's journey through the three worlds; from the poet of the *Inferno*, to the "Rose of the Stars," the tale of the rose being a more common version of the same voyage; everything gravitates around the Great Arcana and the Great Work. The books on Alchemy, the orthodox books, placed around the emerald table of the great Hermes, have become unintelligible to the science of our days; because they all have a double meaning, of which the most abstract and the only reasonable one was reserved for the initiates alone, and is now so completely lost, that if some *savant* would rediscover it, he would be called a dreamer.

Ekartshausen and Jacob Boëhme are the only ones in our days who have penetrated to the heart of the Hermetic philosophy and divined the dogmas of.....and Asclepiades, which have nothing in common with the Jewish mysteries of the book of Nicolas Flamel. We must not confound the cunning of Jacob with the prudence of Trismegistus.

But the mystic writings of Jacob Boëhme and Ekartshausen are for the ordinary reader entirely unintelligible. The night birds are stricken with blindness in the presence of the sun, and so it is with the majority of mankind. In the spiritual world they carry with them their darkness even into the very heart of the sun. The wise can make use of a lamp in the middle of the night; but what lamp could the wisecracks of intelligence invent to give them light during the day? Diogenes did well in making use of a lantern during day time. This derisive illumination did not compensate him for the prejudice which the shadow of Alexander threw on his state of beatitude.

The phantoms are the lies of night and the realities are the verities of light. Dogmas appear like dreams to those who examine them at night time, but to those who contemplate them during the day, they are eternal verities.

For this reason we must, if we wish to grasp the spirit of the dogmas, tear open the envelope in which the letter is hidden. We must throw away credulity to obtain faith, and the true adoration of God begins only then, when we trample our idols into the dust. The first word of high initiation in Egypt sounded like a blasphemy against Osiris; for this god of light was called a "black god," which meant that symbolism is only a shadow and reason is light. If we make use of a sign or a rite to aid us to express a religious sentiment, we perform a reasonable act; but to subject ourselves to a

sign or rite, to make ourselves the slaves of a practice or an image is an act of folly, and is called *superstition* and *idolatry*. For this reason the candidate in certain initiations was required to trample under his feet the most revered signs. It is said that the Templars before consecrating their swords to the defence of the Cross were wont to spit three times upon a crucifix. Was this meant as an insult to the Redeemer? Certainly not. It was simply an affirmation of their disrespect for the idol. The Templars proved by this strange action that to them the cross was an idea and not a fetish.

Initiations are the schools of immortality. Immortality, the divinity in man, can only be conquered by a supreme independence. Liberty is the real life of the soul, and man in making himself free of all servitude makes himself also free from death. The great effort of probation must be to cut the umbilical cord which connects us with fatality. The Great Arcana and the Great Work are both one and the same thing.

The books of high initiation are so closely veiled in their language, that the text is entirely incomprehensible to the profane; and to them they appear more like the dreams of madmen than like sensible lucubrations. The *Sohar* and the *Apocalypsis* are full of inostrosities, and the twelve keys of Basilus Valentin would discourage the sagacity of Œdipus. The Hermetic philosophers, of whom the tradition is lost in the night of Egyptian symbolism, and the magic of Zoroaster, describe the Great Work in this manner.

We wish to dissolve a natural stone and to make of it a preternatural one, which shall possess the property of changing all the baser metals into gold and to cure all diseases. This stone—they said—is a stone and at the same time is not a stone; it contains fire which does not burn, and water which does not wet. Here they were speaking allegorically. The word stone is usually employed by the hierophants to express that which is immovable and real. St. John sees God in the shape of a jasper-stone; Jesus advises his disciples to build upon a rock; he says himself that he is the stone which the builders rejected, and which shall become the corner-stone. The divine law which was given through Moses was engraved upon a stone; Moses caused water to come out of a rock and Elias produced fire from a stone. Jesus gave the name of Peter (which means rock) to the foremost of his followers in faith, and in the ancient mysteries of the great goddess, the mother of the gods, there was no other representation but a rugged black rock.

In the sanctuary of the Hebrews, the mysteries of the Ineffable Name were engraved upon a cubic-stone. This stone is still one of the grand secrets of initiation in masonry. We find it again in the tablets of ancient rites under the two forms of the unhewn and the hewn stone, and in certain rituals the unhewn stone is called "antimonial stone."

The substance of which this stone is composed,—say the sages,—is found everywhere in the universe. Every body carries it with him, the poor as well as the rich. It is necessary first to calcinate it in fire without burning it, then to triturate it carefully and to let it dissolve in its own flame; then to extract by way of sublimation the "milk of the virgin" and "the dragon's blood," which must be made to boil together on the lamp of Hermes. The substance then turns from black to white, from white to yellow, from yellow to red. It is then solidified and we obtain that inestimable ruby, which is the talisman for wealth and immortality.

All mystics, however, affirm that it is impossible to succeed in accomplishing the work without a high ideal and without the inspiration of a religious sentiment. It requires indifference to riches, and the absence of all evil desire; which fact points neither to the search of material gold, nor to the purely scientific manipulation of some substance which has been analysed by chemists. Here we will now give the explanation of these allegories:—

The unhewn stone is man, such as nature made him, and he must be calcinated by passions; but if he allows them to burn him, he is lost. He must be triturated by work and meditation, and when he once well understands his misery, when he sees himself a moral leper like Job, and left upon the dunghill, then his spirit begins to work and to ferment. First poetry and religion appear and elevate his broken heart and smooth his couch of suffering. They are the doves of Diana of which the sages speak; they are also represented as the virgin-milk, which promises to man a new birth. But poesy and faith would remain sterile, if they did not impregnate the labor of real life. The sublimated whiteness

falls back in roseate showers upon the black matter and meets with the sulphur of the sages, which is the real life; the red oil, the philosopher's wine, and the blood of the dragon of Cadmus. Poetry unites with science, the ideal is confirmed and fortified by reality. Then is accomplished the occult marriage of faith and reason, authority and liberty, force and meekness.

Go then to work you, the alchemist of intelligence. Light the lamp of Hermes, apply a progressive heat, help to ripen the fruit of thought, let day follow night, and make use of that heat and light. Cut off the head of the raven, make room for the dove to soar, and assist at the rebirth of the Phoenix, Perseus, mounted upon his winged horse, winged by poetical aspirations, pierces the dragon with his sword and liberates the beautiful Andromeda. Let the white robed bride be led to the king, robed in purple, let Gabriens become the husband of Beice, let the cross of light be united to the cross of love.

The unhewn stone of the free-masons was called antimony; because natural man is in complete contradiction with the monastic ideal. Besides this, antimony is used to test and purify gold, and likewise are our natural imperfections useful in the moral order of the universe.

Gold, the most perfect of all metals, represents the perfection of works of wisdom. Everything becomes ameliorated and perfected in the hands of sages; because they possess that precious stone and the talisman of immortality, which they knew how to obtain and with it they change into gold the basest of metals.

Man can only reach a perfect independence through a perfect equilibrium of all his faculties and of all his Forces. This equilibrium renders his will a well balanced centre and everything seems to obey his desires, because his desires are just. The sage therefore possesses in reality the mysterious powers of the magicians; he repulses everything that could be injurious to him and attracts that which is good. He reads the thoughts of others by taking into consideration their moral condition; he inspires confidence, and by inspiring it, he often cures the diseases of the soul as well as those of the body.

When man once reaches this sovereign independence, he becomes a priest and a king in such an absolute manner, that neither priests nor kings can influence him in the least. For this reason, the secrets of Occultism have always been veiled. In former times those secrets belonged to the lords of the earth, who did not wish to be dispossessed by conspirators, and who punished with death those who made their dangerous knowledge known; but in our days the priests and kings, having lost these secrets in consequence of having used them for ignoble purposes, they have now come into the possession of the world's exiles, who are obliged to carefully conceal them, because they constitute the legitimate titles to their claims.

The world shudders and becomes agitated at the misunderstood name of liberty. Revolutions are fermenting, and no one can tell what the hidden leaven is, that makes her stir. The world is in labor, preparatory to the great work; the hierarchy of the great mystics must be reconstituted; religion, instead of a pope, wants a grand hierophant. Society, disgusted with kings, will only obey a truly great sovereign. The temple must be rebuilt and the Fathers of the Society of Jesus must give way to the "Brothers of the Rosy Cross."

We care very little, whether or not the coming hierophant of the future be called Pope or not, whether the great Sovereign will be a king or not, and whether or not the Brothers of the Rosy Cross, like the Illuminati of Weishaupt, shall borrow some rules from the Bye-laws of the Jesuits. Humanity always changes her forms, but lives continually the same life, and very often the intimate manner of living is entirely followed out again under the same exterior form. Are not our priests shaved like those of Cybele and Milhros? Is not our almanac almost entirely the same as the one used by the Romans? Have not several of our saints a striking resemblance to the heroes of ancient mythologies? Is not God explained by the Kabbala—ever the same Jehovah? and Jesus, although transfigured by the universal symbolism, which prays to him under the name of Osiris, of Balder, and of Krishna, is he now less than formerly a man-god? So does the human body renew itself daily and still remains always the same.

As long as slaves are led by slaves, they will continue to rebel; but they do not become free. Men, who are domi-

neered over by their passions, are like animals chained to the edge of a precipice. Woe to them, if they break their chain, for to them to become liberated is to die! The flock that follows the ram, having neither dog nor shepherd to guard it, runs undoubtedly the risk of going astray, because their leader is as stupid a beast as they themselves; but if they scatter here and there, each one following his own inclination, they will certainly be lost. Taking everything into consideration, we may say that the tyranny of Caligula or Nero is better for vicious people than a complete state of anarchy, which would soon produce a war of extermination among themselves. One ferocious beast causes less disasters than a hundred thousand; and evilly disposed men, believing themselves free, are only so many wolves unchained.

Behold the great criminals of all abortive revolutions! What slaves are those tyrants! How they are tortured by envy! How they are dragged along by ambition! How they are scourged by rage! How they are outraged by hate and stung by passion! What furies misled the reason of Masaniello, when he saw himself abandoned by the very people whose extreme love he believed himself to have gained! With what anguish expired that sublime monster, the sight of whose boarish head made kings tremble and whose name was Mirabeau! What feverish insomnia made the nights of the pale Robespierre seem endless! What nests of vipers were wriggling in the leprous heart of Marat! Those men believed themselves to be the apostles of freedom, while they were only the monopolizers of a jealous isolation in a savage servitude.

What did those men need to make them free? They needed everything, for they needed God. Hebert and Chaumette thought they had him killed. Robespierre attempted to resuscitate him by calling him the Supreme Being, a title which is as absurd as it is servile; because it presumes that God can be a ring in the chain of his beings; for even if his position were the highest and first, in an absolute manner, it would still presuppose him to be a link either at the extreme end, in the middle, or on the top. We see plainly that Robespierre was unacquainted with the tablets of Hermes.\*

According to this precious relic, which contains the "credo" of Occultism, the collective being is a unity.† That which is above is as that which is below, and as it is below so it is above, and forms the wonders of unity in being. This means that God and man are making each other reciprocally, and their simultaneous operation is identical and reciprocal. Everything originates from a sole being, from a single thought, above by creation and below by adaptation.

The Sun is the father, the moon the Mother. (Sun signifies *fire* and Moon *water*). The Breath is the gestator, and Earth is the nurse. The universal father and his work; the power of one and the force of the other are all one complete sovereignty. Man is God hidden on earth. Separate the earth from the fire, disengage the *spirit-breath* from matter by applying your whole attention and all your wisdom. Spirit ascends from Earth and descends from Heaven to earth, to unite together the superior powers and inferior forces. Then will the whole world be revealed to you in its splendour and every obscurity will fly away, because force issues from all the united forces, spiritualises that which is terrestrial and realises that which is ideal. Such is the mode in which the world was created.

From this universal principle flow wonderful adaptations. This is the law and the measure of the whole philosophy, and for this reason I am called Trismegistus, because I possess the secrets of wisdom of the three worlds.

I said the sun has done his work and the mystery is complete. Such is the symbol engraved upon the Smaragdine tablets. Perhaps the most acute mind of this age has guessed the hidden meaning of this symbol, when it is said: "The word became flesh, so that the flesh may become the word." (See *Seraphita* by H. de Balzac.)

The religion of the Initiates was obliged to envelope itself in the veils of mystery to escape persecution, because it spoke of the eternity of creation, of the sinlessness of the flesh and conquered immortality. For this purpose the fictitious form of a chemical operation was adopted, which ruined many a credulous fortune-seeker and exasperated the obstinacy of many knights of the blow-pipe and bellows. The minor sages are not to be blamed for that. They have often

\* The Smaragdine Tablets.

† Thus says the Book of Khin-te—Ed.

enough repeated that their salt and sulphur and mercury are nothing like ordinary substances of that name; that their fire is entirely spiritual, and that he who expects to make gold in his crucible, will find there nothing but scoria and ashes.

Bernard le Trévisan says that we must reject all salt, all sulphur, all metals, half metals and marcasites to retain the red servant. Now who is this red servant? Some say it is the philosopher's wine, others say it is the blood of the little children; that means the elements of strength and of life. They said that the Great Work costs nothing or almost nothing, that women can perform it while occupied with spinning, and that nevertheless it is a Herculean labour; because it is necessary to conquer a lion, cut the wings of a dragon, grind the bones of an old man and to let them rot for forty days, etc.

Many do not understand the meaning of those mystical figures of speech, of the vices that we must conquer, the old habits which we must break up, the evils which we must learn to suppress, in short, the spiritual regeneration, which a woman can accomplish, without interrupting her daily work.

Nevertheless, it is not absolutely demonstrated that this allegorical and spiritual doctrine entirely excludes the possibility of producing artificial gold.

A contemporaneous chemist, Mr. Tiffereau, truly and with great expense and labor, produced a small quantity. I am acquainted with some distinguished savants, who are still seeking for a solution of this chemical problem, and I have myself assisted them in their efforts, more out of curiosity and scientific interest, than with any serious hope of success.

Let us recapitulate: The Great Arcanum is the divinity of man, or in other words:—*The identification of the human soul with the divine principle.* This identification imparts to him a relative omnipotence and secures to him personal immortality by conservation of memory. (After Bodily Death.)

The Great Work is the conquest of this divinity through complete emancipation of intellect and will. This is the realisation of absolute liberty; which is perfect royalty and supreme priesthood. We reach this end through a persevering will with the help of science, and the initiative of daring under the protection of silence.

We know that the four principal and fundamental words of occultism are:—

TO KNOW, TO WILL, TO DARE AND TO KEEP SILENT.

## Letters to the Corresponding Secretary.

### FUND IN HONOUR OF THE LATE SWAMI OF ALMORA.

I SEND herewith in original the letter I received from Rajani Kanta Brahmachari, a pupil of the late Swami of Almora. He acknowledges with thanks the ten Rupees I sent him at your instance, and expresses his gratitude to, and admiration for, the Theosophical Society, which, although not agreeing with the views of the late Swami, subscribes to the Fund raised for the memory of the latter. He thanks Madame Blavatsky, Colonel Olcott and all the members of the Theosophical Society (I think he means the Parent Society) for this act of their generosity.

SIMLA,  
6th Feby. 1884. }

KUMUD CHANDER MUKERJEE.

### THEOSOPHY AND LOVE.

OUR contemporary of the *Epiphany* has the following remarks on the letter of D. K. M., published in the January number of the *Theosophist*:—

It is with pleasure that we reply to the letter signed with the initials D. K. M., so well known, at least to Theosophists. We will simply put down the thoughts suggested by it, in the order in which they are suggested.

(1.) We apologise for the mistake of putting Yogi for Yoga; a moment's thought would have prevented it.

(2.) We did not mean by "what men call miracles" simply physical marvels, but marvels both physical and psychical,

as may be gathered from our words "the power of *supreme wisdom* or working what men call miracles," or our parallel phrase "the power of the invisible worlds."

(3.) Still we distinctly spoke of powers other than the power of love. And our words might be taken to imply that the power of love was subordinated in Theosophy to these other powers.

(4.) But a glance at the *context* of our words would shew that this was not necessarily so.

In a letter to which we were replying, our correspondent A. B. C. had asked "what internal or external powers have you gained from your God, which can consume the sinful element in your nature, &c.?"

In thus questioning the existence of sin-conquering powers in Christians we simply asked A. B. C. whether he had followed the best method.

We asked whether a more careful study of the history of Christianity, &c., would not perhaps lead him to *admit* the working of such strange powers. In that case the only question left would be the question of their source, in delusion or in God.

And we adduced the parallel case of certain powers claimed by Theosophists and admitted by us, so that our only enquiry was as to their value and their source.

Not one word was said as to whether the power of intense love was claimed or possessed by the Theosophists.

We needed a parallel case of *admitted* powers, and we could only take those powers which we do admit to be attainable by Theosophical methods. Among these perfect love has no place. Theosophists may sometimes be more loving than individual Christians, and we do all homage, for instance, to the nobly appreciative obituary notice which you lately printed of your opponent Swami Dayanand Saraswati.

It is in no spirit of pride that we state it as a part of our Creed that, however unloving nominal Christians may be, perfect love is only attainable by man through union with Christ, nay, that the very gateway to love for the mass of men must be the faith in Christ's love for us. Such a theory has nothing to do with any estimate of persons, but is a necessary corollary of our belief that God became incarnate for love of us. For, if that be a true doctrine, the recognition of the fact of such tremendous love must be the natural preliminary to being intoxicated and transformed by it, the first step in the true Yoga.

We were, you will now perceive, obliged by the logical necessities of our reply to choose by way of illustration a class of powers which we *could* admit to be attainable by your methods, powers, *e. g.*, of supreme wisdom, of psychical perfections, of physical marvels.

(5.) We were and are perfectly aware that Theosophy does profess to despise the mere "powers" or Siddhis, and teaches that Universal Love is an essential part or condition of Brahma Vidya. But we are not aware that it teaches love in the Christian sense to be the *very essence* of perfection, since "God is love."

There has been recently in our columns some correspondence with Professor Dvijadas Datta of the Bethune College. That gentleman has very lucidly set forth the Vedantist idea of unselfishness, or identification of self with the Divine Being, in your own words, of Jivatma with Paramatma.

We cannot recognize in that identification the Christian idea of perfection, which regards God as the eternal infinite not-self to which we sacrifice in ever repeated oblation the eternal finite self, as we are also gloriously fated for ever to sacrifice ourselves for other finite beings, loved by God and by us. Even when sin, what you call Maya, has ceased to veil from us our true union with God, we shall still (we believe) retain our conscious separateness from the Supreme and from His other created beings. We postulate like you, that we are "part of an integral whole" and that "the good of others is our own," not because we are identical with them, but because our highest perfection consists in active and loving work for the perfection of others.

So we do not, with the Vedantist, slowly recognize that we are God, but we slowly learn to give ourselves up to God. You see we are inveterate and irreconcilable dualists. As God for ever yearns and labours in the infinite process of "bringing many sons to perfection" through suffering, so do we for ever demand a non-Ego to which to sacrifice (without annihilating it) the Ego.

But whatever the end, the Nirvana, the Mukti, you may fairly say that the means, the Yoga, are the same. Separate

personalities as we imagine ourselves to be in our present subjection to Maya, the first lesson to learn is that of benevolence. We said long ago, in our reply to Col. Olcott's most kind letter to the *Epiphany*, that we *both* profess to be fighting the same battle in the outset, the battle of love against selfishness. But we deliberately deny, simply on the ground of the experience of the innumerable Saints of the Church of God, that the flame of love can be fully kindled in the heart by Theosophical methods, or by anything less than the Incarnate Sacrifice of God. It is not pride which says this, it is the bitter practical experience of the best Christians.

If then you require "unselfish philanthropy" as a "guide in the acquisition of Brahma Vidya," you are, from the point of view of the positive experience of millions, indulging in a *petitio principii*. Unable to obtain by human will the Nirvana of Love, you will knock in vain at the closed doors of the Nirvana of Wisdom and of Power. But certain powers, psychical, occult, or physical, you may gain by the power of Yoga, without conscious dependence on the help of the Supreme. Your position *if you do*, without the Christian God, *teach the primary necessity of Love*, is worse than if you subordinate it to other powers more easily attainable, knowledge, asceticism, &c.

(6.) The same argument precisely applies to what you say about pride. Your theory is perfect, your practice is, like our own, imperfect.

Theoretically you require as a condition of Brahma Vidya a perfection of love which would cast out all pride. Pride is a form of Avidya, and is as incompatible with Brahma Vidya as love is essential to it. But just as human experience shews that we cannot unaided attain love, so it shews that we cannot banish pride. And Christian experience (*not theory*) deliberately says that human nature can only be entrusted with the *smallest* degree of knowledge or of power without danger of pride when chastened by the belief that the knowledge or the power is not *acquired*, but undeservedly and freely *given*, given through One who died to gain it for us.

If then you cannot attain the preliminary conditions of Nirvana by your methods, by your own will or the help of Gurus (wholly dependent on your own fitness to receive it, you assert) how can you attain Nirvana itself? If, on the other hand, you reply that you *can* attain love and humility by gradual human effort, you must be made of nobler clay than any Christian that has ever yet lived and learned his own profound nothingness and helplessness in spite of his initial faith in his own power to develop himself.

(7.) But, as a matter of fact, though our words did not necessarily imply that Occultism subordinated love to knowledge and power, they did in their general tone reflect the ordinary attitude of Theosophical writers, and the ordinary conception of Occultism in the vulgar mind. Outsiders cannot be expected to make nice distinctions. They read such books as "the *Elixir of Life*." They read the Rules of the Theosophical Society. If in England, they read the pages of "Light." If in India they read the "Theosophist" Magazine.

In the "Elixir of Life" they are told, on page 59, that the will to live is unselfish, long life is "a necessary means to the acquirement of powers by which infinitely more good can be done than without them."

But they read below that "very few of the truly great men of the world, the martyrs, the heroes, the founders of religions, the liberators of nations, the leaders of reforms, ever became members of the long-lived Brotherhood of Adepts." And they read, on page 73, about these same Adepts that "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. . . . 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?"

Yes—to quote the words just before those last quoted—"our dirty little earth is left below by those who have virtually gone to join the gods."

In one word the ordinary reader finds the Incarnation of Christ and His life-work regarded as a discouraging mistake, and he naturally thinks of such a publication, "issued under the authority of the Theosophical Society," as embodying with subtle philosophy a very doubtful morality, a very strange doctrine of Universal Love,

Again men read the Rules of the Theosophical Society, and they find mention of an Universal Brotherhood of Humanity, but they find the speeches and books of Theosophists rather occupied with philosophy than with the solution of the question of questions, how to learn to love.

Once more they read, if in England, the pages of "Light." In the issue of July 28th, 1883, they find an analysis of the speech of a representative Theosophist, Mr. Sinnett, the author of "Esoteric Buddhism." Welcomed by the London Theosophists, he is reported to have said that the pursuer of adeptship aimed at something more than elevated enjoyment in the spiritual state; he aimed at great developments of knowledge concerning nature and at a longer span of existence than could be granted by Nature "as a reward for mere goodness." Further on the speaker said (if the report be correct) that "the only way to get on in the evolutionary process *beyond the stage to which goodness could carry the Ego* was to develop supreme spiritual wisdom or knowledge, and that was the object at which the efforts of Adepts are directed."

Now in the course of this same address Mr. Sinnett quite passionately repudiated the charge of selfishness, and spoke of Theosophy as seeking to extend these blessings to the ignorant masses with untiring devotion. But ordinary readers will still feel the impression that the time is not yet come for Theosophy, that goodness, the first stage in the process, must be attained before we talk of supreme wisdom or knowledge, and that Theosophy puts the cart before the horse.

Equally strong will be the impression of ordinary readers of the 'Theosophist' magazine that the radical defect of Theosophy is its belief that goodness is sufficiently attainable by an evolution from within of human nature, a position passionately denied by the experience of mankind at large. If there be no secure foundation, no true method of conquering selfishness and pride, the whole edifice must tumble down.

8. One or two points more may also be noticed with advantage. The question about trance-consciousness, and the conditions of its pure vision, is only the question of love in another form. The most potent of all preconceptions is that there is no *personal loving God*. And this preconception, being negative, cannot be removed by negative methods. It is impossible to place the noble soul in a purely indifferent attitude to this problem. The moment the idea of God in the Christian sense rushes upon the soul, the soul rushes towards it with an intensity proportioned to its own nobleness. Only the soul which loves can know or feel God; the soul in a negative attitude, presenting a blank white sheet to be inscribed 'God' or 'no-God' with indifference, is debarred by its very attitude from knowing Him. The soul which does not know God instinctively dreads the thought of a God, and carries the atheistic preconception into the trance-vision. The soul which has truly conquered Avidya has learned to love, and feels the prescient instinct of a Divine Presence already. Learn truly to love and you must see, or at least suspect, God. The dogmas of occultists on this point are valueless unless we first know that they have learned the lesson of perfect love. The first condition of true insight is according to our experience impossible to human nature without the help of that God who alone makes us capable of perceiving His subtle presence, His utter distinctness from, and yet His closeness to ourselves.

(9.) Let us pass to the next subject of D. K. M.'s criticism.

It is needless to say that if Christianity had appealed to blind faith it could not have survived the criticism of the West for eighteen centuries. Appealing then to reason, we are asked whether Christ declared Himself to be God in "plain unambiguous language." Silence is sometimes the most eloquent language; when Christ heard St. Thomas address Him as "My Lord and my God" (John xx, 28), simple silence would have been enough. The words which He spoke in reply, "Because thou hast seen thou hast believed" do but point the contrast between St. Thomas and us who have been convinced without seeing, and are indeed blessed in our faith. Had Christ himself been always silent, the written testimony of His best loved disciple that the "Word was God (John I, 1.) and of His whilom persecutor that "God was manifest in the flesh, believed on in the world, received up into glory" (1. Tim. 3. 16.) would have been enough for all who could gauge at its true value the absolute guilelessness of the writers.

But He spoke. He never said "I am God." He would have been taken to mean that He was the father whom the Jews worshipped (John 8. 54), whereas He was but One Person of the Trinity. But he said God was His Father. Hindus would have understood this in a mystical sense. The Jews understood that it meant (John 5. 18.) "making himself equal with God."

We have the testimony of the Evangelist that his language was to the Jews perfectly unambiguous.

The whole difficulty in India is created by those critics who separate the words of Christ from their historical context, and put upon them meanings possible to a pantheistic Hindu, impossible in the mouth of a monotheistic Jew speaking to Jews.

The Declaration of pre-existence before Abraham (John 8. 58) and of oneness of essence with the Father (John x. 30) were so unambiguous to the Jews that on each occasion they tried to stone Him (John 8. 59. and 10. 31.) They said that He "being a man" had "made himself God." (John 10, 33.)

Christ once rebuked a man for calling Him good, as you say. If the Jew had meant to attribute Divinity to Him, he might have been rebuked for so doing, conceivably. But the whole story (esp Matt. 19. 22) shews him as an unbeliever in the divinity of Christ; the idea almost certainly never occurred to him. He is therefore gently rebuked for using a term of reverence unbefitting one believed by its user to be a mere man. The question whether Christ really claimed to be good, and therefore (according to this test) to be God, is not here touched upon, but is answered in the affirmative by another word of the Saviour (John 8. 46) "Which of you convinceth me of sin?" It is hardly fair to represent Christ as disclaiming in one passage a Divine attribute which he claims in another.

But you go on to say that even if He did claim to be God, his claim was disproved by His historical character which is equalled, if not surpassed, by that of Buddha. When you say that Buddha excelled Jesus in humility, as not claiming to be God, you assume the question at issue, since there can be no pride in claiming to be what you are, if you really are so. And moreover, if Christ were God there at once appears in his life an infinity of condescension impossible to the human Guru. So that the question of the comparison of their characters itself partly implies the previous settlement of the question of Divinity; just as the interpretation of the words "my God and your God" (quoted by you) imply the previous determination of the relation of the human nature to the Divine in Christ.

The Church has expressed that relation thus in the Athanasian Creed, "Equal to the Father as touching His Godhead; and inferior to the Father as touching His manhood." You must then shew that there could be no such union of two natures in Him, or else you must shew that these and similar expressions of inferiority referred to His superhuman nature also, to which in truth they are as inapplicable as are the frequent expressions of equality with the Father to His human nature. It is in fact this very union of irreconcilable attributes in His descriptions of Himself which has confirmed the Church in the conviction that He is both God and Man.

We need not discuss whether Buddhists or Christians now work the greater wonders.

It was well said by John Keble that the prophecy of Christ (John 14. 12) that we should do greater works than those physical miracles of Christ is fulfilled in the Eucharist. But, quite apart from miraculous feeding of the souls of men by the Christian Priest in the Eucharist, wherein the uninitiated see nothing but a little bread and wine, I boldly say that I would sooner work the marvel of placing a sinful soul in contact with the spiritual and redeeming energy of the Cross than fly through the air or cure the Maharajah of Cashmere.

(10). Last of all, you seem to accuse me of a self-evident fallacy in condemning idolatry because of the corruptions of it by the masses. But I did not appeal to any wilful inconsistencies of Hindus parallel to the wilful denial in practice of Christianity of the man who sold his wife, and called himself a Christian.

*Ignoratio elenchi* I can hardly attribute to a man of your ability: but I would ask you whether the point which I attacked was really the misconceptions of idolatry by its votaries. So soon as a man can realize the idols as concrete analysis of the Supreme he is no longer, *properly speaking*, an idolator. It is of the *essence* of idolatry to worship some idols in preference to others who are yet acknowledged, and thus to prefer one or more attributes of the Supreme to the rest, and so to distort the symmetry of the Divine Conception. This is a necessity with the masses for whom idolatry is intended, not a perversion of the system. You will hardly have patience to read, much less to answer, this lengthy reply to your concise and able letter.

#### REJOINDER.

I shall briefly reply to the remarks of the *Epiphany*. I am sorry I failed to gather from the words, "the power of Supreme wisdom or of working what men call miracles," even in the light of the parallel phrase "the power of the invisible worlds," that by "what men call miracles," was not meant "simply physical marvels, but marvels both physical and psychical," as, otherwise some waste of words would have been prevented.

We maintain that the highest ideal of love is to be found only in *Brahmavidya* or Esoteric Theosophy; our ideal of love being a perfect union with the ALL by an utter abnegation of the self and by ardent sleepless endeavours for the good of all sentient beings—even the brute creation, whose sufferings, and wholesale slaughter, are made entirely subservient to the pleasure of Christians and Mahomedans. If the ideal of the Christians is different,—they are welcome to it; only let them not place it higher than ours, unless they are prepared to support their action by the force of arguments. I am glad to find an attempt has been made in this direction by my friendly critic, and proceed to examine it with the attention it deserves.

"It is in no spirit of pride" says the *Epiphany*, "that we state it as a part of our Creed that, however unloving nominal Christians may be, perfect love is only attainable by man through union with Christ, nay, the very gateway to love for the mass of men must be in Christ's love for us. Such a theory has nothing to do with any estimate of persons, but is a necessary corollary of our belief that God became incarnate for love of us. For, if that be a true doctrine, the recognition of the fact of such tremendous love must be the natural preliminary to being intoxicated and transformed by it, the first step in the true Yoga."

The great incentive to love among Christians is, we are told, the realisation of the fact that Christ, or, in other words, the perfect God, incarnated himself, moved by love, for the redemption of man. Without stopping to question the necessity of such a step in one who, if God, might have avoided it by suppressing the original act of injustice—namely, the "apple incident,"—we may here say that there are other doctrines in the Christian faith, and regarded as equally true, which are calculated to weaken if not to completely neutralize the force of this argument. How can we say the Christian "God is love," when he delivers up helpless Humanity, brought into existence without its consent, to the mangling tooth of sin and suffering for a small transgression of its first parents? Even human justice does not hold a son liable for the debts of his father beyond the extent of that father's assets. And how is it that not even the blood of Jesus could restore man to the "blissful seat" from which he had fallen? It may here be urged that the all-Merciful Father has ordained evil but for the ultimate good of man. But the other side may with equal justice contend that an Omnipotent cruel Ahriman has created all apparent good for the ultimate destruction of his creatures, not unlike the Satan of the Middle Ages, granting a short festive season to his servants as a prelude to the eternal damnation of their souls. The real fact is, that our inner self perceives, although the perception in very many cases is clouded by preconceived notions, that love and charity are but the law of our being, and that the violation of the law is always attended with suffering. It is no argument against this proposition that the general mind is not conscious of such being the case, any more than it is necessary for the miser to be aware of the true worth of riches when counting his sunned hoards with a greedy eye.

Our friendly critic then charges me with a *petitio principii*:—

If you then require "unselfish philanthropy" as a "guide to the acquisition of *Brahmavidya*," you are from the point of view of the positive experience of millions, indulging in a *petitio principii*.

Nothing of the kind. It is enough if I am supported by the "positive experience" of one man—and such a man is always to be found in the person of the Great Beggar Prince of Kapilavastu. The only logical misdemeanour committed in the present transaction is that of hasty generalisation chargeable on the critic himself, in deriving a general proposition from a particular one, however extensive that particular proposition may absolutely be.

The subordination of love to power, attributed to Theosophy, is due to the learned critic's misconception of what is said in the *Bhivir of Life*, which has never been claimed as a complete exposition of the subject. The objections now raised clearly show that the article on "Morality and Pantheism" in the *Theosophist* for November last, has not been properly considered. There it is distinctly said:—

Inactivity of the physical body (*Sthula sarira*) does not indicate a condition of inactivity either on the astral or physical plane of action. The human spirit is in its highest state of activity in *Samádhi*, and not, as is generally supposed, in a dormant quiescent condition. And, moreover, it will be seen by any one who examines the nature of Occult dynamics, that a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence. When an adept has placed himself *en rapport* with the Universal Mind, he becomes a real power in nature. Even on the objective plane of existence, the difference between brain and muscular energy, in their capacity of producing wide-spread and far reaching results, can be very easily perceived. The amount of physical energy expended by the discoverer of the steam engine might not have been more than that expended by a hard-working day-labourer. But the practical results of the cooly's work can never be compared with the results achieved by the discovery of the steam engine. Similarly, the ultimate effects of spiritual energy are infinitely greater than those of intellectual energy.

To pass to the concluding remarks of the *Epiphany*. My arguments with reference to Hindu idolatry have been misunderstood by the critic. What I mean is this:—That, as no idolatry is sanctioned by the Hindu Scriptures, it is quite unjust to condemn the symbols of Hindu Religion, which are not without a certain similarity in principles to the Christian Eucharist, simply on the ground that the ignorant masses cannot always perceive the underlying spiritual truth. It would be as reasonable to charge the grotesque eccentricities of the Salvation Army on the purity of the Christian faith.

D. K. M.

## Phronema I.

### MY EXPERIENCES.

SOMEbody of old has said:—

"Give ye not that which is sacred to the dogs, neither cast ye your pearls before the swine, for the swine will tread them under their feet and the dogs will turn and rend you."

It is therefore with a great deal of hesitation and reluctance that I make up my mind to pen the following account of my experiences. If this article were destined to go into the public papers, it would certainly never have been written; for not only is it disagreeable to throw one's name to be devoured by the vultures of criticism; but especially because it pains me to see the names of our revered Masters bandied about by fashionable dandies and unfashionable dunces.

In a public paper I would have three classes of readers:

The first class would read it as they would read the market report about the price of potatoes and lay the paper aside without giving the subject a further thought, and this class I consider a very amiable one.

The second class would conclude that I was "one of the ring," that I had come all the way from America to amuse myself by concocting ghost stories, for no perceptible purpose except to fool them. This class I consider very stupid and I pity them.

The third class are men and women of intelligence, who neither accept nor reject anything without sufficient reason. They probably have heard of such things before; still they may have some lingering doubts, which they desire to have removed. This class I consider my friends, and only for their benefit, and to try to help to guide them along on their tedious path through the mists of doubt and disbelief, did I consent to have this printed in the *Journal* of our Society—a paper published for the special use of the members of our Association.

On the twenty-first of September 1883, I left my home in Colorado in the United States to go to India; partly for the purpose of representing the Theosophical Societies of America at our eighth Anniversary, partly because, being of a very sceptical nature, I was anxious to investigate more fully the subject of Occultism and to remove my doubts. And how could I expect to do this better than by going to the Headquarters?

It would have been easier and cheaper for me to go by way of New York and Marseilles, than by way of California, Japan and China; but I had a certain business to perform in San Francisco, which is of too delicate and private a nature to be mentioned even in this paper. So I went to San Francisco. But, alas! for the weakness of the human nature, of even an occultist in embryo! The charm of a pair of beautiful black eyes proved almost too strong for the would-be ascetic. Saint Anthony's temptation was as nothing, if compared to mine, and my trip to the promised land came very near to be a delusion and a snare. However I succeeded in tearing myself away, left, and went to China.

A week or two after my arrival at Adyar, seeing that several others, strangers as well as members of our Society, occasionally received letters from the Masters either by having them dropped from the air, whirled at them through windows, thrust at them by materialized hands through solid walls or sent them through the "Shrine"; I thought by myself that it was about time that I should be equally favoured; for although considering myself a sinner, I could not see that I was a great deal worse and therefore less worthy of consideration than the majority of those that received letters. Encouraged by this thought, I concluded to see whether a letter of mine would elicit an answer from the Masters.

Accordingly I wrote the following lines:—

*Revered Master!* The undersigned offers you his services. He desires that you would kindly examine his mental capacity and if desirable give him further instructions.

Respectfully yours, etc.

I copy this letter verbatim, so that the kind reader may not think me so silly as to trouble the "Adepts" of the Himalayas with my little private affairs, which, however interesting to me, can be of no possible interest to them. Besides this, I am in the habit of keeping my own counsel, and there was no one in India or outside of San Francisco that knew anything about the said affairs. I gave my letter to Col. Olcott and he put it into the Shrine.

A couple of days afterwards, I reasoned with myself about this matter, and thought that, if the Masters should find it worth the while to say anything to me, they would undoubtedly do so without my asking, and I therefore begged Colonel Olcott to return me my letter. Colonel Olcott would have done so, but my letter had disappeared in a mysterious manner in spite of locks and keys and was never seen again. But in place of my letter I received another in the well known handwriting of our revered Master, the contents of which showed not only a complete knowledge of myself and a knowledge of some of the events of my past life, but it also said: "You have committed an act of great imprudence while in San Francisco"—and then went into details about that very private and delicate business to which I referred above, and the details of which I will give to our kind Theosophists, if he or she will call on me and promise, of course, never to reveal it.

Now such a "test" ought to be satisfactory to anybody; but having had a twenty years' experience with Spiritualism, my doubts were not yet fully conquered. Could Col. Olcott have written this letter? What did he know of my private affairs? How could any one know anything about it, as there was no mail received from San Francisco since I arrived by the last steamer, and who in America would take the trouble to write or telegraph anything, and who could do so, as I am almost as much a stranger in San Francisco as I am in Adyar.

But again: might not Colonel Olcott or somebody else have become clairvoyant and read my mind, and then by some unconscious cerebration, or somehow or other, some spirit or something might have written it, and who knows but I might have been taken in after all.

These thoughts, in spite of all reasoning, were left lingering in my mind, until I was so fortunate as to see the Master myself in his astral body, when, of course, they were silenced for ever.

But something more wonderful was in store for me; and although it did not surprise me at all after all I had seen and heard, it will be interesting to those who have no personal experience in such matters.

This morning at half-past eleven I went upstairs to Madame Blavatsky's room and had a conversation with her in regard to society matters. After this conversation the thought came in my mind to ask her opinion in regard to a certain subject of which I had been thinking. Madame B. advised me to apply to the Master himself, to ask him mentally, and that the Master himself would surely answer my question. A few minutes later she said she felt his presence, and that she saw him writing. I must say that I too felt his influence and seemed to see his face, but of course this circumstance will carry conviction to no one but myself.

Just then another lady came in, to my great annoyance, and expressed her wish to have a pair of pincers, which she needed for some purpose, and remembering that I had such a pair of pincers in the drawer of my writing desk, I went downstairs into my room to get them. I opened the drawer, saw the pincers and a few other things in there, but no vestige of any letter, as I had removed my papers the day before to another place. I took the pincers and was about to close the drawer, when—there lay in the drawer a great envelope, addressed to me in the well-known handwriting of the Master and sealed with the seal bearing his initials in Thibetan characters. On opening it, I found a long, very kind and somewhat complimentary letter, treating of the identical questions, about which I had just been talking with Madame Blavatsky, besides giving a detailed and satisfactory answer to the very question which had so perplexed my mind, and a satisfactory explanation of certain matters, which for some time had been foremost in my mind, but of which I had said nothing at all.

Moreover, there was in the same envelope a photograph, cabinet-size, of the master's face, with a dedication to me at the back. This picture will henceforth be considered as the greatest treasure in my possession.

Now, if I know anything at all, I know that my drawer contained no such letter, when I opened it, and that there was nobody visible in my room at that time. The letter, giving a detailed answer to my question, must have been written, sealed and put into the drawer in less than four minutes, while it took exactly forty minutes to copy it the next day; and finally, it treated a very difficult problem in such an elaborate and yet concise manner, that only an intelligence of the highest order could have done the same.

Any further comment I consider unnecessary.

SAPIENTI SAT.

F. HARTMANN, M. D.

ADYAR (MADRAS-INDIA), }  
February 5, 1884. }

## Official Reports.

### COLONEL OLCOTT IN CEYLON.

IN response to a telegraphed request, the President-Founder arrived in Ceylon on the 27th January, and the same day met the leading Buddhists of Colombo at Widyodaya College, for conference upon the state of Buddhism, as affected by the late Catholic riots and the action of the law officers of the Crown. Mr. Edward F. Perera, the senior Proctor for the Buddhists, attended to explain the state of the case. A dispatch from the Earl of Derby, Secretary of State for the Colonies, in response to a Buddhist petition for redress, as received through the Colonial Secretary, was first read and discussed. The unanimous opinion of the meeting was that it guaranteed no substantial protection against the recurrence, under a weak administration, of the late outrages, and that a final appeal must be taken to Parliament, failing a modification of Earl Derby's views. Colonel Olcott was then requested to proceed to England in charge of the case, with full powers. The meeting then organized themselves into a "Buddhist Defence Committee," with power to add to their number, and Colonel Olcott was unanimously elected an Honorary Member. The High Priest Sumangala presided at the meeting, and Mr. J. R. deSilva, F. T. S., officiated as Secretary. The Defence Committee organized by electing the venerable A. P. Dharm-

gunarvardhana, Mohandiram, as Chairman; Messrs. Don Carolis and H. Tepannis Perera as Vice-Chairmen; Mr. H. A. Fernando, Treasurer; and Mr. C. P. Guneverdhane as Secretary. The meeting then adjourned after requesting Colonel Olcott to proceed to Kandy and report its action to H. E. the Governor, Sir A. H. Gordon, G. C. M. G., and consult with him. This interview occurred at the official residence of the Governor at Kandy, in the presence of Messrs. W. D. Abrew and Goonesekara, members of our Society, and was very satisfactory. His Excellency while, of course, a decided Christian, showed nevertheless his disposition to extend to the Buddhists the full protection of the British law.

On the 10th of January, having received all necessary credentials empowering him to represent Singhalese Buddhist interests before the Home Government and Parliament, Colonel Olcott crossed over to Tuticorin by steamer, and on the 13th arrived at Head-quarters. After stopping there to transact some official business, he left on the 15th by mail train for Bombay, where he met Madame Blavatsky. On the 20th they both sailed by the French line—the *Compagnie Nationale*—for Marseilles, en route for London. Babu Mohini Mohun Chatterji, F. T. S., goes with the President-Founder as Private Secretary, and Mr. Burjorji J. Padshah, F. T. S., of Bombay accompanies the party.

### THE KANDY (BUDDHIST) THEOSOPHICAL SOCIETY.

FOR the first time since its organisation in the year 1881, the President Founder has been able to visit our Branch at Kandy, the mountain capital of Ceylon, the ancient and historically famous stronghold of the native sovereigns whose deeds and misdeeds are celebrated in the *Mahavansa*. He found, as might have been expected, that many changes had occurred, among others the thinning out of worthless members and the assumption of Society work and responsibilities by the more earnest ones. He was enabled to hold a chapter in a new and sufficiently commodious hall, built and owned by the Kandy Branch at a cost of nearly Rupees 2,000. The walls are of *pucca* brick and chunam, the roof a double-hipped one in the fashion of the ancient Royal buildings, covered with tiles, and finished with pinnacles. The plot of ground is within the walled enclosure just opposite the Dalada Maligawa, or Temple Sacred Tooth, and the broad enclosing wall on the side towards the charming esplanade is that upon which Colonel Olcott and party, with the principal Bhikkus (priests) of the two chief temples of Ceylon, stood when addressing his vast audience in 1881. That this plot was destined to be the site of a future Theosophical Hall did not even enter their dreams at that time. The ground is well shaded with cocoanut, bread-fruit, and other trees, and the view of the lake and surroundings exquisitely beautiful as a picture of mountain scenery. *Bana* (Buddhistic Philosophy) is preached every Sunday in the Hall by priests specially detailed by the learned "Maha Terumanse," (or High Priest of Malvata Pansala Monastery); whose rank among the Singhalese Ecclesiastics corresponds with that of the Metropolitan of Moscow, or the Archbishop of Canterbury. The President Founder's visit will unquestionably have important results in more ways than one. At the annual election Mr. C. W. Gooneratne was re-elected President, Mr. G. F. Weerasekara, Secretary, C. L. De Silva, Assistant Secretary, D. John de Alwis, Treasurer, A. de Silva, Arachchi, A. B. Silva, D. T. Karunaratna, D. Johannes Silva, J. C. Caldera, and Rajepakse Ukkuva Vidhane, Councillors.

### COLONEL OLCOTT GIVEN THE RANK OF "ACHARYA."

WHILE at Kandy the impending visit of Col. Olcott to Europe was broached, and as a number of intelligent gentlemen and ladies in that part of the world are desirous of declaring themselves Buddhists, the High Priest issued to him a special commission which empowers him to "give Pansil"—that is, to cause candidates for admission to Buddhism to repeat the "Five Precepts" after him—and grant them certificates that they are accepted among the followers of Lord Buddha. This is an extraordinary mark of confidence—one never previously conferred upon an European and, like the honorary bestowal upon him of the sacred Brahmanical thread, by the renowned Pandit Jibbananda

Vidyasagara, a very high compliment. Among us in India they are regarded as greater honors than any decoration by a temporal sovereign. Upon hearing what the Malvatti High Priest had done, the illustrious Samangala, High Priest of Adam's Peak and Principal of Widyodaya (Buddhist) College, added his own consent, thus giving an extra dignity to the commission. The document is engraved in the Pali language, with an iron stylus, upon *ollas*—the prepared leaves of the Talipot Palm—after the fashion of the sacred books in the Buddhist Monasteries.

### THE ARYAN THEOSOPHICAL SOCIETY (NEW YORK.)

THE NEW YORK THEOSOPHICAL SOCIETY has been formed under the name of THE ARYAN THEOSOPHISTS OF NEW YORK—the N. Y. Branch of the Theosophical Society.

The first meeting was held at the house of one of our old members, Brother G. W. Wheat, and the organization completed.

The second was held on the 10th December 1883 and some new members elected.

The third meeting was on December 17th, 1883, and showed an increase of interest.

We are trying to spread the knowledge of Aryan literature here, and can say that the Press has done great service in that way.

Our present members are all old Theosophists, but we expect to get new members. In this we are careful however, as we do not care to let in inharmonious people, who only wish to rule or ruin. The Rules of the P. T. S. have been adopted. At the last meeting the President, W. B. Shelly, and Secretary J. H. Cables, of the Rochester Branch, were present as visitors.

WILLIAM Q. JUDGE,  
*President.*

MORTIMER MARBLE,  
*Secretary.*

### PRESIDENTIAL SPECIAL ORDERS.

THE arrival from London of St. George Lane-Fox, Esq., F. T. S., and the postponement of the anticipated tours of Dr F. Hartmann and W. T. Brown, Esq., Assistants to the President-Founder, to Ceylon and the Northern Circars, induce the President to make the following modification in the S. O. of the 21st January\*. The above-named three gentlemen are added to the special Executive Committee, and the whole will be known as the Board of Control. They will elect a Chairman, who shall see that the measures adopted by a majority vote, are carried out. All important questions requiring the attention of the Executive shall be submitted to the B. of C. and decided by majority vote. The Board shall meet at least once a week, and it is the particular desire of the President-Founder that everything shall be done to promote economy, system, and efficiency of administration during his temporary absence from India. The points embraced in the S. O. of 21st January, not herein modified, shall stand as of full effect and force.

By order of the President-Founder,

MOHINI M. CHATTERJEE,  
*Private Secretary.*

CAMP, BOMBAY, }  
19th February 1884. }

### SPECIAL CIRCULAR TO THE BRANCHES.

To avoid unnecessary correspondence and work, as also to observe uniformity of procedure, Branches are authorised to adopt the Rules of the Parent Society, and to submit in addition, for approval, such bye-laws as may be absolutely necessary for the working of the respective Branches.

ADYAR (MADRAS). }  
17th February 1884. }

By order of the Council.

DAMODAR K. MAVALANKAR,  
*Joint Recording Secretary,*  
*Theosophical Society.*

\* See *Journal of the Theos. Socy.*, p. 41 (Feb, 1884.)

### MEMORIAL MEETING IN HONOR OF THE LATE BABU PEARY CHAND MITRA, F. T. S.

HALL OF THE BRITISH INDIAN ASSOCIATION,  
JANUARY 28, 1884.

#### RESOLUTIONS.

##### I.

THAT this Meeting desires to express its sorrow at the death of Babu Peary Chand Mitra, who had proved himself eminently useful to the country by his zealous devotion to public business, by his valuable contributions to Bengali literature, and by his services connected with the intellectual and moral advancement of the people, and the protection of dumb animals.

##### II.

That a portrait or a bust of the late Babu Peary Chand Mitra be placed in some public Institution with a view to perpetuate his memory, and that subscriptions be invited for that purpose.

##### III.

That the undormentioned gentlemen do constitute a committee for the purpose of carrying out the foregoing resolution:—

#### MEMBERS OF THE COMMITTEE.

Maharaja Sir Jotendro Mohun Tagore, K. C. S. I.	Babu Peary Mohun Mookerji.
„ Narendra Krishna Bahadur.	„ Narendra Nath Sen.
Babu Joykisson Mookerji	„ Shishir Kumar Ghosh.
Dr. Rajendralala Mitra, L. L. D., C. I. E.	„ Dwijendra Nath Tagore.
Hon'ble Doorga Churn Law.	„ Surendra Nath Banerji.
Dr. K. M. Banerji.	„ Shib Chunder Deb.
J. C. Murray, Esq.	Manockjee Rustomjee, Esq.
R. Turnbull, Esq.	Babu Jodu Lal Mullick.
Wm. Swinhoe, Esq.	Rai Kanai Lal Dey, Bahadur.
Nawab Abdool Latif, Khan Bahadur.	Hon'ble Kristodas Pal.
Haji Noor Mahomed Jackariah.	Babu Gresh Chunder Ghosh,
	„ Radha Raman } <i>Joint-Secretaries.</i>
	„ Mitra.

All communications to be addressed to the Honorary Secretaries, No. 20, Nintolah Ghat Street, Calcutta.

The Maharajah Norendra Krishna Bahadur, President of the British Indian Association, was in the Chair.

The first Resolution was moved by the Revd. K. M. Banerjee, L.L.D., D.C.L., President of the Indian Association, seconded by Mr. J. C. Murray (late President of the Bengal Chamber of Commerce), and supported by Babu Dwijendra Nath Tagore, President of the Adi Brahma Somaj, and the Revd. K. S. Macdonald, Missionary of the Free Church of Scotland.

The Second Resolution was moved by Babu Joykissen Mookerjee, Zemindar of Uttarparah, seconded by Mr. Robert Turnbull, Secretary to the Calcutta Municipal Corporation, and supported by Mr. H. M. Rustomjee, Honorary Magistrate, Dr. D. B. Smith, late Principal of the Calcutta Medical College, Babu Norendra Nath Sen, Editor of the "Indian Mirror" and Babu Jodulal Mullick, Honorary Magistrate and Zemindar.

The third Resolution was moved by Babu Shib Chunder Deb, President of the Sadharan Brahma Somaj, seconded by the Venerable Babu Ramtaun Lahiri, and supported by the Revd. C. H. A. Dall, American Unitarian Missionary, and Mr. Hajee Noor Mahomed Jackariah (of Messrs. Hajee Jackariah Mahomed and Co.)

The fourth Resolution proposing a vote of thanks to the Chair, was moved by Rai Koonjo Lal Banerjee Bahadur, Judge of the Calcutta Small Cause Court.

#### OBITUARY.

WE regret to hear from Mr. B. Venkatachella Iyer, B. A., F. T. S., of the decease of our brother G. Subbaramayya, M. A., of the Madras Branch, at an early age. The sad event occurred on the 17th of January last. Notwithstanding his Western education, he had, we are told, a strong love for India and a great respect for true Aryan habits. He might have proved serviceable to his country, had the cruel hand of death spared him a few years more.

**REPORT OF THE EIGHTH ANNIVERSARY  
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THE Manager of the *Theosophist* has received a supply of the paper-cover edition of Mr. Sinnett's *Esoteric Buddhism*. Like the *Occult World*, this work also, in its second edition, has been made cheap for the convenience of the Indian Subscribers.

**THE OCCULT WORLD.**

THE Manager of the *Theosophist* gives notice that only twenty copies of the cheap edition of this work are now in stock. After that supply is exhausted, the book will be out of print in its cheap form. Only those will be able to procure copies, who can afford to pay high price.

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