

THE THEOSOPHIST

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

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सत्यान् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

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

NOTICE TO CORRESPONDENTS.

The Correspondents of the THEOSOPHIST are particularly requested to send their manuscripts very legibly written, and with some space left between the lines, in order to facilitate the work of the printer, and to prevent typographical mistakes which are as vexatious to us as they must be to the correspondents themselves. All communications should be written on one side of the paper only.

NOTICE.—A number of subscribers have brought to the notice of the Manager that the binders, in folding and trimming the sheets of our December issue, carelessly folded in duplicate pages and left out others that should have been introduced. The Proprietors, therefore, request that all imperfect copies may be at once returned at their expense by subscribers, so that perfect ones may be sent in exchange. The cost of return postage will be remitted or credited, as may be preferred. The accident, though vexatious, is not an uncommon one in binderies, but the Manager will use every precaution against its recurrence.

ON THE 17TH ULTIMO, COLONEL OLCOTT REACHED Bombay by the P. and O. steamship *Thibet*, from Galle. He comes home to arrange with the General Council the Parent Society's programme of work for the year 1882. The usual anniversary celebration will be held at Franjji Cowasji Institute, on the evening of the 9th of the present month, at which the President will, according to custom, review the operations of the Society since the last anniversary. Our colleague looks somewhat pulled down by the hard work he has gone through in Ceylon, but after a rest of a few weeks will return to Galle and resume his labors. Besides seventy-odd lecturing engagements to be filled in the Southern Province, he has about twenty or thirty more awaiting him in the Western Province. It is a great—some would even say a very daring—task we Founders have set to ourselves in Ceylon; but the necessary consequences of its success are of such momentous importance to the Sinhalese people, if not to Buddhism everywhere, that we think it well worth while to follow it to the very end.

Attention will not fail to be attracted to the exceedingly small sum—less than 3 per cent. of the subscription—which Colonel Olcott has allowed to be expended for the collection of the Western Province part of the fund. This 3 per cent. includes every item of expense—printing, postage,

costs of travelling, &c., &c. [See *Supplement*—Consolidated Financial Report of Ceylon Fund.] If the undertaking had not been so entire a novelty, the subscriptions would, most probably, have been twice or thrice as large, and the percentage of expenditure, of course, proportionally smaller. Our slanderers will search Secretary Wijeyesakara's Report in vain for anything to support their malevolence in the shape of commissions or fees to Colonel Olcott or the Theosophical Society. The members of our Colombo branch are ready to prove, if required, by their official records, that a kindly-meant Resolution, moved by Mr. Don Carolis, a principal member, that Colonel Olcott be requested to accept a liberal commission for his services, was instantly and indignantly denounced by that gentleman. He also refused an offer of a handsome *honorarium* for compiling the *Buddhist Catechism*; announcing, both publicly and privately, that neither of the Founders of our Society ever had or ever would receive any pay whatsoever for their services in the cause of Theosophy.

THE CIVILIZATION THAT INDIA NEEDS:

An Address delivered at Tuticorin on the 22nd, and in the Hindu College, Tinnevely, Madras Presidency, India, on the 24th October, 1881.

BY COL. HENRY S. OLCOTT,

President of the Theosophical Society.

In reflecting upon a choice of subjects upon which to address you, it seemed to me that our time would be most profitably spent in examining the modern dogma that "the true test of the civilization of a nation must be measured by its progress in science." I shall consider it in its relation to Asiatic, especially Indian, needs and standards. My discourse will not be exhaustive, not even approximatively so. I am not going to attempt an oration or an exegesis. I shall only say a few words upon a subject so profound and exhaustless that one would scarcely be able to consider its lengths and breadths without writing a volume, or even a score of volumes. For, to know what progress really is, and what are the absolute canons of civilization, one must trace back the intellectual achievements of mankind to the remotest past; and that, too, with a clue that only the Asiatic people can place in our possession. If Europe really wishes to estimate the rush of civilization, she must not take her datum line from the mental, spiritual and moral degradation of her own Middle Ages, but from the epochs of Indian and Mongolian greatness. The advancement Europe has experienced in popular intelligence, in religious enfranchisement, and in the multiplication of aids to physical comfort; and the phenomenal leap made by my own country of America within one century to the topmost rank of national power—these are well calculated to make her accept the above-stated scientific dogma without a thought of protest. The quoted words are those of Sir John Lubbock, and I take them from the report (in *Nature*, No. 618, vol. 24) of his presidential address to the members of the British Association for the Advancement of

Science, on the 31st of August last—an address that will figure in history. The occasion was the fiftieth anniversary meeting of the Association, and the President properly and most ably and lucidly reviewed the progress of science during this wonderful half-century. How vast has been the increase of knowledge about physical nature, and what vistas it opens out, I need not particularize before so intelligent a Hindu audience as the present. You, who have had the benefit of a modern education, know that most branches of physical science have been revolutionized, and many of them positively created within the past half-century. Biology, the science of living organizations; Surgery; Archaeology; Comparative Philology; Anthropology; Geology; Palæontology; Geography; Astronomy; Optics; Physics, including the Kinetic theory of gases, the properties of matter and the conservation of energy; Photography; Electricity and Magnetism, and their correlations; Mathematics, as applied to scientific problems; Chemistry; Mechanical Science, including the processes for utilising metals; Economic Science and Statistics;—the development of these is the splendid triumph of the intellectual activity of the Western world since the year 1830. Sir John Lubbock counts it all up in the following words:—"Summing up the principal results which have been attained in the last half-century we may mention (over and above the accumulation of facts) the theory of evolution, the antiquity of man, and the far greater antiquity of the world itself; the correlation of physical forces, and the conservation of energy; spectrum analysis and its application to celestial physics; the higher algebra and the modern geometry; lastly, the innumerable applications of science to practical life—as, for instance, in photography, the locomotive engine, the electric telegraph, the spectroscope, and most recently the electric light and the telephone." Truly, if we compare the Europe and America of to-day with what they were five centuries ago, or even one century, we see a reason for the shout of exultation with which the progress of the Western nations is celebrated. And we can quite understand why the learned and most respected President of the British Association should have laid down the dogma already noted in my opening remarks. An educated Hindu would be the last to dissent from his position that there are no probable limits to the power of the human mind to solve all the ultimate problems of natural law. When, by the help of the spectroscope we have been enabled to discover the very composition of the stars of heaven, who shall dare to fix a limit to the capacity of man to unravel the mysteries of the universe around him?

But you must remember that we have been speaking of the progress of *physical* science; and that after that has done its best, after its proficients have pushed their researches to the very verge of objective nature, though not one secret of the phenomenal world is left uncovered, there is still to explore another and a far more important domain of knowledge. At that outermost verge yawns an abyss that separates it from the Unknown, and, as scientific men call it, the Unknowable. Why do they not enter this boundless department of Nature? Why, in all this hurry-scurry of the biologists after knowledge, have they not solved the old problem of the Why, the Whence, the Whither, of Man? Is it not because their methods are faulty, and their canons of science too narrow? Firstly, they have been overshadowed throughout their investigations by the dark and menacing influence of Christian Theology; and secondly, been hampered by their ignorant disdain for the claims of Asiatic Occultism, whose adepts alone can tell them how they may learn the secret laws of nature and of man. Read the summary of scientific progress made by Prof. Draper, in his most splendid work, *The Conflict between Religion and Science*, if you want to see how the Christian Church has fought that progress inch by inch. O, the black and bloody record! Bow your heads in reverence, ye friends of human progress, to the martyrs of science who have

battled for the truth. And when you go through so-called Christian countries, as I have, and see how that once-haughty and all-powerful church is crumbling, let your hearts throb with gratitude for the long array of daring scientists who have dissected her pretensions, unmasked her false doctrines, shivered the bloody sword of her authority, and left her what she now is, a dying superstition, the last vestiges of whose authority are passing away. Do you think I am speaking in prejudice or passion? Alas! no, my friends and brothers; I am but giving voice to the facts of history, and every unprejudiced man among you may verify them if he chooses. Prof. Huxley who, without the least apparent sympathy for Asiatic thought or knowledge of its ancient occult science, is yet unconsciously one of the greatest allies of both, in doing what he is to advance science in spite of Christian Theology, says:—"The myths of Paganism are dead as Osiris or Zeus, and the man who should revive them, *in opposition to the knowledge of our time*, would be justly laughed to scorn; but the coëval imaginations current among the rude inhabitants of Palestine, recorded by writers whose very name and age are admitted by every scholar to be unknown, have unfortunately not yet shared their fate, but even at this day, are regarded by nine-tenths of the civilized world as the authoritative standard of fact and the criterion of the justice of scientific conclusions, in all that relates to the origin of things, and, among them, of species. In this nineteenth century, as at the dawn of modern physical science, the cosmogony of the semi-barbarous Hebrew *is the incubus of the philosopher and the opprobrium of the orthodox*. Who shall number the patient and earnest seekers after truth, from the days of Galileo until now, whose lives have been embittered and their good name blasted by the mistaken zeal of Bibliolaters? Who shall count the host of weaker men whose sense of truth has been destroyed in the effort to harmonize impossibilities—whose life has been wasted in the attempt to force the generous new wine of science into the old bottles of Judaism, compelled by the outcry of the stronger party?" Hail! Huxley, man of the Iron Age!

And how well Prof. Huxley says this:—"It is true that if philosophers have suffered, their cause has been amply avenged. Extinguished theologians lie about the cradle of every science.....(Christian) orthodoxy is the Bourbon of the world of thought. It learns not, neither can it forget; and though, at present, bewildered and afraid to move, it is as willing as ever to insist that the first chapter of Genesis contains the beginning and the end of sound science; and to visit, with such petty thunderbolts as its half-paralyzed hands can hurl, those who refuse to degrade nature to the level of primitive Judaism." These are the brave utterances of one of the most respected men among European scientists, and he expresses the opinion of an overwhelming majority of his colleagues. None know better than we, humble Founders of the Theosophical Society, to what depths of meanness and extremes of malice Christian bigotry can go, to impede the progress of Free-thought. For the last six years we have been pursued with their calumnies against our good names. All the papers in India and Ceylon that could be controlled or influenced by those enemies of truth, have been trying their best to embitter *our* lives. Where falsehood has failed and slander recoiled upon them, they have employed the stinging whips of ridicule, and what has been our offence? Simply that we preached universal religious tolerance, have stood up for the dignity and majesty of ancient Asiatic science and philosophy, and implored the degenerate sons of a glorious ancestry to be worthy of the great names they bear. It is this insatiate enemy that has set police spies to track our footsteps throughout India; they have charged us with being adventurers,—"unscrupulous adventurers" according to the *Saturday Review*—they who have circulated numberless lies about us, and forged letters that we never wrote. Clergymen, from their pulpits; editors, from their desks; catechists, at the street corners; even bishops and other

high dignitaries of the church, have tried to weaken our influence and stop our mouths.* But as we have stood for truth, so the truth has stood by us; and day by day our vindication has been growing more perfect. An honest life is its own best shield. It has served us in India and Ceylon; and not only have the Government of India called off their detectives, but at Simla, the summer capital of India, we have just organized a Branch—the Simla Eclectic Theosophical Society—that is almost entirely composed of Anglo-Indians.

As for Ceylon, the Colonial Secretary has refused all applications for the Government to molest us and has opened the prison-doors for me to lecture to the Buddhist convicts. So, as you see, my first proposition—that scientific inquiry has been impeded by the bigots of Christian Theology—is made out, and we will now consider the second. The disdain felt for the ancient occultists is well expressed by Prof. Huxley in the passage above quoted. He who would dare to revive the old pagan myths must expect to be “laughed to scorn.” Physical science has dissected them, found no “Kinetic energy” in that “gas,” could not test them by the spectroscope, and so they must have been sheer nonsense! But we say they were not; and, having not only studied those myths under teachers who could interpret them, but also learned from those who could experimentally demonstrate the truth of their assertions, what the ancient myth-makers of India knew of science, we “laugh to scorn” the whole school of modern scientists, who know so much in one direction and so little in another. Sir John Lubbock quotes approvingly in his address the opinion of Bagehot that the ancients “had no conception of progress; they did not so much as reject the idea; they did not even entertain it.” This is the very key to my present discourse. I wish you to realize what should be called real “progress,” and why the ancients—your forefathers—“did not even entertain” the idea of what the modern scientists regard as progress. And to comprehend this question we must first understand what is man, and what is the highest point of progress or improvement to which he may attain.

If you will run your eye over the list of sciences noted by the President of the British Association, you will see that nearly all of them bear upon the material comfort, the educational development of the physical man, and his understanding of the physical facts of the world in which he lives. Thousands of the most startling of modern inventions are to aid Western people against the rigours of climate and the infertility of soil, to facilitate the transport of passengers and merchandize and the transmission of intelligence, and to gratify the appetites and passions of our baser nature. It has been one mad struggle of physical man with natural obstacles; the chief objects, the multiplication of wealth, of power, of means of physical gratification. Some people call this “progress,” but what sort of progress is it that arms the lower against the higher part of man’s Self? The Christian

* On the very day upon which this address was delivered at Tinnevely, the missionaries at Palamcottah put in circulation a pamphlet entitled “Theosophy,” which was a reprint of recent scurrilous libels against the Founders of the Theosophical Society, Madame Blavatsky and Col. Olcott. The story, though told, was never fully told in the THEOSOPHIST. To mask the responsibility of its publishers, no imprint was given; and to entrap Hindu gentlemen into receiving the pamphlet which, otherwise, they would have flung in the colporteur’s face, word was left at each house that it had been sent, with his compliments, by the Secretary of our Tinnevely Branch. Col. Olcott’s first knowledge of this new piece of missionary turpitude was obtained from the following letter from a Christian gentleman, a stranger to him:—

“PALAMCOTTAH. 23rd October 1881.

“Dear Sir,—I enclose a pamphlet the missionaries have just issued. It purports to contain articles on Theosophy. These articles, however comprise only abuse of yourself and Mme. Blavatsky. I am a Christian in my religious opinions, but I love fair play for all that... The pamphlet is intended and calculated to mislead the Hindus as to the views and aims of Theosophists, and your object in coming to this District.”

Bible puts it thus:—“What shall it profit a man if he shall gain the whole world, and lose his own soul?” [Mark VIII. 36.] The words are not like mine, but the idea is the same. There is a kind of “progress” that leads to moral debasement and spiritual death. I put it to you, Hindus, whether you have not become familiar with it since you went in for European shoes, and for that strong stuff that comes in corked bottles and is drunk with soda-water, out of a big tumbler.

What has become of Religion in this half-century of turmoil? How fares it with man’s better nature; is it purer, nobler than it was when your ancestors were satisfied with their myths, and not troubling themselves about progress? The moderns have grown wise indeed, if the acme of wisdom be to know why birds, and bugs, and animals are striped, or spotted, or of this colour or shape, or the other; why the sky is blue, water will not run up hill, stars wheel around their centres of attraction, and electricity leaps from cloud to cloud. But if, as the ancients held, the highest wisdom be to know the secret causes for all objective phenomena, and the extent to which all our human faculties can be developed, then are these scientists but busy ants, living within a microscopic hillock of great nature. Their boasted progress is, from this ancient point of view, but the beginning of true knowledge, at the wrong end, and all their troublesome activity but vanity and vexation of spirit. Is Civilization measured by the progress of Science? What is civilization? Is it the perfecting of deadly weapons for the better killing of man by man? Is it the wholesale debasement of people by encouraging the consumption of opium and strong drinks? Is it the falsification of commodities for wear, and of articles for food, so as to cheat the unsophisticated? Is it the lowering of the standard of truthfulness to the point where perjury is at a premium, and man has almost lost all confidence in his fellow-man? Is it the extinguishment of the intuitive faculties, and the stifling of religious sentiment? Are these the marks of Civilization? Then, indeed, do they abound, and the world has progressed within the last half-century. But the true moralist, I ween, would call these the proofs of retrogression. If he were a fair man, and could be brought to read what the ancient Hindus had really discovered, and what was their lofty standard of enlightenment, he would have to confess that we, modern people, make but a sorry show in comparison with them. They may not have had railways and spectroscopes, but they had grand notions of what constitutes an ideal man, and the vestiges of their civil polity that remain to us, show that society was well organized, private rights were protected, and domestic virtues cultivated. I am not speaking of the epochs intermediate between them and our own time, but about the real ancients, the progenitors alike of the modern Hindus and the modern Europeans. The biologist of our day is using his lenses and scalpel for what purpose? To discover the secret laws of life, is he not? Well, the ancient philosopher knew these, thousands of years ago; so where is the progress for us to boast of? The modern engineer builds bridges, and railways, and great ships to carry us from country to country. But the ancient mystic could, as quick as thought, project his inner self—to any place he chose, however distant, and see and be seen there. Which is the greater proof of “progress”—to make one’s body to be carried in a wooden carriage, over iron rails, at the rate of sixty miles an hour, or by the force of an iron will, aided by a most profound knowledge of the forces of nature, to go in one’s double around the earth, through the pathless *akasa*, in the twinkling of an eye? Or, take chemistry as an example. We will say nothing about this science having been entirely recreated since 1830, when the radical theory of Berzelius was in vogue; let that pass. We will take the science as it stands now; and what is its characteristic. Uncertainty, most assuredly. Great discoveries have been made, but the lacunæ, or gaps, between the chemist and a full knowledge of the laws of nature are

still confessedly as great as ever; for each new discovery is but another eminence from which the experimentalist sees the horizon ever receding. Chemistry can expel life and disintegrate atoms; it can by synthesis rebuild inert matter. But it cannot recall the parted life when it is once gone. It can separate the rose-leaf into atoms, but it cannot mould them again into a rose-leaf nor restore its vanished perfume. And yet by the creative power of their trained will the ancient occultists could make roses fall in showers, from out of the empty air, upon the heads of sceptics, or fill the room with wafts of any perfume one might ask for. Nay, those who have studied their science have done it in our days, and before our own eyes. Can any member of the British Association with his imperfect methods, show us either one of the phenomena of the *Siddhis* described in the *Shrimat Bhagavata*:—*Animá, Mahimá, Laghimá Prapti, Prákáshyama, Ishita, Vashitá*, and the eighth which enables one to attain his every wish? Can he display any knowledge of the Buddhist *Iddhividhina* science, by producing the wonders of either the *Laukika* or *Lokottra*? When he can do any of these, and vie with either the Indian *Rishi* or the Buddhist *Arahát*, then let him dogmatize to us about "progress," and indulge in his witticisms against the "ancients." Until then, we will return him laughter for laughter, scorn for scorn.

Progress, you see, is a relative term. What may be wonderful advancement to one people, may be quite the opposite to another. And, as for civilization, I think that we are only justified in applying the name to that state of society in which intellectual enlightenment is attended by the highest moral development, and where the rights of the individual and the welfare of the people as a whole are equally and fully realized. I cannot call any country civilized which, like England and America, spends five times as much for spirituous drink as for religious and secular education. I call that a barbarous, not a civilized power, which derives a large share of its income from the encouragement of opium-smoking and arrack and whiskey-drinking. I give the same name to a nation which, in spite of the teachings of Economic Science and the dictates of religion and morality, plunges into wars of conquest, that it may make new markets among weaker peoples for its wares and merchandize. That a different theory of civilization prevails but goes to show the utter perversion of the moral sense which "modern progress" has brought about.

But may we not even ask Sir John Lubbock and his colleagues how they have discovered what the ancients did or did not know of even physical science? In another lecture (*India; Past, Present and Future*), I noted the fact that there were exhibited at the Mahasabha, described in *Bharata*, certain most wonderful specimens of mechanical ingenuity and technical skill. The fourteenth chapter of the first volume of Madame Blavatsky's *Isis Unveiled*, is crammed with illustrations of the profound knowledge possessed by ancient Egypt, Phœnicia, Cambodia, India, and other countries, of arts and sciences. If occasion required, I might show you by chapter and verse that some of the very latest discoveries of modern science are but re-discoveries of things known to the ancients, but long lost to mankind. The more I study the more is the truth of the ancient doctrine of cycles made clear to my mind. As the stars of heaven move in their orbits around their central suns, so does humanity seem ever circling about the Sun of Truth; now illuminated, now in eclipse; in one epoch resplendent with light and civilization, in another under the shadow of ignorance and in the night of moral and spiritual degradation. Four times have the islands now forming the Kingdom of Great Britain and Ireland dipped beneath the ocean and, after intervals to be calculated only by the arithmetic of geological time, been raised again and repopled. (Huxley: *Lay Sermons*, p. 215.) There was also a time when the Himalayas, as well as the Pyrenees, Alps and Andes, were under water,

and the ocean rolled where they now rear their towering crests. How vain is it not, then, for people to pretend to say what the ancients did not know, and what is "new under the sun!" You do not find the Hindus or the Chinese making such a mistake: their records, on the contrary, show that the ancestors possessed far more wisdom than their descendants, and the Chinese reverence for them is so strong as to take the form of religious worship. I would not need to go, as I am doing, all over India and Ceylon, and implore you, Asiatic men of to-day, not to dishonour yourselves by sneering at your "ignorant ancestors," if you had ever studied the literature they left behind them. It is your blind ignorance that makes you guilty of this sacrilege. Your education has been prescribed by the men of "progress." They have taught you a little Latin, less Greek, some patches of what they call History, such Logic and Philosophy as they have scraped out of the dry bones of the ancient philosophers, and a terrible lot of misleading physical science. And, with your heads crammed with such poor stuff, you assume airs and "laugh to scorn" the benighted beings who founded the six schools of Indian Philosophy, and the Rishis and Yogis who were able to range unfettered through all the Kosmos! Aye, and to divest yourselves of the least tinge of suspicion that such progressed minds as yours could sympathize with the "degrading superstitions of your nation, you vie with each other in efforts to lay your race-pride, your intellectual manhood, and your self-respect in the dirt, for the hob-nailed shoes of "progress" to stamp upon. Shame on such Asiatics!

What the best friends of India and Ceylon most desire is to see their young men cling to what is good of the olden times, while grasping all that is useful of the modern epoch. That is the civilization which India needs. There are certain abstract moral doctrines that are never new nor ever old, for they are the property of our race. The best maxims that Jesus taught were taught by others, ages before his time—if he had ever a time, which is certainly a doubtful question. So we must not measure civilization by the evolution of moral codes, but by the national living up to them. Christendom has as fine a moral code as one could wish, but she shows her real principles in her Armstrong guns and whiskey distilleries, her opium ships, sophisticated merchandize, prurient amusements, licentious habits and political dishonesty. Christendom, we may almost say, is morally rotten and spiritually paralyzed. If interested missionaries tell you otherwise, don't believe them upon assertion: go through Christian countries and see for yourselves. Or, if you will not or cannot go, then get the proper books and read. And when you have seen, or read, and the horrid truth bursts upon you; when you have lifted the pretty mask of this smiling goddess of Progress, and seen the spiritual rotteness there, then, O, young men of sacred India, heirs of great renown, turn to the history of your own land. Read, and be satisfied that it is better to be good than learned; to be pure-minded and spiritual than rich; to be ignorant as a ryot, with his virtue, than intelligent as a Parisian debauchee, with his vices; to be a heathen Hindu practising the moralities of Vyasiyam, than a progressed and civilized European trampling under foot all the rules that conduce to human happiness and true progress.

"IS IT IDLE TO ARGUE FURTHER"?

Says *Light*, in its "Notes by the Way," edited by M. A. (Oxon):—

"The current number of the THEOSOPHIST contains an important manifesto, which establishes and defines the ground finally taken up by that body. Shortly put, it is one of complete antagonism to Spiritualism. The Spiritualist believes that it is possible for Spirits of the departed to communicate with this earth. Whatever divergence of opinion there may be among us in respect of other matters, we are agreed on this, the cardinal article of our faith. Our daily experience affirms its truth.

The consentient testimony of the most experienced among us agrees that, whether there be, or whether there be not, other agencies at work, the Spirits we know of are human Spirits who have once lived on this earth. To this the THEOSOPHIST returns the simple answer that we are mistaken. No Spirits communicate with earth for the sufficient reason that they cannot. It is idle to argue further. We can but go on our way with the assured conviction that, whatever may be the case in the East, we find that the departed Spirits of mankind are both able and willing to communicate with us in the West. And no metaphysical theorising as to *what cannot be* disposes in any degree of *what is*."

The THEOSOPHIST is forced to take exception to the form of statement of "facts" above used. As it now stands, it is but a short series of speculative deductions from the very superficially defined doctrines in our "Fragments of Occult Truth" which give a by-no-means complete idea of what is really taught in the doctrine, bits of which were explained in the article now most incorrectly styled a "manifesto." We regret the necessity to contradict once more our esteemed opponent, who seems to be giving up the Theosophists in despair. But were we also to conclude it "idle to argue further," then the position taken up by us would, indeed, give rise again to endless misinterpretations. The question of man's state after death, the future progress of his soul, spirit and other principles—whatever any one may call them,—was hardly touched upon in the short article under our critic's notice. In itself the subject embraces a field of boundless extent and of the most metaphysical intricacy, one which would demand volumes of commentaries and explanations to be thoroughly sifted and understood. Yet superficially sketched as our ideas may have been in the "Fragments"—which was but an answer to the direct questions, not to say, reproaches of our esteemed Brother, Mr. Terry (of Australia)—we nevertheless fail to detect in it such passages or ideas as justify M. A. (Oxon) in saying that our doctrine is "one of complete antagonism with Spiritualism." It is not half so antagonistic as he believes it to be, as we will try to prove.

"The Spiritualist believes that it is possible for Spirits of the departed to communicate with this earth" says the writer... "and to this the THEOSOPHIST returns the simple answer that we are mistaken." In this sentence alone, as a kernel in a nut-shell, lies hidden the reason of that partial antagonism. Had M. A. (Oxon), slightly modifying the construction of the above-quoted sentence—written instead that "it is possible for Spirits yet embodied on this earth to communicate with the Spirits of the departed"—then would there have been hardly any antagonism at all to deplore. What we have and do maintain is that all of the so-called "*physical phenomena*," and the "*materializations*" especially, are produced by something, to which we refuse the name of "*Spirit*." In the words of the President of our Berhampore Branch,* "we, Hindus,"—(and along with them go the European disciples of Eastern philosophy)—are trying to *spiritualize* our grosser material selves,—while the American and European Spiritualists are endeavouring in their séance-rooms to *materialize* Spirits." These words of wisdom well show the opposite tendencies of the Eastern and the Western minds: namely, that while the former are trying to purify *matter*, the latter do their best to degrade *Spirit*. Therefore what we say, is, that 99 times out of 100, "*materializations*" so called when *genuine*, (and whether they be partial or complete) are produced by what we call "*shells*," and once perhaps by the living medium's *astral* body,—but certainly *never* in our humble opinion, by the "*disembodied*" Spirits themselves.

While we sincerely regret this divergence of opinions with *Light*, we feel inclined to smile at the *naïveté* of some other Spiritualist opponents; as, for instance, at that of the editor of the London *Spiritualist*, who, in his leading editorial of November 18, entitled "*Speculation-Spinning*," † calls the bits of occult doctrine given

in our "*Fragments*"—"unscientific;" reproaching the writer (than whom there is no abler metaphysician, nor closer or more acute and clever logician among Anglo-Indian writers) with a want of "*scientific method*" in the presentation of his facts! At the same time, the editorial informs us that by "*facts*" it does not "*necessarily mean physical facts, for there are demonstrable truths outside the realms of physics*." Precisely. And it is upon just such "*facts*," the existence of which is based for us upon evidence which we "*have weighed and examined*" for ourselves, that we maintain the demonstrability of the deductions and final conclusions at which we have arrived. These we preach but to those who really want to know them. As none, they say, are so blind as they who will not see, we abstain from offering our doctrines to such as find them offensive—among whom are some Spiritualists. But to the masses of impartial readers whose minds are not yet wedded to this or the other theory, we present our facts and tell them to see, hear, and judge for themselves; and, there have been some who did not find our theories merely a "*speculation-spinning*" based upon hypotheses and the crass sentimentalism of a *faith*—welcome, because of its implied promises of a life hereafter—but theories resting upon the logical and stern deduction from facts, which constitute in themselves a *knowledge*. Now, what are these facts, and what do they show and teach us? First of all, and as a rule—to which the rare exceptions but confirm it the more—we find, that the so-called "*disembodied spirits*," instead of having become the wiser for being rid of the physiological impediments and the restraints of their gross material senses, would seem to have become far more stupid, far less perspicacious and, in every respect, worse than they were during their earthly life. Secondly, we have to take note of the frequent contradictions, and absurd blunders; of the false information offered, and the remarkable vulgarity, and common-place exhibited during their interviews with mortals—in materializing *séances* their oral utterances being invariably vulgar common-place, and their inspirational speeches or second-hand communication through trance and other mediums—frequently so. Adding to this the undeniable fact which shows their teachings reflecting *most faithfully* the special creed, views, and thoughts of the sensitive or medium used by them, or of a sitter or sitters, we have already sufficient proof to show that our theory that they are "*shells*" and no disembodied spirits at all, is far more logical and "*scientific*" than that of the Spiritualists.* Speaking here in general, we need not take into consideration exceptional cases, instances of undeniable spiritual identity with which we are sure to find our arguments met by our spiritual opponents. No one ever thought of calling "*Imperator*" a "*shell*"; but then the latter, whether a living or a disembodied spirit, neither materializes himself *objectively*, nor is it yet proved to the satisfaction of any one except M. A. (Oxon) himself that "*he*" *descends* to the medium, instead of the spirit of the latter *ascending* to meet his instructor.

Thus, we maintain that "*spirits*" are no more what they claim to be, than the chrysalis shell is the butterfly which left it. That their personations of various individuals, whom they sometimes represent, are mostly due to the accidental contact of an "*Elementary*" or *Eidolon* (attracted by the medium and the intense magnetic desire of the circle present) with the personal aura of that or another individual. The thoughts of the latter, the various acts and scenes in his past life,

* Babu Nobin Krishna Banerjee, President of the Adhi Bhoitic Bhadrin Theosophical Society.

† To be answered in our February Number. *Ed.*

* We will not go to the trouble of showing how much or rather how little of "*scientific method*" is to be generally found in the *Spiritualist*. But while speaking of science and its methods, we may simply remark that though both our theories (theosophical and spiritualistic) are sure to be viewed by the men of science as "*speculation-spinning*" and metaphysical windmills, yet the hypotheses of Spiritualists—as broadly accepted and whether "*scientifically*" or "*unscientifically*" stated—are certain to be pronounced by the majority of men of real science, not merely unscientific, but very unphilosophical, and illogical as well.—*Ed.*

the familiar and beloved faces of his departed ones, are then all drawn out of the all-containing depths of the Astral Light and utilized. At times this is done successfully, but frequently the thing proves a total failure. Only while the former are, as a rule, recorded, the mention of the latter is tacitly avoided,—no spiritualistic journal having ever been edited with that special view. So much for materialization and physical phenomena. As, for the rest, we are at one with the Spiritualists with but slight variances, more of form than of substance. What we believe in, is pretty well defined in the editorial which precedes the article "Church Congress and Spiritualism" in our December issue (see p. 55 Vol. III), and need not be again enumerated.

ESOTERIC AXIOMS AND SPIRITUAL SPECULATIONS.

In a lengthy review of A. Lillie's book, *Buddha and Early Buddhism*, by M. A. (Oxon), our esteemed friend, the critic, takes the opportunity for another quiet little fling at his well-wishers, the Theosophists. On the authority (?) of Mr. Lillie, who seems to know all about it, the reviewer contradicts and exposes the assertions made and theories enunciated by the Theosophists. We will now quote from his review "Buddhism and Western Thought," published in the October number of the *Psychological Review*:

"It will be evident to any reader, who has followed me so far, that the Buddhist belief is permeated by what I have described as a distinctive, 'a peculiar note of Modern Spiritualism—the presence and guardianship of departed spirits' (!?)* I confess that this struck me with some surprise, and, I may say, pleased surprise, for I had come to think that there was a marked antagonism between Eastern and Western modes of thought and belief on this point. *We have heard much in disparagement of this special article of faith from some friends who have told us a great deal about the theosophical beliefs of the Hindus, and who have chanted the praises of the Buddhistic as against the Christian faith with vehement laudation of the one, and with abundant scorn of the other*.....
...But be this as it may, we have been told so often, that we have come to accept it as a lesson from those who know better than our-selves, that our Western belief in the action of departed human spirits in this world of ours is a crazy fallacy. *We have believed, at least, that such was the Eastern creed.* For ourselves, we (some of us at least) prefer our own experience to the instructions of any whose dogmatic statements are so sweeping as those with which we are met from Eastern experts. The statements and claims made have seemed to us altogether too vast. It may be, we are driven to think, that departed spirits do not operate in the East, but at any rate we find that they do act in the West. And while we are far from declining to recognise the truth that pervades much of the Spiritualism of the East, and have tried our best to induce our friends to widen their view by adopting it in some degree, we have been sad to think that it should so absolutely contradict the experience of the West.

Mr. Lillie affords me some consolation. I find throughout his book not only most instructive variety of opinion, which I can correlate with my own beliefs and theories to benefit and advantage, but I find that the belief in the intervention of departed human spirits, which we had all of us imagined to be *anathema maranatha* in the East, is, in effect, a permeating principle of Buddhism in his estimation!—(Part II. p. 174.)

The writer, after that, proceeds to speak of "Buddhistic Spiritualism".....a "root-principle" of which is "a belief that the living may be brought *en rapport* with their departed friends;" of adepts being "highly developed mediums;" and quotes an interesting clause from a chapter of Mr. Lillie's book. Says the last-named authority:—

"I have dwelt at length on this supernaturalism, because it is of the highest importance to our theme. *Buddhism was plainly an elaborate apparatus to nullify the action of evil spirits by the aid of good spirits operating at their*

highest potentiality, through the instrumentality of the corpse, or a portion of the corpse of the chief aiding spirit. The Buddhist temple, the Buddhist rites, the Buddhist liturgy, all seem based on this one idea that a whole or portions of a dead body was necessary. What were these assisting spirits? Every Buddhist, ancient or modern, would admit at once that a spirit that has not yet attained the Bodily or Spiritual awakening cannot be a good spirit. It is still in the domains of Kâma (death, appetite).* It can do no good thing; more than that, it *must* do evil things. . . . The answer of Northern Buddhism, if we consult such books as the 'White Lotus of Dharma' and the 'Lalita Vistara,' is that the good spirits are the Buddhas, the dead prophets. They come from the 'fields of the Buddhas' to commune with earth."

For all this M. A. (Oxon) rejoices, as he thinks it corroborates the Spiritual theories and is calculated to confound the Theosophists. We, however, are afraid that it will confound, in the end, but Mr. Lillie. "The life of Buddha is permeated," says the reviewer "with what seems to me uncompromising Spiritualism . . .;" and in triumph adds: "It is a significant fact that throughout this elucidation of Buddhistic Spiritualism we have not once come upon an Elemental or Elementary Spirit."

No wonder since they have in Buddhistic and Brahmanical Esotericism their own special and technical names whose significance, Mr. Lillie—if he understood their meaning as correctly as he did the word *Kama*—was just the person to overlook, or include in the generic name of "Spirits." We will not try to personally argue out the vexed question with our friend, M. A. (Oxon), as our voice might have no more authority with him than Mr. Lillie's has with us. But we will tell him what we have done. As soon as his able review reached us, we marked it throughout, and sent both the numbers of the magazine containing it, to be, in their turn, reviewed and corrected by two authorities. We have the weakness to believe that these Specialists in the matter of esoteric Buddhism may be regarded as far greater than Mr. Lillie or any other European authority is likely to ever be; for these two are:—(1) H. Sumangala Umanse, Buddhist High Priest of Adam's Peak, Ceylon, the teacher of Mr. Rhys Davids, a member of our General Council and the most learned expounder of Southern Buddhism; and (2) the Chohan-Lama of Rinch-cla-tze (Tibet) the Chief of the Archive-registrars of the secret Libraries of the Dalai and Ta-shü-hlum-po-Lamas-Rim-boche,—also a member of our Society. The latter, moreover, is a "Pan-chen," or great teacher, one of the most learned theologians of Northern Buddhism and esoteric Lamaism. From the latter we have already received the promise of showing how very erroneous are, in every case, the views of both, the author and his reviewer, the message being accompanied by a few remarks to the address of the former which would have hardly flattered his vanity as an author. The High Priest Sumangala, we hope, will give his ideas upon "Buddhistic Spiritualism" as well, as soon as he finds leisure—no easy matter, by the way, considering his engagements. If the authority and learning of Mr. Lillie, after that, will still be placed higher than that of the two most learned *Buddhist* expounders of Southern and Northern Buddhism of our day, then we will have nothing more to say.

Meanwhile, none will deny that esoteric Buddhism and Brahmanism are *one*, for the former is derived from the latter. It is well-known that, the most important feature of reform, perhaps, was that Buddha made adeptship or *enlightenment* (through the *dhyâna* practices of *Idhhi*) open to all, whereas the Brahmins had been jealously excluding all men without the pale of their own haughty caste from this privilege of learning the perfect truth. Therefore, in the present connection we will give the ideas of a learned Brahman upon Spiritualism as viewed from the esoteric stand-point. The author of the article which

* The italics and points of exclamation are ours. We would like to know what the learned priests of Ceylon, the lights of Buddhism, such as Sumangala Umanse, would have to say to this.—En.

* We have not read Mr. Lillie's book; but if he teaches in it many other things no truer than his idea that *Kama* means "Death," his authority is likely to prove of a most fragile kind. *Kama* never meant death, but lust, desire; in this sense—a passionate desire to live again.—En.

follows, than whom, no layman, perhaps, in India is better versed in the Brahmanical Occult Sciences* outside the inner conclave of the adepts—reviews in it the seven-fold principle in man, as given in *Fragments of Occult Truth*, and establishes for that purpose an exhaustive comparison between the two esoteric doctrines—the Brahmanical and Buddhistic—which he considers “substantially identical.” His letter was written at our personal request, with no view to polemics, the writer himself being probably very far from the thought while answering it that it would ever be published. Having obtained his permission, however, to that effect, we now gladly avail ourselves of the opportunity. Besides being the best review we are likely to ever obtain upon so abstruse a subject, it will show M. A. (Oxon), and our other friends, the Spiritualists, how far such authors as Mr. Lillie have seized the “root-principle” of the Asiatic religions and philosophy. At all events the readers will be enabled to judge, how much modern Spiritualism, as now expounded, is “a permeating principle” of Brahmanism, the elder sister of Buddhism.

THE ARYAN-ARIAN ESOTERIC TENETS ON THE SEVENFOLD PRINCIPLE IN MAN.

BY T. SUBBA ROW, B. A., B. L.†

.....Probably the Aryan (we shall for the present call it by that name) and the Chaldeo-Tibetan esoteric doctrines are fundamentally identical and the secret doctrine of the Jewish Kabalists merely an offshoot of these. Nothing, perhaps, can be more interesting now to a student of occult philosophy than a comparison between the two principal doctrines above mentioned. Your letter seems to indicate two divisions in the Chaldeo-Tibetan doctrine: (1) that of the so-called Lamaists; and (2) that of the so-called Arhats, (in Buddhism, Aralats, or Rahats) which has been adopted by the Himalayan or Tibetan Brotherhood. What is the distinction between these two systems? Some of our ancient Brahmanical writers have left us accounts of the main doctrines of Buddhism and the religion and philosophy of the Arhats—the two branches of the Tibetan esoteric doctrine being so called by them. As these accounts generally appear in treatises of a polemical character, I cannot place much reliance upon them.

It is now very difficult to say what was the real ancient Aryan doctrine. If an enquirer were to attempt to answer it by an analysis and comparison of all the various systems of esotericism prevailing in India, he will soon be lost in a maze of obscurity and uncertainty. No comparison between our real Brahmanical and the Tibetan esoteric doctrines will be possible unless one ascertains the teachings of that so-called “Aryan doctrine,” and fully comprehends the *whole range* of the ancient Aryan philosophy. Kapila’s “Sankhya,” Patanjali’s “Yog philosophy,” the different systems of “Saktaya” philosophy, the various *Agamas* and *Tantras* are but branches of it. There is a doctrine though, which is their real foundation and which is sufficient to explain the secrets of these various systems of philosophy and harmonize their teachings. It probably existed long before the Vedas were compiled, and it was studied by our ancient Rishis in connotation with the Hindu scriptures. It is attributed to one mysterious personage called Maha ‡.....

The *Upanishads* and such portions of the Vedas as are not chiefly devoted to the public ceremonials of the ancient Aryans are hardly intelligible without some

knowledge of *that doctrine*. Even the real significance of the grand ceremonials referred to in the Vedas will not be perfectly apprehended without its light being thrown upon them.....The Vedas were perhaps compiled mainly for the use of the priests assisting at public ceremonies, but the grandest conclusions of our real secret doctrine are therein mentioned. I am informed by persons competent to judge of the matter, that the Vedas have a distinct dual meaning—one expressed by the literal sense of the words, the other *indicated by the metre and the swara* which are, as it were, the life of the Vedas.....Learned Pundits and philologists, of course, deny that *Swara* has anything to do with philosophy or ancient esoteric doctrines. But the mysterious connection between *Swara and light* is one of its most profound secrets.

Now it is extremely difficult to show whether the Tibetans derived their doctrine from the ancient Rishis of India, or the ancient Brahmins learned their occult science from the adepts of Tibet; or again whether the adepts of both countries professed originally the same doctrine and derived it from a common source.* If you were to go to the Sramana Balagula and question some of the Jain Pundits there about the authorship of the Vedas and the origin of the Brahmanical esoteric doctrine, they would probably tell you that the Vedas were composed by *Rakshusas*† or *Ihytyas* and that the Brahmins had derived their secret knowledge from them.‡ Do these assertions mean that the Vedas and the Brahmanical esoteric teachings had their origin in the lost Atlantis—the continent that once occupied a considerable portion of the expanse of the Southern and the Pacific oceans? Your assertion in “*Isis Unveiled*” that Sanskrit was the language of the inhabitants of the said continent, may induce one to suppose that the Vedas had probably their origin there,—wherever else might be the birth-place of the Aryan esotericism.§ But the real esoteric doctrine as well as the mystic allegorical philosophy of the Vedas were derived from another source, again, whatever that source may be—perchance, from the divine inhabitants-gods—of the sacred Island which, as you say, once existed in the sea that covered in days of old the sandy tract now called Gobi Desert. However that may be, the knowledge of *the occult powers of nature* possessed by the inhabitants of the lost Atlantis was learnt by the ancient adepts of India and was appended by them to the esoteric doctrine taught by the residents of the sacred Island.¶ The Tibetan adepts, however, have not accepted this addition to their esoteric doctrine. And, it is in this respect that one should expect to find a difference between the two doctrines.∥

The Brahmanical occult doctrine probably contains every thing that was taught about *the powers of nature* and their laws, either in the mysterious Island of the North, or in the equally mysterious continent of the South. And, if you mean to compare the Aryan and the Tibetan doctrines as regards their teachings about the occult powers of nature, you must beforehand examine all the classifications of these powers, their laws and manifestations and the real connotations of the various names assigned to them in the Aryan doctrine. Here are some

* See *Appendix*, Note I.—Ed.

† A kind of demonous—*Devil*.—Ed.

‡ And so would the Christian padres. But they would never admit that their “fallen angels” were borrowed from the *Rakshusas*; that their “Devil” is the illegitimate son of *Devil*—the Sinhalese female demon, or that the “War in Heaven” of the *Apocalypse*—the foundation of the Christian dogma of the “Fallen Angels”—was copied from the Hindu story about Siva hurling the *Tarakasas* who rebelled against Brahma into *Anthakkar*—the abode of Darkness, according to Brahmanical *Shastras*.—Ed.

§ Not necessarily.—See *Appendix* Note II. From rare MSS. just received, we will shortly prove Sanskrit to have been spoken in Java and adjacent islands from remote antiquity.—Ed.

¶ A locality which is spoken of to this day by the Tibetans and called by them “*Scham-bha-la*” the *Happy Land*.—See *Appendix*, Note III.—Ed.

∥ To comprehend this passage fully, the reader must turn to Vol. I. pp. 589–594 of *Isis Unveiled*.—Ed.

* See article “The Twelve Signs of the Zodiac” by the same author in the November number of the THEOSOPHIST.—Ed.

† We give but extracts from the long letter of the above-named gentleman.—Ed.

‡ The very title of the present chief of the Esoteric Himalayan Brotherhood.—Ed.

of the classifications contained in the Brahmanical system :

- | | |
|-------|---|
| I. | Classification of the occult powers as appertaining to <i>Parabrahman</i> and existing in the MACROCOSM. |
| II. | do. do. as appertaining to man and existing in the MICRO-COSM. |
| III. | do. do. for the purposes of <i>Tharaka Yog</i> or <i>Franava Yog</i> . |
| IV. | do. do. for the purposes of <i>Sankhya-Yog</i> (where they are, as it were, the inherent attributes of <i>Prakriti</i>). |
| V. | do. do. for the purposes of <i>Hata Yog</i> . |
| VI. | do. do. for the purposes of <i>Koula Agama</i> . |
| VII. | do. do. for the purposes of <i>Sakta Agama</i> . |
| VIII. | do. do. for the purposes of <i>Siva Agama</i> . |
| IX. | do. do. for the purposes of <i>Sreechakram</i> (The <i>Sreechakram</i> you referred to in "Isis Unveiled" is not the real esoteric <i>Sreechakram</i> of the ancient adepts of Aryavarta).* |
| X. | do. do. in <i>Atharvama Veda</i> , &c. |

In all these classifications, subdivisions have been multiplied, indefinitely by conceiving new combinations of the Primary Powers in different proportions. But I must now drop this subject and proceed to consider the article headed "*Fragments of Occult Truth*," in the October number of the THEOSOPHIST.

I have carefully examined it, and find that the results arrived at (in the Buddhist doctrine) do not seem to differ much from the conclusions of our Aryan philosophy, though our mode of stating the arguments may differ in form. I shall now discuss the question from my own standpoint, though following for facility of comparison and convenience of discussion the sequence of classification of the seven-fold entities or Principles constituting man which is adopted in your article. The questions raised for discussion are (1) whether the *disembodied spirits* of human beings (as they are called by Spiritualists) appear in the séance-rooms and elsewhere; and (2) whether the manifestations taking place are produced wholly or partly through their agency.

It is hardly possible to answer these two questions satisfactorily unless the meaning intended to be conveyed by the expression "*disembodied spirits of human beings*" be accurately defined. The words *Spiritualism* and *Spirit* are very misleading. Unless English writers in general, and Spiritualists in particular, first ascertain clearly the connotation they mean to assign to the word *spirit* there will be no end of confusion, and the real nature of these so-called spiritualistic phenomena and their *modus occurrendi* can never be clearly defined. Christian writers generally speak of only two entities in man—the body, and the *soul* or *spirit* (both seeming to mean the same thing to them.) European philosophers generally speak of *Body* and *Mind*, and argue that soul or spirit cannot be anything else than mind. They are of opinion that any belief in *Lingasariram* † is entirely unphilosophical. These views are certainly incorrect, and are based on unwarranted assumptions as to the possibilities of nature, and on an imperfect understanding of its laws. I shall now examine (from the stand-point of the Brahmanical esoteric doctrine) the Spiritual constitution of man, the various entities or principles existing in him, and ascertain whether either of those entities entering into his composition can appear on earth after his death; and, if so, *what it is that so appears*.

* Very true. But who would be allowed to give out the "real esoteric one"?—ED.

† The Astral Body—so called.—ED.

You have read some of Professor Tyndall's excellent papers on what he calls "*Germ Theory*," giving the facts ascertained by his experiments. His conclusions may be briefly stated thus:—Even in a very small volume of space there are myriads of protoplasmic germs floating in ether. If, for instance, say,—water (clear water) is exposed to them and if they fall into it, some form of life or other will be evolved out of them. Now, what are the agencies for the bringing of this life into existence? Evidently:—

I. *The water*, which is the field, so to say, for the growth of life.

II. The protoplasmic germ, out of which life or a living organism is to be evolved or developed. And, lastly—

III. The power, energy, force or tendency which springs into activity at the touch or combination of the protoplasmic germ and the water, and which evolves or develops life and its natural attributes.

Similarly, there are three primary causes which bring the human being into existence. I shall call them for the purpose of discussion by the following names:—

(1) *Parabrahman*—The Universal Spirit.

(2) *Sakti* (The crown of the astral light combining in itself all the powers of nature).

(3) *Prakriti*, which in its original or primary shape is represented by *Akasa* (really, every form of matter is finally reducible to *Akasa*).*

It is ordinarily stated that *Prakriti* or *Akasa* is the *Kshatram* or the basis which corresponds to water in the example we have taken: *Brahman* the germ, and *Sakti* the power or energy that comes into existence at their union or contact. †

But this is not the view which the *Upanishads* take of the question. According to them, *Brahman* ‡ is the *Kshatram* or basis, *Akasa* or *Prakriti*, the germ or seed, and *Sakti* the power evolved by their union or contact. And this is the real scientific, philosophical mode of stating the case.

Now, according to the adepts of ancient Aryavarta, seven principles are evolved out of these three primary entities. Algebra teaches us that the number of combinations of *n* things taken one at a time, two at a time, three at a time and so forth = $2^n - 1$.

Applying this formula to the present case, the number of entities evolved from different combinations of these three primary causes amounts to $2^3 - 1 = 8 - 1 = 7$.

As a general rule, whenever seven entities are mentioned in the ancient occult science of India, in any connection whatsoever, you must suppose that those seven entities came into existence from three primary entities; and that these three entities again, are evolved out of a single entity or MONAD. To take a familiar example, the seven coloured rays in the solar ray are evolved out of three primary coloured rays; and the three primary colours co-exist with the four

* The Tibetan esoteric Buddhist doctrine teaches that *Prakriti* is cosmic matter, out of which all visible forms are produced; and *Akasa* that same cosmic matter,—but still more imponderable its spirit, as it were, "*Prakriti*" being the body or substance, and "*Akasa-Sakti*" its soul or energy.—ED.

† Or, in other words, "*Prakriti*, Swabhavit or *Akasa* is—SPACE as the Tibetans have it; Space filled with whatsoever substance or no substance at all; *i.e.* with substance so imponderable as to be only metaphysically conceivable. *Brahman* then, would be the germ thrown into the soil of that field, and *Sakti*, that mysterious energy or force which develops it, and which is called by the Buddhist Arhats of Tibet—FO-HAT "That which we call form (*rupa*) is not different from that which we call space (*Sūnyata*). . . . Space is not different from Form. Form is the same as Space; Space is the same as Form. And so with the other skandhas, whether vedana, or sanjua, or sanskara or vijnava, they are each the same as their opposite". . . . (Book of *Sin-king* or the "Heart Sutra." Chinese translation of the "Maha-Prajna-Paramita-Hridaya-Sutra." Chapter on the "Avalokiteshwara," or the *manifested Buddha*.) So that, the Aryan and Tibetan or Arhat doctrines agree perfectly in substance, differing but in names given and the way of putting it, a distinction resulting from the fact that the Vedantin Brahmins believe in *Parabrahman*, a *deific* power, impersonal though it may be, while the Buddhists entirely reject it.—ED.

‡ See Appendix, Note IV.—ED.

secondary colours in the solar rays. Similarly, the three primary entities which brought man into existence co-exist in him with the *four secondary* entities which arose from different combinations of the three primary entities.

Now these seven *entities* which in their totality constitute man, are as follows:—I shall enumerate them in the order adopted in your article, as far as the two orders (the Brahmanical and the Tibetan) coincide:—

	Corresponding names in your classification.
I. <i>Prakriti</i> .	<i>Sthūlasarīram</i> (Physical Body).
II. The entity evolved out of the combination of <i>Prakriti</i> and <i>Sakti</i>	} <i>Sūksmasarīram</i> or <i>Lingasarīram</i> (Astral Body).
III. <i>Sakti</i> .	
IV. The entity evolved out of the combination of <i>Brahmam</i> , <i>Sakti</i> and <i>Prakriti</i> .	} <i>Jīvātmā</i> (Life-Soul).
V. Do.	
<i>Brahmam</i> and <i>Prakriti</i> .	Physical Intelligence (or animal soul).
VI. Do.	} Spiritual Intelligence (or Soul).
<i>Brahmam</i> and <i>Sakti</i> .	
VII. <i>Brahmam</i> .	The emanation from the ABSOLUTE, &c. (or pure spirit.)

Before proceeding to examine the nature of these seven entities, a few general explanations are indispensably necessary.

I. The secondary principles arising out of the combination of primary principles are quite different in their nature from the entities out of whose combination they came into existence. The combinations in question are not of the nature of mere mechanical juxtapositions, as it were. They do not even correspond to chemical combinations. Consequently no valid inferences as regards the nature of the combinations in question, can be drawn by analogy from the nature [Variety ?] of these combinations.

II. The general proposition that when once a cause is removed its effect vanishes, is not universally applicable. Take, for instance, the following example:—if you once communicate a certain amount of momentum to a ball, velocity of a particular degree in a particular direction is the result. Now, the cause of this motion ceases to exist when the instantaneous sudden impact or blow which conveyed the momentum is completed; but, according to the *first Law of Motion*, the ball will continue to move on for ever and ever with undiminished velocity in the same direction unless the said motion is altered, diminished, neutralized or counteracted by extraneous causes. Thus, if the ball stop, it will not be on account of the absence of the cause of its motion, but in consequence of the existence of extraneous causes which produce the said result.

Again, take the instance of *subjective phenomena*.

Now the presence of this ink-bottle before me is producing in me or in my mind a mental representation of its form, volume, colour and so forth. The bottle in question may be removed, but still its mental picture may continue to exist. Here, again, you see, the effect survives the cause. Moreover, the effect may at any subsequent time be called into conscious existence, whether the original cause be present or not.

Now, in the case of the fifth principle above-mentioned—the entity that came into existence by the combination of *Brahmam* and *Prakriti*,—if the general proposition (in the "Fragments of Occult Truth") is correct, this principle which corresponds to the *Physical intelligence* must cease to exist whenever the *Brahmam* or the seventh principle should cease to exist for the particular individual; but the fact is certainly otherwise. You stated the general proposition under consideration in support of your assertion that whenever the seventh principle ceases to exist for any particular individual the sixth principle also ceases to exist for him. The assertion is undoubtedly true

though the mode of stating it and the reasons assigned for it are to my mind objectionable.

You said that in cases where tendencies of a man's mind are entirely material, and all spiritual aspirations and thoughts were altogether absent from his mind, the seventh principle leaves him either before or at the time of death, and the sixth principle disappears with it. Here, the very proposition that the tendencies of the particular individual's mind are *entirely* material, involves the assertion that there is no spiritual intelligence or spiritual *Ego* in him. You should then have said that, whenever spiritual intelligence should cease to exist in any particular individual, the seventh principle ceases to exist for that particular individual for all purposes. Of course, it does not fly off anywhere. There can never be any thing like a change of position in the case of Brahman.* The assertion merely means that when there is no recognition whatever of *Brahmam*, or spirit, or spiritual life, or spiritual consciousness, the seventh principle has ceased to exercise any influence or control over the individual's destinies.

I shall now state what is meant (in the Aryan doctrine) by the seven principles above enumerated.

I.—*Prakriti*. This is the basis of *Sthūlasarīram* and represents it in the above-mentioned classification.

II. *Prakriti* and *Sakti*.—This is the *Lingasarīram*, or astral body.

III. *Sakti*.—This principle corresponds to your *Kāmarūpa*. This power or force is placed by ancient occultists in the *Nābhīchakram*. This power can gather *akāsa* or *prakriti* and mould it into any desired shape. It has very great sympathy with the fifth principle, and can be made to act by its influence or control.

IV. *Brahmam*, *Sakti* and *Prakriti*.—This again corresponds to your second principle, *Jīvātmā*. This power represents the universal life-principle which exists in nature. Its seat is the *Anahatachakram* (heart). It is a force or power which constitutes what is called *Jīva*, or life. It is, as you say, indestructible, and its activity is merely transferred at the time of death to another set of atoms, to form another organism. But it is not called *Jīvātmā* in our philosophy. The term *Jīvātmā* is generally applied by our philosophers to the seventh principle when it is distinguished from *Paramātmā* or *Parabrahmam*.†

V. *Brahm* and *Prakriti*.—This, in our Aryan philosophy, corresponds to your fifth principle, called the *Physical Intelligence*. According to our philosophers, this is the entity in which what is called *Mind* has its seat or basis. This is the most difficult principle of all to explain, and the present discussion entirely turns upon the view we take of it.

Now, what is mind? It is a mysterious something which is considered to be the seat of consciousness—of sensations, emotions, volitions and thoughts. Psychological analysis shows it to be apparently a congeries of mental states, and possibilities of mental states, connected by what is called memory, and considered to have a distinct existence apart from any of its particular mental states or ideas. Now in what entity has this mysterious something its potential or actual existence? *Memory* and *expectation* which form, as it were, the real foundation of what is called *individuality*, or *Ahankāram*, must have their seat of existence somewhere. Modern psychologists of Europe

* True—from the standpoint of Aryan *Esotericism*, and the Upanishads; not quite so in the case of the *Arahat* or Tibetan esoteric doctrine; and it is only on this one solitary point that the two teachings disagree, as far as we know. The difference is very trifling though, resting, as it does, solely upon the two various methods of viewing the one and the same thing from two different aspects.—See *Appendix*, Note IV.—E.L.

† The Impersonal Parabrahmam thus being made to merge or separate itself into a *personal* "jivātmā," or the personal god of every human creature. This is, again, a difference necessitated by the Brahmanical belief in a God whether personal or impersonal, while the Buddhist *Arahats*, rejecting this idea entirely, recognise no deity apart from man.—See *Appendix*, Note V.—Ed.

generally say that the material substance of *Brain* is the seat of mind; and that past *subjective experiences*, which can be recalled by memory, and which in their totality constitute what is called *individuality*, exist therein in the shape of certain unintelligible mysterious impressions and changes in the nerves and nerve-centres of the cerebral hemispheres. Consequently, they say, the mind—the individual mind—is destroyed when the body is destroyed; so there is no possible existence after death.

But there are a few facts among those admitted by these philosophers which are sufficient for us to demolish their theory. In every portion of the human body, a constant change goes on without intermission. Every tissue, every muscular fibre and nerve-tube, and every ganglionic centre in the brain is undergoing an incessant change. In the course of a man's lifetime there may be a series of *complete transformations* of the substance of his *Brain*. Nevertheless the memory of his past mental states remains unaltered. There may be additions of new subjective experiences and some mental states may be altogether forgotten, but no individual mental state is altered. The person's *sense of individuality* remains the same throughout these constant alterations in the brain substance. [This is also sound Buddhist philosophy, the transformation in question being known as the change of the *skandhas*.—*Ed.*] It is able to survive all these changes, and it can survive also the complete destruction of the material substance of the brain.

This individuality arising from mental consciousness has its seat of existence, according to our philosophers, in an *occult power or force* which keeps a registry, as it were, of all our mental impressions. The power itself is indestructible, though by the operation of certain antagonistic causes its impressions may in course of time be effaced, in part or wholly.

I may mention in this connection that our philosophers have associated seven *occult powers* with the seven principles or entities above-mentioned. These seven occult powers in the microcosm correspond with, or are the counterparts of the occult powers in the macrocosm. The mental and spiritual consciousness of the individual becomes the general consciousness of *Brahmam* when the barrier of individuality is wholly removed, and when the seven powers in the microcosm are placed *en rapport* with the seven powers in the macrocosm.

There is nothing very strange in a power or force, or *sakti* carrying with it impressions of sensations, ideas, thoughts, or other subjective experiences. It is now a well-known fact, that an electric or magnetic current can convey in some mysterious manner impressions of sound or speech with all their individual peculiarities; similarly, you know very well that I can convey my thoughts to you by a transmission of energy or power.

Now this fifth principle represents in our philosophy, *the mind*, or, to speak more correctly, the power or force above described, the impressions of the mental states therein, and the notion of individuality or *Ahankáram* generated by their collective operation. This principle is called merely *physical intelligence* in your article. I do not know what is really meant by this expression. It may be taken to mean that intelligence which exists in a very low state of development in the lower animals. *Mind* may exist in different stages of development, from the very lowest forms of organic life, where the signs of its existence or operation can hardly be distinctly realised, up to man, in whom it reaches its highest state of development.

In fact, from the first appearance of life* up to *Thureeya Avastha*, or the state of Nirvana, the progress is, as it were, continuous. We ascend from that principle up to the seventh by almost imperceptible gradations. But four stages are recognised in the progress where the change is

of a peculiar kind, and is such as to arrest an observer's attention. These four stages are as follows:—

- (1) Where life (fourth principle) makes its appearance.
- (2) Where the existence of mind becomes perceptible in conjunction with life.
- (3) Where the highest state of mental abstraction ends, and *spiritual consciousness* commences.
- (4) Where spiritual consciousness disappears, leaving the seventh principle in a complete state of *Nirvana*, or nakedness.

According to our philosophers, the fifth principle under consideration is intended to represent *the mind in every possible state of development, from the second stage up to the third stage.*

IV. *Brahmam* and *Sakti*.—This principle corresponds to your "spiritual intelligence." It is, in fact, *Buddhi* (I use the word *Buddhi* not in the ordinary sense, but in the sense in which it is used by our ancient philosophers); in other words, it is the seat of *Bodha* or *Atmabodha*. One who has *Atma-bodha* in its completeness is a *Buddha*. *Buddhists know very well what this term signifies*. This principle is described in your article as an entity coming into existence by the combination of *Brahmam* and *Prakriti*. I do not again know in what particular sense the word *Prakriti* is used in this connection. According to our philosophers it is an entity arising from the union of *Brahm* and *Sakti*. I have already explained the connotation attached by our philosophers to the words *Prakriti* and *Sakti*.

I stated that *Prakriti* in its primary state is *Akása*. *

If *Akása* be considered to be *Sakti* or *Power* by Theosophists,† then my statement as regards the ultimate state of *Prakriti* is likely to give rise to confusion and misapprehension unless I explain the distinction between *Akása* and *Sakti*. *Akása* is not, properly speaking, the *Crown of the Astral light*, nor does it *by itself* constitute any of the *six primary forces*. But, generally speaking, whenever any *phenomenal result* is produced, *Sakti* acts in *conjunction with Akása*. And, moreover, *Akása* serves as a basis or *Adhishthanum* for the transmission of force currents and for the formation or generation of force or power correlations. ‡

In *Mantrasastra* the letter "Ia" represents *Akása*, and you will find that this syllable enters into most of the sacred formula intended to be used in producing phenomenal results. But by itself it does not represent any *Sakti*. You may, if you please, call *Sakti*, an attribute of *Akása*.

I do not think that as regards the nature of this principle there can, in reality, exist any difference of opinion between the Buddhist and Brahmanical philosophers.

Buddhist and Brahmanical initiates know very well that mysterious circular mirror composed of two hemispheres which reflects as it were the rays emanating from the "burning bush" and the blazing star—the Spiritual sun shining in CHIDAKASAM.

The spiritual impressions constituting this principle have their existence in an occult power associated with the entity in question. The successive incarnations of Buddha, in fact, mean the successive transfers of this mysterious power or the impressions thereon. The transfer is only

* According to the Buddhists in *Akása* lies that eternal, potential energy whose function it is to evolve all visible things out of itself.—*Ed.*

(†) It was never so considered, as we have shown it. But as the "Fragments" are written in English, a language lacking such an abundance of metaphysical terms to express every minute change of form, substance and state as found in the Sanskrit, it was deemed useless to confuse the Western reader untrained in the methods of Eastern expression—more than necessary, with a too nice distinction of proper technical terms. As "*Prakriti* in its primary state is *Akása*," and *Sakti* "is an attribute of *AKÁSA*," it becomes evident that for the uninitiated it is all one. Indeed, to speak of the "union of Brahman and Prakriti" instead of "*Brahmam* and *Sakti*" is no worse than for a theist to write that "man has come into existence by the combination of spirit and matter," whereas, his words framed in an orthodox shape, ought to read "man as a living soul was created by the *power* (or breath) of God over matter"—*Ed.*

‡ That is to say, the Aryan *Akása* is another word for Buddhist SPACE (in its metaphysical meaning).—*Ed.*

* In the Aryan doctrine which blends *Brahmam*, *Sakti*, and *Prakriti* in one, it is the fourth principle, then; in the Buddhist esotericism the second in combination with the first.—*Ed.*

possible when the *Mahatma** who transfers it, has completely identified himself with his seventh principle, has annihilated his *Ahankāram* and reduced it to ashes in CHIDAGNIKUNDUM and has succeeded in making his thoughts correspond with the eternal laws of nature and in becoming a co-worker, with nature. Or to put the same thing in other words, when he has attained the state of *Nirvana*, the condition of final negation, negation of individual or separate existence.†

VII. *Atma*.—The emanation from the absolute; corresponding to the seventh principle. As regards this entity there exists positively no real difference of opinion between the Tibetan Buddhist adepts and our ancient Rishis.

We must now consider which of these entities can appear after the individual's death in séance-rooms and produce the so-called spiritualistic phenomena.

Now, the assertion of the Spiritualists that the "disembodied spirits" of particular human beings appear in séance-rooms necessarily implies that the entity that so appears bears the stamp of some particular individual's individuality?

So, we have to ascertain beforehand in what entity or entities individuality has its seat of existence. Apparently it exists in the person's particular formation of body, and in his subjective experiences, (called his mind in their totality). On the death of the individual his body is destroyed; his *lingasarīram* being decomposed, the power associated with it, becomes mingled in the current of the corresponding power in the macrocosm. Similarly, the third and fourth principles are mingled with their corresponding powers. These entities may again enter into the composition of other organisms. As these entities bear no impression of individuality, the Spiritualists have no right to say that the "disembodied spirit" of the human being has appeared in the séance-room, whenever any of these entities may appear there. In fact, they have no means of ascertaining that they belonged to any particular individual.

Therefore, we must only consider whether any of the last three entities appear in séance-rooms to amuse or to instruct Spiritualists. Let us take three particular examples of individuals and see what becomes of these three principles after death.

I. One in whom spiritual attachments have greater force than terrestrial attachments.

II. One in whom spiritual aspirations do exist, but are merely of secondary importance to him, his terrestrial interests occupying the greater share of his attention.

III. One in whom there exist no spiritual aspirations whatsoever, one whose spiritual Ego is dead or non-existent to his apprehension.

We need not consider the case of a *complete Adept* in this connection. In the first two cases, according to our supposition, spiritual and mental experiences exist together; when spiritual consciousness exists, the existence of the seventh principle being recognised, it maintains its connection with the fifth and sixth principles. But the existence of terrestrial attachments creates the necessity of *Punarjanmam*, the latter signifying the evolution of a new set of objective and subjective experiences, constituting a new combination of surrounding circumstances or, in other words, a new world. The period between death and the next subsequent birth is occupied with the preparation required for the evolution of these new experiences. During the period of incubation, as you call it, the spirit will never of its own accord appear in this world, nor can it so appear.

There is a great law in this universe which consists in the reduction of subjective experiences to objective phenomena and the evolution of the former from the latter. This is otherwise called "cyclic necessity." Man is subjected to this law if he do not check and counterbalance the

usual destiny or fate, and he can only escape its control by subduing all his terrestrial attachments completely. The new combination of circumstances under which he will then be placed may be better or worse than the terrestrial conditions under which he lived. But in his progress to a new world, you may be sure he will never turn around to have a look at his spiritualistic friends.*

In the third of the above three cases there is by our supposition, no recognition of spiritual consciousness or of spirit. So they are non-existing so far as he is concerned. The case is similar to that of an organ or faculty which remains unused for a long time. It then practically ceases to exist.

These entities, as it were, remain his or in his possession, when they are stamped with the stamp of recognition. When such is not the case, the whole of his individuality is centered in his fifth principle. And after death this fifth principle is the *only representative* of the individual in question.

By itself it cannot evolve for itself a new set of objective experiences, or to say the same thing in other words, it has no *punarjanmam*. It is such an entity that can appear in séance-rooms; but it is absurd to call it a *disembodied spirit*.† It is merely a power or force retaining the impressions of the thoughts or ideas of the individual into whose composition it originally entered. It sometimes summons to its aid the *Kāmarūpa* power, and creates for itself some particular ethereal form (not necessarily human).

Its tendencies of action will be similar to those of the individual's mind when he was living. This entity maintains its existence so long as the impressions on the power associated with the fifth principle remain intact. In course of time they are effaced, and the power in question is then mixed up in the current of its corresponding power in the MACROCOSM, as the river loses itself in the sea. Entities like these may afford signs of there having been considerable intellectual power in the individuals to which they belonged; because very high intellectual power may co-exist with utter absence of spiritual consciousness. But from this circumstance it cannot be argued that either the spirits or the spiritual Egos of deceased individuals appear in séance-rooms.

There are some people in India who have thoroughly studied the nature of such entities (called *Pisacham*). I do not know much about them experimentally, as I have never meddled with this disgusting, profitless, and dangerous branch of investigation.

Your Spiritualists do not know what they are really doing. Their investigations are likely to result in course of time either in wicked sorcery or in the utter spiritual ruin of thousands of men and women. ‡

The views I have herein expressed have been often illustrated by our ancient writers by comparing the course, of a man's life or existence to the orbital motion of a planet round the sun. Centripetal force is spiritual attraction and centrifugal terrestrial attraction. As the centripetal force increases in power in comparison with the centrifugal force, the planet approaches the sun—the individual reaches a higher plane of existence. If, on the other hand, the centrifugal force becomes greater than the centripetal force, the planet is removed to a greater distance from the sun, and moves in a new orbit at that distance—the individual comes to a lower level of existence. These are illustrated in the first two instances I have noticed above.

We have only to consider the two extreme cases.

When the planet in its *approach* to the sun passes over the line where the centripetal and centrifugal forces completely neutralize each other and is only acted on by the centripetal force, it rushes towards the sun with a gradually

* As M. A. (Oxon) will see, the Spiritualists have still less chance of having their claims recognised by Brahmanical than by Buddhist occultists.—ED.

† It is especially on this point that the Aryan and Arabat doctrines quite agree. The teaching and argument that follow are, in every respect, those of the Buddhist Himalayan Brotherhood.—ED.

‡ We share entirely in this idea.—ED.

* The highest adept.—ED.

† In the words of a gatha in the "Maha-pari-Nirvana Sutra"

"We reach a condition of Rest

"Beyond the limit of any human knowledge."—ED.

increasing velocity and is finally mixed up with the mass of the sun's body. This is the case of a complete adept.

Again, when the planet in its *retreat* from the sun reaches a point where the centrifugal force becomes all-powerful it flies off in a tangential direction from its orbit, and goes into the depths of void space. When it ceases to be under the control of the sun, it gradually gives up its generative heat and the creative energy that it originally derived from the sun and remains a cold mass of material particles wandering through space until the mass is completely decomposed into atoms. This cold mass is compared to the fifth principle under the conditions above noticed, and the heat, light, and energy that left it are compared to the sixth and seventh principles.

Either after assuming a new orbit or in its course of deviation from the old orbit to the new, the planet can never go back to any point in its old orbit, as the various orbits lying in different planes never intersect each other.

This figurative representation correctly explains the ancient Brahmanical theory on the subject. It is merely a branch of what is called the Great Law of the Universe by the ancient mystics.....

EDITORIAL APPENDIX TO THE ABOVE.

Note I.

In this connection it will be well to draw the reader's attention, to the fact that the country called "Si-dzang" by the Chinese, and Tibet by Western geographers, is mentioned in the oldest books preserved in the province of Fo-kien (the chief head-quarters of the aborigines of China)—as the great seat of occult learning in the archaic ages. According to these records, it was inhabited by the "Teachers of Light," the "Sons of Wisdom" and the "Brothers of the Sun." The Emperor Yu the "Great" (2207 B. C.), a pious mystic, is credited with having obtained his occult wisdom and the system of theocracy established by him—for he was the first one to unite in China ecclesiastical power with temporal authority—from Si-dzang. That system was the same as with the old Egyptians and the Chaldees; that which we know to have existed in the Brahmanical period in India, and to exist now in Tibet: namely, all the learning, power, the temporal as well as the secret wisdom were concentrated within the hierarchy of the priests and limited to their caste. Who were the aborigines of Tibet is a question which no ethnographer is able to answer correctly at present. They practise the Bhon religion, their sect is a pre- and anti-Buddhistic one, and they are to be found mostly in the province of Kam—that is all that is known of them. But even that would justify the supposition that they are the greatly degenerated descendants of mighty and wise forefathers. Their ethnical type shows that they are not pure Turanians, and their rites—now those of sorcery, incantations, and nature-worship, remind one far more of the popular rites of the Babylonians, as found in the records preserved on the excavated cylinders, than of the religious practices of the Chinese sect of Tao-sse—(a religion based upon pure reason and spirituality)—as alleged by some. Generally, little or no difference is made even by the Kye-lang missionaries who mix greatly with these people on the borders of British Lahoul—and ought to know better—between the Bhons and the two rival Buddhist sects, the Yellow Caps and the Red Caps. The latter of these have opposed the reform of Tzong-ka-pa from the first and have always adhered to old Buddhism so greatly mixed up now with the practices of the Bhons. Were our Orientalists to know more of them, and compare the ancient Babylonian Bel or Baal worship with the rites of the Bhons, they would find an undeniable connection between the two. To begin an argument here, proving the origin of the aborigines of Tibet as connected with one of the three great races which superseded each other in Babylonia, whether we call them the Akkadians (invented by

F. Lenormant,) or the primitive Turanians, Chaldees and Assyrians—is out of question. Be it as it may, there is reason to call the trans-Himalayan esoteric doctrine Chaldeo-Tibetan. And, when we remember that the Vedas came—agreeably to all traditions—from the Mansorowa Lake in Tibet, and the Brahmans themselves from the far North, we are justified in looking on the esoteric doctrines of every people who once had or still has it—as having proceeded from one and the same source: and, to thus call it the "Aryan-Chaldeo-Tibetan" doctrine, or Universal Wisdom Religion. "Seek for the LOST WORD among the hierophants of Tartary, China and Tibet," was the advice of Swedenborg, the seer.

NOTE II.

Not necessarily—we say. The Vedas, Brahmanism, and along with these, Sanskrit, were importations into what we now regard as India. They were never indigenous to its soil. There was a time when the ancient nations of the West included under the generic name of India many of the countries of Asia now classified under other names. There was an Upper, a Lower, and a Western India, even during the comparatively late period of Alexander; and Persia—Iran is called Western India in some ancient classics. The countries now named Tibet, Mongolia, and Great Tartary were considered by them as forming part of India. When we say, therefore, that India has civilized the world and was the *Alma Mater* of the civilizations, arts and sciences of all other nations (Babylonia, and perhaps even Egypt, included) we mean archaic, pre-historic India, India of the time when the great Gobi was a sea, and the lost "Atlantis" formed part of an unbroken continent which began at the Himalayas and ran down over Southern India, Ceylon, Java, to far-away Tasmania.

NOTE III.

To ascertain such disputed questions, one has to look into and study well the Chinese sacred and historical records—a people whose era begins nearly 4,600 years back (2697 B. C.). A people so accurate and by whom some of the most important *inventions* of modern Europe and its so much boasted modern science, were anticipated—such as the compass, gun-powder, porcelain, paper, printing, &c.—known, and practised thousands of years before these were rediscovered by the Europeans,—ought to receive some trust for their records. And from Lao-tze down to Hiouen-Tsang their literature is filled with allusions and references to that island and the wisdom of the Himalayan adepts. In the *Catena of Buddhist Scriptures from the Chinese* by the Rev. Samuel Beal, there is a chapter "On the TIAN-TAI School of Buddhism" (pp. 244-258) which our opponents ought to read. Translating the rules of that most celebrated and holy school and sect in China founded by Chin-che-K'hae, called Che-chay (the wise one) in the year 575 of our era, when coming to the sentence which reads: "That which relates to the one garment (seamless) worn by the GREAT TEACHERS OF THE SNOWY MOUNTAINS, the school of the Haimavatas" (p. 256) the European translator places after the last sentence a sign of interrogation, as well he may. The statistics of the school of the "Haimavatas" or of our Himalayan Brotherhood, are not to be found in the General Census Records of India. Further, Mr. Beal translates a Rule relating to "the great professors of the higher order who live in mountain depths remote from men," the *Aranyakas*, or hermits.

So, with respect to the traditions concerning this island, and apart from the (to them) *historical* records of this preserved in the Chinese and Tibetan Sacred Books: the legend is alive to this day among the people of Tibet. The fair Island is no more, but the country where it once bloomed remains there still, and the spot is well known to some of the "great teachers of the snowy mountains," however much convulsed and changed its topography by the awful cataclysm. Every *seventh* year, these teachers are believed to assemble in SCHAM-CHA-LO, the "happy land." According to the general belief it is situated in the

north-west of Tibet. Some place it within the unexplored central regions, inaccessible even to the fearless nomadic tribes; others hem it in between the range of the Gangdisri Mountains and the northern edge of the Gobi Desert, South and North, and the more populated regions of Khoondooz and Kashmir, of the *Gya-Pheing* (British India), and China, West and East, which affords to the curious mind a pretty large latitude to locate it in. Others still place it between Namur Nur and the Kuen-Lun Mountains—but one and all firmly believe in Schambha-la, and speak of it as a fertile, fairy-like land, once an island, now an oasis of incomparable beauty, the place of meeting of the inheritors of the esoteric wisdom of the god-like inhabitants of the legendary Island.

In connection with the archaic legend of the Asian Sea and the Atlantic Continent, is it not profitable to note a fact known to all modern geologists—that the Himalayan slopes afford geological proof, that the substance of those lofty peaks was once a part of an ocean floor?

NOTE IV.

We have already pointed out that, in our opinion, the whole difference between Buddhistic and Vedantic philosophies was that the former was a kind of *Rationalistic* Vedantism, while the latter might be regarded as *transcendental* Buddhism. If the Aryan esotericism applies the term *jīvātma* to the seventh principle, the pure and *per se* unconscious spirit—it is because the Vedanta postulating three kinds of existence—(1) the *pāramārthika*,—(the true, the only real one,) (2) the *vyavahārika* (the practical), and (3) the *pratibhāsika* (the apparent or illusory life)—makes the first *life* or *jīva*, the only truly existent one. Brahma or the ONE'S SELF is its only representative in the universe, as it is the *universal Life in toto* while the other two are but its "phenomenal appearances," imagined and created by ignorance, and complete illusions suggested to us by our blind senses. The Buddhists, on the other hand, deny either subjective or objective reality even to that one Self-Existence. Buddha declares that there is neither Creator nor an ABSOLUTE Being. Buddhist rationalism was ever too alive to the insuperable difficulty of admitting one absolute consciousness, as in the words of Flint—"wherever there is consciousness there is relation, and wherever there is relation there is dualism." The ONE LIFE is either "MUKTA" (absolute and unconditioned) and can have no relation to anything nor to any one; or it is "BADDHA" (bound and conditioned), and then it cannot be called the ABSOLUTE; the limitation, moreover, necessitating another deity as powerful as the first to account for all the evil in this world. Hence, the Arahats secret doctrine on cosmogony, admits but of one absolute, indestructible, eternal, and uncreated UNCONSCIOUSNESS (so to translate), of an element (the word being used for want of a better term) absolutely independent of everything else in the universe; a something ever present or ubiquitous, a Presence which ever was, is, and will be, whether there is a God, gods, or none; whether there is a universe, or no universe; existing during the eternal cycles of Maha Yugs, during the *Pralayas* as during the periods of *Manvantara*: and this is SPACE, the field for the operation of the eternal Forces and natural Law, the *basis* (as our correspondent rightly calls it) upon which take place the eternal intercorrelations of Akāsa-Prakriti, guided by the unconscious regular pulsations of *Sakti*—the breath or power of a conscious deity, the theists would say,—the eternal energy of an eternal, unconscious Law, say the Buddhists. Space then, or "Fan, Bar-nang" (*Māha Sūnyatā*) or, as it is called by Lao-tze, the "Emptiness" is the nature of the Buddhist Absolute. (See Confucius' "Praise of the Abyss.") The word *jīva* then, could never be applied by the Arahats to the Seventh Principle, since it is only through its correlation or contact with matter that *Fo-hat* (the Buddhist active energy) can develop active conscious life; and that to the question "how can Unconsciousness generate consciousness?" the answer

would be: Was the seed which generated a Bacon or a Newton self-conscious?"

NOTE V.

To our European readers: Deceived by the phonetic similarity, it must not be thought that the name "Brahman" is identical in this connection with Brahma or *Iswara*—the personal God. The *Upanishads*—the Vedanta Scriptures—mention no such God and, one would vainly seek in them any allusions to a conscious deity. The Brahmam, or Parabrahm, the ABSOLUTE of the Vedantins, is neuter and unconscious, and has no connection with the masculine Brahmā of the Hindu Triad, or *Trimūrti*. Some Orientalists rightly believe the name derived from the verb "Brih," to grow or increase, and to be, in this sense, the *universal expansive force of nature*, the vivifying and spiritual principle, or power, spread throughout the universe and which in its collectivity is the one Absoluteness, the one Life and the only Reality.

SUPPLEMENTAL NOTE TO
"THE BENI-ELOHIM."

BY MIRZA MOORAD ALEE BEG, F.T.S.

I take this opportunity of acknowledging the kindness of Mr. John Yarker, of Manchester, in communicating for me his remarks on "The Book of Enoch" published in the August number of the THEOSOPHIST. It affords me the highest gratification to find that the slight essay which, under the name of "The Beni Elohim," I made to unravel the tangled web of primeval Occult-Symbolism, has merited the applause of so distinguished an investigator of mystical Antiquities. In the perhaps presumptuous endeavor to direct his attention to new clues for the "Lost Word," I venture to offer a few remarks which suggest themselves to me on reading the extracts he so kindly forwarded.

As he very truly says, "*Samyaza*" and "*Azazi-el*" are identical with "*Sami-El*," which is the same as "*Satan*" or the "Great Serpent," the Primeval Giver of Light and Knowledge and of *Life*—as the world in general understands it. Also with "*Shams*" or "*Shamash*"—the "Sun" and mythical ancestor of the Shemites; who, again, is the same as Sheth, Set, Shish, Sat, Tat, Taut, Sisut, Hermes, and the other mythical Fathers of Science. Thus "*Shami-Aza*" is "the Blazing Sun, or the Mighty Sun"; "*Azazi-El*" "the Brilliant or Mighty God"; "*Shami-El*" "the Sun-God." And so on, ringing the changes on "*Aza*"—the Energetic or Mighty, or Blazing, and "*Shams*"—the Sun—and "*El*" the patronymic suffix of the Elohimites. As the Esoteric significance of this is touched on more in detail in my article "The War in Heaven," just published in the THEOSOPHIST, I shall say no more on this part of the subject save that the name "*Suns-avi-el*," given as one of the names of the angels in "Enoch," seems to be one of those "rollings up" which I have so frequently noticed in Shemite Mythology, by a combination of the separate Godheads of "*Shams*" (the Sun), and "*Yava*" (Jupiter). I am now working on other "angels" names with a view to their identification with old Shemite and Khamite deities and with the Planets, but I do not yet feel justified in publishing the results arrived at. Perhaps this may set Mr. Yarker on the same track, and a correlation of the results we independently achieve, may prove valuable as a help to Occult and Masonic study.

In connection with the above, I wish to draw the attention of Mr. Yarker to the consideration of the identity of "*Satan*" with "*Saturn*." It is well known that "*Saturn*" was an old Italian deity, who was very arbitrarily identified with the Greek "*Kronos*" by the Romans. This has created an altogether fallacious conception ever since. "*Kronos*" is "*Ba-al*," "*Zervana Akarana*," "Boundless Time," "The Father-God." "*Saturn*," on the contrary, was introduced into Italy by the "*Khita*" invaders of "*Hit-ruria*" (Hetruria) some 2,000 years B. C., and is the

same as "Maluk-Satur" of Phœnikia and Canaan, who is also the "Sat" and "Tant" of the Hittites, Hyksos, and Egyptians, and *should* have been co-ordinated with Hermes. I may also mention that I see a very decided "occult" significance in portions of the XIV Chapter of the Book of Enoch as given by Mr. Yarker. Unfortunately, not having perused the whole work, I cannot presume to give an opinion as to the evidence of antiquity it intrinsically presents. Judging, however, from the extracts given, I should refer its authorship to the period of the "Captivity," which would give it just as good a right as "Daniel" or "Esther" has to insertion in the Bible. The Bible itself, if carefully read, offers abundant proof that the authors of its "books" subsequent to the said date believed in what was substantially the same tale as told in "Enoch."

In my interpretation of the allegory of the Elohim-myth, I differ materially from what, from the few words he says on the subject, appears to be the theory of Mr. Yarker. Hoping he will forgive me for differing from so high an authority, I refer him to my forthcoming articles on "The War in Heaven" and "the Great Serpent" for my views in full; which I may be allowed to say, I should feel honoured by his criticizing. Will he kindly favour me with some account of the sexual connection with the Elohim which, as he says, was claimed by the Rosicrucians?

LAKSHMIBAI.

(The Authentic Story of a Bhūt.)*

BY PIARAI LALL CHACHONDIA, F.T.S.

I believe that the following story of a ghost I received from a worthy friend of mine (Pandit N. B. Nakhse, resident of Saugor C. P.), an eye-witness to almost all the phenomena described—will be welcome to students of Spiritualism. As the narrative is based not only on the Pandit's personal experience and that of his family, but also attested to by other persons of the town where it took place, I cannot say I am prepared to deny its truth. At all events not a single fact has been exaggerated, and the Pandit's story is a true account of what has actually happened. Let those who can throw light upon it come out and explain. I give the story simply as I had it from Pandit N. B. Nakhse, and in his own words.

"I had a paternal aunt named Lakshimbai, who in the beginning of April 1871 was suddenly taken sick. Every remedy was vainly tried. Day by day she became weaker, and at last we lost all hope for her recovery. Our sad apprehensions became very soon realized.

"On the day before her death she told my mother that feeling sure she would not live more than a day or two, she desired to be removed before her death to some other place, as every one, she said, who had died in the room she occupied had become a bhūt (भूत) and that she wanted to avoid such a terrible fate.

"That day passed and another dawned, which was an "Ekadashi" (the 11th day of every fortnight) and a Sunday. From morning till 8 A.M. there were symptoms of improvement; but all of a sudden she collapsed, lost her power of speech, and finally becoming unconscious, she remained without uttering one syllable, cold and insensible for about three hours. Then came the agony. What she suffered can better be imagined than described. About 11 o'clock she suddenly arose from her bed, and begged my mother to prepare for her a bath—for the last time as she said. Having bathed, my aunt gave alms to Brahmins, drank of the sacred Ganges water, bade us all good-bye, and having thrice uttered Rāma's holy name, expired towards noon, and in the same sick-room, she had so desired to be re-

moved from. None of us seemed to have remembered the wish expressed by her on the preceding day.

"Half a year had passed after the sad event, when, one morning, my elder brother's wife told me that she had seen my aunt that night in a dream; and, that the deceased had promised her to return again on that morning. Scarcely had an hour passed, after what she had told me when there came an extraordinary change over my sister-in-law's features and general appearance. She was seized with violent trembling, her eyes flashed and glowed like fire, and her body became burning hot. I was so taken aback by the unusual sight, that, unable to account for the phenomenon, I at once hurried to call witnesses. On seeing her in such a state, my mother conjecturing at once that an evil spirit had taken possession of her daughter-in-law, she proceeded to question her to ascertain who that particular devil was. After a minute or so the ghost spoke and introduced itself as Lakshimbai, my aunt, who had just died!

"At first we doubted the evil spirit's statement. Till then, we could not have believed that a person like her, whose whole life had been so virtuous and pure, and who, at the time of her death had drunk of the sacred Ganges water, and uttered thrice the holy name of Rama, had been refused salvation. † We, therefore, put some more questions to the ghost, such as would, we thought, prove or disprove the truth of its statements; but when we found that every one of them was satisfactorily answered we had but to accept the sad assertion. It was the ghost of the late Lakshimbai, my aunt, as before stated. ‡

"On being asked what sin of hers had doomed her to such a fate, the ghost replied that she had to suffer in consequence of the idea, of her not being removed from the sick-room, forcibly striking her and preying on her mind at the time of death. How far the explanation given is true, I cannot say but leave it to the criticism of learned readers. ¶

"When the clock struck twelve the ghost was requested to release the 'medium' and allow her to take her food. The ghost, thereupon, obligingly left her for that day. But from the following morning it began to come and trouble the poor woman daily for an hour or two regularly. Every possible means to release her from the claws of the evil spirit was resorted to: but the more we tried the more troublesome the ghost proved. At last it told us plainly one day, that all efforts to dislodge it

* Through the sister-in-law's mouth, of course, she being a medium.—Ed.

† The italics are ours. We underline the sentence to show in what light the orthodox Hindus and especially the Brahmans—view those manifestations.—"Salvation" means with the Hindus "absorption in Brahm"; *Moksha*—a state from which no spirit can return.—Ed.

‡ The ghost's assertions through her medium, prove nothing in this case. The lady so possessed knew as much of the deceased as the rest of the family. It might have been any spook for all the narrator knows—who personated Lakshimbai, and the correct answers were no test at all.—Ed.

¶ This, again, may lead one to suspect (and we now speak from the standpoint of Eastern Occultism) that it was the dying woman's last thought, the *idée fixe* (the intensity of which makes of living people monomaniacs, and spreads for an indefinite time its magnetic unhealthy influence after the brain which generated it had long time ceased to exist)—that idea that had so long worried her dying mind, namely, that she was going to become a bhūt unless removed—that infected also the mind of her relative. A man dies of a contagious disease; months after his death, aye, years—a bit of clothing, an object touched by him during his sickness, may communicate the disease to a person more physiologically sensitive than the persons around him, and while having no effect upon the latter. And why should not an idea, a thought, exercise the same influence? Thought is *no less material nor objective* than the imponderable and mysterious germs of various infectious diseases the causes of which are such a puzzle for science. Since the mind of a living person can so influence another mind, that the former can force the latter to think and believe whatever it will—in short, to *psychologize* another mind, so can the thought of a person already dead. Once generated and sent out, that thought will live upon its own energy. It has become independent of the brain and mind which gave it birth. So long as its concentrated energy remains undissipated, it can act as a potential influence when brought into contact with the living brain and nervous system of a person susceptibly predisposed. The unhealthy action thus provoked may lead the sensitive into a temporary insanity of self-delusion that quite clouds the sense of his own individuality. The morbid action thus once set up, the whole floating group of the dead man's thoughts rushes into the sensitive's brain, and he can give what seems test after test of the presence of the deceased and convince the predisposed investigator that the individuality of the control, "guide," or communicating intelligence is thoroughly established.—Ed.

* A ghost, or an earth-bound soul. We give room to this interesting story, in order to show the Western Spiritualists, once more and again, that, while believing in the possibility of returning "spirits," the Hindus fear and detest them, giving them the epithet of "devils" instead of "departed angels," and considering such a return in each case as a *curse* to be avoided and removed as soon as possible.—Ed.

† A ghost, an earth-bound spirit or "Elementary."—Ed.

by means of *mantras** would fail, and that unless we totally abandoned the idea we would never be rid of the *bhūt*.

"Seeing no other alternative, we were at last obliged to humour the *bhūt*, which, it is only fair to say, has ever since faithfully kept its promise. It has even on several occasions rendered us useful services for which all in the family have been duly grateful.

"The wonders wrought by it have been various and amusing, of which I beg to relate a few.

"One day we had to celebrate in our family, a religious rite. The exigency was unexpected, and it could not be postponed even for a day. My father's advice was indispensable, but he was at a distance of some twenty miles from our town. There was no available post-office nor a telegraph. We were in a perfect dilemma. Then the ghost came and said:—'Give me a letter, and I will bring a written answer within an hour.' Upon this my brother wrote a message to my father, informing him of the circumstances under which it was sent, and of the weird ghost-carrier who was to wait there for his reply, and then placed it upon the table. The letter, strange to say, suddenly disappeared, and to the wonder of all present, my father's reply, in his own hand-writing, reached us within the time promised. When, some time after, my father came home on leave, I asked him how and where he had found my letter. He replied that at about 8 o'clock on the morning in question, upon putting his hand into his tobacco-pouch, he found there a paper, which proved to be a letter dated on the same day—from Raoji (my brother's pet name). 'I was much surprised' he said, 'to see a letter reaching from Saugor to Banda (the place where my father was) in so short a time. But when I read that a ghost was the carrier my surprise was all gone. I replied to it instantly as desired and placed the reply on the floor. It disappeared from my sight within a few seconds.' This took place in May 1872.

"Upon another occasion, the ghost came as usual and said it was hungry. Dinner was prepared and it was asked to eat it without using the medium's body, if it could do so without inconvenience. Consenting, when the dishes were suitably placed, it made away with the food without making itself visible. The most astonishing thing was that the quantity of food consumed by the ghost, was nearly ten times the allowance of an ordinary man in good health. Whenever a dish was emptied, a voice asking for more was heard in the air. Since then it has become customary in our family to invite the ghost to dinner on days of festivity. Incidents like this have often occurred within our experience.

"In 1873 my brother Gunpat Rao (the said Raoji) was at Allahabad studying for the B. A. degree, and his wife (the medium) was with him. Once he found himself in urgent want of money and being a stranger could not borrow it. Seeing him in that difficulty, the ghost came and said through the medium that if he promised to repay the amount as soon as he got his scholarship, it would try to get the required sum to meet his present wants. He agreed, and the money was brought to him within half an hour by an invisible hand. Though I was not an eye-witness to this phenomenon, yet I could hardly disbelieve it as it was related to me by my own brother and I had seen such occurrences before.

"In December 1879 when I had come home to Saugor in the school vacation, the ghost one day entered the body of its medium and began to talk with me. After the exchange of usual compliments I asked it to give me sweetmeats for the occasion of the birth of its grand-son (the child of Raoji) born some three months before. It consented, promising to give them to me the next day. On the following afternoon, it accordingly came, and told me to call my father and mother, to share in the feast. When all were assembled a leaf-cup (द्रोण) *Drōṇa* was seen to descend from the roof of the room in which we were sitting. It was full of *jilebees* (जिल्बी) nearly a seer in weight, which were distributed among us. On being asked whence it could have brought the sweetmeats, the ghost replied that it had bought them from the confectioner's for 8 annas.—'And where did you get the money to buy it with?' was our next question.—'I found the coin in the tank.'

"One more incident deserves to be mentioned here. My brother Gunpat Rao during that Christmas vacation of 1879 had come to Saugor to settle about my marriage. The 25th of January (1880) was the day fixed for my wedding. He could not stay so long as his vacation lasted for ten days only. So he went

back to Burhanpur, promising to try for a ten-days' leave, and come a day or two before the wedding. But, the 23rd of January had passed without our either seeing him or receiving a letter. In hopes of ascertaining the reason, my father questioned the ghost. Accordingly, it left for Burhanpur immediately, and in an hour returned with the news, that he was coming; that he was then at a certain place, and would arrive at 4 o'clock the next morning. This prediction was verified to the letter, and that at the time mentioned he had actually been at the place mentioned by the ghost."

Some, remembering *Shloka* 5, chapter 8, of the *Bhagvat Gēeta*, may be surprised that the deceased did not attain her salvation immediately after her death, instead allowing herself to be transformed by her unsatisfied desires into a restless *bhūt*. But it might also be urged, upon a consideration of the fifth and sixth *shlokas* of the same chapter, that although the holy name of Rāma was pronounced by Lakshmi Bai when quitting her mortal frame, yet the soul had been earth-bound by her anxiety to be removed from the sick-room, which she believed to be a place where an escaping soul was liable to become a *bhūt*. Do not the circumstances fully warrant the belief that she could not secure salvation (*moksh*) since Raja Dasharatha himself, (the alleged father of Rāma) notwithstanding his so frequently repeating the name of that Holy Being, in his dying moments was nevertheless debarred from *mukti*? In his case, I would infer the reason to have been that he had an intensely personal, paternal affection for Rāma, quite different from that of the *Nirgūn Upāsaks*, who studying for years psychology, and convinced of the unity of soul, merge themselves into the incorporeal nature of BRAHMA (ब्रह्म) Rāja Dasharatha, on the contrary, is said to have been a *Sāgūn Upāsak*, which "Upāsana" or doctrine, regards the human soul as distinct from the Supreme. The adherents to the principles of this *Upāsana* are never eager for salvation, for, they regard it as a state after death in which neither pleasure nor pain is known. Their desire is, rather to ascend to higher states of being as they consider the bodily envelope as the only medium for enjoying supreme felicity by devotions peculiar to themselves; and though this may appear, and is, contrary to the principles of Vedānta philosophy, yet it is held to be a primary means to enable one's self to advance to *Nirgūn Upāsana*, if rigidly practised in accordance with, and in strict adherence to, rules and directions.

Thus, though salvation was denied to Lakshmi Bai, and she became a ghost, yet her utterance of the name of Rāma at the moment of death, might perhaps, account for the kindly services rendered by her to her family, in her subsequent condition of an obsessing BHUT.

GHOSTS.

When any misfortune is about to befall the house of Airlie—the head of which, the tenth Earl, has lately died in Colorado—mysterious music, it is said, is heard outside his house in Scotland—says the *Pioneer*. Sir Walter Scott alludes to the story; and the subject is made the text of a leading article in the *Daily Telegraph*. This article, in turn, has evoked a long letter from a correspondent signing himself MASTER OF ARTS, whose leader is also published in the *Daily Telegraph*. Addressing the Editor of that journal, the writer says:—"You yourself are so great a judge of the topics which for the time being engage the public mind, that to find the 'unsubstantial' thus even for a day admitted to your pages is in itself an indication that the subject is 'up.'" MASTER OF ARTS then goes on to discuss the "the unsubstantial." He writes:—

Permit me, always if possible on this natural plane, to speculate a little. Man enters upon an existence here, limited as to its information upon past, present, and future, by the range of his senses. Still there are at least conceivable, ways in which our sense-knowledge might be augmented.

If a man with his present human powers could travel from earth, through space, he would probably see, hear, touch,

* Charms of exorcism.

and realize new forms of being at every new point. The inter-stellar ether would no doubt be darkness to him, failing any gross matter to reflect to his eyes such light as they can apprehend. But if his sense-organs *could* survive and function on such a splendid journey, we may believe that he would find the utmost wonders of the sun's photosphere or the central glories of Aleyone just as natural as the spectacles of earth, prodigiously developed in scale and state of being. But our earthly senses, like our earthly organs, are the products of the conditions of terrestrial life. Could those senses only be suddenly extended as I am imagining—into harmony with the conditions prevailing in the Sun or upon Sirius—an immensely vaster, but yet entirely natural, universe would surely be manifested. Undreamed-of light might wake to action immeasurably subtler optic nerves. Invisible elements and objects now called "spiritual," might become commonly visible. The touch, the taste, the hearing, and the smell might rise wondrously but quite naturally to powers and pleasures unspeakably enhanced beyond those we know. All this is at all events unimaginable in the direction of an ordered though abrupt development of life if it were not that we are bound to earth by our bodies, and must die to be free. Yet being thus bound our senses themselves bear witness to the positive existence of objects destined for higher sense-knowledge beyond them. The commonest reflection proves it unscientific to disbelieve in what we cannot see or feel. The piece of ice on which the skater safely stands can be rendered invisible as super-heated steam. The gas which bubbles invisibly from a soda-water bottle can be transformed, under great pressure, into a white woolly tuft. These are familiar instances of the transformation of seen and unseen things. In optics it is known how glass, water and alum are impervious to dark rays which easily find their way through rock salt, and show heat action beyond the red. With high temperatures, evidence is obtained by very simple experiments of actinic or chemical rays which lie beyond the violet. In other words, we do not see with ordinary eyesight even all of our own light; we do not hear even all the sounds of our own vibrating atmosphere. But the unseen light and the unheard sounds nevertheless truly exist. Is there not a strong suggestion here that the range of the senses may be from time to time extended of the senses beyond the usual corporeal experience, and perhaps has often been?

Let us come back from these imaginative preliminaries to those ghost stories, if any such there be, where the evidence of good faith and authentic occurrence is so strong that we must either find some theory to fit them, or set aside everything related, except it be confirmed by personal experience. To see a veritable ghost such as we are assuming may make its appearance, either the eye must be temporarily armed with abnormal capacity, or some sort of matter not usually visible must by some means be rendered so. Perhaps both of these changes can be at times, and in places brought about by nothing whatever supernatural, but merely by means unusual and unregulated. The ether is not supernatural. It must be, if anything is real, as real as granite, for not otherwise could light and heat pass to us over its exquisite bridge, or suns attract their planets. It permeates all visible matter, and is, perhaps, its origin. Universal, elastic, plastic it seems to bear to ordinary material such a relation as the will in man bears to the coarser forces in nature. What makes it impossible that the strong exercise of emotion or volition, consciously or unconsciously put forth may, in ways wholly natural but as yet unformulated for science, impress itself visibly upon ether. There are operations in experimental science almost as subtle in character. Sunshine falling upon a mixture of chlorine and hydrogen explodes them with bright flame; and selenium throbs electrically with less or more conductivity on the contact of light. It would hardly be more of a miracle if concentrated thought impelled by vigorous will should

sometimes embody itself on the fine matter which must be its medium than is the daily unexplained marvel of an artist's invention expressing itself from brain by muscle and nerve in line or colour. It would scarcely be less comprehensible in ultimate action than the prodigy already vulgar of the electric telegraph, where two metal plates quickened by an acid thrill constant messages round the earth. The mode again of manufacturing the sailors' needle by stroking a hard steel bar with magnets, would seem beforehand almost wilder in conception. Science knows enough already in the direction of strange forces not to be so desperately hopeless about knowing more. Why should it not address itself quietly to these problems in the line indicated? The habit of scepticism is, I gladly allow a most useful one. It kills off those rash and reckless theories by which ignorance and haste, whatever their good-will, darken the beginning of knowledge. It is salutary when it sifts evidence rigidly, and sends humbled sciolists back to better experiments; but it grows stupid when it shuts its eyes to apparent fact, and calls what is at present merely extra-natural, supernatural, and, therefore, not to be investigated.

It does not render my suggestion less worth making because this is, as has been lately pointed out, the solution offered by the Eastern psychology. The secret of the Hindoo Occultists constantly hinted at or stated in their sacred writings is that all so-called spiritual phenomena take place in the Akasa or ether, by exercise of ascetic powers or cultivated will. To the same order of ideas belongs the not altogether unplausible theory that our inner life on earth is all this while building up an ethereal body which forms the abode of the immortal principle after death, and is in turn capable in other spheres of fresh refinements. Asiatic peoples know as little of the truth of such views as I myself do, and yet the secret influence of their passing into Buddhism and Brahminism has certainly taken away almost all dread of death in the East. Why, nevertheless, should birth be better understood than death, or seem happier when both are so natural?

In one word, scientific men might now take up this question on the ground of natural facts. It is not for me to suggest lines of experiment, nor will it be ever possible for any experiment, whatever to bridge the chasm which lies between matter and thought. Yet just as impossible is it to explain ultimately many and many an established process, where Nature, employed though not comprehended, benefits all mankind. Without any foolish hope, therefore, that science can or will ever arrive at "all the truth about ghosts" there is really no good reason that I can see why the subject of these phenomena should not be at last rescued from untrained inquiries and dealt with soberly like other strange but acknowledged powers of life, which are usefully investigated, such as memory and thought.—

THE UNIVERSE IN A NUT-SHELL.

The article on dreams alluded to in the following letter is reprinted with the desired explanatory notes for the information of our readers:—

TO THE EDITOR.

The accompanying extract is from an article in a recent issue of Chambers's *Journal*. I hope you will reprint the same and kindly give full explanations upon the following subjects:—

- (1) Are dreams always real? If so, what produces them; if not real, yet may they not have in themselves some deep significance?
- (2) Tell us something about our antenatal state of existence and the transmigration of soul?
- (3) Give us anything that is worth knowing about Psychology as suggested by this article?

Your most fraternally and obediently,

JEHANGIR CURSETJI TARACHAND, F.T.S.

Bombay, November 10, 1881.

Editor's Answer.

To put our correspondent's request more exactly, he desires the THEOSOPHIST to call into the limits of a column or two the facts embraced within the whole range of all the sublunar mysteries with "full explanations." These would embrace—

(1) The complete philosophy of dreams, as deduced from their physiological, biological, psychological and occult aspects.

(2) The Buddhist *Jatakas* (re-births and migrations of our Lord Sakya-Muai) with a philosophical essay upon the transmigrations of the 387,000 Buddhas who "turned the wheel of faith," during the successive revelations to the world of the 125,000 other Buddhas, the Saints who can "overlook and unravel the thousand-fold knotted threads of the moral chain of causation," throwing in a treatise upon the *Nidhanas*, the chain of twelve causes with a complete list of their two millions of results, and copious appendices by some Arhats, "who have attained the stream which floats into Nirvana."

(3) The compounded reveries of the world-famous psychologists; from the Egyptian Hermes, and his *Book of the Dead*; Plato's definition of the Soul, in *Timæus*; and so on, down to the *Drawing-Room Nocturnal Chats with a Disembodied Soul*, by Rev. Adramelech Romeo Tiberius Toughskin from Cincinnati.

Such is the modest task proposed. Suppose we first give the article which has provoked so great a thirst for philosophical information, and then try to do what we can. It is a curious case,—if not altogether a literary fiction:—

DREAM-LAND AND SOMNAMBULISM.

"The writer of this article has a brother-in-law who has felt some of his dreams to be of a remarkable and significant character; and his experience shows that there is a strange and inexplicable connexion between such dreams and the state of somnambulism. Before giving in detail some instances of somnambulism as exhibited by him and also by his daughter, I will give an account of one of his dreams, which has been four times repeated in its striking and salient points at uncertain periods, during the past thirty years. He was in his active youth a practical agriculturist, but now lives retired. All his life he has been spare of flesh, active, cheerful, very companionable, and not in any sense what is called a book-worm. His dream was as follows:—He found himself alone, standing in front of a monument of very solid masonry, looking vacantly at the north side of it, when to his astonishment, the middle stones on the level of his sight gradually opened and slid down one on another, until an opening was made large enough to uphold a man. All of a sudden, a little man, dressed in black, with a large bald head, appeared inside the opening, seemingly fixed there by reason of his feet and legs being buried in the masonry. The expression of his face was mild and intelligent. They looked at each other for what seemed a long time without either of them attempting to speak, and all the while my brother's astonishment increased. At length, as the dreamer expressed himself, 'The little man in black with the bald head and serene countenance' said: "Don't you know me? I am the man whom you murdered in an *ante-natal state of existence*; and I am waiting until you come, and shall wait without sleeping. There is no evidence of the foul deed in your state of human existence, so you need not trouble yourself in your mortal life—shut me again in darkness."

The dreamer began, as he thought, to put the stones in their original position, remarking as he expressed himself—to the little man:—"This is all a dream of yours, for there is no ante-natal state of existence." The little man who seemed to grow less and less, said: "Cover me over and begone." At this the dreamer awoke.

Years passed away, and the dream was forgotten in the common acceptation of the term, when behold! without any previous thought of the matter, he dreamed that he was standing in the sunshine, facing an ancient garden-wall that belonged to a large unoccupied mansion, when the stones in front of it began to fall out with a gently sliding motion, and soon revealed the self-same mysterious person,

and every thing pertaining to him, including his verbal utterances as on the first occasion, though an uncertain number of years had passed. The same identical dream has since occurred twice at irregular periods; but there was no change in the facial appearance of the *little man in black*."

Editor's Note.—We do not feel competent to pronounce upon the merits or demerits of this particular dream. The interpretation of it may be safely left with the Daniels of physiology who, like W. A. Hammond, M. D., of New York, explain dreams and somnambulism as due to an *exalted condition of the spinal cord*. It may have been a meaningless, chance-dream, brought about by a concatenation of thoughts which occupy mechanically the mind during sleep—

"That dim twilight of the mind,
When Reason's beam, half hid behind
The clouds of sense, obscurely gilds
Each shadowy shape that fancy builds:"—

—when our mental operations go on independently of our conscious volition.

Our physical senses are the agents by means of which the astral spirit or "conscious something" within, is brought by contact with the external world to a knowledge of actual existence; while the spiritual senses of the astral man are the media, the telegraphic wires by means of which he communicates with his higher principles, and obtains therefrom the faculties of clear perception of, and vision into, the realms of the invisible world.* The Buddhist philosopher holds that by the practice of the *dhyanas* one may reach "the enlightened condition of mind which exhibits itself by *immediate recognition of sacred truth, so that on opening the Scriptures* (or any books whatsoever?) *their true meaning at once flashes into the heart.*" [Beal's *Catena*, &c., p. 255.] If the first time, however, the above dream was meaningless, the three following times it may have recurred by the suddenly awakening of that portion of the brain to which it was due—as in dreaming, or in somnambulism, the brain is asleep only in parts, and called into action through the agency of the external senses, owing to some peculiar cause: a word pronounced, a thought, or picture lingering dormant in one of the cells of memory, and awakened by a sudden noise, the fall of a stone, suggesting instantaneously to this half-dreamy fancy of the sleeper walls of masonry, and so on. When one is suddenly startled in his sleep without becoming fully awake, he does not begin and terminate his dream with the simple noise which partially awoke him, but often experiences in his dream, a long train of events concentrated within the brief space of time the sound occupies, and to be attributed solely to that sound. Generally dreams are induced by the waking associations which precede them. Some of them produce such an impression that the slightest idea in the direction of any subject associated with a particular dream may bring its recurrence years after. Tartini, the famous Italian violinist, composed his "Devil's Sonata" under the inspiration of a dream. During his sleep he thought the Devil appeared to him and challenged him to a trial of skill upon his own private violin, brought by him from the infernal regions which challenge Tartini accepted. When he awoke, the melody of the "Devil's Sonata" was so vividly impressed upon his mind that he there and then noted it down; but when arriving towards the *finale* all further recollection of it was suddenly obliterated, and he lay aside the incomplete piece of music. Two years later, he dreamt the very same thing and tried in his dream to make himself recollect the *finale* upon awaking. The dream was repeated owing to a blind street-musician fiddling on his instrument under the artist's window. Coleridge composed in a like manner his poem "Kublai Khan," in a dream, which, on awaking, he found so vividly impressed upon his mind that he wrote down the famous lines which are still preserved. The dream was due to the poet falling asleep in his chair while reading in Purcha's 'Pilgrimage' the following words: "Here, the Khan Kublai commanded a palace to be built.....enclosed within a wall."

The popular belief that among the vast number of meaningless dreams there are some in which presages are frequently given of coming events, is shared by many well-informed persons, but not at all by science. Yet there are numberless instances of well-attested dreams which were verified by subsequent events, and which, therefore, may be termed prophetic. The Greek and Latin classics teem with records of remarkable dreams, some of

* See *Editor's Note*, on the letter that follows this one "Are Dreams but Idle Visions?"

which have become historical. Faith in the spiritual nature of dreaming was as widely disseminated among the pagan philosophers as among the Christian fathers of the church, nor is belief in soothsaying and interpretations of dreams (oneiromancy) limited to the heathen nations of Asia, since the Bible is full of them. This is what Eliphas Levi, the great modern Kabalist, says of such divinatory, visions and prophetic dreams.*

"Somnambulism, premonitions and second sights are but a disposition, whether accidental or habitual, to dream, awake, or during a voluntary, self-induced, or yet natural sleep, *i. e.*, to perceive (and guess by intuition) the analogical reflections of the Astral Light. The paraphernalia and instruments of divinatory are simply means for (magnetic) communications between the divinator and him who consults him: they serve to fix and concentrate two wills (bent in the same direction) upon the same sign or object; the queer, complicated, moving figures helping to collect the reflections of the Astral fluid. Thus one is enabled, at times to see in the grounds of a coffee cup, or in the clouds, in the white of an egg, &c. &c., fantastic forms having their existence, but in the *translucid* (or the seer's imagination). Vision-seeing in the water is produced by the fatigue of the dazzled optic nerve, which ends by ceding its functions to the *translucid*, and calling forth a cerebral illusion, which makes to seem as real images the simple reflections of the astral light. Thus the fittest persons for this kind of divination are those of a nervous temperament whose sight is meek and imagination vivid, children being the best of all adapted for it. But *let no one misinterpret the nature of the function attributed by us to imagination in the art of divination.* We see through our imagination doubtless, and that is the natural aspect of the *miracle*; but *we see actual and true things*, and it is in this that lies the marvel of the natural phenomenon. We appeal for corroboration of what we say to the testimony of all the adepts..."

And now we give room to a second letter which relates to us a dream verified by undeniable events.

ARE DREAMS BUT IDLE VISIONS?

TO THE EDITOR OF THE THEOSOPHIST.

A few months ago, one Babu Jugut Chunder Chatterjee, a Sub-Deputy Collector of Morshedabad, in Bengal, was stationed *pro tem* on duty at Kandi—a sub-division of the Morshedabad District. He had left his wife and children at Berhampore, the head-quarters of the District and was staying at Kandi with Babu Soorji Coomar Basakh (Sub-Deputy Collector of the Sub-Division,) at the residence of that gentleman.

Having received orders to do some work at a place some ten miles off from Kandi, in the interior, Babu Jugut Chunder made arrangements accordingly to start the next day. During that night he dreams, seeing his wife attacked with cholera, at Berhampore, and suffering intensely. This troubles his mind. He relates the dream to Babu Soorji Coomar in the morning, and both treating the subject as a meaningless dream, proceed without giving it another thought to their respective business.

After breakfast Babu Jugut Chunder retires to take before starting a short rest. In his sleep he dreams the same dream. He sees his wife suffering from the dire disease acutely, witnesses the same scene, and awakes with a start. He now becomes anxious, and arising, relates again dream No. 2, to Babu Soorji, who knows not what to say. It is then decided, that as Babu Jugut Chunder has to start for the place he is ordered to, his friend, Babu Soorji Coomar will forward to him without delay any letters or news he may receive to his address from Berhampore, and having made special arrangements for this purpose, Babu Jugut Chunder departs.

Hardly a few hours after he had left, arrives a messenger from Berhampore with a letter for Babu Jugut. His friend remembering the mood in which he had left Kandi and fearing bad news, opens the letter and finds it a corroboration of the twice-repeated dream. Babu Jugut's wife was attacked with cholera at Berhampore,

on the very night her husband had dreamt of it and was still suffering from it. Having received the news sent on with a special messenger, Babu Jugut returned at once to Berhampore where immediate assistance being given, the patient eventually recovered.

The above was narrated to me at the house of Babu Lal Cori Mukerjee, at Berhampore, and in his presence, by Babus Jugut Chunder and Soorji Coomar themselves, who had come there on a friendly visit, the story of the dream being thus corroborated by the testimony of one who had been there, to hear of it, at a time when none of them ever thought it would be realized.

The above incident may, I believe, be regarded as a fair instance of the presence of the ever-watchful astral soul of man with a mind independent of that of his own physical brain. I would, however, feel greatly obliged by your kindly giving us an explanation of the phenomenon. Babu Lal Cori Mukerji is a subscriber to the THEOSOPHIST and, therefore, this is sure to meet his eye. If he remembers the dates or sees any circumstance omitted or erroneously stated herein, the writer will feel greatly obliged by his furnishing additional details and correcting, if necessary, any error, I may have made after his consulting with the party concerned.

As far as I can recollect the occurrence took place this year 1881.

NAVIN K. SARMAN BANERJEE, F. T. S.

Editor's Note.—"Dreams are interludes which fancy makes," Dryden tells us; perhaps to show that even a poet will make occasionally his muse subservient to scientific prejudice.

The instance as above given is one of a series of what may be regarded as exceptional cases in dreamlife, the generality of dreams, being indeed, but "interludes which fancy makes." And, it is the policy of materialistic, matter-of-fact science to superbly ignore such exceptions, on the ground, perchance, that the exception confirms the rule,—we rather think, to avoid the embarrassing task of explaining such exceptions. Indeed, if one single instance stubbornly refuses classification with "strange co-incidences"—so much in favor with sceptics—then, prophetic, or verified dreams would demand an entire remodelling of physiology. As in regard to phrenology, the recognition and acceptance by science of prophetic dreams—(hence the recognition of the claims of Theosophy and Spiritualism)—would, it is contended, "carry with it a new educational, social, political, and theological science." Result: Science will never recognise either dreams, spiritualism, or occultism.

Human nature is an abyss, which physiology and human science in general, has sounded less than some who have never heard the word physiology pronounced. Never are the high censors of the Royal Society more perplexed than when brought face to face with that insolvable mystery—man's inner nature. The key to it is—man's dual being. It is that key that they refuse to use, well aware that if once the door of the adytum be flung open they will be forced to drop one by one their cherished theories and final conclusions—more than once proved to have been no better than hobbies, false as everything built upon, and starting from false or incomplete premises. If we must remain satisfied with the half explanations of physiology as regards meaningless dreams, *how account, in such case* for the numerous facts of verified dreams? To say that man is a dual being; that in man—to use the words of Paul—"There is a natural body, and there is a spiritual body"—and that, therefore, he must, of necessity, have a double set of senses—is tantamount in the opinion of the educated sceptic, to uttering an unpardonable, most unscientific fallacy. Yet it has to be uttered—science notwithstanding.

Man is undeniably endowed with a double set: with natural or physical senses,—these to be safely left to physiology to deal with; and, with sub-natural or spiritual senses belonging entirely to the province of psychological science. The Latin word "sub," let it be well understood, is used here in a sense diametrically opposite to that given to it—in chemistry, for instance. In our case it is not a preposition, but a prefix as in "sub-tonic" or "sub-bass" in music. Indeed, as the aggregate sound of nature is shown to be a single definite tone, a keynote vibrating from and through eternity; having an undeniable

* *Rituel de la Haute Magie.* Vol. 1, p. 356—7.

existence *per se* yet possessing an appreciable pitch but for "the acutely fine ear".*—so the definite harmony or disharmony of man's external nature is seen by the observant to depend wholly on the character of the key-note struck for the outer by inner man. It is the spiritual Ego or SELF that serves as the fundamental base, determining the tone of the whole life of man—that most capricious, uncertain and variable of all instruments, and which more than any other needs constant tuning; it is its voice alone, which like the sub-bass of an organ underlies the melody of his whole life—whether its tones are sweet or harsh, harmonious or wild, *legato* or *pizzicato*.

Therefore, we say, man, in addition to the physical, has also a spiritual brain. If the former is wholly dependent by the degree of its receptivity on its own physical structure and development, it is, on the other hand, entirely subordinate to the latter, inasmuch as it is the spiritual Ego alone, and accordingly as it leans more towards its two highest principles,† or towards its physical shell that can impress more or less vividly the outer brain with the perception of things purely spiritual or immaterial. Hence it depends on the acuteness of the mental feelings of the inner Ego, on the degree of spirituality of its faculties, to transfer the impression of the scenes its semi-spiritual brain perceives, the words it hears and what it feels, to the sleeping physical brain of the outer man. The stronger the spirituality of the faculties of the latter, the easier it will be for the Ego to awake the sleeping hemispheres, arouse into activity the sensory ganglia and the cerebellum, and to impress the former—always in full inactivity and rest during the deep sleep of man with the vivid picture of the subject so transferred. In a sensual, unspiritual man, in one, whose mode of life and animal proclivities and passions have entirely disconnected his fifth principle or animal, astral Ego from its higher "Spiritual Soul;" as also in him whose hard, physical labour has so worn out the material body as to render him temporarily insensible to the voice and touch of his Astral Soul,—during sleep the brains of both these men remain in a complete state of anæmia or full inactivity. Such persons rarely, if ever, will have any dreams at all, least of all "visions that come to pass". In the former, as the waking time approaches, and his sleep becomes lighter, the mental changes beginning to take place, they will constitute dreams in which intelligence will play no part; his half-awakened brain suggesting but pictures which are only the hazy grotesque reproductions of his wild habits in life; while in the latter—unless strongly preoccupied with some exceptional thought—his ever present instinct of active habits will not permit him to remain in that state of semi-sleep during which consciousness beginning to return we see dreams of various kinds, but will arouse him, at once, and without any interlude to full wakefulness. On the other hand, the more spiritual a man, the more active his fancy, and the greater probability of his receiving in vision the correct impressions conveyed to him by his all-seeing, his ever-wakeful Ego. The spiritual senses of the latter, unimpeded as they are by the interference of the physical senses, are in direct intimacy with his highest spiritual principle; and the latter though *per se* quasi-unconscious part of the utterly unconscious, because utterly immaterial Absolute‡—yet having in itself inherent capabilities of Omniscience, Omnipresence and Omnipotence which as soon as the pure essence comes in contact

* This tone is held by the specialists to be the middle F of the piano.—Ed.

† The sixth principle, or spiritual soul, and the seventh—its purely spiritual principle, the "Spirit" or *Parabrahm*, the emanation from the unconscious ABSOLUTE (See "Fragments of Occult Truth," October number THEOSOPHIST, 1881.)

‡ To this teaching every kind of exception will be taken by the Theists and various objections raised by the Spiritualists. It is evident, that we cannot be expected to give within the narrow limits of a short article a full explanation of this highly abstruse and esoteric doctrine. To say that the ABSOLUTE CONSCIOUSNESS is *Unconscious* of its consciousness, hence to the limited intellect of man must be "ABSOLUTE UNCONSCIOUSNESS," seems like speaking of a square triangle. We hope to develop the proposition more fully in one of the forthcoming numbers of "Fragments of Occult Truth" of which we may publish a series. We will then prove, perhaps, to the satisfaction of the non-prejudiced that the *Absolute*, or the *Unconditioned*, and (especially) the unrelated is a mere fanciful abstraction, a fiction, unless we view it from the standpoint and in the light of the more educated pantheist. To do so, we will have to regard the "Absolute" merely as the aggregate of all intelligencies, the totality of all existences, incapable of manifesting itself but through the interrelationship of its parts, as *It* is absolutely incognizable and non-existent outside its phenomena, and depends entirely on its ever-correlating Forces, dependent in their turn on the ONE Great Law.—Ed.

with pure sublimated and (to us) imponderable matter—imparts these attributes in a degree to the as pure Astral Ego. Hence highly spiritual persons, will see visions and dreams during sleep and even in their hours of wakefulness: these are the sensitives, the natural-born seers, now loosely termed "spiritual mediums," there being no distinction made between a subjective seer, a *neurypnological* subject, and even an adept—one who has made himself independent of his physiological idiosyncracies and has entirely subjected the outer to the inner man. Those less spiritually endowed, will see such dreams but at rare intervals, the accuracy of the latter depending on the intensity of their feeling in regard to the perceived object.

Had Babu Jugut Chunder's case been more seriously gone into, we would have learned that for one or several reasons; either he or his wife was intensely attached to the other; or that the question of her life or death was of the greatest importance to either one or both of them. "One soul sends a message to another soul"—is an old saying. Hence, premonitions, dreams, and visions. At all events, and in this dream at least, there were no "disembodied" spirits at work, the warning being solely due to either one or the other, or both of the two living and incarnated Egos.

Thus, in this question of verified dreams, as in so many others, Science stands before an unsolved problem, the insoluble nature of which has been created by her own materialistic stubbornness, and her time-cherished routine-policy. For, either man is a dual being, with an inner Ego* in him, this Ego "the real" man, distinct from, and independent of the outer man proportionally to the prevalence or weakness of the material body; an Ego the scope of whose senses stretches far beyond the limit granted to the physical senses of man; an Ego which survives the decay of its external covering—at least for a time, even when an evil course of life has made him fail to achieve a perfect union with its spiritual higher Self, *i.e.*, to blend its *individuality* with it, (the *personality* gradually fading out in each case); or—the testimony of millions of men embracing several thousands of years; the evidence furnished in our own century by hundreds of the most educated men—often by the greatest lights of science—all this evidence, we say, goes to naught. With the exception of a handful of scientific authorities, surrounded by an eager crowd of sceptics and sciolists, who having never seen anything, claim, therefore, the right of denying everything,—the world stands condemned as a gigantic Lunatic Asylum! It has, however, a special department in it. It is reserved for those, who, having proved the soundness of their mind, must, of necessity be regarded as IMPOSTORS and LIARS.....

Has then the phenomenon of dreams been so thoroughly studied by materialistic science, that she has nothing more to learn, since she speaks in such authoritative tones upon the subject? Not in the least. The phenomena of sensation and volition, of intellect and instinct, are, of course, all manifested through the channels of the nervous centres the most important of which is the brain. Of the peculiar substance through which these actions take place—a substance the two forms of which are the vesicular and the fibrous, the latter is held to be simply the propagator of the impressions sent to or from the vesicular matter. Yet while this physiological office is distinguished, or divided by Science into three kinds—the motor, sensitive and connecting—the mysterious agency of intellect remains as mysterious and as perplexing to the great physiologists as it was in the days of Hippocrates. The scientific suggestion that there may be a fourth series associated with the operations of thought has not helped towards solving the problem; it has failed to shed even the slightest ray of light on the unfathomable mystery. Nor will they ever fathom it unless our men of Science accept the hypothesis of DUAL MAN.

OUR ESTEEMED FRIEND DAYANAND SARASWATI SWAMI arrived at Bombay on the 29th ultimo from Indore and is putting up at Walkeshwar. He is looking in robust health. It is expected that he will remain in town two or three months, to expound his views on the Vedas, and place the Bombay Arya Samaj on a stable footing.

* Whether with one solitary Ego, or So., as the Spiritualists affirm, or with several—*i.e.*, composed of seven principles, as Eastern esoteric teaches, is not the question at issue for the present. Let us first prove by bringing our joint experience to bear, that there is in man something beyond Buchner's Force and Matter.—Ed.

ON "THEOSOPHISM" IN INDIA.

From the July number of the *Church Missionary Intelligence and Record*, a London monthly magazine and the organ of the Church Missionary Society, we take the following plaint:—

"In a recently published article we gave some hint of the mischief which is being caused in North India by what is termed Theosophism. If we did not believe that this mischief was real, and a fresh hindrance to the progress of Christianity, it would not be worth while reverting to it. It is so disgusting and revolting to the Christian mind, that silence upon such a subject would be preferable to speech; but as there are many, even in India, ignorant of the true nature of it, it does seem to be a plain duty, in which the Church Missionary Society has a distinct concern, to expose the true nature of it. This is done in very plain terms in the article from the which we subjoin. The tone and style of the article are not like what we usually admit in our pages,* but the system animadverted upon is equally unprecedented. From what we learn it is spreading, and if it extends much further, it is likely to be quite as noxious as the Brahma Somaj about which so much learned nonsense is talked. As regards us in England, the chief importance of the matter is this, that the attempt is a bold and energetic one to reduce to consistency and practice the notions which have sprung from, and have been stimulated by, Comparative Religion, after having been for some time held in solution in the minds of learned men in England and Germany. It is the practical and startling outcome of their speculations. Perhaps some would protest that all this is a caricature of what they meant. It may be a vulgar exaggeration, but it is not the less substantially a legitimate result of their theories. We, of course, except from this what is apparently legerdemain [*sic*], but *there have been some recent events in England which have engaged the attention of some eminent freethinkers and scientific men*; it is difficult not to connect these with Theosophism as recently developed.

"It seems not impossible that, as particles of quicksilver mutually attract each other, Brahma Somajism† and Theosophism may yet merge into each other; there is a good deal in these two forms of error which *are* sympathetic [*sic*]. One thing is quite certain, that Theosophism is not more blasphemous or extravagant in its absurdities than the system which Keshub Chunder Sen is attempting to develop.‡ There is something completely identical in the elements out of which they are attempting to evolve them..... There is more fear that in the unwholesome condition of partially informed minds in India, there might be attraction in this novelty. The light yoke and easy burden of Christianity, when superficially inspected, are too pressing to be endured. There is *straitness in Christian morality*; there is little scope for audacious speculation in a system whose primo requisite is that the recipient should become as a little child.§ There may too be attractions in doctrines which postpone Christianity to what are held to be the more venerable claims of Hinduism and Buddhism. All this to sceptical and unregenerate minds, *demoralized by the secular teaching in Indian Universities*, and cast adrift without rudder or compass upon an endless sea of vague inquiry, may well, unless the grace of God be given, be considered preferable to the stern and uncompromising dogmatism of Christianity. Few probably will stop to consider how much there may be of vulgar charlatancy in the mere system propounded. The Hindu, in matters of this description, would be *quite prepared to give and take*. He has a large appetite for the marvellous. Theosophism appeals to his fancy, his imagination, *his supposed learning, his vague aspirations, his conceit and his learned ignorance*. The caste question, too, is not in the way. Much prudence and vigilance will be required on the part of our missionaries to encounter this growing evil, and to expose the

true nature of it [*sic*]. In the meantime it is a curious outcome of the study of the Vedas and similar works which learned men have been fostering with so much satisfaction for some years past, as though they were adding to the stock of human knowledge....."

That will suffice for one pious and charitable article, the merely slanderous portions of which we have omitted, and some of whose sentences we have italicised. Let us hope that the 'conceited,' 'learnedly ignorant,' marvel-swallowing Hindus may now see, if they never did before, with what benevolent respect they are regarded in England by the Church Missionary Society. How could their 'sceptical and unregenerate minds,' 'demoralized by the secular training of Indian Universities,' do otherwise than turn from the proffered blessings of a religion which has sent to India such a host of exemplars of the "straitness in Christian morality?" Even the "charlatancy" of "Theosophism" is better than that; for the Theosophists neither drink, nor smoke opium, nor insult their feelings, nor make money out of them, nor baptize the starving babies of dead or dying parents and call them fancy names, such as 'brands plucked from the burning,' &c. If the London *Padris* want to stop India from turning Theosophist they must adopt fairer measures than abuse and slander.—Ed.

A VOICE FROM THE WEST.

To the Editor of the Theosophist.

MADAME,

The story of your reception in India, from its learned societies, and enlightened brotherhood, coming to us here over so many miles of land and sea, is gratifying beyond expression, and for many reasons. First, it illustrates practically the divine law of human brotherhood, the spark of which everywhere exists, ready to start into genial glow or ruddy flame under the kindly touch of human sympathy. Hitherto the people of India have been approached from two different standpoints. A double-headed dragon called *Christian Civilization*, has wronged and oppressed a people naturally peaceful, non-combative, and kind-hearted, and then to make amends, insulted and misrepresented their religion while offering—nay insisting on converting them to its own. For the first time in modern history, these people are recognized and treated as brothers, instead of "unregenerate heathen." That they should have hesitated at first was natural and logical: that they should so soon take you, and the cause which you so nobly represent to their hearts, is an honor to them and you. In the field of Theosophy, I am an humble seeker, hungering and thirsting after that mystic lore, which was hoary with age in India and Egypt before the birth of Christendom. I can add nothing to your pages in that direction. But I can assure your Indian readers that in the land of the setting sun, there is a rising faith, which prays with its face to the far East: that there are true brothers here, who have never had part in their oppression, and whose hearts are more ready to receive them, than are many of their own flesh and blood: that we are anxious to *know* both them and their religion: that they can speak to us as brothers: assured that we desire to understand, and that we will never knowingly misrepresent, pre-judge, or uncharitably condemn. There are thousands all over this broad land who feel in this way, and who are profoundly grateful to the honored President and Secretary of the Theosophical Society for representing them, and universal brotherhood so nobly. We are in the midst of the "age of steam," "scientific"—materialistic, but a few have remained undefiled, and are looking to the land of the "blazing star" and the "burning bush" believing that man's best interests are spiritual: that man never triumphs over nature till he triumphs over himself. Tell your *adepts* who have been sitting with introverted gaze, who have scorned the world and the flesh, and who have dared to look at the burning bush, that we seek reverently to know what they have seen: that we would gladly flee to the mountain and the cave, to enjoy the light of the soul. They will not always refuse us, they need not fear the fate of Pythagoras. The shackles are broken from the limbs of knowledge, and "he who knows all that can be known by intelligent enquiry, is a god among men." Tell them we seek this knowledge for its own sake, and the good it may be to others, and not for the base uses and profit of self. Tell them we will open our hearts

* We should hope not indeed, unless the specialty of the pious organ of the Christian Mission Society is comic scandal.—Ed.

† New Dispensationism is here meant; and rather hard it is on the "Minister" who had no room in his late Mystic Jig of Prophets and Saints for his poor theosophical brethren.—Ed.

‡ From bad to worse... Poor Babu Keshub Chunder Sen! The insult comes so cruel upon him that we are ready, in our sympathy, to overlook our own wrongs. What a fling at him to be sure, especially after all the compliments the Theosophists have lately received in the Anglo-Indian papers! Law of Retribution !.....Ed.

§ A very little one we should say; one not old enough to question the moral regenerating influences of opium-eating and toddy-drinking, and all that follows suit hand in hand with civilization.—Ed.

and our treasures to them, and their race in the name of brotherhood, though we flush at the poverty of our store; we will give all that we have, and for their sake, wish it were worthy their acceptance. Can they not save willing but useless toil? There is a royal road to knowledge though it leads through the valley of humility. There is a voice which saith, "be still, and know that I am God." That which we *acquire* is dross: that which we *receive* is gold. Take all the facts of science, and all the theories of man, and we are fools! while one word—the key of the "adept," the "illuminated" dispels the mist, burns up the dross, and reveals the jewel TRUTH. Only tell us in what direction to look, so that we may have the hope of fruition. The veil may be thin, but our eyes are weak, it shall surely be rent—by and by—but for the sake of those we love, we would walk by the light that is within the veil. I know that such knowledge exists for men: for ever the "forbidden fruit" to the selfish and the vile, but open to him who seeks with clean hands and a pure heart. Who shall give us the key to the serpent myth, the renewal of life, the regeneration of the soul—the command over nature and disease, the power to bestow blessing and health!

J. D. BUCK, F.T.S.,

Dean of Pulte Medical College, Cincinnati.

AN ASTROLOGICAL CALCULATION VERIFIED.

BY BARAD KAU MAJUMDAR, F. T. S.

Towards the end of January last, I had an occasion to go to Calcutta where I learnt from a friend that a Tantrik mystic was there residing in the town. Feeling anxious to know this man, I made inquiries about him in various quarters, and after much toil and trouble, found him at last at the house of a gentleman in Maniktallah. He is generally known by the name of Gooroojee; but his real name is Troylokho Nath Chatterjia. He is a Brahmin by caste, and born of Bengali parents. In conversation with me he frankly confessed that he had not as yet come to that state of Yoga which makes the Yogi a clairvoyant; but that occasionally during fasts and meditations he gets some lucidity which enables him to see the three stages of time with pretty clearness. What brings admirers and inquirers around him, is, said he, his knowledge of astrology, palmistry and medicine. (The Tantriks, by the bye, are great herbalists, and effect wonderful cures by their occult knowledge of properties of vegetables.)

In compliance with my request, he gave me a general summary of my past life, from infancy to date upon the mere datum of my *Rāshi* (राशि) which he asked of me. He calculated my age to months and days within two minutes. His calculations as to my past life were correct, as far as I could remember. He then began to foretell my future; and among other things gave me to understand that within the month of Falgoun (the twelfth month of the Shalivahan year) I would have to remove to a distant place from Calcutta, where my pecuniary circumstance would be bettered. As there was not the least chance to my knowledge of such a sudden change of place and fortune, I chuckled at this prediction and returned to Rajshahi (a distance of more than 250 miles from Calcutta) to work in my office over again. I had already forgotten this prediction, but when on the 19th February last I suddenly received a letter from a Raja in Jessore, offering me a better appointment, it then vividly flashed across my mind, and I at once accepted the offer. Jessore is a great way off from Calcutta, and so the prediction has been verified to the letter.

In conclusion, I beg to observe that it was my first acquaintance with the astrologer, and as I had not the slightest idea of getting an appointment from anywhere, especially from the quarter whence, it has come, Goorooji could not have by Yoga power (if he had any) read my thought. The people of the part of Calcutta in which I met him, were all strangers to me, so that I was perfect-

ly satisfied that there was no possibility of the astrologer's getting any previous information regarding me.

There is one thing, though, that would tend to go against this man; that he is taking money from those who can afford to pay. But then it must be remembered that he does not pretend to be a Yogi; indeed, he is a Tantrika of the Kaulik class, worshipping Kali and other Tantrik symbols of mysterious powers.

THE PLANTING OF THE COCONUT.

BY S. RAMASWAMIER, F.T.S.*

The evening sun of the 25th of October last set upon a rare procession in Tinnevely—one which had a very deep historical interest. The column was headed by a tall Sinhalese Buddhist bearing, upon his head a large new brass jar over which was artistically plaited the mystic Hindu thread, after the fashion of the Brahmmins when engaged in the consummation of holy rites. The jar, or pot, was filled with pure water, decorated at the brim with the Hindu symbol of jubilee—mango-leaves—and surmounted with a sprouted king coconut from Ceylon, whose tender, green-tipped sprouts stood, plume-like, out of their monocotyledonous prison. Next, in the procession, walked the President-Founder of the Theosophical Society, Colonel H. S. Olcott, of reverend presence, who, in his devotion to the search of truth, left country and comforts for a thankless labor in the East. In his serene face we could see written, in unmistakable characters, the stern determination to do what he could towards the moral regeneration of India, and the resuscitation of her former glory in arts, science, and philosophy—material and spiritual. And his life and acts since coming here prove the sincerity and unselfishness of his resolves. After him followed clad in their Sinhalese national costume, the three Buddhist gentlemen, who had come as delegates from the Colombo Branch of the Theosophical Society. They had been sent across, from Lanka to the main continent to be present at the opening of a Branch Society in Tinnevely, and convey to the new members, a message of good-will, peace and brotherly love. The official as well as non-official leaders of the native society of the town, brought up the rear. The populace by thousands thronged on every side. The band of musicians attached to the pagoda, playing thrilling native airs that filled the air with joyous bursts of music, preceded the procession, which, entering the temple at the east gate, moved slowly around to the northern prakāram inside. Just before the procession had reached the entrance to the temple a cock flew right up at the brass jar, touched the head of one of the new Hindu Theosophists, and then disappeared out of the dense crowd as mysteriously as it had found its way into it. It was considered a highly propitious omen. Around a temporary platform, put up for the purpose, the northern corridor of the pagoda was seen, squatted in the orthodox fashion on the carpeted floor, a crowd of high-caste Hindus, numbering above five thousand. The pot was placed on the platform. The Colonel and the Sinhalese Buddhist gentlemen stepped up on the platform, and recited this *shloka* of benediction in Pali:—

"*Bhavatu Sarva-Mangalam
Rakshantu Sarva-Devatāḥ;
Sarva-Buddhānubhānena
Sudā-Svasti bhavantute.*"

* The subjoined account of the ceremony at Tinnevely of the planting the king coconut in the compound of the ancient Nelliappa pagoda of that town, by the Sinhalese delegation sent by our Colombo Branch to assist at the organization of the new Tinnevely Hindu Branch is sent to us by a Hindu gentleman, from Madras Presidency and an eye-witness. We give it space, though coming rather late, because a correct account of the impressive ceremony in question has not yet been published. Colonel Olcott's address on the occasion was reported and was to be printed in Tamil and English, as we are informed. Now, that it is done, the public may well see how maliciously false were the pretended reports of his remarks that were circulated by certain Madras papers.

—which may be thus literally translated :

“ May all happiness attend ye ;
 May all good deities protect ye ;
 May all blessings of the sages
 Open to ye, the gates of eternal bliss.”

The Colonel and the Sinhalese gentlemen then had the pot taken up again by its bearer Babappu, and proceeded to the place selected by the temple trustees for them to plant the coconut tree in, as a commemoration of their visit to the land of *Dakshina Gāṅga* (southern Ganges). There had been erected over the spot a small *paudāl*, or “ baldegnin,” tastefully decorated with festoons of green leaves and fragrant flowers, and a square hole had been excavated to receive the nut. While music played the gentlemen took the coconut from the pot, deposited it in the proper place, and throwing each upon it a handful of earth, watered it, chanting all the while the above-written Pali blessing. The Colonel then ascended the platform, but to our sore disappointment, he found that not even his strong voice could hold out for an address at great length, owing to the deafening reverberations in the stone corridor of the chatter of the excited multitude ; some of whom had come long distances, to hear our white friend pay tribute to the noble doctrines of the Rishis whom the Hindus adore. His speech, interpreted into the local dialect, Tamil, was received with enthusiastic cheers and rapturous shouts by those who could hear it. I cannot pretend to give his language, but in substance he said that the fathomless ocean of the lore of their ancient Rishis was their splendid birth-right ; an inheritance which, through their indifference, superstition, and apathy, they had almost forfeited ; that great as were the modern giants of science, and vast as had been their strides in this century, the alphabets of Aryan spiritual wisdom was scarcely yet comprehended. He told them to give their influence and devote their talents to promote the interests of Hindu arts, sciences and philosophy. He deprecated the agnostical proclivities of the modern educated Hindu under the impulse of a foreign culture imperfectly appropriated and not wholly congenial. He clearly and impartially noticed the birth of our Gautama Rishi, the Buddha of the Buddhists, and the indelible impress he had left upon the Brahmanic religion ; showing that this lovely flower of the tree of Humanity was the property of India, the ancient mother of great men, though, at the same time, his moral precepts are the heritage of the whole human race. Evening had fallen when the Colonel's speech was concluded, and with great shouts of applause he was escorted to his residence by the populace of the town. May the spirits, Vyasa and Kapila, and the galaxy of Rishis open the eyes of their poor, blind children to the true light !...OM.”

—In a letter to Dr. Ramdas Sen, of Berhampore, Professor Max Müller thus writes :

“ Though I have never been in India, I have spent nearly the whole of my life in the literature of India, and among the best creations of the Indian mind. I sometimes feel as if I had almost become an Indian myself. What I want to see in India is the rising of a national spirit, an honest pride in your past history, a discriminating love of your ancient literature. All this need in no way interfere with a determinate effort to make your future better and brighter even than your past. Take all that is good from Europe, only do not try to become Europeans, but remain what you are, sons of Manu, children of a bountiful soil, seekers after truth, worshippers of the same unknown God, whom all men ignorantly worship, but whom all very truly and wisely serve by doing what is just, bright and good.”

The Arya is the name of a new monthly journal that is to appear about the 1st of March at Lahore. It will be an organ in English of the Arya Samaj, and generally promote the spread of “ Vedic and other knowledge.” The name of the Manager, Mr. R. C. Bary, is a guarantee of the integrity and ability with which it will be conducted. The subscription will be Rs. 4, cash in advance. Address Mr. Bary at Saied Mitha Bazaar, Lahore. We earnestly wish success to the enterprise, as we do to every other that is undertaken for the benefit of India.

A FEW WORDS TO LADIES DESIRING TO JOIN THE LADIES' THEOSOPHICAL SOCIETY.*

(An Address incorporated in “ *The Ladies' Theosophical Society*”
Its objects and Rules.†)

A good many motives may incline a lady to desire to join the Ladies' Theosophical Society. Amongst these may possibly be reckoned—

1. Curiosity as to what it is and means, and, perhaps a hope of finding out, through it, all about the Parent Theosophical Society to which some of her male relatives may belong.

2. A love of novelty ; a desire for some new plaything, in fact.

3. A desire to take part in something from which her fellows are excluded, and thus have something to talk of, or pride herself on, wherewith to excite their curiosity or envy.

4. A wish to be thought more learned or of more importance than her neighbours.

5. The hope of witnessing some of those marvels that the members of the 1st section of the Theosophical Society are thought to have the power of effecting, or possibly of acquiring for herself some of these wonderful powers. Or lastly—

6. A sincere desire to raise and improve herself mentally and morally, and to learn how better to do her duty.

No one, not firmly actuated by this last desire, and not willing cheerfully to undergo the labour and make the sacrifices that all such upward progress entails, should think of joining the Society. No good can ever come of it. No entering or belonging to a society like this can ever profit any who have not in their own hearts the steadfast desire to grow wiser and better.

Look round at the Parent Theosophical Society, with its thousands of members. By what whit are nine-tenths of these in any way wiser or better for writing “ Fellow of the T. S.” after their names ? And why ? because instead of putting their own shoulders to the wheel, struggling to conquer all bad habits, all evil passions, and live pure and beneficent lives, they drag on in their old, worldly ways, waiting forsooth for some adept to perform a miracle, and transform them, and purify their natures without trouble to themselves !

But no such miracle is ever wrought ; each man and woman must transform themselves ; it is in their own hearts that the battle of good and evil must be fought out, and if any of you join the Ladies' Society without an earnest heartfelt aspiration for a higher and purer life, you will no more profit by such joining than have the great mass of our fellows, by joining the Parent Theosophical Society.

If you are to continue to cherish angry passions or ill-will towards any one, friend or foe, high or low ; if you are still to set your whole hearts upon fine clothes, jewels, money, position, or the pleasures of the senses ; if you are still to allow your idle thoughts to stray to unfitting subjects ; if you are not ready to struggle steadfastly to lead an useful, rational, and pure life, to labour untiringly for the welfare of others, and find your chief happiness in doing good ; then never think of joining the Society ; it will do *you* no good, while the grievous worldly taints still clinging about *you*, may insensibly injure the purer and more sincere members of the Branch.

There may be some, however, who feel within their hearts a pious longing for a higher, purer life, though they may not as yet have wholly made up their minds to face the sacrifices that such lives involve. Like would-be bathers on the banks of some cold, holy stream, they stand hesitating. Their better impulses urge them, now at the propitious conjuncture, to bathe and issue thence purified, but their weak, earthly, comfort-loving natures

* This might be read with advantage and profit also by the male members of the Theosophical Society. We beg to draw their special attention to this address.—Ed.

† For want of space we are obliged to put off the publication of the *Rules* for the next (February) Number of the THEOSOPHIST.—Ed.

plead that round them on the bank the flowers are blooming sweetly and the sun is shining warmly, that the water is cold and dreary, that there is no knowing whether any good *will* come of the plunge, and that at any rate it were best to wait a little longer! "There is no hurry, a little later will surely do as well, and then the water *may* be warmer;" and so, too often, they wait and wait until the hour is past, and the opportunity lost for ever.

"But why *should* we make the plunge?" May some, who read this, say—"It is true that we have had glimpses of higher things, and that we know that we waste much time in nonsense, leave undone much that it were perhaps wiser to do, and do and say and think many things that were better left alone; but after all the nice clothes, and jewels and money, and all those other things you wish us to cease to care for are very pleasant: we get on very well, on the whole, as we are and why should we turn our backs on all enjoyment to become a set of Yogins, disguised in hideous saffron-tinted robes?"

But this is all a mistake. As for saffron-coloured dresses, it matters nothing, spiritually, what colours or what raiment you wear. It is not by the robe that covers this poor body, but by the spirit that fills the heart, that the good and pure are to be known. Each must, in all externals, conform to what is suitable to her position; no one desires you to put away nice clothes or jewels; if you are married women, it is part of your duty to make your husbands' homes bright and cheerful, and yourselves pleasant and comely in their sight. But what *is* needful is that you should cease to long for, or love for themselves, these mere worldly vanities, cease to plan and scheme, and crave for them so earnestly, and recognising their true value, their intrinsic nothingness, set your hearts instead on leading good and useful lives, and on unselfishly ministering to the happiness of others.

In this beautiful, though delusive, world innumerable sources of innocent and lawful pleasure are opened to one or other of us. Let none give a thought to what is denied to them; let all take and soberly enjoy what life freely gives, but without setting any great store thereby. Be ever ready to dispense with them without regret; never grieve or think twice about what has been lost or missed. Accept gladly what comes; ignore what fails to come or departs. At the best, all such are but dreams, easily broken, soon passed away; things of the earth whose influence for good cannot overpass the limits of this little life, while their influence for evil, if misused and allowed to grow into the heart, may extend; alas! *who* can say how far? But the heart, fixed upon things spiritual, that craves for purity of deed, of word, of thought, that finds its happiness untainted by selfish cares in the welfare of those around, has compassed joys against which Time, and Fate, and Death are powerless—joys that will wreath with flowers every step of the immeasurable future that lies before each of us, not wholly lost, beyond the verge of this brief present life.

To some these will seem but idle words. "What," they will say, "do we know of any future? A few short fleeting years—alas, how short—and why should we not enjoy them while we may? A few brief years, and then the curtain falls for all, and the gloomy earth or blazing pile closes the vista for ever?"

For ever, indeed, to the eyes of the blind mortals who remain behind, but not so to those departing. The traveller leaves your hospitable door; he passes into the world. You see him, hear of him, perhaps, no more. But he ever travels on, though you know nought of it, well or ill, according to the foresight and wisdom with which he has equipped himself before starting. We all are wanderers and travellers, resting but for a brief period on earth, and when we start thence it fares well or ill with us according as we have used or misused the opportunities afforded here.

Those who have clung persistently to material pleasures, whose hearts have become bound up in evil or earthly things, drawn down by the bonds of a self-created attraction for matter, pass to a lower, more material sphere, too

seldom to rise again, too generally to sink after a period of suffering, the exact measure of their own transgressions, into annihilation.

These are the travellers—alas, too many—who perish by the wayside. Throughout the universe the inexorable law of the exact requital of good for good and evil for evil rules; and those who fail to fit themselves for the upward course, sink downwards and become extinct.

But they, on the other hand, the wise and prescient travellers, whose aspirations have been towards things spiritual, who, unblinded by the glamour of this world's empty shows, have fixed their soul's gaze ever on the things beyond earth's prison walls, they, freed from the fetters of the flesh, pass on rejoicing into peace and immortality.

It is not, however, to be concluded that even the majority of mortals, either thus sink into hopeless misery and annihilation, or pass in triumph to happiness and union with the universal. Too generally, human life is such a tangled skein of good and evil that even the fabled angels and devils would fail to unravel the black and white, inextricably inter-knotted threads. Only when the entire tendencies are evil or material, and further development towards purity and spirituality is impossible, does the conscious self sink sadly into nothingness; only where perfect purity envelopes it with spotless robe can the soul win upwards with eagle wing, released for ever from the whirring groaning wheel of transitory existence, to the unchanging bliss of the immutable. In all other cases *each* has to work *their* way upwards, step by step, life by life and world by world, through the whole circle of necessity rapidly and comparatively happily, or slowly and pain; fully, according to their merits. Each good deed in one life blooms a flower of rejoicing in the next; each evil one rankles a thorn of suffering sharper than a serpent's tooth. As we sow, so, for ever and for ever, shall we reap.

The first great truth, then, that each must take to heart is that this life here is but as one day's sail in the vast voyage that all must make, who escaping utter shipwreck and destruction, would fain safely cross the stormy seas of material existences to that tranquil haven where all is peace—their birth-place and their home.

The second and even more vital truth is, that throughout this entire pilgrimage, our fates are in our own hands. We shall perish miserably by the way; we shall win onwards, slow or fast, in storm or sunshine, just as during each fresh departure we act, speak, or think. There is no stern deity punishing, no merciful one forgiving. Let no one dull the sense of your own individual responsibility by such doctrines, but your own deeds, words, and thoughts here are their own avengers, or rewarders in the next life, and so on ever throughout the mighty series of existences that culminate, where Change and Death can never enter.

You say, well "a few brief years, and then the curtain falls!" Who then, so mad as to barter for the brightest gewgaws earth can boast, the endless happiness open to all beyond? Who so foolish as not during this brief period to prepare aright for that, if they so will it, endless future.

Once bring home to your hearts your real position here on earth, once realize the dread significance of all your actions, all you are in this life, and you will cease to wonder *why* you *should* make the plunge; *why* you should cease to covet and crave for the pleasures and glories of this world; and while thankfully enjoying these as does the way-farer the beautiful scenery, the tuneful birds, the perfumed flowers that ever and anon gladden his pilgrimage, suffer none such to beguile you to the right or left, but keeping your eyes steadfastly fixed on the distant goal, march onwards to it straight, gathering only as you pass those jewels of a pure heart and all-loving soul that will alone avail you there.

And, remember, it is not only your own eternal welfare that may hang upon the issue—there are the children whose very lives are yours—the husbands, mothers, fathers you so dearly love. More than we think do each

and all of us possess the power of influencing for good or evil those near and dear to us. More often than we realize are the entire lives of children coloured by the precepts instilled by the examples set before their eyes, in earliest childhood by their mothers. If you cannot be brave and pure for your own sakes, shall your children have to curse you in dark under-worlds for your evil influence, or bless you in brighter spheres for that light, which your loving cares first kindled in their souls?

Dear sisters, it is an awful responsibility which rests on all of us, men and women—a responsibility, real and from which there is no escape. You may glide onwards, drugged and blinded by the delusive pleasures and attractions of this earthly life, dragging with you, perhaps, to the bottomless pit of destruction, those or some of them, to save whose earthly lives you would so gladly lay down your own; or you may be strong and wise in time, and bursting the gilded chains of material pleasures and desires, rise triumphant, spirit-buoyed, over the abyss, drawing after you by silken threads of love and reverence all to whose hearts, in life, you have been the sunshine.

"It is so hard!" It does, indeed, *seem* so, but nothing worth the having, nothing even of earth's empty glories was ever won without toil and trouble.

"It is impossible for us to become perfectly pure and good!" It is so! So long as the spirit continues prisoned in this home of clay, some material taints will ever cling to it. Natures, too, differ, and a purity and spiritual exaltation, comparatively easy to one who has learnt the solemn lesson of existence in early life, is to be attained by another, when evil habits and desires have long had sway, only after a bitter struggle and sore travail of mind. But one and all can be better than they *are*; one and all can hunger and thirst after righteousness; one and all can surely, even if slowly, trample out, one by one, the noxious weeds sown by material influences in the gardens of their souls; one and all can, step by step, scale the peaks of snowy purity, whence the spirit can soar to another and a brighter world. Yes; all can strive in earnest to rise, to grow purer, more unselfish, more beneficent, and no one man or woman ever thus tried, patiently and perseveringly, but soon or late, reaped a rich harvest of their toil. It is not *really* so hard! it only *seems* so. How hard it seemed to level the dull gross mound that once stood yonder, and rear instead the noble temple pointing to the skies, that now delights all eyes! Yet, if you watched the work, you saw how by slow degrees, before the patient workman, shovel by shovelful, and basket by basketful, the gloomy mass waned and how, too, stone by stone, in long years, the temple rose and waxed, until at last its golden pinnacle shot up, untarnishable into the smiling heavens.

Take courage! It is *not* so hard even to begin; you have but to will; to turn your heart to the task in sincerity and patience, and the worst is over. Day by day the voices of the world calling to its phantom feasts will grow fainter and fainter, and day by day the low whispers from heaven will wax clearer and sweeter, until, after a while, when you look back, you will wonder how you ever even thought it hard.

"But what are we to do?" We truly believe that there is not one of you who reads this that does not for herself know this far better than we can hope to tell it. Deep in each heart is planted the knowledge of good and evil; you *may* need preachers to arouse you to the terrible consequences of a wrong choice, to warn you of the eternity that depends upon your clinging to the one and shaking off the other; but once you know and feel this, once you have chosen that better path, you can hardly need any other teachers than your own souls.

Do you not know? You know full well! Your own darling sin, be it sloth, extravagance, sensuality, greed, anger, pride, envy, or what not, you know it well. *That* sin you must beat down with steadfast purpose; on its neck you must set your heel—it or you must perish—the strife is one for your own existence, aye, and, more or less, for that of all who love you, all you love. Be strong and

resolute, will that it *shall* die, and (for, in this universe, right will is omnipotent), slowly its snaky folds shall uncoil from round your heart, the hateful fetters crumble, and you shall once more be free and happy.

You are surrounded by people, some to whom you owe obedience, some subject to your authority. Need we tell you that you should serve the former in all sincerity and loyalty, not with lip service, but from your heart, in truth and love, as *you* would others should serve *you*? Or need we say that those others, high and low, good and bad, should find in you an ever-gracious, forgiving and mother-like ruler? Some will lie, and some will steal or sin in other ways, and many will neglect their duties. Pity them, for they are weaving for themselves a retribution elsewhere which they can no more escape than *you* can escape the consequences of your own deeds. Pity them! for them the light that guides you has not yet shone. Endeavour by gentleness, by just constraint unmingled with anger, but above all by your own example, to teach them how good a thing it is to be honest, pure, and true, and to perform every duty of life thoroughly and cheerfully.

A hundred idle superstitious observances go on around you daily, but if any of those to whom you owe love and deference, reverence or cling to these, do not vex their minds by ridiculing or despising such. Remember that though in themselves of no avail, they have had in past days a value in reminding mortals (almost smothered in the cares and desires of this material life) of better and spiritual things and that all of them (though the signification may long since have been forgotten) typify by material, visible objects, things spiritual and unseen. Make for each seemingly futile form which you comply with, to save pain to others, a higher spiritual signification, and let the aspirations of your hearts glorify each empty rite. So let the grains of rice you scatter remind you of the good words and deeds that should fall softly from you all around; so let the flowers you place up on the shrine recall those holiest of offerings, those imperishable flowers, pure and loving hearts!

See, however, that your children are reared in the full comprehension of the frailty and nothingness, in *themselves*, of these and all mere outward observances, but above all things in the living, ever present consciousness, of the eternal verities they symbolize.

Ridicule, despise, no religious observance, performed in simple faith and honesty of purpose. Many paths lead to the mountain top, and no soul, however ignorant and foolish, seeking in singleness of heart to find the way, ever failed, sooner or later, to reach that summit. Cherish your own better knowledge, labour silently, but untiringly, to spread it to all others capable of receiving it; but beware how you shock the feelings of weaker sisters, by contemning what they believe in, shaking perhaps their simple faith (foolish, it may be, yet in so far as earnestly clung to, never without some saving power), and thus retard the upward progress of their timid souls. Strive gently, that the truth may, drop by drop, so distil into their hearts, that they may never risk the dangers of the sudden drowning out of old long-cherished beliefs.

Intemperance and an addition to spirituous liquors is one of the growing vices of the men of your race. There is no sensual indulgence which leads to more evil, none more destructive of the sinner's spiritual hopes, or more fatal to the peace, well-being and happiness of families. On purely selfish grounds, if for no higher motive, every woman should set her face against this pernicious practice. But you—you who have a higher goal than self in view—should struggle to put it far from you, and all you love, with all your strength and with all your hearts. No persuasions, no temptations should lead you ever henceforth to allow one drop to cross your own lips, and alike with husband, brother, son, you should strive, not by noisy reproaches or open preaching, but with all the power of a good woman's silent, loving influence, to make, or keep, them equally temperate.

In this life we have the poor and suffering with us always. It is not by ostentatious subscriptions to public charities, it is not by formal alms to professional mendicants—whether these claim a religious character or no—that the best and highest work is to be done, but by the unblazoned relief of humble sufferers. Let your charity fall like heaven's dew, unheard of and unseen. There can scarcely be one amongst you who, through kinsmen or servants, do not hear from time to time of grinding poverty and bitter distress in humble homes. Remember, as you mete, unto others here, so shall it be meted unto you in the next life.

The waste of time for which many of you are responsible is grievous. Days, weeks, months, nay, almost the entire lives of not a few, pass in idleness or in occupations and amusements so useless and frivolous as to deserve no better name than idleness disguised. Let all realize how precious are the fleeting hours, how short the space within which we can work and fit ourselves for the coming journey, and resolve—and *keep* that resolve—that thenceforth wasted and mis-spent time shall not be amongst their sins. How well might some of that time now wasted be devoted to thought and supervision that would make the home happier for all its members, to teaching and leading those amenable to our guidance into the path of truth, or to enquiring into and devising methods for alleviating some portion of the misery ever seething round us.

But why linger over details? To all in whom the spirit is truly awakened, a hundred paths of usefulness and beneficence are open, despite the apparent disadvantages of the positions in which many are placed. Be pure, be humble, and be loving to all earth's creatures, high and low, and not only will all love you, not only will you secure for yourselves, and help to secure for those dearest to you, imperishable joys in the unseen, but real and limitless universe that lies beyond and all around this little visible earth-clod of delusions, but even in this transitory life, where, at first, the waters of repentance seem so dark and dreary, you shall find a peace, a joy, a blessedness, far beyond aught that selfish earthly striving can ever yield, and unlike their fruits (which, at best, cloy, and too often turn to ashes on the lips), proof against sorrow and suffering, against time, and change and death.

MR. EGLINTON'S PHENOMENA.

TO THE EDITOR OF THE THEOSOPHIST.

MADAME,—You are doubtless aware of the arrival in Calcutta of the spiritual Medium, Mr. W. Eglinton. He arrived on 17th November and is at present living with me as my friend and guest. My object in writing to you is to give you the particulars of a very remarkable manifestation that occurred at my residence last Sunday evening, 29th November. Mr. Eglinton and myself had been to dine at Howrah with Col. and Mrs. Gordon and returned home about half past ten. Before retiring to bed, Mr. Eglinton asked me to come and sit with him in the verandah as he felt impressed that some manifestation would take place. After sitting together for a short time, Mr. Eglinton went into a trance and when in that condition asked me to fetch him a book from the room behind us. This I did, taking up the first book that came into my hand. He took the book from my hand and placed it on a chair beside him. He then took my two hands in his, appeared to be violently convulsed for a few seconds and then requested me to open the book and see what was in it. I opened the cover of the book and there found a letter, *written in London that same evening*. The letter was from a very intimate friend who is also a powerful medium and with whom I have been in constant correspondence since I returned to India two years back. My friend's handwriting is as familiar to me as my own, and the subject-matter of the letter could not by any possibility have been written by any other than the writer. In the first paragraph of the letter my friend writes that "Ernest"

Mr. Eglinton's spirit guide, was waiting to take charge of the letter and would bring it to me direct.

Account for it as any one may, the fact remains that a letter written in London on the evening of Sunday, 20th November 1881, was put into my hands in Calcutta at 11 p.m. of the same day, thus (taking the difference in time into account) the transmission must have been almost instantaneous.

I must confess that much as I believe in the powers of the mystic brothers of the Theosophists, I can see no way of accounting for this startling manifestation other than the Spiritual Hypothesis.

I trust that for the sake of all that are investigating, you will print this letter. By the outgoing mail I am sending an account to London to the Editor of *Light*.

Yours sincerely,

J. G. MEUGENS.

Calcutta, 26th November 1881.

P. S.—Since the above occurrence "Ernest" has stated that he will try and take a sheet of paper, privately marked by me for identification, to my friend in London, and bring it back to me with a message in my friend's handwriting. If this is successfully done I will inform you of it.

PARAGRAPH FLASHES FROM THE FOUR QUARTERS.

THE BUDDHIST TEMPLE OF BODHI GAYA.—Says the *Englishman*:—"For more than eighteen months past extensive excavations have been carried on under the direction of General Cunningham and Mr. J. D. Beglar of the Indian Archaeological Department, and the base of the temple has been cleared from accumulated *débris* to a depth of nearly twenty feet. Every cut of the spade has unearthed a curiosity, and very valuable information, both original and corroborative, has been gained by archaeologists and historians. Among the most instructive of these revelations are considerable portions of an ornamented stone-railing of the Asoka period, the pictorial cuttings upon which are hardly less valuable than inscriptions. Numerous stone-representations of Buddha in bas-relief have also been recovered, portraying the "Great Enlightened," in attitudes of blessing, meditation and Nirvana. The importance of this temple will be better appreciated when it is remembered that about 31 per cent. of the human race are followers of the teacher in whose honour it was built 2,000 years ago, upon the spot where he himself had dwelt and laboured. The structure which is entirely of brick, has of late been in considerable danger, and in 1876 the Burmese Government deputed some officers to restore the building. They found, however, that the work required was too vast, and returned after erecting a mural support upon the northern side. To Sir Ashley Eden belongs the credit of the complete restoration which has now taken place, and the Buddhists of China and Tibet, of Burma and Ceylon, will learn with gratitude of the preservation of this sacred pile."

THE ANGLO-INDIAN PADRIS appear to be in hot water, and to have provoked the wrath of even the "Zenana Medical Mission," as one of that Institution tells them in plain language in the *Pioneer*—what he thinks of them. We quote *verbatim* :—

... "I trust that Government will not be deterred from granting aid to *bona-fide* medical practitioners because the grants made to medical missionaries have not been appreciated. So strongly do I feel about the action of the so-called medical missions and the great injury I believe them to be liable to inflict on the propagation of rational medicine in India, that I would decline to meet a medical missionary in consultation, and that for the same reason that I would decline to meet a homœopathic practitioner, *viz.*, that neither of them is acting honestly—the homœopath professes, what, I believe, no person who has received a medical education can possibly believe in himself, the other degrades the noble profession of which I am an unworthy member, so as to subserve theological aims. That the real aim of the medical missionary is to disseminate theology, not medicine, is seen from the fact that they

usually establish themselves in large stations where there is already available European medical aid, while if they do happen to be stationed in districts where famine abounds, no opportunity is lost of making the occasion one for the advertisement of the mission. I have never heard of the so-called medical missionaries flocking to epidemic-stricken districts, as Hurdwar in 1879, Meerut in the same year, or Amritsar at the present time. In this respect, their conduct contrasts strongly with that of self-denying Sisters of Mercy in Europe. In conclusion, I trust that ere long the medical skill of an English qualified lady will be at the service of the ladies of the zenana in Allahabad and the adjacent towns, and that native gentlemen, in availing themselves of her services, may feel assured that no subterfuge is being resorted to, and that they may do so, satisfied that no attempt will be made to tamper with the religion of their households. This will be to found a true

ZENANA MEDICAL MISSION.

It becomes evident, that it is not the universally ostracised Theosophists alone who accuse the missionaries of—"subterfuges."

THE WONDROUS "VAIL" of Bulwer's "Coming Race" asserts with every day its existence and possibilities. That it lies somewhere, in an unexplored corner of the Universe is what the men of Science themselves are on the eve of admitting.

"As we enter the building at night," says a writer in *The Athenæum*, "we are bewildered with the fairyland of science that appears before us; eyes, ears, and brain are at once astonished. The whole atmosphere is filled with the blaze and splendour of the thousands of powerful electric lamps which illuminate the main building. Lamps such as we have been accustomed to admire when eight or ten were placed in a large railway station are here hanging in clusters and bunches, as if—as is, indeed, the case—they were close pressed for space. Movement on the floor of the building is difficult, so closely is it packed with electrical marvels, each one of which would repay hours of careful study. Meanwhile the ear is deafened by the rattle of the electric bells and alarms from, perhaps, fifty model signal boxes and railway stations, all assuring the public at once that there is the most imminent danger of a collision. Below the intermittent rattling of the bells we feel and hear a continuous deep roar and throb from the long row of steam engines and the hundreds of electric generators driven from them, which extend from end to end of one side of the building: while this sound again is confused by the splashing of the two big waterfalls, each worked by a centrifugal pump driven by the electricity conveyed to it by a wire one-sixteenth of an inch in diameter.".....In the Exhibition "we see side by side the early instruments of the pioneers of telegraphy and the last refinements of the present day. A more instructive contrast can scarcely be imagined....Concerning the future of a science with such a past and such a present, no prediction is unreasonable, save one which denies or limits its possibilities of advance. It seems now mere folly to say to any application of the electric force, "Thus far and no farther.".....The secret of Edison's success may be summed up in his own words:—"Whenever by theory, analogy and calculation I have satisfied myself that the result I desire is impossible, I am then sure that I am on the verge of a discovery." Even the Roman Catholic *Weekly Register* places its tribute of admiration on the altar of the unfathomable Force, in words worthy of being noted.

"The details of the future history of electricity cannot be conjectured," it says, "but it may safely be declared to be a history which will run coëval with the history of mankind. What electrical potentialities are yet unexhausted we know not; but it seems probable that when the fullest development of human intelligence has done its best, some of these potentialities will still remain unutilized and unknown."

M. A. (OXON) REVIEWING COL. OLCOTT'S "A BUDDHIST CATECHISM" in a recent number of *Light*, says:—"This little manual should be useful to English readers, who desire to know what is the view of Buddhism favoured by the Theosophists." Our good friend is mistaken. The work in question is exactly what it claims to be, an epitome of Buddhist doctrines, and of the life of Lord Buddha, as found in the canon of the Southern Church. It is so endorsed by the High Priest Sumangala, in the certificate which accompanies the book. It has nothing whatever to do with the private views of either Col. Olcott or any other Theosophist, no reference to which is anywhere made by the author.

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SPECIAL NOTICES.

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

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The Subscription price at which the THEOSOPHIST is published barely covers cost—the design in establishing the journal having been rather to reach a very wide circle of readers, than to make a profit. We cannot afford, therefore, to send specimen copies free, nor to supply libraries, societies, or individuals gratuitously. For the same reason we are obliged to adopt the plan now universal in America, of requiring subscribers to pay in advance, and of stopping the paper at the end of the term paid for. Many years of practical experience have convinced Western publishers that this system of cash payment is the best and most satisfactory to both parties; and all respectable journals are now conducted on this plan.

The THEOSOPHIST will appear each month. The rates, for twelve numbers of not less than 48 columns Royal 4to each of reading matter, or 576 columns in all, are as follows:—To Subscribers in any part of India, Ceylon, Straits Settlements, China, Japan, and Australia, Rs. 8; in Africa, Europe, and the United States, & I. Half-year (India, &c.) Rs. 5; Single copies Rupee 1. Remittances in postal stamp must be at the rate of annas 17 to the Rupee to cover discount. The above rates include postage. No name will be entered in the books or paper sent until the money is remitted; and invariably the paper will be discontinued at the expiration of the term subscribed for. Remittances should be made in Money-orders, Hundiis, Bill cheques, (or Treasury bills if in registered letters), and made payable only to the PROPRIETORS OF THE THEOSOPHIST, Breach Candy, Bombay, India. Subscriptions commence with the Volume.

Subscribers wishing a printed receipt for their remittances must send stamps for return postage. Otherwise acknowledgments will be made through the journal.

THE NOVEMBER NUMBER OF VOL. I BEING AGAIN ENTIRELY OUT OF print, only eleven numbers of that Volume can be had on payment of Rs. 5-12. Subscribers for the Second Volume (Oct. 1880 to September 1881) pay Rs. 6 only in India; Rs. 7 in Ceylon; Rs. 8 in the Straits Settlements, China, Japan, and Australia; and £1 in Africa, Europe and the United States.

AGENTS: London (Eng.), Bernard Quaritch, 15 Piccadilly, W.; France, P.G. Leymarie, 5, Rue Neuve des Petits Champs, Paris; New York, Fowler and Wells, 753, Broadway; Boston, Mass, Colby and Rich, 9, Montgomery Place; Chicago, Ill. J. C. Bundy, 92, La Salle St. American subscribers may also order their papers through W. Q. Judge, Esq., 71, Broadway, New York. Melbourne W. H. Terry, Pub. *Harpinger of Light*. West Indies: C. E. Taylor, St. Thomas; India: Messrs. Johnson & Co., 26 Popham's Broadway, Madras; Ceylon: Isaac Weeresooriya, Deputy Coroner, Dodanduwa; John Robert de Silva, Surveyor General's Office, Colombo; Don Timothy Karunaratne, Kandy. China: Kelly and Walsh, Shanghai.

SUPPLEMENT
TO
THE THEOSOPHIST.

Vol. 3. No. 4.

BOMBAY, JANUARY, 1882.

No. 28.

A PERSONAL EXPLANATION.

It is impossible for the Founders of the Theosophical Society to answer more than a few of the attacks made upon them in the Anglo-Indian Press. They are naturally exposed to many such libellous accusations as the Theosophical movement excites the hostility of two great armies of bigots—the bigots of science, and the bigots of religion. But enemies who are honest enemies, who assail the teaching, or what they conceive to be the teaching of the Theosophical Society in a legitimate way by argument—even when the argument is intemperate and uncivil in tone—may be left to the influence of time and those tendencies in human thought which have generally defeated Bigotry in the long run. For the rudeness of antagonists who know nothing about the real nature of their pursuits, and will not take the trouble to enquire into these, the Founders of the Theosophical Society are fully compensated by the sympathy and regard of those who are better informed and more intelligent.

It happens sometimes, however, that occasional enemies who are not honest,—people who have conceived a grudge against the Founders, or either of them—on private grounds, will take advantage of opportunities afforded by the hostility of the orthodox press to Theosophy, and will write articles ostensibly about Theosophy, but really for the purpose of insinuating some ignoble calumny about the foremost, though humble, representatives thereof. In this way an article, the authorship of which is as obvious to the undersigned, as that, of a familiar handwriting would be, was lately contributed to the *Statesman* of Calcutta. The writer had previously procured the insertion of similar slanderous attacks in the *Civil and Military Gazette*, but at length refused further favours by that paper he has apparently sought another opening for his contributions, finding this with the *Statesman*. On the 6th instant that journal published a long, leading article in vilification of the Theosophical Society, its Founders and its friends. The greater part of this is unworthy, either of quotation or reply, but one passage was not alone insulting and calumnious; it was libellous, even as libels are estimated by Courts of Law. Messrs. Sanderson and Co., solicitors of Calcutta, were, therefore, duly instructed on behalf of the undersigned to apply for legal redress, and they addressed to the editor of the *Statesman* the following letter:—

THE THEOSOPHISTS.
To the Editor.

No. 10613, Calcutta, December 16, 1881.

Sir,—In the *Statesman* of Tuesday, the 6th instant, there appears an article having reference, among other matters, to Madame Blavatsky and Colonel Olcott, the Founders of the Theosophical Society. In the course of that article, it is stated:—

“It is now asserted not only that the resources of both (Madame Blavatsky and Col. Olcott), are exhausted, but that they are largely in debt, on account, it is alleged, of the expenses of the Society. It is not difficult for any one to arrive at the conclusion that it would be highly desirable and expedient for the Founders of the Theosophical Society to have these debts paid off. This is a simple and not unpraiseworthy instinct. The question that remains is, as regards the means by which this consummation is to be effected.”

The remainder of the article, which we need not quote at length, is an elaborate insinuation that Madame Blavatsky is endeavouring to procure from a gentleman named, by spurious representations, the payment of her debts.

Now, the allegation about Madame Blavatsky being in debt is, we are instructed, absolutely false to begin with; nor is the Society which she helped to found in debt, unless, indeed, it be to herself. The accounts of the Society, published in the *Theosophist* for last May, show that the outlay incurred on behalf of the Society up to that date had exceeded the receipt (consisting of “initiation fees” Rs. 3,900, and a few donations) by a sum of Rs. 19,846, but this deficit was supplied from the private resources of Madame Blavatsky and Colonel Olcott.

We may further explain that Madame Blavatsky is a Russian lady of high rank by birth (though since naturalised in the United States), and has never been in the penniless condition your article insultingly ascribes to her—whatever mistakes may have arisen from the improper publication of a private letter by Colonel Olcott to a friend in America, the careless exaggerations of which, designed merely for a correspondent familiar with the real state of the affairs to which these referred, have given you occasion for some offensive remarks.

We, therefore, duly instructed on behalf of Madame Blavatsky and Colonel Olcott, now require of you that you should publish this letter, together with an apology for the scandalous libel to which you have been misled into giving currency.

We also require that in further refutation of these and in general reply to the insulting language of your article, you should publish the enclosed explanations extracted from the *Pioneer* of the 10th instant.

In the event of your failure forthwith to comply with our request, or to give up the name of the writer of the article in question, we are instructed to proceed against you in the High Court for recovery of damages for the libellous attack of which our clients complain.—Yours faithfully,

SANDERSON & Co.

This letter was published by the editor of the *Statesman* in his issue of December 17, together with an article which, in a private letter to Messrs. Sanderson and Co., he refers to as his “apology.” This so-called apology, in the midst of a good deal of comment designed apparently to sound as offensive as it can be made compatibly with safety for the writer as regards legal penalties, says:—

... “The statement that the Founders of the Theosophical Society were in debt, has already been contradicted by us, on the authority of the *Pioneer*, in our issue of Monday last, the 12th instant. As soon as we learned from the *Pioneer* that the deficit in the accounts of the Society had been paid off by Madame Blavatsky and Colonel Olcott out of their private resources, we took the earliest opportunity of giving publicity to the fact.....”

Later on, the apology adds:—

... “We are, of course, delighted to hear that Madame Blavatsky has never been in the penniless condition in which she was represented to be, and that being so, we regret that the public should have been so misled, and that we should have been led to base a mistaken inference upon the statements that were before the public. We may add that we have much pleasure in publishing Messrs. Sanderson’s repudiation, (for unless it is so, their letter has no meaning) of any wish or intention on the part of the Founders of the Theosophical Society to obtain money from wealthy members of the Society. This, we should have thought, would be one of their great objects, as we do not see how otherwise the Society can go on and flourish; but we never said that they were likely to seek that

object by dishonest means, and therefore, we do not see clearly wherein the scandalous libel consists.....”*

The *Statesman* then goes on to offer a gratuitous opinion on certain “apparently miraculous achievements attributed to Madame Blavatsky by the *Pioneer*.” As the *Statesman* thus shows that it has not yet reached the stage of being able to define with accuracy the object of its disbelief, it is unnecessary to pay much attention to its conclusions as to who are “dupes” in this case,—the open-minded students of Nature’s mysteries who find help in Theosophy, or the orthodox professors of faith in the science of the Pentateuch, and the religion of Mr. Huxley.

To render the personal explanation complete, it seems desirable—distasteful as it is to Madame Blavatsky to advance any claims to public respect, except those which she confidently rests on her devotion to the noble intellectual revival on which the Theosophical Society is engaged—to republish in connexion with it a certain article which was published on the appearance of the libellous article in the *Statesman*, in the *Pioneer* of December 10. This was as follows:—

MADAME BLAVATSKY AND “THE STATESMAN.”

Pending any further proceeding that may be taken by the lady concerned, in reference to a libellous attack on Madame Blavatsky in the Calcutta *Statesman* of Tuesday, we feel bound to publish a translation of a letter we have just received, (by the mail which arrived yesterday morning,) from Odessa. The establishment of Madame Blavatsky’s real identity by formal proofs of this nature has never been necessary for any person of culture or intelligence who knows her, but foolish or malevolent people, proceeding on vague and erroneous conjectures as to the nature of the work to which she has devoted herself in this country, have ventured to imply that she must be an impostor, aiming at common-place ends—money, or social position. The absurdity of this contention is made evident by the following letter, which shows to what rank in society she properly belongs:—

Sir,—Having heard with astonishment that there exist somewhere about the world persons who have an interest in denying the personality of my niece, Mme. H. P. Blavatsky, pretending that she has appropriated to herself a name that does not belong to her, I hasten to send you these lines, begging you to make use of them to dissipate the very strange calumny. I say strange, but I might say senseless (*insensé*). For why should she choose (supposing she had really any necessity to change her name) a family which is not at all illustrious except by literary and scientific merits, which, indeed, would do honour to its name whatever that might be. What astonishes me especially is that any one can make a mistake about the origin of a person so erudite and of so cultivated an education as that of my niece.

However, as it is the burlesque fancy of her personal enemies to treat her as an impostor, will you receive my personal guarantee (given on my honour) that she is what she affirms herself to be Madame Helen P. Blavatsky, widow of a Councillor of State, ex-Vice-Governor of the Province of Erivan in the Caucasus, daughter of a Russian Colonel, Pierre Von Hahn (whose ancestors were allied with the Counts Von Hahn of Germany, and whose mother was *née* Countess Pröbsting) and my niece by her own mother, my sister *née* Fadeeff, grand-daughter of the Princess Dolgorouki of the elder princely line.

To establish her identity I enclose in this letter two of her portraits, one taken twenty years ago in my presence, the other sent from America four or five years ago. Furthermore, in order that sceptics may not conceive suspicions as to my personal identity, I take the liberty of returning your letter received through M. le Prince Doudoukoff-Korsakoff, Governor-General of Odessa. I hope that this proof of authenticity is perfectly satisfactory. I believe, moreover, that you will have already received the certificate of the individuality of Madame Blavatsky that the Governor-General desired himself to send to Bombay.

I ought also to mention a rather important fact, which is, that since the departure of my niece Helene Blavatsky from Odessa for America, in 1872, she has always been in continuous correspondence, not only with me, but all her relations in Russia—a correspondence which has never been interrupted even for a month, and that all this time there has been no change whatever in her style, which is peculiar to herself, nor in her handwriting. This can be proved by all her letters to any one who wishes to convince himself. This fact alone can leave no doubt except to idiots or evil-intentioned persons who have their own ends to serve. But with these there is no need to waste time.

I cause my signature to be certified by the confirmation of a notary.

On which I beg you to receive the expressions, &c (signed) Nadejda A. Fadeeff (daughter of the Privy Councillor), member of the Council of the

Theosophical Society, daughter of the late Russian Privy Councillor, formerly director of the Department of State Lands in the Caucasus, and member of the Council of the Viceroy of the Caucasus.

Odessa, 3rd (15) November.

(The signature is formally authenticated by the Notary of the Bourse at Odessa, and the letter bears his official stamp.)

We must add, in explanation, that the enclosed portraits are undoubtedly portraits of Madame Blavatsky, and that we have seen the formal certificate* of her identity forwarded direct (for the better assurance of sceptics to the care of a gentleman in high official position at Simla) by General Fadeeff, at present Joint Secretary of State in the Home Department at St. Petersburg. We have also seen the letter addressed to Madame Blavatsky as to an intimate friend by Prince Doudoukoff, expressing, besides warm sympathy, no small measure of (well-deserved) contempt for persons who could misunderstand her true character.

The *Statesman* now argues at great length that Madame Blavatsky must have come to India in order to beguile any well-to-do persons she might be able to dupe, into giving her hospitality and possibly money. Of course, no one can escape beyond the limits of his own nature in estimating the motives of others; and the author of the article in the *Statesman* may be unable to imagine human creatures governed by any other motive but the desire to procure money or meals; but for most people it will be plain that if so, the imagination of the *Statesman* does not range over the whole subject in this case.

One element in the present libel is to the effect that in connection with the affairs of the Theosophical Society Madame Blavatsky has incurred large indebtedness. This statement, which is entirely false, is a blundering misconception of the published fact that the receipts of the Theosophical Society have fallen short of its expenditure by Rs. 16,000 or more. But this deficit is not a debt *by* Madame Blavatsky; it would be a debt *to* her, if she cared to regard it in that light, she having supplied the money from her private resources supplemented by those of the other equally self-devoted apostle of Theosophy—Colonel Olcott.

The certificate sent by General Fadeeff and referred to in this statement runs, as follows:—

“I certify by the present that Madame H. P. Blavatsky now residing at Simla (British India) is from her father’s side the daughter of Colonel Peter Hahn and grand-daughter of Lieutenant-General Alexis Hahn von Rottenstern-Hahn (a noble family of Mecklenburg, Germany, settled in Russia). And, that she is from her mother’s side the daughter of Helene Fadeeff and grand-daughter of Privy Councillor Andrew Fadeeff and of the Princess Helene Dolgorouki; that she is the widow of the Councillor of State, Nicéphore Blavatsky, late Vice-Governor of the Province of Erivan, Caucasus.

“(Signed.) MAJOR-GENERAL ROSTISLAV FADEEFF,
of H. I. Majesty’s Staff,

“Joint Secretary of State at the Ministry of the Interior.
“St. Petersburg 29, Little Morskaya,

“18th September, 1881.”

Taken in connexion with the official documents published in the THEOSOPHIST of January 1881, concerning the social status in America of Colonel Olcott, these explanations, may, it is hoped, lay at rest once for all the wonderful question on which many people in India have wasted a good deal of speculation, whether the undersigned are or are not “adventurers.” They were most unwilling in the beginning to make any fuss about their own personality, or the worldly sacrifices they have made in the hope of serving the principle of “Universal Brotherhood” and of contributing to revive the philosophical self-respect of the Indian people. But when malevolent antagonists—as short-sighted as they are vindictive,—attempt to impede the progress of Theosophy by trying to represent its Apostles in the country as self-seeking aspirants for contemptible worldly advantage, it is time to show once for all, by an exhibition of the worldly advantages they have chosen to surrender, the abject absurdity of this miserable accusation.

H. P. BLAVATSKY.
H. S. OLCOTT.

Bombay, December 31, 1881.

* No copy of this certificate is in our possession at this moment, or we would publish it herewith, but its tenor precisely corresponds with the explanation in the above letter.—Ed. *Pioneer*.

* The *innocent* “simplicity” of the argument is truly remarkable! If accusing a person of seeking to obtain money under false pretences (the latter being the “apparent miraculous achievements,” and other alleged claims) be not a scandalous libel, then we do not know what the word “honesty” conveys to the mind of the editor of the *Statesman*? The excuse is certainly calculated to leave every reader under the impression that the editor of the journal in question has very strange notions of accuracy of language. What, we wonder, would he have done under like circumstances?

OUR BRANCH SOCIETIES.

THE COLOMBO (CEYLON) BRANCH.

The active canvass of the Western Province on behalf of the National Fund, by Colonel Olcott, was temporarily suspended on the 29th of November, a canvass in the Galle District of the Southern Province having been arranged for. The concluding lecture was delivered at Bellana, in Pasdun Korale. The following week was occupied at Colombo in perfecting the deeds which give a legal existence to the Western Province Board of Trustees and Board of Managers, and the money which had been collected from subscribers to the Fund was formally turned over by Colonel Olcott to the new Trustees. The legal documents in question, as well as a consolidated report to date, by the Secretary of the Colombo Branch, of the receipts and expenditures on behalf of the Fund, are given below:—

(The Board of Trustees.)

No. 1909.

TO ALL TO WHOM THESE PRESENTS SHALL COME

Colonel Henry Steel Olcott, President of the Theosophical Society, of the first part, and Andris Perera Dharmagunawardhana Muhandiram of Pettah, Colombo, Hendrick de Silva Gunasekara of Negombo, Hewadewage Amaris Fernando of Peliyagoda, Kolambapatabendige Abraham Perera of Horekele, Mirisse Lankage Don Carolis of Mutwal, Colombo; all members of the Kolamba Paramawignanartha Bauddha Samagama, of the second part, hereinafter called the Trustees, send greeting. *Whereas* a Trust called the SINGHALESE NATIONAL BUDDHISTIC FUND has been created by Colonel Henry Steel Olcott, President of the Theosophical Society, for and on behalf of the Kolamba Paramawignanartha Bauddha Samagama, being a branch of the Buddhist Section of the Theosophical Society, from monies raised by himself assisted by members of the Paramawignanartha Bauddha Samagama and others, by collections, subscriptions, donations, legacies, the profits on sales of publications, and from other sources. And whereas the sum of Rupees three thousand seven hundred and forty-three and cents seventy-five (Rs. 3,743-75 cents,) raised as aforesaid, have been transferred into the names of the said Trustees of the second part hereto, and doth now stand in their joint names in the books kept at the Colombo Branch of the Madras Bank, for the sole use and benefit of the said Trust.

NOW THESE PRESENTS WITNESS that they, the said Andris Perera Dharmagunawardhana Muhandiram, Hendrick de Silva Gunasekara, Hewadewage Amaris Fernando, Kolambapatabendige Abraham Perera and Mirisse Lankage Don Carolis, do and each of them for himself severally and respectively and for their successors in office doth by these presents acknowledge, testify and declare that as well the said sum of Rupees three thousand seven hundred and forty-three and cents seventy-five (Rs. 3,743-75 cents), as also all further and other sums which shall at any time or times hereafter be transferred into their joint names for the benefit of the said "Singhalese National Buddhistic Fund" shall be at all times hereafter deemed and taken to be the property of and belonging to the said Fund, and that the same shall, from time to time, as the same shall be so transferred, stand and remain in the joint names of the said Trustees and be held by them together with all dividends, interest and yearly or other income and proceeds thereof respectively arising therefrom *In trust* only, and to and for the sole use and benefit and advantage of the said "Singhalese National Buddhistic Fund" and to and for no other use, trust or purpose whatsoever. And it is hereby further declared by all the parties hereto that the trustees of the said Fund shall be five in number.

That the monies aforesaid and their increment shall be deposited in the Colombo Branch of the Bank of Madras or other solvent Banking corporation, as collected; and the increment only shall be drawn for disbursement upon warrants or drafts presented to the said Trustees or their successors in office; and signed by the Chairman, Treasurer and Secretary of a certain Board of Managers of the said Fund, (which said Board of Managers is simultaneously organized, under a separate agreement between the said Colonel Henry Steel Olcott, Mohottiwatte Gumananda Unnanse, and thirteen other persons named in the said agreement) and countersigned by the said

Colonel Henry Steel Olcott, his successors in office or legal representatives connected with the Kolamba Paramawignanartha Bauddha Samagama. That the trustees shall have the power of investment of the principal of the said fund on good security of productive immoveable property situated within the gravets of Colombo, to the extent of one half the estimated value of the property. That the appraisal thereof shall be made by appraisers named by the Trustees. That no more than Rupees three thousand shall be loaned on any one piece of property; and interest at the rate of ten per centum per annum shall be levied on all loans; and if default be made in the payment of interest for the space of three months, then interest shall be reckoned and levied at the rate of twelve per centum per annum, or the loan shall be called in. That in case of the death of any Trustees or his disqualification by reason of incapacity, unwillingness, neglect, or inability to act, the aforesaid Colonel Henry Steel Olcott, his successors in office or legal representatives as above, shall appoint a Trustee in his stead on the nomination of the Kolamba Paramawignanartha Bauddha Samagama, should the same be then in existence, or if not then, the said Colonel Henry Steel Olcott shall in connection with the said board of Managers fill the vacancies, under the general advice and counsel of the Committee of priests named in the instrument above described; and as soon as the said Colonel Henry Steel Olcott, his successors in office or legal representatives, shall have, as above, nominated or appointed any other person or persons to become trustee or trustees in their or any of their place or stead then the person or persons in whom the said trust monies, funds and securities shall be vested, shall with all convenient speed transfer and assign the same in such manner and so as that the same may be legally and effectually vested in such new trustee or trustees jointly with the continuing trustees upon the same trusts as are hereinbefore declared concerning the same. And every such trustee so to be appointed as aforesaid shall act or assist in the execution of the Trusts of these presents as fully and effectually and shall have such and the same powers to all intents and purposes whatsoever as if he had been originally appointed a trustee and had been party to these presents. That the said Colonel Henry Steel Olcott as the principal creator of the said Fund shall have full power, and it shall be his duty to adopt such precautions as from time to time may seem necessary to protect the money subscribed by the public from embezzlement or maladministration, to preserve the good character of the Society and to realize the objects for which the fund is collected. In witness whereof the said Colonel Henry Steel Olcott, Andris Perera Dharmagunawardhana Muhandiram, Hendrick de Silva Gunasekara, Hewadewage Amaris Fernando, Kolambapatabendige Abraham Perera and Mirisse Lankage Don Carolis, do set their hands to three of the same tenor as these presents at Colombo and Galle this eighth and tenth days of December in the year one thousand eight hundred and eighty-one.

Witnesses to the signatures of

(Signed.) A. P. D. MUHANDIRAM.
 „ H. DE SILVA.
 „ H. A. FERNANDO.
 „ ABRAHAM PERERA.
 „ DON CAROLIS.

G. LOUIS PERA.

B. H. KURE.

Witnesses to the signature of

(Signed.) H. S. OLCOTT.

G. C. A. JAYASEKARA.

T. PERERA.

D. SAMARAWIKRAMA, N. P.

I, William Perera Ranasinghe, of Colombo, Notary Public do hereby certify and attest that the foregoing Instrument having been duly read over by the said Hewadewage Amaris Fernando and Mirisse Lankage Don Carolis, and explained by me the said Notary to the said Andris Perera Dharmagunawardhana Muhandiram, Hendrick de Silva Gunasekara, and Kolambapatabendige Abraham Perera in the presence of the witnesses Gagodavilage Louis Perera of Kotte, and Bulatsinhulagi Harmanis Coorey of Colombo, all of whom are known to me, the same was signed by them and by the said Witnesses in my presence and in the presence of one another, all being present at the same time at Colombo this eighth day of December in the year of our Lord, one thousand eight hundred and eighty-one.

I further certify and attest that the duplicate of this deed bears stamp of Rs.

Dated the eighth day of December 1881.

(Signed.) *W. P. Ranasinghe,*
Notary Public.

No. 2774.

I, Dionysius Samarawikrama of Galle, Notary Public, do hereby certify and attest that the foregoing instrument having been duly read over by the said Colonel Henry Steel Olcott in the presence of the Witnesses Messrs. G. C. A. Jayasekara and T. Perera of Galle, all of whom are known to me, the same was signed by him and the said witnesses in my presence and in the presence of one another, all being present at the same time at Galle, this 10th day of December in the year one thousand eight hundred and eighty-one.

Attested this 10th day of December 1881.

(Signed) *D. Samarawikrama,*
Notary Public.

(The Board of Managers.)

No. 1908.

ARTICLES OF AGREEMENT MADE AND ENTERED INTO BETWEEN Colonel Henry Steel Olcott, President of the Theosophical Society, party of the first part, Mohottiwatte Gunamunda Unnase, party of the second part, and Andrew Perera, Senadirege Tepanis Perera, Simon Perera Dharmagunawardhana Vidana Arachchi, William Fredrick Wijeyesakera, William De Abrew, Richard Adrian Mirando, Uyadoris De Silva Gunasekara, Harankaba Arachchige Carolis Perera, Mahamarakkalage Sameel Perera, Viduelage Johannes Mathews De Mel, Edirimmi Martinu Lateru Mudalali, Carolis Pujita Gunawardhana, John Robert De Silva, members of the Paramawignanartha Bauddha Samagama, parties of the third part—all representing what is known as the Buddhist Section of the Theosophical Society; for the administration of a certain fund named "The Sinhalese National Buddhistic Fund" within the Western Province of the Island of Ceylon. *Whereas* a Fund has been and is hereby created in the Western Province of Ceylon, for the promotion of the Buddhist religion and the diffusion of useful knowledge among the Sinhalese people.

THESE PRESENTS WITNESS, AS FOLLOWS :

II.—The Title of this fund shall be "The Sinhalese National Buddhistic Fund."

III.—The Fund shall be under the general guardianship of the Buddhist priesthood of the Western Province and under the immediate supervision of a Committee of eminent priests, viz :—Udugampola Ratnapala Saminnanse, Domphe Buddharakkhita Saminnanse, Sumangala Nayaka Saminnanse, Ambagahapitiyo Wimalasara Saminnanse, Weligama Sumangala Saminnanse, Potuwila Indaji Saminnanse, Welitara Dhammalankara Saminnanse, Wasakdiwe Subhuti Saminnanse, Talahene Amaramoli Saminnanse, Ambagahawattee Indasabha Saminnanse, Kotalawale Suwanna Joti Saminnanse, and Migamuve Nandaramatissa Saminnanse whose Counsel shall be taken in all important measures affecting the interests of Buddhism.

IV.—The aforesaid fund shall be created out of monies realized from subscriptions, donations, legacies, the profits on sale of publications, and other sources.

V.—No part of the principal thus realized shall be expended, but only the annual increment as reported by the Board of Trustees created by a certain Deed of Trust bearing even date with these presents and executed by them the said Trustees and the said Olcott.

VI.—No more than the income for any one year shall be appropriated within that year. Should any unexpended surplus remain at the end of any year the same shall be credited on the next year's accounts to the following objects, viz :—Educational Literary and Miscellaneous, in the proportions hereinafter named.

VII.—Of each year's income one-half share shall be set aside for grants-in-aid of schools; one-fourth for publications of various kinds; one-fourth for worthy objects of a miscellaneous character, promotive of the interests of Buddhism; the surplus shall be divided in like ratio.

VIII.—The income available for appropriation in any year shall be understood to mean the nett income, after deducting the necessary expenses of its collection. The fund available for investment by the Trustees shall be the nett sum of collections from all sources, after deducting the actual costs of collection, such as stationery, printing, discounts, postage, travelling expenses, wages and other usual and lawful charges.

IX.—No appropriation of money shall be made for any religious sectarian object as such, but only in its character of a national object, and as bearing upon the interests of Buddhism. Nor shall any locality, whether within or without the Western Province, be favoured, merely as such locality, with appropriations above any other locality, in whatever province; but its claims shall only be considered in their relation to Sinhalese national interests, and to the welfare of the religion of Buddha. The fund shall be regarded as a sacred trust accepted on behalf of the Sinhalese nation and their religion; and it is agreed between the parties aforesaid that in its administration, merely sectional, social and sectarian claims shall be made subordinate to the general good.

X.—The responsibilities of administration shall be thus divided: (a) The parties of the third part who are hereby constituted a "Board of Managers," shall have exclusive power to select the objects upon which the income is to be expended, and to vote the appropriations; (b) a revisionary authority shall be exercised by the party of the second part; (c) the party of the first part, being ex-officio president of the whole Buddhist Section and thus representing the combined interests of both clergy and laity, shall have the power to approve or disapprove of proposed grants of money, and thus validate or invalidate the warrants drawn in payment of the same. In case he should disapprove of any appropriation, he shall return the paper with his objections, in writing, to the Board of Managers. Should the Board insist upon the grant and the party of the second part concur, the papers shall be so endorsed and sent back to the party of the first part. If he still should disapprove, he shall report the case to the Secretary of the Kolamba Paramawignanartha Bauddha Samagama; and that Society shall appoint a Committee of Appeal comprising thirteen members, neither of whom shall be a Manager or Trustee; their decision shall be final. Should the proposed grant be by them sustained the party of the first part shall upon penalty of disqualification countersign the warrant upon the Board of Trustees drawn by the Board of Managers. He shall also be the arbitrator in all disputes or disagreements either between members of the Board of Managers, or between the Board and the party of the second part; and his decision shall be final.

XI.—The Board of Managers shall be thus constituted and conducted: (a) The present thirteen members shall hold office for the term of one calendar year from the date of these presents; (b) should any vacancy occur a new member shall be selected by the party who appointed the retiring member, and in case he should have been appointed by a priest or by the said Olcott then the name of the new appointee shall by the secretary of the Board, be submitted to the Kolamba Paramawignanartha Bauddha Samagama for ratification by vote at its next regular meeting; (c) their successors in office shall be annually nominated by the original appointing power, subject to confirmation by the said Kolamba Paramawignanartha Bauddha Samagama at a regular meeting; (d) five members shall be a quorum for the transaction of business at any meeting; but no meeting shall be held unless a printed or written Notice shall have been sent, by post or messenger, to every member of the Board at least ten (10) days previously; (e) all questions before the Board shall be decided by a majority vote. In case of a tie the matter shall be referred to the party of the first part for decision without appeal; (f) no member of the Board shall receive any compensation for his services as such member, nor have any pecuniary interest, direct or remote, in any grant of money. Should it be discovered that this rule has been evaded or violated, the offender shall be at once expelled from the Board, and disgraced and expelled from the Theosophical Society. He shall be regarded as an outcast whom no honourable man can associate with. Disqualification will be caused by (1) death, (2) incurable illness, (3) insanity, (4) permanent removal of residence from the Island, (5) conviction of any criminal offence, (6) neglect of duty including absence from three consecutive meetings of the Board without valid excuse, (7) maladministration. (g) The officers of the Board, to be chosen by the members from among their own number, shall be a Chairman, Secretary and Treasurer. The Chairman shall preside at all meetings and generally look after the business of the Board; should he absent himself from a meeting any other member may be elected temporary Chairman. The Secretary shall have charge of the correspondence, notices of meetings and the official books and papers. The Treasurer shall keep an account of the state of the three several sub-funds above specified, the Educational, Literary and Miscellaneous, and always have ready for the information of the Board an accurate exhibit of

the appropriations to date, and the unexpended credit balance^s with the Trustees. He shall also draw and disburse all petty cash items of expense, such as postage, stationery, &c., incidental to office work. (h) The Board shall make at least once annually a report upon its transactions during the year, to the party of the first part, who shall communicate the same with the reports from other provinces, to the public. (i) No sum greater than Rs. 50 (fifty Rupees) shall be voted at any meeting except upon the favourable report of a sub-committee of the Board to whom the matter had been referred by the Chairman, at least one week previously. (j) Applications for grants of any kind must be made in writing and be favourably endorsed by two Managers before they can even be considered; should the vote thereupon be favourable the papers will then be submitted for approval to the party of the second part, who shall, within one week return the same marked as "approved" or "disapproved." In the former case the Secretary of the Board shall draw a warrant upon the Trustees for the amount voted, in favour of the applicant; sign it and procure the signatures of the Chairman and Treasurer of the Board. The warrant with accompanying papers shall then be referred to the party of the first part for examination; and upon his countersigning the warrant and returning it to the Secretary of the Board, the latter shall number and register it and then forward it to the payee for collection.

XII.—Every new member before taking his seat in the Board shall sign a copy of this agreement and bind himself to abide by and enforce the Bye-Laws and Rules adopted by the Board for the government of its proceedings and the responsibility of its members.

XIII.—The Subscriptions made by the public shall be collected by the Kolamba Paramawigyanartha Bauddha Samagama, and the nett proceeds shall be deposited in Bank within one week from the date of the receipt thereof by the Secretary, to the credit of the Trustees, taking the usual receipts for the same and exchanging receipts with the Trustees.

XIV.—In case the party of the first part should die or be otherwise disqualified or incapable to act, his powers and functions under this agreement shall be transferred to his successor in the Presidency of the Buddhist Section, or to such other person as may be selected by the parent Theosophical Society with the approval of the majority of the branch societies embraced in the aforesaid Buddhist Section; and it shall be the duty of the said Parent Society to mail a notice of such selection within thirty days after the death or ascertainment of the disqualification of the party of the first part; failing in which the vacancy may be temporarily filled by the unanimous vote of the branch societies comprised within the Buddhist Section; and in case the said Parent Society shall not within one year have selected a person who is approved by the said branch societies, then the person temporarily selected by the latter shall hold the appointment during good behaviour, subject to the provisions of this agreement. Should the party of the second part die or be otherwise disqualified the vacancy shall not be filled, but in such case approved grants shall be forwarded by the Managers for approval directly to the party of the first part.

XV.—The party of the first part as the principal creator of the Sinhalese National Buddhistic Fund, shall have full power and it shall be his duty to adopt such precautions as from time to time may seem necessary to protect the money subscribed by the Public from embezzlement or mal-administration, to preserve the good character of the Society, and to realize the objects for which the Fund is being collected; the management and direction of the practical details for the collection of the subscriptions shall as heretofore be left to him. In case paid assistance should be required, preference shall be given to members of the Kolamba Paramawigyanartha Bauddha Samagama, if such should be available.

XVI.—The terms of this Instrument may from time to time be modified by the mutual consent of the party of the first part, and the party of the second part, (should he be still in office), and a majority of the parties of the third part or their successors in office.

XVII.—Should Boards similar to this be hereafter organised in other provinces in the Island, this Board of the Western Province shall ever act in brotherly harmony with them giving them whatever help their Province may require and this Board can grant, and reciprocally ask from them help in the exigencies of the Western Province may demand.

In witness whereof the said Colonel Henry Steel Olcott, Mohottiwatte Gunananda Unnanse, Andrew Perera, Senadirage

Tepanis Perera, Simon Perera Dharma-gunawardhna Vidana Arachchi, William Frederick Wijeyesakera, William De Abrew, Richard Adrian Mirando, Uyadoris De Silva Gunasekara, Harankaba Arachchige Carolis Perera, Mahamarakkalage Samel Perera, Vidanelage Johannes Mathews De Mel, Edirimuni Martin Lateru, Carolis Pujita Gunawardhna, John Robert De Silva, do set their hands to three of the same tenor as these presents at Colombo and Galle, this eighth and tenth days of December, in the year one thousand eight hundred and eighty-one.

Witnesses to the signatures of

(Signed) M. GUNANANDA.
 " ANDREW PERERA.
 " S. T. PERERA.
 " S. P. DHARMAGUNAWARDHANA.
 " W. F. WIJAYESAKERA.
 " R. A. MIRANDO.
 " U. de S. GUNASEKARA.
 " C. PERERA.
 " S. PERERA.
 " J. M. DE MEL.
 " E. M. LATERU.
 " C. P. GOONAWARDHANA.
 " J. R. DE SILVA.

G. LOUIS PERERA.

B. H. COORAY.

Witnesses to the signatures of

(Signed) H. S. OLCOTT.
 " W. DE ABREW.

G. C. A. JAYASEKARA.

T. PERERA.

D. SAMARWICKRAMA, N. P.

I, William Perera Ranasinghe of Colombo, Notary Public, do hereby certify and attest that the foregoing instrument having been duly read over by me and explained to the said Mohottiwatte Gunananda Unnanse, Andrew Perera, Senadirage Tepanis Perera, Simon Perera Dharma-gunawardhna Vidana Arachchi, William Frederick Wijeyesakera, Richard Adrian Mirando, Uyadoris de Silva Gunasekara, Harankaba Arachchige Carolis Perera, Mahamarakkalage Samel Perera, Vidanelage Johannes de Mel, Edirimuni Martin Lateru, Carolis Pujita Gunawardhna, John Robert de Silva—in the presence of the witnesses G. C. A. Jayasekara, Lewis Perera of Kotte and Bulat-sinkalage Henry de Cooray of Colombo, all of whom are known to me—the same was signed by them and by the said Witnesses in my presence and in the presence of one another, all being present at the same time, at Colombo this eighth day of December, in the year of our Lord one thousand eight hundred and eighty-one.

I further certify and attest that the duplicate of this deed bears stamps of Rs.

Dated the eighth day of December 1881.

(Signed) W. P. RANESINGHE,
 Notary Public.

No. 2773.

I Dionysius Samarawickrama of Galle, Notary Public, do hereby certify and attest that the foregoing instrument having been duly read over by Col. Henry Steel Olcott and William de Abrew in the presence of the witnesses Messrs. G. C. A. Jayasekara and T. Perera, both of Galle, who are known to me, the same was signed by them and by the said witnesses in my presence and in the presence of one another at Galle, this tenth day of December, in the year one thousand eight hundred and eighty-one.

Attested this 10th day of December 1881.

By me,

(Signed) D. SAMARAWICKRAMA.

The sum realized for the Fund by Colonel Olcott's lectures—about seventeen thousand rupees—though only a tithe of what he intends to make it, is yet a large one under the circumstances. It must be remembered that the greatest possible obstacles had to be surmounted at the beginning of such a great national undertaking like this. The Sinhalese people had never before been appealed to to unite in a popular subscription, irrespective of caste or sect, for the foundation of schools, the dissemination of literature, and the general promotion of Buddhism. A majority of the people were almost, if not quite, illiterate, and certainly a large majority totally ignorant of the great principles of their religion. Add to this their state of poverty, and the suspicion, natural to feel, as to the disinterestedness of a white man who had

RETURN of a series of Lectures delivered by Colonel H. S. Olcott in the Western Province of Ceylon, in aid of the National Buddhistic Fund, and of Collections made, from 7th May to 5th December 1881.

Date.	Names of the Places of Lectures and Members appointed to canvass houses for sale of tickets.	No. of Lectures.	Names of Parties assisting in the Lectures.	Tickets.				Subscriptions.				Petty Collections	Names of Parties to be Credited for influencing the Subscriptions.	Remarks.	
				Issued.	Sold.	Pledged.	Paid.	Pledged.	Paid.						
1881.															
May	13 Calani Temple (Full-moon Day)	...	1 Dewamitta Priest	84	25	84	25	...	...	...	...	...	...	Dompe Buddha Rakkita Priest.	
"	15 Indibetta of Moratuwa	...	1 Mohottiwatte Priest	72	25	72	25	...	...	...	...	...	...	Messrs. Sampathawaduge Bastian Fernando, Hendrick Fernando, and Samel Perera.	
"	15 Mr. James Soysa	...	...	93	...	10	25	...	...	...	...	...	...
"	18 Pettah	...	...	27	25	27	25	...	...	...	...	...	...	Mr. Siman Perera Dharmagunawardhana Vidana Arachehi.	Audience of Sinhalese Ladies.
"	18 Mr. J. Wettasinha	...	...	10	...	...	...	...	...	...	...	...	...
"	22 Wellevatte Pansela	...	1 Subhuti Priest	64	...	48	25	...	...	...	...	...	...	Subhuti Priest.	
"	29 Ratmalana do.	...	1 Mohottiwatte Priest	88	50	57	25	...	...	...	...	2	75	Do.	
June	4 Waragoda	...	Do.	36	50	36	50	...	...	...	...	...	...	Mr. H. A. Fernando.	
"	5 Hanupitaja Pansela, Negombo	...	} Do.	270	25	70	25	} 745	...	105	}	1	6	Vimalasara Priest.	
"	5 Boderajaroma Vihare do.	...													1254	705
"	11 Calani Temple	...	...	16	25	16	25	...	...	...	...	...	...
"	12 Kotte Vihare	...	...	60	50	35	50	311	...	240	...	3	...	Mr. S. T. Perera.	
"	15 H. Amaris Fernando	...	...	107	25	2	...	...	...	...	...	...	...
"	19 Sapugohakandi Pansela	...	...	32	25	1	50	...	...	...	...	...	...	Sapugohakandi Priest.	
"	25 Canvassing Committee, Pettah	...	...	40	75	9	...	...	...	...	...	...	...	Messrs. Dharmagunawardhana Arachehi, Gunaratne Arachehi and W. F. Wijeyesekara.	
"	26 Galkissa Pansela	...	...	10	75	10	75	...	...	...	...	2	...	Subhuti Priest.	
"	30 Borella do.	...	1 Mohottiwatte	1	...	1	...	271	...	25	...	...	...	Messrs. Micando, Gunasakera and Gunawardhana.	
July	2 Pamankela	...	1 High Priest Sumangala	8	25	8	25	...	...	...	...	...	29	Kawiratne Appuhani (Native Doctor).	
"	3 Horekelle, Moratuwa	...	1 Mohottiwatte Priest	244	25	109	75	1056	...	868	...	...	34	Messrs. J. M. de Mell, Abraham Perera and Siman Fernando.	
"	6 Kotahena Vihari	...	Do.	6	25	6	25	226	50	25	...	...	...	Mohottiwatte Priest.	
"	10 Kalutara (South)	...	Do.	51	25	25	75	306	...	44	...	...	...	Messrs. D. C. Perera and others, and Velligama Priest.	
"	17 Mulleriyawa	...	1 Sirinewasa Priest	24	25	9	25	178	50	10	...	...	47	Sirinewasa Terumanse.	
"	19 Sunankida Terumanse of Pasdun Kotale	...	...	100	...	...	...	...	...	...	...	...	...
"	24 Wildiyadoya Paravena	...	2 High Priest	6	...	6	...	1555	...	760	...	...	...	High Priest.	
August.	3 & 4 Pathalawatta and Horana	...	2 Suwamajoti Priest	92	75	69	...	456	...	60	25	2	75	Suwamajoti Priest.	
"	7 Sedawatta Ameramoli Priest's Pansela	...	1 Ameramoli Priest	104	75	16	75	485	...	325	...	2	...	Ameramoli Priest.	
"	8/12 Ratnapura	...	3 Dewamitta and Madugalle Priests	155	...	5	25	1012	50	45	...	...	...	High Priest, Nilami Udamalgode, and Elawala R. M.	
"	28 Alutgama	...	1 Mohottiwatte	2	25	2	25	365	62½	11	12½	...	...	Mr. O. De Soysa Amerasakera Vedana Arachehi.	
"	29 Charles Zylva	...	...	47	50	...	...	...	...	...	...	...	...	M. Don Louis Jatyatillaka Vedana Arachehi.	

SUPPLEMENT TO THE THEOSOPHIST.

[January, 1882.]

Sept.	14	Canvassing Committee Maraduna	...	...	187	50	105	62½	...	...	...	...	...	...	Messrs. Gunawardena, Abrew, Mirando.
"	18	Egoda Uyana Panadura	...	1. Dammakkanda Priest	24	50	4	50	433	...	4	...	...	...	Dammak Kanda Priest.
"	27	Canvassing Committee Slave Island	...	...	62	50	...	...	...	...	...	...	...	...	Messrs. Don Charles, Don James, &c.
October	1	Bambalapitiya Binasola	...	1. Mohottiwatte	1	...	1	...	14	...	...	...	...	...	Mr. S. Don Henry.
"	2	Udammita and Kotugoda	...	2. Do.	9	75	9	75	1052	...	51	...	...	...	Vimalasara Priest's pupils, and Priest of Battapotte Pansela.
"	6	Attanagalla	...	...	1	50	1	50	275	50	6	...	...	...	...
"	9	Kegalla	...	...	3	50	3	50	393	50	6	50	...	...	Mr. H. A. M. Molligoda (Proctor).
"	12	Alawatugoda Bentota	...	...	...	...	...	...	223	...	24	50	...	...	Moragoda Priest.
"	13	Dedduwa	...	...	...	...	...	...	288	50	40	95	...	...	Do.
"	14	Induruwa	...	...	49	...	49	...	618	...	152	62½	...	...	Rathanapala Priest.
Nov.	6	Bellanwila	...	...	...	...	...	...	161	...	50	...	1	70	Udugompola Rathanapala Priest.
"	20	Unpaid Members of the Board	...	...	...	...	...	...	550	...	...	...	...	...	} Mr. Francisco de Mell and his friends.
"	27	Velipenna Pasdun Kordale	...	...	...	...	...	...	267	50	92	50	...	...		
"	28	Mohapattuwa do.	...	...	...	...	...	...	390	...	5	...	...	...	
"	29	Bellana do.	...	...	...	25	...	25	140	50	5	...	...	76	Mr. M. Louis Fernando and his men.
					40	2174	75	916	77½	12938	62½	3661	45	17	12
May	11	Widdiyodaya Parawena	...	1. Introductory Lecture in English	...	...	...	...	...	...	...	...	...	...	...
"	12	Slave Island	...	1. Lecture to Darmodiya Samragama	...	...	...	...	...	...	...	...	...	...	...
July	7	Head-Quarters, Pettah	...	1. Address to the Convention of Priests	...	...	...	...	...	...	...	...	...	...	...
August	21	Welicada Jail	...	1. Lecture to Prisoners. (Mohottiwatte assisting.)	...	...	...	...	...	...	...	...	...	...	...
Sept.	25	New Lunatic Asylum, C. Gardens	...	1. Lecture to Prisoners. (Madugalle Priest assisting)	...	...	...	...	...	...	...	...	...	...	...
October	9	Kegalla	...	1. Lecture to an English-speaking audience on Buddhism	...	...	...	...	...	...	...	...	...	...	...
"	16	Slave Island and Breakwater Jails	...	2. Lectures to Prisoners	...	...	...	...	...	...	...	...	...	...	...
"	22	Hindoo College; Hindoo Temple and School-room in India	...	4. Non-Buddhistic lectures in Tuticorin and Tinnevely	...	...	...	...	...	...	...	...	...	...	...
Nov.	8	Gangodella Vihare S. Province	...	...	...	...	...	...	264	...	...	...	...	...	Dhammalankara Priest
"	9	Ahungalla do.	...	...	...	...	...	...	148	...	...	...	...	...	Do do.
"	11	Balapitimodera do.	...	...	...	...	...	...	223	50	...	...	...	...	Vimalasara Priest
"	12	Randobe do.	...	...	...	...	...	...	180	...	...	...	...	...	Dammalankara Priest
"	13	Do. do.	...	...	...	...	...	...	340	...	...	...	...	...	Vimalasara Priest
					57	...	...	...	...	...	...	...	...	...	} Credited to the Southern Province Fund.

W. F. WIJEYESEKARA,

Secretary, Colombo B. T. S.

(Continued from page 5).

come to raise money among them, however plausible the apparent object, and one may well wonder at what we now see has been actually done. That the popular enthusiasm has been awakened so far as to make the ultimate realization of our whole project certain, no one will doubt.

The best possible proof of the truth of the above statement is the fact that nearly 100 of the leading Buddhist priests who having temples in the Southern Province met in Convention, at Galle, on the 7th of December, under the chairmanship of the eminent High Priest Sumangala Saminuase, and registered fifty-two invitations for lectures by Colonel Olcott at their *pansalas*, and within the next three days the number was increased to *seventy*. There is every likelihood, therefore, that a much larger sum will be subscribed to the National Fund in the Southern Province, than has been until now in the Western. Boards of Trustees and Managers are to be at once organized, and the nett collections of cash banked as fast as received. We conclude with an official

Consolidated Memorandum of Collections and Expenses of the National Buddhist Fund from 7th May to 5th December 1881—212 days.

Total amount of Tickets issued	Rs. 2,174 75	Rs. 916 77½
Do, Subscriptions pledged... ..	12,938 62½	paid, „ 3,661 45
Do, Petty Collections	17 12	17 12
	Rs. 15,130 49½	Rs. 4,595 34½
Sundry expenses of collections, including printing of Circulars, Letter-heads, Receipt forms, &c., and travelling expenses for Colonel H. S. Olcott and interpreter, and assistant, and all other expenses from 7th May to 5th December 1881	Rs. 446 61	.....
For constructing a travelling cart and purchasing camp outfit (half expenditure)	107 22	
		553 83
		4,041 51½
Cash deposited in Bank up to 24th November 1881	Rs. 3,743 75	
Cash on hand	297 76½	
	Rs. 4,041 51½	

W. F. WIJESEKARA,
Secretary, Colombo B. T. S.

Colombo, 5th December 1881.

THE GALLE BRANCH.

Is now in a state of great activity, with the necessary preparations for Colonel Olcott's approaching canvass. Lists of lecturing engagements are preparing, circulars to headmen being distributed, and consultations being held as to the choice of Trustees and Managers of the Fund. The Priests' Convention of 7th December lasted two days and was a complete success. The most liberal provision of food—in fact enough for 150 priests—was made by pious laymen, the Theosophical Society's High School building was handsomely decorated with flowers and green palm branches, and on one of the high walls of the room of conference was written in Sinhalese in an arc, the potent words "Brotherhood for Buddhism," and under them a sketch of two clasped hands—one dark, the other white. Colonel Olcott's address to the reverend delegates is said by our correspondents to have been a scathing arraignment of the clergy for the great ignorance of religion that prevails so widely among the Buddhists of Ceylon; and an appeal to them to join with unselfish earnestness to promote the present reform. Their response was the large number of lecture engagements above noted.

On the Sunday after the convention, Colonel Olcott made a public address, by request, at Galle: a large audience attended. Counting this, and his addresses at a meeting of headmen of the Galle District held on the same day, that at the priests' convention of 7th December, and those at Tuticoria and Timnevelly, our President delivered in all *sixty* lectures and addresses since he left Bombay for Ceylon, in May last.

ANNUAL MEETING OF THE GENERAL COUNCIL.

Pursuant to notice, the Annual Meeting of the resident Members of the General Council of the Theosophical Society was held at Head-quarters, Bombay, on Sunday, the 25th December 1881; the President in the Chair.

Present:—Col. H. S. Olcott, President; Messrs. K. M. Shroff and Tukaram Tatia, Councillors; Mr. Martandrao B. Nagnath, Librarian; and the Corresponding and Joint Recording Secretaries.

Upon motion, it was resolved that the President be requested to appoint Mr. Nusserwanji D. Bhadurji, of Bombay, a Member of the General Council. The appointment being accordingly made, Mr. Nusserwanji took his seat in the Council.

The President gave an account of his travels and the results of his work in Ceylon. He then asked the General Council to consider various proposals that had been made for the distribution of the Society's work during the year 1882.

After debate it was resolved that as the Society was progressing rapidly, the Head-quarters shall, until further change seems necessary, be alternately at Bombay, Calcutta and Ceylon; a part of each year to be spent by the Founders, if practicable, in travelling to various parts of the country for the promotion of the cause. It was further recommended that the Founders should leave Bombay for Calcutta about the end of January, and after staying there for some time, go to Madras and thence to Ceylon.

(The THEOSOPHIST to be published at Bombay, as heretofore.)

The Acting Treasurer then submitted the accounts of the Society from May last to date; which were referred to Messrs. Nusserwanji D. Bhadurji and Mirza Moorad Alee for audit; to be read at the public anniversary meeting at Framji Cowasji Institute on the 9th* of January and published, after audit, in the THEOSOPHIST.

The President then brought to the notice of the Council certain confidential matters which awaited decision. Upon motion they were referred to the President with full powers, and the Council adjourned, *sine die*.

By the Council,

D. K. MAVALANKAR, Joint Record. Secy.

NOTE TO "WAR IN HEAVEN."

I understand some people are of opinion that a certain passage in my "War in Heaven" has some particular reference to sundry acts of the Anglo-Indian Government. I distinctly disclaim any such intention further than as a writer may allude to some contemporary facts in support of his argument. In the first place, when writing the first phrase objected to ("the latest barbarity is the judicial murder") I had not the Anglo-Indian Government in mind at all. People may, if they choose, "make the cap fit," but I believe as an historical fact it was Bismark and the Prussians who first introduced into modern war the practice of formally trying and executing peasantry captured in the act of resisting an invader (as opposed to the irresponsible and well-known practice of "giving no quarter.")

As to the second phrase—about the lottery—I believe that the *sporting* propensities of Englishmen all over the world are notorious, and I surely did not think they would be so sore on the point. My only reason for entering on the subject was an illustration of the Pharisaical tendency of a particular train of thought—*i. e.*, that it should be thought "proper" and "moral" and "respectable" for a Government to suppress an "institution" with which probably many of the officials actually forming that Government sympathised. There was not the remotest intention of introducing politics into Theosophical discussion. These were really examples given to illustrate an argument.

MIRZA MOORAD ALEE BEG, F.T.S.

Editor's Note.—Our friend's disclaimer is a proper one to have been made. We quite believe that the objectionable phrases were written without premeditation, but none the less they were liable to misconstruction, and would have been expunged, had they met the editor's eye in time.

* Possibly the 12th.

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