

THE THEOSOPHIST

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

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

SPECIAL NOTICE TO CORRESPONDENTS.

Adverting to articles and correspondence destined for the pages of the THEOSOPHIST, we would call the attention of intending contributors to the following instructions:—

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

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

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

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

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.

+ MISTAKEN NOTIONS.

The Psychological Review, kindly taking notice of our misguided journal, has the following in its November number. "The present number (of the THEOSOPHIST for August 1882) is rich in interesting matter, which, whether one agrees with it or not, is good reading. The letters of 'A. P. S.,' originally contributed to 'Light,' are reproduced." The words in italics call for an explanation. "A. P. S.'s" Letters, written at the express desire of his friend and Teacher, "Brother" КОТРОМІ, with a view to disseminating esoteric Arhat doctrines and giving a correcter insight into the said abstruse philosophy, were not "originally contributed" either to Light or the Theosophist alone, but simultaneously sent to both,

to London and Bombay. They appeared in our Magazine three or four weeks earlier than in our English contemporary, and were so timed as to avoid interference with each other. Thus, since "A. P. S.'s" Letters under notice appeared in Light nearly at the same time as the Theosophist reached London, they could not have been "reproduced" from that paper (though, certainly, much of the Light reading is worth copying), but were printed from the writer's original manuscripts. Had it been a question of any other article, we would not have gone out of our way to contradict the statement. But since it concerns contributions doubly valuable owing to the source of their original emanation, and the literary eminence of their writer—a most devoted and valued Theosophist—we feel it our duty to notice and correct the misconception.

Another and still more curious mistake concerning our paper is found in the same excellent periodical. Among the advertisements of Works published by the Psychological Press Association, we find a few lines quoted from our Journal's review of "The Perfect Way," and, after the title of our publication, an explanatory parenthesis in which our periodical is described as a—"Buddhist organ!" This is a puzzle, indeed. As every reader of our Magazine knows, of all religions Buddhism has been the least discussed in the THEOSOPHIST, mainly from reluctance to seem partial to our own faith, but in part also because Buddhism is being more elucidated by Western scholars than any other ancient religion and has therefore least of all needed our help. The Northern Buddhist, or esoteric Arhat doctrine, has little in common with popular, dogmatic Buddhism. It is identical—except in proper names—with the hidden truth or esoteric part of Adwaitism, Brahmanism, and every other world-faith of antiquity. It is a grave mistake, therefore, and a misrepresentation of the strictly impartial attitude of our paper to make it appear as the organ of any sect. It is only the organ of Truth as we can discover it. It never was, nor will it ever become, the advocate of any particular creed. Indeed, its policy is rather to demolish every dogmatic creed the world over. We would substitute for them the one great Truth, which—wherever it is, must of necessity be one—rather than pander to the superstitions and bigotry of sectarianism, which has ever been the greatest curse and the source of most of the miseries in this world of Sin and Evil. We are ever as willing to denounce the defects of orthodox Buddhism as those of theological Christianity, of Hinduism, Parseeism, or of any other so called "world-religion." The motto of our Journal "There is no Religion higher than Truth," is quite sufficient, we think, to put our policy outside the possibility of doubt. If, our being personally an adherent to the Arhat school be cited, we repeat again that our private belief and predilections have nothing to do whatever with our duty as editor of a Journal, which was established to represent in their true light the many religious creeds of the Members of the Theosophical Society; nor have we any more right as a Founder of that Society or in our official capacity of Corresponding

Secretary—with which office we have been invested for life—to show greater partiality for one creed than for another. This would be to act upon false pretences. Very true, we sincerely believe having found *the Truth*; or what is only, perhaps, all of the *Truth* that *we* can grasp; but so does every honest man with regard to *his* religion—whatever it may be. And since we have never set ourself up as infallible; nor allowed our conceit to puff out our head with the idea that we had a commission, divine or otherwise, to teach our fellow-men, or knew more than they; nor attempted a propaganda of *our* religion; but, on the contrary, have always advised people to purify, and keep to, their own creed unless it should become impossible for them to make it harmonize with what they discovered of *the Truth*,—in which case it is but simple honesty demanded by a decent sense of self-respect to confess the change and avoid shamming loyalty to defunct beliefs—we protest most emphatically against the *Psychological Review's* making our Magazine an organ for Buddhist priests or any other priests or pedants to play their tunes upon. As well call it a *Russian Journal* because of the nativity of its editor!

“A PERSONAL AND AN IMPERSONAL GOD.”

BY T. SUBBA ROW, (B. A., B. L.) F. T. S.

A LETTER signed by H. X. has appeared in the December issue of the Theosophist under the heading above-mentioned containing some observations on “the Theoretical Questions of Personal, Impersonal, and No God.” Any thing like an intelligent discussion of these questions is beset with almost insurmountable difficulties; and it is not likely that any one, who has not exactly defined to himself what is knowable to man and what is unknowable by a careful examination of the nature of man and his latent powers, will ever be profited by devoting any portion of his time to speculations concerning these subjects. Jesus declared that nobody had ever seen the father; Buddha was silent when he was questioned about the nature of the Absolute and the Infinite, and our Sankarachariar said that all that was written on these questions only revealed the depth of human ignorance. But mankind have never ceased to speculate on these questions. Thousands of conflicting hypotheses have come into existence by reason of these speculations: disputants have never ceased quarrelling about them and the human race has divided itself into hundreds of warring sects on account of their differences of opinion in theoretical Metaphysics. If, as is stated by H. X., differences of opinion on matters “Spiritual” are inevitable, there must be an irrepressible desire in the human being to grapple desperately with the unknowable and unknown without knowing anything about the real capabilities of his own powers. The generality of the public (at least in this country) are accustomed to associate every religious and social movement with some particular belief regarding the subject under consideration. In their opinion every system of philosophy, science, or ethics which does not inculcate some particular doctrine with respect to the problems in question is necessarily imperfect. The importance of every religious movement, the usefulness of every association and the value of every philosophical system is always estimated by them in connection with such belief or doctrine. An association, like the Theosophical Society, composed of various religionists and established for the purposes of religious and scientific enquiry, is a novelty to them. Consequently, enquiries are constantly being made regarding the views of the founders of the Theosophical Society and our great Teachers of the Himavat about the questions under consideration. It is represented to them by some people that they are *Nastikas*. When the great mass of the

people are unaccustomed to philosophical enquiry and precise modes of thinking, the charge of Atheism is sufficient to lower in their estimation any particular individual or association. When any man's Atheism is condemned almost without hearing no particular connotation is hardly ever attached to the word; but it is associated with a large cluster of vices and deformities. It is highly desirable therefore to state to the public in clear language the doctrine of the Arhat philosophy regarding the problem in question and point out such misconceptions as are likely to arise from a perusal of the letter under review. Before proceeding further, I beg to inform my readers that in his letter H. X. speaks of the doctrine under the heading of impersonal God and introduces the Arhat doctrine under that of Atheism. It would have been better if he had referred to these two systems of philosophy under their proper designations. The general public have not yet accepted any one definition of the so-called impersonal God, and the word atheism, as above stated conveys but a very vague idea. Without attempting, therefore, to ascertain the significance of the same, I shall state the general principles of the Adwaita and the Arhat doctrines on the subject under consideration and leave it to my readers to decide whether they indicate a belief in a *personal* or an *impersonal* God, or whether they amount to Atheism.

I shall here request my readers (such of them at least as are not acquainted with the Cosmological theories of the Idealistic thinkers of Europe) to examine John Stuart Mill's Cosmological theory as explained in his examination of Sir William Hamilton's philosophy, before attempting to understand the Adwaita doctrine; and I beg to inform them beforehand that in explaining the main principles of the said doctrine, I am going to use, as far as it is convenient to do so, the phraseology adopted by English psychologists of the Idealistic School of thought. In dealing with the phenomena of our present plan of existence John Stuart Mill ultimately came to the conclusion that matter or the so called external phenomena are but the creation of our mind; they are the mere appearances of a particular phase of our subjective self, and of our thoughts, volitions, sensations and emotions which in their totality constitute the basis of that Ego. Matter then is the permanent possibility of sensations; and the so called Laws of matter are, properly speaking, the Laws which govern the succession and co-existence of our states of consciousness. Mill further holds that properly speaking there is no nominal Ego. The very idea of a mind existing separately as an entity distinct from the states of consciousness which are supposed to inhere in it, is in his opinion illusory, as the idea of an external object which is supposed to be perceived by our senses.

Thus the ideas of mind and matter, of subject and object, of the Ego and external world, are really evolved from the aggregation of our mental states which are only realities so far as we are concerned.

The claim of our mental states or states of consciousness is “a double-headed monster” according to Professor Bain, which has two distinct aspects, one objective and the other subjective. Mr. Mill has paused here confessing that psychological analysis did not go any farther, the mysterious link which connects together the train of our states of consciousness and gives rise to our Ahankaram in this condition of existence, still remains an incomprehensible mystery to Western psychologists, though its existence is but dimly perceived in the subjective phenomena of memory and expectation.

On the other hand the great physicists of Europe are gradually coming to the conclusion* that mind is the product of matter, or that it is one of the attributes of matter in some of its conditions. It would appear, therefore, from

* See Tyndall's Belfast Address.—S. R.

the speculations of Western psychologists that matter is evolved from mind and that mind is evolved from matter. These two propositions are apparently irreconcilable. Mill and Tyndall have admitted that Western science is yet unable to go deeper into the question. Nor is it likely to solve the mystery hereafter, unless it calls Eastern occult science to its aid and takes a more comprehensive view of the capabilities of the real subjective self of man and the various aspects of the great objective universe. The great Adwaitee philosophers of ancient Aryavarta have examined the relationship between subject and object in every condition of existence in this solar system in which this differentiation is presented. Just as a human being is composed of 7 principles, differentiated matter in the solar system exists in 7 different conditions. These different states of matter do not all come within the range of our present objective consciousness. But they can be objectively perceived by the spiritual ego in man. To the liberated spiritual mind of man, or to the Dhyān Chohans, every thing that is material in every condition of matter is an object of perception. Further, *Pragna* or the capacity of perception exists in 7 different aspects corresponding to the 7 conditions of matter. Strictly speaking, there are but 6 states of matter, the so called 7th state being the aspect of Cosmic matter in its original undifferentiated condition. Similarly there are 6 states of differentiated *Pragna*, the seventh state being a condition of perfect unconsciousness. By differentiated *Pragna*, I mean the condition in which *Pragna* is split up into various states of consciousness. Thus we have 6 states of consciousness, either objective or subjective for the time being as the case may be, and a state of perfect unconsciousness which is the beginning and the end of all conceivable states of consciousness, corresponding to the states of differentiated matter and its original undifferentiated basis which is the beginning and the end of all Cosmic evolutions. It will be easily seen that the existence of consciousness is necessary for the differentiation between subject and object. Hence these two phases are presented in 6 different conditions, and in the last state there being no consciousness as above stated, the differentiation in question ceases to exist. The number of these various conditions is different in some systems of philosophy. But whatever may be the number of divisions, they all lie between perfect unconsciousness at one end of the line and our present state of consciousness or *Bahirpragna* at the other end. To understand the real nature of these different states of consciousness, I shall request my readers to compare the consciousness of the ordinary man with the consciousness of the astral man, and again compare the latter with the consciousness of the spiritual Ego in man. In these three conditions the objective Universe is not the same. But the difference between the Ego and the non-Ego is common to all these conditions. Consequently, admitting the correctness of Mill's reasoning as regards the subject and object of our present plan of consciousness, the great Adwaitee thinkers of India have extended the same reasoning to other states of consciousness, and came to the conclusion that the various conditions of the Ego and the Non-Ego were but the appearances of one and the same entity—the ultimate state of unconsciousness. This entity is neither matter nor spirit; it is neither Ego nor non-Ego; and it is neither object nor subject. In the language of Hindu philosophers it is the original and eternal combination of Purusha and Prakriti. As the Adwaitees hold that an external object is merely the product of our mental states, Prakriti is nothing more than illusion, and Purush is the only reality; it is the *one* existence which remains eternal in this universe of Ideal. This entity then is the Parabrahmam of the Adwaitees. Even if there were to be a personal God with any thing like a material *upadi* (physical basis of whatever form), from the stand-point of an Adwaitee there will be as much reason to doubt his nominal

existence as there would be in the case of any other object. In their opinion, a conscious God cannot be the origin of the universe, as his Ego would be the effect of a previous cause, if the word conscious conveys but its ordinary meaning. They cannot admit that the grand total of all the states of consciousness in the universe is their deity, as these states are constantly changing and as cosmic idealism ceases during *Pralaya*. There is only one permanent condition in the universe which is the state of perfect Unconsciousness, bare *chidakasam* in fact.

When my readers once realize the fact that this grand universe is in reality but a huge aggregation of various states of consciousness, they will not be surprised to find that the ultimate state of unconsciousness is considered as Parabrahmam by the Adwaitees.

The idea of a God, Deity, Iswar, or an impersonal God [if consciousness is one of his attributes] involves the idea of Ego or non-Ego in some shape or other, and as every conceivable Ego or non-Ego is evolved from this primitive element [I use this word for want of a better one] the existence of an extra-cosmic god possessing such attributes prior to this condition is absolutely inconceivable. Though I have been speaking of this element as the condition of unconsciousness, it is, properly speaking, the *chidakasam* or *chinmatra* of the Hindu philosophers which contains within itself the potentiality of every condition of "*Pragna*," and which results as consciousness on the one hand and the objective universe on the other, by the operation of its latent *chichakti* [the power which generates thought].

(To be continued).

THE BUGBEARS OF SCIENCE.

THE fanaticism of blank negation is often more tenacious, more dangerous, and always far harder to deal with, and to combat, than that of mere assumption. Hence—as a result justly complained of—the gradual and steady crumbling of old and time-honoured ideals; the daily encroachment, and growing supremacy of the extreme physico-materialistic* thought; and a stubborn oppo-

* The expression "physico-materialism," as well as its pendant "spirito" or "metaphysico-materialism," may be newly coined words, but some such are rigorously necessary in a publication like the *Theosophist* and with its present non-English editor. If they are not clear enough, we hope C. C. M. or some other friend will suggest better. In one sense every Buddhist as well as every Occultist, and even most of the educated Spiritualists, are, strictly speaking, Materialists. The whole question lies in the ultimate and scientific decision upon the nature or essence of Force. Shall we say that Force is—Spirit, or that Spirit is—a force? Is the latter physical or spiritual, *Matter* or *SPiRiT*? If the latter is something—it must be material, otherwise it is but a pure abstraction, a *no-thing*. Nothing which is capable of producing an effect on any portion of the physical,—objective or subjective—Kosmos can be otherwise than material. Mind—whose enormous potentiality is being discovered more and more with every day, could produce *no* effect were it not material; and believers in a personal God, have themselves either to admit that the deity in doing its work has to use material force to produce a physical effect, or—to advocate miracle, which is an absurdity. As A. J. Manley, of Minnesota, very truly observes in a letter:—

"It has ever been an impossibility with me to realize or comprehend an effect, which requires motion or force, as being produced by "nothing." The leaves of the forest are stirred by the gentlest breeze, and yet withhold the breeze, and the leaves cease to move. While gas continues to escape from the tube, apply the match and you will have a brilliant light; cut off the supply and the wonderful phenomenon ceases. Place a magnet near a compass, and the needle is attracted by it; remove the former and the needle will resume its normal condition. By will-power the mesmerist compels his subject to perform various feats, but who becomes normal again when the will is withdrawn.

"I have observed in all physical phenomena, that when the propelling force is withdrawn, the phenomena invariably cease. From these facts, I infer that the producing causes must be material, though we do not see them. Again, if these phenomena were produced by "nothing," it would be impossible to withdraw the producing force, and the manifestations would

sition to, and ignoring by, the major *portion* of Western society, of those psychological facts and phenomena advocated by the minority and proved by them as conclusively as a mathematical equation. Science, we are often told, is the necessary enemy of any and every metaphysical speculation, as a mode of questioning nature, and of occult phenomena under all their Protean forms; hence—of MESMERISM and HOMŒOPATHY among the rest.

It is grossly unfair, we think, to lay the blame so sweepingly at the door of genuine science. True science—that is, knowledge without bigotry, prejudice, or egotism—endeavours but to clear away all the rubbish accumulated by generations of false priests and philosophers. Sciolism—that is, superficial learning, vain, narrow-minded and selfishly bigoted—unable to discern fact from false appearances, like a dog barking at the moon, grows at the approach of everything outside the limits of the narrow area of her action. True Science sternly enforces the discrimination of fact from hasty conclusion, and the true man of science will hardly deny that, of which the remotest possibility has once been demonstrated to him. It is but the unworthy votaries of science, those who abuse her name and authority and degrade her by making of her a shield behind which to give free sway to their narrow preconceptions, who alone ought to be held answerable for the *suppressio veri* that is so common. To such is it that applies the pungent remark, recently made by a German physician. “he who rejects anything *à priori* and refuses it a fair trial, is unworthy of the name of a man of science; nay, *even of that of an honest man.*” [G. Jaeger.]

The remedy best calculated to cure an unprejudiced man of science of a chronic disbelief, is the presentation to him of those same unwelcome facts he had hitherto denied in the name of exact science as in reconciliation with that science, and supported by the evidence of her own unimpeachable laws. A good proof of this is afforded in the list of eminent men who, if they have not altogether passed “with arms and baggage” to the “enemy’s” camp, have yet bravely stood up for, and defended the most phenomenal facts of modern spiritualism, as soon as they had discovered them to be a scientific reality. It needs no close observer, but simply an unbiassed mind, to perceive that stubborn, unintellectual scepticism, that knows no middle ground and is utterly unamenable to compromise, is already on the wane. Büchner’s and Moleschott’s gross conceptions of matter, have found their natural successor in the ultra vagaries of Positivism, so graphically dubbed by Huxley as “Roman Catholicism minus Christianity,” and the extreme Positivists have now made room for the Agnostics. Negation and physico-materialism are the first twin progeny of young exact science. As the matron grows in years and wisdom, Saturn-like, she will find herself compelled to devour her own children. Uncompromising physico-materialism is being driven to its last entrenchments. It sees its own ideal—if an insane desire to convert everything that exists within the area of our limited *visible* universe into something that can be seen, felt, tasted, smelt, measured, weighed and finally bottled by the aid of our physical senses may be called an “ideal”—vanishing like a mist before the light of

never cease. Indeed, if such manifestations ever existed, they must of necessity be perpetual.”

Concurring fully with the above reasoning, it thus becomes of the utmost necessity for us, and under the penalty of being constantly accused of inconsistency, if not of flat contradictions, to make a well marked difference between those *materialists* who, believing that nothing can exist outside of matter in however sublimated a state, the latter yet believe in various subjective forces unknown to, only because as yet undiscovered by, science; rank sceptics and those *transcendentalists* who, mocking at the majesty of truth and fact fly into the face of logic by saying that “nothing is impossible to God;” that he is an extra-cosmic deity who created the universe out of nothing, was never subject to law, and can produce a *miracle* outside of all physical law and whenever it pleases him, &c.—*Ed.*

awkward fact, and the daily discoveries made in the domain of invisible and intangible matter, whose veil is being more and more rent with every such new discovery. The grim ideal is receding farther and farther; and the explorers into those regions where matter which had been hitherto made subject to, and within the scope of the mental perceptions of, our *physical* brain escapes the control of both and loses its name—are also fast losing their footing. Indeed, the high pedestal on which gross matter has hitherto been elevated, is fairly breaking down. Dagon’s feet are crumbling under the weight of new facts daily gathered in by our scientific negators; and while the fashionable idol has shown its feet of clay, and its false priests their “face of brass,” even Huxley and Tyndall, two of the greatest among our great men of physical science, confess that they had dreamed a dream, and found their Daniel (in Mr. Crookes) to explain it by demonstrating “Radiant matter.” Within the last few years a mysterious correlation of words, a scientific legerdemain shuffling and shifting of terms, has occurred so quietly as to have hardly attracted the attention of the uninitiated. If we should personify Matter, we might say that it awoke one fine morning to find itself transformed into FORCE. Thus, the stronghold of gross physical matter was sapped at its very foundation; and were Mr. Tyndall thoroughly and unexceptionably honest, he ought to have paraphrased by this time his celebrated Belfast manifesto, and say, “In FORCE I find the promise and potency of every form of life.” From that time began the reign of Force and the foreshadowing of the gradual oblivion of MATTER, so suddenly obliged to abdicate its supremacy. The Materialists have silently and unostentatiously transformed themselves into Energists.

But the old fogies of Conservative Science will not be so easily entreated into new ideas. Having refused for years the name of Force to Matter, they now refuse to recognize the presence of the former—even when legitimately recognized by many of their eminent colleagues,—in the phenomena known as Hypnotism, Mesmerism, and Homœopathy. The potentiality of Force is sought to be limited in accordance with old prejudices. Without touching that group of manifestations too mysterious and abnormal to be easily assimilated by the majority of the generally ignorant and always indifferent public, (though vouched for by those lights of Science, named Wallace, Crookes, Zöllner, &c.,) we will only consider a few of the more easily verifiable, though equally rejected, facts. We have in mind the above-named branches of psycho-physiological science, and shall see what several *savants*—outside the Royal Society of London—have to say. We propose to collect in these notes a few of the observations of Dr. Charcot, upon Hypnotism—the same old Mesmerism under its new name;—and upon Homœopathy, by the famous Dr. Gustave Jaeger, together with certain arguments and remarks thereupon, by competent and unbiassed French, German and Russian observers. Here, one may see Mesmerism and Homœopathy discussed and supported by the best medical and critical authorities, and may find out how far both “sciences” have already become entitled to recognition. To call an old fact by a new name, does not change the nature of that fact, any more than a new dress changes an individual. Mesmerism, for being now called “Hypnotism,” and “Electro-biology,” is none the less that same animal magnetism hooted out from all the Academies of Medicine and Science at the beginning of our century. The wonderful experiments recently produced in the hospitals by the world-famous Dr. Charcot, of Paris, and by Professor Heidenhain, in Germany, must not remain unknown to our readers any more than the new method of testing the efficacy of Homœopathy—called *Neuralanalysis*, invented by Prof. G. Jaeger, a distinguished zoologist and physiologist of Stutgardt.

But are any of these sciences and facts strictly new? We think not. Mesmerism as well as Dr. Charcot’s

Metaloscopia and *Xiloscopia* were known to the ancients ; but later on, with the first dawn of our civilization and enlightenment were rejected by the wisacres of those days as something too mystical and impossible.* As to Homœopathy, the possible existence of the law of *similia similibus curantur*, had already occurred in the earliest days of medicine. Hippocrates speaks of it, and later on Paracelsus, Haller, and even Stahl with several other renowned chemists of his time more than hinted at it, since some of them have absolutely taught it and cured several patients by its means. As alchemy has become chemistry, so mesmerism and homœopathy with all the rest will ultimately become the legitimate branches of orthodox medicine. The experiments of Dr. Charcot with hysterical patients have almost revolutionized the world of medicine. Hypnotism is a phenomenon that is exercising all the thinking minds of the day, and is expected by many distinguished physicians—now that the key-note has been so loudly struck by that distinguished Parisian physician—to become in the near future a science of the greatest importance for humanity. The recent observations, in another direction, by Professor Heidenhain, in what he calls the “ telephonic experiment,” is another proof of the gradual discovery and acceptance of means hitherto part and parcel of the occult sciences. The Professor shows that by placing one hand upon the left side of the brow, and the other upon the occiput of the subject, the latter when sufficiently hypnotized, will repeat words expressed by the experimenter. This is a very old experiment. When the High Lama of a College of *Chelas* in Tibet wants to force a pupil to *speak the truth*, he places his hand over the left eye of the culprit and the other on his head, and then—no power in the world is able to stop the words from pouring forth from the lad’s lips. He has to give it out. Does the Lama hypnotize, or mesmerize him? Truly, if all such facts have been so long rejected,

* To such “ impossible ” facts, belong the phenomena of Hypnotism, which have created such a new stir in Germany, Russia and France, as well as the manifestations (belonging to the same kind) produced and observed by Dr. Charcot upon his hysterical patients. With the latter phenomena we must class those induced by the so-called *metaloscopia* and *xiloscopy*. Under the former are meant in medicine the now firmly established facts proving the characteristic influence on the animal organism of various metals and of the magnet, through their simple contact with the skin of the patient : each producing a different effect. As to *xiloscopy*, it is the name given to the same effects produced by various kinds of woods, especially by the quinine bark. *Metaloscopia* has already given birth to *Metalotherapia*—the science of using metals for curative means. The said “ impossibilities ” begin to be recognized as facts, though a Russian medical *Encyclopædia* does call them “ monstrous.” The same fate awaits other branches of the occult sciences of the ancients, hitherto rejected, they now begin to be—although still reluctantly—accepted. Prof. Ziggler of Geneva as well nigh proved the influence of metals, of quinine and of some parts of the living organisms (the ancient fascination of flowers) upon plants and trees. The plant named *Drosera*, the quasi invisible hairs of which are endowed with partial motion, and which was regarded by Darwin as belonging to the insect-eating plants, is shown by Ziggler as affected even at a distance by animal magnetism as well as by certain metals, by means of various conductors. And a quarter century ago M. Adolphe Didier, the famous French somnambule and author, reports that an acquaintance of his met with much success in the experimental application of the mesmeric aura to flowers and fruits to promote their growth, color, flavour, and perfume. Miss C. L. Hunt, who quotes this fact approvingly in her useful “ Compendium of Mesmeric Information,” mentions (p. 180, foot-note) that there “ are persons who are unable to wear or handle flowers, as they begin to wither and droop directly, as though the vitality of the plant were being appropriated by the wearer, instead of being snatched. To corroborate which foregoing observations by Western authorities, our Brahmin readers need only be reminded of the imperative injunction of their ancient *Sutras* that if any one should even salute a Brahmin when on his way to the river or tank for his morning puja (devotions), he must at once throw away the flowers he is carrying according to the ritualistic custom, return home and procure fresh flowers. This simple explanation being that the magnetic current projected towards him by the salutor taints the floral aura and makes the blossoms no longer fit for the mystical psychio ceremony of which they are necessary accessories.—*Ed.*”

it is but on account of their close connection with occult sciences, with—MAGIC. Still accepted they are, however reluctantly. Dr. Riopel, of the United States, speaking of Hypnotism, and confessing the subject to be “ so replete with interest, that metaphysicians have strong grounds for encouragement to continue their researches,” concludes nevertheless his article with the following extraordinary paradox :

“ A subject, first brought to light by Gall, who desired to establish the fact that the organ of speech had a definite position in the brain ; then later by Marc Dax, and Bouillaud ; and still later by Broca, and many other distinguished observers, has now come forward to brush away the mysteries of spiritualism and its pretended relations to psychology under the name of “hypnotism.”—(*Phrenol. Journ.*)”

The “ pretended relations ” seem to be a felicitous remark and quite to the point. It is too late in the day to try to exclude transcendental psychology from the field of science, or to separate the phenomena of the spiritualists from it, however erroneous their *orthodox* explanations may appear. The prejudice so widely extant in society against the claims of Spiritual phenomena, Mesmerism, and Homœopathy, is becoming too absurd to give it here a serious notice, for it has fallen into idiotic stubbornness. And the reason of it is simply this ; a long established regard for an opinion becomes at last a habit ; the latter is as quickly transformed into a conviction of its infallibility, and very soon it becomes for its advocate a dogma. Let no profane hand dare to touch it !

What reasonable grounds are there, for instance, for disputing the possible influence of the Will-impulses of one organism over the actions of another organism, without that will being expressed by either word or gestures ? “ Are not the phenomena of our will ”—asks a well known Russian writer—“ and its constant action upon our own organism as great a puzzle as any to Science ? And yet, who has ever thought of disputing or doubting the fact that the action of the will brings on certain changes in the economy of our physical organism, or, that the influence of the nature of certain substances upon that of others at a distance is not as scientifically recognized a fact. Iron, in the process of getting magnetized, begins acting at a distance ; wires once prepared to conduct electric currents, begin to interact at a distance ; all bodies heated to luminosity send forth visible and invisible rays to enormous distances, and so on. Why then should not WILL—an impulse and an energy—have as much potentiality as heat or iron ? Changes in the state of our organism can thus be proved as scientifically to produce determined changes in another organism.”

Still better reasons may be given. “ It is a well known fact that force can be accumulated in a body and form a store, so to say, of what is termed *potential energy* ; to wit, the heat and light given out by the process of combustion of wood, coals, &c., represent simply the emission of energy brought down upon the earth by the solar rays and absorbed, stored up by the plant during the process of its growth and development. Gas of every kind represents a reservoir of energy, which manifests itself under the form of heat as soon as compressed, and especially during the transformation of the gas into a fluidic state.” The so-called “ Canton-phosphorus (to the practical application of which are due the luminous clocks which shine in darkness) has the property of absorbing the light which it emits, later on, in darkness. Mesmerists assure us—and we do not see any valid reason why it should not be so—that in the same manner their Will-impulses may be fixed upon any material object which will absorb and store it until forced by the same will to emit it back from itself.”

But there are less intricate and purely scientific phenomena requiring no human organism to experiment upon ; experiments which, finding themselves within an

easy reach for verification, not only prove very forcibly the existence of the mysterious force claimed by the Mesmerists and practically utilized in the production of every occult phenomenon by the adepts, but threaten to upset absolutely and for ever to the last stone of that Chinese wall of blank negation erected by physical science against the invasion of the so-called occult phenomena. We mean Messrs. Crookes' and Guitford's experiments with radiant matter, and that very ingenious instrument invented by the latter and called the electrical radiometer. Any one who knows anything of them can see how far they carry out and corroborate our assertions. Mr. Crookes in his observations on molecular activity in connection with the radiometer (the molecules being set in motion by means of radiations producing heat effects) makes the following discovery. The electric rays—produced by an induction spark, the electricity radiating from the negative pole and passing into a space containing extremely rarefied gas—when focused upon a strip of platinum melted it! The energy of the current is thus transferred to a substance through what may be fairly called a *vacuum*, and produces therein an intense elevation of temperature, a heat capable of melting metals. What is the medium that transmits the energy, since there is nought in space but a little gas in its most attenuated condition? And how much, or rather how little, we see, is needed of that substance to make of it a medium and cause it to resist the pressure of such an enormous quantity of force or energy? But here we see quite the reverse of that which we should expect to find. Here, the transmission of force becomes only then possible when the quantity of the substance is reduced to its *minimum*. Mechanics teach us that the quantity of energy is determined by the weight of the mass of the substance in motion, and the velocity of its motion; and with the decrease of the mass the velocity of the motion must be considerably increased if we want to obtain the same effect. From this point of view, and before this infinitesimally small quantity of attenuated gas, we are forced—to be enabled to explain the immensity of the effect—to realize a velocity of motion which transcends all the limits of our conception. In Mr. Crookes' miniature apparatus we find ourselves face to face with an infinitude as inconceivable to us as that which must exist in the very depths of the Universe. Here we have the infinitude of velocity; there—the infinitude of space. Are these two transcendent things spirit? No; they are both **MATTER**; only—at the opposite poles of the same Eternity.

(To be continued.)

MATTER AND ITS FORCES OR MODES OF MOTION.

A REPLY BY HENRY G. ATKINSON, F. G. S.*

BACON, and Tyndall in our own day, seem to agree very nearly with the ancient Philosopher Democritus, whom Bacon designates the Father of Experimental Philosophy and who for his zeal for science and knowledge, declared that he would rather be the discoverer of one of the laws of nature than possess the diadem of Persia.

Democritus explained the universe by means of space and atoms,—the empty and the full. The atoms, infinite in number, moving in infinite space, give rise to infinite worlds. These atoms are eternal, and they are imperishable. There is no real creation and no real destruction; nothing comes from nothing, and what is ultimate in anything never ceases to be; what is called creation is merely combination, what is called destruction is merely

separation. The quantity of matter in the world, and consequently the quantity of force—for force is merely matter in motion—can neither be increased nor diminished, but must be ever the same, &c. Bacon in his illustrative instance of induction takes heat for his test, and his conclusion was that heat is a mode of motion. Sir W. Armstrong was the first among men of science to point this out as the right conclusion; since which we have had Tyndall's famous work "On Heat as a mode of Motion." All the other so-called forces are but changes in the modes of motion and interchangeable; as when a stone falls to the earth the motion, on being arrested, goes off, so to speak, in the motion of heat. This change of the mode of motion may be prettily illustrated in marble works where steam is the force used or mode of motion of heat transferred; in one place you have a dozen saws at work sawing a great block of marble into slabs; a little further on the force takes a circular course in the formation of a rosette; again, we have a very different motion in the polishing of the slabs of marble; then again, in running a bead or moulding &c. &c. Hence Bacon refers to matter and its "Principle of Motion" as fundamental to all phenomena whatsoever, and warns you of the danger of separating the motion or force from the substance itself in which resides the power or ability as its inmost nature, property or function. Lewes in his "Problems of Life and Mind," ridicules the idea "of Forces playing about like Sprites amid Atoms that are at once contradictorily indivisible and infinitely divisible," &c. Professor Flint in his learned work on "Anti-Theistic Theories," after relating the strangely contradictory views of force of the most eminent scientists, says, Professor Balfour Stewart uses the word force as meaning "that which changes the state of a body, whether that state be one of rest or of motion." But Professor Barker means by it "motion itself;" and Dr. Bastian understands by it "a mode of motion." If all professors of natural philosophy would use the word Force, and I may add the word Energy, in the same definite, intelligible, and self-consistent way as Professors Stewart and Tait, Clerk-Maxwell and Sir William Thomson, a vast amount of mental confusion would speedily pass away. In this reference, a perusal of Chap. III of "The Unseen Universe" cannot be too strongly recommended.

Prof. Flint goes on to say that "It is much to be regretted that professional critics and popular writers should have so generally gone to Mr. Herbert Spencer's chapter on "The Persistence of Force" for enlightenment as to the subject on which it treats, although probably in no other eight consecutive pages in the English language are there so many physical and metaphysical errors combined. Many of these persons, not having had their senses educated by appropriate scientific instruction to discern between good and evil in such matters, have been under the delusion that in perusing the chapter indicated, they were refreshing themselves with water drawn from the fountain of pure truth, when they were really intoxicating themselves with 'the wine of the Borgias.' The dreadful consequences which have sometimes resulted from this mistake may be seen exemplified in the case of Physicus." A number of Mr. Spencer's errors regarding Force are well refuted by Professor Birks in his "Modern Physical Fatalism," pp 159—196. On the nature and relationship of matter and force the three following works are important: Harms' "Philosophische Einleitung in die Encyclopædie der Physiks;" Hubers' "Die Forschung nach der Materie;" and Dauriac's, "Des Notions de Matière et de Force dans les Sciences de la Nature." Of these works I know nothing, but I think if in place of force and motion we use the terms power and action, we may better comprehend and refer the ability and results to matter itself.

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* A "Réply" and a Corroboration: See *Theosophist*, Vol. III. No. 12, articles—"Is Electricity Force or Matter?" and "What is Matter and What is Force?" Ed.

THE BRAHMINICAL THREAD.

BY A SARMAN. (F. T. S.)

I. THE general term for the investiture of this thread is *Upanayana*; and the invested is called *Upanita*, which signifies brought or drawn near (to one's Guru), *i. e.*, it is the symbol of the wearer's privilege.

II. One of the names of this thread is *Yajna-Sutra*. *Yajna* means Brahma, or the Supreme Spirit, and *Sutra*, the thread, or tie. Collectively, the compound word signifies that which ties a man to his spirit or god. It consists of three yarns twisted into one thread, and three of such threads formed and knotted into a circle. Every Theosophist knows what a circle signifies and it need not be repeated here. He will easily understand the rest and the relation they have to mystic initiation. The yarns signify the great principle of "three in one, and one in three," thus:—The first trinity consists of *Atma*, which comprises the three attributes of *Manas*, *Buddhi*, and *Ahankara*: (the mind, the intelligence, and the egotism). The *Manas*, again, has the three qualities of *Satva*, *Raja*, and *Tama*: (goodness, foulness, and darkness). *Buddhi* has the three attributes of *Pratyaksha*, *Upamiti* and *Anumiti* (perception, analogy and inference). *Ahankara* also has three attributes, *viz.*, *Jnata*, *Jneya*, and *Jnan* (the knower, the known, and the knowledge).

III. Another name of the sacred thread is *Tridandi*. *Tri* means three, and *Danda*, chastisement, correction, or conquest. This reminds the holder of the three great "corrections" or conquests he has to accomplish. These are:—(1) the *Vakya Sanyama**; (2) the *Manas anyama*; and (3) the *Indriya* (or *Deha*) *Sanyama*. *Vakya* is speech, *Manas*, mind, and *Deha* (literally, body) or *Indriya*, are the passions. The three conquests therefore mean the control over one's speech, mind, and the passions.

This thread is also the reminder to the man of his secular duties, and its material varies, in consequence, according to the occupation of the wearer. Thus, while the thread of the Brahmans is made of pure cotton, that of the Kshatriyas (the warriors) is composed of flax—the bow-string material; and that of Vaishyas (the traders and cattle-breeders), of wool. From this it is not to be inferred that caste was originally meant to be hereditary. In the ancient times, it depended on the qualities of the man. Irrespective of the caste of his parents, a man could, according to his merit or otherwise, raise or lower himself from one caste to another; and instances are not wanting in which a man has elevated himself to the position of the highest Brahman (such as Vishvamitra Rishi, Parasara, Vyasa, Satyakam, and others) from the very lowest of the four castes. The sayings of *Yudhishtira*, on this subject, in reply to the questions of the great serpent, in the *Aranya Parva* of the *Maha-Bharata*, and of Manu, on the same point, have already appeared—on page 285, of the THEOSOPHIST for August 1882, in the valuable contribution by Babu Raj Narain Bose. Nothing further is therefore necessary than to refer the reader to the same. *Rig Veda* makes no mention of caste, and both *Manu* and *Maha-Bharata*—the fulcrums of Hinduism—distinctly affirm that man can translate himself from one caste to another by his merit, irrespective of his parentage.

The day is fast approaching when the so-called Brahmans will have to show cause, before the tribunal of the Aryan Rishis, why they should not be divested of the thread which they do not at all deserve and are degrading by misuse, unless they should work to deserve the privilege of wearing it. Then will be the time for people to appreciate it.

There are many examples of the highest distinctive insignia being worn by the unworthy. The aristocracies of Europe and Asia teem with such.

**Danda* and *Sanyama* are synonymous terms.—A. S.

FROM KESHUB BABU TO MAESTRO WAGNER
via THE SALVATION CAMP.

BUT a few days since the *Friend of India and Statesman* gave room to the reflections of a reverential correspondent, deploring the disrespectful familiarity with which the average swash-buckler of the Salvation Army speaks of his God. The reader was told that it—

"is not so easy to get over the shock caused by the very unceremonious way in which these men speak of the most sacred things and names, and their free and easy manner of addressing the Deity."

No doubt. But it is only as it should be; and in fact, it could hardly have been expected otherwise. Familiarity breeds contempt—with "the most sacred things" equally with the profane. What with Guiteau, the pretended dutiful son and agent of God, who claimed but to have carried out his loving Father's will in murdering in cold blood President Garfield; and Keshub Babu, the Minister of the New Dispensation, who in marrying his daughter to a popular, rich and highly cultured young Rajah, gives us to understand that he only blindly followed the verbal instructions received by him from God, there is but a temperamental difference in the results of their common cause of action. The æsthetic feelings of the *Statesman* writer, therefore, ought to be quite as much, if not more, ruffled by finding that the Almighty has been degraded in public print into the *kihtmatgar*, *ayah*, *cook*, *treasurer*, *munshi*, and even the *bhisti* (water carrier) of Babu K. C. Sen,* as by learning from the American papers how, coquetting with his *Parent* under the shadow of the gallows and with the rope around his neck, Guiteau—innocent-babe!—crowed and lisped, addressing his "Father in Heaven" as his "Gody" and "Lordy."

For years the combat has been deepening between religion and science, priestcraft and lay radicalism; a conflict which has now assumed a form which it would never have taken but for priestly interference. The equilibrating forces have been their intolerance, ignorance and absurdity on the one hand, and the people's progressive combativeness, resulting in rank materialism, on the other. As remarked by somebody, the worst enemies of religion in every age have been the Scribes (priests), Pharisees (bigots), and Sadducees (materialists)—the latter word being applied to any man who is an anti-metaphysician. If theologians—Protestant casuists as well as Jesuits—had left the matter alone, abandoning every man to his own interpretation and inner light, materialism and the bitter anti-religious spirit which now reigns supreme among the better educated classes—could have never gained the upper hand as they now have. The priests embroiled the question with their dead-letter, often insane interpretations enforced into infallible *dicta*; and men of science, or the so called philosophers, in their attempts to dispel the obscurity and make away with every mystery altogether, intensified the obfuscation. The "distinguos" of the former—which Pascal held up to so much ridicule,—and the physical, often grossly materialistic explanations of the latter, ruined every metaphysical truth. While the Pharisees were tampering with their respective Scriptures, the Sadducees were creating "infidelity." Such a state of things is not likely to come to a speedy end, the conflagration being ever fed with fresh fuel by both sides. Notwithstanding the near close of a century justly regarded as the age of enlightenment, truth seems to shine as far away as it ever did from the *hoi polloi* of humanity; and falsehood—lucky all of us, when it can be shown but simple error!—creeps out hideous and unabashed in every shape and form from as many brains as are capable of generating it. This conflict between Fact and Superstition has brought a third class of "interpreters" to the front—mystical dramatic authors. The latter are

**Vide New Dispensation for 1881; Art: "What God is doing for me," by Babu K. C. Sen.—(Ed.)*

a decided improvement upon the former, in so far as they help to transform the crude anthropomorphic fictions of fanatical religionists into poetical myths framed in the world's sacred legends. We speak of the recent revivals of the old Aryan and Greek religious dramas, respectively in India and Europe; of those public and private theatricals called "Mysteries," dropped in the West ever since the Mediæval Ages, but now revived at Calcutta, Oberammergau, and Bayreith. Unfortunately, from the sublime to the ridiculous there is but one step. Thus, from "Parsifal"—the poetical new opera of Wagner, performed for the first time in July last, at Bayreith (Bavaria); before an audience of 1,500 people, composed of crowned heads, their scions and suite,—we tumble down into the Bengali "New Dispensation" Mystery. In the latter religious performance, the principal female part, that of the "mother-goddess," is enacted by Babu K. C. Sen. *The Brahma Public Opinion* represents the inspired minister as appearing on the stage clad in the traditional sari, with anklets, armlets, nose-rings and jingling bangles; dancing as though for dear life, and surrounded by a cortege of disciples, one of whom had adorned his person—as a sign of devotion and humility, we should think—with a necklace of old shoes. Farce for farce, our personal preference inclines toward "General" Booth and "Major" Tucker, fencing on the Salvation army stage with "Mr." Devil. As a matter of æsthetics and choice, we prefer the imaginary smell of brimstone and fire to the malodorous perfumes of old shoe-leather from the cobbler's shop. While the *naïve* absurdities in the "War Cry" make one laugh to tears, the religious gush and cant generally found in *Liberty and the New Dispensation*, provoke a sickening feeling of anger at such an abuse of a human intellect mocking at the weaker intellects of its less favoured readers.

And now, to "Parsifal," the new Christian opera-drama of Maestro Wagner. From a musical stand-point, it may be indeed "the grandest philosophical conception ever issued from mortal brain." As to the subject and its philosophical importance, our readers will have to judge for themselves.

As the musical world is aware, Professor Wagner is under the special patronage of the Bavarian King—the greatest *melomaniac* of Europe, who has spent millions upon his eccentric *protégé* for the privilege of having him all to himself. At every first performance, the audience is composed of the King alone, his selfish majesty not allowing even a confidential chamberlain, or a member of his own family to come in for a share of artistic enjoyment. Parsifal is not the first, nor—as to the subject of the drama upon which it is built—the best opera that has been produced by the Maestro. Indeed, it is childish in the extreme. Why then did its libretto alone, which appeared far in advance of its performance, and could give no idea of its musical merits, attract such an extraordinary concourse of nearly all the crowned heads of Europe? We learn that, besides the old Emperor Wilhelm, there were among other guests the Grand Dukos of Russia, the Princes of Germany and England, and nearly all the petty sovereigns, the Kings and Queens of Sweden, Denmark, Holland, Würtemberg, &c. For the last forty years, Wagner has fought tooth and nail with the conservative musical lights of Europe for the recognition and acceptance of his new style of operatic music—the "music of the future," as it is called. Yet his revolutionary ideas have hitherto found but a partly responsive echo in the West. The author of "The Flying Dutchman," "Rienzi," "Tannhäuser," and "Lohengrin," seemed doomed to present failure, his interminable apotheoses breaking the patience alike of the sanguine Frenchman and the phlegmatic Englishman. This string of failures culminated last year, at London, in the gigantic *fiasco* of his "Great Tetralogy," the "*Ring des Nibelungen*." But "Parsifal" has now saved the situation.

Why? The reason for it, we think, lies in the *subject* chosen for the new opera. While "Lohengrin," "Tannhäuser," the "Ring des Nibelungen," are productions based on popular *heathen* myths, on German legends conceived in, and drawn from, the days of paganism and *mythology*, when Jupiter and Venus, Mars and Diana, were under their Teutonic names the tutelary gods of Germania—"Parsifal" is the hero around whom centre the New Testament legends, accepted by the audience as forming a portion of the *State-religions* of Christendom. Thus the mystery of the extraordinary success lies in a nut-shell. What is our own fiction, must be,—nay, *is* history; that of our heathen neighbours, the "devil-worship" of the Gentiles,—fables. The subject-matter of "Parsifal" is the theatrical representation of good and evil, in a supreme struggle: it is *our* universe, saved through atonement; it is sin redeemed through grace; the triumph of faith and charity. All that is fantastical in it, is mixed up with, and built upon, (thus say the Christian papers)—the purest revelations of Christian legends. We will give a brief summary of the subject.

The events of the drama occur in the dreary solitude of the mountains of Spain, during the supremacy of the Saracen conquerors. Spain boasts of the possession of the "Gaal"—the cup in which Christ, during the Last Supper, is said to have performed the mystery of the Transubstantiation; changing the bread and wine into flesh and blood. Into this very cup, says the legend, Joseph of Arimathea had also collected the blood that streamed from the wounds of the Saviour. After a certain lapse of time the angels, who, by some mysterious ways not mentioned in the pious tradition, had got hold of the cup, presented it along with the spear that had transpierced the side of the Crucified, to a certain saint by the name of Titonrel. With a view of preserving the priceless relics, the Saint (who, being a Saint, of course, had plenty of cash) built a fortified palace and founded the "Order of the Knights of the Holy Gaal;" recouping himself, for his trouble, by proclaiming himself the King and High-Priest thereof. Becoming advanced in age, this enterprising saint abdicated in favour of his son Amfortus; a detail, proving, we love to think, that the saint was possessed besides the said genuine relics, of an equally genuine legitimate wife. Unfortunately the junior saint fell a victim to the black art of a wicked magician named Klingsor; and allowing the sacred spear to pass into the latter's hands, he received therewith an incurable wound. Henceforth and on to the end of the piece, Amfortus becomes a moral and physical wreck.

This *Prologue* is followed by a long string of acts, the sacred "mystery" being full of miracles and allegorical pictures. Act I begins with the rising sun, which sings a hymn to itself from behind a fringe of aged oaks, which, after the manner of trees, join in the chorus. Then comes a sacred lake with as sacred a swan, which is wounded by the arrow of Parsifal. At that period of the opera our hero is still an innocent, irresponsible idiot, ignorant of the mission planned for him by Providence. Later on, in the play, he becomes the "Comforter," the second Messiah and Saviour foretold by the Atonement. In Act II we see a vaulted hall, under whose dome light battalions of winged and fingerless cherubs sing, and play upon their golden harps. Then comes the mystic ceremony of knights at their supper-table. At each boom of a big bell, the holy knights pour down their throats gigantic goblets of wine and eat big loaves of bread. Voices from above are heard shouting: "Take and eat of the bread of life!—Take and drink of my blood!"—the second part of the injunction being religiously carried out by the knight-monks. The ceremony comes next of the opening of the relic-box, in which the ("Gaal") shines with a phosphoric light enough to dazzle the pious Brotherhood, every member of which, under the effect of that light, (or perchance of the wine) falls pros-

trate before the relic-box. "Graal" is a cup, and yet a singing and reasoning creature in the miraculous legend. Withal, it is a forgiving one; since, forgetting the crime of Parsifal, who is guilty of the death of the sacred swan, it chooses that man, simple in heart and unburdened with intellect, as its weapon and agent to conquer Klingsor, the wicked sorcerer, and redeem the stolen spear. Hence the supreme struggle between proud Intellect, personified by the magician—the Spirit of Evil and Darkness, and simple Faith—the embodiment of innocence, with its absence of all intelligence, as personified by the half-witted "Parsifal," chosen to represent the spirit of Good and Light. Thus, while the latter is armed for the ensuing combat but with the weapon of blind Faith, Klingsor, the sorcerer, selects as his ally Koondry, a fallen woman, accursed by God and the embodiment of lust and vice. Strangely enough Koondry loves *good*—by nature and in her sleep. But no sooner does she awake in the morning than she becomes awfully wicked. We have personally known other persons who were very good—when asleep.

The papers are full of descriptions given of the enchanting scenes of the second act of Parsifal, which represent the fairy gardens and castle of the magician Klingsor. From the top of his tall tower he sees Parsifal arrayed as a knight approaching his domain and—the wicked sorcerer is supposed to shew his great intellect by disappearing from sight through the floor of his room. The scene changes and one sees every where but the enchanting gardens full of women, in the guise of—animated flowers. Parsifal cuts his way through and meets Koondry. Then follows an unholy ballet or nautch, of women-flowers, half-nude and in flesh-coloured tights. The dances are meant as lures of seduction, and Koondry—the most beautiful and fascinating of those animated plants, is chief daughter of the Wagnerian "Mara." But even her infernal powers of seduction fail with the half-witted but *blindly believing* knight. The ballet ends with Parsifal snatching the holy spear out of the hands of Klingsor, who has joined by that time in the general *tamasha*, and making with it over the whole unclean lot of the bewitched nautches the sign of the cross. Thereupon, women-flowers and Koondry, imps and sorcerer, all disappear and vanish under ground, presumably into the tropical regions of Christian Hell. After a short rest, between two acts, during which time forty or fifty years are supposed to elapse, Parsifal, armed with the holy spear that travelled over the whole world, returns as great a simpleton as ever—but a giant in a strength developed by his blind, unreasoning faith. Once back on the territory of "Graal," he finds the Order abolished, the knights dispersed, and Amfortus as seedy as ever from the effects of his old wound. "Graal," the communion cup, has hidden itself in the vast coffers of the monastery of some inimical and rival sect. Parsifal brings back the holy spear and heals therewith on the homœopathic principle of *similia similibus curantur*, the incurable wound of the old king-priest once made by that same spear, by thrusting it into his other side. As a reward the king abdicates his throne and priesthood in his favour. Then appears Koondry again, well stricken in years, we should say, if we had to judge of the effects of time according to natural law, but, as fascinating and beautiful as ever, as we are asked to believe by the Christian legend. She falls in love with Parsifal, who does not fall in love with her, but allows her to wash his feet and wipe them Magdalene-like with the tresses of her long hair, and then proceeds to baptize her. Whether from the effects of this unexpected ceremony or otherwise, Koondry dies immediately, after throwing upon Parsifal a long look of love which he heeds not, but recovers suddenly his lost wits! *Faith* alone has performed all these miracles. The "Innocent" had by the sole strength of his piety, saved the world: Evil is conquered by Good. Such is the

philosophico-moral subject of the new opera which is preparing—say the German Christian papers—to revolutionize the world and bring back the infidels to Christianity. Amen.

It was after reading in a dozen papers rapturous accounts of the new opera and laudatory hymns to its pious subject, that we felt moved to give our candid opinion thereupon. Very few people to the Westward will agree with us, yet there are some who, we hope at least, will be able to discern in these remarks something more serious than journalistic chaff upon the ludicrous events of the day. At the risk of being once more misunderstood, we will say that such a handling of the "most sacred truths"—for those for whom those things and names are *truth*—is a sheer debasement, a sacrilege, and a blasphemy. Whether presented in the poetical garb of an operatic performance on the stage of a royal theatre, with the scenic accessories of all the modern paraphernalia of European luxury and art and before an audience of crowned heads; or in the caricatured representation of fair goddesses by old men, in Hindoo bungalows, and for the personal delectation of Rajahs and Zemindars; or again—as done by the Salvationists before ignorant mobs—under the shape of grotesque fights with the devil; such "a free and easy manner" of treating subjects, to many holy and true, must appear simply blasphemous harlequinades. To them truth is dragged by its own votaries in the mire. Thus far, Pilate's "What is truth?" has never been sufficiently answered but to the satisfaction of narrow-minded sectarians. Yet, truth must be somewhere, and it must be one, though all may not know it. Hence, though every one ought to be permitted unmolested to search for, and see it in his own light; and discuss as freely the respective merits of those many would-be *truths*, called by the name of creeds and religions, without any one taking offence at the freedom, we cannot help showing a profound sympathy for the feelings of "Observer," who has a few remarks upon the Salvationists in the *Pioneer* of December 21. We quote a paragraph or two:—

"That this eccentric religious deformity will, sooner or later vanish into the ample limbo of defunct fanaticisms, is, of course, a conclusion which need not be demonstrated for educated people. But meanwhile it might be well if applications for help from the leaders of this vulgar crusade were declined by that numerous class who are ready to subscribe money for any organization whose professed aim is to "do good," but who are too indifferent, or too indolent, to investigate the principles and methods of such organization.

"At one period in the history of Christendom one of the central features in pulpit teaching was the presentation of Satan in every imaginable shape which could inspire terror.

"But, in process of time, in the religious plays, Satan came to be represented by the clown. And the association in the popular mind of the grotesque and ridiculous with what had once suggested awe and terror, resulted in widespread disbelief in the reality of Satan's existence. To what extent this scepticism was an indication of the emancipation of the human mind from ecclesiastical terrorism need not be discussed here. But the power of association of ideas in moulding belief is the point emphasized by this reference.

"And if the founder of the Christian religion is presented to the imagination of the populace surrounded with the images of the modern music-hall, if crowds are roused up to emotional display by means of a Bacchanalian chorus which proclaim that "He's a jolly good Saviour," and by Christy Minstrel manipulations of the tambourine and the banjo, it does not need a very profound insight to foresee that the utter degradation of that sublime ideal which, amidst all the changes of beliefs and opinions that have convulsed Christendom for eighteen hundred years, still appears to the view of the world's best men, unbelieving as well as believing, a spectacle of unapproachable moral beauty, must be the result in the case of those who are brought under the action of such a demoralizing influence."

These wise words apply thoroughly to the cases in hand. If we are answered,—as many a time we have been answered—that notwithstanding all, the Salvationists as well as the New Dispensationists *are* doing good, since they help to kindle the fast extinguishing fires of spirituality in man's heart, we shall answer that it is not by fencing

and dancing in grotesque attire, that this spirituality can ever be preserved; nor is it by thrusting one's own special belief down a neighbour's throat that he can ever be convinced of its truth. Smoke also can dim the solar rays, and it is well known that the most worthless materials, boldly kindled and energetically stirred, often throw out the densest masses of murky vapour. Doubt is inseparable from the constitution of man's reasoning powers, and few are the men who have never doubted, whatever their sectarian belief; a good proof that few are quite satisfied—say what they may to the contrary—that it is *their* creed and not that of their brother which has got the whole truth. Truth is like the sun; notwithstanding that the blackest clouds may obscure it temporarily, it is bound, ever and anon, to shine forth and dazzle even the most blind, and the faintest beam of it is often sufficient to dispel error and darkness. Men have done their best to veil every such beam and to replace it with the false glare of error and fiction; none more so than bigoted, narrow-minded theologians and priests of every faith, casuists and perverters through selfishness. It is against them, never against any religion, or the *sincere* belief of any man in whatsoever he chooses, that we have and do protest. And here we will take the opportunity of answering our innumerable detractors.

By these we have been repeatedly called "*Nastika*" and *atheist*. We are guilty, in their opinion, of refusing to give a name to THAT which, we feel sure, ought never to have received a name; nay—which *cannot* have an appellation, since *its* nature or essence is absolutely incomprehensible to our human mind, its state and even being, as absolutely a blank, and entirely beyond the possibility of any proof—unless simple and unphilosophical assertions be such. We are taken to task for confessing our firm belief in an infinite, all-pervading Principle, while refusing recognition of a personal God with human attributes; for advocating* an "abstraction," nameless and devoid of any *known* qualities, hence—passionless and inactive. How far our enemies are right in their definition of our belief, is something we may leave to some other occasion to confess or deny. For the present we will limit ourself to declaring that if denial of the existence of God as believed in by the Guiteau's, Dispensationists and Salvationists, constitutes a *Nastika*, then—we plead "guilty" and proclaim ourself publicly that kind of *ATHEIST*. In the *Aleim* addressed by their respective devotees as "Father-God, or God-Brabma, or God-Allah, or God-Jehovah:" in those deities, in a word, who, whether they inspire political murders, or buy provisions in the Calcutta bazars, or fight the devil through female lieutenants to the sound of cymbals and a base drum at 30 shillings the week, or demand public worship and damn eternally those who do not accept them we have neither faith nor respect for them; nor do we hesitate to express our full contempt for such figments of ecclesiastical imagination. On the other hand, no true Vedantee, Adwaitee, nor genuine esoteric philosopher or Buddhist, will ever call us *Nastika*, since our belief does not differ one iota from theirs. Except as to difference in names, upon whatever appellation all of these may hang their belief, ours is a philosophical conception of that which a true Adwaitee would call "*Narayana*." It is that same Principle which may be understood and realized but in our innermost thought, in solemn silence and in reverential awe. It is but during such moments of illumination that man may have a glimpse of it, as from and in the Eternity. It broods *in* (not over) the Waters of Life, in the boundless chaos of cosmic Ether as the manifested or the unmanifested universe—a *Paramanu* as it is called in the Upanishads, ever present in the boundless ocean of cosmic matter, embodying within self the latent design of the

whole Universe. This *Narayana* is the 7th principle of the manifested Solar system. It is the "*Antaratma*," or the latent spirit every where present in the five *tanmatras*, which in their admixture and unity constitute what is called by Western occultists the preadamite earth. This principle or *Paramanu*, is located by the ancient Rishis of India (as may be seen in *Maha Narayanum* of *Taittiriya Upanishad*) in the centre of astral fire. Its name of *Narayana* is given to it, because of its presence in all the individual *spiritual monads* of the manifested solar system. This principle, is, in fact, the Logos, and the one ego of the Western Occultists and Kabalists, and it is the Real and Sole deity to which the ancient Rishis of Aryavarta addressed their prayers, and directed their aspirations. If neither believers in a butler-god, nor those who fight the battles of their deity with Satan, nor yet the rut-running sectarians, will ever be capable of understanding our meaning, we have at least the consolation of knowing that it will be perfectly clear to every *learned* Adwaitee. As to the *unlearned* ones, they had better join the "*Dwaitees*, or the *Salvationists*" who invoke their Fetish with the clanging bell and the roll of kettle-drums.

THE PRIMEVAL RACE DOUBLE-SEXED.*

BY ALEXANDER WILDER, M.D., VICE-PREST. THEOS. SOCIETY,
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THE proposition that the human race at one time were so formed that man and woman constituted but a single person, may, at first thought, impress the mind as most extraordinary. It will be supposed that the analogies of the natural world tend to demonstrate the ideas as absurd. The myriads and millions upon the earth of human being; and their contemporaries of the animal and vegetable creation, it may be thought, sustain the negative view. Perhaps it is seemingly too absurd even to consider with patience. We trust not; the world has spent much of its youth in canvassing and supporting opinions far less philosophical, far less rational, far less plausible, and far more whimsical.

That a large part of the vegetable creation exhibit the phenomenon of bisexuality is patent to every one. In the Linnæan classification, all plants are so enumerated, except the monœcious and diœcious, and perhaps the *mélange* which the great naturalist set apart as cryptogamous. These exceptions, it is palpable, by no means include the superior families. "The pumpkin, squash, and cucumber, the maize-plant and some of our forest trees are monœcious, having staminate flowers apart from the pistillate blossoms; and others, like the hemp, Lombardy poplar, and ailanthus, have also duplicated bodies one being male and the other female. But the great majority, the grasses and cereals, fruit trees, and garden-flowers, all have the blossoms complete; the germs, with their styles, are beside the stamens as gallantly as need be. As the evidence of science indicates that plants came into existence first, we can easily perceive that this mode of formation, self-perpetuation, was the fresh first thought of Omniscience.

In the animal creation, the same idea still retains a place. We have our sciences of *heterogenesis* and *parthenogenesis*, showing that the field is yet open. In insect life, the moth generates a worm, and the worm becomes a moth, as in the Mysteries the great secret was expressed—*Taurus draconem genuit, et Taurum draco*. The polyps, or coral-producing family, which, according to Agassiz, has spent many hundreds or thousands of years, during the present geological period, in building out the peninsula of Florida from the main land, has never distracted itself about family and connubial questions. Each individual is a part physically of the entire house-hold, or rather community, and

* Which we do not, nor ever will; claiming but the right equal ly with every other responsible or reasoning human being, to believe in what we think proper, and reject the routine ideas of other people.

* This Essay was published years ago in the *Phrenological Journal*.—Ed.

they produce their offspring from themselves like the buds and ramifications of a tree. They have no family jars, like those of husband and wife, parents and children, nor trouble with the traditional mother-in-law or sister-in-law. They all grow up in the same way, budding side by side, or dividing, and, while so multiplying, remain united together, so as to form a larger mass. Such examples of household unity would have delighted the ancient psalmist if he had known much about polypods; coral friendships are, indeed, "like precious ointment"—very adhesive. Nor is this mode of life all monotonous. Each species of polyp has its own peculiar mode of budding, branching, and ramifying; giving it as distinct an appearance as exists upon different trees. The number of these different species is very great; and they all have not only peculiar features and habits, but require different positions in the sea. There are those which are only found in shallow waters; others again in water two fathoms deep; others are never found in waters which are less than five or six fathoms deep; and others in waters at least ten fathoms deep. The mere fact of the water being more or less clear is enough either to foster their growth or cause their destruction. Glorious illustrations of the blessings of peace! No wars, no long viking expeditions, no civil dissensions, no peril but from the elements. Not only families, but different races and species co-operate, each complementing and supplementing the work of the others. Though they make very slow progress, only about an inch in fourteen years, and taking six thousand years to build a single reef of sixty feet high, these peaceful animals have thus steadily persisted, each builder and race taking its own turn, relieving each other when "played out," till the structure is complete. Thus they have contributed the territory for an entire State of the American Union, and at the same time have illustrated the modern idea of co-operation.

Bees are somewhat in the same line. The queens and workers are pretty independent. They carry on the hive very much as the coral animals do their buildings; and the queen, producing eggs in immense numbers, asks little odds of any other. The aphids, or plant-lice, keep house like Amazons, and virgin parents perpetuate the race for ten successive generations.

The earlier traditions of the human race indicate a period when bisexuality was an essential characteristic. Plato, in the "Banquet," has preserved to us the discourse of Aristophanes on the subject. "Our nature of old was not the same as it is now. It was *androgynous*; the form and name partaking of and being common to both the male and the female. The entire form of every individual was rounded, having the back and sides as in a circle, and all the parts doubled. They walked as now, upright, whithersoever they pleased. Their bodies thus were round, and the manner of their running was circular. They were terrible in force and strength, and had prodigious ambition. Hence Zeus (Jove) divided each of them into two, making them weaker; Apollo, under his direction, closed up the skin." With the old Persians, Meshia and Meshiane were but a single individual. They also taught that man was the product of the Tree of Life, growing in androgynous pairs, till they were separated at a subsequent modification of the human form. The inhabitants of Madagascar say that the first man was created from the earth and placed in a garden, free from the ills, wants, and appetites of mundane life, and that he was strictly forbidden to eat or drink. The Great Enemy, disguised as a shining angel, pretended to bring a message from heaven, setting aside the prohibition. He then ate; a slight swelling appeared on his leg, and enlarged to a tumor, which, finally bursting at the end of six months, there emerged a beautiful girl, who became at maturity the mother of the race.

The accounts given in the book of Genesis appear to imply that man was created double-sexed. In the fifth chapter it reads: "This is the book of the generations (Hebrew, *toleduth*) of Adam: in the day that God created

man, in the likeness of God made he him, male and female (*zachar va nakobeh*) created he them, and blessed them, and called their name Adam in the day when they were created." This passage is the copy and echo of Genesis i. 27: "God created (*bara*, brought forth) man in his image, the image of God created he him, male and female created he them."

The rabbis, many of them, agree with this idea of the legitimate meaning of these texts. Eugubinus, among Christian authors, and the rabbis Samuel, Menasseh ben-Israel, and Mainonides, especially, gave the weight of their judgment in favor of this interpretation. "Adam," it was said, "had two faces and one person, and from the beginning he was both male and female—male on one side and female on the other; but afterwards the parts were separated." The 139th psalm, by David, abounding with references to creation and embryonic life, was cited in evidence. The rabbi Jeremiah ben-Eleazer, on the authority of the fifth verse, "*Thou hast fashioned me behind and before*," argued that the primeval form of mankind was androgynous.

Indeed, the phrase, "*in the image of God*," sustains rather than controverts this sentiment. Waiving all argument from the fact that the plural form *aleim*, and the pronoun *us*, are often used for God, with verbs in the singular number, nevertheless the double sex, as an essential attribute of the Deity, is a very early idea. It is evident that the "male and female" condition, or male-female, is implied as constituting the "image" and "likeness" of God. The ancients often depicted their divinities in this form. "Zeus is a male, Zeus is an immortal maid," is asserted in the Orphic hymn, which was chanted in the Mysteries. Metis, devoured by Jupiter, Pallas-Athenè emerging from his head, and the younger Bacchus inclosed in his thigh prior to birth, were but symbolical expressions to denote this female life. "The Mighty Power became half male, half female," is the doctrine of the Hindoo Puranas. The Egyptians blended the goddess Neith with Amon in the creation; as *Hakmoh*, or Wisdom is united with the Demiurge, Jehovah, in the eighth chapter of the Proverbs of Solomon. In the Hermetic books intelligence is declared to be "God possessing the double fecundity of the two sexes,"

Many of the Hindoo images, in conformity with the same idea, are half male and half female, and have four arms. Some of the statues of Jupiter have female breasts, and representations of Venus-Aphrodité give her a beard to signify the same thing. Even the first chapter of the Apocalypse, the personage appearing to John was "girt about the paps," or *mastoi* not the *mazoi* or male breasts. The Deity being thus constituted, his image and likeness, very logically, should be with attributes of both the man and the woman, "neither male nor female, but both one."

The name *Adam*, or man, itself implies this double form of existence. It is identical with *Athamas* or *Thomas* (Tamil, *Tam*), which is rendered by the Greek *didumos*, a twin. If, therefore, the first woman was formed subsequently to the first man, she must, as a logical necessity, be "taken out of man." Accordingly we read: "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his *sides* and closed up the flesh instead thereof; and the *side* which the Lord God had taken from man, made He a woman." The Hebrew word here used is *tzala*, which bears the translation which we have given. It is easy to trace this legend in Berosus, who says that *Thalath* (the *Omoroca*, or Lady of Urka), was the beginning of the creation. She was also *Telita*, the queen of the moon, as the first woman, *Aisel*, was Isis.

The corollary of all this is, that the Adam or twin-man was male on one side and female on the other; and that one-half of him was removed to constitute Eve; but that the complete man consists of the sexes in one.

The two memorable twin-births of Genesis, that of Cain and Abel, and of Esau and Jacob, shadow the same idea. The name *Hebel* is the same as Eve, and

his characteristics seem to be feminine. "Unto thee shall be his desire," said the Lord to Cain; "and thou shalt rule over him." The same language had been uttered to Eve. "Thy desire shall be to thy husband, and he shall rule over thee." So, too, the name Jacob signifies a female—*nakobeh* being one form of the word, and *yakob* another, from the same root. It was Isaac's purpose to place him under the rule of Esau; but when the father was circumvented it became necessary to give Jacob the masculine name of Israel.

Godfrey Higgins suggests, in his *Anacalypsis*, that the Siamese twins represented the original androgynous idea. There are similar instances on record of twins with a ligamentary union, and a single umbilicus. The analogy of Esau and Jacob seems to have held good in their case; Chang was masculine and dominating, while Eng submitted and obeyed. (Whether their union was as vital as has been asserted, we question. The liver appears to have constituted it; but although fluids passed from one body to the other, sensation did not. Chang had been dead for hours before Eng perceived any disturbing agency; and then it seems to have been only, or principally, alarm. If the ligament had been divided, and some stimulant employed to distract the attention and reduce the sensibility of Eng for several days, it appears to us that he might have now been alive. Of course we believe that a bold but sagacious operator might have separated them safely many years ago. But this discussion is foreign to our present subject.)

Both the New Testament and the English common law seem to accept this doctrine of the pristine bisexual unity of the human race. Jesus, in reply to the caviling question of the Sadducees concerning the future existence of those who die, declared, "In the resurrection they neither marry nor given in marriage, are but are as the angels or sons of God." This cannot mean that they are unsexed, or monks and nuns, as in a Roman or Tibetan convent. To be like God and his angels, they must be "children of the resurrection." The resurrection life, or *anastasis*, must be the complete reversing of the fall or *apostasis*. If man began life in form as well as spirit like God, the *aleim*, in the restitution of all things, he will resume that life as it was at the first.—I Cor. xi. 11.

Indeed, the English law, "the perfection of reason," perhaps unwittingly leads to the same conclusion. "A husband and his wife constitute but one person, and that person is the husband." It is but this alternative, or that of a common twin-life. "As it was in the beginning so it ever shall be."

When Science becomes the complement of divine revelation, the latter will disappear like a star in the effulgence of the sun.

THE REMINISCENCES OF A CHELA.

BY BHOLA DEVA SARMA.

I.

THE manifestations of the impulse which now seems to pervade the world embolden me to a narrative of facts which, however true and palpable they be for the writer himself, are yet inconceivable to many. The general tendency is to cry down all that is ancient as "superstition," and any attempt at a revival of any of the archaic sublimities, whether in art, science, religion, or philosophy, is consequently denounced as the ingenious devices of a lunatic or an impostor. Looking back into History, the student is struck with the similarity in procedure adopted by the so-called leaders of society in all ages against institutions whose express purpose was the study of ancient wisdom and the vindication of its importance. This fact will become more evident about the close of the present narrative. It seems never to have occurred to these "learned men" that if the heart of man has through all ages yearned after something higher than this ordinary

transitory world; if, notwithstanding the persuasions, torture, and the ridicule they have sought to shower upon those whom they call enthusiasts and lunatics, these latter have ever had the good fortune of being the originators and ultimately supporters of scientific theories, which were finally tested and adopted long after their death,—that if this is the case there may possibly be more underneath the mask of ancient religious than can be seen at a superficial glance. Happily, however, the much longed-for change in this arrogant attitude of the so-called "learned" men is slowly but steadily taking place, and much of the praise for this accomplishment of a task which had so long baffled the efforts of some of the greatest intellects, is due to the Theosophical Society—an Association which has been patiently and perseveringly working in our midst for the past four years. The immediate effect of this success was, that persons, who had waited till now for a favourable opportunity to give the world the benefit of their knowledge and experience, are gradually relinquishing her reserve and coming to the front. It is looking to this grand achievement that I feel confident that my humble contribution, with a view of stimulating my fellow and country men to earnestly and zealously enquire into their respective religions and benefiting them by my experience—will not be entirely futile. Before, however, I proceed with my narrative, I must ask my readers to remember what they may themselves have heard of such interesting stories as the one found in that excellent work—*The Rosicrucians*, by Hargrave Jennings.

The story is too long to be quoted here, nor does the form in which it is presented by the author show it to be so well authenticated as to justify its being brought forward as historical instance. But the very fact that sometimes travellers find, in their solitary journeys, hermits and hitherto utterly unknown and strange men, inhabiting subterranean places and caves whose existence itself is unknown to the outside world but is found out only by chance—this very fact, I say, is not of so rare an occurrence, in Asia, especially in India, as to need great strain upon one's credulity. I would therefore request my readers to constantly bear these facts in mind in the course of my narrative, as my own experiences have a close connection with, and resemblance to, the subject of Hargrave Jennings' story of the Countryman and the Rosicrucian.

II.

The instances herein given will, of course, to some sound like a fiction, to others like the dream of an enthusiast, while a few will attribute all such cases to the exaggerating fancy of an over-heated brain. My narrative is not meant for the all-denying sceptics, but for that class which is steadily growing—a class which is neither superstitious, bigoted, nor dogmatic, but is ever open to truth and conviction, from whatsoever source and in whatever manner they may come.

We Indians are quite alive to the fact that all our sacred books, allegories and traditions, are full of accounts which are more or less reliable; and that even those that have the colouring of ignorant superstition about them, are a mere external symbolism in clothing splendid truths destined to remain impenetrable, but to the superficial observer or a vulgar intelligence. Every Hindu is taught from his early childhood to believe in the traditions about the fight between the Suras (Gods) and the Asuras (Giants) or (Devils), as every Christian, especially the Roman Catholic and the Christian of the Eastern Church is made to credit the great struggle between the Archangel Michael, and his host of angels and Satan or Lucifer and his army of unclean spirits. Both regard, more or less, their respective traditions as sacred truths and the heroes thereof as living entities, although the thinking student knows the symbolical significations of the two, and is well aware that they represent but the struggle of Good

and EVIL. All such beliefs were, therefore, my rightful inheritance; and being naturally of a religious turn of mind, implicit faith in their truth became a sort of second nature with me. The Orthodox Pundits of our modern days also tell us that all the *seemingly miraculous* accounts we have of the Great *Yogis*, although strictly true as events that occurred in the past ages, yet that, this power is now lost, and no great *Yogi* lives in these dark days of *Kali Yug*. My intuitions have always revolted against such a preposterous assertion. If there were *Yogis* once who could achieve results commonly considered to be miraculous; if again, that power could be acquired by any one who underwent the necessary training and discipline; and if again the said power was a *self-acquisition*, I could not be brought to perceive why there should be no *Yogi* living in our days. The laws of Nature, if immutable, must always produce the same results under the same conditions. What was practicable a thousand years ago must be practicable now. Either all the accounts of the ancient *Rishis* are an entire fiction or the present wild assertion about the impossibility of such personages existing and living in our own times, is but an outcome of the false teaching of those who were too lazy or too cowardly to undertake the training and the discipline required, themselves, and too jealous and conceited to admit their acquirement by other people. To believe that the Laws of Nature are anything but immutable is as absurd, unscientific and unphilosophical, as to be led on to accept the existence of an *Infinite God with finite attributes*. When I speak of the Laws of Nature I do not imply thereby that I believe in a Personal Creator. I am born an *Adwaitee*, and besides that, my personal beliefs are utterly irrelevant to the story and do not concern the general reader. By "Law" I simply here mean "any observed order of the course of Nature." Certain conditions are found to produce certain results, and the category under which these fall form that particular Law of Nature. As to whether these results are due to any *self-existing inherent* impulse, or whether this impulse is the working of an *extra cosmical Deity*, I leave it to the reader's common sense and scientific perceptions to decide for himself. We are at present concerned with finding out how far man can obtain an experimental and practical knowledge of all surrounding nature, and how far he can utilize the powers and control which he acquires in gaining that knowledge, over the Forces of Nature, rather than with the "why," the "whence," and the "whither," of this original impulse. Throughout all ages, the *Shemites* and the *Aryans* have divided themselves into two distinct groups, the former asserting the existence of an extra cosmical God, the latter as vehemently denying it and admitting of *nothing outside the cosmos*. The political predominance of the followers of the former Faith over the latter, has however gradually and slightly coloured the belief of the Indian *Aryans*. The *Parabrahmam* of the *Vedas* and the *Zervana-akarne* of the *Avesta*, have had the fate of *En-Soph*, who was made to abdicate in favour of *Jehovah*. They are temporarily eclipsed by the *Ishwar* of the *Vedantin* and the *Ormazd* and the *Ahriman* of the modern *Parsee*. The creative Impulse or Force is being anthropomorphised into a *finite personal God*, and the good and evil tendencies in nature are metamorphosed into living, personal entities, who guide the two currents of force. The only *Aryan* faith which has never yet been forced into a compromise in this direction is the *Buddhist*, although it has begun to gradually deteriorate, in other ways, from its pristine purity. But let him but go to the bottom of every one of the current prevailing religions, and the true student will find the same basis one common foundation upon which all religions are based. These convictions were gradually brought home to my mind during my researches, and the more I thought and brooded over the subject, the more forcibly did the belief grow upon me, that there must be persons now living who could expound all these truths, and who were infinitely wiser in knowledge and superior in power—since KNOWLEDGE

is POWER—than even the best and wisest of our scientific men. It will thus become clear how it could become imperative for one who was led to such a point not to remain long without taking some bold step in that direction, and push his way further and further into a research of the claims of some ancient sages to a superior knowledge and power.

(To be continued.)

CIS-TIBETAN RAMBLES.

BY CAPTAIN A. BANON, F. T. S.

(Continued from the August Number.)

IN continuation of the narration of my wanderings in the Himalayan regions (August number of the *Theosophist*)—I wish here to correct a mistake: the three people killed at Nilang were not Chinese Lamas, but *Cakpas*; or a class of thieves in Tibet. The hill people call almost every Tibetan a Lama, and so the mistake arose. In the village of Mukba, I came across an old *Bissahiri* gentleman, who, as he was educated in Tibet, is known by the name of *Sukham Lama*. He is quite a considerable man for that part of the world, owning some hundreds of goats and sheep, and a few thousand rupees. Also he is a man of the strictest probity and veracity; and has traded over the greater part of Northern Tibet. He told me the following as witnessed by himself in that country. He was at a celebrated place of pilgrimage, the name of which I have forgotten; behind it rose a beautiful conical peak, covered with perpetual snow. Owing to some natural causes, that peak broke, and a great part of its upper portion fell off. By this landslip the cave was quite disfigured. When *Sukham "Lama"* arrived there in the summer time, a great and genuine Lama had been summoned from Southern Tibet to remedy the evil; and whilst there, caused the snow to fall for seven consecutive days on the peak, until it again became in outward shape, at least, a perfect cone. *Sukham Lama* is a very public-spirited man. He built at his own expense a road from Mukba to *Jangla*,—a distance of five miles. These are the kind of unobtrusive men, whom the Government should honor, but never does. Another great traveller and trader in Mukba is *Mulla Ram*. This man rescued two Government surveyors in Tibet, from being clubbed to death as spies, by his great personal influence; but no more than *Sukham Lama* has he ever been rewarded by Government. Should any of my readers wish to meet some great Tibetan Lamas, I can tell them there are some to be found in that part of *Bissahir* that borders on Tibet; and that they can also meet there with many *Bissahiri* traders, who have travelled over a great part of Tibet, and who can tell them many wonders of that very wonderful country. Meanwhile I return to the people of the Upper *Bhagerutee*, whose superstitions and customs are very curious. They believe that after death, the soul goes into the inferior animal creation. When an individual dies, the house is closed up completely for the night; and the floor is strewn over with ashes. Next morning, the house is opened, and the ashes are carefully examined for foot prints, and from these, they pretend to tell, into what sort of animal or bird the soul of the deceased has entered.* The *Hindoos* of these *Hill-tribes* who have never come into contact with *Mahomedans*, have in their marriage relations a curious mixture of polygamy and polyandry. All the brothers have their wives and all the sisters their husbands in common. Since the advent of the British, these peculiar customs are dying out in *Kumaon* and *Gurhwal*; but the *Raja* insists on their being preserved in *Tehri Gurhwal*. An American Missionary, whom I met on the banks of the *Alakvanda*, complained that he

* The very same custom prevails to this day among the aboriginal descendants of the ancient Peruvians, and is described by Dr. Tschuddi in his *Novels in Peru*. The coincidence is most interesting to anthropologists.—*Ed.*

could not keep his Christian converts from these peculiar practices. I have reason to suspect that at a former epoch, these customs were observed by all Hindoos; and that they were gradually dropped after the Mahomedan conquest. There are two facts that seem to point to, and prove, this conclusion; one is that Draupadi* was held in common by all the five Pandava brothers, and the second, that there is no word for cousin in the Hindustani language. Among the Hindoo hill tribes, a first cousin is looked upon as a brother; and intercourse between first cousins is deemed incestuous.

With reference to an article, "Spiritualistic Black Magic," in the January number, I would ask whether any of your readers are acquainted with Goojerat, in the Punjab? There is a shrine there, held in great respect by married women, and which they visit, whenever they have cause to deplore their barrenness; the immediate results of which visit, are, to say the least, strange. Some ten months after a visit to the shrine, they are brought to bed of children—with heads like rats! and these children are called by the natives "Shah Doulah Ke Chooablog." I have seen these children myself; and there is no mistaking the rat-like head. Now is "Shah Doulah," a shell or some more responsible and vicious spook, who can materialise himself, sufficiently to "overshadow" these women; and so produce their zocephalic progeny? Or what?†

Another puzzle: the credit of the discovery of mesmerism being generally given to a German, born in Meersburg (Baden), called Mesmer, upon reading a book called *Religio Chemici*, the other day, written by George Wilson, F. R. S. E., I have reason to doubt the statement. In his Life of Robert Boyle, I find the following: "In 1665 he was brought into great public notice in connexion with an Irish gentleman referred to by Dr. Birch as the famous Mr. Valentine Greatraks, the Irish "Stroker. He produced many marvellous cures, by "a process of manipulation, closely resembling "that produced by the animal magnetists of the present "day. Greatraks (Greatorex?) was an honest and "honorable man, and Boyle came forward to attest the "reality of his cures. The celebrated astronomer Flam-

* The latter fact is very suggestive, while the former, we believe, proves nothing. Draupadi—as known to those who are versed in the symbology of the Hindu sacred books—was no living personage but simply a personification. She is *Yoga-Maya* (or the illusion produced by the Yoga system) one of the properties of the five elements personified by the Pandavas. The latter may and most probably were historical personages; but their biography becoming, like that of every other hero, strongly wound up with the marvellous, is necessarily interwoven with fiction and allegory, hence in many parts of the sacred dramas, they are made to stand for the elements with their numerous illusionary and occult effects. Knowing of the present system of adoptship it is safe to say that none of the true Rishis were ever married—nor could they have been, to deserve that name. Yet there are modern pundits who, explaining the Shastras in their own way, insist that some of their Rishis were married and had sons innumerable! As though adeptship could ever be reached without one being a strict Brahmachari! As to polyandry, it still to some extent prevails among the Kandians of Ceylon.—*Ed.*

† Our esteemed correspondent's query may be answered in the most satisfactory way by a certain French author on Modern Demonology called the Chevalier Gougenon des Mousseaux, than whom we know of no other person or persons—with the exception, perhaps, of the Salvationists—better acquainted and positively familiar with the Devil and his ways. His knowledge of the pranks of the Don Juan of the cloven foot seems inexhaustible, and his certificates of proficiency come from the princes and dignitaries of the modern Roman Catholic Church. But in justice to a theologically much abused personage, we should remind our readers that "Satan" has a rival in the fabrication of monsters, to wit—nervous hallucination and prepossession. The modern psychologists have in fact neurologised the devil out of existence. Readers of *Isis Unveiled* and other works will remember numerous examples of this mysterious parental influence of the maternal fancy upon the coming offspring; an influence not confined to man, but equally observable among the lower animals. The subject of Teratology (or the begetting of monsters) is treated at length in the first volume of *Isis*, among the illustrations those of chickens with the heads of hawks, and squabs with those of parrots, being cited.—*Ed.*

"steed went to Ireland to be stroked by Greatraks, and "was benefited either by the stroking, or a subsequent "attack of sea sickness, or as he thought, perhaps by "both." So from the above, Mesmerism should have been called "Greatraksism," and the credit of its invention (in Europe) should be given to Ireland, instead of to France.

MESMERISM AS AN ANÆSTHETIC.

Our veteran contemporary, the *Banner of Light*, quotes from the *Boston Journal* an account of a surgical operation recently performed at the St. Louis (Mo.), U. S. A. Homœopathic Dispensary, of great interest to Indian students of Mesmerism. It appears that an operation for the extirpation of a large tumor from the face and neck of a Negro patient was to be performed. Chloroform and ether failed to have any effect upon his nerves, whereupon one of the surgeons tried Mesmerism. He was almost immediately rendered insensible of pain, and the operation successfully performed after the lapse of a full hour and a half. The *Journal* naturally adds, "the operation is causing much comment in medical circles as an improvement on the use of anæsthetics. The man is doing finely." The noted experiments of the late Dr. James Esdaile, Presidency Surgeon at Calcutta, settled beyond the least doubt the supreme merits of mesmeric anæsthesia in Surgery, and in time we shall see it universally employed.

ANIMA MUNDI.

[THE following is the very imperfect and brief summary of a very elaborate paper on the LUMINIFEROUS ETHER AND ITS WORKINGS—read by our brother, Dr. J. D. Buck, M. D. U. S., in November last, before the "Cincinnati Literary Club." We extract it from the *Cincinnati Daily Gazette*, kindly sent us by the esteemed Doctor, with a few words of explanation by himself. "I enclose a slip," he writes, "full of errors, as the abstract was not made by myself nor did I read the proof. I will only say that the "Literary Club" is composed of one hundred members (limited thereto), many of the best men in the State belong to it. Ex-President Hayes, Ex-Governor Noyes, late U. S. Minister to France, Judge Toft, present Minister of U. S. at Vienna, &c. I only mention this to show what the Club is. I may say that my Essay was very well received and elicited a good deal of interest, comment, and private discussion. All this to show you that the CAUSE lives here as well as in India." We are sorry that our valued brother has not thought of sending us the original paper. But, even as it stands, and notwithstanding the many and evident errors of the reporter, it is full of real interest for the Theosophists, and we are glad to find the subject, if not popular, at least listened to with real interest.—*Ed.*]

The Universal Luminiferous Ether and its Workings— A Scientific Explanation of Spectral Appearances, etc.

Dr. J. D. Buck, on Saturday last, read a very elaborate paper before the Cincinnati Literary Club on the Anima Mundi, or Universal Luminiferous Ether. While not showing the skepticism of the majority of educated moderns as to the reality of the alleged spectral appearances and other phenomena, Dr. Buck does not regard them as supernatural, but as the results of the workings of that uniform underlying substance, called by Newton Sensorium Dei—the organ of divine sensation, and of which light, electricity, galvanism, and perhaps also the magnetic power of iron are probably only different exhibitions. This fluid ether, or whatever it may be called, acts everywhere as matter, but also possesses properties diametrically at variance with materiality; for instance, it can penetrate the most compact bodies, and cause a thousand various alternate operations of the remotest bodies upon each other. It has been held, therefore, that this ether is the transition, from the visible to the invisible world and the medium between both. It is widely conceded that all motion, life, and sensation in the brain and nerves of man proceed from a subtle fluid.

Accepting this statement, the Doctor claims that a continuous chain of phenomena has run through all history, and particularly through the history of all religions. From the earliest time the phenomena have been studied by a few, who have transmitted orally to neophytes the accumulated wisdom of themselves and their predecessors under injunctions to the most profound secrecy, accompanied by threats of the severest punishment of any

disclosure. The initiated was permitted to reveal his profoundest secrets to but one before his death. All written records were purposely obscured. The phenomena embodied the most occult-forces of nature, and hence were weapons of good or evil according to the spirit of those who used them. These phenomena are known in India as black and white magic. Even in Bible times, while there were colleges for the study of these phenomena, and it was permissible to consult a seeress or soothsayer, it was commanded that a witch should be put to death. The persecution of alleged witches and wizards in Christendom made it necessary for adepts to keep their knowledge to themselves. They guarded it with jealous care, and only after seven years of probation, absolute physical purity, and the most rigid temperance, could one be received even to the lowest degree. According to Plutarch, the phythoess at Delphi went raving mad or died in convulsions if she sat on the tripod in bad temper or against her will. More than one medium or phythoess of modern time has suffered a like fate. Insanity and suicide are frequently the results of playing with these forces of nature on the part of the ignorant or superstitious. The names of the phenomena, variously called spiritualistic, hypnotic, vitapathic, etc., are apt to lead persons astray. The Kabbala calls the ether the astral light; the Hindoos denominate it akasa. Ardraus, Anima mundi, and Jacob's Ladder are other names. Reichenbach styles it odyle. It operates through the sense of touch. While the eye and the ear are the avenues of sight and hearing, the organ of feeling, or rather the objective avenues are the entire surface of the body. The waves of feeling may be said to be absorbed from the very air through the innumerable nerves. The sense may be capable of still higher development, and becomes in some cases unusually so. When the will is dormant consciousness becomes passive, while the sensitiveness of the brain surface may be increased as in the delirium of fevers or in dreams. Abeyance of will and passiveness are precisely what is required of every medium, mesmerized person, or somnambulist, so that we have in phenomena which accompany their condition nothing supernatural, but the exercise of a natural, and universal, function. The magnetic subject is under the will of the mesmerizer only when he wills to be. He is simply a sensitive, and the molecular vibrations of his brain respond to those of other brains like two pianos tuned in unison. Man can project himself through the sense of feeling as through the senses of hearing and seeing. We see and hear things at a distance, as though they were brought near, and the same may be true of touch, and thus account for those instances of men's "doubles" being seen at a distance from where they really are and for the many stories of ghosts and spectres. The rhythm or principle of equal vibration between the body of man and external nature may enable him to bring into the realm of consciousness the universe about him.

Plutarch says the soul acquires the tendency and inclination to dissolve into the prophetic spirit for the same reason as the sight does with respect to the light, because the latter has a natural sympathy for it. The spirit of the oracle at Delphi was believed to emanate from the earth, generated therein by the sun and filling the temple with a sweet perfume. This exhalation was arrested by heavy rains, by lightning, and earthquakes. The oracle of Oracles was silent after a visitation of the plague. A haunted house in England had another haunted house on the same spot before it. The seeress of Prevorst had an unusually sensitive temperament, in conjunction with local traditions and terrestrial emanations. Angelique Cottin was a kind of electrified phenomenon, causing a shock to all who touched her, overturning tables, etc. The famous drummer of Tedworth, and more recent cases where heavy weights have been moved without visible contact, are examples familiar to many.

In Dr. Buck's opinion, these phenomena show that certain persons are remarkably developed in the capacity to absorb and concentrate enormous quantities of the most subtle forces in nature. The result has often been dangerous, perhaps fatal in the case of mediums, who have imagined that the dangerous forces were disembodied spirits. An adept is one who uses the forces intelligently; the medium one who uses them blindly. There is abundant testimony to the existence of adepts to-day, but they communicate their secrets only to those who conform to their requirements. The holy man who forbade Arabi Bey to cut off all the water in the Egyptian canal for the English may be one of them, though probably not a high initiate. The adepts hold not only that some forces of nature are malignant, but that they possess a low grade of intelligence, and when incited and encouraged are capable of incalculable mischief. The "BROTHERS" do not deny the possibility of communion with departed human spirits. They hold that no pure spirit can return to earth, though in the case of suicides and those suddenly cut off by accident such return is possible, though uncommon.* Attraction is according to the law of correspondence. The good seek the good, and the evil the evil. Every medium, therefore, sees his own reflection, and unconsciously reveals his own soul through the law of natural affinity or relation. Phenomena-hunting as a steady business is the most profitless, if not the most demoralizing, business in which a right-minded and intelligent man or woman can engage, especially when undertaken with the predetermined conviction that all

such occurrences are frauds. It is plain that those who comprehend the danger of these forces of nature should warn the ignorant and superstitious, and refuse to divulge their secrets. The above are the main points of Dr. Buck's curiously interesting paper, which many will be glad to learn, may hereafter appear in pamphlet form.

Letters to the Editor.

IS BRAHMOISM TRUE HINDUISM?

In your issue of December, Mr. A. Sankariah, B. A., President-Founder, Hindu Sabha, of Madras, in a letter commenting on Baboo Raj Narain Bose's "Superiority of Hinduism," asks us to who improved, developed, and corrected Hinduism into Brahmoism. The following sloka from the *Mundakupanishad* will be a sufficient answer to his query:

"The inferior knowledge is the Rig Veda, Yagur Veda, Sam Veda, Atharva Veda, Tikha (Pronunciation), Kalpa (Ritual), Byakarna (Grammar), Nirukta (Vedic Glossary), Chandas (Versification), Jyotish (Astronomy). The superior knowledge is that by which the UNDECAYING (God) is known."*

Now from this sloka it is evident that we do not know God by means of the Vedas only but something within us, that is, intuition and reason. Now it is this intuition and reason which have led to the development and correction of Hinduism. It can be satisfactorily shewn that Hinduism is not a stereotyped religion, but has received continual improvements from the age of Rig Veda to the time of the saintly (to use Col. Olcott's phrase) Ram Mohun Roy. Will Mr. Sankariah be good enough to produce his authorities from the Vedas for this assertion that a candidate must undergo formal initiation before he is allowed to receive *Brahmajñan* or knowledge of God. We can adduce numerous proofs from the Upanishads, which are the real Vedanta or the sum and conclusion of the Vedas, and are the highest authority for Hindus, that students, on simple application to a Rishi for such knowledge with *samit* or two slips of wood in his hand, received instruction from him without initiation. Will he also be good enough to give authorities for his extraordinary assertion that the Brahman of the land is a third-grade Theosophist? No orthodox Hindu would say so. We, Brahmos, believe that the true Brahman is the knower of God; but the above assertion sounds very strange from the lips of Mr. Sankariah, who is an orthodox Hindu, and who, as such, should pay the highest honors to the Brahman of the land. Mr. Sankariah says, "Brahmoism is dead-letter. Hinduism incapable of adjusting the *Jñana Kanda* with the *Karma Kanda* and *Niyamacharam* with *Yoga*." We say on the contrary that Brahmoism is living Hinduism, showing us the best method of affecting the above adjustment. The opinions of Brahmoism on this point are embodied in the following beautiful sloka.

"The wise man doth not forsake the feet of God, the giver of salvation, though paying the minutest attention to worldly affairs. The dancer, though dancing and singing according to the rules of dancing and music, attends to the pitcher (full of water) on her head, to prevent its falling down."

Mr. Sankariah says that the Adi Brahmo Samaj is "full of new marriage rites." We ask Mr. Sankariah how can any educated man, even if he be not a Brahmo, but has only some regard for the law of truth engraved by Nature in the human breast, conscientiously worship, at the time of marriage, idols and imaginary deities which he does not believe in, and go through superstitious ceremonies in whose efficacy he has not the slightest credence. This at once shows that some reform is necessary in our marriage rites. As for his taunt about the political aspirations of the Adi Brahmo Samaj, we beg to remark that he must be a strange B. A. indeed if he has got no such aspirations.

Yours obediently,
A MEMBER OF THE ADI B. SAMAJ.

*The term "Undecaying" may, or may not, have meant "God" as translated by the writer, in the mind of the author of *Mundakupanishad*, but we have every reason for doubting the correctness of the meaning given. No Upanishad mentions anywhere a *personal* god, and we believe such is the God of the Brahmos—since he is endowed with *attributes* in themselves all finite. The "Undecaying" means in the Upanishads—the eternal unborn, uncreated, infinite principle or law—Parabrahm in short, not Brahman which is quite another thing.—*Ed.*

*Not quite so.—*Ed.*

"H. X." AND GOD PERSONAL AND IMPERSONAL.

"H. X." in the above named article writes about the so-called Atheists: "In the first place while they talk of laws, they overlook, it seems to me, the fact that a law postulates a law-giver—a will at any rate that has impressed a course of action—and so it seems to me that admitting an inherent law, they cannot logically escape a will that originated that law, and such a will in such a case *must* be what mankind understands as God."

If I am allowed to paraphrase this freely, it can be rendered thus:—

One of the fundamental laws of the Universe is that there can be no law without a law-giver.

Now, I find this assumption in Mill, if I am not mistaken, in what is appropriately called his 'Carpenter's theory of the Universe.' Mr. Joseph Cook in his Boston lectures, and subsequently at Bombay, uses the same argument; and doubtless many men take this for an axiom, as I did only a little while ago. But on investigation I find it not true in all cases. Their deduction from this is inconsistent with the axiom; and this delusion arises from the fact that human laws *created* by human beings are confounded with universal laws; and by analogy it is inferred, that those latter also must have been created by a law-giver. I proceed to show what, I believe, is an inconsistency in those who argue in this fashion. Just on account of its inconsistency with itself, the argument will not be clear, but may be intelligible on reflection.

If, then, 'That there can be no law without a law-giver' is a *universal* law, then, by this very law, which, to avoid confusion of ideas, I shall call the *Law* of laws, it must itself have a *law-giver*. This very *giving* of law implies that there was a time when the law did not exist,—*i. e.*, before the will of the Giver 'impressed the course of action.' If this is admitted, then, there was a time when laws did not require a law-giver; and is it not *possible* to conceive they may have existed then? They may have, or they may not, but it is, at least, a *possible* conception. If, on the other hand, any body would say that this 'giving' does not imply any limit of time (which is a very audacious suggestion, to say the least,) even then he does not gain much by it. For, if the law were eternal, it was co-eternal with the giver, *it had no birth*; in fact, *it was not given* and there was no giver.

Having shown this difficulty in the way of accepting "H. X.'s" hypothesis, I have only to remark that his idea of 'personal' God is not without difficulties to me, which, however, I shall not mention now on account of the length of this letter.

B. J. P.

THE NOBLER IDEA OF LIFE.

I READ with much interest Vol II. of *Isis Unveiled*. The other Volume I hope to have soon. It is a most remarkable book. You are quite right in saying: the illogical doctrine of the Atonement is the cause of much vice and wickedness. I have felt this, ever since I was old enough to think; and have its effects constantly before my eyes.

India, and the Hindu race, have been to me, for years, deeply interesting subjects. When I read Mr. Müller's "Origin and Growth of Religion," I felt the Bramhans, thousands years ago, had a nobler idea of life than modern Christians.

In the Rawlinson Collection of letters in the Bodleian Library here, there is one from a Jesuit who says he joined the "Society of Friends" (Quakers) at Bristol in 1680, was a *favourite* preacher among them; and he said he knew of other Jesuits in the same Society.

I saw in the THEOSOPHIST for September a letter from a dissatisfied member; it occurred to me that some Jesuit may have inspired it.

The age, I trust, is ready for truth. I cherish the hope that you and your noble fellow workers will revolutionize the religious world and make light shine where now is darkness.

OXFORD, ENGLAND, }
October 12, 1882. }

A. S.

A WISE PADRI-MYSTIC.

[HAVING had lately an opportunity of reading your excellent journal, I am induced to enclose an extract from the Life of the late Rev. Lacroix of Calcutta. The Rev. gentleman was well known in Calcutta even to these days by several, such as Rev. K. M. Banerjee, Rev. Macdonald and Babu Pearichand Mittra, F. T. S.

My object in sending the extract is merely to enable you to cite instances of the belief in Spiritualism sometimes entertained even by orthodox Christians in India.

A. BENGALI.]

CHANDERNAGORE,
93, RUE DE BORO, 22nd May, 1882. }

EXTRACTS.*

"But he went beyond this. He hailed every possible evidence of the soul's life after the body's dissolution as so much proof on the side of revelation and of right. He was a firm believer in apparitions. To him it was no wild vagary just within the verge of possibility; but an eminently serious question to which he gave his gravest attention. Aware that an apparition of the dead is a phenomenon (or an alleged phenomenon) of which the reality cannot be settled affirmatively or negatively by speculation in the closet, he used to examine witnesses and collect evidence, and the result was, that after rejecting huge masses of what was purely the growth of superstition, credulity or jugglery, there were still thousands of well-accredited facts to prove that the dead have appeared, and do still at times continue to appear to the living. † The belief was found every where. Scripture sustained the doctrine; history was full of it, nearly every family had a story founded on it; every district had a haunted place or house, and so my father accepted it. He took Christ at His word when he said, "with God all things are possible;" at the same time, he often maintained that, holding with Saint Paul the existence of a spiritual as well as a natural body, there is no presumption against the supposition that after its final emancipation the spiritual body may sometimes shew itself to man. The following story my father believed as firmly as if he had had the evidence of his own senses in its favor, because it occurred to a dear and valued friend of his, a Missionary in South India. This friend succeeded another Missionary who had died, leaving the accounts of the mission in a state of hopeless complication, and yet as he was an honest, upright man, it was not to be supposed that he had embezzled the money for private purposes. The only question was, what had become of the missing seventy pounds? or if they had not been expended, where were they to be found? After spending several days in trying to solve the mystery, my father's friend threw himself on the sofa, wearied both in mind and body; sorely tempted to say very hard things of his predecessor for having given him such unnecessary trouble. This was in broad daylight about three o'clock in the afternoon. After lying awhile he distinctly saw the figure of a man dressed in clerical habiliments rise as it were out of the ground, and proceed to the table, where were lying a mass of papers and accounts relative to the affairs of the mission. Selecting one, the spectre placed it uppermost, looked round at his astonished successor, and immediately disappeared. On the open-page was a memorandum stating that seventy pounds of the mission money had been lent to a certain gentleman at Madras at a high interest. The gentleman was applied to; he acknowledged the debt, and refunded the amount. This story and others like it had their influence on my dear father; he set his house in order, years before he was called to go; and though his chief motive for this was to save trouble to his family, yet I know that he also wished to *avoid aught that might by any possibility drag his spirit downwards after death, or detain it hovering round the earth, when earthly things had passed away.* ‡ Facts like these, even if allowed,

* Extract from Brief Memorials of the Rev. Alphonse François Lacroix, Missionary of the London Missionary Society in Calcutta, by his son-in-law Joseph Mullens, and one of his (Mr. Lacroix's) daughters. London: 1862.

† Undoubtedly—in visions and dreams, as to the objective materializes forms that appear in the seance-rooms, we do not doubt their occasional genuineness, but will always reject the claim that they are the "Spirits" of the deceased, whereas, they are but their shells.—*Ed.*

‡ A wise man was the Rev. gentleman, since he knew or suspected the truth. The italics are ours.—*Ed.*

may appear to some trifling and without an end. To the subject of this memoir they appeared in a very different light. He used to hold with Southey, that with regard to the good and which they may be supposed to answer, it would be end sufficient if *sometimes* one of those unhappy persons, who looking through the dim glass of infidelity see nothing beyond this life and the narrow sphere of mortal existence, should, from the well-established truth of one such story, be led to a conclusion that there are more things in heaven and earth than are dreamed of in his philosophy. And surely after the heart-sickening exhibition we have had of the latest growth of heresy in England—a heresy that denies the possibility of miracles, and sublimates the passage of the Red Sea into the “latitude of poetry,” every friend of religion may bid God-speed to the enquirer who pushes his researches into regions whence he never fails to bring us tidings of the soul’s immortality and the reality of a future life.

Let it not be supposed from the above, that my father was either superstitious or credulous. True he used to read largely on angelic influences, on demonology, on dreams, apparitions, animal magnetism, trances, and clairvoyance, all those subjects that form as it were the boundary between our world and the next, but he was scrupulously careful to accept as truth nothing that was opposed to the teachings of the Bible, for he believed in evil spirits whose work it was, if that were possible, to deceive the very elect. He was also very reverent in his researches; hence his great dislike to the spirit rapping sources of America, and the exhibitions of clairvoyance in England.”

“SELF-CONTRADICTIONS OF THE BIBLE.”

[We give room to this letter, under the distinct promise made in it that it will be the “last.” We sided and still side with the writer, were it but for the reason that in such quarrels between master and subordinate, the latter, whether right or wrong, is sure to have always the worst in the affair. Moreover, we adhere to our first opinion that the whole thing was an abuse of power.—Ed.]

I write this letter only to make myself free of the charges laid by the Rev. Missionary in the *Theosophist* for November. It will be my last letter.

I had resolved to write no more, of the injustice I have lately incurred at the hands of the Rawal Pindce Mission authorities; but the misrepresentations of facts by the Rev. Newton compel me to publish the following. The Missionary charges me with having exaggerated his proceedings in my first letter to the *Theosophist*. I leave it to your readers to decide, whether the sentence, “And he also after threatening me and proving by every sophistry that the author of the book was a wicked and immoral man, made various excuses for not giving the book back to me,” is an exaggeration or a true fact; I have to add only the following:

When the second master had handed the book to the Rev. Missionary, the latter called me into his presence and angrily asked me, “Why did you send for such a book? *Dare you see the Bible falsified?*” etc. etc.* He then tried to convince me that its author was an immoral man as he had had ignoble reports about his conduct from a gentleman in America. I only replied that I had nothing to do with either the wickedness or the goodness of the author. The book would tell its own tale, and if it proved immoral I would touch it no more. I then asked for the book, but he said the book was *poison*, and he would let me have it together with an antidote whenever I would come again.† Nine or ten days

*And why should not a non-Christian hesitate to read or send for such a Bible—for which he cares as little as a Christian Missionary for the Shastras—even if *falsified*? Would the Rev. Mr. Newton feel any scruples to reading the Koran or the Bhagavat-Gita in a caricature? Moreover, the “Self-contradictions of the Bible” does not contain one single word of comment or disrespect. It is quotations *verbatim* and *literatim* from the Bible. Is it any one’s fault if the various prophets (the alleged authors of the books) although inspired, have so unfortunately contradicted themselves in their statements?—Ed.

† In other words the Reverend gentleman called names the Bible itself, which is neither pious nor seemly, considering his profession. We say again, except on the title page and the headings of parts, there is not one word of comment in the pamphlet by the compiler—for its true authors are the apostles and Bible prophets. Why then “the antidote?” Can the Rev. Mr. Newton deny that which is printed black on white in every Bible?—Ed.

after I visited him. There and then he made me confess the truth of the following in writing:

- A. Nature does not admit of “How and Why.” *
- B. There are always exceptions to general rules. †
- C. Works of God are always taught in parables. ‡

As the (by him termed immoral) book treated of contradictions in the Bible, he read to me a few of them, asking me to observe that they were no contradictions at all, as every one of them could be explained away by the three *principles* as above enunciated§, any objection to them being considered by him as foolish on my part. Then and several times after I asked for my confiscated pamphlet, but he would let me have only the price of it and never the book itself. The book is with him up to this time. Consider then the value of his assertion to the purpose that he kept the book only with my consent!

The Rev. Missionary accuses me in his letter that I had always been buying anti-christian works from a scholarship which I was getting from the school.¶ I am sorry that these words should proceed from the mouth of a Rev. Missionary.

The Manager of this Journal is well aware that I sent for the book on the 19th May last; on the other hand, the Reverend knows as well that it is only last July that Rupees 2, the remnant of a municipal-scholarship, were given to me—against my will. Whether it behoves a missionary to term that paltry sum a “scholarship,” and to say that I had been buying anti-christian works from these 2 rupees, I leave the public to judge. Out of delicacy and a feeling of honor, I had refused to accept those 2 rupees since the 1st of September. To explain how the signatures of the witnesses were obtained, I may say that first of all the signature of Baboo Harra Dhan Ghosh and that of Baij Nath Bando prove nothing, since they themselves were at the bottom of all this mischief. When all the teachers of the school and the 5th class students were assembled, the 2nd master ordered them to sign the letter. A Hindu teacher objected to doing so unless he was made acquainted with its contents. He read it and having signed it, remarked that it explained but what had happened the other day. The rest of the teachers signed it without knowing the contents of the letter. Poor fellows! what else could they do?

Almost all of the 5th class students were scholarship-holders and *they dared not oppose the measure at the risk of their stipend.*

It is not so much the abusive language used by the Rev. Missionary personally against myself that I object to, as the yoke under which all of my fellow-brethren—be they Hindus or Muhammadans—are made to suffer—under the Missionary School system. Lastly I would request our liberal English Government, had I a voice in the matter, not to give grants-in-aid to these mission schools.

Obediently,
LAKSHMAN SINGH.

48, COURT STREET, LAHORE.

GREETINGS TO TSONG-KA UN-GHIEN.

I have read the communication published in the January *Theosophist* “Under Orders,” and hasten to say that my “sympathy” with H. X. has been only like my sympathy with any fellow-man who has a just and strong desire which he cannot gratify. Far be it from me to deprecate “caution and reticence in the knowing.” In all the annals of adeptship, none but tried and devoted Chelas have been favored with the higher secrets of occultism. The conditions of

* Science, we are afraid, would demur to this Dictum.—Ed.

† Profound verity!—Ed.

‡ Agreed. But if one “parable” says white and the other—“black,” infallibility being claimed for both at the same time, then we have a right to regard and proclaim that as a contradiction.—Ed.

§ We would like to enquire whether the Rev. Mr. Newton was not a Roman Catholic at some earlier period?—Ed.

¶ And where’s the offence even the charge true? If, as every Missionary, the Rev. Mr. Newton had an eye to converting his *heathen* pupils to Christianity, he was himself, in honour bound, to furnish Lakshmansingh with means of ascertaining the real superiority and worth of the religion offered him as a substitute for that of his ancestors. How can a thing be proved good, unless both its outward and inward value are found out? Truth need fear no light. If Christianity be true, it ought to welcome the strictest and closest of investigations. Otherwise “conversion” becomes very much like selling damaged goods—in some dark back-room of a shop.—Ed.

regular studentship of course cannot be made to fit in with the humours of men, and under the circumstances of the case, H. X. has only to blame himself for not making the progress he was anxious to make. When I go into a prison or a hospital, I pity the condition of the inmates without morally approving of the cause of their presence there. So I give and claim sympathy on behalf of all imprisoned humanity, whether politically, socially, or morally. Conceit, combativeness, ambition, avarice, criminal offences, &c., are all, to my humble thinking, only forms of *Ignorance*, and in the present topsyturvy condition of the world, I cannot too earnestly solicit the regular Chelas (not to mention the Mahatmas) to interfere to dispel the ignorance and cure its disastrous effects. "Thy will be done," is no doubt the best solicitation, but "Knock and the door will open" is a precept for the beginner.

The mesmeric cures effected in Ceylon by Colonel Olcott are of great importance to ordinary humanity and to the theosophic movement. India alone wants a score of Olcotts. The lower rounds of occultism, including clairvoyance, thought-reading and magnetic healing, are attempted to be climbed by Hindu Priests called "The Brahmans" before "they withdraw from the world to be regular Chelas with the Mahatmas." By some fatality most Brahmans die without reaching even the lower rounds—and I for one am prepared to recommend to all Hindus to interboard and intermarry with persons of this limited proficiency as true Brahmans, whether born Brahmans or not. The so-called National Indian Associations to promote friendly intercourse between Europeans and Natives with needle-work for women and nautch or balls for men, are a farce. Brahmanhood, as I have above described it, involves a vegetable diet, control of animal impulses, and a belief in invisible forces or powers.

My duties as President of the Hindu Sabha for the Adjustment and Regulation of the worldly activities of the Hindu Nation will soon be transferred to others, and I hope as a recluse to be admitted to more confidential relations with you and the Mahatmas, and to be enabled to set an example to H. X. of respectful, nay *implicit*, devotion to the Masters of Occultism.

A. SANKARIAH, F. T. S.

PARACELSUS.

IN regard to "Theophrastus Paracelsus," whose name appears from time to time in your journal in connection with Hermetic and Cabalistic matters, I shall feel thankful if you or any of your contributors could throw any light on the history of this eccentric genius. The span of his life comprised but 48 years, yet during that comparatively brief period he had travelled into the East and over a great part of Europe, prosecuting all the while his studies in physics, chemistry and occult sciences, and writing those works which have caused him to be regarded as the father of Modern Chemistry. A mystery, however, hangs over the latter portion of his career to which, as far as I am aware, no one has ever furnished a satisfactory solution. Although up to the age of 25 his only drink had been water, this remarkable man, who was believed by many of his contemporaries to have possessed himself of the Elixir Vitæ, the philosopher's stone, and other secrets of the Eastern Adepts, gave way during the concluding years of his life to excessive intemperance, and finally closed his chequered existence in the Hospital of Sebastian at Salzburg in 1541. It is well known that Paracelsus, by his unbecomingly manner and the aggressive attitude he assumed towards the scientists of his day, made numerous enemies who did all in their power to sully his reputation with their slanders; hence no reliance can be placed on the accounts of Erastus, Oporinus, and others. Nevertheless this lapse into dissipation, after he had passed his prime, has been admitted even by his defenders, and is, to say the least of it, strongly inexplicable in one who is considered to have advanced far in the path of occult wisdom and attained to adeptship.*

* We, who unfortunately have learned at our personal expense how easily malevolent insinuations and calumny take root, can never be brought to believe that the great Paracelsus was a drunkard. There is a "mystery"—and we fondly hope it will be explained some day. No great man's reputation was ever yet allowed to rest undisturbed. Voltaire, Paine, and in our own days, Littré, are alleged on their deathbeds to have shown the white feather, turned traitors to their life-long convictions, and to have died as only cowards can die, recanting those convictions. St. Germain is called the "Prince of Impostors," and "Cagliostro"—a charlatan. But who has ever proved that?—Ed.

Browning, in his poem on the subject, by viewing them from the exoteric stand-point of the work-a-day world, has hardly done justice to the lofty aims of Paracelsus. Apart from this, however, the poem containing, as it does, noble thoughts clothed in noble language, has justly been deemed by critics as one of the finest productions of its author.

Here is an extract from it which will commend itself to the mystically minded among your readers:—

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is truth.
A baffling and perverting carnal mesh
Blinds it, and makes all error: and, *To Know*,
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without."

HYDERABAD, DECCAN, }
1st Jany. 1883.

E. N. T.

Reviews.

THE PHILOSOPHY OF SPIRIT.
*Hierosophy, Theosophy and Psychosophy.**
By T. SUBBA ROW, F. T. S.

II.

IN continuation of my article on the "Philosophy of Spirit," published in the October issue of the *Theosophist*, I shall now examine Mr. Oxley's notions of Theosophy and Hierosophy. It is not easy to understand his definitions of the two systems of philosophy thus indicated; and no definite issue or issues can be raised regarding the important distinction between the said systems from the meaning conveyed by these definitions. But he has explained some of the important doctrines of theosophy and hierosophy from his own stand-point for the purpose of comparing the two systems. Though he believes that "it will be admitted" that he has "not either under or over stated the case for theosophy," I respectfully beg to submit that he has entirely misunderstood the main doctrines inculcated by it.

The learned writer says that theosophists teach that in the instance of wicked and depraved people, the spirit proper at death takes its final departure. This statement is certainly correct; but the conclusions drawn from it by Mr. Oxley are clearly illogical. If this doctrine is correct, says the author, then it will necessarily follow that to all intents and purposes to *plain* John Brown "life eternal is out of the question." He then expresses his sympathy for pariahs, vagabonds, and other unfortunate poor people and condemns the doctrine for its partiality to "Rajahs, Maharajahs, plutocrats, aristocrats," &c. &c., and rich Brahmans, and its want of charity towards others who constitute the greater portion of humanity. Here it is quite clear that the fallacy in Mr. Oxley's argument consists in the change of adjectives. From the main doctrine in question it follows that "life eternal is out of the question" not to *plain* John Brown, but to *wicked* and *depraved* John Brown; and I can hardly see any reason why the author should so bitterly lament the loss of immortality so far as utterly wicked and depraved natures are concerned. I do not think that my learned opponent will be prepared to maintain that all pariahs, vagabonds, and other poor people, are all depraved and wicked, or that all Rajahs, Maharajahs, and other rich people are always virtuous. It is my humble opinion that utterly wicked and depraved people are in the minority; and loss of immortality to such persons cannot seriously be made the ground of an objection to the Theosophical doctrine under consideration.

*Owing to a pressure of standing matter and other reasons over which we had no control, we could not give room to this Part II of Mr. T. Subba Row's Review before now.

Properly speaking theosophy teaches not "conditional immortality," as the author is pleased to state, but conditional mortality if I may be permitted to use such a phrase. According to theosophy, therefore, annihilation is not the common lot of mankind unless the learned author is in a position to state that the greater portion of the human race are wicked and depraved—beyond redemption. Theosophists have never stated, so far as I know, that adepts alone attain immortality. The condition ultimately reached by ordinary men after going through all the planetary rounds during countless number of ages in the gradually ascending order of material objective existence is reached by the adept within a comparatively shorter time, than required by the uninitiated. It is thus but a question of time; but every human being, unless he is utterly "wicked and depraved," may hope to reach that state sooner or later according to his merits and Karma.

The corresponding hierosophic doctrine is not fully and definitely stated in the article under review, but the views of the author regarding the same may be gathered from his treatise on the philosophy of spirit. They may be summarized as follows:—

(1.) The four discreted degrees in the human being "called animal, human, angelic, and deific," show that every human being (however wicked and depraved) will ultimately reach immortality.*

(2.) There is no re-birth in the material human form there is no retrogression at any time.

And there is this interesting passage in the author's book:—

(3) "The thread of life is broken up at the point where it appeared to be broken off by physical dissolution, and every one will come into the use and enjoyment of his or her own specific life, *i. e.*, whatever each one has loved the most, he or she will enter into the spirit of it, not using earthly material or organisms for the same but spiritual substances, as distinct from matter as earth is from atmospheric air; thus the artist, musician, mechanic, inventor, scientist, and philosopher will still continue their occupations but in a spiritual manner."

Now, as regards the first proposition, it is not easy to understand how the existence of four discreted degrees in a human being or any number of such degrees necessarily leads to unconditional immortality. Such a result may follow if deific or angelic existence were quite consistent with, or could reconcile itself to, a depraved and wicked personality or individuality or the recollection of such personality. The mere existence of an immortal principle in man can never secure to him unconditional immortality unless he is in a position to purify his nature, either through the regular course of initiations or successive re-births in the ordinary course of nature according to the great cyclic Law, and transfer the purest essence of his individuality and the recollection of his past births and lives to his immortal Atma and the developed and purified spiritual Ego in which they inhere.

The second proposition above stated is opposed to all the ancient traditions of Eastern nations and the teachings of all the Eastern adepts, and I do not think that any passage in support of it can be found in Bhagavatgita.

The last statement above-quoted is certainly a very extraordinary proposition; and I shall be very happy if the author can point out any authority for it in the Bhagavatgita or in the other portions of Mahabharata.

Whatever may be the nature of the purely ideal or subjective existence experienced in Deva-chau after death and before the next birth, it cannot be held that the artist or musician carries on his "occupations" except, by way of ideation.

*Had Mr. Oxley said instead—"every human monad" which changes its personalities and is in every new birth a new "human being," then would his statement have been unanswerable.

I shall now leave it to the readers of the Theosophist to say whether this assertion is really "based upon foundations more substantial than mere fancies and speculations."

The second doctrine of Theosophy which Mr. Oxley notices in his article is that "occult powers and esoteric wisdom can only be attained by the severest asceticism and total abstention from the use of the sensual degrees in nature in their physical aspect." If this doctrine is universally admitted, he says, physical embodiment would be impossible. I can safely assure him that this contingency is not likely to happen under the present conditions of our planet; and I am unable to understand how physical embodiment is desirable in itself. It yet remains to be proved that "occult powers and esoteric wisdom" can be acquired from the teachings of hierosophy without the restrictions imposed by esoteric, theosophy.

The learned author further adds that under the conditions above-mentioned "the powers of adept life cannot be perpetuated by hereditary descent." He evidently thinks that this fact discloses a very great defect in the theosophical system. But why should adept life be perpetuated necessarily by hereditary descent? Occult wisdom has been transmitted from Guru to disciple without any serious break of continuity during thousands of years in the East. And there is no danger of adept life ceasing to exist from want of transmission by hereditary descent. Nor is it possible to bring into existence a race of hierophants in whom occult knowledge will be acquired by birth without the necessity of special study or initiation. The experiment was tried, I believe, long ago in the East but without success.

The author will be in a position to understand the nature of some of the difficulties which are to be encountered in making any such experiment from a perusal of Bulwer Lytton's "Zanoni."

The world has yet to see whether "under the sway of Solar Angels," the adepts trained under the system of Hierosophy, can retain their powers and knowledge after having renounced "asceticism, abstinence and celibacy," and transmit the so-called "adept life" to their descendants.

Speaking of the attitude of Theosophists towards spiritualism, Mr. Oxley observes that they hold that the so-called spiritualistic phenomena are due to the "intervention of enlightened living men, but not disembodied spirits." I shall be very glad if the learned author can point out any foundation for this statement in the utterances of Theosophists. Strangely enough, he says further on that, in the opinion of the Theosophists, such phenomena are due to "wandering shells and decaying *reliquiae* of what was once a human being." This is no doubt true in the case of some of the phenomena at least: and the author should not presume to say that any one of these phenomena has its real origin in the action of "*disembodied living conscious beings*," unless he is fully prepared to state exactly who these mysterious beings are, and demonstrate, by something weightier than mere assumption the fact of their real existence. He is entirely mistaken in supposing that the *modus operandi* in the case of the so-called spiritualistic phenomena are precisely the same as in the phenomena produced by Eastern adepts. However I do not mean to say any thing further about this subject here as it has been already fully discussed in the columns of the *Theosophist*.

Mr. Oxley objects to my statement that "the human spirit (7th principle) has a dignity, power, and sacredness which cannot be claimed by any other God, Deva or Angel of the Hindu Pantheon." Although I had taken care to inform my readers that by *human spirit*, I meant the immortal and unborn 7th principle or Atma in man, he construed the expression to mean the spirit or life principle in the human degree of his peculiar classification. It would have been better if he had taken the pains to understand my language before venturing to assert that

my statement was against the doctrine taught by Krishna. So far as I can see, his notions about the seven principles in man so often mentioned in this journal, are utterly confused and incorrect. As the English language is deficient in the technical phraseology required for expressing the truths of Aryan philosophy and science, I am obliged to use such English words as can be got to convey my meaning more or less approximately. But to preclude the possibility of any misunderstanding on the part of my readers, I clearly intimated in the passage in question that by human spirit I meant the 7th principle in man. This principle, I beg to submit, is not derived from any angel (not even from Busiris) in the universe. It is unborn and eternal according to the Buddhist and Hindu philosophers. The knowledge of its own *Sivaram* is the highest knowledge of self: and according to the doctrines of the Adwaita school of Aryan philosophy, to which I have the honor to belong, there is in reality no difference between this principle and Paramatma.

Mr. Oxley believes that the claims of the Spiritualists have virtually been admitted by the Theosophists, in as much as in the opinion of the latter "communications may be established with other spirits." But the learned author fails to perceive that by the word "Spirit" Theosophists mean something quite different from the so-called "disembodied spirits" of the Spiritualists. The belief in question does not therefore amount to any concession to the claim of the Spiritualists as is supposed by him.

The esteemed author then proceeds to explain some of the important doctrines of Hierosophy, which, he takes particular care to add, are not to be considered "by his readers as mere" fancies and speculations. Hierosophists seem to believe that the influx of life flows from the "Infinite monad" mentioned by me in the first part of my review on "the Philosophy of Spirit." Mr. Oxley's conception of this monad is not, then, quite consistent with the views of Eastern occultists. Properly speaking this monad or centre is not the source of cosmic energy in any one of its forms, but it is the embodiment of the great Law which nature follows in her operations.

The learned author then asserts that "Esoteric Theosophists" and their great leaders have admitted that there is an "influx" of energy from the planetary spirits to the monad abovementioned. Here again, I am sorry to say, Mr. Oxley is misrepresenting the views of Theosophists according to his own imagination. And the statement itself is thoroughly unphilosophical. This transmission of energy from the planetary spirits to the Great Law that governs the Universe, is inconceivable to every ordinary mortal. It does not appear that the monad referred to by Mr. Oxley is a different entity from the monad alluded to in my article. He himself says that it is not so. Then, the only conclusion to which I can come under the circumstances of the case is, that Mr. Oxley has put forward these strange and groundless statements about the action and reaction of cosmic energy between the Infinite Monad and the planetary spirits without having any clear and definite ideas about these entities. The truth of this statement will be confirmed on examining his views about the nature of the work done by the planetary spirits. These spirits, it would appear, "detrain myriads of elementals in the spheres of interior Nature, *i. e.*, the next plane of life immediately contiguous to this;" and compel them in the most tyrannical manner to obey their commands and produce effects which are calculated to perpetuate their own peculiar qualities in the plane of material existence. I confess I do not know anything about the beings who exercise such despotical functions. They are not the planetary spirits of the Theosophists; and if they have any existence outside the region of Mr. Oxley's fancy, I beg to request he will be kind enough to enlighten the public about the nature of these mysterious and dreadful tyrants. I can assure him that the ortho-

dox Brahmins, whom he is so very unwilling to patronize, have nothing to do with such planetary spirits; nor do they know anything of them. I am really delighted to hear from my learned opponent that the Solar Angels are fully prepared to fight for the liberty of our unfortunate elementals and put an end to this abominable tyranny within a very short time; and if, among other beautiful and useful occupations, arts, and sciences that exist in the world inhabited by these angels, (since we are told that, the artist, musician, mechanic, minister, scientist, philosopher will "still continue their occupations," in this world of spirit)—a Society for the prevention of Cruelty to Animals will have its place along with other associations, than the Solar Angels would surely deserve to be nominated as its most honorary and honoured members.

The learned author concludes his interesting exposition of the principles of Hierosophy by proclaiming to the world at large that "under the sway of Solar Angels, neither asceticism, abstinence, nor celibacy, as such, will find place, but the perfection of life's enjoyment will be found in the well regulated use of all the faculties to which humanity is heir."

Whether this novel system of philosophy and ethics is really "rhapsodical and Utopian," or not, the public—especially the Indian—will have to decide. But I can affirm without any fear of contradiction that this system has not the slightest foundation in any thing that is contained in the Bhagavatgita or in any other religious or philosophical book of the Hindus. It is simply the result of the author's independent speculations and must rest upon its own strength. In my humble opinion it is clearly erroneous and unphilosophical.

I shall now take leave of Mr. Oxley and request him to kindly excuse me for the adverse criticism contained in my articles. I shall be very glad if my strictures can induce him to re-examine carefully the philosophy of spirit contained in Bhagavatgita and scrutinize the reasons for the conclusions arrived at by him in his book on the fundamental questions of occult philosophy and ethics. With his intuition and intelligence, he will no doubt be in a position to open out for himself a way to understand the mysteries of the Eastern arcane sciences,—if he only avoids the temptation to leap to general conclusions from insufficient data, and draw inferences prematurely before the whole range of our ancient science and philosophy is carefully explored by him.

I am very happy to hear that my learned antagonist has joined our Theosophical association, and I hope he will henceforth work in fraternal concord with his Eastern brothers for recovering the grand truths taught by the ancient Hierophants, and promoting the cause of Universal Brotherhood.

POST-MORTEM LIFE.*

THIS book before us is one of those from whose perusal one turns with a feeling of profound respect for the author, however much his views may differ from one's own. Every line, every word, bears the stamp of simple honesty and absolute love of truth. Of course, nothing need be said with respect to its intellectual quality, for the venerable professor of Leipzig, who gave the world his "Zend Avesta, on the Things of Heaven, and the Hereafter," and his "Elements of Psychophysic," could write nothing that was not scholarly, original, and thoughtful in a high degree. And in Dr. Werneckke he has found a translator who, though himself a German, has rendered the text into English in a masterly manner. It would be scarcely possible to epitomize philosophy into more

* *On Life after Death.* From the German of Gustav Theodor Fechner; pp. 95, 16mo. By Hugo Werneckke, Head Master of Weimer Realschule. (London; Sampson Low, Marston, Searle & Rivington, 1882).

compact and nervous sentences than these before us. If we cannot wholly agree with the author's premises, it must be conceded that his conclusions are stated with a clearness and terse vigour that presents his thought to the reader as translucent as crystal. Fechner's proposition is packed within the opening paragraph:—

“Man lives on earth not once, but three times: the first stage of his life is continual sleeping; the second, sleeping and waking by turns; the third, waking for ever.”

And then he elaborates with care each of these three states, their relations and consequences. In the first stage, the antenatal:—

“Man lives in the dark, alone; in the second, he lives associated with, yet separated from, his fellow men; in a light reflected from the surface of things; in the third, his life, interwoven with the life of other spirits, is a higher life in the Highest of Spirits, with the power of looking to the bottom of finite things.

“In the first stage his body develops itself from its germ, working out organs for the second; in the second stage his mind develops itself from its germ, working out organs for the third; in the third the divine germ develops itself, which lies hidden in every human mind, to direct him, through instinct, through feeling and believing, to the world beyond, which seems so dark at present, but shall be light as day hereafter.

“The act of leaving the first stage for the second we call Birth; that of leaving the second for the third, Death. Our way from the second to the third is not darker than our way from the first to second: one way leads us forth to see the world outwardly; the other, to see it inwardly.”

Where were these prime verities ever more succinctly stated than in this last paragraph? And the whole book is in this style. The Hindu reader will, of course, take exception to the postulate that in the natural course of development man passes his third or spirit stage of being upon earth. To him the very idea of continued relationship of the disembodied entity with this scene of physical activities is abhorrent. He does indeed believe that we are born again and again, as the result of Karma; but he clings fondly to the hope that by works of merit and the practice of Yogum, the vicious Circle of Necessity may be broken through and the perfect release of Moksha be attained. Fechner's is a philosophy of tripartite progression—from embryo to man, from man to immortal spirit. In the third epoch, the disembodied blend their being with the living. “If you think of a dead person earnestly and intensely, not only the thought of him or her, but the dead person himself, will be in your mind immediately. You may inwardly conjure him, he must come to you; you may hold him, he must stay with you, if you only fix your thoughts upon him.” If this were literally true, would it not be within the power of the sorcerer or the selfish friend to enchain the dead to him, and prevent his progress? This is severe injustice, quite opposed to the laws of both universal progress and Karma. And yet Fechner himself says, “Full justice is done to every man; it consists in the totality of the consequences of both good and evil actions.” That is Karma, and Karma is the one chief feature in Hinduism and Buddhism which make each, to our mind, so superior to Christianity, with its doctrine of unpunished sin forgiven through vicarious mediation.

This great thinker and philosopher had, unhappily for our generation, already passed his eightieth birthday in 1881. If his useful life could only have been prolonged until he could have become acquainted with esoteric Arhat philosophy and found its striking merits, it would have been a blessed thing for a public which needs more than any thing else just now, competent guides to correct religious concepts. He holds to the spiritualistic theory that children dying ever so young go on developing to maturity in the spirit world. “In the same way,” says he, “a child which has been alive only for a moment, can never die again. The shortest moment of conscious life produces a circle of actions around it, just as the briefest tone that seems gone in a second, produces a similar circle which carries the tone

into endless space, far beyond the persons standing by to listen * * * The mind of the child will develop itself from that one conscious moment * * * but in a different way from what it would have done when beginning from a more developed state.” This is to say that, despite the evident law of progression by which each subsequent stage of his own tripartite course develops out of, and is the fruition of the next antecedent one, the day-old babe may attain full maturity of intellect as well as spirit, without having passed that round of nature's ladder whereon “mind develops itself from its germ, working out organs” for the spiritual entity! Though mediums affirm this, it is hard to reconcile so evident an interruption of apparently universal law with either logic, mathematics, or the conservation of energy. Asiatics will rather hold to their ancient esoteric teaching, that there are no exceptions to the necessity of passing through, as well as into, each state of being before entering the next, and that the baby entity must be reborn as man, and have man's full experience, before passing on to the next point in the circle of rebirth. A philosophy like that impairs in no degree the noble idea of human destiny, while it does seem to agree with the highest intuitions of justice and cosmic harmony, more perfectly than an optimism which shows us nature constantly fruiting her Tree of Life, whether its buds and blossoms were perfected or not.

In a work published in 1848, and called by him “Nanna, or the Soul-Life of Plants,” the venerable author was more in harmony with Eastern thought, since we find embodied therein, a full conviction that there is not an atom in the universe but is possessed of soul. Indeed, in the words of his able translator he began in that book, “a course of investigation which soon led him from the convictions that the organized beings inferior to man have a soul, do not only consist of a body and soul, but rather are body and soul in one, like man himself, to the higher and grander conviction that the beings superior to man, the celestial bodies, must likewise have an inward life underlying and concomitant with, their outward life; that, in fact, the whole universe is alive, not a dead bulk, but an animated being, a wonderful organism of the sublimest order.”

“MR. ISAACS.*”

THE subject of our present review is—a romance! A curious production, some might say, to come to our book table, and claim serious notice from a philosophical magazine like this. But it has a connection, very palpable and undeniable, with us, since the names of three members of our Society—Mr. Sinnett, Colonel Olcott and Madame Blavatsky—figure in it, and adepts and the rules and aspirations of their fraternity have a large share of the author's attention. This is another proof of the fact that the Theosophical movement, like one of those subterranean streams which the traveller finds in districts of magnesian and calcareous formation, is running beneath the surface of contemporary thought, and bursting out at the most unexpected points with visible signs of its pent-up force. The scene of this novel is India, and a good deal of its action transpires at Simla. Its few pictures of Hindu daily life and character, and of typical—in fact, in one or two cases, of actual—Anglo-Indian personages, are vividly realistic. There is no mistaking the fact that the story-teller gathered his materials on the very spot, and has but strung upon the thread of his narrative the beads of personal experience. The son of a great sculptor himself, and the nephew of one of the brightest, cleverest and most accomplished men of modern society, he displays in many a fine passage an artist's loving sense of the

* Mr. Isaacs: A Tale of Modern India. By F. Marion Crawford, (London: Macmillan and Co., 1882) Price Rupees 3.

grand, the picturesque and the beautiful, an athlete's passion for exercise and sport, and a *flaneur's* familiarity with the human nature which blooms in the hot-beds of the gay world. Examples of the first-named talent are the descriptions of Himalayan and sub-Himalayan scenery, and moonlight effects; of the second, a tiger-hunt in the Terai, a pic-nic under canvas, and a polo-match; while the signs of the third endowment show themselves in his photographs of various personalities, some high, some humble, that form his groups. Mr. Crawford has made, however, what we should call, a decided artistic blunder. His hero, Abdul Hafiz-ben-Izâk, or, as commonly known among Anglo-Indians, "Mr. Isaacs," is a Persian by birth, a Mahomedan by creed, and the husband of three wives. These superfluous creatures are but barely introduced by allusion, yet their existence is admitted by the hero, and as no crime is imputed to them, they would seem to have every right to a peaceful existence as the spouses of a lawful husband. Yet their conjugal claims are ignored, and their personalities shoved away out of sight, because the author makes Mr. Isaacs to love and be loved by a paragon of English maidens; who, knowing of the domestic *trimurti* in question, yet treats her lover like an unencumbered bachelor, without a single blessed thought of the wrong she does to Mesdames, the aforesaid three married ladies. The utter superfluity of the latter as regards the interest of the tale, causes the judicious reader to grieve that they should have ever been evolved from the author's cerebral ganglia, even to be kept behind a distant *pardah*.

In his remarks upon cataleptic trance, the projection of the "double," thought-reading, clairvoyance, the nobler aspects of esoteric Buddhism, the aspiration of the true Adept and Yogi for knowledge, and their abhorrence of whatever smacks of 'Miracle,' Mr. Crawford shows an attentive, if not a profound, reading of authorities. As regards the highest point of adeptship, he is as clearly wrong as was Bulwer when he so gloriously depicted his *Zanoni* as yielding up pure wisdom for the brighter prize of sexual love—we mean of the love of man, as man, for woman as the complement of his own nature. For the love of the adept burns only for the highest of the highest—that perfect knowledge of Nature and its animating Principle, which includes in itself every quality of both sexes, and so can no more think as either man or woman, than the right or the left lobe of one's brain can think of itself apart from the whole entity of which it is a component. Monosexual consciousness exists only on the lower levels of psychic development; up above, the individual becomes merged as to consciousness, in the Universal Principle;—has "become Brahma." But it was less a sin for our author to make his hero relinquish fortune and the world's caresses to become a Chela, in the hope of passing æons of bliss with the enfranchised soul of his beloved one, than to put into the mouth of *Ram Lal*, the adept "Brother"—apparently a pretence attempt to individualise Mr. Sinnett's now world-famed trans-Himalayan correspondent—language about woman's love and its effects that no adept would by any chance ever use.

"What guerdon," he makes him say, "can man or heaven offer, higher than eternal communion with the bright spirit [his sweetheart had just died] that waits and watches for your coming? With her—you said it while she lived—was your life, your light, and your love; it is true ten-fold now, for with her is life eternal, light ethereal, love spiritual. Come, brother, come with me!" Quite the contrary: he would have said that this prolongation of earthly ties is possible, but that its natural result is to drag the dreamer back into the Circle of Re-birth, to excite a Trishna, or thirst for physical life, which enchains the being from real emancipation from sorrow—the attain-

ment of the rest of Moksha, or Nirvana. And that the aspirant after adeptship must evolve out of his physical nature a higher, more essential self which has no sorrows because no affectional enslavements of any sort.

If *Ram Lal* is an attempt at "Brother" Koot Hoomi, it is also and more a reminiscence of Althobas, the teacher of Dumas' *Balsamo*, or Mejnoor, the desiccated preceptor of *Zanoni*. For Mr. Crawford makes him call himself "gray and loveless," and say that he had "known youth and gladness of heart." The animated mummies whom novelists love to make the types of occult learning, doubtless had never any other feeling than that of the stone or the salted herring; but the real adepts—as we are reliably informed—are the most happy of mankind, since their pleasures are connected with the higher existence, which is cloudless and pangless. The earliest among the changes felt by the true Chela is a sense of unmixed joy to be rid of the carking cares of common life, and to exist in the light of a supremely great Ideal. Not that any true adept would say aught against the naturalness and sacredness of pure sexual relationships; but that, to become an adept, one must expand the finite into the Infinite, the personal into the Universal, man into Parabrahm,—if one so choose to designate that Thing Unspeakable.

We should nevertheless thank Mr. Crawford for one favour—he helps to make our Brothers conceivable human beings, instead of impossible creatures of the imagination. *Ram Lal* walks, talks, eats, and—gracious heavens!—rolls and smokes cigarettes. And this *Ram Lal* is therefore a far more natural being than *Zanoni*, who lived on air and got about on the crupper of the lightning-flash. Only a sensible writer could have made his adept say: "I am not omnipotent. I have very little more power than you. Given certain conditions and I can produce certain results, palpable, visible, and appreciable to all; but *my power*, as you know, is itself merely the knowledge of the laws of nature, which Western scientists, in their wisdom, ignore." And it was genuine appreciation of a noble human ideal which prompted him to call our revered teachers "that small band of high priests who, in all ages and nations and religions and societies, have been the mediators between time and eternity, to cheer and comfort the broken-hearted, to rebuke him who would lose his own soul, to speed the awakening spirit in its heavenward flight." No need to question the misuse of terms and misconception of conditions of existence, when the sentiment is so true and the effect so good upon a sceptical generation of sensualists.

No better proof needed, of the thorough, so to say, *intuitional* comprehension by the author of some of the most important limitations of even the highest adeptship, than the wise and suggestive words put by him in the mouth of *Ram Lal*.—"Why can you not save her then?" asks of him Paul Griggs, the narrator of the tale, speaking of the dying girl, "this friend Isaacs' first love."—"I can replenish the oil in the lamp," is the adept's answer, "and while there is wick the lamp shall burn—nay, even for hundreds of years. But give me a lamp wherein the wick is consumed, and I shall waste my oil; for it will not burn unless there be the fibre to carry it. So also is the body of man. While there is the flame of vitality and the essence of life in his nerves and finer tissues, I will put blood in his veins, and if he meet with no accident, he may live to see hundreds of generations pass by him. But when there is no vitality and no essence of life in a man..... though I fill his veins with blood, and cause his heart to beat for a time, there is no spark in him—no fire, no nervous strength. So is Miss Westonhaugh (the dying girl) now—dead while yet breathing....."

If, speaking of the author's comprehension of adept powers the adjective "*intuitional*" is used, it is justified

to a degree, by what we learn of Mr. Crawford from a private letter.....“ This book was written with marvellous rapidity ;.....it was begun and completed in thirty-five days, without erasures or corrections.”

Theosophists who can afford to buy books should not fail to possess this one and put it on the shelf beside *Zanoni* and the *Strange Story*. It is an intensely interesting *fiction*, based upon a few of the grandest occult truths.

THE VIOLIN.*

For all who interest themselves in the “ King of Instruments,” whether as musicians, litterateurs or manufacturers, Mr. Peter Davidson’s compendious little handbook is extremely valuable. The author’s name is well known to the readers of this magazine as an ardent member of our Society, and several contributions from him upon mystical subjects have appeared in our columns. He is one of the few modern writers upon harmony who have seen and demonstrated the occult relationship between sound-vibrations and those other molecular undulations in the Akasa, or Astral Light, which not only produce the effects of colour, and scent, but are the basis of so-called magical phenomena. And without that intuitive sense of the uniformity of nature, no writer can be said to understand music, let him be ever so learned technically. It is the great merit of the present work that it not only gives the most commonplace details as to woods, varnishes, strings and shapes of the princely violin, with catalogues of famous makers and their gems, and miscellaneous anecdotes, humorous, historical and pathetic, but also many wise reflections upon the theory and origin of sound. The present is the fourth edition. May it have forty !

A GRAMMAR OF MUSIC.†

At a time when so much attention is being given in India to a revival of interest in ancient Aryan musical science, the new edition of Dr. Callcott’s excellent Grammar of Music ought to find many readers among Hindus. It was said of it by Mr. W. Horsley, (Mus. Bac. Oxon) that “ no work of a similar extent, on Musical Science, was ever so popular” in Great Britain. “ It is not possible to name a treatise so copious in information, so rich in examples, and in which the explanations are given in so masterly and so clear a manner.” In this high encomium we largely concur, and would be glad to see the book circulate in the Bengal Philharmonic Academy and Poona Gayan Samaj. The price—one shilling—brings it within the reach of all.

PUNDIT HEERA NUND’S ALMANAC FOR 1883.—PREDICTIONS OF THE WEATHER; VOICE OF THE STARS, AND EPHEMERIS FOR ASTROLOGICAL FORECASTS, ETC.

This is the only native Almanac printed in English. It purports to be the mouth-piece of the greatest astrologers of Punjab; and this will in itself be a sufficient guarantee for the accuracy of its calculations and all those who are interested in restoring this branch of ancient science—long unmeritedly derided by sceptics—to its pristine glory or are engaged in collating the Eastern and Western astrology—are earnestly requested to co-operate.

“ THE THEOSOPHIST” IN MARATHI.

The Proprietors of the “ Poona Vibhar Press ” have undertaken with our approval, to publish monthly a Mahrathi edition of the “ Theosophist,” containing translations from our English journal. The Mahrathi journal will be brought out under able management, and its price will only be Rs. 4 per annum. Intending subscribers should kindly send their names to the Proprietors of the Poona Vibhar Press, at Poona.

* *The Violin: Its construction theoretically and practically treated; including an Epitome of the Lives of the most eminent Artists; a Dictionary of Violin makers, and Lists of Violin Sales, &c.* By P. Davidson. New Ed. (London: F. Pitman, 1882.)

† *Dr. Callcott’s Musical Grammar.* Notation; Melody; Harmony; Rhythm. Revised by Thomas Westrop. (London: F. Pitman.)

MAGAZINES FOR HINDU WOMEN.

WE have received a prospectus of Tamil and Telugu “ Magazines for Hindu Women.” This is a desideratum long felt in India. The Journals will contain articles “ On Morality, Household Economy, Hygiene and other popular Sciences, Biographies of eminent Women of India and other countries, Treatment and Training of Children, Tales and Stories, Riddles, Songs and other matter suited to the requirements of Hindu ladies.” Religious neutrality will be strictly maintained. Wishing all success to such an undertaking, we recommend it to all enlightened men and women of India for support. Apply to E. Bala-sundara Mudaliar, B. A., 78 Shanmugarayan Street, Madras.

A VERY esteemed brother of Northern India sends the following paragraph from a private letter received by him quite recently. The writer is not a Theosophist, and our correspondent pointedly observes that it is a most encouraging sign of the times that even outsiders speak of our Society in this strain :—

“ I do not take any credit for versatility or width of sympathy in taking so much interest in the Society. Its success is so remarkable that few people who keep themselves informed of what is passing around them, can afford to let it pass unnoticed. They must take up some position with regard to it, one way or the other; I doubt whether any movement of this nature had greater success among men of intelligence and education either in ancient or modern times.”

ANOTHER NEW CONTEMPORARY.

Some of our best members in N. W. P. have begun a publication in Hindustani, of a monthly Magazine entitled “ Satya Prakash.” We predict for it a career of success and usefulness. It will be devoted to Oriental Literature, Science, Philosophy and Religions; upon all which subjects its projectors are competent to write. An intimate personal acquaintance with these gentlemen gives us every assurance that their new magazine will exercise a strong influence for good, and we hope that it may have a wide circulation throughout India. The terms of subscription will be found stated in our Advertising columns.

☞ The Manager calls particular Notice to the fact that all Money-orders must now be sent payable at ADYAR (Madras), India.

TABLE OF CONTENTS.

	Page.		Page.
Mistaken Notions. ...	103	The Nobler Idea of Life... ..	119
“ A Personal and an Impersonal God	104	A Wise Padri-Mystic	119
The Bugbears of Science.	105	Self-Contradictions of the Bible	120
Matter and its Forces	108	Greetings to Tsong Ka-Un Ghien	120
The Brahminical Thread.	109	Paracelsus... ..	121
From Keshub Babu to Maestro Wagner.	109	Reviews:—	
The Primeval Race Double-sexed	112	‘The Philosophy of Spirit.	121
The Reminiscences of a Chela	114	Post-Mortem Life.	123
Cis-Tibetan Rambles	115	“ Mr. Isaacs”	124
Mesmerism as an Anæsthetic	116	The Violin... ..	126
Anima Mundi	116	A Grammar of Music	126
Letters to the Editor:—		Pundit Heera Nund’s Almanac for 1883... ..	126
Is Brahmismo true Hinduism	117	“ The Theosophist” in Mahrathi	126
Adwaita Philosophy	118	Magazines for Hindu Women	126
“ H. X.” and God Personal and Impersonal.	119	Another New Contemporary	126

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SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 4. No. 5.

MADRAS, FEBRUARY, 1883.

No. 41.

THE WELCOME TO MADRAS.

[From the Madras *Native Opinion* we copy the following notice of the enthusiastic public welcome given to the Founders and their Head-quarters' staff, by the leading Native gentlemen of Madras. Pachiappa's Hall was crowded to overflowing, and numbers, unable to gain admission, gathered upon the verandahs and roofs of the adjacent buildings to see and hear. The Chairman of the occasion was a member of the Legislative Council, Rajah the Hon. Gajapati Rao, and two of the Judges of the Court of Small Causes, respectively moved and seconded the resolutions. The address to the Founders was loudly applauded throughout, and the Hon. Chairman, the two Judges, and the excellent President of Pachiappa's Charities Committee, all pledged themselves to second Col. Olcott's efforts to found an Aryan Religious Society, as an adjunct to the Theosophical Society, to found religious schools and circulate Aryan religious publications throughout India. Add to this the fact that we find our new home at Adyar delightful in every respect, and it will be seen that our new year (and new cycle) begins under the brightest auspices.]—ED.

Elsewhere, we (*Native Opinion*) publish at length the Address of Welcome, presented to Col. H. S. Olcott and Madame H. P. Blavatsky, by the Theosophists of Madras. Although we have not been able to obtain a copy of the full text of the worthy Colonel's reply, there is one point which he mentioned, and which was most enthusiastically taken up by the meeting, upon which we wish to offer a few remarks.

Whatever the Theosophical Society may or may not have done to commend itself to public support and sympathy,—neither of which, by the way, it has ever directly sought to obtain—one thing is certain: and that is that, by means of this movement, the intelligent thinking section of the native community have, wherever a branch of the Society has been established, fairly been roused to take a greater interest than heretofore in Sanscrit literature, philosophy, and science. This is certainly a most satisfactory step in a much needed direction; and as we said already, the Theosophists are to be congratulated on their having been mainly instrumental in its being taken, even if for nothing else.

Taking, as we do, the very sincerest interest in the true progress and welfare of our Native Community, and cherishing, as we also do, the most ardent admiration of the ancient Sanscrit sages and their works, we most heartily rejoice at and welcome any movement tending towards a revival of Sanscrit learning in its ancestral home.

Hitherto the great difficulty in promoting a taste for, and study of, Sanscrit has been how and where to begin. The style in which this grandest of all languages is learnt either by students at the University or by the clerical sects (so to speak) of Brahmans in their Pathasalas are, neither of them, very well suited,

if at all, to kindle that enthusiastic love of learning for its own sake, which alone can accomplish great things. Then, too, it is exceedingly difficult, if not almost utterly impossible, for children to begin studying Sanscrit at a sufficiently early age, while a still greater difficulty is as to what subjects should be taken up.

Another great reproach that has frequently been cast in the teeth of the natives of India is that they have no national (or any other) system for the instruction of the young in the first principles of their national religion. This is true; and it is to be greatly regretted; while, as Col. Olcott has frequently pointed out, it is mainly, if not entirely, owing to this want of instruction in their own faith that so many Hindus have become converted (or perverted) to Christianity and other foreign religions, causing thereby no little social sorrow and trial, and cruelly severing the most sacred of ties.

In his address last Wednesday evening, Colonel Olcott proposed a plan (which, as we said, we were rejoiced to see, was, most cordially taken up by those present) whereby religious instruction to Hindu children could be imparted regularly, and whereby, also, an impetus would be given to the study of Sanscrit. His proposal was that a series of Catechisms and Reading-books should be compiled, embodying the fundamental principles of the Hindu moral and religious system, and containing simple passages from (translations of) the Sanscrit classics; and that special classes should be formed for the instruction of children out of books so prepared, similar to the "Sunday school classes" in Christian countries. The idea is certainly a grand one, while it is also perfectly feasible; and, if it is taken up and worked out in a proper, persevering, spirit by those whose interest it is to see that this is done, we see no reason why Colonel Olcott's scheme should not be a splendid success, and the means of doing much substantial good to this country in more ways than one.

We must not omit to mention that our public-spirited fellow-citizen, Rajah the Honorable GURPTEE RAO, who presided at Pachiappa's on the occasion we are speaking of, has, with his well-known generosity and patriotism, come forward to identify himself with this movement in favor of disseminating Hindu Religious Instruction; and has consented to be the Chairman of a Committee to be convened for forwarding the said object, as also to do all he can to help the necessary operations.

It only remains for us in concluding these observations, to wish all such of our fellow countrymen as are concerned in so praiseworthy an undertaking, as that of seeking to have instruction in morals and religion imparted to Hindu children, every success; and to express a hope that they may be able to work for the cause in question heartily and well, so as to command and deserve that success with which the best friends and well-wishers of the country would fain see their present efforts duly crowned.

OFFICIAL REPORT.

In accordance with our suggestions conveyed in the Supplement to the *Theosophist* for November 1882, on "the Individuality of Branches," the Secretary of the "Prayag Theosophical Society," Allahabad, reports under date the 1st ultimo that the Branch has been designated "The Prayag Psychic Theosophical Society," and that the Office-bearers for 1882-83 are:—

H. C. Niblett, Esq., *President*.
Babu Oprakas Chandra Mukerjee, *Vice-President*,
Dr. Avinas Chandra Banerjee, *Secretary*.

NEW BRANCH SOCIETIES.

AT HYDERABAD.

THE "HYDERABAD THEOSOPHICAL SOCIETY" was formed at Hyderabad, Deccan, by our indefatigable brother, M. R. Ry. S. Ramaswamier Avergal, on the 17th December, with the following Office-bearers:—

Dorabjee Dasabhy, Esq., *President*.
Babu Gya Prasada, *Secretary*.
Babu Raghunath Prasad, *Assistant Secretary*.

BOLARUM (H. H. Nizam's Dominions).

"THE BOLARUM THEOSOPHICAL SOCIETY" was formed by the same brother on the 25th December with the following Office-bearers:—

M. R. Ry. V. Balakistnah Moodlyar Avergal, *President*.
" T. V. Gopaulsami Pillay, *Secretary and Treasurer*.

SECUNDERABAD (H. H. Nizam's Dominions).

"THE SECUNDERABAD THEOSOPHICAL SOCIETY" was formed by the same brother on the same date, in spite of the unfair opposition of some maliciously inclined mischief-doers of the place. The Office-bearers are:—

M. R. Ry. M. Etherajulu Naidu Garu, *President*.
" I. M. Ragoonayakulu Naidu Garu, *Vice-President*.
" C. Kuppuswami Aiyar Avergal, *Secretary*.

BELLARY (Madras Presidency).

"THE BELLARY THEOSOPHICAL SOCIETY" was formed by the same brother on the 27th December, with the following Office-bearers:—

M. R. Ry. A. Sabapathy Moodlyar Avergal, *President*.
" C. E. Rangauathum Moodlyar Avergal, *Secretary*.

CHINGLEPUT (Madras Presidency).

"THE CHINGLEPUT THEOSOPHICAL SOCIETY" was formed by the same brother on the 7th January with the following Office-bearers:—

M. R. Ry. R. Vythinatha Iyer Avergal, *President*.
" C. Kuppuswami Iyer Avergal, *Secretary and Treasurer*.

CUDDALORE (Madras Presidency).

"THE CUDDALORE THEOSOPHICAL SOCIETY" was formed by him on the 9th January, with the following Office-bearers:—

M. R. Ry. M. Natarajaiyar Avergal, *President*.
" A. Rama Row Avergal, *Secretary and Treasurer*.

MADURA (Madras Presidency).

"THE MADURA THEOSOPHICAL SOCIETY" was formed by the same brother on the 10th January, with the following Office-bearers:—

M. R. Ry. S. Subramania Iyer Avergal, B. L., *President*.
" V. Cooposwamy Iyer Avergal, M. A.) *Secretary*.

KARWAR (Bombay Presidency).

An official report has been received from brother Babu J. Ghosal, of Calcutta, of the formation, on the 7th of January, of a Branch Society, known as the "NORTH KANARA THEOSOPHICAL SOCIETY," at Karwar, whose Office-bearers are:—

Rao Bahadur Gopalrao Vinayak Bhanap, *President*.
Mr. Seshagiri Rao Vithal, *Vice-President*.
" K. M. Raghavendra Rao, *Secretary*.
" Ramrao Mangeshaya Bhatkal, *Asst. Secretary*.

THE BOLARUM THEOSOPHICAL SOCIETY:

OR

THE PSYCHO-SCIENTIFIC BROTHERHOOD.

(ESTABLISHED AT BOLARUM, DECCAN.)

December 1882.

RULES AND BYE-LAWS.

I. The Bolarum Theosophical Society is a branch of the Theosophical Society and Universal Brotherhood, which was founded at New York, America, on the 17th November 1875.

II. This Society is constituted with the following three objects:—

- (a). To promote the moral regeneration of the community;
- (b). To cultivate the feelings of Universal Brotherhood;
- (c). To promote the study of the Ancient Aryan Religion as far as practicable.

III. The members *must*, after their admission to the Branch Society, lead a life of temperance, purity and brotherly love.

IV. Every candidate for admission into the Society must be recommended by two Fellows.

V. To meet the convenience of all members, lectures will be delivered in the Vernacular, a translation of which into English will be forwarded to the Parent Society, whenever necessary.

VI. The Society will consist of a President, a Secretary and Treasurer, and Members. If the conduct or life of any of the members be inconsistent with the rules, objects and dignity of the Society, a report will be made to the Parent Society for such action as they may deem necessary to be taken.

VII. Besides the initiation fee of Rupees ten paid once for all to the Parent Society, a subscription of Rupee one is payable by each member monthly in advance to defray the necessary expenses, those who are unable to pay being exempted.

VIII. The ordinary meetings will be held on each alternate Sunday.

IX. The above Rules and Bye-laws are subject to modifications from time to time as occasion arises.

V. BALAKISTNAH,

President, Bolarum Theosophical Society.

Approved by the President-Founder in Council.

DAMODAR K. MAVALANKAR,

*Joint Recording Secretary,**Head Quarters, Adyar,**Madras.*

THE CAWNPORE CHOHAN THEOSOPHICAL SOCIETY.

RULES.

I. This Society is established with the following objects:—

- (a). To investigate the hidden mysteries of nature and the psychical powers latent in man;
- (b). To cultivate a feeling of Universal Brotherhood;
- (c). To promote the moral and spiritual progress of mankind in general and of its members in particular.

II. The Society is open to all who promise to lead a life of purity, for which purpose every candidate has to make a declaration in the prescribed form.

III. Candidates for admission must not be below the age of eighteen.

IV. A monthly subscription of Rupee one is payable by each member of the Society in addition to the usual initiation fee of Rupees ten. In any exceptional case, the Society will have power to excuse any member from paying the fees.

V. Any member found leading a life inconsistent with the recognised principles of the Society, shall, in the first instance, be warned by the President, and, if after such warning, he does not improve, it will be optional with the Society by a vote of two-thirds of its members to suspend or expel him from the Society.

VI. The Officers of the Society shall be a President and a Secretary who shall be elected, annually or when necessary, by a vote of majority of the members of the Society.

VII. The Secretary will keep a record of the proceedings of the meetings of the Society and shall also keep an account of its funds.

VIII. Four members at least shall constitute a quorum, and in the absence of any of the permanent Officers of the Society, the members present shall appoint their own Officers for the occasion.

IX. The ordinary meetings of the Society shall be held on the 7th, 17th and 27th of every month at such time and place as may be found convenient by a majority of the members of the Society; but the President shall have power to convene any emergent meeting when necessary.

X. Any one who, for reasons that may appear satisfactory to the President, prefers to keep his connection with the Society a secret, shall be permitted to do so.

XI. The library of the Society shall be open also to outsiders on payment of an annual subscription of Rupees six in advance.

MOHENDRA NATH GANGULI, L. M. S.

Secretary.

CAWNPORE,
15th January 1883. }

RULES OF THE PRAYAG PSYCHIC THEOSOPHICAL SOCIETY.

ESTABLISHED 6TH NOV. 1881.

1. THAT this Society be designated the Prayag Psychic Theosophical Society.

2. Every person, who is a Fellow of the Parent Theosophical Society, shall be eligible for election by ballot as a member of this branch; one black ball in seven to exclude.

3. The subscription of the Fellows to cover the necessary expenses of the Society, shall be a minimum monthly subscription of four Annas. It shall however be optional, for any member, to pay a larger amount.

4. The Society shall be administered by Council of seven including the President, Vice-President and Secretary as ex-officio members. The retiring Office-bearers shall be members of the Council for the ensuing year.

5. The Council shall be empowered to transact all ordinary business connected with the management of the Society. Five members shall form a quorum.

6. The President or, in his absence, the Vice-President or the senior brother present, shall take the chair at the meeting of the Council as well as at the ordinary meeting of the Society.

7. The ordinary meeting of the Society shall be held on the 1st and 3rd Sunday of every month at such convenient hour as the Council may direct. The Secretary is empowered to summon an extraordinary meeting whenever in the opinion of the President, or, in his absence the Vice-President, the necessity for it arises, or in the written requisition of five members. In the latter case seven days' previous notice must be given.

8. The officers of the Society shall be elected annually in the month of November.

9. Any member of the Society may be suspended by the Council after due warning, and if his conduct or life is manifestly inconsistent with the rules, objects and dignity of the Society, be expelled by a two-thirds vote of the members.

10. The above rules are subject to revision at the annual general meeting convened for the purpose with the sanction of the Council, but at no other time. Should the members be not unanimous, at least two-thirds of the members must vote in favour of the alteration.

Personal Items.

OUR INDEPATIGABLE Brother, Mr. K.M. SHROFF, a Vice-President of the Bombay Theosophical Society, reports that his Branch has selected for its Library and rooms, a place on the Kalbadevi Road, near Messrs. Atmaram Sagoon and Company, where the regular weekly meetings of the Society will be held.

A few more Theosophists, like our esteemed brother, Mr. Shroff, will make any cause they identify themselves with, a glorious success. We have therefore every hope and confidence that the Bombay Branch will ere long achieve many practical results for the good of India, now that the Head-quarters of the Parent Society have been removed from Bombay and the Branch thus feels the responsibility, like all other Branches throughout the world, which rests upon it.

RAO BAHADUR JANARDAN SAKHARAM GADGIL, Vice-President of the Rewah Theosophical Society at Baroda, writes to say that Rao Bahadur Vinayakrao Janardan Kirtane, Naib Dewan of Baroda and the President of his Branch, "is recovering, though rather slowly." We sincerely hope that the patient will soon get well.

BABU JWALA PRASADA, President of the Meerut Theosophical Society, is successfully practising Mesmerism. He recently cured an inveterate eye disease of many years standing. The patient, Babu Peary Lal, a copyist of the Meerut Munsiff's Court, had been hitherto, unsuccessfully, treated by several able doctors. Out of gratitude to our brother, he has made a donation for the Library of the above named Branch. Let it be remembered that, unlike Western professional Mesmerists, the Theosophists in India who are practising mesmerism, are curing diseases solely out of a pure love for humanity and receive no fees whatever for their services.

The Venerable Parker Pillsbury, a charter member of the Rochester (U. S. A.) Theosophical Society, is engaged upon a work which will embody his personal recollections of the tremendous struggle against human slavery in America, throughout which he was one of the foremost and most honoured leaders of the Abolition Party. What George Thompson was in England, Pillsbury and Garrison were in America.

From Mrs. J. W. Cables, Corresponding Secretary of the abovenamed Branch, we have encouraging reports of the Theosophical work that is in progress among the members—all, educated and intelligent persons, who are trying their utmost to spread correct ideas with respect to Asiatic philosophy and Aryan Science throughout America.

OUR BROTHER, MR. P. SRINIVASA ROW, JUDGE, S. C. COURT, AT MADRAS, recently visited the great Pagoda at Tinnevely in company with the District Munsiff of the place and one of the pagoda priests, for the purpose of seeing the famous king-cocanut planted by the Buddhist delegation from our Colombo (Ceylon) branch, which accompanied Col. Olcott to that place in the year 1881. The false report circulated by the Missionaries that it had been destroyed by the Hindus as soon as Col. Olcott's back was turned, will be recollected. Judge Srinivasa Row found the tree grown to the height of a yard or more, with six large leaves in the crown, and altogether very healthy and vigorous. When the trunk has become large enough, a brass plate is to be affixed to it to commemorate this interesting historical event.

By a curious oversight, in making up the report on the results of Col. Olcott's Ceylon work of 1882, we omitted to mention an act of generous liberality by Mr. D. Samarawikrama, Notary Public of Galle. This gentleman, although not a Buddhist in religion, declined to receive the usual honorarium for his professional services in executing the deeds under which the boards of Trustees and Managers of the Singhalese National Fund are constituted.

Mr. Samarawikrama deserves an ample reward for many kind acts that he has done in the past as opportunity offered to benefit some worthy object.

THE Bombay compositors made certain errors in setting the figures in the consolidated Memorandum of Receipts and Expenditures of the S. N. B. Fund, as published in the December *Theosophist*. They should be as follow: Receipts, (Total) Rs. 8,904-81; instead of Rs. 8,904-81½, and the totalling on the credit side should be Rs. 6,807-09, instead of Rs. 6,830-54. The Secretary of the Board of Managers (Mr. Edrewere) reports that with Mr. E. Gooneratna, Gate Mudliar's, assistance, he has collected Rs. 123-75, of arrears subscriptions and in petty sums Rs. 20. Of this Rs. 112-50, and Rs. 3-87 additional of interest on a loan from the Fund, have been deposited in bank to the credit of the Trustees.

ONE of our correspondents thus describes his first attempt at mesmerism:—

"I took hold of the hand of a boy of about 13 years of age, looked steadily at his eyes without winking and strongly *willed* that he should go to sleep. In about 10 seconds, he fell back asleep, as though he were struck with lightning.

"In about 5 minutes more, he answered some extraordinary questions which, to judge from his limited education, he could not have done in his normal condition."

"Some of my sceptical friends were thus brought to conviction. I have learned to cure various diseases, and this, in my opinion, seems to be more beneficial to humanity than wasting time in experiments to arrive at some exoteric results."

WE learn that our brother Babu Barada Kanta Majumdar is trying to form a Branch at Jessore. He would have worked harder and succeeded in his attempt, ere long, had it not been for the heavy calamity that fell to his lot—the loss of his eldest son.

OUR brothers in Rohilkhand and Oudh are working in right earnest, individually and collectively. In these districts, many a true patriot and philanthropist is being gathered under the banner of Theosophy.

M. R. Ry. A. Govinda Charlu Garu no sooner joined our Society, than he began to show what he can do for our cause. On the night of the 15th Instant at Tumkur he delivered a lecture, in which he began to disabuse the public mind of all their erroneous notions on Theosophy. We trust that through his exertions, branches will soon spring up in the Mysore Province.

BEGINNERS in the field of Mesmerism would do well to emulate Mr. Tookaram Tatyra, Councillor of the Bombay Theosophical Society. Within a comparatively short time he has attained such considerable progress that he cures cases of hysteria, epilepsy, leprosy, &c., of long standing. In one case, a complete paralysis of half the body was cured; the patient, who was brought in a carriage and supported by two people, walks some distance after five days' treatment. We hope these successes may induce our brother, Mr. Jehangir Cursetji Jehangir Tarachund, so long an invalid, to commit himself unreservedly to Mr. Tookaram's care.

WITH deep regret we record the death of our esteemed Brother and friend, M. R. Ry. K. Venkatanarasayya Garu, F. T. S., Translator, District Court, Bellary. His love for the Occult sciences, the devotion and zeal with which he promoted the objects of our Society, as Telugu Assistant to the Corresponding Secretary, had endeared him to every Theosophist.

DEATH OF D. M. BENNETT, F. T. S.

WE had but just begun to read for our review of the third volume of Mr. Bennett's *A Truth-seeker Around the World*, when the Overland Mail brought us the news of his death—on the 6th of December, at the age of 64, after an illness of less than a week. This event, which will be so gladly hailed by all enemies of Freethought, will be the cause of sincere sorrow to every friend of religious agita-

tion, the world over. For whether in full agreement with him or not, all will admit that he was a bold, brave thinker, the champion of free discussion, a hard-working, kindly disposed, intellectually active, honest, religious agitator. One episode in his life, his imprisonment, which has been made the subject of reproach to him by the Christian majority, will be treasured in the memories of Freethinkers as his best claim to their respect. For as time wipes out, the smirched record of the case, the men who prosecuted him and the scheme by which he was haled to prison, will be despised, and as the fact that he was made a scapegoat by a cabal of powerful bigots for the whole infidel movement in America, will come out clearly, many who are now prejudiced by the slanders of persons like Mr. Joseph Cook, will do justice to his memory. Mr. Bennett was a rough-and-tumble theological wrestler. He struck from the shoulder straight at the mark, without caring to pay compliments or pick the best phrases. There is therefore a flavor of coarseness in his controversial writings, and a tone of scorn or bitterness throughout. This seems a little strange at first sight, since his youth was passed among the Shakers, the quietest, most honest, prosaic, and inoffensive community imaginable. But no doubt it was his very combativeness of nature which drove him out from their bosom to fight the world and win his footing: he had that in him which revolted at the disciplinary restraints of the Shaker family, and he found his greatest happiness when in the thickest of the battle. During his public career as a leader of the Freethought party he was a prolific writer, and sent out tract after tract, pamphlet after pamphlet, book after book. It was a shower of sledge-hammer blows upon the crest of Christian theology. He was engaged in numerous controversies with clergymen and others of their party, a study of which gives the enquirer about all that can be said for or against the Christian religion. The history of his memorable voyage around the world in search of the truth about the creeds and practices of all the nations, is fresh in the public mind. And the work is a marvel of cheapness and full of interesting facts. His unexpected and undesired appearance as a lecturer in Bombay and Ceylon was forced upon him by unforeseen exigencies at those points. His lecture at Galle and Colombo, contrasting Buddhism with Christianity was so admired by our Singhalese brothers that they rendered it into their vernacular, and hundreds of copies are already circulated throughout the Island. It was the good fortune of the founders of our Society to aid him to some extent in both India and Ceylon to make acquaintances and procure information pertinent to his researches. He stopped with us at Bombay and in Ceylon was the guest of our Fellows. Particulars of all those are given in Vol. III of the work above noted, and it is also there stated that he joined our Society. Now that he is dead (but not *gone*, since he lives in his works) we shall always look back to our intercourse with pleasure, and the good wishes we had for him shall pass to the faithful wife of whose devotion and self-sacrificing industry it made him so evidently happy to speak. He impressed us as being a thoroughly honest man, of decided opinions, which he was conscientiously trying to propagate, and as one who in the prosecution of that work was ready to undergo every necessary privation and run every risk. His untiring industry was shown in his utilising every moment in either the accumulation of material or writing out his notes. The fact that while actually on tour around the world, fitting from land to land, he contrived to write four volumes 8vo of about 900 pages each, shows what a great literary worker he was. We doubt if a like feat was ever previously accomplished. And though thousands of sympathisers will mourn him at the West, we can assure them that if he had lived but a few years longer, until the Asiatic people had time to become acquainted with him, there would have been tens of thousands among the Hindus and Singhalese to bewail him as a true friend snatched away when they needed him most.