

THE THEOSOPHIST

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

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THE OCTOBER AND NOVEMBER NUMBERS OF THE FIRST VOLUME HAVING been reprinted, the subscription for the first year (i.e. from October 1879 to September 1880) will be Rs. 6-8 as advertised in the April and subsequent numbers of that Volume. Subscribers for the Second Volume pay Rs. 6 only.

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THE THEOSOPHIST.

BOMBAY, SEPTEMBER 1ST, 1881.

सत्यान् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

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

OUR THIRD YEAR.

The seasons have come and gone, and the THEOSOPHIST is about to enter upon its third year of activity and usefulness. Even its enemies will not deny that it has been active, while its friends can best certify to its usefulness. A circulation equal in numbers to that of the oldest Indian journals, with but one or two exceptions, and more world-wide than either of theirs, is all the proof that is needed to show that our Magazine has found friends, and won sympathy in a multitude of communities and among people of many creeds. At the start it was an experiment—too rash an one, some thought. But now success has crowned the attempt, and the organ of our Society has won a footing that nothing can shake. Twenty-four months of punctual appearance at the homes of its subscribers entitle its founders to their full confidence that whatever engagements they make on its behalf will be fully and honourably fulfilled. Wherever they may be temporarily called on the Society's business; or wherever their place of residence may be temporarily established; or wherever the mechanical work of printing and mailing the magazine may at any time be conducted—every subscriber will get his twelve monthly copies yearly, as hitherto, at the beginning of every month. And he now is sure of it. Our success has also proved the excellence of the American plan of cash advance payment of subscriptions, introduced into India by us. We have made no exceptions in this respect, even in cases where Rajas and officials of the Government of India have been concerned. We ask no greater favour of Raja or official than of the humblest of underpaid clerks. One name on our subscription-books represents no more to the despatching-clerk than any other name, and when the Raja's term of subscription is seen by him to have expired, he despatches no more copies to that address. This is a matter that should be distinctly understood, for by attention to it the annoyance of not receiving the magazine at perhaps the time when the subscriber most wants to read it, will be entirely avoided. Our year begins on the 1st of October, and the current number is the twelfth and last to which our subscribers for Vol. II. are entitled. The October number will only be sent to subscribers for Vol. III. And while upon this point we will refer the reader to the flying leaf announcing the new rates of subscription—enclosed herein.

It may be noted as an interesting evidence of the growing favour which the THEOSOPHIST is enjoying among the public, that subscriptions for Vol. II. are still constantly coming in, though we are at the twelfth number, and even orders for Vol. I. to complete sets. The fluctuations in the circulation of our periodical are also an interesting study quite apart from any pecuniary aspect of the question. At the beginning we had more subscribers in the Bombay Presidency than elsewhere, and happily we continue to have the same. Madras, which at first hardly knew of us at all, and which we have not yet even visited once, stands second in all the Indian territorial subdivisions. Next comes the Punjab, notwithstanding that the English language can as yet scarcely be called prevalent. The N.-W. Provinces come next; then Bengal,

Kattyawar and Gujarath, in the order mentioned. These facts do not indicate the respective inclinations of the several districts to theosophical study, for in that respect there is little to choose, probably. We have hitherto never employed canvassers, nor to any extent employed advertisements to increase our circulation. If the THEOSOPHIST had been undertaken as a business speculation, both these aids would, of course, have been called in and undoubtedly our circulation might have been made ten times as large as it is. We have preferred to leave it to work its own way without adventitious helps, for thus can we best discover how wide and deep is the feeling in India for the philosophy and sciences that were so dear to the forefathers of the present generation. No new Hindu subscriber will send in his name and remittance unless he has a real reverence for his ancestors and the country they made so glorious by their personal renown. There were men once who would have denied themselves even necessary comforts to help to establish such a champion as our magazine of Indian interests. There may be such now among our subscribers. If so, all honour to them! And now is it too much to ask those who have written to us so enthusiastically about the good we are doing to India, to take a little trouble to increase our circulation? No one is so devoid of friends as to be unable to get us at least one new subscriber.

(Continued from No. 22.)

IAMBlichOS: A TREATISE ON THE MYSTERIES.*

A NEW TRANSLATION, BY PROFESSOR ALEXANDER WILDER, F.T.S.

PART I.

¶ II. We will accordingly begin by communicating to you the hereditary doctrines of the Assyrians, in regard to Knowledge of Truth, and will also distinctly explain our own, deducing some of them from the innumerable ancient treatises upon Wisdom, and others the men of former times have collected into a single volume respecting the whole that is known concerning divine subjects. But if you press an inquiry after the method of the philosophers, we will adjudicate it according to the ancient Pillars of Hermes, which Platon and Pythagoras have already recognized and combined with their own philosophical maxims. We promise to handle those questions lightly and carefully which appear foreign to the discussion or of a controversial or contentious character; or we will show them to be irrelevant. We will endeavor to be very familiar and judicious in deducing those which are within the range of the general understanding; and we will set forth as far as is possible by words alone those which require an actual going through the divine orgies in order to understand them thoroughly, as well as those which are full of interior contemplation (*noépias théorias*) examining them thoroughly. It is possible to obtain valuable indications, by reason of which you and others like you will be led by the interior mind near to the essence of existing things.

We promise you that none of those matters which are made known by words shall be left without a complete explanation. But we promise that we shall set forth to you in every case what is strictly germane to each. Such as pertains to the knowledge of the deities we shall answer according to the method in divine matters, and such as belong to theurgy we will explain according to theurgic science. But when we come to matters connected with the pursuit of Wisdom, we will, in company with you, compare them together after the manner of the philosophers, and such of them as clearly involve first causes, according to first principles, we will follow up together and bring them out to light. Those which concern ethics or ends, we will adjudicate according to the ethical rule. In short, we will dispose of other matters coming before us according to their proper order.

We will now proceed to consider your inquiries:—

III. You say that, "first, the existence of the deities

is to be taken for granted." It is not proper to speak in this manner. The knowledge of the gods is innate, and pertains to the very substance of our being. It is of a higher nature than judgment and choosing, and precedes both speech and demonstration. From the beginning it was at one with its own source, and was co-existent with the inherent impulses of the soul to the Supreme Goodness.

If, however, it is necessary to state the truth exactly, the union to the divine nature is not knowledge; for it is in some way kept distinct by an otherness. But previous to this, there is the uniform embracing at all points of contact, spontaneous and indistinguishable, as of one thing knowing another which joins us with the Godhead.

Hence, it is not proper to concede this point as though it was a thing which it is possible not to grant, nor even to assent to it as an equivocal matter. It is always established in energy as a distinct Idea. Nor is it even permissible to examine it as having authority to judge and determine. We are enclosed in it, or, rather, we are filled by it, and we have all that we are in this knowing of the deity.

I have the same thing to say to you in regard to the superior orders which came next after the deities. I am speaking of the tutelary spirits or demons,* of heroes or half-gods, and of souls that have not been tainted by the conditions of life on the earth.† It must always be borne in mind in regard to these that they have one ordained mode of being; and to put aside every idea of indefiniteness and instability such as are incident to the human endowment; and also to deprecate the inclining to one or the other side of a question, which is incited from the counterbalancing of opposing arguments. Any thing of this kind is alien to the sources of Reason and Life, but rather it emanates from the inferior principles, and those which are connected with the power and opposing tendency of the earthly life. It is necessary that we conceive of them as of a uniform mode of being.

So, therefore, any interior perception in regard to the companions of the gods in the eternal world cognizes them as being alike in their nature. Hence, as they are always the same in the principles of their being, so the Human Soul is united to them in knowledge, according to the same. Having been closely associated with the gods in these matters, it never seeks by conjecture, opinion, or balancing of argument, all which originate in time, but by the pure and irreproachable intuitions which it received from them in eternity, to learn the essence which is superior to all these things. But you seem to imagine that the knowledge of divine matters is like that of other things, and that any point may be greatest after a comparing of arguments, as is the custom in regard to propositions in debates. There is, however, no kind of similarity. The knowledge of these matters is entirely different and is separate from all such arranging of opposite propositions. It is not established by being now conceded, or in being developed in discussion; but it was one sole idea, and was with the soul from eternity.

I say these things to you concerning the first principle in us, at which they who would utter or understand anything whatever concerning those superior to us must begin.

IV. You ask: "What are the peculiarities of the higher Orders, by which they are distinguished from each other?" If you mean by "peculiarities" certain specific differences under the same Order which are indicated by diverse qualities, as the rational and irrational under the animal order, this is the answer. We do not admit at all of any such difference in entities that have neither a participation nor a contrast of substance

* Called by the mediæval Kabalists—*Planetary Spirits*, and in the Hindu philosophy—*Devs*.

† "By the conditions of life" on our Earth, and only so far as they have not reached it. No Planetary Spirit (and each human "Soul"—rather *Spirit* at the beginning of every new *Pralaya* or the periodical resurrection to objective and subjective life of our universe,—limited, of course, to our planetary System—is a planetary pure and formless Spirit) can avoid the "Cycle of Necessity." Descending from, and re-ascending to the first starting-point, that junction in the Infinity where Spirit or *Pnusha* first falls into *Prakriti* (plastic matter) or that primordial and yet formless cosmic matter which is the first out-breathing of the Infinite and Changeless Universal Soul (the *Parabrahm* of the Vedantists), the Planetary Spirit has to take shape and form and live successively in each of the spheres—our own earth included—which compose the great *Maha Yug*, or the Circle of Existences, before he can lead a conscious *Esu*-life. Alone the "Elementals"—those half-blind Forces of Nature—say the Kabalists—which are the coruscations of matter and of the rudimentary minds of the descending "spirits" who have failed on their downward way—have not yet lived but will live some day on earth. The esoteric philosophies of both the eastern and western initiates, whether Greek or Hindu, Egyptian or Hebrew, agree on the whole. Whenever they seem to clash, it will be always found due rather to the difference of terms and mode of expression than to any essential difference in the systems themselves.—ED. THEOS.

* The Platonist.

to make them equal, nor derive their composition from a common indefinite principle and a particular defining characteristic. But if you conjecture that the peculiarity is a certain simple condition defined in itself, as in superior and inferior natures, which differ both in the entire substance and in all the outcome, you have the rational conception of the peculiarities. These peculiarities, having been evolved entirely from entities always existing* will be in all particulars distinct and simple. But the inquiry is going on to no good purpose. It behooves us first to ascertain what are the peculiarities of these Orders according to essence; then according to faculty, and so afterward according to action. As you now put your question in relation to distinguishing by certain peculiarities, you speak only of peculiarities of action. Hence you ask the difference in final matters in regard to them, but leave unscrutinized those which are above all and most excellent as relating to the elements of the variability.

You add also in the same place the expression, "active and passive movements." This division is not at all suitable to indicate the difference of the superior Orders. The discrepancy of active and passive does not exist in any of them. Their operations are unconditioned and unchangeable, and may be contemplated apart from the regard to objects in opposition. Hence we do not admit the existence of such impulses as those of action and passivity. We do not concede that there is a self-moving of the soul from something that moves and is moved, but we take for granted that it has a certain simple motion, after the manner of substance, being the same with the things themselves, and not having beforehand a dissimilar tendency, and being exempt from acting on itself and suffering by itself. Who, then, may endure that the peculiarities of the Orders superior to the soul shall be distinguished according to the motions of action and suffering?

The expression also which is subjoined by you, "or the things consequent," is incongruous to them. In things which are joined together, and exist with others or in others, and are comprehended in others, some are to be regarded as precedent and others as consequent; and some as being, and others as contingent to essences. There exists a certain arrangement of them in order, and an alienation and separation occur between. But in the case of the superior Orders all things are to be considered as in being. Wholes exist as principles, are separate by themselves, and do not derive their substance from others or in others; so nothing in them is consequent. No peculiarity of them is characterized by these things.

There is also a distinction brought, according to the order of nature, at the end of your question. The question is asked: "How are the superior beings distinguished by active energies, physical motions, and things consequent?" Every thing is the very opposite to this conception. If active energies and passive motives were the essential characteristics of the superior beings, they would also be endowed with the power of creating the distinctions which exist between them. But if the superior beings, existing themselves already separately, generate the energies, they will also impart to the motions, energies, and things consequent the characteristics which distinguish them. This matter of peculiarity, therefore, which you are in eager pursuit to solve, is exactly the reverse of what you set forth.

To say all at once, whether you imagine that there is one order of gods and one of tutelary spirits, and so of heroes, and likewise of never-embodied souls, or admit that there are many of each, you exact that the difference among them shall be stated according to their respective peculiarities. If, indeed, you conjecture each of them to be a distinct unit, the whole arrangement of scientific theology is thrown into confusion. If, however, you suppose instead that it abounds with orders strictly defined, and that there is not one common reason after the manner of superior beings among them all, but, on the contrary, that the superior ones are entirely distinct from the inferior, it is not possible to find their common boundaries. If, indeed, it was possible, this very thing itself would destroy their peculiarities. The thing sought cannot, therefore, be ascertained in this way. He will be able, however, to define their peculiarities

ties who perceives the sameness of reason among the superior beings, the many orders, for example, among the gods, and again of the tutelary spirits and half-gods, and lastly among souls. By reason of this, therefore, the propriety of the present inquiry, its distinction, the manner in which it is impossible, and that in which it is possible, are manifest to us.

(To be continued.)

A WELCOME JOURNAL.

The *Platonist*—a new monthly "devoted chiefly to the dissemination of the Platonic philosophy in all its phases"—is published at St. Louis, Mo., U. S. A., and edited by Mr. Thos. M. Johnson. Its first three numbers—for February, March and April,—are before us, and it becomes our agreeable duty to confess that so far the *Platonist* has redeemed all that it has promised and much more. It is a most interesting and useful publication. Especially is it calculated to meet the aspirations and demands of those lovers of Greek philosophy whose means do not allow of too extensive purchases of rare old books, as in the *Platonist* they will find everything worth reading in that direction. That branch of transcendentalism in the Greek philosophy which Pythagoras defines as "the knowledge of things divine and human" is extensively represented by selections from the works of Plato, and from the best passages from Proclus, Iamblichos, Hipparchos and others. Every one of the articles is worth perusal, and their choice denotes a cultivated mind alive to the present necessity of awakening our dull generations to the sense of spirituality which is daily dying out in them. In the April number besides other interesting matter we find an article by Dr. A. Wilder: "The last words of Sokrates"—a subject treated by its author as only such a natural-born theosophist, as he is, can treat it. It is a continuous flash of lightning tearing asunder the deep shadows of the hoary Past, and showing what an abyss there exists between real and false wisdom, the philosophy of the old pagans and that of our modern-day philosophic pretenders.....

So far, we are sincerely charmed with the *Platonist*. It comes in good time, and will fill one of the greatest needs of our age. Its value is the more enhanced in our sight by the promise we find in it from our respected friend and Brother, Professor Alexander Wilder to become one of its chief contributors. The news is gratifying, indeed. We trust his too sensitive modesty may forgive the enthusiastic, though never too exaggerated, opinion of his sincere admirers and far away friends—if we repeat again that which we all honestly believe, namely, that there is not in the United States a scholar more competent than himself to elucidate to the reader the hidden beauties, as well as the esoteric meaning underlying Platonic philosophy. There may be more brilliant Greek scholars than he is, for all we know—and we are not sure even of that—there are none better qualified than he is for the difficult task of explaining Plato—the subtlest controversialist among all the Greek philosophers, as well as the most charming mystic, whose fascinating exposition of the enigmas of transcendental philosophy and exhaustless fancy relieve the rigour of his dialectical methods with which the perplexed reader has constantly to grapple—without solving for it their secret meaning. It is from these shadowy and thorny paths of Plato's dialectics that we look to Dr. Wilder to lead the reader out into more sunlit roads in the *Platonist*; and sure as we feel of his ability to do so, we warmly recommend the new journal to our friends and philosophically-inclined readers.

We will now let that monthly speak for itself, by reprinting its short *Prospectus*.

"In this degenerated age, when the senses are apotheosized, materialism absurdly considered philosophy, folly and ignorance popularized, and the dictum, "Get money, eat, drink, and be merry, for to-morrow we die," exemplifies the actions of millions of mankind, there certainly is a necessity for a journal which shall be a candid, bold, and fearless exponent of the Platonic Philosophy

* The *Maha-Pralaya* or the Universal Dissolution occurring at the end of every "Day of Brahma" is followed by a Universal *Rebirth* at the end of the "Night of Brahma" which corresponds in length of period to the "Day." It is the beginning of such a rebirth that is considered by the vulgar minds as the "creation" of the world, whereas it is but one of the number of successive existences in an infinite series of *re-evolutions* in the Eternity. Therefore, as Spirit and Matter are one and eternal, the one being thrown into objectivity by the other, and none capable of asserting itself *per se* to our sensual perceptions unless linked together, these "Entities" have "always" existed.—ED. THEOS.

—a philosophy totally subversive of sensualism, materialism, folly, and ignorance. This philosophy recognizes the essential immortality and divinity of the human soul, and posits its highest happiness as an approximation to, and union with, the Absolute One. Its mission is to release the soul from the bonds of matter, to lead it to the vision of true being,—from images to realities,—and in short, to elevate it from a sensible to an intellectual life.

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The Editor will endeavour to make THE PLATONIST interesting and valuable alike to the thinker, the scholar, and the philosopher.

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Osceola, St. Clair County, Mo.

(Concluded from the last month.)

THE MOTIER-LAND OF NATIONS.

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

Although the known antiquity of the Aryan race appears thus to ascend higher than that of any other we have hitherto examined, yet it would be as well to here notice some generalized conclusions which are to be drawn from the myths, legends, and philology of other races. In a word, with the single exception of the Egyptians, whose primeval story archaeologists have yet been unable to splice on to the general current of pre-historic history, the origin of all the stocks seems, if it is allowable to use the expression, to have a "trend" towards Asia, north of the Himalayas. The successive inhabitants of Britain, the Black Race (the Giants) the Yellow Neolithians (the Elves), the Kymrskelts and the Gallo-kelts, are all represented as entering from the south and east. The Basques have a tradition of their eastern origin. It is thought that indications of the same Western migration are to be found in what is known of the Lake-Dwellers. The whole of the Keltic tribes, and of the Kimmerians, and Pelasgoi are all first discovered forcing their way westward. The Teutons notoriously fought their way south and west after reaching the ends of the earth to the north, which they had done in their progress from the south-east. The latter part of this applies as well to the Slavs. The Shemite traditions point to a progress south-west from the mountains of Armenia. The Chinese descended the courses of their great rivers eastward from the interior of Asia. In "historic" times we see Skythian and Sarmatian, Hun and Avar, Turk and Magyar, Mooghul, Oosbuk and Mantchoo, Eleuth and Tunguz, alike migrating *away* from Central Asia. The Malays and Indo-Chinese nations all say they came from the North. No matter in what land or in what period of history we look at a people, so long as they do not belong to the "Autochthonic" races, we always find that, in their migrations, their *backs* were towards the district we allude to. Allowing, of course, for what may be accidental or abnormal eccentricities produced by the configuration of the continents or contact with more powerful nations, the paths of all form radii to the desert of Kobi as a centre. Even at this very day, the course of colonization is *away* from it, to America and Australia, and Africa and Polynesia. What can this mean? There must be some reason for a phenomenon so marked and universal. Perhaps an examination of the physical characteristics of the region may help us to an explanation. The first thing we see is that the tract in question—a vast oblong basin, the centre of which is occupied by a desert of shifting sand into which rivers from the surrounding slopes lose themselves. Beyond this the slopes lead-

ing towards it are (more or less in proportion to their breadth) habitable and studded with lakes which somehow give the impression of *pools of water left behind* to a bird's-eye view. Then eastward comes a series of inclined plains and mountain ranges bounding it in the direction of China. To the south other slopes and ranges lead to the plateaux of Thibet and Ladak, between which and the Himalayas are the Manasarowar and the course of the Brahma-Pootra. Northward are another series of plateaux and ranges of which the Atlai &c. are the best known. To the east and south-east the geography is more complicated. The sandy desert-proper extends almost to Zungaria, whence again a number of plateaux and ranges of unequal elevation take us to the hills and passes of the Naryn, whence there is again a steady slope westward by the valleys of the Oxus and Jaxartes to the seas of Aral and Caspian. The Part, however, to which we particularly wish to direct the reader's attention is further to the south. In a position which may be described best as between Ladak, Eusufznee, Wakhan and Yarkand, lies a region yet very imperfectly known to geographers, and which is really a curious jumble of mountain peaks and elevated plateaux intersected by frightful canons unapproachably deep through which rivers thunder after falling headlong from tremendous precipices. In the western and less rugged part of this in every way extraordinary region, are the sources of the Oxus, and the country called significantly, the "Bam-i-Domya" or Roof of the World. Another loose and not very strictly limited title for portions of this territory, but more properly applied to a more easterly portion is "the Pamir." Therein is Mount * * * * and the Valley of * * * * . Easterly beyond this is a still more rugged and distorted district about the districts of Darlistan and Hunza. It is through parts of the eastern limits of this territory, which, taken as a whole, is more like the jumbled and distorted ruins of a by-gone world than any thing else, that the Indus makes its way from Ladak to India. And thereby, it is said, hangs a tale which may be told some day.

Having followed me thus far, the reader will be enabled to judge of the probability or otherwise of the theory I am about to lay before him. He will observe that the Kobi lies in a sort of basin the lowest parts of the edges* of which are—1. The Passes near the Naryn from Kashgar to Khokand, and leading down to the valley of the Oxus and the Caspian Sea. 2. Sundry gorges in the region of the Pamir, leading towards the Valley of the Indus. 3. A certain secret Pass between the basin of the Kobi and the Valley of the Brahmapootra, not far from the Mansarowar, and which, it is said, is often used by devotees and jogees in their trans-Himalayan journeys for religious purposes. 4. The very lowest, as is supposed, is a tremendous cleft said to lead by the northern edge of the Pamir towards Wakhan and which is thought to connect the Valley of the Indus with that of the Oxus.† Of course, some part of it is sufficiently high to effectually separate the water-shed, and any passage of this chasm is beset with boundless difficulties, but there are considerable reasons for believing in its existence.‡

But the reader will ask what all this is leading him to. Let him have a little patience, and he will see. Hindu scripture and tradition alike point to the fact that previous to the arrival of the Aryans in India, part of it was already occupied by people more civilized than the black tribes of the Central forests. They lived principally in Ceylon and South India, and under Rāwan fought against Rāmhandra and his black allies. As in Europe, the old

* By the edges of the basin I mean the highest point of land between it and the ocean in any direction and at any distance.

† This connection is said by some to be subterranean in parts.

‡ Of course, we have no means of giving in figures the levels indicated above. In the majority of instances, they are yet unknown to scientists, but I believe in the general theory and earnestly invite their criticism and assistance.

pre-Aryan yellow people are remembered as "Elves"—so in India the pre-Aryan yellow people are known as Rakshas.

It may not be out of place to remind the reader here that many of these Rakshas are represented in the Hindu scriptures as possessed of marvellous powers which they are said to have wrung from the "Gods" by "Tup" or austerities, in other words, by study and self-discipline. Passing by this, we shall have to see who they were and whence they came. Modern science has fixed on them the name of Dravidians, because the region they occupied was known in old times as "Dravida-Desha." The study of the vestiges of their language has caused it to be classed as "Turanian" and that of such other antiquities as are probably relics of them, together with the general hints to be gathered from what is believed to have been *their* influence on the physical appearance, architecture, tradition, &c., of modern Southern India, and its people, points to an affinity with the Indo-Chinese races. All the evidence is so far consistent with what is very likely the truth, that the stream of emigration to which they owed their origin was one which bifurcating in the valley of the Brahmapootra about Assam, sent its other branch to colonize Burma, Siam, and Kamboja. That migration had descended the course of that River mentioned ever since the people composing it issued from the Pass near the Mansarowar on their way from Kobi, passing down by the delta of the Ganges and along the seacoast: the Indian branch of the migration avoided altogether the vast hills and forests of interior India, and finally settled in the fertile and pleasant regions now known as Ceylon and the Madras Presidency.

These people then were an off-shoot of that great so-called "Tooranic" race which occupied in times of almost inconceivable antiquity the lands around Kobi. There are reasons for believing that it was "pressure" on the part of these people which compelled the Aryans (*then* less civilized) to emigrate in various directions and that the *original* conception of the wars of Iran and Tooran together with sundry, otherwise inexplicable, hints in the Vedas, are derived from the dim recollection of this primeval struggle.

But the question now suggests itself—How it could possibly happen that for so many thousands of years successive circles, so to speak, of emigration should be found forcing themselves *outward* from this common centre? The *present* aspect and circumstances of this country certainly would not, *prima facie*, lead us to suspect the existence of such a phenomenon if history had not already acquainted us with it:—immense seas of sand and bare freezing plateaux; high towering mountain chains descending in tremendous precipices from rocky summits clad in ice and snow; eternal glaciers melting to swift rivers hurrying down rapid and waterfall through deep chasms and along boulder-strewn beds only occasionally clad with vegetation. Save for a few sheltered valleys and comparatively tranquil parts of some river-courses and the tracts around some of the lakes and some thickly-wooded forest-gorges here and there, we see nowhere that physical basis of life to which I alluded before. At present the population is (in general) rude, scanty and scattered, affording no earnest of the production of the countless hordes formerly poured forth. Furthermore, although the original impulse given in primeval times to drive the tide of emigration outward still, as we have seen, continues to exert its influence at the extreme circumference of what we may call the successive wave-circles of emigration, yet at the centre a *reaction* has for some time visibly set in. Various events well known—the return of the Kirghis and Tartars from Russia: the emigration and conquests of the latter towards Siberia and Turkestan: the north-west spread of the Afghan race for the last century or so: the extension of Chinese conquest and emigration during the same period eastward into Thibet and Manchuria: the recent tendency of Cashmere and India under British guidance to push their way northward—taken comprehensively, mean *this*, Central Asia,

as it is, is manifestly physically incompetent to do what it did in the past, even excluding all considerations of the advantages conferred on other nations by civilization, &c. Even if Russia, Persia, China, and India, were no more civilized than Central Asia, still the latter has no longer the power to throw out the successive waves of conquest and migration which she once had, and the last of which figures in history as the irruption of the Mongols. Why so? I believe that the real reason is simply this—that the "outward" impulse was given when Central Asia *really had* the physical basis of a tremendous power, and that the tradition—the "empressment" continued up even to a period when it was *really* almost lost. The temporary (very temporary when compared with the results of prior irruptions it should be remembered) success of Chungiz Khan's hordes and their final repulse or absorption on all hands was the last and failing vibration of a chord struck long before. And as the visible type and testimony to this, it is reported that the cities which formed the capitals and residence of the last great Central Asian potentate* have been since overwhelmed by the sands of the Kobi and their very sites forgotten.

The solution of this problem is only to be gained by a combination of tradition and geology. I believe that scientists recognise the fact that the basin of the Kobi represents the bed of an ancient ocean. Tradition confirms it in the accounts of the deluge and the churning of the sea. So does philology. In the very earliest rudiments to which the ancient Aryan language can be traced back—the word "nau" "ship" is to be found. How was an inland people to acquire a knowledge of navigation? It may be said that "canoeing" is not so difficult of acquirement, but the general context of traditional and historical and philological facts does not seem to indicate that the "Nau" of the pre-Vedic Aryans was so simple.

When all these things are put together, there seems to be no alternative but to admit the correctness of the following narrative, which, it is alleged, is corroborated by still existing records which may some day be revealed.

This story is that in times long distant, perhaps anterior to the Glacial Period, the bed of Kobi was occupied by a vast sea. The evaporation from this, concentrating and precipitated on the surrounding slopes, poured itself back in a thousand fertilizing streams. The hills and valleys of Central Asia were clothed in vast primeval forests which retained humidity and maintained the fertility of the tracts along the coasts of the inland sea. These shores were inhabited by a race of "Yellow" men, of a type which is now (as a people and in their original purity) virtually extinct. Here it was that one of the early (for the secret of the *first* is said to lie still farther back) civilizations was developed, and it was of a character which from its being entirely and specifically different from any thing now extant, is almost indescribable, and if describable would be *unrealizable*. Suffice it to say that faint traces or rather hints of its character are discernible in the customs, religions, antiquities, and science of China and Japan, Mexico and Peru,† but in an extraordinary corrupted and degraded state.

These people, in short, were in *some* things what we should call infinitely *superior*, in other things *infinitely* inferior to the present races. Secrets known to us were unknown to them—Secrets known to them are unknown to us.‡ But living, as they did, in what, for want of a better word, we may call a *never* world—when the vital forces of earth were in a state of greater activity than at present—their perception of causes and their general grasp of principles was greater—and their mental vision being less clouded by prejudice was more apt

* The career of Timoor the Lama does not properly form one of the great phenomena I am alluding to, being more of a political and military incident like the career of Alexander than a huge ethnological revolution. Even if it is claimed as such, its effects being *still more* evanescent, my argument still holds good, as it was *later still*.

† Recently the Quichua roots and simple words, as numerals &c., have been found to have an unmistakable affinity to Sanskrit.

‡ Many pre-historic implements are discovered of which the use is unknown.

to the perception of truth. Hence they had discovered some of the mysteries of nature which are *still* unknown now to the world. It was *this* people then, who, in their increase, pushed the Aryans and other races back from the shores of the Kobi, and from whose records most of the religions of the world derive their legends and doctrines. The phraseology in which they expressed themselves differed from ours, the very truths of their doctrines have been distorted in the process of transmission into absurd fables. Words have been mistaken for things: ideas for actualities: and symbols for idols; and the *perversion of the science of the primeval race* has cursed the world with irrational systems alleged to have divine authority, even as the dim traditions of the old sages (as the Titans, the Rooshees, the Elohim, the "children of the Sun," Manko Capac and Mama Oello Quetzal-Koatli &c) have been used to raise them to the dignity of personal Gods and confound them at once with the Totality and First Cause of the cosmic phenomena and the Abstractions of the mind. It is believed that when Central Asia was the sole custodian of civilization, the impulse then given to the tide of knowledge and emigration has continued up to our own times in expanding circles, when, the limits of the earth being at last reached, the reaction is beginning. But to this race, as to every thing else in this Universe, the end came at last. *Even if it were possible* it would be considered by the world as the affectation of *impossible* knowledge if any one was to detail the convulsion which set in operation the natural causes which drained the Kobi sea. But the remembrance of the occurrence is, as we said, preserved in the traditions of the deluge and the churning of the sea. The "children of the Gods" gradually disappeared, but it is claimed that the so-called "occult mysteries"—in other words the secrets of nature which *they* knew and we do *not*,—have been handed down under the veil of mystery in various lands through countless ages. The "mysteries" of religion and the "secrets" of magic are equally distortions of these. It is also alleged that by virtue of sundry of these secrets survivors of this race* still exist, in parts of the fastnesses to which we have alluded. It is said that though many have dropped out of existence from various causes, the ranks of "the Adepts" have been constantly recruited by a fresh but scanty supply of faithful disciples, who have dared to surmount the dangers to which modern nature is liable in grappling with the secrets of the past and the secret world. It is said that initiation into these secrets confers wondrous powers, *but that* such can only be exercised on the condition of devoting them to the highest purposes. It is further claimed that every real improvement in the physical and mental nature of man has been wrought, directly or indirectly, by the influence of these "adepts," and that further developments in science and ethics are to be expected from the same source.

The truth of these expectations time must decide upon. All that can be said is that History, Science, and Tradition appear to combine to support the existence of *some mystery* in the "Motherland of Nations."

WHEN PEOPLE DEPART THIS WORLD, THE RICHES THEY have amassed with great labour remain at home, without venturing to follow even a step behind the coffin; their nearest relatives and dearest friends will not proceed a step beyond the grave-yard; but those that follow them beyond the grave are only *their* merits and demerits.

* It must not, however, be supposed that any great number of these constitute what are *now* known to be initiated as the "Adepts" or "Brothers." The majority of these are said to be pure Aryans of the highest Caucasian races, because, these having, in historic times, inherited the finest physical and intellectual development, the *acquisition* of the occult secrets which demand the utmost resources of mind and body, have proved easier to them than others. Still it is believed that survivors of *all* races, especially of the adjacent Turanian Buddhists, are among them, as a race, *in itself*, is no barrier to the attainment of occult lore save by reason of physical and mental inadaptation. The author has to state that he has more knowledge on these subjects than he is at liberty to publish.

A GOOD CHANCE FOR INDIAN COTTON MEN.

Hon. Edward Atkinson, the celebrated statistician and political economist of Boston, America, has written further to Col. Olcott about the preparation of food-grain from the cotton-seeds. Old subscribers will find upon reference that the topic was broached at p. 32 of vol. I. Under date of March 8 he says: "At present the only process is to remove the hull, and to press out the oil; but the most powerful presses leave a good deal of oil in the cotton seed, somewhat to its detriment. A method of treating the kernel with naphtha is coming into vogue, which will leave the kernel perfectly dry, and in good condition for food for cattle, and possibly for human beings. This naphtha treatment is rapidly displacing the mechanical treatment of linseed in the West."

Mr. Atkinson adds "I send you herewith a pamphlet in which I have proposed an exhibition to be devoted to cotton and cotton products, to be held in Atlanta, Georgia, next autumn. The money has been raised, and the exhibition is to be held. It may interest some of your East Indian friends to contribute."

Mr. Atkinson's pamphlet is a report of his eloquent and instructive Address to a public meeting at Atlanta in October last. He sets forth at length and with perspicuity the reasons why an International Cotton Exposition should be held at that great centre of the Southern Cotton field. Upon the plan sketched out by Mr. Atkinson, this exposition will be as perfect, in its way, as regards an illustration of all the details of the cotton interest, as the approaching electrical exposition at Paris will be in the matter of electricity. We learn that "it is intended to represent every thing that concerns the growth of the plant, the fertilisation and treatment of the crop, the handling of the staple in every shape, and the commercial disposal of raw cotton; and also its manufacture in every form, the kind of mills and machinery for such purposes, and all that the most recent invention may afford for the improvement of these processes."

It is beyond question that incalculable benefit would be done to the Indian cotton industry if the spinning and weaving companies would send a sharp committee to attend this exposition and make notes of what they might see.

HINDUS IN JAVA.

(A stray leaf from India's forgotten past.)

"It is generally regarded as an axiom that India possesses no national history" is Colonel Todd's sad remark in his *Annals of Rajasthan*. And, he might have added with as much truth: "India has whole blank chapters even in the dim reminiscences and traditions which pass for her history; events of the greatest moment and importance entirely obliterated and lost for ever from the memory of the modern Hindu, periods which have ceased to live even in his folklore!"

Unable to claim a thorough acquaintance with all of the few historical facts redeemed from the great national wreck of India's Annals it would be lacking prudence to affirm as a fact that the event which forms the subject of the present article is *entirely* unknown to the historians of this country. But a careful enquiry was made as to the national version of that expedition, and no one seemed to know anything about it. Young graduates, L. L. B.'s, and old Pundits the outside of whose heads was covered with the frost of many winters while the inside was full of old traditions and every information contained in the Shastras, and the answer obtained was invariably the same—"No, we know nothing of such a colonization... Our laws and customs could never have permitted our Brahmins and Kshatriyas to cross the *Kalapani**....."

Their presence at some period or other on the islands of the Malay Archipelago is nevertheless an undeniable fact. In the absence of strictly historical records then, we

* "Dark waters", the Ocean, or Sea.

can draw but inferential conclusions from the records they have left behind them; and little as it offers to us, that little appears to possess intense interest. It clearly shows that either (a) the Brahmanical caste-laws are not of such an immense antiquity as claimed by Brahmans, or (b) that their expedition to Java preceded Manu's laws, hence—is older than the Trojan war, having taken place at that epoch of the most ancient hymn-poetry, when yet quite free from Brahmanic trammels, the Aryan Hindus had no caste, and buoyant with life were eager for strife and knowledge, and ready to go in search of the latter even beyond the great black waters. Previous to the eleventh century of our era, the history of Java is involved in fable and obscurity. Hence, the generally accepted theory that the Hindus must have visited the island "either as emigrants or conquerors" from the sixth to the eleventh century. This is a conjecture, however, based on no serious ground whatever; an idle conjecture, and no more. Seven or eight centuries do not constitute a period of so great a duration as to sufficiently account for the fact that an event of such an importance as the colonization of a country by a foreign race, which brought to it a considerable degree of civilization, founded kingdoms and converted the natives to Brahmanism, has been so entirely effaced from the memory of the aborigines as to leave them absolutely ignorant as to the most important features of the great national reforms, namely, whether it was effected by conquest or peaceful persuasion. As "emigrants" their number could not be sufficiently large to spread over the archipelago; and the lessons of history, moreover, show us that peaceful colonies are far apter to fall off from the faith of their ancestors and accept the religion of the country in which they have been long settled, than to convert those around them to their own.

However it may be, Java, at least among the Malay islands, was at one time throughout Brahmanical. From "Brahma" one of the three cones several hundred feet in height which rise from the centre of the largest volcanic crater on the globe*—the Tenger crater,†—down to the very name of the island—the word Java being strongly suspected by the philologists to be derived from the Sanskrit "Javana" and *Yavana* which both related to *Ionica* as names of Greece, Bactria, and other foreign countries—and its language found by Domeny de Rienzi to have arisen from the language of the Bugis of Celebes, by an admixture of Malay and Sanskrit—everything bespeaks of Java having been once upon a time a thorough Brahmanical country under the domination of the Sanskrit-speaking Aryas. And that fact alone, by the bye, is sufficient to upset the accredited theory of the Hindus having appeared at Java at so late a period of our history. Sanskrit has ceased to be the vernacular language of the Hindus for quite 2,000 years past, and has, since then, been kept artificially in use, like the Latin in Europe, and its preservation is entirely due to the labors of learned men—lexicographers and grammarians who have saved it from destruction, utilizing it as the means of learned intercourse. Unless the Hindu emigrants were all composed of pundits, how could Sanskrit have crept into the Javanese vernacular? The presence of Malabaric words, not only in the Javanese but also in the idioms of Sumatra, and Madagascar can easily be attributed to a later intercourse with Dravidian peoples—an intercourse brought on by the ancient Aryan settlers themselves.

In religion the Javanese are now mostly Mahomedans; but it is only in the fifteenth century that we find the Pro-

phet's faith has almost entirely displaced Brahmanism, and Buddhism, the Malay Islands having been divided between these two ancient religions, centuries back before Christianity, as we are informed by a Malayan. Bantam, the last of the Hindu States was conquered in 1480, and from that time forward Hinduism was ferociously persecuted, first by the Mussulmans, then by the Dutch who took possession of a portion of the island by treason, agreeably to the old traditional policy of Christian conquerors among Asiatics,* in 1677. Since then, they began getting possession of it inch by inch, when between 1740-50 they became its sole and undivided masters. The small island of Bali is the only one to preserve to this day the Devanagari alphabet, and with the ancient letters of India it has preserved likewise its Brahmanical religion. The *kavi*—the ancient sacred language of Java,—consists of more than six parts of Sanskrit, owing to "Brahmanical immigration at the beginning of our era"—as our philologists think. The *kavi* is to the Javanese what Sanskrit is to the Hindus, the language of their gods and of their literature. The "Rama-kavi" is the Javanese "Ramayana," the subject being the same and evidently but a translation. The ancient *kavi* letters are almost like those of the Sanskrit, while the most modern resemble the square Pali, the writing running from left to right, each letter being connected with the others in words, and these following one another without any space left between them—again as in the Sanskrit. One of the most ancient local traditions ascribes the introduction of writing as well as of the Brahmanical religion and political institutions identical with the older laws of Manu—to a hero they name Ajya Saya Baya—a disfigured name, we must think. Inscriptions in ancient Devanagari near the ruins of Brahm-banan and Sinagasari, are numerous and the field of paleography affords a rich harvest in Java. Among its subjects which are divided in four classes the *Chandra-Sungkala* (light of royal days or dates) deserves attention, as it consists in the selection of such words, symbolic of numbers, as may also express a fact that is to be recorded. "Thus, for instance, the date of the destruction of Majapahit, a most important in Javanese history (1400) is thus inscribed *reading from right to left*:

Sirna (0) *ilang* (0) *kertaning* (4) *Bami* (1) "Lost and gone (is) (the) work (pride of the earth (land))."

The date of certain long graves at Gresik, near the tomb of the princess of Chermi (1313) is thus written:

Kaya (3) *vulan* (1) *putri* (3) *iku* (1) "Like (to the moon princess (that) was." †

To conclude, it will be sufficient to give the list of some of the principal Javanese works—famous in that literature, which, according to the admission of our best paleographers and philologists dates from the commencement of our era, to see in them the most intimate connection with the literature of the Hindu Aryans. Both principally relate to subjects of a *mythical* (?) and ethical character. Prominent among such are the *Pepakem* (book) or *Sejarah* (history); *Manek-Maya*, the Javanese *genesis*, in which Buddhism predominates; the *Kanda* (Sansk. *Khandata* fragment, section); *Vivaha-kavi* (matrimonial poem) about a *Rasaksa* (evil Spirit) who courts a *Vidaduri* (nymph); *Rama-kavi*, or the "Ramayana"; *Parikespit*, "Arjuna's Grandson"; and *Mintaraga*, a poem on Arjuna in the Indra (Mountain). All of the above compositions belong to the days of Ajya Saya Baya—the Javanese Oannes who like the Chaldean man-fish came out of the ocean, it would seem, to civilize them. Among the ethical works are found more recent compositions, (about the thirteenth century) such as *Niti Sastra kavi*, and *Sruti* where allusions to Islam are already found. But the *Brata-Yudha* ("Holy War") is an epos mostly on the deeds of Arjuna, being an episode of the "Maha-

* With one exception, however, as we are informed by Science—that of Kilauea in the Sandwich or Hawaiian Islands.

† There are 46 volcanoes—twenty of these in a constant state of activity—in that range of mountains which crosses the centre of the island from one end to the other. The peaks vary in height from 4,000 to 12,000 feet. The Tenger mountain (east part of the island) is about 8,000 feet and its crater is more than 1,000 feet below the highest point of the mountain. "Brahma" is in constant activity as the geological formation of Java is highly volcanic. Mud volcanoes furnishing a good supply of muriate of soda are as numerous in the lowlands as mineral hot springs.

* Having appeared in Java in 1596 as traders, in 1610 the Dutch sought and obtained permission of the native rulers to build a fort near the site of the present city of Batavia, and in 1677 obtained a considerable territory by conquest as they soon got involved in wars with the natives. In 1811 Java was conquered from the Dutch by the British and then returned to them in 1816.

† *Ueber die kavi-Sprache* (vol. iii, 1836-9) by W. Von Humboldt.

bharata," in 712 stanzas. The *Sastra Manava* is a Javanese imitation of the ordinances of the Indian Manu; and, among the romantic compositions of an elegiac form, stand prominent the adventures of the popular hero *Pandju*, in which name no Hindu will find it difficult to recognize the familiar one of *Pandhu* one of the fraternal group of the *Pandavas*. As in India many of the ancient cyclopean ruins, remarkable temples and moss-covered fanees with which the island abounds, are attributed to the workmanship of these mysterious, though we dare not say mythical—Brothers who are made to play such a prominent part in the ancient Solar and lunar strife of this country.

A Fellow of the Theosophical Society, an European Gentleman, who has settled and lived for years in Java, Baron F. Von Tengnagell, will, it is hoped, soon furnish the THEOSOPHIST with a far more elaborate description of the past relations between Java and India than the present article claims to give. The subject is of absorbing interest to the Hindus and as such deserves deeper study and attention.

"THE CLAIMS OF OCCULTISM."

BY H. P. B.

This is the heading of an article I find in a London publication, a new *weekly* called *Light* and described as a "JOURNAL DEVOTED TO THE HIGHEST INTERESTS OF HUMANITY, BOTH HERE AND HEREAFTER." It is a good and useful journal; and, if I may judge by the only two numbers I have ever seen, one, whose dignified tone will prove far more persuasive with the public than the passionate and often rude remarks passed on their opponents and sceptics by its "spiritual" contemporaries. The article to which I wish to call attention, is signed by a familiar name, *nom de plume*—"M. A. Oxon," that of a profoundly sympathetic writer, of a personal and esteemed friend; of one, in short, who, I trust, whether he remains friendly or antagonistic to our views, would never confound the doctrine with its adherents, or, putting it more plainly, visit the sins of the occultists upon occultism and—*vice versa*.

It is with considerable interest and attention then, that the present writer has read "The claims of Occultism." As everything else coming from M. A. Oxon's pen, it bears a peculiar stamp, not only of originality, but of that intense individuality, that quiet but determined resolution to bring every new phasis, every discovery in Psychological sciences back to its (to him) *first* principles—*Spiritualism*. And when writing the word, I do not mean by it the vulgar "seance room" spiritualism which "M. A. Oxon" has from the very first outgrown; but that primitive idea, which underlies all the subsequent theories; the old parent root from which have sprung the modern weeds, namely,—belief in a guardian angel, or a tutelary spirit, who, whether his charge is conscious of it or not—*i. e.*, mediumistic or nonmediumistic—is placed by a still higher power over every (baptized?) mortal to watch over his actions during life. And this, if not the correct outline of M. A. Oxon's *faith*, is undoubtedly the main idea of all the Christian-born Spiritualists past, present and future. The doctrine Christian as it now may be—and pre-eminently Roman Catholic it is—has not originated, as we all know, with the Christian but with the Pagan world. Besides, being represented in the tutelary *Daimon* of Sokrates, that ancient "guide" of whom our Spiritualists make the most they can—it is the doctrine of the Alexandrian Greek theurgists, of the Zoroastrians, and of the later Babylonian Jews, one, moreover, sadly disfigured by the successors of all these—the Christians. It matters little though, for we are now concerned but with the personal views of M. A. Oxon which he sets in opposition to those of some Theosophists.

His doctrine then seems to us more than ever to centre in, and gyrate around, that main idea that the spirit of the *living* man is incapable of acting outside of its body independently and *per se*; but that it must needs be like a tottering baby guided by his mother or nurse—be led on by some kind of spiritual strings by a *disembodied* spirit, an individuality entirely distinct from, and, at some time even foreign to, himself, as such a spirit can only be a *human* soul, having at some period or other, lived on this planet of ours. I trust that I have now correctly stated my friend's belief which is that of most of the intellectual, progressive, and liberal Spiritualists of our day, one, moreover, shared by all those Theosophists who have joined our movement by deserting the ranks of the *oi polloi* of Spiritualism. Nevertheless, and bound though we be to respect the private opinions of those of our Brother-Fellows who have started out at the research of truth by the same path as M. A. Oxon, however widely they may have diverged from the one we ourselves follow—yet we will always say that such is not the belief of *all* the Theosophists—the writer included. For all that, we shall not follow the nefarious example set to us by most of the Spiritualists and their papers, which are as bitter against us as most of the missionary sectarian papers are against each other and the infidel Theosophists. We will not quarrel, but simply argue, for "Light! More Light!" is the rallying cry of both, progressive Spiritualists and Theosophists. Having thus far explained myself, "M. A. Oxon" will take, I am sure, *en bon Srigneur* every remark that I may make on his article in *Light* which I here quote *verbatim*. I will not break his flowing narrative, but limit my answers to modest foot-notes.

"It is now some years since Spiritualists were startled by the publication of two ponderous volumes by Madame Blavatsky, under the title of "Isis Unveiled." Those who mastered the diversified contents of those large and closely printed pages, upwards of twelve hundred in number, bore away a vague impression that Spiritualism had been freely handled not altogether to its advantage, and that a portentous claim had been more or less darkly set up for what was called Occultism. The book was full of material—so full that I shall probably be right in saying that no one has mastered its contents so as to fully grasp the author's plan; but the material sadly needed reducing to order, and many of the statements required elucidation, and some, perhaps, limitation.* Moreover, the reader wanted a guide to pilot him through the difficulties that he encountered on every hand: and, above all, he sorely needed some more tangible hold on the history and pretensions of the mysterious Brotherhood for whom the author made such tremendous claims †

"It seemed vain for any seeker after truth to attempt to enter into relations, however remote, with any adept of the Order of

* It is not the first time that the *just* reproach is *unjustly* laid at my door. It is but too true, that "the material sadly needed reducing to order," but it never was *my* province to do so, as I gave out one detached chapter after the other and was quite ignorant as Mr. Simnett correctly states in the "Occult World," whether I had started upon a series of articles, one book or two books. Neither did I much care. It was my duty to give out some hints, to point to the dangerous phases of modern Spiritualism, and to bring to bear upon that question all the assertions and testimony of the ancient world and its sages that I could find—as an evidence to corroborate my conclusions. I did the best I could, and knew how. If the critics of *Isis Unveiled* but consider that (1) its author had never studied the English language, and after learning it in her childhood *colloquially* had not spoken it before coming to America half-a-dozen of times during a period of many years; (2) that most of the doctrines (or shall we say hypotheses?) given, had to be translated from an Asiatic language; and (3) that most, if not all of the quotations from, and references to, other works,—some of these out of print, and many inaccessible but to the few—and which the author personally had never read or seen, though the passages quoted were proved in each instance minutely correct, then my friends would perhaps feel less critically inclined. However *Isis Unveiled* is but a natural *entréé en matière* in the above article, and I must not lose time over its merits or demerits.

† Indeed, the claims made for a "Brotherhood" of *living* men, were never half as pretentious as those which are daily made by the Spiritualists on behalf of the disembodied souls of *dead* people!

which Madame Blavatsky is the visible representative. All questions were met with polite or decisive refusal to submit to any examination of the pretensions made. The Brothers would receive an inquirer only after he had demonstrated his truth, honesty, and courage by an indefinitely prolonged probation. They sought no one; they promised to receive none.* Meantime, they rejected no one who was persevering enough to go forward in the prescribed path of training by which alone the Divine powers of the human spirit can, they allege, be developed.

"The only palpable outcome of all this elaborate effort at human enlightenment was the foundation in America of the Theosophical Society, which has been the accepted, though not the prescribed, organisation of the Occult Brotherhood. † They would utilise the Society, but they would not advise as to the methods by which it should be regulated, nor guarantee it any special aid, except in so far as to give the very guarded promise that whatever aid might at any time be vouchsafed by them to inquiring humanity would come, if at all, through that channel. It must be admitted that this was a microscopically small crumb of comfort to fall from so richly laden a table as Madame Blavatsky had depicted. But Theosophists had to be content, or, at least, silent: and so they betook themselves, some of them, to reflection.

"What ground had they for belief in the existence of these Brothers, adepts who had a mastery over the secrets of nature which dwarfed the results of modern scientific research, who had gained the profoundest knowledge—"Know thyself," and could demonstrate by actual experiment the transcendent powers of the human spirit, spurning time and space, and proving the existence of Soul by the methods of exact experimental science? What ground for such claims existed outside of that on which the Theosophical Society rested?

"For a long time, the answer was of the vaguest. But eventually evidence was gathered, and in this book ‡ we have Mr. Sinnett coming forward to give us the benefit of his own researches into the matter, and especially to give us his correspondence with Koot Hoomi, an adept and member of the Brotherhood, who had entered into closer relations, still, however, of a secondary nature, § with him than had been vouchsafed to other men. These letters are of an extremely striking nature, and their own intrinsic value is high. This is greatly enhanced by the source from which they come, and the light they throw upon the mental attitude of these Thibetan recluses to whom the world and the things of the world are alike without interest, save in so far as they can ameliorate man's state, and teach him to develop and use his powers.

"Another fruitful subject of questioning among those who leaned to theosophical study was as to the nature of these occult powers. It was impossible to construct from "Isis Unveiled" any exact scheme, supported by adequate testimony, or by sufficient evidence from any proper source, of what was actually claimed for the adept. Madame Blavatsky herself, though making no pretension to having attained the full development of those whose representative she was, possessed certain occult powers that seemed to the Spiritualist strangely like those of mediumship. || This, however, she disclaimed with much indignation. A medium, she explained, was but a poor creature, a sort of conduit through which any foul stream might be conveyed, a gas-pipe by means of which gas of a very low power of illumination reached this earth. And much pains was taken to show that

* No more do they now.

† We beg to draw to this sentence the attention of all those of our fellows and friends in the West as in India, who felt inclined to either disbelieve in, or accuse the "Brothers of the 1st Section" on account of the administrative mistakes and shortcomings of the Theosophical Society. From the first the Fellows were notified that the first Section might issue occasionally orders to those who knew them personally, yet had never promised to guide, or even protect, either the Body or its members.

‡ "The Occult World." By A. P. Sinnett.

§ With Mr. Sinnett—and only so far. His relations with a few other fellows have been as personal as they might desire.

|| Medium—in the sense of the postman who brings a letter from one living person to another; in the sense of an assistant electrician whose master tells him how to turn this screw and arrange that wire in the battery; never in the sense of a Spiritualist medium. "Madame Blavatsky" neither needed nor did she ever make use of either dark seance-rooms, cabinets, "trance-state," "harmony" nor any of the hundreds of conditions required by the passive mediums who know not what is going to occur. She always knew beforehand, and could state what was going to happen save infallibly answering each time for complete success.

the water was very foul, and that the gas was derived from a source that, if at all Spiritual, was such as we, who craved true illumination, should by no means be content with. It is impossible to deny that the condition of public Spiritualism in America, at the time when these strictures were passed upon it, was such as to warrant grave censure. It had become sullied in the minds of observers, who viewed it from without, and who were not acquainted with its redeeming features by association with impurity and fraud. The mistake was to assume that this was the complexion of Spiritualism in itself, and not of Spiritualism as depraved by adventitious causes. This, however, was assumed. If we desired true light, then we were told that we must crush out mediumship, close the doors through which the mere Spiritual loafer came to perplex and ruin us, and seek for the true adepts who alone could safely pilot us in our search. These, it was explained, had by no means given up the right of entrance to their Spiritual house to any chance Spirit that might take a fancy to enter. They held the key, and kept intruders out, while, by unaided powers of their own, they performed wonders before which medial phenomena paled. This was the only method of safety; and these powers, inherent in all men, though susceptible of development only in the purest, and then with difficulty, were the only means by which the adept worked.

"Some Theosophists demonstrated by practical experiment that there is a foundation of truth in those pretensions. I am not aware whether any has found himself able to separate quite conclusively between his own unaided efforts and those in which external Spirit has had a share. There is, however, one very noteworthy fact which gives a clue to the difference between the methods of the Spiritualist and the Occultist. The medium is a passive recipient of Spirit-influence. The adept is an active, energising, conscious creator of results which he knowingly produces, and of which evidence exists and can be sifted. Spiritualists have been slow to accept this account of what they are familiar with in another shape. Theosophists have been equally slow to estimate the facts and theories of Spiritualism with candour and patience. Mr. Sinnett records many remarkable experiences of his own, which are well worthy of study, and which may lead those who now approach these phenomena from opposite sides to ponder whether there may not be a common ground on which they can meet. We do not know so much of the working of spirit that we can afford to pass by contemptuously any traces of its operation. Be we Spiritualists or Theosophists—odd names to ticket ourselves with!—we are all looking for evidence of the whence and whither of humanity. We want to know somewhat of the great mystery of life, and to pry a little into the no less sublime mystery of death. We are gathering day by day more evidence that is becoming bewildering in its minute perplexities. We want to get light from all sources; let us be patient, tolerant of divergent opinion, quick to recognise the tiny hold that any one soul can have on truth, and the multiform variety in which that which we call Truth is presented to man's view. Is it strange that we should see various sides of it? Can we not see that it must needs be so? Can we not wait for the final moment of reconciliation, when we shall see with clearer eye, and understand as now we cannot?

"There is much in Mr. Sinnett's little book that may help those who are trying to assume this mental attitude. The philosophy that it contains is clearly stated, and affords rich material for thought. The facts recorded are set forth with scientific accuracy, and must profoundly impress the careful and candid reader. The glimpses revealed of this silent Brotherhood, in its lonely home on one of the slopes of the mountains of Thibet, working to solve the mighty problem, and to confer on humanity such benefits as it can receive, are impressive enough even to the Philistine sceptic. If they should indeed be flashes of a greater truth, now only dimly revealed, the importance of such revelation is not to be measured in words.

"Be this, however, as it may—and there are many points on which light is necessary before a decisive opinion can be pronounced—there is no doubt whatever that the philosophy contained in Mr. Sinnett's book is similar to that which the great students of Theosophy in ages past have arrived at. It is a mere piece of nineteenth-century arrogance to pool-pool it as unworthy of attention by those on whom has flashed the dazzling light of the Spirit circle. The facts recorded are at least as scientifically conclusive as any recorded as having happened in a dark seance, or under the ordinary conditions

of Spiritualistic investigation. The letters of Koot Hoomi are fruitful of suggestion, and will repay careful study on their own merits. The whole book contains only 172 pages, and will not, therefore, unduly tax the reader's patience. If any instructed Spiritualist will read it, and can say that there is nothing in it that adds to his knowledge, he will at least have the satisfaction of having read both sides of the question, and that should present itself to all candid thinkers as a paramount and imperative duty".

∴ Following are extracts from letters in reference to the same subject, published in the *Spiritualist* and written by C. C. M.—a Theosophist,—and one *Onesimus* to whom we will leave the privilege of confessing whether he is one or not. Both are written in defence of Theosophy and called forth by a series of covered and open attacks in the London *Spiritualist* upon the "Brothers" and the Theosophical Society generally, and the Theosophists especially.

THEOSOPHY AND SPIRITUALISM.

To the Editor of "The Spiritualist."

Sir,—I might perhaps leave you to settle accounts with your correspondent, J. K., and to demand from him the proofs of his assertion that the "phenomena attendant upon real adeptship are on an entirely different plane from Spiritualism."* Allow me, however, to observe that the discussion is not advanced by ignoring the single distinction, in regard to evidence, which I have endeavoured to point out; or by the wholly mistaken statement that I have not denied "that the whole point at issue depends on the assertion of one person, except to the extent that a single witness, &c." Why is it, I ask again, that we believe the statements of mediums to the effect that the phenomena are independent of their conscious will and control, and that they are ignorant of the processes by which these phenomena are produced? It is because we see that this is evidently the case, or because we have no evidence to the contrary, and no reason to believe that they are in fact magicians, who, while exercising their powers, choose to disclaim them, and to give the effects the appearance of being independently caused. Now what would be the proper and only possible verification of the *opposite* assertion, that the phenomena were caused by their own will and science? Obviously, just such proofs of selection and control as no medium can give, and which are attested by Mr. Sinnett and many others in relation to the phenomena occurring in the presence of Madame Blavatsky. To say that the whole point at issue rests on the unsupported statement of this lady is wholly to ignore the verification which gives that statement its only scientific value. That Madame Blavatsky does not profess to be herself the chief agent, but ascribes the power to other living persons, makes no difference as regards the distinction to be established. The same sort of evidence which would support her statement that she was herself the agent, is the proof of her statement that the agent is another person, even though of this person we have no direct knowledge. For the evidence does not depend on our knowledge of the individual; indeed, such knowledge would add nothing whatever to the evidence of his powers.....

Further, I should like to ask J. K. what reason he has for asserting that "even the very first physical and psychical principles of true theosophy and occult science are quite unknown to, and unpractised by, the members of that organisation, the Theosophical Society?" The admission, freely made, that they are not "adepts" by no means involves such a complete avowal of ignorance of "first principles." I can only say that so far as these first principles are expounded in J. K.'s letter, I believe that the members of the Society in question will recognise these as truths with which they are already perfectly familiar. I regret that a letter which otherwise might have been read with satisfaction as containing some important truth, should be spoiled by disparagement of a society of which the writer evidently knows nothing. Nor is this the first time that J. K. has gratuitously attacked it. Not long ago, he was engaged (very properly, I thought) in refuting some manifestly spurious inventions about the Kabbalah,

* One, signing himself J. K. in the *Spiritualist*, and openly styling himself and permitting the Editor of that paper to introduce him as an "Adept" (!) initiated into the Occult mysteries by a "Western Hierophant"—not only doubts the reality of the existence of Hindu and Tibetan "Brothers" or rather *Rej-Yogis* who are *real* adepts but goes so far as to hint that they are the creation of the Theosophists (read Madame Blavatsky) fancy. ED. THEOS.

but in doing so, he must needs fall foul of the Theosophical Society, which had no more connection with those notions than with any other anonymous vagaries. As to the Eastern fraternity, he is confessedly as ignorant of them as he is, apparently, of Indian philosophy, and its applications, or of the highest spiritual attainments of Yogis. It is the study of these things that enables some members of the Theosophical Society to believe in the actual existence of persons who have attained the science, and realised the powers of soul. In that case, however, such persons are not very likely to plead before J. K. for his "impartial verdict." As far as I can make out, their position in regard to the general public and the Theosophical Society is this. They do not regard it as at all important that their existence should be generally known and believed in. But they do recognise in the Theosophical Society an organisation devoted to the acquisition and dissemination of spiritual knowledge and unsectarian religion. As such it may be guided and utilised when it manifests sufficient growth and vitality for important purposes. *It was as a "Brotherhood of Humanity," not as a special training-school for occult science, that the Society was formed.* Its principles oblige its members to know no difference in their regards between great and small, rich and poor, Christian and "heathen;" and to endeavour to their utmost to subvert all exclusive and arrogant distinctions as grounds of estimation among men. How large a field of influence and action this conception opens will be apparent to every one who reflects on the very superficial prevalence of what are called liberal ideas in the world, and especially on the anti-humanitarian effects of religious dogmatism. We seek, in short, the realisation of the social principle of which Jesus of Nazareth was one of the greatest exponents. We believe that the world is ripening for this movement, and that it may be advanced by an association whose members undertake a special and solemn obligation to realise practically among themselves the principles inculcated. These include individual culture, an unselfish life, and knowledge of universal religion. There can be little doubt that the Oriental Brotherhood designed and instigated the formation of the Society with these aims. Unfortunately, the special notoriety of its ostensible foundress, Madame Blavatsky, diverted the views of many, even of its members, to vague expectations of a training and experience for which necessarily very few are fitted. In this direction we have had little or no encouragement. Nevertheless, it is true that a study of occult science has a special attraction for all our members, and is included in our programme. But by "occult science" we certainly do not merely mean the secret of performing what Madame Blavatsky herself contemptuously designates "psychological tricks." Rather, we understand by it, the science of the soul to be reached, as far as any one can mount, by an experimental life. That soul-science, like others, is experimentally verified, that we must live the life if we would know the truth, is perhaps one reason why we have not received the instructions which some of us hoped for. Without this higher experience, however, we can learn something by unprejudiced study of the natural powers of the soul, and how these may be manifested in certain conditions, quite apart from spiritual attainment. This brings us into connexion with phenomenal Spiritualism, which without indulging in the offensive "hints" you impute to us, we naturally regard from our own point of view, and which, we certainly think would be all the better for a little of our philosophy, or rather of our studies. For my own part I find Theosophy quite reconcilable with Spiritualism, nay, inclusive of it, if the latter is not unwisely narrowed by definition to assumptions which occult studies tend to correct.

C. C. M.

London, 25th June.

THE STUDY OF THE OCCULT.

Spiritualists and Theosophists might well join hands, for both are engaged in the same pursuit—the study of the Occult. It is probably *not* owing to the "Brothers" that the modern wave of spirit manifestations in the West, has been during the last thirty years passing over society; yet, on the other hand (who knows?)* it *may* be owing to the providential influence of the Himalayan mystic brotherhood, inasmuch as it is rumoured that from the elevation, spiritual as well as physical, of their moun-

* True—"Who knows!" ED.—THEOS.

tain fastnesses, they exercise over the world the powers, of providence of a kind of petty gods. It may be that the whole movement of modern Spiritualism is owing to the ruling influence of these occult ministers to humanity.....The "Brothers," perceiving that the world, moved by the Divine Spirit, is already marching that way, begin to go with the times, and are being won over to reveal some few of their secrets. I believe the period is approaching, and that mankind are taking the first initiatory steps thereto, when there will be no secrets, nothing hidden, except from those who choose to be ignorant. The power of ruling by spirit over Nature, will be possessed by all men as their birthright, and consciously exercised with beneficent motives. Spiritualism, still a sprawling infant, imagining it can walk and even run, is making but the feeblest taps at the colossal adamantine gates which shut in the transcendent treasures of supernal science. Most certainly with mediums of gross bodies, and still slaves to the pleasures and gratifications of the material plane, Spiritualists will only continue to grope blindly on the outermost borders of the great kingdom they should subdue. The "Adepts," or "Brothers," or "Theosophists," point the true way, which is that of self-conquest, self-purification; the *right* of possession by the destruction of the only enemy which bars the way, the lower natural man; the self-hood. Without this, Spiritualism, as the wiser Spiritualists already begin to perceive, having had their eyes opened through much suffering, will only serve to introduce those who are by no means angels, to disembodied beings of a like character; and may give them, through the open door of some unfortunate medium's body, the sight, sound, feeling, and even odours of the hells to which, by their perverted lives, they are linked.

Physical mediumship, as it is practised at the present day, is scarcely a step higher, if indeed in some cases it be any higher, than the exhibitions of the Hindoo conjurors or Fakirs. We, ignorant Europeans, call it conjuring, while they, possessed of a certain knowledge handed down through many generations from father to son, but which they hide from the vulgar outer world, are most probably in communion with helpful disembodied beings, many of whom they possibly hold in a species of subjection to their wills to carry out their behests. The Fakir has the advantage of the physical medium, that he consciously, and at will, exercises his seemingly miraculous control over matter, or inertia. The "elementals" fly to do his bidding, and he remains master of the situation, of himself, of his elfin conjurors and of his audience, for he never lets them see more than he chooses. The physical medium, on the other hand, gives himself up, a passive machine, into the power of a spirit, or spirits, to do with, as they may see fit, for any length of time....The Fakir, or Yogi, in his own body possessing this superior knowledge and power, uses it sometimes with the pure and wise intention of proving a truth, but nearly always only for money, or gifts. By Fakirs I do not mean "Adepts" or the "Brothers," I mean the lower order of "Hindoo conjurors," so named by Europeans. An "Adept" makes no unnecessary exhibition of mere power over matter; he lives for higher things.

When Theosophy and the superior knowledge possessed by Madame Blavatsky, the ambassadress of the Brotherhood to mankind, were first heard of, Spiritualists were still in the glamour of their infatuation over their new idols—mediums and the wonders of mediumship. They were more enraged than thankful to be shown that their idols were made of clay, and turned upon their would-be benefactors, who strove to open their eyes, as if they would rend them to pieces. Not so all Spiritualists, however. A small body drew apart from the blatant following of mediums, into which Spiritualism, for the herd, seemed to be resolving itself, in order to pursue the study of the Occult, or Theosophy, which is the "Science of the Wisdom of God." These are probably the small lump of heaven which will leaven the whole mass of Spiritualists, for it will not be long before all students of the Occult must recognise the wisdom of the Theosophists, and seek to follow their better and higher methods for the cultivation of spirituality, mediumship or adeptship by whatsoever name it may be called. Indeed, Spiritualists of the highest mental tone, whether members of the Theosophical Society or not, already begin to teach and follow these purer methods. Something more is demanded of mediums than the mere vulgar exhibition of a meretricious power; and the medium of gross and immoral life is more frequently abandoned, and discarded, than at first was the case. Spiritualists have had time to discover for themselves that their idols are made of clay, and that there

are spirits sufficiently low to lend their aid to deception, falsehood, and knavery of every shade and description, to say nothing of blacker sins, if not to be the inciters and instigators thereto, whensoever the medium's proclivities incline in the same direction.

Spiritualists of the highest intelligence have long since grown tired of listening to the vaticinations of beings from the other world, who have never transcended the medium's mental plane; whose science is shaky, whose poetry is tedious rubbish; and whose religious teachings are questionable, if not blasphemous. Nor do they, except it may be a few doting old women—now expect to get through physical mediums of low mental and spiritual types, the pure, unadulterated embodiment of exalted angelic personages. Materialisations are known to be so largely fettered by the medium, that no one in the possession of common sense would be disposed to fall at the feet of any form thus showing itself, or to accept its utterances as infallible and absolute truth. It is now well known that historical personages who have left this earth some hundreds or thousands of years ago, and who are in all probability lifted into the highest realms of spiritual existence, cannot re-invest themselves with flesh, without passing through such processes of degradation as would be to them direst suffering; and becoming so changed and transformed through the medium as to be no longer themselves, but false personalities. Leaving the exalted freedom of the purest spiritual life, they would descend, step by step, by lower and lower degrees, to the constraining conditions of the natural plane, which are always arbitrary and inexorable. Nor could they, even then, be true to the old earthly personality, so long put off, as to be completely dissipated, and no longer in existence, for man surely grows out of his old natural self into a divine self, utterly inconceivable by the natural senses. We can but dimly perceive what the conditions of earthly life must be to spiritual beings—as arbitrary as links of steel, as inexorable as death. For man to rise into high spiritual states, many deaths are essential, and when he becomes spiritualised, he is forced to retire from the lower planes of existence, being no longer able to support life thereon, where the very air has become too coarse for his refined breathing. Thus the "Brothers," who to all intents and purposes have become "spirits," can no longer support their refined and attenuated existences upon the coarser atmospheres, our lungs take in as the breath of life; nor endure the deleterious emanations or auras given forth by the lower world of men; and are compelled to live in the purer atmospheres to be found upon the mountain summits. How then could we expect a pure and genuine materialisation of a being who would have to descend from angelic life to thus come into our midst, through mediums, some of whom are ignorant; whose conversation betrays the vulgarity of their minds, and whose private lives will probably not bear scanning? Therefore wise people would not expect Jesus again to materialise; nor would they believe, as do some doting fanatics in America, that they have beheld the veritable Queen Esther of the Bible, in a black velvet dress, trimmed with bands of white lace round the skirt; as well as a host of other scriptural celebrities. Enlightened Spiritualists know that these appearances are made by personating spirits near the earth, or are the medium dressed up.

It has taken time to learn all these facts, and they have come to many of us through bitter experience, and after much suffering; but once learned, the wise Spiritualist will not go back upon his steps, and will more than ever see the importance of a deeper study of the occult, or hidden things of God's wisdom. He will take the *creme de la creme* of all teachings which have ever come to the earth on these subjects, whether from Swedenborg, Boehme, or the Eastern adepts; for he will feel that the man of the new age must be the crown of all preceding ages, building up a monument of learning which will answer for all time on this planet.

ONESIMUS.

THE MOST EXTENSIVE LENGTH OF A MAN'S AGE IS BUT A hundred years, of which, an equal half passes away in night; of the remaining half, two-thirds are spent in childhood and decrepit old age; and the still remaining one-third is devoted to misery, sickness and deaths of various description, hence what happiness is left there to a man whose career in this transitory life is but a troubled ocean?—*Eastern Proverb.*

ANTIQUITY OF THE VEDAS.

BY KRISHNA SHASTRI GODBOLE.

(Continued from the last month.)

THE IMPORTANCE OF SETTLING THE AGE OF THE VEDAS.

5. What has been said before is only an external or historical evidence of the point at issue. But there is internal evidence as well that can be deduced from the works written long after the composition, or rather the collection, of the Vedas, such as its appendices, commentaries, and expositions. It is to be regretted, however, that not all of these are extant at present, while others have become scarce for reasons too well known and too obvious to require specification. Hence arises the difficulty of settling the point under consideration. During the last fifty or sixty years, the question has secured the attention of the best scholars of Europe, and their valuable labours in this direction are sufficient to give an approximate idea of the importance of settling the exact age of the Vedas as a starting-point to determine thereby that of all other old religions.

ORIENTALISTS MISTAKEN.

6. This subject has been handled by Mr. Bentley in his "Historical View of the Hindu Astronomy," 1823, and by Professor Max Müller in his "Preface to Rigveda Samhitā, together with the Commentary by Sāyanāchārya," Vol. IV, 1862, and by several other scholars. It appears from Mr. Bentley's remarks that he possessed several ancient and modern works, such as Jyotisha, a Treatise on Astronomy appended to the Rigveda, Gargasamhitā, Sūrya—and other Siddhāntas, Kālikā—and other Purānas, &c., &c., though he mentions but only a few of them. But, owing to his natural reluctance "to overturn the Mosaic account, and sap the very foundation" of his religion, in spite of all his learning, judgment, and the means in his possession, he would not carry the antiquity of the Vedas further back than about 1425 years before Christ. From the information Mr. Bentley has supplied, and with the help of a few other sources, we shall now endeavour to establish the real age of the Vedas.

WHAT THE JYOTISHA SHOWS.

7. The Jyotisha which records a few astronomical phenomena of the most archaic ages, is a treatise on Calendar compiled by two different authors, Sesha and Lagadha. The Sesha Jyotisha has two commentaries; one—without the name of the commentator—is apparently an abridgment of the other by Somākara. But neither of them explains the difficulties encountered by the reader in understanding some of the original verses which, however, appear to have undergone changes in words and letters in consequence of the ignorance of the copyists as well as of the inattention paid to the subject by the modern Hindu astronomers. The Lagadha Jyotisha is still learnt by heart by almost all the well-known modern Hindu priests, and may be found—published by Captain Jervis at the end of his "Indian Metrology," 1834. The first has forty-three, and the second thirty-six verses; both have thirty identical verses, though they do not follow in the same order in both; and some or many of them are partly altered in the second, generally for the worse. The first eight verses from the Sesha Jyotisha and a few extracts from its commentary by Somākara are given by Professor Max Müller in his Preface to Rigveda Samhitā (pp. 18—23, Vol. IV.), but they do not sufficiently show the real character of the treatise; and the eighth verse of the Sesha—or the seventh of the Lagadha Jyotisha—is improperly rendered by the Professor as well as by the commentator. The verse and its rendering are as follows:—

घर्मवृद्धिरपांप्रस्थः क्षर्पा-हासउदग्गतौ ।

दक्षिणे तौविपर्यस्तौ षण्मुहूर्त्ययनेनतु ॥ ८ ॥

"In the northern motion of the Sun, an increase of day and decrease of night to the extent of a Prastha of water a day, take place; in the southern motion, both are reversed, *i. e.*, the days decrease and nights increase to the same extent of a Prastha of water a day; and this increase or decrease during an Ayana, or the period of six months taken up by the Sun in his northern or southern motion, comes up to six Muhūrtas."

Here a Muhūrta is equal to two ghatīs or $\frac{1}{30}$ th of a day, as will be seen from the following thirty-eighth verse of the Sesha or the sixteenth of the Lagadha, which gives the divisions of a day.

कलादश सर्विशास्याद्द्वेमुहूर्त्स्तुनाडिके ।

द्विंशत्कलानांतु षट्शतीत्र्यधिकाभवेत् ॥ ३८ ॥

"10 $\frac{1}{30}$ Kalās make up a ghatī; 2 ghatīs a muhūrta and 30 muhūrtas or 603 kalās a day."

We thus see that the difference between the longest and the shortest day was 6 muhūrtas = 12 ghatīs = 4h. 48m., and not 1h. 36m. as is given by Mr. Bentley in his Hindu Astronomy, at page 9; and hence the length of the longest day was 36 ghatīs, and of the shortest 24 ghatīs.

The twenty-eighth verse of the Sesha Jyotisha (not found in the Lagadha, an important omission) gives the divisions of a Solar (sidereal) year.

त्रिंशत्सहस्रं षट्षष्टिरब्दः षड्दशोऽयने ।

मासाद्वादशसौराः स्युरेतत्पंच गुणं युगं ॥ २८ ॥

"A year is of 366 days, 6 seasons, 2 ayanas, *i. e.*, periods taken by the Sun in completing his northern and southern progress, or 12 solar months. A cycle or lustrum contains five times these numbers."

As an ayana contains ($\frac{366}{2}$) 183 days, a Prastha is equal to $\frac{1}{30}$ th ghatī or about 4 palas, and not 32 palas as given by Professor Max Müller in his Preface to Rigveda Samhitā, Vol. IV. (page XXII).

A ghatikā or $\frac{1}{30}$ th of a day was measured by a water-clock or clepsydra. As the twenty-fourth verse of the Sesha (or the seventeenth of the Lagadha ??) does not give an intelligible description of the water-clock then used, we give below the original verse and the commentary without attempting to translate them.

पलानिपंचाशदपांभृतानि तदादकं द्रोणमतः प्रमेयं ।

त्रिभिर्विहीनकुडवैस्तु कार्यतन्नाडिकायास्तुभवेत्प्रमाणं ॥ २४ ॥

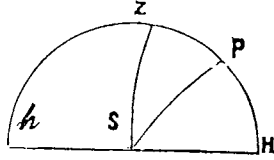
Comment. पलशतद्वयं द्रोणप्रमातव्यं । तदेवपश्चात् त्रिभिर्विहीनकुडवैस्तु कार्यं । कुरकुठज त्यंगुलाशलाका तथावच्छिद्रितेनततश्चिद्रोदक प्रस्रुयायावन्मात्रो कालोपगच्छतितन्नाडिकायाः घटिकायाः प्रमाणं भवेत् तुपूरणः ॥ २४ ॥

Comment by Somākara. यस्मात्कलाभिर्नाडिकानिष्पात्तैरतो न्यथालघुत्वेनाह । पंचाशदपांपलान्युदकस्यभृतानि यद्वटादौ तस्मिन्परिमाणेताम्रघटतदादकं नाम प्रमाणं । द्रोणमतः तेन प्रमाणेन प्रमेयं प्रमातव्यं । तदपि प्रमाणं पलशत द्वयं २०० । तदेवपश्चात् त्रिभिर्विहीनकुडवैस्तु कार्यं । कुडवइत्यंगुलाशलाका तथावच्छिद्रितेनततश्चिद्रोदक प्रस्रुयायावन्मात्रः कालोपगच्छतितन्नाडिकायाः प्रमाणं भवेत् सामवतीत्यर्थः ॥ २४ ॥

There are at present several modern works on religion, astrology, and astronomy showing the method of preparing and using water-clocks and other time-measurers. But as all these are but seldom used and are superseded by clocks and watches, their full description here, would be out of place.

Let us now calculate the latitude of the district in India which the Āryas occupied, when the verse eighth quoted above was written.

In the annexed figure, let ZPH be the meridian, P the pole, Z the zenith, H SH the horizon, and S the Sun at rising or setting; then ZPS is the hour angle from sunrise to midday or midday to sunset.



Let G be half the length of the day in solar ghatīs, then, 60 ghatīs : G :: 360° : 6°G = ZPS = 180° - HPS.

Let HP = the latitude = L, and PS = 90° - the Sun's declination = 90° - d. Now the spherical triangle HPS has the angle at H a right angle, and hence,

$$\cos HPS = \tan HP \cot PS, \text{ or}$$

$$\cos 6^\circ G = \tan L \tan d.$$

When d = 0, cos 6°G = 0, ∴ 2G = 30 ghatīs, that is, the days and the nights are equal in all latitudes, when the Sun is on the Equator. When d is greatest, 6°G is greatest. In the case before us, 2G = 36 ghatīs, ∴ 6°G = 108°; and the maximum value of d was more than 24° in very ancient times. Hence,

$$\cos 108^\circ = \tan L \tan 24^\circ, \text{ or } \tan L = \cos 72^\circ \cot 24^\circ.$$

$$\left. \begin{array}{l} \log. \cos 72^\circ = 9.489982 \\ \text{,, } \cot 24^\circ = 10.351417 \end{array} \right\} \therefore L = 34^\circ 45'.5.$$

$$\log. \tan 34^\circ 45'.5 = 9.841399$$

Referring to the map of India, we find that Cashmere is the only province which has this latitude, and was the district occupied by the Āryas when the eighth verse was composed. Starting from Cashmere, how many thousands of years must the Āryas have really taken to colonize and civilize the whole of India from the Himalayas to Cape Comorin, and from Persia to China before the advent of foreigners, Alexander the Great being said to be the first invader (324 B.C.)! This is an important question to be answered by the impartial and thoughtful student of history. Bearing in mind the primitive character of the age, I believe, not one but many thousand years would hardly suffice to effect all this.

PROOFS OF THE ABOVE.

8. In verses 32 to 34 of the Śesha-Jyotisha or 25 to 27 of the Lagadha Jyotisha are given the names of the presiding deities of the twenty-seven asterisms wherein that of kṛittikā stands first. The verses are:—

1	2	3	4	5	6
आग्नेःप्रजापतिः	सोमो	रुद्रो	ऽदिति	वृहस्पतिः	:
7	8	9	10		
सर्पा	श्वपितरश्चैव	भग	श्वेत्वार्यमा	ऽपिच	॥ ३२, लग. २५॥
11	12	13	14	15	
सविता	त्वष्टाथ	वायु	श्वेत्त्राप्ती	मित्र	एवच ।
16	17	18	19		
इंद्रो	निर्ऋति	रापेवै	विश्वेदेवा	स्तथैवच	॥ ३३, लग. २६॥
20	21	22	23		
विष्णुर्वस्यो	वरुणो	ऽजएकपात्तथैवच			
24	25	26	27		
अहिर्बुध्न्यस्तथा	पूषा	श्विनौ	यमस्तथैवच	॥ ३४, लग. २७॥	

- | | | |
|---------------------|-------------------|------------------------------|
| 1 Kṛittikā. | 11 Hasta. | 20 Śravāna. |
| 2 Rohini. | 12 Chitrā. | 21 Śravishthā or Dhanishthā. |
| 3 Mṛigashīrsha. | 13 Svātī. | |
| 4 Ārdrā. | 14 Viśākhā | 22 Śatabhishā or Śatātārakā. |
| 5 Punarvasu. | 15 Anurādhā. | |
| 6 Pushya. | 16 Jyeshthā. | 23 Pārva Bhādrapadā. |
| 7 Āshleshā. | 17 Mūla. | 24 Uttara Bhādrapadā. |
| 8 Maghā. | 18 Pārva Ashādhā. | 25 Revatī. |
| 9 Pārva Phalgunī. | 19 Uttara Ashādhā | 26 Āśvini. |
| 10 Uttara Phalgunī. | Abhijit. | 27 Bharanī. |

This circumstance clearly shows that during or after the Vaidika period the beginning of Kṛittikā coincided with the vernal equinoxial point, which, we know, retrogrades every year about 50"-1, and causes the longitudes of all the

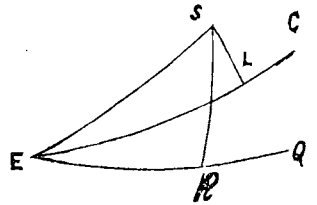
fixed stars, reckoned from it on the Ecliptic to vary yearly. Now the conspicuous star Regulus or Alpha Leonis, which is the junction star in the asterism Maghā, is 9° from its beginning (Vide Sūrya-Siddhānta, chap. VIII, 1-9), and from the beginning of Kṛittikā to that of Maghā there are seven asterisms of 13° 20' each; and hence the longitude of Regulus when the vernal equinoxial point was in the beginning of Kṛittikā, was 7 × 13° 20' + 9° or 102° 20'.

By the Nautical Almanac for 1878, the position of Regulus is given as follows:

Right Ascension, 1st January 1878, 10h. 1m. 52.4s.
Declination, North, " " " 12° 33' 46."

To find the longitude we must know the obliquity of the ecliptic, which was on 1st January 1878, 23° 27' 18".50

In the annexed figure, let EQ be the equator, EC the ecliptic, S a star; and ER the right ascension = R, SR the declination = d, EL the longitude = L, and the angle LER, the obliquity = O, and the angle SER = M; then in the



right angled spherical triangles SER and SEL, we have, cot M = sin R cot d.....(1), cos M = tan R, cot ES.....(2) and, tan L = cos SEL tan ES = cos (M - O) tan R sec. M.....(3).

The above right ascension (10h. 1m. 52.4s.) in time when reduced to an arc by multiplying by 15, is equal to 150° 28'. Hence,

log. sin. 150° 28' = 9.692785	log. tan. 150° 28' = 9.753231
,, cot. 12° 33' 8" = 10.652050	,, sec. 24° 19' 46" = 10.040370
,, cot. 24° 19' 46" = 10.344835	,, cos. 0° 52' 16" = 9.999950
∴ M = 24° 19' 46"	log. tan. 148° 8' = 9.793557
O = 23° 27' 3"	or L = 148° 8'
M - O = 0° 52' 16"	

Hence the longitude of Regulus on 1st January 1878, was 148° 8', and it was 102° 20' at the time when the equinoxial point was in the beginning of Kṛittikā. The equinoxial point, therefore, retrograded through 45° 48' since that time to the close of 1877. Now the precession of the equinoxes is about 50" yearly or 1° in 72 years, and hence the time to effect this backward motion is 72 × 45.8 = 3297.6 years; that is, the date of the composition of the verses 32-34 of the Śesha Jyotisha is about 3298 - 1877 = 1421 B.C.

But the annual rate of precession increases yearly by 0".0002, and it was 50".2592 for 1880. If we take the rate 48".57 or 48".6 determined by the Hindu astronomers of the period 945 B.C. (See Mr. Bentley's Hindu Astronomy, page 26) instead of 50" lately determined, then the date in question comes up to 3393 - 1877 = 1516 B.C.

9. The following verses 5, 6, 7, 9, and 10 of the Śesha or 32, 5, 6, 8, and 9 of the Lagadha Jyotisha mention a distinct observation.

माघशुक्लप्रपञ्चस्य पौषकृष्णसमापिनः ।

युगस्यपञ्चवर्षस्यकालज्ञानं प्रचक्षते ॥ ५, ल. ३२ ॥

"Here is given an account of the quinquennial age or lustrum which begins with the light half of the lunar month Māgha (Jan., Feb.) and ends with the dark half of Pausha (Dec., Jan.)"

स्वराक्रमेतेसोमार्कौ यदासाकं सवासौ ।

स्यात्तदादि युगं माघस्तपः शुक्लोऽयनंह्युदक् ॥ ६, ल. ५॥

"When the Sun and the Moon occupy together the sky or that part of it where there is the constellation Śravishthā or Dhanishthā, then is the commencement of the (quinquennial) age, the month Māgha, the cold season, the bright half or the first fortnight, and the Sun's northward motion."

प्रपद्येते श्रविष्ठादौ सूर्याचंद्रमसावुदक् ।

सार्पायै दक्षिर्णाकं स्तु माघश्रावणयोः सदा ॥ ७, ल. ६॥

"The Sun and the Moon begin to move northward in the beginning of Śravishthā. The Sun becomes southwards in the middle of Āśleshā. This northward and southward motion of the Sun takes place always in the months of Māgha (Jan., Feb.) and Śrāvāṇa (July, Aug.) respectively."

प्रथमं सप्तमं चाहरयना चंद्रयोदशं ।
चतुर्थं दशमं चैव द्विर्युग्मांयंबहुले प्युती ॥ ९, लग. ८ ॥

"The north and South movements of the Sun, or the winter and summer solstices during the age of five years begin in order on the 1st, 7th, 13th, 4th, and 10th, and on the same days again, viz, 1st, 7th, 13th, 4th, and 10th of their respective months Māgha and Śrāvāṇa; the last pair or the 4th and 10th being of the dark half or the second fortnight of the month."

वसु स्वष्टाभवो ऽजश्चभिन्नः सर्पाश्विनौ जलं ।
धाताकश्वायनाद्याः स्युरर्धपंचमभस्वृतुः ॥ १०, लग. ९ ॥

"The asterisms in which the moon is found on the ten solstitial days of the quinquennial age are in order Śravishthā, Chitrā, Ārdrā, Pūrva Bhādrapadā, Anurādhā, Āśleshā, Āśvinī, Pūrvaśādhā, Uttara Phalgunī, and Rohini. A season consists of the time the Sun occupies in traversing four asterisms and a half."

The above shown verses 7, 9, and 10 are fully explained by Garga in the following sixteen verses which occur in the commentary by Śomākara.

अयनान्यृतयो मासाः पक्षास्वृक्षतिथिर्दिनं ।
तत्त्वतो नाधिगम्यं ते यदाब्दो नाधिगम्यते ॥ १ ॥
यदा तु तत्त्वतो ऽब्दस्य क्रियते ऽधिगमो वाच्यः ।
तदैवैषाममेहः स्यात्क्रियाणां चापि सर्वशः ॥ २ ॥
तस्मात्संवत्सराणां तु पंचानां लक्षणानि च ।
कर्माणि च पृथक्त्वेन देवतानि च वक्ष्याति ॥ ३ ॥
यदा माघस्य शुक्लस्य प्रतिपद्युत्तरायणं ।
सहोदयश्राविष्ठाभिः सोमार्कौ प्रतिपद्यतः ॥ ४ ॥
तदा त्रनभसः शुक्लसप्तम्यां दक्षिणायनं ।
सार्पार्धे कुरुते युक्तिचित्रायां च निशाकरे ॥ ५ ॥
प्रथमः सोग्निदैवयोनाम्ना संवत्सरः स्मृतः ।
यदा माघस्य शुक्लस्य त्रयोदश्यामुदप्रायिः ॥ ६ ॥
युक्ते चंद्रमसा रौद्रेवासं प्रतिपद्यते ।
चतुर्थ्यां नभसः कृष्णे तदा र्को दक्षिणायनं ॥ ७ ॥
सार्पार्धे कुरुते सूर्यस्वजयुक्ते निशाकरे ।
द्वितीयश्रावर्कदैवत्यः सनाम्ना परिवत्सरः ॥ ८ ॥
कृष्णे माघस्य दशमि वासवा दौद्रिवाकरः ।
उदीचीं दिशमातिष्ठन्मैत्रस्थे कृष्णतेजासि ॥ ९ ॥
नभसश्चानिवर्त्तेन शुक्लस्य प्रथमेतिथौ ।
चंद्रार्काम्यां सुयुक्ताभ्यां सार्पार्धे वायुदैवतं ॥ १० ॥
तदा तृतीयं तं प्राहु रिदासं वत्सरं जनाः ।
सप्तम्यां माघशुक्लस्य वासवा दौद्रिवाकरः ॥ ११ ॥
अश्विनीसहिते सोमे यदाशामुत्तरां व्रजेत् ।
सोमे चाधेनसंयुक्ते सार्पार्धे स्थादिवाकरः ॥ १२ ॥
व्रजेत याम्यां शुक्लस्य श्रावणस्य त्रयोदशीं ।
चतुर्थमिदुदैवत्यमाहुश्वायानुवत्सरं ॥ १३ ॥
फाल्गुनीमुत्तरांप्राप्ते सोमे सूर्ये च वासवं ।
यद्युत्तरायणं कृष्णे चतुर्थ्यां तपसो भवेत् ॥ १४ ॥

श्रावणस्य च कृष्णस्य सार्पार्धे दशमि पुनः ।
रौहिणीसहिते सोमे रवेः स्यादक्षिणायनं ॥ १५ ॥
इद्वत्सरः सविज्ञयः पंचमो मृत्युदैवतः ।
एवमेतद्विजानीयात्पंचवर्षस्य लक्षणं ॥ १६ ॥

What has been said above is given in the following tabular form:—

Name of the year.	Solstice.	Begin on the	Sun in the	Moon in the
I. Samvatsara.....	Winter ...	1st of Māgha...	Beginning of Dhanishthā...	Beginning of Dhanishthā.
	Summer...	7th of Śrāvāṇa	Middle of Āśleshā	Chitrā.
II. Parivatsara.....	Winter ...	13th of Māgha	Beginning of Dhanishthā	Ārdrā.
	Summer...	19th or 4th of dark half of Śrāvāṇa	Middle of Āśleshā	Pūrva Bhādra padā.
III. Idāvatsara	Winter ...	10th of dark half of Māgha	Beginning of Dhanishthā.	Anurādhā.
	Summer...	16th of dark half of Śrāvāṇa, i.e. an intercalary month and 1st of Śrāvāṇa.	Middle of Āśleshā	Middle of Āśleshā.
IV. Anuvatsara.	Winter ...	7th of Māgha.	Beginning of Dhanishthā.	Āśvinī.
	Summer ..	13th of Śrāvāṇa	Middle of Āśleshā.	Pūrvaśādhā.
V. Idvatsara....	Winter ..	19th or 4th of dark half of Māgha.	Beginning of Dhanishthā	Uttara Phalgunī.
	Summer ...	10th of dark half of Śrāvāṇa.	Middle of Āśleshā	Rohini.

The next winter solstitial day or the commencement of the first year of the new cycle will be the 16th of the dark half of Māgha, or Māgha being an intercalary month, 1st of the light half of Māgha. Thus it is clear that in every cycle of five years there are two intercalary months, Śrāvāṇa and Māgha, after an interval of 30 lunar months. Hence a cycle contains 62 lunar months, or a Solar sidereal year contains $(\frac{50 \times 62}{5}) = 372$ *tithis* or lunar days.

In this observation the winter and summer solstices were respectively in the beginning of Dhanishthā and in the middle of Āśleshā, and hence the vernal and autumnal equinoxes were respectively in 10° of Bharāṇi and 3° 20' of Viśākhā. But the vernal equinox was, as we have seen in the preceding paragraph, in the beginning of Krittikā in 1421 or 1516 B. C.; and it had, therefore, retrograded 3° 20' since that date to the time of the present observation. Taking the mean rate of the precession of the equinoxes 50" or 48".6 a year, we get 1421—240 = 1181 or 1516—247 = 1269 B.C. to be the time of this observation.

(To be continued.)

A NOVEL VIEW OF THE THEOSOPHISTS.

Attention is drawn to the following extracts taken from a Spiritualistic Weekly. The most inexacting Spiritualists agree to view that paper as an one-sided, intensely combative *third-class* publication. We will be more magnanimous and will call it a *first-class* organ of LUNACY. It must not, however, be named for several reasons, of which one may be given. Besides being a member of a philanthropic body, the present writer belongs to the Society for the Prevention of Cruelty to Animals. The mere fact of finding the name of his incoherent *Ephemeric* in a journal, by him detested, might bring on him a fit of dangerous frenzy and necessitate the use of a straight jacket as that incurable *cacoethes scribendi*, would be sent-

off quill-driving for the next six months on the same topic. Therefore, neither his paper nor himself shall be named, but we will simply quote from its vagaries, in order to acquaint our readers with one more original view taken of the conductors of the THEOSOPHIST.

The President's "Simla lecture upon Occultism" having been republished in the London *Spiritualist* without comments, the editor of the *Weekly* under notice took offence and went off raving. It is the sentence in the "Lecture" which mentions proficients of Asiatic Occultism who exercise their power without the help of any human "spirits" as mediums do, and the enumeration of the wonderful phenomena which Colonel Olcott has seen them produce, that has proved too much for the poor crack-brained enthusiast. The statement "that there are mysteries in India worth seeking, and men here who are far more acquainted with nature's occult forces than any of those much initiated gentlemen who set themselves up for professors and biologists" sent the poor man stark mad! His monomania is to attribute every obstacle in the way of Spiritualism to the spirits of *deceased Jesuits*: "Fiends!" he tragically exclaims in his paper "we have you, and your fell power is already broken! If Spiritualism is not true and Occult Philosophy or Science is true; and if it is a fact that there are a class of men who possess the power and knowledge to control the occult forces of nature either in an 'inimical' or 'favorable' manner toward their fellow beings, then, one of three things should be at once insisted upon. Either those who seek to monopolize that knowledge and power should be destroyed; (!?)..... or they should be *compelled* to impart all they know upon the subject; or they should be *compelled* to desist from their exercise of it." (*sic*)

States and Empires, raise your scaffolds! The word "compelled" is good. Do you see Mr. Gladstone, the President of the French Republic, or even the India Foreign Office *compelling*, let alone Baron du Potet, but even a cow-dung-covered fakir—to "impart all they know" on stake and rack? But before the adepts are given a chance to reply, he, the editor, unbosoms himself of a secret *he* knows. "We well know" he says, "that they (the Founders of the Society) possess no such knowledge or power as they claim, (a power, by the way, which they never claimed)..... and that Col. Olcott and Madame Blavatsky, *are being used by obsessing Jesuit spirits to sap the foundations of Modern Spiritualism*, the destruction of which is necessary to prolong their predominance over their fellow beings." (!) The sentence, being rather muddled up, does not make it very clear whether it is "Col. Olcott and Madame Blavatsky" or the "obsessing Jesuit spirits" who seek "to prolong their predominance....." However, we sincerely pity the author of such an insane utterance. "Poor Yorick, we knew him well!" He sees "Jesuit spirits" as other people see ghosts in their shadows, that hallucination having pursued him for years as he himself confesses. "We saw it".....(that possession by Jesuit-spirits) he tells his readers—"as plainly as we could see, four years ago, that this was the fact, and we see it to-day." From America to India there is some little distance; but with such a prophetic and clairvoyant medium all things are possible. He has "watched our movements" and "to see what phase of opposition to Spiritualism would be developed" through us, and, he *has* found it out. He has satisfied himself, for instance, even so far back, as in 1874 (when the Theosophical Society, by the bye, was not yet in existence,—a fact proving the more his prescience) that "Occultism and Theosophy instead of being used to explain spiritual phenomena or to advance Spiritualism, would be used to oppose the occurrence of those phenomena and to arrest that cause. It is a great point gained to have Col. Olcott and Madame Blavatsky throw aside the masks?" he adds, "and we are glad to know that except in the case of Emma Hardinge Britten, no prominent Spiritualists in America were so little grounded in their spiritual knowledge, as to believe in the existence of 'sub-human' or elementary spirits as the cause of spiritual phenomena. It would seem that Col. Olcott and Madame Blavatsky

are Spiritualists, notwithstanding their denial of that fact. But being ambitious to rule, they prefer to 'Rule in Hell rather than serve in Heaven.'"

Now, that is, indeed, sad! For it is precisely the reproach thrown in our faces once before by the *Lucknow Witness*—the great literary Soap-Bubble of Oudh. The "old men" of both the Missionary and the Spiritualistic organs must have dreamt dreams and their "young men" seen the same visions. And it is unkind too as we must confess that the perspicacious editor has got us there. We *do* prefer to "Rule (even) in Hell" rather than "serve in Heaven" as the latter word is understood by the writer. For, with him service in heaven means passive slavery and submission to his "spirits,"—mediumship, in short. And, as we would not voluntarily submit to an epileptic fit, if we could help it, so do we not choose to submit to the influence of "spirits," whether good, bad or indifferent, "human or sub-human." As to "serving" in hell this is, we are afraid, what the unfortunate editor does by offering himself as a shield to all the dishonest mediums of Europe and America, who bamboozle the credulous public merely for the sake of making a living. But the man must be surely dreaming when he says that we deny our belief in Spiritualism, so called, or rather its phenomena. No one ever denied the genuineness of mediumistic manifestations. But we *do* maintain that most of the physical phenomena attributed to "human spirits" by Spiritualists, are not due to the agency of the latter, but to Forces yet undiscovered. Entirely misunderstanding the teachings of Theosophy, he says:—"The only kind of spirits that these weak persons will have anything to do with, are the spirits that had their origin in fire, air, earth and water, and it is in them that these educated persons live and have their being with." Just so; though we neither *live* nor "have our being" in them. But suppose that champion of exposed mediums whom we hold to be as honest and sincere as he is credulous and abusive—and that is no mean compliment—before he abuses, would go first to the trouble of learning what the theosophists *do* mean by "elemental spirits." No man who calls alcohol "spirit" of wine would think for a moment that there was a spiritual being at the bottom of the bottle. If they *believe*, it is because they *know*. And what they know is that the most wonderful physical phenomena ever dreamt of by Spiritualists, and attributed by them to the spirits of the dead, can take place through correlations of Forces yet undiscovered, hence unexplained by modern science. If our critic's brain can be impressed with nothing save fraudulent mediums' phosphoric bottle and under-clothing rolled into a turban made to represent "spirit-lights," and Asiatic "spirits,"—ours cannot. Were his sentence re-written and made to say that "the only kind of spirits that they (the Theosophists) will believe in, are the mysterious and occult correlations that have their origin in fire, air, earth and water," *i.e.*, in nature, then would a part, at least, of the truth be told. It is because some of us were *forced* by the evidence of facts of many years' standing to believe in the occurrence of phenomena, and yet disbelieved in the devil, their whole being revolting against the alternative of crediting the spirits of the dead with such acts—most of them idiotic—that they devoted themselves to the task of finding out what was the real cause of these phenomena, and succeeded. We venture, moreover, to say that even belief, pure and simple, in fairies, goblins, salamanders and the spirits of nature, in all its gross and dead-letter anthropomorphism is no more foolish, on the whole, than belief in the constant presence and agency of human souls in every event of our lives—from the most important down to the most trifling,—aye, from the most transcendental apparition of those we loved, whether it be in a dream or a vision, down to the wagging of a dog's tail behind a window curtain, which was once solemnly affirmed in our own presence by an enthusiastic spiritualist to be "spirit rappings." And if, not only "educated persons" but the most eminent and highly learned men believe in the popular, every-day spiritualism,—then why should

not even educated theosophists believe in vulgar and misunderstood Kabalism, in fairies, goblins and the like? But the latter do nothing of the kind. What they strive after is, to winnow good grain from chaff, to make of spiritualism a progressive science based upon experiment and research, instead of allowing the finger of scorn to be pointed at it owing to the idiotic zeal of some fanatics. And because they seek to elevate psychic and occult phenomena to the eminence of a serious science then needs they be "influenced to this folly by forces and powers" outside of themselves; in other words, they are "badly obsessed, controlled" by "Jesuit spirits"!!

Our amiable critic evidently cannot forgive Colonel Olcott for saying—"This is why I ceased to call myself a Spiritualist in 1874, and why, in 1875, I united with others to found a Theosophical Society to promote the study of these natural phenomena." It is the word "natural" instead of "supernatural" or spiritual phenomena which affects him as a red rag affects a bull, and—thereupon he furiously butts:—How then? He exclaims "Colonel Olcott seems to think that his abandonment of Spiritualism to run after such a will-o'-the-wisp as the Occultism of poor *benighted and soul-crushed* India needs an excuse. As well might a bedlamite apologize for losing his rational senses. It would seem that Occultism drags as slowly in India as elsewhere, although if it could exist and flourish anywhere, it ought to be in the country of its origin."

And so it ought, and does,—secretly; and so it *would*—openly but for one thing. It is modern spiritualism which disgraced occultism in India in the eyes of the younger generations. The vagaries of the spiritualists of our day—the prototypes of the editor in question—and the oft-exposed dishonesty of mediums have covered not only Spiritualism, but all the branches of psychic and occult science with ridicule. This superadded to the normal materializing tendency of modern education, makes Hindus who are occultists by instinct and at the core, laughing sceptics—in appearance. If this blight of public distrust fell only upon the guilty—tricking mediums and their wild champions—only justice would be done: but like the rain of heaven it falls alike upon the guilty and the innocent—upon genuine mediums and sane spiritualists as well as upon occultists in general. The worst "Bedlamites" are not always in Bedlam, and we know of at least one who is the editor of a *weekly* Spiritual paper. This is proved by the following conclusive and insane tirade from the same organ:—

"Among all the strange freaks of the enemy (read 'Jesuit spirits') to destroy Spiritualism, we know of none more to be deplored than that the leading spiritual paper of Great Britain, *The Spiritualist*, should be made the vehicle for the propagation of theories and inculcations which, if true, must destroy the very thing it claims to know is true, and that it pretends to advocate as truth. We do not see any criticism in that pseudo-spiritual paper upon these inculcations of Colonel Olcott, and, therefore, infer that it is in accord with Colonel Olcott, and preparing the way for following his example in abandoning Spiritualism and taking up the cause of the sub-human spirits. Such schemes as the Harmonial Philosophy, Diakkism,* Occultism, Bundyism,† Christianism, Ticcism,‡ have been resorted to by *bigoted spirit enemies* to arrest the work of beneficent spirits."

An editor, who enumerates at the same breath among his "isms," the "Diakka" theory of A. J. Davies; Occultism by its side, and Christianism between "Bundyism" and "Ticcism" must surely be insane. He reviles "Christianism"—a faith which, however *blind*, is yet based on the teachings of one whom countless millions have regarded for eighteen centuries as God incarnate, and proposes

blind faith in *paid* mediums in its place! Poor and doomed, indeed, is the philosophy falling into *such* hands! Oh, hapless malpractised Spiritualism! "How art thou fallen from heaven, Oh Lucifer, son of the Morning!"

There is a new chance for the editor of proving by the above quotation that the theosophists are controlled by "Jesuit spirits.".....

MIRACLES.

That golden treasury of arcane knowledge—the *Catholic Mirror*—reports a "magnificent lecture" upon miracles by Archbishop Seguers. It is a "fascinating discourse" on the "manifestations of supernatural powers of evil spirits," and—"how the demons take possession of human beings." The most reverend lecturer by selecting the Masonic Hall of Portland (Oregon) showed much judiciousness. A "Jadookhana" is the most appropriate place for discussion on such thrilling subjects. Those of our pious readers who have grumbled at us for giving room to ghastly stories from the pen of infidels, will give more credit, we hope, to the present one as it emanates from the divinely authorized and sanctified lips of an orthodox Bishop.

Remarking by way of introduction that the extraordinary manifestations of a "supernatural and mysterious power at Knock and Lourdes have attracted the attention of the world" the lecturer said he took this opportunity "to elucidate a subject essentially mysterious and obscure with which comparatively few persons are familiar." He, the reverend lecturer, believed in such powers. "I intend," he said, "to treat the subject of miracles, under the four following heads: 1st, The essence and nature of a miracle; 2d, The possibility of miracles; 3d, The authority of miracles; 4th, The means to ascertain them, or criterion of miracles."

Space forbidding, we regret our inability to give the whole of the strictly Catholic philosophy upon this interesting topic. We will cull but the most exotic of rhetorical flowers and plants. The learned Bishop after criticising Hume's definition of miracles offered in lieu his own. "I introduce," he said, "my definition of a miracle, taking it in a broad, or rather in its broadest sense. *We will call miracle, a wonderful fact or event produced in the visible world by a cause which is not natural.* This definition comprises both miracles, as I said, in their restricted meaning, and miracles in their widest or broadest signification. If the cause, that produces the effect under consideration, is God himself or a spirit acting by God's positive and direct order, that effect is a miracle in the strict sense of the word; if that cause is a created spirit, good or evil, acting spontaneously and without positive instructions received from the Almighty, its effect is a miracle in a broad sense.*"

"The tendency of our epoch has been called rightfully naturalism. It is against that tendency that we must vindicate the existence of the 'supernatural.' Many people deny the 'supernatural;' they think that every fact can be explained and ought to be explained by natural reasons and causes; the position they take is a very weak one and can easily be taken by storm; they maintain that God, angels and evil spirits never produce an effect, never meet a visible phenomenon in the sphere of nature; now, if we can prove one fact, only one fact, which has a spirit, *either created or uncreated* for cause, this position is taken, naturalism is exploded and the supernatural is vindicated. And what have we to do in order to show and prove a fact to be caused by a spirit? We must show that the agent of the fact under consideration *is endowed with intelligence and free will.*"

* The "Diakka" is a name given by Andrew Jackson Davies to the malicious, idiotic spirits, who assume illustrious names and talk twaddle.

† A term coined from the name of Colonel Bundy, the Editor of the *Chicago Religio-Philosophical Journal*—an organ of *progressive* Spiritualism.

‡ Mr. Tico is a respectable gentleman of Brooklyn, New York. Having caught a medium cheating, he was libelled for it by our Editor, and the case is now before the Grand Jury.

(*) Truly wise are they, who are enabled to distinguish by the effect the true nature of the Cause! As a matter of course this class of divinely appointed technologists of black art and white magic can only be found within the holy orthodox Church, as no layman, least of all a heretic, is competent to judge?—ED. THEOS.

With regard to this we will permit ourselves a remark. If, in this passage, by "naturalism" is meant the denial of a supernatural agency in the miracles and revelations contained in the Bible, a disbelief which leads invariably to a thorough rejection of the very occurrence of the latter, the Bishop is right. But the proof of "such an agent endowed with intelligence and free will" would far sooner lead to belief in Spiritism and Spiritualism than in Christianity. The former, irrational as it may seem, is yet far more logical than the latter, and belief in "Spirits" does not at all necessitate belief in God—*i. e.* monotheism; our argument being proved by the twenty millions of spiritualists and the eight hundred millions of Buddhists, Brahmans and many more belonging to other non-Christian religions who are either atheists, polytheists or pantheists. Naturalism, properly defined, is simply another form of pantheism, that theory which resolves all phenomena into forces in nature—forces either blind or intelligent—but ever in accordance with fixed and immutable laws, and independent of any direction by one intelligent force called God. And such "naturalists" believe in invisible beings endowed with will and various gradations of intelligence. Therefore, we must again protest against the learned lecturer's assumption when he says "I believe that very few will be found to disagree with me if I assert that a wonderful event is miraculous, not only when it evinces intelligence and free will in the unknown agent that enacts it, but also as soon as it surpasses the known forces of nature."

No real man of science has ever asserted yet that he knew *all* the forces of nature; that, therefore, which only "surpasses the known" may be entirely *within* the existing natural law though that law be yet unknown. Why should we call the effect "miraculous" for all that? Enumerating the causes of miracles, the Bishop speaks of "three agents, mysterious agents, who must be considered as the causes of any phenomenon which is either supernatural or preternatural—evil spirits, angels, God."

He blames those who disbelieve in a "personal devil." No man can be a Christian, he says, and refuse to believe in Satan. "*The existence of the devil and his evil influence over man is the very foundation of Christianity; if there is no Satan, there is no Redeemer; if there is no Redeemer, Christianity is a lie.*"* No, no, we ought not to consider this matter as devoid of importance; it is of the greatest importance, as the whole structure of Christianity rests upon the actions of Satan as on its foundation; the extreme of evil necessitates the extreme bounty of a bountiful Saviour."

After this theological manifesto, the *sine qua non* of both Catholicism and Protestantism, the lecturer spoke on objective and subjective phases of phenomena, which, he said, were of two kinds. There was "obsession and possession." "If we consult medical men, they will be called by them 'hallucinations,' corresponding to obsession, and 'mysterious neuropathy, demonopathy, mania,' and several other medical terms corresponding to possession." Socrates—he thinks—was "obsessed." "Every one that has, in his classical studies, read a few lines of Xenophon or Plato, remembers undoubtedly the *daimon*, the god (*Theos*) of Socrates, wherein there is no mention of his god. Sometimes, while walking with his disciples, Socrates would suddenly stop and listen to the interior voice of his god. 'Everybody knows,' says Xenophon, 'that Socrates was frequently warned by a demon . . . He said what he thought, and he maintained that a god, (*daimon*), gave him secret warnings; and he warned his disciples to do or not to do certain things, according to the dictates of his genius. Those that followed his directions did well, and those that neglected them, had to repent of their folly. Everybody knows that his disciples did not consider him to be an impostor or a fool; now, he would have been both if, pretending to announce hidden

things through the inspiration of his god, he had been found a liar.' Thus writes Xenophon, himself one of his disciples; thus speaks Plato, thus testifies Aristophanes. Now, there is a question here, not of any superiority of Socrates' intellectual powers, but of the real inspirations of a god sent to him by the god at Delphi; it is Socrates himself that says so, his disciples understand him to say so; the general public know that he says so. There is question of mysterious manifestations of unknown events at the time that they were taking place at great distances; for instance, when he announced the defeat and death of Sannion, when the latter was marching against Ephesus, there is question of warnings, of presentiments, of predictions, which found accurate and exact fulfilment. To maintain that Socrates was a fraudulent knave, is preposterous; to assert that he was a fool, is absurd; he was the wisest, the most virtuous and most modest of philosophers, the glory of Greece, and the master of the most illustrious disciples. What, then, shall we say of this hallucination? Simply that it is

A HISTORICAL CASE OF OBSESSION,

one which cannot be called in question without shaking the foundations of the authority of history. Let us conclude this part of our remarks with one fact borrowed from Plato's '*Theages*,' and then we may dismiss Socrates. '*Clitomachus*,' said the latter's brother, Timarchus, 'I die for neglecting to listen to Socrates!' What did he mean? When he rose from the table with Phileman, to go and kill Nicias, their object not being known to any mortal man, Socrates stood up and said: 'Do not go out; I receive the usual warning.' Timarchus stopped; but a moment later he rose and said: 'Socrates, I go.' Socrates heard his god's voice once more, and stopped him a second time. Finally, the third time, Timarchus stood up and left, without saying a word, while Socrates' attention was engaged by something else: *and he did that which led him to his death.*"

And it leads, moreover, every reasonable man,—once that he accepts the reality of the "Daimon"—to firmly maintain that the latter if it was a "Spirit," independent from Socrates, could not be a bad or evil spirit—least of all a devil, for the fallen angels were never known to be "guardian angels" and hence—the Bishop is preaching *Spiritualism* pure and simple. He is, however, right in remarking that "some people affect to disbelieve them (the devils), because, they say, they are never afraid of them. But not to believe and not to be afraid are two different things. I read about an English unbeliever, who gloried in his unbounded incredulity, and who would never sleep alone in a room without a burning lamp" he added. Nor, as a true son of the Catholic Church, does the lecturer forget the usual hit at his brother Christians—the Protestants. "It is under this class of phenomena (obsession)" he says "that we must rank spirit-rappers, apparitions of ghosts, temptations of visible spirits under a visible form. Samuel Wesley has left us a conscientious account of the spirit-rappers that obsessed his father, the famous founder of Methodism, and especially his sister".....

Having done with obsession, the Bishop gives his verdict upon "*possession* called by medical men mysterious neuropathy, demonopathy, monomania, etc., and the difference between possession and obsession is that the latter exhibits the action of spirits vexing, tormenting, persecuting a person, whereas possession implies the presence of spirits *in* a person, the union of a spirit with the body, the limbs, the senses of a person, so that in the case of a possession, the movements, the words of a person are no more under that person's control, but under the control of another spiritual agent, who has taken possession of that person's organism."

After this, the venerable prelate passes on to the symptoms of possession. "What are those symptoms that prove and demonstrate the presence and the action of spirits?" he asks, and he answers "the Ritual enumerates the following: 1st, the speaking and understanding by the patient of a foreign language unknown to him, as was

* This sentence we are sorry to see is plagiarized word for word by the noble lecturer from *Des Mousseaux* work—*Moeurs et Pratiques des Demons* p. x. and *Harts Phenomenes de la Magie*, Preface p. 12. Yet it is eminently orthodox.—Ed. THEOS.

noticeable in the case of that Chinese Christian of Cochin-China; 2d, the revelation of hidden things or of distant things which cannot naturally be known by the patient, as was the case with a most remarkable diabolical possession at London in France, as we read in Dr. Calmeil's book on Insanity; 3d, the exertion of irresistible power, far above the forces of the patient, as we saw in the case of that hallucinated girl, described by Dr. Delpit; 4th, the subversion of all the laws of nature, for instance, suspension in the air, flight through the air, as we saw in the life of St. Crescentia, the hanging from the ceiling of a church with the head down as we heard from Father Lacour, the vomiting of hair, needles, pins, thimbles, rags, pieces of glass and crockeryware, as was the case with some girls at Amsterdam, described by Dr. de Weir and accepted by Dr. Calmeil. I am aware that legerdemain and sleight-of-hands can accomplish many wonderful things. I saw myself a man suspended from the ceiling of a room with his head downward, by means of iron shoes and a loadstone during two or three minutes; but such practices are performed with and after due preparation, and no one is deceived by them, because all know that those tricks had been prepared and are performed for the sake of lucre. There is no similarity between the facts of these so-called wizards and the facts of which I have been speaking: the former show ingenuity of mind and nimbleness of hands, the latter demonstrate the presence and action of spiritual and powerful beings, invisible and consequently strangers to this natural and visible world."

And here we will close our quotations, giving but one more opinion thereon. The learned Bishop has brilliantly and once more proved the occurrence of various most weird phenomena, the existence of which no sane man who has seen them would ever think of denying. But no more than the long line of his predecessors of the infallible Church or the unanimous verdict of materialistic science (as infallible in the opinion of its representatives) has he explained, or even helped to elucidate the cause of these supposed miracles. His "three agents—evil spirits, angels and god" are on a par with the "human spirits" of the spiritualists. Ho who is neither a believer in the Church's infallibility nor in the doctrines of the spiritists will ever be satisfied with their respective explanations, for the contradiction between cause and effect is too palpable, and the theories both one-sided and unphilosophical. Hence even that "magnificent lecture" leaves the question as it stood before—both *sub judice* and *sub rosa*.

STRAY THOUGHTS ON CHRISTIANITY.

BY GEORGE HEATH CRICHTON, F.T.S.

The perpetuation of Christianity may be attributed to the fascination which the buffoonery and faufaronade of the clergy foster in the minds of enthusiastic believers in spirit and to the imposing effect of the countless ceremonies with which it is now so pleasingly tricked out. A religion saturated with enthusiasm, novel by incessant innovation, decorated and embellished with paraphernalia must necessarily attract, like the magnet. But Time, the Iconoclast, may yet shatter the chimerical Idol of the Christian. He who dreamed of yore that a stone was thrown at the Image whose characteristics were "front of brass and feet of clay" did not dream amiss. How certain hat Truth shall eventually triumph, and Falsehood fail! Theosophy is that stone. Theosophy, the beacon of Light Intellectual, may yet overthrow its foe Hypocrisy, the Hydra of the nineteenth century, and encircle with its nimbus the field of Intelligence where bud and bloom the Flowers of unfading Fact. It is too true that Hypocrisy is now an art in which few are found not to excel. In this age, indeed, has Janus reached the acme of his subtle perfection. It is the genial confidant of all. Statesmen and cits are alike not friendless in this particular. But what

shall we say of divines? Yes! Would not those great mysteries yet unknown have been conned and the "occult" arcana of life have been understood long, long ago but for the host of Hypocrites and Pharisees that have misled benighted man? But with the dissolution of the empire whose chief weapon is TACT, there is every encouragement to hope for the enthronization of Truth when some modern Plato shall discover to the world the great secrets of life now entombed in the sepulchre of the marvellous. Mark the iniquity of your scepticism—an "adept" by virtue of his knowledge of "Kabalistic" lore performs some strange phenomenon—you cry *he* has accomplished it by the aid of the Devil. An "apostle" does the same thing—HE has accomplished it by the power of the Holy Ghost—Contemplation. What reason have we to impute the existence of the Universe to a *personal* Creative Deity when phenomena can be accounted for by Forces, Magnetism, Gravitation, Electricity, the Metamorphosis of Matter, the Concatenation of Causes, and by Evolution? We do not deny the secret spring of nature; the conception^c and designations of this multinomial Totality, however^s are not at all the same with every one, but of these many conceptions the Christian one seems to us to be the most ridiculous, *if not the most blasphemous*. The mind, the will, the attributes ascribed to God by Christians, are entirely *mundane*. Is not the mind you so graciously gift God with your own? The parsons have made him a God of restraint, oppression and revenge. To retaliate on little man! plausible employment for a Perfect Being. To think that the All-Merciful God would pronounce the sentence "go ye into everlasting torment;" to the "liberators"—those benefactors of helpless man! men who have utilized to the happiness of man all the rude material which nature produced. Conceive the constellation of literary luminaries in that dreadful domicile. Oh yes! God would be sent into ecstasies at beholding the lugubrious holocaust. The millions in that utopian place! Considering what little fish we are, if God existed in person, is it not probable that he would connive at the peccadilloes and foibles of peregrinating worms? To live and look and listen upon this lurid ball and be "damned" in Hades hereafter! What a life! How marvellously different and rationally sublime is the doctrine of metempsychosis? But to return, how can a man presume to expatiate with irrational and inconsistent dogmatism about a God of *which* we know nothing certain. Man—I mean the "Bible-writing race"—has *elevated* "God" by his generosity in giving Him sentiments and attributes which degenerate man disdains to boast of, or is ashamed to confess—Indignation and Jealousy. Now to talk of God being *jealous*! Of whom? Satan? That is admitting *polytheism*. To that Eternal Ego, who will deny, our highest eulogy is but degradation and our most grandiloquent nomenclature, irreverence? You have given *him* a crown, a sceptre and a throne; why not a pair of goggles? He will then enjoy the complacency of being ignorant and of not observing—ogling in church. Behold now an anthropomorphic God with concomitants complete. It is true that two imperial forces govern nature—the eagle and the serpent; still these cannot be other than mundane, and the untenable hypothesis that anything extramundane could exist, still remains a barrier against ecclesiastical philosophers. Who will believe in such a deity extolled to the meagre dignity of an earthly *emperor*.

Begging pardon of our learned readers, we will notice a few commonplace arguments urged in favor of Christianity. Christians urge easy death in vindication of their dogmas. We cannot but regard this sophism as most absurd, for Faith is the fond deceiver of the Faculties. When a person perceives the hour of his "dissociation" is at hand, is he not then willing to receive and accept anything that will render him consolation? He resembles the infant who resigns his will to the care of what he thinks superior authority. He implicitly believes what is then spoken to him and enjoys equanimity because he really believes he is touching the shores of Paradise. When a man is dying, both his physical and mental strength is diminished, and his

last words, therefore, cannot be relied upon unless they have reference to friends and enemies. I repeat the dying accents of a man with reference to the journey to Hades or Heaven cannot be accepted. It is well known that Infidels have died calmly, perhaps they have gone to Heaven as their diagnosis would seem to prognosticate. We have been repeatedly asked "to hear the voice of God in church". It is true the hymns you chant occasion humiliating sensations and sometimes stir, but the effect is to be attributed to the sweetness of melody and not to any intrinsic veracity in the psalm-singing. When we attempt to reason we shall soon consider it a lullaby to put babes to sleep. Again, Christians urge "answer to prayer" as a proof of the real existence of *their* kind God. This was an argument that prejudiced us against all Dissent except Theism, for we ourselves have been "answered" but not on all occasions.* Now we concur in the theosophic opinion on this subject, after having it elucidated and proved to our entire satisfaction. Since then, we have deemed occasional "answer to prayer" no argument at all. Will-power may occasion the effect. All at all times may not have potent will-power, and consequently their exertions may prove futile. Besides the esoteric means of obtaining in a sensible degree such animal magnetisms, virtue, I am told, is one. There are many modes of aggregating will-power and he who has it intensely may be dignified with the appellation of "adept". And now to conscience, or rather the moral or educational code you have imbibed from pastors and masters. We question whether it is "the voice of God". We further question whether it is a separate entity dwelling in man denominated otherwise "the inward Prompter". Where, we ask, where is the conscience of the fratricide, the bandit, the brigand, and the lawless murderer? And the *convert*? Yes! they talk to us of conscience and have it so strongly, we point to the parson to prove it in the *proselyte*? Man being influenced is no "free agent." Besides the countless powers which influence man, has it not been said that initial belief, education, our surroundings and even climate have each their individual sway, and in the majority of cases where the heart begins to command, does not reason play the arrant? Moreover, the fact that a man can be hallucinated, sufficiently demonstrates the "flapdoodle" of 'damnation'.

The pretensions of the ecclesiastical element to divine revelation are, we must confess, simply preposterous. Moreover a miracle are no proof after all. There is no denomination of any popularity that does not vaunt of the miraculous performances of its apostles. If what is recorded is incontrovertible then they were Theosophists in one sense, theurgists or *adepts*—if the record is "false and exaggerated" then they were simply good and well-intentioned men and no more. Jesus may be regarded as the very Pillar of Philanthropy, while others of his "following" may be said to be the very Brains of Bondage and Veins of Vandalism. But whether we regard him as a politician of Bethlehem, or a reformer of Jerusalem; whether we esteem him as a moralist or love him as a liberator; whether we praise him for his works or respect him as a sage; our voice is loudest in enlogy with PHILANTHROPIST. I do not agree with the Aryan who totally denies his divinity, but with the Nestorian who holds him to be a half-divine man; but, of course, I believe and interpret it differently, *i. e.*, that the ethereal "properties" in his nature were predominant in him, and consequently his utterances may be said to be inspired. We firmly believe what Christ himself said—and what the parsons have made him say—to be the work of Inspiration. We have said that we believe in Inspiration, but who will dare to declare that the whole Bible is the work of Inspiration?† All so-called hagiography is mere palæography—a multifarious collection of

pillaged scribbling and antique hieroglyphics. To-wit—the Bible itself consists of traditions, travels, penal codes, army lists, novels, history, romance, poetry, biography. Surely no great mental effort is necessary to comprehend the book—the library—in this light. The antagonisms, anomalies, antitheses and diversity of doctrine in it have only not shocked us, on account of our perception of its fragmentary and disunited character as "a collection" from different systems and epochs. We have long understood the metaphor—"Hell and Heaven" regarding the talk and writ in favor of it as the aberrations of minds affected by the influence of the moon. What is Hell but a creation of the imagination of a mind delirious by enmity to man of which the volcano is the prototype? As for the idea of waving palms, streets of gold, opening Gates of Pearl, Harping, &c. embodied in the hyperbolic uranography of St. John and St. Milton we think it could not be more ably ridiculed than

"Modelled on the life below."

It is very unpleasant to be misunderstood. To parsons I bear no *malice*, and feel the same commiseration for the clergyman as I do for other victims of false systems. I look with the same doleful gaze toward a chapel or a church as toward a synagogue, a pagoda, or a mosque. And why not, when we Theosophists profess Tolerance? We love the bigot, but we would distinguish between hypocritical and consistent bigotry. One can afford to heartily shake hands with, and to regard affectionately the zealot though he be of a denomination diametrically different: but who can respect the hypocrite?

It is ridiculous for a man standing on hills to fire off *cannon*. Hear, oh, ye long-winded preachers! ye who receive 3000 for believing, and ye who get 800 for talking! give ear and acknowledge the culpability of the "Heretic" lies in his—humanitarianism. Among the vulgar the name of "Dissenter" is synonymous with "Devil." This is queer judgment. This is false. I am at a loss to determine whether the Christian can boast of any worthy whose equal we cannot point to in the phalanx of light and latitudinarianism. I have found "Heretics" to be truly humane....

And now I feel inclined to say something about "Halleluia!" "Well, it would sound more harmonious if Christians would, nay, their ministers, would obey the liberal injunction—"love your enemies"—or resemble the magnet in its affinity for all metals, in a world where despatchfulness is as current as good nature is uncommon. But, oh, Holy Philistinism! the loathe of reason and love of rascality. And, oh, Reason to lead and guide us out from the mazes of minds, and the gusts of the prevailing theological cyclone! From the black smoke of prejudice, from the mist of partiality and the circumambient darkness that we might spurn the mantle insidious conventionalism bids us wear! Yes! when we have done with war, waltz, and worship, we shall expect wisdom and harmony.

"THE OCCULT WORLD" BY A. P. SINNETT ESQ., VICE-President of the Theosophical Society. The demand for this work was so great that our first stock was finished in a day and yet several orders remain unfulfilled. We have, however, ordered a fresh supply of double the number of copies, which we expect during the first fortnight of October. All orders that will be received till then will be duly filed and fulfilled immediately on receipt of the supply, precedence being, of course, given to those which will be received first, in case that supply also should prove insufficient. But no order will be filed as such, unless it is accompanied by a remittance of the price.

* My will-power on these occasions being diminished or weakened by disbelief—"For if a man have faith he may move a mountain"—Jesus Christ.

† Not the reverend and erudite Revisers of the Bible in England and America, who are just completing their work—that is certain.—ED. THEOS.

A BUDDHIST CATECHISM.*

BY ALLAN O. HUME, C.B.,

Corresponding Fellow of the Theosophical Society.

"Obedience to parents ; kindness to children and friends ; mercy towards the brute creation ; indulgence to inferiors ; the suppression of anger, passion, cruelty and extravagance ; the cultivation of generosity, tolerance and charity ; such are the lessons" † that the Buddhist Religion inculcates.

One of the oldest Religions of the world ; inculcating as pure a code of morality as it is possible for the human intellect to conceive, and still professed by fully one third of the entire population of the globe, it does seem passing strange that to this present day (despite all that has been written about it during the past thirty years,) no appreciable portion of even the educated classes of Europe and America, realize in the most distant degree what Buddhism really is.

While, therefore, Col. Olcott's little catechism, recently published in Ceylon, in English and Singhalese, will doubtless be welcomed by all Buddhists in that island as the first simple, popular exposition of the leading features of their faith, I cannot but hope that, republished and circulated in Western countries, it will tend somewhat to dispel the gross ignorance that there prevails in regard to this noble and venerable faith.

In one respect only does this otherwise admirable catechism seem to me to do imperfect justice to the creed it expounds, and that is in the two passages in which it treats of, or, may I venture to say so, avoids, the question of personal or individual immortality.

But here doubtless my excellent and respected friend, Col. Olcott, laboured under a local difficulty. As is well known, there are two schools of Buddhist Philosophy ; the one which, while not perhaps denying the possibility of individual immortality, still considers it a metaphysical tenet beyond the grasp of the many, and unnecessary, even if true, to be here taught, which holds that the mass of mankind will always find it hard enough to conform in their lives here to the pure ethical code of their religion, without puzzling their limited human intellects over abstruse, metaphysical problems as to the final results of lives elsewhere—which, while distinctly enunciating the doctrine of many lives after this one, considers it unprofitable to dogmatize as to whether the ultimate outcome of all these lives, the blending of the immortal portion of the human entity in its source, will be accompanied with a *loss*, or a *retention* of individual consciousness.

To this school belongs, I believe, the venerable and learned H. Sumangala, under whose guidance Col. Olcott wrote, and whose certificate to the orthodoxy of the work so greatly enhances its value. It may be doubted whether Col. Olcott himself would not have preferred in his exposition of Buddhism to put forward on this question the doctrine of the Northern rather than that of the Southern School, but he was writing for the adherents of that school, under the auspices of its most eminent living Professor, whose approval was essential to the cordial reception of his little treatise, and hence probably, and not because he himself holds them to embody the correcter views, the form in which the following questions and answers appear :—

"122. Q. Does Buddhism teach the immortality of the Soul ?

A. 'Soul' it considers a word used by the ignorant to express a false idea. If every thing is subject to change, then man is included, and every material part of him must change. That which is subject to change is not permanent : so there can be no immortal survival of a changeful thing."

"123. Q. If the idea of a human soul is to be rejected, what is that in man which gives him the impression of having a permanent individuality? A. *Tanka*, or the unsatisfied desire for existence. The being having done that for which he must be rewarded or punished in future and having *tanka*, will have a re-birth through the influence of *Karma*."

It would be presumptuous for me in the face of the learned H. Sumangala's recorded approbation to assert such a thing, but save for this I should, I confess, have said that these cautious answers very inadequately represent the doctrines of even the Southern School, and studiously avoid rather than meet the real sense of the question.

But, be this as it may, most certainly the reply of the Northern School would be far more explicit, and it seems to me more satisfactory.

No Buddhist, and an unlearned man, it may appear ridiculous for me to presume to set forth what the answer of the Northern School to these questions would be ; but I feel strongly that these answers do not do Buddhism justice. I fancy that I have caught some far-off glimmer of the light that guided the ancient Buddhist Philosophers, and I venture to put forward my crude conceptions, hoping that they may form the nucleus (as the brightest crystals will often grow around some humble grain of clay) around which more strictly correct ideas may cluster. The answer which I should conceive might be given by some Amarapura, or Tibetan Buddhist, and which would practically reply to both questions, would run something as follows :—

A. The word "soul" has been so diversely used that it is first necessary to make certain of the sense in which you intend it to be applied. Man from one aspect may be considered as a trinity, and, consisting (1) of a bodily or physical frame, composed wholly of matter in its grossest and most tangible form though imbued with the life principle ; (2) of an inner form, consisting also of matter, but in a highly refined and attenuated form ; (3) of an affinity or spirit wholly immaterial, the guide to *nirvana*. If by "soul" you refer to the second factor of this trinity, then Buddhism does *not* teach its immortality ; it does not die with the body ; it may survive through countless years, but it is not immortal. Highly refined though it be, it is still matter, and, therefore, like all material things, is subject to change—sooner or later it must disintegrate and enter into new combinations. If, by "soul" you understand the third factor, then Buddhism emphatically does teach its immortality. It is an outcome from *nirvana* whose eternity it shares, and to which it must return.

But probably when you asked whether Buddhism taught the immortality of the soul, you referred to neither of these factors considered separately, but to the *Ego*, the conscious personal entity, and you desire me to explain whether Buddhism teaches the immortality of this. If so, my reply is that Buddhism teaches the possible, but not the certain immortality of this. The *Ego*, the personal consciousness of identity, exists in, and is an attribute in this earthly life of, the second factor in the trinity which may be called the spiritual body.

If, during life, this *Ego* has attached itself mainly to the desires of the flesh, and has walked persistently in the evil paths towards which the material body and material influences are ever tending to lead it, then at death or even as some hold before death in some cases, the immaterial factor disengages itself from the spiritual body, and this latter weighed down by its material associations, sooner or later disintegrates, and with it the personal identity or consciousness utterly perishes.

If, on the other hand, this *Ego* has been perseveringly struggling to free itself from earthly desires and passions and acquire virtue and holiness ; in other words, to unite itself with the immaterial element and hold the material one as much at arms length as possible, then after death a closer union is effected between the *nirvana* affinity, or as it may, for want of a better name, be termed the spirit

* A BUDDHIST CATECHISM, according to the Canon of the Southern Church, by H. S. Olcott, President of the Theosophical Society.—Approved and recommended for use in Buddhist Schools, by H. Sumangala, High Priest of the Sri Pada (Adam's Peak) and Galle, and Principal of the Widyodaya Parivara, (Buddhist College.)

† Buddhism by S. W. Rhys-Davids.

and the spiritual form, and they pass together to a higher stage of existence, and so on step by step the spiritual body growing less and less material at every stage, until finally when the last trace of its materiality disappears, the *Ego* or personal consciousness has become interfused into the spirit, and this passing to *nirvana*, although then merged in the universal, still retains the personal, consciousness, and thus the *Ego* secures immortality, no longer conditioned, but absolutely, no longer isolated, but an integral part of the whole.

If the views set forth in this reply do not approximately represent the teachings of the Northern School, I sincerely hope that some more competent person will correct my errors, as there is no point on which it is more desirable to enlighten Western minds.

Before quitting the subject of this little catechism, I cannot help expressing the regret I feel that some good and earnest Christian brethren in Ceylon should apparently view with much disfavour and express their opinions harshly in regard to Col. Olcott's labours in that Island, nay more, should even speak unkindly of him. However widely we may differ from his religious convictions, no one who enjoys his friendship can fail to be impressed with the perfect purity of his life and motives, his absolute unselfishness, his perfect devotion to what he believes to be the truth. That any such man, preaching consistently those lessons summarized in the first sentence of this paper should be spoken ill of by a Christian, appears to me irreconcilable with the teachings of the Founder of that Christian Religion.

Christianity and Buddhism are, in truth, in no way *practically* antagonistic; it is only on dogmatic points, that they really differ. Both inculcate the same pure, unselfish life, and the ethical doctrines of both may be equally summed up in the great commandments to love one's neighbour as oneself and one's highest abstract conception of goodness, wisdom and love with all one's heart and strength. It is in dogmatic points chiefly that the two religions diverge. God in our ideas assumes a more personal identity than in those of the Buddhist. The Buddhist holds to a succession of lives and to the attainment of *nirvana* as the result of his own deeds. The Christian believes in a single life, the conduct of which fixes his fate for all eternity and more humbly rests his hopes of salvation on the merits of his Redeemer.

This latter point will be considered, and justly so, one of vital significance, but I must own that I hold any Christian who conceives a pure-living holy Buddhist, less likely to benefit by those merits than himself, still far off from a right knowledge of the length and breadth and riches of that love which Jesus Christ preached.

I am free to confess that I personally do not approve all that Col. Olcott appears to have done; he seems to me to have been in some instances distinctly aggressive. He may plead that he was first attacked, and that the missionaries are more aggressive where Buddhism is concerned than he ever has been in regard to Christianity. But it seems to me that any sort of attack on, or effort to undermine by disparaging remarks or publications, the creed of our neighbour is equally opposed to the pure spirit of Christianity and Buddhism. Let the sincere votary of each preach the truths he believes in, and leave these to find their way to the hearts of his hearers, but let him be silent as to the creed of those who differ from him. Still these polemics have been mere incidental episodes in a great epic—the story of a great and strenuous effort to awaken in a spiritually dozing people the noble desire to live up to the sublime precepts of the religion they profess.

To me then it seems that so far from taking offence at Col. Olcott's main work, every true Christian should rejoice at the revivification of a pure faith like the Buddhist amongst professed votaries of that creed. No matter whence the impulse comes, whatever leads a people to live pure, holy, unselfish lives, is a work of God. By their fruits ye shall know them, and no one can deny who has any personal knowledge of Buddhists,

that the fruits of Buddhism to millions have been lives unsurpassed in purity in any Christian population—and why make a stumbling-block of a name? It is not those who say Lord, Lord, *i. e.*, call themselves Christians, but those who do the will of our Father which is in Heaven, that shall enter into the kingdom of Heaven, and if Christians are right in believing that Jesus Christ truly preached that will, then most assuredly so did Sakya Muni, and those who follow his precepts will equally enter into that kingdom.

Even in Ceylon there is room enough for all labourers; our most devoted missionaries there will freely own, that despite their most earnest efforts they have but succeeded in here and there scratching the surface of tiny patches of the vineyard, where God's precious soul-plants are withering, choked by the weeds of selfishness, sin, and ignorance. In God's name let them welcome the new labourer who comes strong in purpose to root up those weeds, and if they cannot agree with him as to how those plants when once growing healthily in the full sun of righteousness, and watered by the tears of contrite hearts, shall be trained, let them at least wait till that time comes before reviling their fellow labourer, and leave the final result trustingly in Higher Hands.

(Continued from the February number.)

EAST INDIAN MATERIA MEDICA.

BY PANDURANG GOPAL, G.G.M.C., F.T.S.

The drugs included in Group XXVIII, described last are—

Sansk.	Marathi.	Botanical.
Pippalce.	पिपळी	Piper longum.
Maricha	मिर्च	„ nigrum.
Shringavera	शुंठ	Zingiber officinale.

Group XXIX. is comprised by the following:—

Sansk.	Marathi.	Botanical.
Amalakee	आमळी	Terminalia emblica
Haretakce	हिरडे	„ bellerica.
Pippalce	पिपळी	Piper longum.
Chitraka	चित्रक	Plumbago rosea vel cerulaa.

These were used in combination to relieve all febrile states from whatever causes arising. They are also believed to improve the orbital circulation, and are promoters of digestion.

Group XXX. is a group of the more widely known metals and have been credited with properties which cannot be verified or attested by experience.

Group XXXI. comprises drugs, the decoction of which is bitterish sweet. They are all useful in relieving chronic inflammations, and prove detergent and insecticide. They are—

Sansk.	Marathi.	Botanical.
Laksha	लाख	Secretion of an insect which grows chiefly on the tree <i>Butea frondosa</i> .
Revata	रहानखजुरी	Phoenix Sylvestre.
Kutaja	पडरा कुडा	Echites antidysenterica.
Ashwamara	कण्हेर	Nerium odorum,
Katphala	कायफल	Myrica Sapida.
Haridra-dwaya	{ हळद व आंबे हळद	{ Curcuma Zedoria & Curcuma reclinata.
Nimba	निंब	Melia azidaracta.
Saptacchada	सातवीण, सप्तपर्णी	Alstonia Scholaris.
Malati	चमेली	Echites caryophyllata.
Trayamana	त्रायमाण	Ficus heterophylla.

Group XXXII. comprises drugs which are tonic, cooling and nutritive, and the individuals of which when infused afresh or boiled, yield an astringent, bitterish sweet infusion. The decoction prepared from any one of them is depurant in action.

Sansk.	Marathi.	Botanical.
Goodoochee	गुळवेळ	Tinospora cordifolia.
Trikantaka	गोखरू	Asteracanthus longifolia.
Brihatce 2 var	रिंगणी वडोळीं	Solanum trilobata and Jacquinii.
Prithak-parnee	पिठवण	Uraria lagopodiodes.
Vidaree-gandha	सालवण	Desmodium gangeticum.

Group XXXIII. and XXXIV.* consists of ten drugs which are widely known to the indigenous Vaidya by the term *dasha-moolu* (the ten roots *par excellence*). The decoction of these roots is gently stimulant, and digestive. It relieves dyspnoea, biliousness, subdues the formation of mucus, and allays the heat of all fevers. They are the roots of the following:—

Sansk.	Marathi.	Botanical.
1 Bilwa	बेल	Aegle marmelos.
2 Agnimantha	ऐरण	Premna Spinosa.
3 Toomtooka	दिंडा	
4 Patala	पाडळ	Bignonia Suaveolens.
5 Kashmariya	झिवण	Gmelina Arborea.
6 Vedareegandha	सालवण	Desmodium Gangetic.
7 Sariva	उपलसरी	Hemidismus Indicus.
8 Rajanee	हळदी	Cureuma Zedoria.
9 Goodoochee	गुळवेळ	Tinospora cordifolia.
10 Ajashringee	कायळी	Gymnema Sylvestre.

Group XXXV. contains drugs which subdue inflammations and inflammatory swellings, relieve fluxes, and purify the seminal fluid. They are:—

Sansk.	Marathi.	Botanical.
Karamarda	करवंद	Carissa carandas.
Trikantaka	गोखरू	Asteracanthus lohgifolia.
Saireeyaka	कोरटा	Barleria cerulæa.
Shatavaree	शतावरी, सफेत मुसळी	Asparagus tomentosus.
Gridhranakhee	बोर	Zizyphus jujuba.

Group XXXVI. is composed of drugs which relieve urinary disorders and purify the blood of its morbid products. They are:—

Sansk.	Marathi.	Botanical.
Koosha	कुश गवत	Poa cynosuroides.
Kasha	काश	Saccharum spontaneum.
Nala	नल	Arundo Karka.
Darbha	दर्भ	Saccharum cylindricum.
Kandaikshuka	बोरू	Panicum dactylon.

Group XXXVII. contains Trivrita or Ipomea turpethum and other purgative drugs which are described elsewhere.

This last closes the thirty-seven groups of *Sanshamaneeya* (संशमनीय) or repressant drugs or those which repress the excessive action of morbid or diseased humours, comprising in all about four hundred (400) individuals of the series.

This classification of Sushroota has been apparently based on a knowledge of the remote effects of the drugs described, that is, on the collected experience of their action in certain specific morbid conditions of the organism, and where the conditions indicated required specific influence evolved by the administration of drugs to counteract those morbid states. Subshroota's experience at such an early state of human progress as the period when he taught, would seem to have been fairly accurate, to a

degree if the properties of the drugs alone were viewed but generally, and might have proved even a better guide to new research than it now appears to be, if he had but clearly laid down the parts of the drugs which he used. But it seems that he has not done so or it may be, that the texts of his teachings which we are now in possession of, have been so mutilated in important places, that we are deprived of the means of ascertaining whether the whole plant is to be used, or a certain part, chosen with a view to its specific properties is to be selected for the purpose of extracting the virtues desired by the administrator. The practical value of these groups to the student of therapeutics, becomes, therefore, miserably lowered.

The individuals of the above groups do not correctly represent the entire virtues or effects which have been attributed to them, as they vary in the proportion of their active principles, and whereas an individual one or two out of each group are powerful in exciting the principal emunctories or the larger excretory channels of the organism to action or in promoting their excretory power, the rest are feebly so; their special virtues, therefore, may probably become better developed when they are combined with all the rest or a large portion out of them.

Sushroota's groups, however answering the general characteristic properties attributed to them, contain several drugs which are classed under various orders of remedies which, when tested by modern experience, do not fully bear out the virtues assigned to them. His descriptions, therefore, have to be taken with considerable reserve as guides to the selection of special remedies. Another contemporary writer, Agnevesha, who is better known as Charaka, divides remedies into fifty classes which are arranged according to their action on special organs and tissues of the human body, and comprise vegetables which are either similar in action or help each in action by their combination. They are all recommended to be prepared in the form of decoctions for administration and will be detailed in the next article.

The class of drugs which are included under the term *Sanshodhana* (संशोधन) or evacuants by Sushroota comprise a miscellaneous group of purgatives, expectorants, diaphoretics, diuretics, and in some cases blood depurants or alteratives (an undefined class of remedies up to the present day). We shall give a few instances. The roots of cassia tora, catharto-carpus fistula and clitoria ternata are purgative; the roots of physalis somnifera, poa cynosuroides, saccharum spontaneum and pongamia glabra (*vide* Essay No. III) are considered diuretic; and the root-bark or that of the stem of calotropis procera and of gymnema sylvestre are diaphoretic.

They more or less indicate the presence of active agents which act through the blood on special organs or glands, establishing a hypersecretion in those organs, tending thereby to relieve the system of a *supposed* morbid agent, irrespective of the changes they may severally induce or bring about in restoring diseased parts to health. Indications for the use of such agents, therefore, are gathered from, or construed out of, symptoms or a group of symptoms which were by a *clinical* study inferred to arise in certain defined regions of the body externally or their subjacent viscera, and held to refer in their origin to the over-flow or repression of one or other of the conventional and assumed triad of humours which, as we pointed to at the beginning of our article, to govern and regulate the organic as well as tissue functions of the human frame.

The class of *Sanshamaneeya* (संशमनीय), on the other hand, is a much larger one, and includes, as previously described, thirty-seven (37) groups of divers vegetables, the sensible effects of which on the various tissues of the body are mostly remote and gradual, they being indicated in asthenic diseases or in the chronic stages of disease generally.

In this crude discovery of the effects of vegetables, the real potency of their virtues could scarcely be determined, as it might well have been expected, at the begin-

* No new group is discovered in the original; to preserve uniformity in numbers, a hypothetical group.

ning of science; and although both Charaka and Sushruta made the best possible attempts to record the immediately sensible as well as remote effects, yet nature could not yield to them the secret of their action without further experimentation and the separation of the active principles from a combination which the fresh pieces or the extraction of analogous elements in suitable or solvent media. All artificial, or the so-called pharmaceutical preparations of drugs, as described by these primitive physicians and followed by their school were necessarily, therefore, but the first infantile trials towards developing a system of therapeutics and no more.

The enumeration of the properties of drugs, as laid down by Sushruta, however comprehensive, can at the best, be considered vague and loose, and his descriptions lack much merit as a help to the modern practitioner, owing to the parts of drugs mentioned being not specified except in a few instances where prescriptions for treating diseases are appended to the description of diseases, as in the last chapter or *uttara tantra*—a division which treats of the practice of medicine.

We have, therefore, to seek for another source of information equally ancient and contemporaneous, and to wade through a huge array of compound prescriptions given in detail. But here also we are not more successful, though in many instances the combinations and receipts for preparing the compounds, if followed to the letter, are likely to produce a more equable and definite result than otherwise. These receipts, taken as they are, could not in all cases be implicitly followed, or the resulting preparations administered in the quantities deemed appropriate in olden or pre-historic times; for Charaka himself in producing his nomenclature of remedies according to their therapeutic actions, distinctly avers that his descriptions were intended, not so much to bind the more talented and inquiring physician to his descriptions as to serve a guide to the less capable man of practice or for those who could help the suffering by the aid of written treatises alone.

He clearly lays down that the virtues of drugs cannot be too accurately represented by mere verbal descriptions. Constant experiment, and a searching and wide experience must be the practitioner's true guide in determining the virtues of drugs or their combinations. And although he devised for his school some fifty (50) compound groups for selection out of nearly 500 different drugs which might satisfy all possible indications in the practical treatment of disease, he left the further investigation of the actions of these compounds, as well as that of the action of unknown drugs to the future student of Medicine.

(To be continued.)

STRANGE APPARITIONS.

BY N. D. K.....F.T.S.

The author of "Confessions of a Thug," "Seeta," "Tārā" &c., (the well-known Colonel Meadows Taylor) in his memoirs entitled "The Story of My Life" relates two authentic instances of strange apparitions which are far more striking than the case of "psychic warning" mentioned by Mr. Constantine.

Colonel, then Major Taylor, had lost his wife to whom he was dearly attached, and he thus writes:—

"I had determined then, however, to live out my life alone, and that I would never seek marriage with another. This determination was the result of a very curious and strange incident that befel me during one of my marches to Hyderabad. I have never forgotten it, and it returns to this day to my memory with a strangely vivid effect, that I can neither repel nor explain. I purposely withhold the date and the year. In my very early life, I had been deeply and devotedly attached to one in England and only relinquished the hope of some day winning her, when the terrible order came out that no furlough to Europe would be granted. One evening I was at the village of

Dewar Kudca, after a long afternoon and evening march from Muktal, and I lay down very weary; but the barking of village dogs, the baying of jackals, and over-fatigue and heat prevented sleep, and I was wide awake and restless. Suddenly, for my tent door was wide open, I saw the face and figure of the lady so familiar to me, but looking older with a sad and troubled expression. The dress was white and seemed covered with a profusion of lace, and glistened in the bright moonlight. The arms were stretched out, and a low plaintive cry of 'Do not let me go! do not let me go!' reached me. I sprang forward, but the figure receded growing fainter and fainter, till I could see it no longer, but the low sad tones still sounded. I had run barefooted across the open space very much to the astonishment of the sentry on guard, but I returned to my tent without speaking to him.

"I wrote to my father in England, wishing to know whether there was any hope for me. He wrote back to me these words:—'Too late, my dear son. On the very day of the vision you describe to me, the lady—was married.'"

The second instance is related as follows:—

"Authentic ghost-stories are comparatively rare; but a circumstance occurred at Shorapore which made a great impression on men's minds and may be accepted as one.

"There were two companies of the 74th Highlanders at Shorapore with Colonel Hughes's force. After the place was taken, one evening in 1858—I have forgotten the date—Captain—, the senior officer, was sitting in his tent, writing letters for England, as the mail letters had to be forwarded by that evening's post, and had had the side-wall of his tent opened for light and air, when a young man of his company appeared suddenly before him *in his hospital dress* without his cap and without saluting him said 'I wish, sir, you will kindly have my arrears of pay sent to my mother, who lives at—; please take down the address.' Captain—took down the address mechanically and said, 'all right, my man, that will do,' and again making no salute the man went away. A moment after, Captain—remembered that the dress and appearance of the soldier and his manner of coming in were highly irregular and desired his orderly to send the sergeant to him directly. 'Why did you allow P—to come to me in that irregular manner?' he asked as soon as the sergeant came. The man was thunderstruck. 'Sir,' he exclaimed, 'do you not remember he died yesterday *in hospital* and was buried this morning?' Are you sure sir, you saw him?' 'Quite sure' was the reply; 'and here is a memorandum I took down from him of his mother's address, to whom he wished his pay should be sent.'

'That is strange, sir' said the sergeant; 'his things were sold by auction to-day, and I could not find where the money should be sent in the company's registry, but it may be in the general registry with the regiment.' The books were afterwards searched; the address taken down was proved to be correct, and the circumstance made a profound impression upon all who knew the facts.'

In the first case it seems the lady's mind on the day of her marriage must have been powerfully excited by the remembrance of her old love, and by a sort of magnetic attraction her thought manifested itself in perfect form, far away in India before the eyes of him she had first loved; and uttered itself. But may it not be that her astral body streamed forth and made itself visible?*

In the second instance about twenty-four hours after his death, and after his body had been buried, the astral form of the Highland soldier appeared in the very clothes of the dead man and gave the direction to the Captain, as if it had been attracted back to this earth to dispel the anxiety caused in the sergeant's mind about the sending of the money. It is said by some that a short time after death the astral soul forgets all about its earthly existence, and yet there are authentic instances in which numbers of years afterwards the soul has wandered back to earth—

* We believe such is the case. Intense thought creates and becomes objective, and there is no appreciable distance in the Infinite Space.—
Ed. THEOS.

for a short time though it be,—to give some direction to those it once loved or to solve their difficulty. It were profitable, therefore, to know what hermetic philosophy has to say about the kind of remembrance of, or connection with, our earth that the Astral Soul continues to enjoy.

Editor's Note.—"Nature never proceeds in her work of either creation or destruction by jumps and starts" says the late Eliphas Levi, the greatest hermetic philosopher in Europe of the present century. The "Astral Soul" may remain with the body for days after the dissolution of the latter, but separates itself entirely from it but on its complete disintegration. Such was the belief of the ancient Egyptians in reference to their mummies, such is the general belief of the Hindus who say that the souls of their dead sit upon the roof of the house in which the body breathed its last for *ten days* and, therefore, the survivors offer rice-balls to them by throwing them on the roof. Our belief is that the intense thought and anxiety felt by the soldier in his dying moments for his mother could very easily create what the Hindus call a "Kama-rupa" (a form born of and generated by the powerful desire of the still living man) to achieve a certain object, and that form that of himself in his hospital dress, as the "astral soul" *per se* is the exact ethereal likeness of the body, but certainly not of its temporary garments. The soldier realized the necessity of *being recognized* by his superior who might not have done so had the astral form appeared to him disrobed, and whose attention, moreover, attracted by the unusual sight, would have been distracted from the chief purpose which was that of bringing him naturally to listen and pay due regard to the desire of the dead man. The soldier must have most certainly made several *rehearsals*, so to say, in his imagination, and while yet alive, of the way he would like to appear before that officer and give him his mother's address; and very naturally saw himself in his fancy as he then was,—namely, in his hospital dress. That desire (Kama) faithfully reproduced the scene planned beforehand, and strongly impressed upon the THOUGHT before the party involved in it and with *apparently* an objective reality.....

The opinion of hermetic philosophy is unanimous in rejecting the theory of the modern Spiritualists. Whenever years after the death of a person his spirit is claimed to have "wandered back to earth" to give advice to those it loved, it is always in a *subjective* vision, in dream or in trance, and in that case it is the soul of the living seer that is drawn to the *disembodied* spirit, and not the latter which wanders back to our spheres. Nature—say the Kabalists—opens to life all its doors, and closes them as carefully behind, to prevent life from ever receding. Look at the sap in the plants, writes upon that subject Eliphas Levi, in his "Science of Spirits;" examine the gastric juice in the crucible of human bowels, or the blood in our veins; a regular motion pushes them ever onward, and once the blood expelled, the veins, auricles and ventricles contract and will not let it flow backward. "The living *souls* of a superior sphere" tells us Louis Lucas "can no more return to ours, than a babe already born re-enter its mother's bosom." We think as he and the other hermetic philosophers do, and, therefore is the story of Samuel coming down once more on earth to curse Saul, though believed in by the Christian Kabalists is explained in quite a different wise. For the witch of Endor was an ecstatic seer who through somnambulism and other occult means placed herself in direct communication with the mournful and sur-excited soul of the Israelite king and drew forth out of it the ever present form of Samuel whose image preyed on his mind. It is from the depths of the tormented conscience of the murderer of priests and prophets, and not from the earth's bowels, that arose the bleeding spectre of Samuel; and, when apparently his voice was vociferating anathemas and threats, it was *her* own lips and those of the pythoness—half *medium* and half *magician*,—who, drawing down from space the ever-living vibrations and notes of the prophet's voice, assimilated them to hers and reading clairvoyantly in the culprit's mind, repeated but what she saw engraved by the remorse in the thoughts of Saul. "*Chaos magnum firmatum est.*" says Robert Fludd, the great mediæval Rosicrucian and Hermetic philosopher of England. "The great chaos consolidates and closes, and those who are *above* can no more come *down*." In a future number we will give the translation of a chapter of Eliphas Levi's "Transition of Spirits or the Mystery of Death." His views are those of all the Kabalists and adepts.

A HINDU VERSION OF THE FALL OF MAN.

BY BABU NOBIN K. BANNERJEE, F.T.S.

Various learned theories have from time to time been advanced by eminent persons in explanation of the Biblical tale of the "Fall of Man" in books and journals, even in our esteemed THEOSOPHIST, but it seems to me that there is a simpler explanation to this which has not been yet touched upon by any.

That the conception and phraseology of the Bible, particularly its earlier chapters, are of Eastern and Oriental origin, there is no room to doubt. Such being the case, we have simply to look for the signification of the term "knowledge (*dnyan*) with reference to females, among Oriental

nations. It will then be seen that even in popular parlance a girl on arriving at puberty is said to have attained *knowledge*, or arrived at *knowledge*. That this signification of the term is accepted in the Bible phraseology appears to be beyond doubt, on reading further, where, immediately after the fall we read (in Gen. IV. 1) "and Adam *knew* Eve his wife; and she conceived, and bare Cain;" so also in the same chapter ver. 17, "and Cain *knew* his wife, and she conceived": in verse 25, "and Adam *knew* his wife again; and she bare a son". These, and hundreds of similar passages in the Bible unmistakably show that by the expression *to know* which is the same thing as to taste of the fruit of the Tree of Knowledge, the Bible authors used the Oriental phraseology to signify sexual relation between man and woman, and nothing more.

We now come to the next point, *i. e.*, how could the eating of the fruit of the Tree of Knowledge bring on death. On this point my ideas are as follow:—Observation of nature, poor as it is in my case, shows that in certain living beings, for instance, the crab, the silk-fly &c., a single act of procreation completes their mission and terminates their existence on earth. The law of nature is immutable, and, therefore, though it be not possible for us to know at present how often each particular animal kind is intended to procreate, or even the relative difference between individual members of the same species, if there be any in this respect, as well as how long each is to survive the last act of procreation, *i. e.*, the last taste or eating of the fruit of the Tree of Knowledge:—one thing is certain, *viz.*, that the act constitutes the fall of the being, and thus his harbinger of death:—that death which makes dust return to dust.

It would then follow that the Bible allegory of the fall of man is being enacted daily on the stage of the world. That the vices of Onan, and of Sodom and Gomorah are included in the category, is evident from the wrath of God displayed in their immediate wholesale destruction, typifying the immediate pernicious effects upon man, quicker than even the effects of the natural eating of the fruit. In some cases even boys are said to arrive at knowledge on attaining majority even at the present day, but in the case of girls the use of the expression is idiomatic and common. I have omitted to mention above that in the vegetable kingdom we obtain abundant evidence of the law of nature limited alone in the rice, wheat and all the annuals, the plantain, and the corn, the biennials and the perennials of one fructification, twice and thrice, or more fructifications, and then death of the plants.

PARAGRAPH FLASHES FROM THE FOUR QUARTERS.

The *Amrita Bazar Patrika* in a recent issue published an account of the resuscitation of a young girl by the *Will-Power* of a man. It appears that the girl had accidentally fallen into a tank near the *Patrika's* office, and it was full ten minutes before she was taken out, evidently drowned and dead. A native gentleman, who happened to be on the spot, made energetic efforts to revive her. He concentrated his attention, made mesmeric passes, his limbs all the while quivering fearfully, and finally succeeded in making his subject throw up the water she had swallowed. When questioned how he had managed to restore the girl, he replied that he had done so by his *Will-Power* alone. The occurrence was too good, as affording an illustration of the scope of *Yog-Vidya*, to be omitted from this journal. But before publishing it, we have taken care to authenticate it. And we have very great pleasure in saying, that the occurrence, as related in the *Patrika*, is true. The girl was saved by a brother of a Fellow of our Society in Calcutta, both of whom have for some time past been practising the *Bhakti-Yog*.

A most remarkable marriage has just taken place in Vienna. The bridegroom who is 31 years old, is 28 inches high and weighs 29 pounds. The bride aged 21, measures but 27 inches and weighs 20 pounds. The couple had the honour of a presentation to the Court and of receiving valuable presents from the Emperor.

We have said before in this journal that long fasting was by no means an uncommon occurrence in India—especially among the Jains. A Jain lady—Mrs. Sakarbai Kapoorchand of the Gosariah family in Bombay—completed a thirty-days fast on Monday morning, the 29th ultimo. The fast was observed in honour of the annual Pachusau festival. We have the best authority to say that the self-imposed fast was no result of a bet or the love of sensation, as in the case of Dr. Tanner of America.

The *Sunday Mirror* objects to the name of *Kali-Yug*, given by the Hindus to our age. "It is a misnomer," it says, "let it be called the *Satyaj-Yug* rather, for that would be expressing the truth." Of course, the age which witnessed the birth of the *New Dispensation*, a church, which, like Pallas—Athena—Minerva, Goddess of Wisdom,—came out all armed and grown up from her father's brain the Babu-Jupiter of Calcutta, cannot possibly be any other age, but that of ABSOLUTE TRUTH.

KING KALAKUA I, of the Hawaiian Islands, our late visitor in India, seems to have received a true royal reception in March last at Japan. A Fellow of our Society at Tokio informs us that the Mikado received him with all the honours due to an independent sovereign and offered the King the use of his own Imperial summer residence, known as the Eprokyan Palace, and regarded by the Japanese as a sacred place. Grand dinners were given in his honour by the Mikado at his Palace, at each of which King David Kalakua was received and feasted by all the Imperial Family, ladies included. On March 16, the day of his departure, the King was presented with the "Order of the Rising Sun" of the first class, after which His Majesty sailed in great ceremony, and with all the artillery firing, for Shanghai and other ports of Japan and China on his way to India. The monotonous three or four days passed by the Royal visitor at Watson's Hotel, Fort, must have appeared to him a rather disagreeable contrast.

INSANE BY ELECTRICITY.—A young man, 24 years of age, named George Odette, has just been adjudged insane and committed to an asylum for lunatics, in Illinois (U. S. A.). His case is very interesting from a scientific point of view. His madness was caused by an overwhelming shock of electricity given to him as a practical joke by some ignorant companions. The American journal from which the above facts are taken very sensibly remarks upon the extreme danger there is in suddenly pouring through the delicate nerve-matter of the brain and spinal-cord a strong current of electricity, and suggests that the best if not the only remedy in such a case is the application of the vital magnetic current of some powerful mesmeriser or "healer". It might have added that it is equally dangerous to saturate a nervous patient's brain with mesmeric fluid, as is too often done by thoughtless tyros in magnetism. The human vital force is the most potent of all known agencies, and health of body or mind is only possible when there is a perfect magnetic equilibrium in one's system. The "healer" heals simply by restoring that balance in his patient by the force of his benevolent desire and will.

ATMOSPHERIC METEORS SEEM TO ABOUND JUST NOW, in this year of prophecy. To the vaporous appearance of the three resplendent columns described in a former issue as having been seen in Russia, we may now add an account of a phenomenon in the latitude of Madras, which the superstitious might easily fancy to be a presage of the coming of Vishnu, in the Kalauki Avatar, or of the Zoroastrian Sosiosh on his white horse followed by an army of good genii equally mounted on white steeds. This promised Saviour of mankind, by the way, is faithfully reproduced in that occult scientific allegory the (Bible) *Revelation of St. John*. Thus: "I saw heaven opened, and beheld a white horse; and he that sat upon him was called faithful and true.....And the armies which were in heaven followed him upon white horses". (Rev. XIX, 11-14). If this is not copied from its very ancient Zoroastrian prototype, it certainly has that appearance to unregenerate eyes. The Madras story is as follows:—

"A strange phenomenon was observed here some time since about ½ to 6. A figure resembling a horse in outline appeared in the sky of a bright luminous colour which faded away at the end of about ten minutes. It attracted the attention of crowds of natives and the general opinion amongst them was that it was an omen portending some disaster." We saw the cloud from another part of Madras, when it had assumed the shape of a crescent with the points

downwards. As there was not another cloud to be seen, and it was brilliantly set off by the rays of the setting sun against the blue background, its appearance was certainly remarkable.—*Mail*.

THE PHYSICAL VALUE OF PRAYER, which Prof. Tyndall proposed in the year 1872, to have tested by a concurrent supplication to God, on a given day, for a given object, by Christians throughout the world, but for which sensible suggestion he got only universal abuse, turns up as a living issue again. Some one has sent us a copy of the *Illustrated Missionary News*, for March 1881 in which we read that a certain Miss Reade, a lady Missionary "among the Heathen and Mussulman women of Punrooty, in Southern India" has just been inspired by God to speak Hindustani! We had seen the notice before reprinted in secular papers, but we have it now from its original source. She "had been teaching in the Tamil language; but feeling it important that the Mussulman women..... should be spoken to in Hindustani.....she asked the Lord for the gift, and her own expression is that the power came to her as a gift from God." It was sudden, indeed. "One month she was unable to do more than put two or three sentences together, while the next month she was able to preach and pray without waiting for a word." Here is a priceless hint that future candidates for the C. S. should profit by. Miss Reade must be in high favour in a certain august quarter; and our only wonder is that while she was asking she did not bethink her of petitioning for the immediate conversion of all the Mussulman and Heathen women of Punrooty, not to say, of all India. Somebody should also send Prof. Tyndall a marked copy of the I. M. N.

The proprietors of the THEOSOPHIST are preparing to publish a large work, unique in its kind, save perhaps Wagner's "Dictionary of faulty arguments and abuse, by his musical critics." They have been collecting for over six years materials for the publication of a *Synopsis*, arranged alphabetically, and which will contain all the rude and abusive expressions, all the slanderous and even libellous sentences, Billingsgate phraseology, pious fibs, malicious insinuations, and glaring untruths coupled with the term "Theosophy" in general, and directed against the two Founders of the Society especially, as found printed in missionary and other Christian organs, since January 1, 1876, till January 1882. Regretting, on one hand, the necessary incompleteness of, and omissions in, their future work—lacunæ due to the physical impossibility of examining every one of the innumerable Missionary and other pious Christian organs scattered throughout the world,—the two compilers hope, nevertheless, to be enabled to present to the world a correct, if not a full, *Compendium* of the most choice terms used by the English-speaking reverend *Gentlemen* of both hemispheres against the Theosophists. In each deprecatory sentence the name of the paper and the date will be scrupulously and correctly stated. The compilers hope that this laborious publication will prove of a still wider interest to future lexicographers than Mr. Gladstone's "Flowers of Speech" against the infidels and heretics, extracted by him from the Papal discourses, collected and published by Don Pasquale di Francis under the name of "Discorsi del Sommo Pontefice Pio IX.," and translated by the great author of "Church and Stato" for the edification of the English Protestant public.

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SUPPLEMENT
TO
THE THEOSOPHIST.

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BOMBAY, SEPTEMBER, 1881.

No. 24.

OUR BRANCHES.

A NEW ANGLO-INDIAN BRANCH.

A new "Anglo-Indian Branch" of the Theosophical Society is in course of formation at Simla. A good many light-hearted representatives of European civilisation in India amuse themselves by laughing at the Society, in total ignorance of its character, objects and claims to respect. But none the less are many Anglo-Indians of distinction and intelligence awakening to the importance and dignity of these, and the contemplated branch will soon no doubt afford scoffers a striking proof that in spite of all the obstacles thrown in our way in the beginning, the noble and admirable principles on which this Society is founded, are asserting themselves and winning respectful sympathy in the heart of the most influential community of Englishmen in India.

The following is taken from the *Pioneer* of the 26th August:—

"An Anglo-Indian Branch of the Theosophical Society, to be called the 'Simla Eclectic Theosophical Society,' was founded at Simla on the 21st instant, under the Presidency of Mr. A. O. Hume, C.B. The objects of the new Society are said to be, first, to give countenance and support to the parent Theosophical Society, the character and purpose of which, in the opinion of the members of the new Society, are clearly commendable, although, as they think, the subject of unmerited attack; and secondly, to profit, as far as this may be found possible, from the teachings of the so-called adept 'Brothers' of the first section of the Theosophical Society, in branches of metaphysical inquiry, in reference to which the members of the new Society conceive that these 'Brothers' have acquired far-reaching and accurate knowledge."

From the latest advices received from Simla, we find the following officers have been elected:—PRESIDENT, A. O. Hume, Esq., C. B.; VICE-PRESIDENT, A. P. Sinnett, Esq.; SECRETARY, Ross Scott, Esq., C. S.

Further and fuller details will be given in our next.

THE BOMBAY THEOSOPHICAL SOCIETY.

The regular monthly meeting of the Branch was held at the Parent Society's Head-quarters at 3-30 P. M. on Sunday, the 14th August, when the revision of the Bye-Laws was gone through. The Secretary then informed the Meeting of the kind donation by Mr. Tukaram Tatia to the *Bombay Branch* of Rupees two hundred for the purchase of books for the Library. He was thereupon requested to communicate the thanks of the Society to the donor for his disinterested zeal in its progress. The Secretary afterwards read to the Meeting the copy of a letter he had addressed to Pandit Ram Misra Shastri, President of the Literary Society of Benares Pandits, and Professor of Sankhya, Benares College, requesting him on behalf of the Branch to obtain the permission of the Translator of the third and fourth parts of the Sanskrit *Aphorisms* of *Patanjali*, the founder of one of the six schools of Hindu Philosophy, to have them published. He also explained that it was intended to publish on behalf of the Branch into one Volume all the four parts of the said *Aphorisms*, together with their translations, which were printed in fragments and were now out of print, and that the money realised by the sale of these books was to be applied for the purpose of purchasing books for an independent Library for the Branch. This will be the first publication by the Branch of a series. The action of the Secretary was unanimously approved.

After a vote of thanks to the President, the Meeting was adjourned.

MARTANDROW B. NAGNATH,
Pro. Secretary.

August 17.

THE PRAYAG THEOSOPHICAL SOCIETY.

A Charter for the formation of a Branch of the Theosophical Society at Allahabad, to be composed exclusively of the Natives of India was applied for by a number of our Fellows there. By order of the President and Council it was forwarded to Allahabad on July 27.

One of our Fellows there, Babu Bence Madhab Bhattacharya has already bought a plot of ground to build a Theosophical Hall upon, for the use of the Branch.

We hope to give in our next the progress of our new Branch, as also a list of its officers.

THE NEW YORK THEOSOPHICAL SOCIETY.

Many of our members have pursued investigations in Spiritualism and kindred subjects with success and profit. In fact, one of the General Council, Mrs. M. J. Billing, is herself a medium for spiritual phenomena of a wonderful character, her familiars—if they may be so termed—exhibiting a knowledge of occult laws governing the universe which it would be well for the Spiritualistic fraternity to inquire into.

Others have given attention privately to the development of their own spirits, and this, it may be said, is the chief object of this Society, but they have refused as yet to divulge their experiences for publication, as they say such publication would retard their progress. And in this refusal they seem to be upheld by all the teachings of Jewish and Hindu Kabalism.

One, however, of our members has for a long time noticed a peculiar thing upon which he asks for opinions from other Branches. It is this:—He sees, either in the air or in his spiritual eye, which he knows not because it is always in the direction in which he may be looking, very frequently, a bright spot of light. The exact time is always noted, and is invariably found to be the hour when some one is thinking or speaking of him or about to call upon him. He would like some suggestions as to the law governing this appearance, and how to make more definite the information it is meant to convey.

Many applications from distant and various parts of the United States, for permission to establish Branches, have been received.

WILLIAM Q. JUDGE,
Recording Secretary.

19th July, 1881.

THE IONIAN THEOSOPHICAL SOCIETY.

I have the honour to acknowledge receipt of your interesting communication of the 31st May last, the contents of which I had scarcely time to communicate to our President Mr. Pasquale Menelao, who has left for Italy and is expected to return about the 15th August next.

Our Brother Count de Gonemis returned from Athens, and I have not failed to submit your letter to him for his consideration, pointing out at the same time the importance of the instructions therein contained, but his time is fully taken up by the study of Homœopathy and Mesmerism (being well persuaded of their efficacy in superseding Allopathy in which he has no faith). By these means he hopes effectively to relieve those who may be afflicted with various diseases, most of them considered incurable at the present day, both as to their acute and chronic stages. It is obvious that for the present he cannot show that energy of purpose otherwise than in endeavouring by persevering application and practical experience to overcome the immense obstacles

that his opponents are sure to array against him. He is hopeful, however, to be enabled in time to triumph over prejudice and scepticism by the irresistible influence of facts; and, of course, he would feel grateful if assisted by any competent Indian Theosophist by advice and instruction in his studies, and he will be only too glad to contribute his share to the columns of the THEOSOPHIST.

Our esteemed Brother and President Sig. Pasquale Menclao requests me to say that on his return from Italy he will try and send for the THEOSOPHIST an article treating of some wonderful phenomena exhibited in Italy many years ago by a Roman Catholic Arch-priest, who had been, as reported, well versed in the Occult Sciences, and who predicted many years before his death in his last Will and Testament not only the year but the day, hour, and even the minutes of his demise. One of our Brother Menclao's objects in leaving for Italy was to get as much reliable and authentic information on the subject as could possibly be obtained.

I have called the attention of our Fellow Rombotti who resides for the moment at Bari (Italy) to the expediency of furnishing the Society with information of practical utility that might fall under his notice for insertion in the THEOSOPHIST and shall not fail to place the contents of your letter before the other members.

As for my humble self, I am not a learned man as you see; yet I constantly keep in mind the old adage—"Where there is a will, there is a way"—and by dint of laborious exertions I try to develop my intellectual faculties in order to be enabled to offer one of these days some trifle of a specimen of the influence of the *will* when well regulated and exercised by man; and, in due time, should I become worthy of the esteem and consideration of the Founders and other learned Theosophists, I trust they will not deny me the favour of their *precious instructions* in assisting me to see deeper and higher in the fathomless ocean of knowledge.

OTHO ALEXANDER,

Secretary.

9th July, 1881.

To

DAMODAR K. MAYALANKAR, ESQ.

THE COLOMBO THEOSOPHICAL SOCIETY.

Items for August.

THE BUDDHIST CATECHISM.—The great event of the month has been the publication of Col. Olcott's Catechism in English and Sinhalese. It was first offered to the public at the Widyodaya College on Sunday, July 24, at a lecture of the Colonel's on behalf of the National Fund. The 200 copies on hand were snatched up at once, and several hundred more could have been sold. The venerable High Priest Sumangala, and the Priests Devamitta, Goneratne, and Megittuwatte, all made addresses in praise of the work, and the High Priest ordered 100 copies for the use of the pupils at the College—a sufficient proof of its value as a handbook of Southern Buddhism.

GROWTH OF THE COLOMBO SOCIETY.—Since May 1, the membership of this Branch has doubled, and the number is now (August 17), 106. An active and lively interest is felt among us in the great work of Buddhistic regeneration, and everything indicates a great future for our group of Sinhalese Theosophists.

THE NATIONAL FUND.—Since our last report, lectures have been given by Col. Olcott at Kalatura North, Mulleriyawa, Maligakanda, Pathalawata, Reigan Korale, Horrene, Sedawatte, and Ratnapura (3 times). The Fund now amounts to nearly Rs. 9,000, and its popularity is growing.

THE GALLE THEOSOPHICAL SOCIETY.

The election of officers for the ensuing year was held at Galle August 8, and the following gentlemen were chosen:—*President*, G. C. A. Jayasekara, Esq., Proctor;

Vice-Presidents,—Simon Perera Abeyawardene and Charles Amardis De Silva, Esqrs.; *Secretary*, Gregoris Edrewere, Esq.; *Treasurer*, Sinotchi Perera Abeyawardene, Esq.; *Councillors*,—Jacob Dias, Don Denis Subhasinhe, Paul Edward Ponnampuruma, Samuel S. Jayawikrama, Henry Perera Abeyawardene, Thomas Perera Abeyawardene, Don Hendrik Madanayaka, Esqrs. The Society is in a flourishing condition.

OUR CEYLON WORK.

Letters have been received from Col. Olcott dated at Horana, in Reigan Korale, an interior village of the Western Province of Ceylon, where he was lecturing on behalf of the Sinhalese National Buddhist Fund. At this place and Pathahawatte, a neighbouring village, the subscriptions amounted to Rs. 650, thus making the Fund some Rs. 7,000. Col. Olcott is so constantly occupied with the labors of his present campaign as to be unable to keep up his usual large correspondence, and he asks the indulgence of friends in that respect. For the same reason he will have to leave unanswered Mr. H. G. Atkinson's rejoinder to his (Col. Olcott's) recent letter to the Editor of the *Philosophic Inquirer*, much to his regret.

OUR benevolent contemporary, the *Ceylon Diocesan Gazette*, fills us with sorrow in showing that the THEOSOPHIST is not to its taste. Our July number it finds "dry reading, and when not dry blasphemous and scurrilous." This is shocking language from the organ of the Lord Bishop of Colombo; the air of Ceylon, combined with the labors of the Theosophists is too strong for the ecclesiastical nerves, and a change would be beneficial. In fact, the Ceylon daily papers have been unanimous in recommending this very thing, the Bishop's ritualism being too strong for that latitude. It is a pity that the *Gazette* cannot adhere somewhat more closely to the truth even when Theosophists are in question. It says it has a "strong impression that Colonel Olcott is shrewd enough to perceive that this second visit of his is a *dismal failure*." His Lordship of Colombo would no doubt be jolly enough if he had the prospect of just such a "failure" ahead. It is "dismal" indeed—for the Missionaries.

The man who goes "whistling through a graveyard by night to keep his carriage up" would recognize his kinsmen among the Missionary party in Ceylon. The *Observer*, noticing the annual report of the South Ceylon Wesleyan Mission, says:—"In the Southern Province, the Theosophists have been active in erecting opposition schools and distributing tracts, but we believe the outcome of these efforts to put down Christianity *will only help on the cause*. . . . We are not afraid of Buddhist 'revivals,' of Pansala schools, or anti-Christian publications. All that is good in Buddhism will really come in as an aid to Christianity, and as the people are wakened up and taught—whether by Sinhalese or foreign Buddhists—they will only the sooner have their intellects and hearts prepared to discern between good and evil, and to decide which teachers offer them that which best meets the great want of humanity." Exactly—that is just it. What a wonderful agency for evangelizing the Heathen this Theosophical Society is, to be sure! And now that the fact is established upon the joint testimony of the Roman Catholics, Anglicans and Dissenters, would they mind ceasing to slander us? Or does that "help on the cause?"

THE SAFFRAGAM PEREIHARA OF 1881.

"August 9, 1881.—The proceedings of the day, how much soever they may be condemned by other religionists as ephemeral, will doubtless leave on the minds of the Buddhists a lasting impression, for they had among them a staunch champion in the person of Colonel Olcott, whose very name now seems to be a tower of strength. The Buddhists whose number approximates to nearly three-fourths of the inhabitants, stimulated by the advent on Saturday last, of their new leader, vied with

each other in giving to the procession to-day the best appearance which their ingenuity could devise, and indeed it was such a success as one could not have anticipated. The day was a bright one, and the voice of rumour which carried far and wide the news that an Englishman was to preach on Buddhism, attracted to the Maha Saman Dewala an audience never before witnessed. Men, women, and children of all ranks were seen anxiously coming in from an early hour, and most of the fair sex very fantastically attired.

"The Pelmadulla Pinkama which left that place at an early hour of the day in the direction of Ratnapura reached Katandolla at 3 p. m., where the procession was met by appointment by another procession which left the Maha Saman Dewala. At Katandolla where the two processions met they halted for a while to determine the order in which the combined processions should move towards the Maha Saman Dewala.

"The 'Maha Bamba' a monstrous figure led the procession, immediately followed by the large party of tom-tom beaters who displayed their abilities to the best of their power. Then came a large number of flag-bearers followed by fourteen elephants—the largest number perhaps that was ever seen here at one time and place. Several of our venerable Capurolas were noticeable on the elephants, some of whom carried relics of which we have no notion whatever. Some of the elephants had on their backs pagoda-like objects diversified after truly Oriental taste. We noticed several other contrivances great and small, and that added magnificence to the processions.

"The procession wended its way through the town and reached its destination at dusk. The 'tout ensemble' was admirable and reflected credit on the promoters.

"At 7 p. m. or so the spacious hall attached to the Dewala and its precincts were thronged. We noticed the wealthier and leading chiefs and Buddhists among the vast multitude, Idulmagoda amongst them, and he and four other chiefs, I am told, subscribed liberally. Col. Olcott in his stentorian voice, or as the Buddhists would have it, in his gollike voice, began with his 'sermon,' which was highly acceptable to the Buddhists. The sermon was interpreted by a Sinhalese young man, who did not seem very happy in acquitting himself of his task. After the sermon which was concluded towards midnight, subscriptions were called for in aid of the establishments of schools, and about a thousand rupees were collected.

"August 10.—To-day a second sermon was preached at the Bana Hall, to a large audience, and numerous persons subscribed themselves in answer to the appeal made yesterday. Col. Olcott mainly dwelt upon the absolute necessity for the establishment of Buddhist schools in Ceylon with the view of a proper elucidation of the truths of Buddhism. I wonder where the Colonel will procure teachers for the purpose of carrying out this object.

"The Perahera to-day did not compare favourably with that of yesterday, which was specially got up evidently for the Colonel's gratification. I wonder if gambling in the neighbourhood of the temple were not preventible. It goes on *ad libitum* under the very nose of the police. Is the ordinance a dead letter?

"August 11.—This was the last day of the Perahera, and there is hardly anything worth mentioning. To-morrow morning will see the cutting of the water and everything will be then over. Since writing the above, I learn that on the 13th the cutting of the water will take place."—*Ceylon Times*.

Editor's Note.—The origin of the Perahera festival is unknown in Ceylon. Tradition refers it to the time of Gajabahu, who reigned at Anaradhapura A. D. 113, and who recovered from the Malabars the "refection-dish" of Buddha, which their king had captured, B. C. 90. The legend states that Gajabahu went with Neela, a miracle-working giant, to the seashore when, dismissing his army, he struck the waters with an iron rod, and he and the giant crossed over to India dryshod. Arrived at the palace of King Sallee, and being refused the release of 12,000 of his subjects held as prisoners, and the delivery of the sacred vessels, Gajabahu to show his power "squeezed water out of a handful of dry sand, and out of his iron staff." This so alarmed the Malabar king that he complied with all the Sinhalese monarch's demands. Can the Bible legend of Moses dividing the waters of the Red Sea have been copied from this incident? The *Ceylon Times* correspondent might have added that while at Ratnapura

Colonel Olcott received as members of the Theosophical Society the five great chiefs, or princes, who were present at the Perahera, viz:—Iddamalagode Basnayaka Nilami, Ellawala Ratamahatmaya, Ekueligode Ratamahatmaya, Molammra, President of Gansabha, and Maduwanwila, Koroile Mahatmaya. Another very valuable acquisition was Mahawalatenne Bandara Mahamaya, a young nobleman, grandson of the famous Prime Minister of the last Kandyan king.

OBITUARY.

Another great, and positively an irreparable loss for the Theosophists. Baron Jules Denis du Potet, Honorary Member of the Theosophical Society, the greatest mesmerizer of our age, he, who forced the Academy of Sciences in France to recognize mesmerism as a FACT and a science—is gone. He died, July 1, at 3 A. M. at his private residence in the Rue du Dragon, Paris, in the eighty-sixth year of his life.

Having received as yet no particulars beyond a few words in an official letter from M. Leymarie, F. T. S., Director of the Psychological Society of Paris, we are unable, at present, to devote more than a few lines to the sad news. The remains of our venerated Brother were interred in the cemetery, at Montmartre, on July 3. A large crowd of bereaved and devoted friends accompanied the body of that veteran of science and true friend of humanity, whose noble spirit is now mounting the first rungs of the ladder of spheres leading to the everlasting steeps of eternity. The funeral procession was led by M. Jules Halimbourg, the husband of the late Baron's adoptive daughter, and by M. Louis Auffinger, his secretary. Superb wreaths of flowers thickly covered the hearse, and prominent among others was the beautiful crown of *immortelles* offered by the Parisian Society of Magnetism bearing the following inscription: "To its Honorary President, the Magnetotherapeutic Society of Paris." Ten Orators, whose speeches are all reproduced in the *Chaine Magnétique*, spoke over the tomb. There were all the representatives of various societies to which the illustrious defunct had belonged during his life-time. Among other scientific societies we may mention two: The Scientific Society of Psychological Studies represented by M. G. Cochet and M. Camille Chaigneau, and the Paris and Bombay Theosophical Societies represented by M. Leymarie, F. T. S., and M. Henry Evette, F. T. S. Many were the heartfelt discourses pronounced over the gaping grave, and sincere were the tears shed by some of his life-long friends. "It is a great loss for humanity," writes our Brother Leymarie, "for not only was the Baron the most eminent as the most meritorious of Mesmer's successors, but one entirely and most unselfishly devoted to all the miseries of this life." We hope next month, to describe the achievements of the illustrious defunct at greater length.