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THE THEOSOPHIST.

VOL. XV. NO. 12. SEPTEMBER, 1894.

THERE IS NO RELIGION HIGHER THAN TRUTH.

BUSINESS MANAGER'S NOTICE.

The undersigned gives notice that he will again employ the V. P. P. system for renewals of subscription to the *Theosophist*, as it has met with universal approval in the cases of the last three Volumes. Subscribers to the current Volume (XV) will kindly take notice, therefore, that the October number (being No. I of Vol. XVI) will be sent V. P. P. for Rs. 8-2-0, to all Indian, Ceylonese and Burmese subscribers, whose term ends with this Volume unless they notify him before then to remove their names from his Mailing Book.

T. VIJIA RAGHAVA CHARLU,

Business Manager, "Theosophist."

* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings from the same relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult things shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty-one, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request.

H. S. O.

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[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XXX.

It was but natural that the Queen of our little Bohemia should have been asked for sittings by the Bohemian artists who clustered around her; and so it happens that she sat to Thos. Le Clear for her portrait in oils, and to O'Donovan for a bronze portrait-medallion—that which has been chosen as Frontispiece in the present volume. The Diary entry for 24th February (1878) shows that we two spent the evening at Walter Paris's studio and had a jolly time of it with some of the best artists of New York. Most of them belonged to the famous Tile Club; whose members meet monthly at each other's studios, and paint designs on tiles supplied by the host of the evening, whose property they become and who has them baked and glazed at his own expense. A charming arrangement, by which each member of the Club becomes in his turn, at trifling cost, the owner of a set of signed paintings by good artists.

H. P. B. was inexpressibly amused by an incident connected with my farcical improvisations, alluded to above. One of the things she frequently called for was a burlesque of "speaking mediumship," in which the mannerisms and platitudes of a certain class of platform speakers were travestied. On the evening in question we had as a visitor a London *litterateur*, a former editor of the *Spectator* and a University man. He had gone in for a good deal of investigation of Spiritualism and was a believer. I pretended to be controlled by the spirit of a deceased High Church clergyman and, with closed eyes and solemn tone,

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H. S. O.

launched out into a tirade against the demoralising influences of the day, among which I accorded first place to the Theosophical Society. The promoters of this nefarious body, I made the pseudo-spirit denounce in an especial degree, while upon H. P. B., its high priestess and head devil, I launched the thunderbolts of the major and minor excommunication. The old lady laughed until she cried, but our guest sat staring at me (as I noticed from time to time when I took a hasty glance at him between my almost closed lids), and at last broke out with the exclamation, "It's terrible, it's awfully real; you really should not let him do it, Madame!" "Do what?" she asked. "Give way to this mediumship when his whole self is obsessed by so strong and so vindictive a personality of the spirit-world!" This was too much for my mirth-loving colleague and she exploded with laughter. Finally, catching her breath, she cried out, "Stop! For goodness' sake, stop, Olcott, or you will kill me!" Just then I was at the middle of a fine burst of scorn over the pretended condition and altruism of this 'Russian schemer,' but I stopped short and, turning to Mr. L., asked him in the quietest, most commonplace tone, for a match for my pipe. I almost lost my gravity on seeing his sudden start of amazement, and the sharp look of enquiry he shot into my face, telling as though he had spoken the words, his belief that I was either mad, or the most extraordinary of mediums since I could so instantaneously "pass out of control." The sequel almost finished off H. P. B. The next morning at 8 o'clock Mr. L. called, to walk down town with me and try his persuasive powers to make me throw up this mediumship which, he assured me, would destroy my hope of useful public work in the future! The medium, he explained—as though I had not then known it for at least twenty years—was a veritable slave in the degree of his real mediumship; the passive agent of disincarnate forces whose nature he had no means of testing, and as to whose domination he had no selective power. Say what I might, he would not be persuaded that the whole affair of last evening was nothing but a joke, one of the various diversions employed by H. P. B. and myself to relieve the strain of our serious work: he would have it that I was a medium, and so we had to let it rest. But to us it was a standing joke, and H. P. B. told it numberless times to visitors.

On the 5th April T. A. Edison sent me his signed application for membership. I had had to see him about exhibiting his electrical insertions at the Paris Exposition of that year; I being the Hon. Sec. to a Citizens National Committee, which was formed at the request of the French Government, to induce the United States Congress to pass a bill providing for our country taking part in the first international exposition of the world's industries since the fall of the Empire and the foundation of the French Republic. Edison and I got to talking about occult forces, and he interested me greatly by the remark that he had done some experimenting in that direction. His aim was to try whether a pendulum, suspended on the wall of his private laboratory, could be made to move by will-force. To test this he had used as conductors, wire of various metals.

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simple and compound, and tubes containing different fluids: one end of the conductor being applied to his forehead, the other connected with the pendulum. As no results have since been published, I presume that the experiments did not succeed. It may interest him, if he should chance to see this record, to know that in 1852 I met in Ohio a young man named Macallister, an ex-Shaker, who told me that he had discovered a certain fluid, by bathing his forehead with which he could transmit thought to another person employing the same fluid at an agreed time, however distant the two might be apart. I remember writing an article on the subject under the title of "Mental Telegraphing" to the old *Spiritual Telegraph* newspaper, of the late Mr. S. B. Britten. Having been acquainted with several noted American inventors, and learnt from them the psychological processes by which they severally got the first ideas of their inventions, I described these to Edison and asked him how his discoveries came to him. He said that often, perhaps while walking on Broadway with an acquaintance, and talking about quite other matters, amid the din and roar of the street, the thought would suddenly flash into his mind that such and such a desired thing might be accomplished in a certain way. He would hasten home, set to work on the idea, and not give it up until he had either succeeded or found the thing impracticable.

On the 17th April we began to talk with Sotheran, General T., and one or two other high Masons about constituting our Society into a Masonic body with a Ritual and Degrees; the idea being that it would form a natural complement to the higher degrees of the Craft, restoring to it the vital element of Oriental mysticism which it lacked or had lost. At the same time, such an arrangement would give strength and permanency to the Society, by allying it to the ancient Brotherhood whose lodges are established throughout the whole world. Now that I come to look back at it, we were in reality but planning to repeat the work of Cagliostro, whose Egyptian Lodge was in his days so powerful a centre for the propagation of Eastern occult thought. We did not abandon the idea until long after removing to Bombay, and the last mention of it in my Diary is an entry to the effect that Swami Dyanand Saraswati had promised me to compile a Ritual for the use of our New York and London members. Some old colleagues have denied the above facts, but, although they knew it not, the plan was seriously entertained by H. P. B. and myself, and we relinquished it only when we found the Society growing rapidly by its own inherent impetus and making it impolitic for us to merge it into the Masonic body.

One evening H. P. B. made a pretty phenomenon of duplication. A French physician, Dr. B., was one of a party of nine visitors at our rooms, and sat near H. P. B.'s writing table, so that the standing gas-light shone upon a large gold sleeve-button, bearing his initial, that he wore. H. P. B.'s eye being caught by its glitter, she reached across the table, touched the button, and then opening her hand, showed him and the rest of us a duplicate of the same. We all saw it, but she would not give it to either of us, and presently re-opening her hand, the *Máyá* had

disappeared. One much more interesting thing she did for me, one evening when we two were alone. From time to time she had told me tales of adventure and doings about a number of persons; some in India, others in Western countries. This evening she was shuffling a pack of cards in her hands in an aimless sort of way, when suddenly she held the pack open towards me and showed me the *visiting card* of a certain British officer's wife, who had chanced to see a Mahâtma in Northern India and fallen offensively in love with his splendid face. The card bore her name, and in a lower corner that of her husband's regiment, *partly scratched out as with a knife*, so that I might not be able to identify the lady if I should ever meet her in India. The shuffling went on, and every minute or two she would open the pack and show me the visiting cards of other persons known to us by name: some were glazed, some plain; some with names engraved in script, others in square lettering; some type-printed, some black-bordered, some large and others small. It was a marvellous and quite unique phenomenon. Yet how queer it was that precious psychic force—so hard to generate, so easy to lose—should have been wasted to objectify, for a brief moment in each case, these astral phantoms of common visiting-cards, when the same volume of force might have been employed to compel some great scientist to believe in the existence of the records of the Akâs'a and devote his energies to spiritual research.

The nearer we approached the time for our change of base, the more vehement became H. P. B.'s praise of India, the Hindus, the entire Orient and Orientals as a whole, and her disparagement of Western people, as a whole, their social customs, religious tyranny and ideals. There were stormy evenings at the Lamasery, among which stands out one episode very distinctly. Walter, the artist and one of the best of fellows, had lived at Bombay some years as Government Architect, and was glad to talk with us about India. But not having our excessive reverence for the country and sympathy for the people, he would often offend H. P. B.'s sensitiveness by remarks on what I now know to be Anglo-Indian lines. One evening he was talking about an old servant of his who had committed some stupidity in harnessing or saddling a horse, and quietly remarked that he had slashed the man with his whip. Instantly, as if she had received the blow across her own face, H. P. B. sprang up, stood before him, and in a speech of about five minutes gave him such a scathing rebuke as to make him sit speechless. She stigmatised the act as one of cowardice, and made it serve as a text for a neat discourse on the treatment of the Oriental races by the Anglo-Indian ruling class. This was not a mere casual outburst adapted to the Western market: she preserved the same tone from first to last, and I have often heard her at Allahabad, Simla, Bombay, Madras, and elsewhere, use the same boldness of speech to the highest Anglo-Indian officials.

One way H. P. B. had of beguiling tedious hours after "Isis Unveiled" was off our hands, was to draw caricatures on playing-cards, bringing the pips into the pictures. Several of these clever productions were very

laughable. One, made out of the Ten of Clubs, was a minstrel performance: the grotesque contortions of the "end-men," the solemn caddishness of the "Interrogator," and the amiable vacuity of the intermediates being admirably delineated. Another was a Spiritualistic séance, with banjo, accordions and tambourines flying through the air, a bucket invested over one 'investigator's' head, and an impish little elemental grinning from a lady's lap as she holds his forked tail in her hand under the impression that it is part of the body of some departed friend. A third card—made out of a Seven of Hearts, I think—shows two fat monks at a table laden with turkey, ham and other delicacies, while bottles of wine stand ready at hand and others are cooling in an ice vase on the floor. One of the reverend fathers, who has a most animal cast of features, is putting his hand behind him to receive a *billet doux* from a prim servant maid in cap and apron. Still another represents a policeman catching a runaway thief by the foot; another, a couple of Swell Tommies walking with their sweethearts; a third, a patriarchal negro, running with his black grand-child in his arms, etc., etc. Quite recently I have learnt that her late father had a special talent in this same direction, so it was quite easy to account for her cleverness. I told her I thought it a pity that she should not make up an entire pack in this fashion, as it would surely yield her a goodly sum as copyright. She said she should, but the mood did not last long enough to bring the desired result.

On the 8th July she took out her naturalization papers, went with me to the Superior Court, and was duly sworn in as a citizen of the United States of America. She describes it thus in my Diary: "H. P. B. was made to swear eternal affection, devotion and defence to and of the U. S. Constitution, forswear every particle of allegiance to the Russian Emperor, and was made a 'Citizen of the U. S. of America.' Received her naturalization papers and went home happy." Of course the next day's American papers were full of accounts of the event, and reporters were sent to interview the new citizen, who made them all laugh with her *naïve* opinions upon politics and politicians.

The formation of the British Theosophical Society of London (now called the London Lodge T. S.), occupied a good deal of my attention during the early summer months of 1878. This, our first Branch, was finally organized on June 27 by Dr. J. Storer Cobb, LL.D., Treasurer of the T. S., whose visit to London at the time was availed of to make him my official agent for this purpose. Mr. Sinnett has kindly favoured me with the following copy of the record of the proceedings, from the Minute Book of the Lodge in his official custody; which I publish, because of its historical interest:

MEETING OF FELLOWS

Held at 38, Great Russell Street, London, June 27th, 1878.

Present: Fellows, J. Storer Cobb, *Treasurer* (New York Society), C. C. Massey, Dr. C. Carter Blake, Dr. George Wyld, Dr. H. J. Billing and E. Kislisbury.

Fellow J. Storer Cobb in the chair, read letters from Mr. Yarker, Dr. K. Mackenzie, Captain Irwin, and Mr. R. P. Thomas, expressing regret at their unavoidable absence, and sympathy with the objects of the meeting; also a letter from Rev. W. Stainton Moses, stating that he was unable to take part in the meeting, having resigned his Fellowship in the New York Society.

Mr. Treasurer Cobb having stated President Olcott's instructions as to the basis of an English Branch Society, as communicated since a former meeting of Fellows in this place, proposed to retire, as it was not his intention to become a member of the new branch. On his being invited to remain as a listener, an informal discussion ensued, and it was finally *resolved*, on the motion of Fellow Massey, seconded by D. H. J. Billing, "that, in the opinion of the English Fellows of the Theosophical Society of New York, present at this meeting, it is desirable to form a Society in England, in connection and in sympathy with that body."

In accordance with the paper of instructions received from the President, the meeting proceeded to discuss the question of a President of the Branch Society, and on the ballot being taken, C. C. Massey was found to be chosen President.

Mr. Massey, in accepting the office, made a few remarks and took the chair. It was proposed by him, and seconded by Dr. Carter Blake, that Miss Kislingbury be Secretary to the Branch Society. This was carried and accepted by Miss K. *pro tem*.

The meeting was adjourned until further advices from New York, and the Secretary was requested to furnish a copy of these minutes to Col. Olcott (President) and a copy of the resolution, above recorded, to the absent English members.

The following memorandum was then drawn up and signed, and given to the Secretary to forward to Col. Olcott, viz. :—

LONDON, June 27th, 1878.

To

COL. HENRY S. OLCOTT,

President of the T. S., New York.

"I hereby certify that this day has been held a meeting at which has been formed an English branch of the above Society, of which Branch, Fellow Charles Carleton Massey has been, by ballot of the Fellows present, elected President."

(Signed) JOHN STORER COBB,

Treasurer, N. Y. Society.

(Signed) C. C. MASSEY.

My official letters recognising the British Theosophical Society and ratifying the proceedings at the above reported meeting, were written July 12, 1878, and sent to Mr. C. C. Massey and Miss E. Kislingbury, the President and Secretary.

There is an entry for October 25th which is interesting as showing the faculty of clairvoyance that H. P. B. sometimes exercised. It says:

"O'Donovan, Wimbridge, H. P. B. and I were at dinner when the servant brought in a letter from Massey left at the moment by the postman. Before it came H. P. B. announced its coming and nature, and when I received it and

before the seal was broken, she said it contained a letter from Dr. Wyld, and read that also without looking at it."

I recollect taking the cover from the hand of the servant and laying it beside my plate, intending to defer reading it until we rose from the table. Between it and H. P. B. stood a large earthen-ware water-pitcher, yet while it lay there she first read the contents of Massey's letter and then those of the enclosure from Dr. Wyld. I find, moreover, that the covering letter had Mahâtmic writing on one of the pages, and that I returned it to the sender with a statement of the facts, signed by myself and Mr. Wimbridge.

It is a rather notable coincidence that several astrologers, clairvoyants and Indian ascetics, should have prophesied that H. P. B. would die at sea. I find one of the sort noted on the page for November 2, 1878. A gentleman psychic, a friend of Wimbridge's, "foretold H. P. B.'s death at sea—a sudden death. Doubted that she would even reach Bombay." Majji, the Benares *Yogîni*, made the same prognostic as to the place of H. P. B.'s death and even the time, but neither proved correct. No more did a card-reader at New York who predicted H. P. B.'s death by murder before 1886. In entering the affair H. P. B. very naturally put two points of exclamation after the word murder, and cynically added the remark, "Nothing like clairvoyance!"

One of our visitors was more successful as a prophet, but he did not try his faculty on H. P. B. Here is the description I wrote of him in the Diary:—

"A mystical Hebrew physician. A strange, very strange man. Has prescience as to visitors, deaths, and a spiritual insight as to their maladies. Old, thin, stooping; his hair thin, fine, grizzled and stands out in all directions from his noble head. Rouges his cheeks to correct their unnatural pallor. Has a habit of throwing his head far back and looking up into space as he listens or converses. His complexion is waxen, his skin transparent and extremely thin. He wears summer clothing in the depth of winter. He has the peculiar habit of saying when about to answer: 'Vell, see he-ere, tee-ar!'"

For thirty years he had studied the Kabbalah, and his conversations with H. P. B. were largely confined to its mysteries. He said one evening in my hearing that despite his thirty years' researches he had not discovered the true meanings that she read into the text and that illumined them with a holy light.

It was my intention to finish my narrative with the incident of our departure from New York for India. I was under the impression that there were so many living witnesses to what happened in Bombay and elsewhere as to make it unnecessary that I should tell the story myself. It appears, however, that there is a general desire that I should continue the work I have begun, and as my Diary covers the main incidents of every day, from the beginning of our Indian experience down to date, I shall comply with the request of many correspondents, and begin with the October issue of our Magazine a second series of "Old Diary Leaves," embracing the history of the Society and the doings of its Founders in

Asiatic countries. The present chapter is, therefore, devoted to some of the incidents of the closing months at the New York "Lamasery," and our sailing for the dear land of lands for which we had so long yearned.

Our departure having been finally decided upon, I began in the autumn of 1878 to get my worldly affairs into order. An active correspondence was kept up with our Bombay and Ceylon friends (a number of Buddhists and Hindus joined the T. S.), our small library was packed and shipped, and little by little our household goods were sold or given away. We made no parade of our intentions, but our rooms were thronged more than ever by the friends and acquaintances to whom they became known. H. P. B.'s entries in my Diary during my frequent absences from New York in the last weeks, testify to the nervous eagerness she felt to get away, and her fears that my plans might miscarry. In the entry of October 22nd she writes—speaking of the urgency of our Mahâtmas—"N— went off watch and in came S— with orders from . . . to complete all by the early part of December. Well, H. S. O. is playing his great final stake." There is reference here to the change of personalities in the Intelligences controlling the H. P. B. body, and the entries in different handwritings support this idea. A similar entry occurs on November 14th, where it is said that we must use every exertion to get away by the 20th December at latest. There is a final paragraph on that page to this effect: "O gods, O India of the golden face, is this really the beginning of the end!" On November 21st other urgent orders came through the same channel, and we were bidden to begin packing our trunks. Various persons wished to accompany us to India, and some made efforts to do so, but the party finally comprised but four—H. P. B., Miss Bates, an English governess, Mr. Wimbridge, an artist and architect, and myself. On the 24th we were at it, and the following day the first of our intended party of four Miss Bates, sailed for Liverpool, taking two of H. P. B.'s trunks with her. Again and again came the orders to hasten our departure. Writing about the unexpected resignation of a member, H. P. B. exclaims, "Oh! this wretched brood; when shall we be rid of it!" The next day's entry (in red pencil and large letters) says, *apropos* of my being ready soon, "His fate depends on that." Our remaining furniture *must* be disposed of at auction before December 12th; and the sale actually came off on the 9th. That day she writes: "Went to bed at four and was roused again at 6, thanks to M— who locked the door and Jenny (the servant) could not get in. Got up, breakfasted and went off to the Battery to meet.....(an occultist connected with the Lodge of the White Brotherhood). Came back at 2 and found an infernal row and hullabaloo at the auction. All our things went for a song, as they say in America..... 5 P. M. *Everything gone.* Baron De Palm adieu! Supped on a board three inches wide!"

Then there was a skurry and rush of visitors, articles appearing in the papers, replies written by H. P. B. On the 13th I received from

the President of the United States an autograph letter of recommendation to all U. S. Ministers and Consuls; and from the Department of State a special passport such as is issued to American diplomats, and a commission to report to Government upon the practicability of extending the commercial interests of our country in Asia. Those documents proved useful later on in India, when H. P. B. and I were under suspicion of being Russian spies! The particulars of which farcical episode will be told in their proper place.

I find entries in the Diary showing that I got scarcely any rest during these latter days, sitting up all night to write letters, rushing away to Philadelphia and other towns, snatching a morsel of food as I could get it: and throughout the whole narrative sounds the boom of the orders to depart before the fixed day of grace—the 17th—should pass away. H. P. B.'s writing grows scratchy, and on the page for December 15th I notice two of the above-mentioned variants of her script, which show that her body was occupied by two of the Mahâtmas on that same evening. I had bought an Edison phonograph of the original pattern, and on that evening quite a number of our members and friends, among them a Mr. Johnston, whom Edison had sent as his personal representative (he being unavoidably absent) talked into the voice-receiver messages to our then known and unknown brothers in India. The several tin-foil sheets, properly marked for identification, were carefully removed from the cylinder, packed up, and they are still kept in the Adyar Library, for the edification of future times. Among the voices kept are those of H. P. B.—a very sharp and clear record,—myself, Mr. Judge and his brother John, Prof. Alex. Wilder, Miss Sarah Cowell, two Messrs. Laffan, Mr. Clough, Mr. D. A. Curtis, Mr. Griggs, Mrs. S. R. Wells, Mrs. and Miss Amer, Dr. J. A. Weisse, Mr. Shim, Mr. Terriss, Mr. Maynard, Mr. E. H. Johnston, Mr. O'Donovan, etc., of whom all were clever, and some very well known as authors, journalists, painters, sculptors, musicians, and in other ways.

The 17th December was our last day on American soil. H. P. B.'s entry says: "Great day! Olcott packed up.....what next? All dark—but tranquil." And then comes, written in large blue letters, the heart-cry of joy, "CONSUMMATUM EST!" The closing paragraph reads thus: "Olcott returned at 7 p. m. with the tickets for the British Steamboat, the *Canada*, and wrote letters until 11-30. Curtis and Judge passed the evening. Maynard took H. P. B. [See the writers always speaking of her in the third person] to dine at his house. She returned home at 9. He made her a present of a tobacco-pouch. Charles (our big cat) lost!! At near 12, midnight, H. S. O. and H. P. B. took leave of the chandelier and drove off in a carriage to the steamer." So closed the first page of the history of the Theosophical Society with the departure of its Founders from America.

T. S. HISTORY AT ONE GLANCE.

Events.	Year.	No. of Branches
T. S. formed	1875	...
Shrinking	1876	...
"Isis" published	1877	...
British T. S. (our first Branch) formed Founders leave U. S. A.	1878	1
Head-quarters fixed at Bombay THEOSOPHIST founded	1879	2
Founders visit Ceylon	1880	10
Do. Simla	1881	25
Head-quarters fixed at Madras	1882	52
H. S. O.'s first long Indian tour	1883	95
Conlomb and Missionary plot	1884	107
H. P. B. settles in Europe H. S. O.'s second Indian tour	1885	124
American Section formed	1886	136
H. S. O.'s third Indian tour H. P. B. removes to London	1887	158
Blavatsky Lodge formed	1888	179
Annie Besant joined the T. S.	1889	206
British Section formed	1890	241
H. P. B. dies H. S. O. goes around the world European Section formed	1891	279
Annie Besant's first Indian tour	1892	304
	1893	352
	1894	*

* The Branch statistics are compiled annually in the month of December for the President's Annual Address.

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Behind them lay three years of struggles; of obstacles surmounted: of crude plans partly worked out: of literary labour; of desertions of friends; of encounters with adversaries; of the laying of broad foundations for the structure that in time was destined to arise for the gathering in of the nations, but the possibility of which was then unsuspected by them. For they had builded better than they knew—better, at any rate, than I knew. What lay in the future we foresaw not. The words of H. P. B. show that: “All dark, but tranquil.” The marvellous extension of our Society had not entered even into our dreams. An ex-officer of ours has published the statement that the Society had died a natural death before we left for India. The diagram opposite will show the truth.

We passed a wretched night on the ship, what with the bitter cold, damp bedding, no heating apparatus working, and the banging of tackle and rub-a-dub-dub of the winches getting in cargo. Instead of leaving early, the steamer did not get away from her wharf until 2-30 P. M. on the 18th. Then, having lost the tide, she had to anchor off Coney Island and crossed the bar only at noon on the 19th. At last we were crossing the blue water towards our Land of Promise; and, so full was my heart with the prospect, that I did not wait on deck to see the Navesink Highlands melt out of view, but descended to my cabin and searched for Bombay on my Map of India.

H. S. OLCOTT.

[*End of the First Series of “Old Diary Leaves.”*]

REFLECTIONS.

THE miserable skin-eruptions that the Theosophical Society has been suffering from latterly—which have not been quite cured yet, and will not be till the whole inner nature of the body is changed—suggest sad reflections as to the dangers an organic body exposes itself to when it allows itself to be led away by passion, feeling, emotion.

Great is the joy of emotion, and exquisite and intense the delight of devotion, the luxury of self-surrender, of the complete yielding up of the heart to a cause, or an ideal, as to a human being. The danger in both cases is the same. This is the path of the true woman-nature, and it is the path of the victims.

That *Bhakti-mārga*, which is divorced from the *Jñāna-mārga*, and the *Karma-mārga*, as also each of the latter when separated from the others, always lead but to “ashes and despair.” The three paths correspond to the triple factors of all life—Emotion, Cognition and Volition (*Ichchhā*, *Jñāna* and *Kriyā*), and as in ordinary mortal matters only that life is successful in which all three are well-balanced, so too in affairs extraordinary, only he is successful and attains peace who follows the true path which is metalled with true metal of all three kinds, and is illumined by the light of that self-consciousness which, as a writer has recently

said in the *Theosophist*,* is self-feeling, self-knowledge and self-assertion indifferently.

What do we see here? One man says he is inspired and that others are not, and *his* is the only true way. Another says exactly the same thing. A third one, admitting that he is not at all inspired, would sit as a judge between them and solemnly decide that one of the two former only is so inspired. Where is the test of the true inspiration?

A fourth one, perhaps siding with one of the rival claimants, would charitably allow that the other is under a self-deception, or better still under the vile influence of the arch-enemy. Where again, it is asked, is the true test?

Brothers! do not mistake *Sâtmika-Bhâva* for inspiration. Think not that thrills and horripilations and heart-searchings and joyous tears and glad moistenings of the skin are the results of inspiration. Do not misthink so, lest ye find yourselves greatly deceived in the end.

If you must err, better err on the side of mere intelligence, which makes you a sceptic and takes away all joy, or on the side of mere action, which helps you to pass time however joylessly; but err not on the side of mere emotion, which, always leading you out towards another than SELF, thereby makes a victim of you.

Deceive yourselves not with meaningless words. Much do we hear now-a-days about 'spirituality' and 'progress' and 'inner development': and always do we fail to understand these words in many mouths. Would there were a Socrates in the present day to question, catechise, and criticise; to define and elucidate! Our best and sincerest would profit from such helping, and be the better and sincerer and more useful therefor.

Understand the world; understand it clearly—from right *knowledge* will naturally flow right feeling and right action.

May we be helped into the True Path!

E. T. S.

CLAIRVOYANCE.†

From the German of Dr. Carl du Prel.

(Continued from Vol. XV, p. 695.)

IV. THEORY OF CLAIRVOYANCE.

ADMITTING that the course of the world is ruled by causality, we yet find that the maxim of sufficient reason has more than one form, and this brings us to consider, in connection with our problem, the distinction between cause proper and motive. Cause, in the narrower sense, governs nature, motive governs history. The stone reacts on a blow, man on a motive. In both cases causality is at work, only its form is different. This mere difference of form alone is however important

* "Findings"—*Theosophist*, May 1894.

† *Sphinx*, October 1892.

1894.]

for human cognition, for in the realm of motive, owing to its immense wealth, causes are more difficult of recognition than in unorganised nature. This also is an obstacle to clairvoyance, which here seems to be manifested as insight into causality.

Events which follow the bare laws of nature are more easily foreseen than those that depend from the will of men. Somnambulists themselves insist upon this distinction: they often see events that must take place as the results of the given external premises, but which may yet be prevented by human volition, and they even give the means which must be taken for their prevention. Such conditional prophecies are found in the utterances of the Old Testament prophets.*

Bende Bendsen says of the prophecies of a somnambulist, that she was only accurate when nobody tried to interrupt her.† Wolfart was seen by a somnambulist boy, to break his leg on a certain day in the coming winter, and the boy begged him with tears not to go out on the day mentioned. Wolfart noted the day, and it proved to be the first day that ice appeared. He went out, but took great care of himself and did not break his leg.‡

When the foreseen event is the result purely of a human voluntary action, the insight into causality becomes more difficult, the causality is however not destroyed since even the will is determined by external motives. Were there any absolutely free-will within the order of things on earth, clairvoyance with reference to voluntary actions would be scarcely possible. As St. Augustine says, foreknowledge and freedom of the will exclude one another.§ Freely formed human intentions can be foreseen by God alone, and their foreknowledge would only be possible through divine inspiration. The old Greeks concluded from the facts of divination that everything happened by necessity;¶ but Cleanthes who refers divination to inspiration, reasons from the facts of clairvoyance to the existence of the gods.||

Thus chance and the operation of the human will both form obstacles for the seer: both, while not contradicting causality, increase the difficulties of the normal cognition as well as of clairvoyance, in looking into the same, hence we are led to conclude that both rest upon insight into causality.

From the monistic stand-point we might form the *à priori* conjecture that the process by which clairvoyance is manifested must be in its essence identical with that underlying normal cognition; for if the soul is the organising principle of the body, and hence the fashioner of the brain, it at once becomes probable, that the mode of cognition by the organ thus fashioned by the soul, is of the same type as the soul's own

* Samuel XII. 10. Kreyherr: "Die myst. Erscheinungen," II. 65, 106.

† Archiv. IX. 2. 121.

‡ Kreyherr: *loc. cit.* 211.

§ Augustine: "De civ. Dei," V. 9.

¶ Zeller: "Philosophie der Griechen," III. 1. 162.

Cicero: "De nat. deor.," II. 5. 15.

cognition, and is at least in essential agreement therewith. But when, in normal life, we wish to give a scientific account of a phenomenon, we try to find out its causes and to determine their action. We understand only those things of which we have comprehended the growth. Clairvoyance, which to us is such a puzzling phenomenon, would be no longer an isolated one, could we show that both normal and abnormal perception rest on the same principle, on some sort of indirect insight into the laws and powers of nature, in a word, on causality. That this single principle exists, appears from an examination of a mode of perception lying between the other two—the perception of genius.

Let us take an example. Kant set himself the task of explaining our planetary system. The empirical data at his command were but few in number. In the centre of the system, the sun rotating on its axis; at varying distances therefrom the planets moving in similar directions. From this he concluded that the matter composing the system was once spread out as far as the furthest planet, and had a rotatory motion. Then he proceeded to show that the whole of the further development of our planetary system followed according to mechanical laws.*

This far-reaching backward glance into the causality of our system was so much the more remarkable, that in Kant's time nothing was known of cosmic nebulous matter, the existence of which is now proved by spectral analysis. The greater the part played by genius in accounting for a phenomenon, the greater the number of the links surveyed in its present and future existence, the deeper the insight into causality, and the more perfect a branch of science, the better can we prophesy its phenomena and the further back can they be traced to their origin. Astronomy is the most exact and the most complete science, hence it best allows of prophecy, solar eclipses may be foretold for thousands of years to come, the development of our system can be foretold in the most remote future. On the other hand meteorology, which is hardly reduced to exact scientific principles, does not enable us to foretell the weather a week beforehand.

Insight into causality and therewith knowledge of the future is naturally more difficult under circumstances determined by the human will. From a given position on a chess-board or on a political stage, we are unable to indicate with certainty the final result of the game, while a statesman of genius can often draw correct conclusions as to the future from the present situation.

It is however the peculiarity of this insight of genius that it does not take a slow intellectual survey of the chain of causality, consciously noticing each link, but it reaches intuitively, almost instinctively, the goal, to do which in an intellectual manner, and to express which in abstract ideas is often the work of several generations. Yet intuition, if it is more than a mere word, cannot be essentially separated from intel-

* Kant: "*Naturgeschichte und theorie des Himmels*."

actual perception ; it could have no certainty were it not also insight into causality, only in this case the train of ideas becomes condensed, as it were, in the unconscious, and only the chief points, often indeed only the final link, enters into the consciousness. The same thing appears even more emphatically in clairvoyance.

The perception of genius considered as the middle link thus throws a light on both sides, on intellectual perception and on that of the mystic. In its essence the process is the same in all three cases, as might have been anticipated from the stand-point of monistic psychological doctrine.

This also explains another set of cases in which the idea calls forth its corresponding bodily stigma. This takes place in hypnotic suggestion and in auto-suggestion, and also occurs in clairvoyance as transcendental auto-suggestion with stigmatic action. Thus in the case reported by Claude de Tisserant : The wife of a member of the parliament was, in dream, clairvoyantly present at the execution of her husband who was beheaded in Paris, she awoke with a withered hand and found in it the picture of her husband with his head cut off.* That in this clairvoyant phenomenon, an auto-suggestive action on the vaso-motor system really took place, appears from the fact that the picture, which was seen by several persons, was seen to be "quite full of blood."

The explanation of clairvoyance as insight into the causal connection of things might be taken as self-evident ; for a clairvoyant view of the future is only thinkable when *that future already somehow exists, and is only given in the form of forces and laws which will bring it about.* One might indeed think of the future as already given, as determined in the consciousness of a providence, in which the seer might read it off, or in which through mystical communion he had a part, or by which he was inspired ; one might also think of the *Moira* of the Greeks, the Fate of the Romans or the Kismet of the Turks or of any species of predestination ; but nothing would be thereby explained. On the other hand, it is indisputable that clairvoyance into a future that is not given in any way whatever, is logically unthinkable ; that further if everything necessarily happens according to the law of causality, and hence the future is already given in the form of causes, clairvoyance cannot but depend on insight into causality. From all these reasons, the theory of clairvoyance here presented seems to me to be the only thinkable one.

It has been already mythologically expressed by the Greeks, and they showed deep penetration in making Lachesis, Clotho and Atropos, who see the present, the past and the future, the daughters of necessity.

Apollonius of Tyana has beautifully said : "The gods see the future, men the present, the wise the approaching." Among the philosophers too we find sayings which recognise that clairvoyance is guided by causality. Cicero says, "If there were any mortal who was able, in spirit, to survey the concatenation of all causes, nothing would escape him for he

* Hennings : "Visionen," 530.

who knew the reasons of future things would also necessarily know all future things . . . all things are, they are only absent in time. (*Sunt enim omnia, sed tempore absunt.*) As in the seed there is the power of what is produced therefrom, so future things lie hidden in their causes, and that these things will be, is seen by the spirit inspired or freed in sleep, or they are felt beforehand by reason or conjecture."* Later Leibniz says again: "The present is pregnant with the future."† "He who sees all things in that which is, sees that which will be."‡ "The coming might be read in the past, and the distant is expressed by the near."§

Voltaire's objection to clairvoyance, that there can be no knowledge of what does not as yet exist, is thus very superficial. The present not only contains the past in its activity, it also contains the future in its causes, already prepared. The present is the daughter of the past and the mother of the future.

This view also appears at the time of the re-discovery of somnambulism. Mesmer says: "When we reflect that man is, through his inner sense in contact with nature, always in a condition to perceive the concatenation of cause and activity, we can understand that the backward glance is only a perception of reasons through their working, the forward glance a perception of the working from the reasons."¶ "Knowledge of the past is nothing but knowledge of causes in activity: foreseeing the future is the perception of the activity in the causes."||

The somnambulist speak to the same effect. As long ago as the last century, one of them said that everything in nature was bound together in the concatenation of cause and action, through which concatenation she was herself part of the web of nature, and was able to perceive different parts of it.** The boy Richard says, in part of one of the passages above quoted: "When in my present state (magnetic) I see into the future, I see the interlinked causes *all at once* and the spirit of destiny stands before me!" "Only you call it *seeing beforehand*; but it does not appear *beforehand* at all, it already is."††

When the superficial definition of man given by the so-called exact psychology of the present day has been rejected as worthless, when a new definition has been formed from the data of transcendental psychology, it will then agree with the words, I think, of Proclus: "Man is a soul who uses the body as an instrument." (*Homo est anima utens corpore tanquam instrumento.*) Then we shall also say that sensation and brain, although they are the means by which we gain information about the world, form at the same time a limitation of our consciousness, which does not exist for our soul. Our transcendental reaches beyond our sensuous perception, as the light of a star does beyond its sphere of

* Cicero: "De divinatione," l. c. 56, 128.

† Leibniz: "Monadologie," 22.

‡ Leibniz: "Theodicee," 360.

§ Leibniz: "Prinzip der Natur und der Gnade," 13.

¶ Mesmer: 2 "Abhandlung."

|| Wolfart: "Mesmerismus," 203.

** Lützelbourg: "Nouveaux extraits des journaux du magn. un.," 40.

†† Görwitz: "Idiosomnambulismus," 157.

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attraction. The soul, entangled in the network of causality and not subject to the limitation of sense, experiences influences through which it obtains a deeper insight than is possible to the sensuous understanding.

Kant says: "All substances, in so far as they are co-existent, stand in a common relation to one another, *i.e.*, mutual action and re-action." And in the second edition of the *Kritik of Pure Reason*, he thus expresses the same thought: "All substances, in so far as they are perceived as co-existing in space, are subject to mutual interaction."*

This conception of everything working on everything, is a very old one, and is found in the works of the Alexandrine philosophers. For Jamblichus the world was an organism, the separate parts of which, like the limbs of an animal, were in sympathy with each other. Cicero also mentions this ancient view.† Of this sympathy in which we are united, not through the body and sensational consciousness, but through the soul, we may however, as an exception, become conscious and receive its revelation through clairvoyance. This view has been revived by Hartmann. For him this unknown, through which we are entangled in the order of nature, is one with the world-substance, whose attributes are Will and Idea, and which, as Will, realises its own ideas. We may, exceptionally, participate in the content of the idea of the world-substance. In his work on Spiritualism, in explaining clairvoyance, he speaks of the "inseparable umbilical cord which binds every being to its all-mother, nature," and says that "even in this cord spiritual powers must revolve which, as a rule, do not become objects of consciousness." If all individuals of both higher and lower orders are rooted in the Absolute, they are also connected therewith by a second backward bond binding them to one another, and there is only needed a rapport or telepathic sympathy in the Absolute, set up through intense voluntary interest, between two individuals, for the completion of the unconscious spiritual intercourse between them, without the instrumentality of sensation.‡

Thus, according to Hartmann, the phenomenal world and our phenomenal ego are directly rooted in the world-substance. He recognises no transcendental subject, and in his pantheistic explanation of clairvoyance he believes he can dispense with metaphysical individuality. Were this explanation correct, this clairvoyance ought to reach indifferently any events, as it is known by experience to select from the whole realm of nature those that interest the seer. This choice is thus governed by an individual principle, and indeed through one which is distinct from the earthly personality, but which is yet intimately connected with that personality. We are able to conceive a transcendental subject as thus interested in our destiny, but not the world-substance. This metaphysical individuality which does not exclude pantheism, does not prevent us from thinking of the world as ultimately monistically compacted together.

* Kant: "*Kritik der reinen Vernunft*," 196. (Kehrbach).

† Cicero: "*De orat.*" II. 5; "*De divinat.*" II. 14.

‡ Hartmann: "*Der Spiritismus*," 78, 79.

Gravitation proves that all works on all. Vibrations take place from every atom of the world to every other. A part of these vibrations is perceived by the sensuous cognition ; but it is conceivable that there may exist, unknown to us, a perceptive apparatus applicable to the other part. Further, all matter emits its own vibrations, that is proved by spectral analysis. But we can very well conceive a supersensuous spectrum apparatus, as a transcendental organ-projection, by means of which chemical qualities may be perceived, as in fact is actually the case with somnambules, as has been proved by the experiments of Berzelius and Reichenbach.*

If everything in the world is in a state of interaction, intelligences are conceivable which, as parts of the whole, feel this interaction, and through their insight into causality simultaneously perceive what appears to us to be separated by the flow of time. For such intelligences, Schiller's words : "In to-day already lives to-morrow," which are but an inference for us, a principle derived from experience. But that we are, unconsciously, ourselves such intelligences, is shown by clairvoyance, for somnambulism cannot produce new faculties but can only bring latent ones into consciousness.

This interaction of all things is accepted from the beginning in the monistic conception of humanity, the multiplicity of things, their succession in time, and their co-existence in space cannot be the end where investigation is compelled to stop. Rather is the end which, tracing backwards, we reach in thought, the unity and connection of all things, from which unity our world as manifested in time and space, has proceeded. This unity is the special problem of philosophy, and the fact of clairvoyance is perhaps the most important proof of this unity. If a universal order of nature is given, a view of the same is conceivable. Just as in the inner self-perception of the somnambulist, the relation of his consciousness to his own body is an altered one and the unity of the corporeal and spiritual life as revealed, urges upon us a monistic doctrine of the soul, so also in clairvoyance the relation of consciousness to the macrocosm is altered and forces monism upon us. In the organism of the world, nothing can happen in one part that does not produce some effect in another. But the soul as a part of this organism, and not hedged in by the limitations of the indirect corporeal consciousness, may possess some insight into this organism of which we are unconscious. In this universal connexion, however, there is no place for chance as distinguished from necessity ; indeed we are forced to see that chance proceeds from the furthest borders of necessity. Hence clairvoyance is able to include chance. The Kabbalah denies chance since all things in the world stand in a hidden connexion ; for the same reason clairvoyance occurs both as to space and as to time, the last including looking backwards as well as looking forwards.

* Reichenbach : " *Der sensitive Mensch.*" I, 706.

[1894.]

A simultaneous explanation of clairvoyance in space as well as in time would not be possible were time and space side by side in the world and in the human intellect without any relation between them. This single explanation is only possible by means of some principle which includes both space and time. This principle is causality. All the powers in nature are moving powers. The idea of motion however demands not only direction, but also velocity proportioned to the energy manifested—space and time. Whoever perceives the powers of nature and thus obtains an insight into causality, must cognize the spatial as well as the temporal moment of the powers, the Where and the When must be revealed to him. In all motion—it might be said—is given matter as well as force—form and duration. Space is the last abstraction of matter, time is the last abstraction of force; as matter and force are inseparable, so are time and space, and hence they are equally included in clairvoyance.

(To be continued.)

AN ANCIENT EGYPTIAN HERETICAL PHARAOH.

(From *Light*, July 21st, 1894.)

THE long buried treasures, sculptures, writings on stone and papyrus, &c., of ancient Egypt are now coming to light with a profusion that is almost bewildering, and when classified and interpreted, will enable us to trace and tabulate the evolution and development of human thought and mode of life from the beginnings of so-called "civilisation." Thanks to the deeply religious character of the leaders, monarchs, and statesmen of the Kingdom of Egypt, who were most careful to record the might and prowess of the foremost men of their times, as well as to the climate and sands of the country, we are now reaping the result of their labours, and can trace the origin of "divine rights of Kings," and the rise of ecclesiastical and secular "Lords," who then, as now, were supporters of the authority claimed by privileged castes to dominate over the masses, who were kept in ignorance, and, as a rule, were subservient, in person and labour, to the powers that were in Church and State. Then, as now, the masses were peasants—*fellahin*—who tilled the land, cleaned out the canals, formed the soldiery, in order to find revenue for the State Treasury, and for the building of gorgeous palaces and temples, which required a vast number of different orders of priesthood who were kept by the product of the industry of the masses. It was chiefly to provide revenue and slaves for the priesthood, that foreign wars were undertaken, and what this meant is plainly indicated in the annals of the country.

One of the latest "finds" is by the indefatigable explorer in Egyptian soil, Dr. Flinders Petrie, Professor of Egyptology in the London University, who published a short but graphic account in *The Academy* for May 19th, 1894, and who tells us that "believing the dynastic Egyptians had entered the Nile Valley by the Koser-Koptos road, he be-

gan to excavate at Koptos in hopes of finding some trace of the immigrating race." He says: "In eleven weeks I completely turned over every yard of the temple site of Koptos (about two hundred and fifty miles south of Cairo, on the east bank of the Nile) and learned far more of the earliest Egyptians than all that was known before. The prehistoric results are unique." There are portions of colossal statues which the professor classifies as "barbaric," and pieces of pottery, statues, and relief work, which are the work of the Third Dynasty. Nothing pertaining to so early a date has been hitherto known, but this discovery brings us within a measurable distance of the rise of the kingdom under Mena, who is always shown as the first king of Egypt. Notwithstanding some breaks in the dynastic records, it is now generally accepted by the best scholars that the date of Mena is about 4,000 to 5,000 B.C.

But interesting and important as these discoveries are to the student of Egyptology, I leave them and pass on to note an episode in ancient Egyptian history which cannot but be of profound interest to all who are attracted to the study of the evolution of human "ideas," and how these have affected the religion and sociology of the race.

I propose to write of one of those episodes which now and again arise in the history of peoples and their kings, and which, as a rule, change the course of history to those affected thereby. I refer to the results of Professor Petrie's excavations and discoveries in the now celebrated Tell-el-Amarna district, which relate to the action of the fourth Amenoph, the last of the name and nearly the last of the powerful Eighteenth Dynasty of the Egyptian kings, circa 1450 B.C., and who has been heretofore known as the "Heretic King." In what the heresy consisted will be seen in what follows, but then, as now, it was a departure from what is generally recognised as the orthodox, or authorised, religion of State.

To understand the story, it should be known that Amenoph-IV. was the son and successor of Amenoph III. and his Queen Thyi, a Syrian princess, who is shown to be a strong-minded woman, and is credited with the first introduction of the heretical religion into Egypt. At his father's death he ascended the throne in the twelfth year of his age, under the Regency of his mother, the Queen Dowager. Ammon Raism was the State religion, upheld by a most powerful order of priesthood with the reigning king at its head; and the vast temples at Thebes—the capital of the kingdom—with their enormous revenues, formed the headquarters of the Church as well as the State.

We know but little of the preliminary quarrel between the king and the priesthood, but in the seventeenth year of his age, and fifth of his reign, the rupture took place by his desertion from Thebes and its established religion, and his removal, along with his court, to a site on the east bank of the Nile, about halfway between Cairo and Thebes, where he built, under the auspices, and by the skill, of an architect who was a faithful and loyal supporter of the young king, a temple, palace, and city,

in the short space of twelve years. The temple was dedicated to Aten, which is supposed to mean the sun's disc and rays therefrom, and the royal name was changed from Amenoph, *i.e.*, a lover of the god Amen, to Akenhaten, "the Son of the Sun who exalts his beauties, and who presents to him the product of his rays." Akenhaten died at Tell-el-Amarna in the thirtieth year of his age and eighteenth of his reign, leaving several daughters but no sons. After his death the new religion was only partially upheld by two of his successors, who were his sons-in-law, and had short reigns; and in about thirty years after the king's death, the last vestiges of the Aten worship, with its temple and city were destroyed and obliterated by Horemheb, the last king of the great Eighteenth Dynasty.

"Such," writes Dr. Petrie, "was the fall of one of the great movements of human thought, carried out by a single idealist, who set himself against the traditions, the religion, and the habits of his country. In his remarkable position, the greatness of his changes, the modernity of his thoughts, the wreck of his ideas, this strange humanist is one of the most fascinating characters of history."

"The new style introduced by Akenhaten was a revolution in art, in religion, and in ethics. The keynote of all his motives is to be seen in his favourite motto and prenomens 'Living in the Truth.' It was a reaching forward to the truth with a truly philosophic view and determination which anticipated the course of modern thought by some thousands of years. As a man he puts the ideal forward on all occasions, and he 'lives the truth.' The attainment and spread of truth was the object of his life. His domestic life was the ideal of the truth of life, and as the truth he proclaims it. Here is a revolution in ideas."

The above panegyric by one so well qualified to pronounce it, stamps the subject of it as an extraordinary man and King, and as the founder of a new system of religion. He stands out among the long line of Pharaohs as a reformer in Church and State, head and shoulders above those who preceded and followed him on the throne, and, had the conservatism of that age been less strong, the after course of Egyptian history would have been very different from what it was.

To understand the nature of the so-called "heresy"—which, to my view, is not yet fully comprehended—we must remember that the Sun was supposed to be a personal deity who ruled and guided the destinies of men, especially the Egyptian Kings, who claimed their true descent from the deity under various names. At that period Ammon Ra was worshipped as the chief of a numerous pantheon of deities who was vested with attributes distinctly human.

But the new system of thought and religion introduced by Akenhaten (the King) was an advance in a more intellectual and spiritual direction; for he discarded the then prevalent idea of an intangible, supernatural personality in the Sun, and recognised that to the effects of the Sun's rays upon the earth as imparting heat, light,

and life, the sustenance of the human being and all other living things was due; and the avowal of the distinction between the solar orb itself and the emanating rays indicates a scientific and philosophic idea, which well accords with the modern thought of our own age.

There are still a number of Steles (sculptured tablets of stone) *in situ*, which mark the boundaries of the district of Tell-el-Amarna, the texts of which are generally the same; and I am indebted to the courtesy of Dr. Petrie for a translation of the principal one. It records the visit of the King in the sixth year of his reign, who, having broken with the Ammonite priesthood at Thebes, resolved to build a new capital and temple, and for this purpose selected a very favourable site at what is now known as Tell-el-Amarna, but he named it Khuenaten. Fixing the boundaries by the erection of numerous tablets on both sides of the Nile, the inscriptions tell us "that he dedicated all within the specified district, including the temple, city, fields, canals, birds, and beasts, to his father Hor Rhuto, generally worshipped in the Sun's disc by his name of Shu. Having walked towards the south, the King stopped his chariot in the presence of his father, the rays of Aten being upon him, to give life to him, to strengthen him, and to refresh his members every day of his life."

In the sculptures, the King, Queen, and Princesses are shown standing in the attitude of adoration, making offerings consisting of small statuettes of Maat (the symbol of Truth), and cartouches containing their own names and titles. The figures are encompassed in the Sun's rays projected from the disc, and at the end of each ray human hands are shown, some of which hold the ankh (symbol of life), which is being presented to the royal worshippers. The offerings, being symbols, indicate the recognition by the worshippers that the "gift of life" is by means of the Sun's rays, and this is an acknowledgment that all who live on the earth are dependent on the great dispenser of Light and Life—the Sun!

The term "Father," apparently applied to the Sun, does not necessitate the conception of a personal Deity, but is to be understood as a symbolic representative of the Great Power who has ordained the external Sun to be the life-giver to the earth and all upon its surface; and it doubtless has a spiritual conception and application much in the same sense as modern Christians use the term "Father" in reference to the First Person of their Trinity. Any other conception is inapplicable to the thought and action of the King, whose chief object in inaugurating the new system of religion was to destroy the old anthropomorphic idea of a personal Deity, which pertained to the so-called Sun worship of his time.

The verbiage used in these stone records is replete with the usual Egyptian fulsomeness and flattery when speaking and writing of royalty, and it would only be tolerated by the King in accommodation to the usages of the country; for, both by the purity of his domestic life, and

his aversion to war, he stands out as an exception to Egyptian kings both before and after his time.

The chief records of his reign that have come to light refer to the revolt of the Syrian provinces, which ended in their independence and loss to the Egyptian kingdom; but, without doubt, had not the annals of his reign been lost in the wreck and destruction of his city and palace, we should have known more of the rule and reign of a Pharaoh who inaugurated such a mighty change in the civil and religious institutions of his country, but which, owing to the strong conservatism of his people, collapsed with a suddenness that was only equalled by its inception and carrying out. As the learned Professor Petrie says: "Akenhaten stands out as perhaps the most original thinker that ever lived in Egypt; and one of the great idealists of the world. No king appears to have made a greater stride to a new standpoint than he did from the plundering, self-glorifying, pompous cruelty of his conquering forefathers, to the abstract devotion to the truth in each department of life, and the steadfast determination to advance the following of truth with all the powers of his position."

The value of such a historical record consists in its being a striking example of the great Law of Evolution which marks the progress of human mentality and intellectuality, as well as being seen in the operation of what are vaguely called the Laws of Nature.

WILLIAM OXLEY.

BLACK DOMINO.

THE STORY OF A SPOOK.

CHAPTER I.—DEATH.

IT was the night of Lady Stamford's Domino Ball at Cairo, and every one was going. Among the invited guests were Guy Falkland and his wife, and Hugh Challoner was to be there too. Falkland had quarrelled with his wife just before going to the ball. He objected to her friendship with Challoner. He had used words more than usually cruel and insulting, and finally, mad with jealousy, had refused to go to the ball. Lenore Falkland was used to these outbreaks, though they were none the less painful to her, so she prepared to go alone. Before she left for the ball she went upstairs to see her sleeping child. Poor little Evelyn! she was but a fragile little thing, typhoid fever had sadly strained the silver cord of her young life; but she was mending now. The mother bent over the cot of her sleeping child and kissed her. The child stirred in her sleep but did not waken, and the mother left the rooms with the tears in her eyes. Her husband's brutality and the child's fading life were indeed as much as she could bear.

She arrived at the ball rather late. The band was playing the introduction to the third valse as she entered the room.

"I think this is our dance, Mrs. Falkland," said a voice. Lenore looked at the mulberry domino that was bending over her. The voice was that of Hugh Challoner.

"Shall we dance?" he said. Lenore took his arm, and they sailed away to the perfect time of the string band.

"My ankle is a trifle painful," she said, "I sprained it a little this morning; would you mind sitting out?" They moved into a palmery hung with fairy lights where Nile lilies gleamed white through the foliage, and in the centre a pool of water reflected a bed of sleeping lotus blooms. No one disturbed them. "I wanted to ask your advice," said Hugh. "What would you advise me to do? I have been engaged to a girl at home for the last two years. I cannot possibly marry till the year after next—and worse still I have discovered that I do not care for her now." Lenore ceased fanning herself. "I should write to her and tell her the truth, if she still holds you to the engagement, well it cannot be avoided, but I do think it is a thousand pities that engagements should be considered so binding. But there was a time when I thought nothing short of death could free one." She sighed gently. "Do tell me who that is in the black domino and mask over there—he has been watching us for the last quarter of an hour or more? Perhaps we had better go back to the ball-room." "One moment, Mrs. Falkland," pleaded Hugh, "you do not imagine the girl will think I am playing her a shabby trick. You see I am afraid she cares for me—and I—well—I have seen another whom I really love, though she is out of my reach, and to marry another would be hateful. Let me fan you—there." "I am very sorry, Mr. Challoner, a loveless marriage, believe me, is the worst hell mortal ever burned in. Break it off while there is yet time—the girl will free you if she is good-hearted. There is that Black Domino again, now he has disappeared. I wish he wouldn't watch us so." She moved uneasily.

"I have a horrid presentiment that something will happen."

"You are nervous," said Challoner. "Let me get you an ice." "No, thank you. I'd rather not, if you don't mind I think I would like to go back after this dance to the ball-room."

"One moment," he replied, "I have arranged to leave Cairo next week. I cannot stay on here. You see every thing has been changed for me since—" he hesitated—Lenore looked at him searchingly, "since I saw you, and I don't want to get you into trouble. But you'll always have a friend in me. Write at any time and I will come to you." "I think I must go home," Lenore faltered. "I feel so faint—would you order my carriage? No, I am not angry," she said with a weary smile, "but so tired of life." She stood up and put her hand to her head, white to the lips. "You are not going to faint?" asked Hugh in dismay, but as he spoke she reeled and would have fallen but for his arm. Hugh looked around. It would never do for him, he thought, to be found with her in his arms, and the seat they had left was some feet away. Lifting her,

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he carried her unresisting up to a chair, and put her down. A step sounded behind him. Guiltily, Hugh turned, and faced the Black Domino.

Lenore with a sigh and a shiver was coming to. She opened her eyes and looked blankly before her.

“By God! I’ll kill you both.”

Lenore gasped and sat up with terrified eyes. Whose voice was that breaking in thus upon her dazed hearing—a voice full of concentrated rage?

“I have been watching you both, and I’ll not stand it another moment.”

“And who are you?” demanded Challoner, “who dare to play the spy, by what right—?”

“By what right? Dare you say that to me—her lawful husband. Look at me (tearing off his mask) and dare to say again, that I have not the right to know what my wife does. I’ll divorce her, and you can marry her if you will, but I’d rather see her lying in her grave, than happy with you.” He stood before them livid with wrath, raging, almost foaming at the mouth, his eyes starting out of their sockets. Lenore stood up, a look of agony in her eyes born of terror and shame.

“For heavens’ sake, Falkland,” whispered Challoner, “don’t create a scandal here. Your wife is as pure as a child in this matter. She fainted. I’ll explain. Come away and have a drink of iced water.”

“To H—! with you and your iced water,” roared the infuriated man.

“Innocent! she innocent! Oh very!” he laughed sardonically.

“Didn’t I see her in your arms, in the most shameless and abandoned manner—her head on your shoulder?”

“She fainted,” said Hugh.

“Fainted—most convenient: a pretty story for me to believe—about as true as her innocence. Yes, all you women are innocent. I never yet met a man who would own up to the bloom sticking on his fingers brushed off innocence.”

“I’ll make your life a penance,” he cried, turning to his wife. His trembling hands felt in his breast. The next moment he drew a revolver and pointed it at Hugh’s heart. With a spring like a cat Lenore dashed the weapon aside as she flung herself before Hugh. The bullet whistled past her ear and passed on to the ball-room, where it found its target in a magnificent fifty-guinea mirror which shivered to a thousand stars.

The dancers stood paralysed! The band ceased. Lenore lay in a dead faint—Hugh stood over her, and by her side lay the Black Domino with a smoking pistol in his hand. “Both dead!” so the startled dancers thought, as they hurried in to the scene of the tragedy. Dr. Evans, the Regimental Surgeon, ordered the spot to be cleared.

“He’s dead,” he said, “apoplectic fit. She—Hum,” he searched for a wound, but there was no sign. “Dead faint,” he said—“quick some iced water.” Guy Falkland had gone to a higher tribunal. Lenore came to by painful degrees. The shock had almost driven life from her frame. Hugh Challoner owed his life to her; but he would gladly have laid it down to spare her a scandal. Slowly but surely the gossips fitted a few words here and a look or a something there, till a circumstantial story went the round of the town.

“They say he would have divorced her, had he lived; as it was, he found her in Mr. Challoner’s arms, and she fainted, when she saw him unmask,” and so on.

Leonore’s troubles were not at an end yet. Little Evelyn still fragile and delicate suffered from the remains of the trying fever. The winter was approaching, and it seemed cruel to hurry the mother and child away from the balmy air of the Nile to the cruel cold of England. But leave the place they must, it was imperative. So Hugh took their passage in the next steamer. “I think,” said Lenore, “we will go to Devonshire. It is not so bleak there, and in the summer try London.”

Hugh heard from Lenore often. “Evelyn,” she wrote, “does not grow stronger. I fear the fever has laid the seeds of delicacy—her lungs are far from strong.” A month later he heard again. Alas! Evelyn’s case was hopeless, she was dying slowly.

Before the summer was over the little one had gone to her rest. Lenore was heart-broken.

“My darling has left me,” she wrote. “Oh! I cannot tell you how I miss my child.”

CHAPTER II.—AFTER DEATH.

Guy Falkland awoke from the swoon in which he was plunged—the swoon of death, but he knew not that he was dead. His first impression was that he had murdered his wife and Hugh Challoner. There was nothing for it but to fly the country. No time had he to gather his clothes together or even get a hand-bag. In the dead of night he arose, still clothed in his domino and mask.

America, yes, he would go there—they would never find him among the teeming millions of the New World. A month had passed away. He had arrived at New York and found himself without a penny in his pocket. He was troubled.

In this frame of mind, he met a strange being who offered to help and assist him. “I see you are a stranger,” said the curious being. “May I ask your name?” Guy Falkland frowned. “Name! I have none. I have fled my country.” The American looked at him keenly. “I see you wear a black domino and mask,” he remarked—“a remarkable costume—why don’t you change it?” “Because I cannot,” said Guy sulkily. “May I ask why *you* wear a thing like a shroud and rotten at that?”

"For the same reason that you wear your domino, and also because I went in for dress reform and this has stuck to me—part of a Roman Toga. But a truce to this talk. Since you will not give me your name, I will call you 'Black Domino,' and I am—Hem! Captain Spooklet, at your service."

"I am starving," said Guy. "Come with me, and I will get you something to eat," replied the Captain. He led the way to a vast building—the New York Restaurant. They entered, and Captain Spooklet stood treat to his English friend, who was delighted at the variety of the dishes. When the meal was over, he saw that the Captain paid nothing and walked out in the most unconcerned manner. Guy stared. "Are you not going to pay?" he asked. The Captain looked at him knowingly. "I am well known here and can take what I like *on tick*."

'This beggar doesn't know he's dead,' he thought to himself. 'I'll keep up the delusion and let him think that he is living, and the living are ghosts!'

"Don't you know?" said the Captain, addressing his guest, "I've introduced you to ghost-land. That restaurant is owned and kept by ghosts. Didn't you notice how shadowy they looked?" The Black Domino stood still and cogitated. "But the food was very substantial," he said. "Oh, yes," said the Captain, "that's right enough, you see we ate the material part, these ghosts take only the essence." "A very cheap way of feeding is it not?" said Guy. "Jove! I can live for nothing now. How did you come to strike oil in this way?" "That's telling," said the Captain, "but I don't mind letting you into the secret. There is a girl here—a sort of spirit affinity of mine—a rare medium. She introduced me to ghost-land. Cora Kentville is her name. No poaching now if I introduce you. She thinks me no end of a fine fellow. I tell her I am a gay cavalier and she believes me. Jove! it is funny, what one can make a woman believe. A little *suggestion* and they are hypnotised at once and for a precious long time. This Cora is a *tremendous* medium for Spirit Materializations. I tell you I've seen my dead relatives through her power to the third and fourth generation back—the witch of Endor is a joke to her. Would you like to come to a séance and see the dead?"

"Certainly, I should," said Guy, "why I have a score or two to settle with two who escaped me by dying, and I believe they are carrying on their games in ghost-land. What do you think?" he asked the Captain. "Well," said Spooklet, "in the first place don't call it ghost-land—they call it 'Summerland,' you know, but tell me who those two were?"

"Oh! my wife and a villain of the name of Challoner, who made love to her. I shot them both at a ball. Of course I had to flee the country and am here in consequence."

Captain Spooklet regarded him searchingly through his eye-glass. "Sure they are dead?" he asked. "Don't think there is a doubt about

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"Well," said Spooklet, "in the first place don't call it ghost-land—they call it 'Summerland,' you know, but tell me who those two were?"

"Oh! my wife and a villain of the name of Challoner, who made love to her. I shot them both at a ball. Of course I had to flee the country and am here in consequence."

Captain Spooklet regarded him searchingly through his eye-glass. "Sure they are dead?" he asked. "Don't think there is a doubt about

it," was Guy's reply. "I fired straight at his heart and she threw herself in front of him and the same bullet killed both—to my disgust. I wanted her to live to rue it."

'This fellow is really most refreshing,' murmured the Captain to himself, 'he hasn't the *ghost* of an idea that he's only a spook.' "And now that she is dead," he continued aloud, "you still want to follow up your revenge?" "Of course I do," rejoined Falkland. "I suppose they are spooning like mad now. I wish you'd find out. You see I know so little of ghost-land and its laws." "Evidently," said the Captain with a tinge of sarcasm in his voice. "But I'll find out through Cora. She is in America just now."

A week had elapsed. Black Domino was standing impatiently waiting for the Captain who leisurely sauntered up. "I think you might have asked me to come to your séance," the former said. "Why!" exclaimed the Captain, "haven't I told you I am Cora's Angel-guide, and she begs of me not to bring criminals to her séances, as they have such bad influences about them." "I'm not a criminal," said the Black Domino angrily. "Oh! indeed, then pray what are you? If a double murder doesn't entitle you to the name, I am sure I don't know what does. Suppose I tipped the wink to the authorities." Black Domino was horrified. "For goodness' sake don't talk of murdering in this cold-blooded way, but tell me the news. Where are my wife and that villain?"

"Cora found her in London, in some lodgings," was the reply.

"Lodgings! why how can ghosts get into lodgings?"

"Good heavens! man," exclaimed the Captain, "why not? Are there not heaps of empty houses about—the counterparts of the material ones?"

"Beg pardon for interrupting," said Black Domino apologetically. "What else?"

"Cora says the woman is grieving for the loss of her child. You did not tell me about the child." "No," said Black Domino, "I did not know Evelyn was dead." He was silent for a moment, and then he continued with a trace of suspicion in his voice: "But if my wife is dead and the child too, they would be together in Ghost—I mean Summerland—why should she grieve? I am afraid your Cora has made some mistake. Eh?"

The Captain was embarrassed. He had not foreseen the dilemma. But he pulled himself together. "Well, you see," he hastened to explain, "the—er fact is that child isn't in quite the same sphere as the mother. You see being younger and having a lighter body, it floated up higher. And now it's trying to get down to the mother, and the mother is trying to get up to it. There's a good deal of trouble in that way in the spirit-world. It's very awkward if you happen to be heavier or lighter than your friends and relations, you never get to see them. Look here," he continued, as an idea struck him, "you want to

communicate with your wife. Well how do you suppose you can do it? Do you think she will materialise for you, her murderer? No, you must make use of this child. I'll arrange with Cora that the child is to materialise on to the same plane as the mother, and then of course your wife will come to the séance. Then you can turn up. Do you understand now? It's a first rate plan, I think," said the Captain approvingly. "You can haunt your wife and her lover when you once get into communication."

"Haunt them! haunt ghosts!" exclaimed Black Domino, "come now that's absurd. It's the other way about: you're forgetting." "Not at all," said the Captain composedly, "there are two sides to every question in this world and what I suggest is one side. I'll show you how to do it. I've told Cora you are a repentant sinner, and she said it was her mission to save you, so you can come along with me."

Black Domino said he thought the plan would do, and then Spooklet left him to make arrangements for their journey to London with Cora Kentville.

CHAPTER III.—THE SEANCE.

Cora, Spooklet and Black Domino had arrived in London. The last named proceeded at once to the lodgings occupied by his wife.

Lenore had just come in from a drive and was sitting by the fire reading Hugh's last letter. Her face wore a happy smile as her eyes scanned the welcome intelligence of his early arrival in London. Why he would be with her that very evening at 7 P. M.!

Black Domino stood before her, taking her in. How sweet she looked, how young and fresh! The look of care had left her brow and there was a love-light in her clear hazel eyes—but it was not for him. 'Why does she wear widow's weed when she is dead and I am alive?' he thought. "Lenore," he said, "Don't you see me here? I've come to claim you; you *cannot* marry, shall not marry that brute. Don't you know me?"

"Why", he exclaimed, "she is deaf! dumb! and blind!—I am here," he shouted. "See, I am going to kiss you." He stooped and kissed her on the cheek. She drew her handkerchief out and wiped the spot saying: "These horrid flies and I do hate blue bottles so, nasty carrion things that smell like corpses!" "Why she's mad!" exclaimed Guy, "she takes me for a blue bottle fly!"

The door opened and Hugh Challoner came in. Lenore rose with a cry. "My darling!" he said, as he approached her, "My love! My own sweet!" Lenore stood rooted to the spot.

"Not one kiss, Lenore?" He held her face up, with his hand under her chin, looking into her startled eyes.

"Well, dear, what is it?" he said. "Don't you—'er think you might kiss me after we are married?" stammered Lenore. "Oh! Lenore—how can you speak so—think what a privation it will be. One kiss is all I ask."

Lenore looked furtively over her shoulder. "I'd rather not," she murmured, "I—I don't wish to. I mean—I—," and then she stopped. "Don't wish to!" he exclaimed. "What do you mean?" "Oh! don't ask me," she replied, "I don't know."

Black Domino stood by in terrible anger. He held one hand between Lenore's lips and her lover's. "They shall not meet in a kiss if I know it," he muttered. "Ghost though you be, Lenore, I'll haunt you for ever."

Lenore and Hugh were standing by the fire now. Black Domino dexterously interposed himself. "Lenore," said Hugh reproachfully, "why do you stand so far from me?" Poor Lenore knew not what to say. "I cannot come nearer," she said, "something seems to be pushing me away." Black Domino smiled sardonically—she was beginning to feel his presence at last. Lenore sank into a chair, but Black Domino plumped down before her.

"Lenore," said her lover, "I insist on knowing the meaning of your strange conduct." Lenore got up and sat down nearer to him. "Oh Hugh! you don't know what I feel!"

"Imagination!" said Hugh, as he put an arm round her waist. Black Domino did likewise from his side.

"Lenore mine," began Hugh. "She is not yours," exclaimed Black Domino, "I'll shoot you both again." He fired at Lenore. The bullet flies out of her head, and she complains of a head-ache.

Hugh was disappointed and pained at Lenore's conduct. A lovers' quarrel was inevitable.

Having set the lovers at loggerheads, Black Domino betook himself once more to the society of his friend and adviser, Captain Spooklet. The Captain was highly entertained by his account of the interrupted love-scene between the two *spooks*—Lenore and Hugh. "I tell you what it is, B. D.," he exclaimed, "we must invest in umbrellas if we are going to frequent the haunts of spooks. There's nothing like a good umbrella for keeping them at a distance—not being saints we have no halo, but umbrellas are very good substitutes. I shall get a white one with a green lining, you had better keep to black." Black Domino promised to purchase the necessary protection. "And now," he said, "tell me about this séance. What am I to do?"

"I have been thinking," replied Spooklet, "that it will be best for you to appear in your astral body. You must put aside for the time being your gross form of flesh. Cora will help you to strip to the bones, if need be."

"But supposing she can't put me right again," said Black Domino anxiously, "what then?" "Never you fear," rejoined the Captain, "trust to me." 'How delightfully unsophisticated the man is,' he murmured, 'he does not realise even now that he's only a spook.'

The evening of the séance arrived. Cora had invited Lenore to be present and the latter hoped to see her lost child. The party were now gathered in Cora's dark, stuffy sitting-room.

"Mummy dear," said a voice, which Lenore recognised as that of her child. "I am here, darling," she replied.

Around the medium a mist was forming. It gathered and seemed to draw away from her. Then it stood apart on the floor like a white pillar. From out it grew a human form—a man wrapped in a black domino, holding in his hand the mask he had torn from his face. Lenore looked, and she recognised the man who had been her husband. He was just as he had looked on the night of his death and his face bore a look of undying hate.

Suddenly a change came over the form, an expression of doubt and fear, and then the form faded as suddenly as it had come. With a cry Lenore fainted.

Spooklet joined Black Domino after the séance. "Well," he said, "you gave her a good fright, are you satisfied? What's up man? You seem downhearted." "I'm blessed if I don't think he's found out at last what he is," he muttered. Black Domino looked up. "Spooklet," he said, "you've been deceiving me. I know what I am now. I'm only a spook, and I can't do anything to those two. I don't wish to have anything more to do with you. You are a distinct fraud. Here's the umbrella you recommended me to buy to keep off spooks—I give it you as a memento. Now you can go. I'm going to another sphere."

Spooklet looked at him with a smile and then he said, "Well, I am surprised—I really am surprised you didn't find this out before!"

* * * * *

Lenore married Hugh. She soon got over her fright at the séance, and the memory of Black Domino haunts her no longer. Nor does the query of the Sadducees of old trouble her:—In the resurrection whose wife shall she be?

E. R. B.

THE SA'NKHYA YOGA.

(Continued from Vol. XV, p. 559.)

CHAPTER V.

Perception—(continued). The definitions of Vyása and Kapila examined and explained.

PATANJALI, the author of the Aphorisms on Yoga, does not stop to define Perception. Vyása, however, gives a definition in his commentary on the work of Patanjali. The definition translated into English stands as follows:—

"The Pratyaksha Pramána."

"(Perceptive act of knowledge) is that manifestation of the mind which consists principally in the ascertainment of the specific (qualities) of ob-

jects which are constituted of both specific and generic qualities ; this manifestation has (the mind) itself for its object, and (the objective manifestation) is furnished through the passage of the senses or by the working of its own materials."

This definition requires many explanations to be thoroughly understood. First, it clearly puts forth the triple mental manifestations we are now familiar with—the subjective, the instrumental, and the objective. Perception is a manifestation of the mind which consists in the ascertainment of certain objects. It is therefore one of the instrumental manifestations of the mind. It is directed towards certain objective manifestations of the mind itself. These objective manifestations are furnished either through the passage of the senses, or independently through the working of its own laws, and arising out of its own substance. The former is evidently sensuous perception, and the latter internal. The objective manifestations are spoken of as in themselves constituted of twofold qualities, the generic and the specific: and it is said that in perception the mind is chiefly directed towards the ascertainment of the specific qualities. Now the object is spoken of as being constituted by generic and specific qualities, because it is always qualities that man perceives. The realities are, as already stated, beyond the ken of man. It is the appearances that are always cognized, and every object as we see it is therefore nothing more than a bundle of qualities. Some of these qualities are generic, others specific. The generic appearances are known in Sanskrit as *Sāmānya* : the specific ones as *Visheshā*. The generic appearance of any class of objects is that which it shares with others ; the specific ones those which are peculiar to itself. It must be understood that in the terms of human knowledge all external objects are divided into five classes, as perceivable by five senses. Thus all external objects fall under either of the heads of *A'kāśa*, *Vāyu*, *Agni*, *A'pas* and *Prithvi*. The peculiar quality of *A'kāśa* is perceivability by the sense of hearing ; and those of the others are respectively the capabilities of being perceived by the senses of touch, sight, taste and smell. Those objective mental manifestations therefore, which are caused by these various sensations, have the same specific qualities which the external objects, their causes, have. They have, however, certain generic qualities also. Thus, for example, the sound which we hear appears to have form (*Murti*). There are distinct notes, tones, tunes ; and each of these is as rigid on its own plane as any solid substance we are familiar with. To speak in more technical language, the soniferous minima adhere to each other for the time being as rigidly as the atoms of a solid. Each note, each tone, each tune, has in the mind a distinct unchanging and unchangeable existence. The soniferous minima have thus a cohesion of their own.

Then, again, sound appears, as we hear it, possessed of the quality of smoothness (*Sneha*). Smoothness is defined as the quality which gives to the molecules of any substance, the power of easily gliding over each other, as we shall see further on. And there is such a thing in sound as

its easy or difficult flow. The flow of sound in poetry and music is well-known. Thus, besides form, there is apparent in sound the quality of *flow*, or smoothness. It consists in the soniferous minima possessing the capability of gliding easily along each other.

Then, again, sound has a temperature of its own. The mental impression of sound very often becomes the cause of heat. Indeed it is well known that music has warming or cooling effects.

Fourthly, sound has the quality of impulsion or locomotion (*pranāmitra*). It imparts motions to other objects, and as such is perceived by the mind. Now then *A'kās'a* as known to us is known not only as sound, but as possessing other qualities also, such as the qualities of form, smoothness, temperature and impulsion. Sound is the specific quality of *A'kās'a*, and form, smoothness, temperature and impulsion its generic qualities. Why? Because sound is found in *A'kāśu* alone; the other qualities are present as distinct appearances on their own plane in other elements also. The detailed discussion of this subject will be in its place when we examine the nature of external objects. The above illustration is, I think, sufficient for the purpose for which it is inserted here. It explains that all objects have certain qualities which are specific and others which are generic. The objective manifestations of the mind possess these qualities as well, inasmuch as they are the exact representations of the external objects.

Now Vyāsa says that perception consists principally in the ascertainment of these specific qualities of objects. It means that by perception we know sound, touch, taste, colour, and smell as such; not any other qualities that these impressions possess. Thus by the sense of hearing we hear sound, not form, nor flow, nor impulsion, although these qualities are no doubt present in sound, as it impresses the mind similarly with the other senses and objects.

It is then the specific appearances of the objective manifestations of the mind that are known by perception. These objective mental manifestations are caused by something brought into the mind through the senses, or by independent mental action itself. Thus we learn that while for Gautama it is sensation, which is the means of knowledge (*pramāna*), for Vyāsa it is the consequent mental manifestation that is the means of knowledge. This distinction marks the radical difference of conception between these two schools of philosophers as to the meaning of *pramāna*. While the Nyāya always puts the means of knowledge out of the mind, the Sāṅkhya Yoga puts it in the mind itself.

It is needless to say that the something which Vyāsa speaks of as passing through the passage of the senses to produce the objective mental manifestation, is nothing more than the Sensation of Gautama. Sensation is called in the Sāṅkhya Yoga philosophy the *indriya vritta*, which exactly translated would be sensuous manifestation.

Such is the definition of Vyása. I shall now take up the definition of Kapila. Aphorism 89 of his first chapter runs thus:—

“The *pratyaksha* is that mental manifestation (*vijnána*), which comes into relief as an appearance of that with which it is related.”

A little reflection will show that this is exactly the same definition which Vyása has put forth, though of course the modes of expression are different. Thus to both philosophers the *pratyaksha pramána* is a mental manifestation. Kapila names it a *Vijnána*, while Vyása calls it *Chitta Vritti*. Both words are synonymous. It is an instrumental act of the mind, which constitutes the perceptive means of knowledge. This act, according to Kapila, comes into relief as an appearance of the object with which it comes into contact. This means that out of the substance of mind there is, as it were, carved into relief a picture of the object. The act of perception emerges as a picture of the object with which the act places it in contact. But the object with which the mind comes into contact, where is that? Inasmuch as it is spoken of as coming into relief, it is evident that the object itself is conceived by Kapila as forming part of the substance of the mind. It is in fact only an objective mental manifestation. According to Kapila too then it is an idea only that is perceived immediately. And indeed Kapila emphasizes this point by entirely omitting in his definition any mention of the causes by which these objective manifestations are generated in the mind. He does not, that is to say, make any mention in the body of the Aphorism of the action of the senses or of the independent action of the mind as giving birth to these objective manifestations. He finds certain objective manifestations in the mind, and leaving aside for the time the investigation of the causes which give them birth, defines perception as simply an act of the mind which brings into consciousness the objective manifestations already existing there. This definition thus comprehends equally well, both internal and external perception. That this is the meaning of Kapila is rendered plain by the answers which he gives to certain objections raised to his definition of perception. Thus one of the objections raised to this definition is that it does not cover the perception of the Yogís, for their perception extends to past and future and distant phenomena. To this he replies that this definition is not defective inasmuch as the perception of the Yogís is not external. It is an internal perception,—a perception, that is to say, of the substance of the mind itself. This substance of the mind consists of numerous conscious and sub-conscious habits and experiences acquired in past lives, and the mind perceives these directly, just as it becomes conscious of the existence of memory, judgment, pleasure, pain and other mental manifestations. But it is further objected that the Yogî might see things which he has not yet experienced. To this the reply is:—

“There is no defect, because by intensity the relation is always at hand with the thing ordinarily beyond the reach of the senses.”—91-i.

It is premature to discuss this question here. The meaning of Kapila, however, is that the powers of a Yogî being very highly developed, the necessary contact is secured, by coming events casting their shadows into his mind before they cast them into ordinary minds.

RAMA PRASAD.

ZOROASTRIANISM.

THE religion of Zoroaster (Zarathrustra) is probably the oldest form of spiritual teaching of which we have any record. We may perhaps except the earlier Chinese beliefs which prevailed in the days of the Yellow Emperor, but any other rival for the honors of antiquity would, it is believed, be seriously contested by this hoary religion of the Chaldeans. The teachings to which the name which forms my title properly belongs, are to be found in the *Avesta*, or more properly that part of the *Avesta* known as the Gáthas. It is not a system of nature worship as is commonly supposed, but more properly a Theism, unless we are willing to extend our ideas concerning nature, to embrace the cause as well as the effect, the soul of things equally with the body in which that soul is vested—as I think we should, and have good reason to do.

The age of the Gáthas is unknown and will, in all probability, remain so. On this point Bleek says: "In the time of Darius the religion of Zoroaster was already so old that the language in which it was composed differed essentially from that of the Persian monarch." "This difference may be partly due to dialect," he says, "but there is no doubt that the language of the *Avesta* is centuries older than that of the cuneiform inscriptions." The date of the Chaldean Zoroaster is said to be 2459 B. C. Kirsher tells us that the name signifies "the image of a star," or again, "the embodied fire," from *tsura*, a figure or image, and *us'tur*, a star. Others, again, derive it otherwise, making of it "the son of a star," "the fixed or firm star," &c. Boetaset says it means "the contemplator of the stars", from *ser*, to contemplate, and *aster*, a star, and would hence make Sabians of all Zoroastrians!

Be the name what it may, we are faced with a yet greater difficulty in our enquiry after the Chaldean sage, inasmuch as from various writers we may collect no less than six Zoroasters. Probably, however, we are right in taking the first of these, for reasons which will be apparent to all. He was a Chaldean, called by Snidas an Assyrian, said to have died by fire from heaven, alluded to by Dion Chrysostom, when he says that "Zoroaster the Persian came to the people out of a fiery mountain"; or perhaps from the fiery zone, which may refer to the fabulous seat of the gods, or to the starry girdle of the ecliptic, or again to the Chaldean Empyreon.

By most accredited writers on this matter, we gather that Zoroaster was held to be a Magus or prophet, a sage who introduced sciences among the Persians, instituted the Fire-magic, founded an order of Magi among the Chaldeans, and otherwise combined in himself the offices of Prophet,

Teacher, and Reformer. His date is in dispute. Eudoxus, Aristotle, Pliny, Snidas and others disagree on this point in commenting on Zoroaster. Plato calls him the son of Oromases. *i. e.*; Ahuramazda, a name of the good Principle in Nature among the Chaldeans. Of writings attributed to him, we have, besides oracular verses, treatises on Agriculture and Mechanics, on Magic, Astronomy, Psychology, Dreams, &c. It would require an unusual critical faculty, not to speak of a close knowledge of the Avesta and Pehlvi languages, to give a lecture upon Zoroastrianism, which should take into account only the original doctrine of Zoroaster and excise all that overgrowth which invariably accumulates upon the bed-rock of any great religion in the course of ages. If, however, we take the Gáthas as embodying the original doctrine, then what we can gather concerning the pure teachings has been formulated in a few words.

The name given by Zoroaster to the God he worshipped is (Ahuramazda) the *Wise One*, the Great Creator. The Deity is said to have six attributes—Goodness, Order, Power, Readiness, Health, and Immortality, by which we understand that these were qualities conferred upon his worshippers, deity being thus realized in his human subjects. There is one evil principle or spirit called Ahriman, the original of the Jewish Satan, and this evil spirit Zoroaster held to be in the nature of things. Ahriman is described in the Gáthas as “one of the two original spirits who came together to create life and life’s absence,” which is of course a reference to the good and evil, light and dark, spiritual and material kingdoms embraced by nature, taking the latter in its widest and truest sense. This theological duality is however resolvable into a unity, of which these two principles are nothing but the reverse *aspects*. Concerning the soul of man and its state after death, the Gáthas teach that the soul is conditionally immortal. Heaven is a state, in fact holiness itself. Hell is that state into which a wicked soul falls in passing over the Judge’s Bridge, Chondor, which extends between Mount Alborj or the Earth, and Heaven. (Cf. “Relig. of the World.”) This fragmentary river of so great a religious system will not however suffice us, and in extending our survey so as to include the religious and philosophical teachings of the four chief sects which have grown up upon the primeval doctrine, we shall have to make some necessary distinctions, in order that the broad field I am about to open up may not carelessly be attributed to any one of these sects exclusively.

The four chief sects of the Zoroastrians then are—

1. The Charetmim or Hartumim—employed in divine and natural speculations. They were not magicians, but such as studied the nature of mental and physical phenomena, under which were comprehended theology, physics, and psychology.

2. The Astpim or Suphim—employed in the religious worship and rites, were wise men who chiefly concerned themselves with the exposition of the mysteries of the Divine nature. They correspond to the Magi of the Persians, their religious teachings being called magic.

3. The Mecheshpim or Revealers—were employed in every kind of divination, running through all degrees from astrology to sorcery.

4. The Chesdim—were the *savants* of the Chaldeans, and were chiefly concerned in astronomy and the philosophy of nature.

The spiritual, rational, psychic and physical principles of man's nature had thus each their separate students and exponents in this early Chaldaic system.

With so much by way of preface, it will now be allowable to make a general review of the doctrines of the Chaldeans.

Their system treats of all orders of beings, from the divine and spiritual to the natural and physical. Zoroaster divided all things into three kinds; the *eternal*, which had no beginning and no end; the *sempiternal*, which had a beginning, but no end; and the *mortal*, which had both beginning and end. The first two belong to theology and include the subject of God, and the gods; of demons and heroes. The third belongs to the subject of physic, and includes all material things which they divide into seven worlds or planes; one empyreal, three etherial and three physical.

The first kind of things are eternal, and in this Zoroaster names only the Supreme God. It is held to be the one principle, fount and origin of all things, and in itself eternally *good*. God, or Ahuramazda, as the Magi called him, in his body resembles *Light*; in his essence, *Truth*. In this way the sun became his visible agent on the physical plane, and was so regarded and respected by the Magi. God is also called *Fire*, and in this aspect he is regarded as under his form of Love, which they conceived under the name of Father, or the "Paternal Fire." Hence springs the institution of Fire-worship among the Mazdeasians, which subsequently was transmitted to Persia.

God, as the source of the Spiritual Light and Heat, of Luminosity and Fire, is said to have communicated these properties to the First Mind, and through it to all the sempiternal and incorporeal beings, known as Angels, Demons, Lights, Flames, &c., which include the souls of men. The second emanation is that of the Supramundane Light, an incorporeal infinite luminosity in which the intelligences reside. The Supramundane Light kindles the first corporeal world which is the Empyrean or Heaven of fire, and next to the incorporeal light, is the most effulgent and tenuous of bodies. The Empyrean diffuses itself through the Ether, which is emanated from it, and in which the stars and sun are said to be etherial foci or nodes. This means of course that the sun and stars are not bodies in our sense of the word, but centres of force; and that the æther of space is in its diffused state, the plenum; but in its concreted or vortical state, nothing less than *fire*. From the æther then, there is a fire which is transmitted to the physical and sub-astral worlds, which it penetrates to its remotest parts, diffusing through it the properties of light and heat, which successively become transformed through the

conditioning state of the material differentiation. We have then, the First Mind (our Logos), the supramundane light, the empyrean, the etherial world, the astral or solar world, and the physical; as emanations from Zoroaster's first kind of things—*God*. The second kind of things, or the sempiternal, are the gods and the souls of men. Of these there is a long category thus arranged, the Intelligibles, Minds, Fountains, Principalities, Unzoned Gods, Angels, Zoned Demons and Souls. Over these, the beings of the second or middle order, Zoroaster sets Mitra, the Great Mind or Spiritual Sun. The Intelligibles are such as are only understood, but understand not of themselves; they seem to correspond to the monads of the Esoteric Philosophy. The Intellects, or Minds, are those which are understood and also understand; they are also called the Intelligible Intellectuals. The third order, or Intellectuals, are those which understand only. We have then three orders, the Intelligibles, the Intelligible Intellectuals, and the Intellectuals. These are the three aspects of the mind. The last of them is the embodied human or rational principle which unites the two superior orders to the inferior worlds, and is capable of understanding both that which is above and that which is beneath. Thus the Chaldean oracles say:—

Beneath the measureless, the One and good,
A vast Paternal Depth is understood,
Of triads three; a higher, lower, mean;
A Father, Imaged Mind, and Power between.

This lower triad of the imaged mind embraces the triple trinity in itself, and by mankind is called the first, as Zoroaster says. The second order also consists of three trinities. Of these Psellus says: "There are certain powers next to the Paternal Depth consisting of three Triads reflecting the Paternal Mind, and containing the cause of them each singly within itself." "They are intellectual species," says Pletho: "conceived by the Father Mind, and themselves being conception also, and exciting conceptions or notions by unspeakable counsels." Proclus quoting the Zoroastrian Oracle adds: "Hereby the gods declared as well where the subsistence of Ideas is, as who that god is who contains the one fountain of them, as also, after what manner the multitude of them proceeded out of this fountain and how the world was made according to them; and that they are movers of the systems of the world, and they are essentially intellectual. Others may discover many other profound things by search into these notions; but for the present let it suffice us to know that the ancients themselves ratify the contemplation of Plato, inasmuch as they term those intellectual causes *Ideas*; and affirm that they gave pattern to the world, and that they are conceptions of the Father; and that they go forth to the making of the world, and that they are of all forms, containing the causes of all things divisible; and that from the fountain's Ideas proceeded others, which by several parts, framed the world and are called swarms of bees, because they beget secondary Ideas."

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The passage referred to by Proclus is as follows :

“The king did set before the multiform world an intellectual, incorruptible pattern, the print of whose form he promoted through the world, and accordingly the world was framed ; beautified with all kinds of *Ideas* (*Fravashis*), of which there is one fountain, out of which came rushing forth others undistributed, being broken about the abodes of the world, which through the past excesses, like swarms, are carried round about every way, intellectual motions from the paternal fountain, cropping the flower of fire. In the point of sleepless time, of this primogenuous Idea, the first self-budding fountain of the father budded.”

The third order is that of the Cosmogogues, or Cosmic rulers and guides. “Oh ! how the world hath intellectual guides inflexible,” says the Oracle, and Psellus remarks concerning them : “The Chaldeans assert powers in the world which they term Cosmogogi (world guides), for that they guide the world by provident motions. These powers, the Oracles call “Sustainers,” as sustaining the world. The Oracle says they are *inflexible*, implying their settled power ; *sustaining* denoting their guardianship. These powers they intend only by the *Causes* and the *Immobility* of the world.”

To this third order also belong the Implacable, and these appear to be the guardian powers of the souls of men, causing them to remain unmoved amid the allurements of worldly things.

Among the fountains we have Hecate, the source of angels and demons and of souls and natures. Hecate is esteemed the fountain of the Cosmic generations, her left side being the fountain of souls, her right that of virtues. From her proceed the two orders of gods or powers called the zoned or continent powers, the virtues ; and the unzoned or incontinent powers called souls. Hence the Chaldeans say, “The fountain of souls is prompt to propagations, but the fountain of virtues contains within the bounds of its own essence, and is as a virgin uncorrupted ; which stability it receives from the Implicables, and is girt with a virgin zone. The souls here spoken of are cosmic animal souls, in the Kâmic principle of nature, called unzoned, because they use their powers without restraint. They are said to have their throne above the visible gods, these latter being the stars and planets, after which follows our own earth, each and all filled with the propagations of the Light and Dark Principles. Of angels, there were two orders recognized by the Chaldeans. The persuasive or seductive, who employed all manner of gentle arts and inducements to lead the souls of men into the paths of virtue, gaining their allegiance by means of such persuasions ; and the commanding or reductive angels, who reduced souls to submission and penitence by the power of their commands and inflictions. Beneath there were the demons, both good and bad, employed sometimes as the agents of these two orders of angels, yet having a nature and determination peculiar to themselves. They are simply termed Demons of Light or Good Demons, and Demons of Darkness or Bad Demons, Spenta Mainyas and Angra Mainyas.

Next to Demons we have the order of Souls, which is the last of the sempiternal beings. Of these there are three kinds. One wholly separate from matter, a celestial intelligence; another inseparable from it, having a substance not subsisting by itself but dependent on matter, together with which it is subject to mutation, and finally capable of dissolution. This soul is wholly irrational. Between these is a third kind; a rational soul, differing from the celestial soul, inasmuch as it always co-exists with matter; and from the irrational soul, because it is not dependent on matter but matter is dependent on it; and moreover it has its own proper substance potentially subsistent by itself. It is also indivisible, as well as the celestial soul, and performing some works in a manner allied to it, being itself also busied in the knowledge and contemplation of beings, even to the Supreme God, and is therefore incorruptible. Free from the material body, this soul is an immaterial and incorporeal fire, free from all compound substances, for nothing material or dark is then mixed with it, neither is it then compounded so that it could be separated into the things of which it consists. It has a self-generate and self-animate essence, and draws nothing of its substance from another. For (as the "Oracles of Zoroaster" say) "as it is a portion of the Divine fire, and paternal notion, it is an immaterial and self subsisting form; for such is every divine nature and the soul is a part of it." The fountain causes of souls are the paternal mind, and the fountain of souls, called by the Greek commentators Hecate; *i.e.*, the individual soul, is born from the fountain soul by the will and idea of the father-mind. The region of souls is called the circumlucid region. The various mansions are either light, dark, or tenebrous. The sublunar regions are called dark, the lunar, tenebrous, and the supralunar, lucid. The circumlucid region therefore is that above the supralunar, and in this region the souls naturally are. From this region, this kind of soul, *i. e.*, the rational soul, is often sent down to earth, upon several occasions, either by reason of the flagging of the wings (as the Chaldeans term the deterioration of the soul from its original perfection, or from its *post-mortem* aspiration); or on account of, and in obedience to, the will of the father soul, by which we may understand the law of Karma. This rational soul is co-existent with a vehicle of an ethereal nature in which it passes from one state to another, and which, by association of itself, it makes immortal. In the Chaldean system the approximation of an ethereal principle is capable of conferring the nature of that principle upon its vehicle, for as an immortal principle, such as the rational soul, needs always a vehicle in which it may eternally exist, it is said to confer immortality upon such vehicle by approximation. This vehicle or mind-body is not inanimation itself, but self-animated like the inferior souls, such as the irrational or animal soul, which is called the image of the rational. Thus by phantasy or imagination, which is the chief faculty of its vehicle, the rational soul is continually joined to it, and by it again and again joined to mortal bodies which it seeks by affinity, the whole being

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enfolded in the enlivening spirit of the embryo, and thus out-borne into the sphere of the earth.

The irrational or animal soul, (called the Image of the Rational Soul) which is joined to the rational soul by means of its vehicle, is said to have a part, though an inferior one, in the circumlucid region, because, it is said, the soul never lays down the vehicle which is adherent to it. The soul being sent down from the luminous mansion wholly pure and for the purpose of serving the bodies of matter, (i. e., to operate therein for a certain period for the uplifting of the bodies to animate and adorn them, which it does according to its several virtues,) dwells in several zones of the world. If the soul performs its offices well, it goes back after a while into the mansion it came from; but if badly or indifferently, it goes to the dark or to the tenebrous mansions. The Chaldeans restore the soul after death to its appropriate and true place in the spheres, according to the degree of its purification in all the regions of the world; and some souls they also conceive to be carried beyond the world.

The Chaldean conception of the world is of a triple order, *viz.*, the Empyrean, the Etherial, and the Material. These three are comprised under the name of the Corporeal world. The Empyrean is said to be round in figure, containing the Etherial and Material worlds, itself contained only by the supra-mundane Light. It is conceived to be a solid orb or firmament and is called the fiery world, because it consists of a resplendent fiery substance. The Empyrean is itself immoveable though pervading, by means of the Etherial world, all those moveable bodies which it sustains and comprehends. The Etherial world is of three degrees and penetrates through all the material worlds, being the link by which they are united to the Empyrean. In its lowest degree it manifests in the stars or suns. Thus the planetary bodies or material worlds are joined to the Etherial by means of the sun, and through the ether with the Empyrean, the whole being sustained by the supra-mundane light which is the expression of the first mind. The supra-mundane light will therefore correspond to the *Primum Mobile* of Aristotle. I must spare you the recital of all that has been written concerning the astrology and astrolatry of the Chaldeans, since special and exhaustive treatment is needed to do them justice, and the limits of this paper are almost touched. Let us now glance at their demonology for which they were once so famous. It is right, however, to remark by way of preface that the magic of the Chaldeans was far more theurgical and teleological than ceremonial, at least among the Zoroastrian Magi.

Later among the Chaldean and Assyrian priesthood, magic of the baser kind became all too prevalent as we know. "The gods, it is said, give those things that are truly good, to such as are purified by appropriate sacrifices: and they converse also with these, and by their communication, drive away the wickedness and passion which are the qualities of the natural man, and by their brightness,

chase from them the dark spirit; for the evil spirits, when the light of the gods comes in, fly away as shadows do at the light of the sun. The evil spirits are thus not able to molest any longer the man who is thus freed from wickedness, perverseness and passion. But such men as are pernicious and are by reason of the imbecility of their actions and want of power, not able to attain to the gods, and because of certain pollutions, are repelled from them, and associate with evil demons by whose breath they are inspired. These men, moreover, by the fulness of their passions and wickedness, draw, by the affinity betwixt them, the evil spirits to themselves, by whom they are quickly possessed and are thus again excited to iniquity, the one assisting and strengthening; the other, like a circle whose beginning and end meet."

Iamblichus tells us that the evil magicians among the Chaldeans used also several rites which they conceived to be efficacious in the evocation of these demons. They were drawn out of the earth and air by the use of certain objects and fumigations, and by voices and figures, which they called characters, which were first of all discovered by the Chaldeans who found out the proper invocative sign of every demon. There were, as we have said, two kinds of demons, good and evil, allied to the qualities of light and darkness. The latter are the enemies of mankind. They are of many orders, both with regard to their natures and the quality of their bodies, which follow after and correspond to their several natures. They inhabit all the elements, and whereas some such, as those of the fiery or passional element and those of the airy or phantasmal element, draw men away into an unwitting service of them by insidious arts and glammers: others on the contrary make open assault of men's bodies, and either inflict upon them injuries or diseases, or obsess them, and by stirring up evil passions in them, drive such men into all kinds of violence and lawlessness. All these demons are said to be the degraded souls of men, *i. e.*, their mortal souls. The way by which the more subtle of them affect temptations and bring the soul of man to the like state with themselves, is thus described: They affect these things, not by having dominion over us and by carrying us whither they may please, but by suggestions. This they do by applying themselves to the phantasy or imaginative faculty in the soul of man, and by whispers of an internal nature suggest and stir up evil affections and passions. It is not impossible they should speak without voice, if it be remembered of what nature the voice and hearing consist. For just as a man that is distant from us must raise the voice to be heard, and one that is nearer and indeed close by needs but to whisper, so one, such as a demon, that is within us and united to the animal spirits, has no need of so much as a whisper, but requires but the impulse to speak and is heard by an interior way, as one may know who has at any time given attention to them. This, the Chaldeans say, is the case with souls, which when out of the body, can discourse with one another without noise. It is owing to the fact that the "demons," as they were called, are able thus to converse with men, to instil their desires into the brain, and that without exciting

any perceptible emotion beyond the familiar movement of the imaginative faculty, that such desires and promptings come to us as if they were our own property, or of our own generation, and thus do not appear to us as temptations. It consequently happens that often they are not resisted by us in the same way that similar and even identical promptings would be when coming to us from other persons external to ourselves. These demons, the Chaldeans say, are capable of assuming various forms and colours, and by this means they are capable of resuscitating the remembrance of pleasures and of exciting to the repetition of those things from which through the body of man they take delight and draw vitality. These remarks apply more particularly to the aërial demons which have rapport with the imaginative power of man. Others there are which afflict irrational creatures in a manner somewhat similar. They live a precarious life by drawing upon the vitality and animal heat of such irrational creatures, and naturally they have but little themselves, because they are removed so far from the divine nature which is the source of the fire of life. Of this order of obsessing demon, it is said, they delight most in the heat of animals, such as are temperate and mixed with moisture; and especially in that of men which is the best tempered. Into them, whenever possible, they insinuate themselves, and cause infinite disturbances, contracting the skin and causing fevers, by which the principal faculties are distempered. If the obsessing demon be one of the earthy principle, it distorts the obsessed person and speaks by him, making use of his memory and faculties, as if they were its own property. But the nebulous demons get privately into the man, and cause catalepsy; stopping the voice, sometimes relaxing the limbs and causing the appearance of death; and because it is the coldest of the demons, it causes a complete, though perhaps temporary, inhibition of the faculties by the sudden abstraction of the animal heat which its presence causes.

It was held that the physical effects, such as lethargies, melancholia, fever, &c., might be cured by medicine and others by external applications or treatment; but the psychic effects, such as enthusiasm, frenzy, raging and obscenity, could not be cured except by evocations and enchantments, and it is remarked as reasonable that that which could prophesy and effect super-normal actions through the body of a man ought not to be regarded as the motions of depraved nature alone. They taught also that no demon is in its own nature either male or female, such being only the property of compounded bodies. The bodies of demons being simple and very ductile as the water or the clouds, they are capable not only of altering their proportions, being small or large in response to their desires, but also of assuming the forms of compound bodies by pervading them. They could not however permanently assume any of these forms, as by illustration, water poured or escaping from a vessel does not retain the form of that vessel. It was believed that their own language was effected by means of colours which they could infinitely vary, and these variations

of their complexions, when taking place within the body of a man obsessed by them, gave rise to innumerable fancies, desires and imaginations. This power however is more in the possession of the fiery and ærial demons, than in the nebulous (or aqueous) and earthy. The bodies of demons, they say, are capable of being struck and wounded, because it is not the physical body which feels, but the animal soul which pervades it, and the demon is of the nature of that soul, or as that soul would be apart from its association with the Rational Principle.

Compounded bodies, when cut, do not come together again, but the body of the demon being simple and plastic, is not destroyed by cutting, but comes together again, though at the moment of its being cut it is hurt. Consequently these demons dread the sharp sword, which is sometimes used as a defence against them. In this respect the bodies of the demons are like water to which they have already been compared, inasmuch as they can be disturbed, but not severed. The Chaldeans employed such means as the above, and also conjurations, for preserving themselves against the evil demons; while, on the other hand, they had recourse to invocations, accompanied by suitable fumigations, colors and objects, for attracting the presence of the good demons. The Magi, however, were able to command their presence by means of certain names, which had a compelling influence upon them or to which it was in agreement with their natures to respond. So much then in regard to their demonology. I may add a word or two in conclusion regarding their religious teachings or "Instructions concerning the aim of the soul" as delivered by Pletho in his transcript of, and commentary upon, the Chaldean Oracles :

The soul of man is spoken of as a beam generated from the Universal Soul by the Deity which they call the Father-Light. Thus it is said : "*It behoves thee to hasten to the Light, and to the beams of the Father; from whence was sent to thee a soul, clothed with much mind.*" This soul is endowed with mind, thereby becoming rational and capable of aspiring to, and understanding the parent mind, while on the other hand by its union with the body it is capable of corruption. "*For the Father of gods and men, says the Oracle, placed the mind in the soul and in the body he established you. For all divine things are incorporeal; but bodies are bound in them for your sakes, by reason of the corporeal nature in which you are concentrated.....And though you see this soul released, yet the father sends another to make up the number; and these are superlatively blessed above all souls, for they are sent forth from heaven to earth as rich souls which have inexpressible fates, as many of them, O King, as proceed from thy resplendent self.*"

Concerning devotion it is said :

"*Let the immortal depth of thy soul be predominant; and all thy eyes extended upward. Stoop not down to the dark world, beneath which lies a fearful depth,.....precipitous and rough,.....and the winding currents by which many things are swallowed up.*"

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“Seek Paradise. Seek thou the way of the soul, whence and by what order having served the body, to the same place from which thou didst proceed, thou may'st rise up again.”

Very near to the teachings of the *Bhagavad Gitá* and other familiar systems, are the Chaldean teachings with regard to righteous life. *“Drawing through the ladder which hath seven steps, with holy action knit to sacred speech, do not decline; beneath the precipice of earth is set a throne of dire necessity. Enlarge not thou thy destiny.....O man, the machine of boldest nature, subject not to thy mind the vast measures of the earth; for the plumb of Truth is not among them. Seek thou the measureless, the source of light; seek thou thine own.”*

Much more might be quoted to show that the Chaldean teachings not only have much that is highly spiritual and uplifting in them, equal indeed to some of the finest concepts of later religious systems, but also a deep philosophy which engaged the attention of some of the deepest thinkers of the Greek schools; and a science of the soul which would even at this day repay attention and study. I have been able only to briefly scan the Theology and Cosmogony of the followers of Zoroaster, and have restricted myself to the Chaldean view of that sage's doctrines, to the exclusion of the Persian interpretation and the more familiar modern aspect of the same professed by the Parsees. In doing this I have necessarily been the more incomplete through having to rely very largely upon such of the Greek writers as have made this system a subject of special comment. I am satisfied however, that this is better than accepting the mere husk which is offered to us by modern interpreters who have lost touch with the spirit of those times.

WALTER R. OLD.

TOLD BY A TYPE-WRITER.*

NOW that Merton, the well-known Resident of Blankpoor, is dead, there is no need for me to conceal any longer some curious circumstances connected with his life, in which at the time I was very considerably interested.

Many will doubtless remember the troublesome and anxious time that Merton had in Blankpoor during the first few years of his Residency there. How constant was the intrigue against him, and how every opportunity that possibly could be used by the native press was employed to hinder him in the execution of his duties. His position was rather a peculiar one in many ways and required the greatest tact, combined with unflinching firmness. He was not an ornamental Resi-

* The author wishes us to state that his story is only true in so far as it is founded on what he believes will be a possibility of the near future. If unseen intelligences can already communicate with us through the medium of *Planchette* and by what is commonly called “direct-writing,” there seems no reason why some day a type-writer should not be employed with equal effect. Unseen intelligences of course need not necessarily belong to the class known as “departed spirits.”—Ed.

dent ; indeed he had been selected for his trying and difficult position, because he possessed the very qualities necessary for the office.

The majority of the English papers had supported Merton's policy all through, and one of the strongest of his champions was the *Imperialist*, of which I was then the editor, Merton had been a college friend of mine, curiously enough at the College at Oxford which bore his name. He had distinguished himself in his college career, and was a man for whom I always had the greatest respect and admiration.

It was in the latter part of April 188—, that the incident happened which was to play such an important part in my friend's career at the time. I had gone up to the Hills, taking with me Kingslake, my sub-editor, leaving poor Carlton, his junior, to stew for a time in the plains. Merton, with whom I kept up a fairly regular correspondence, was to come up about the middle of May, the troubles of his little kingdom promising to detain him till then.

Kingslake and I established ourselves in our little hill bungalow, setting ourselves down to such editorial work as we could accomplish away from the office. We had a little general work room that we shared in common. It was a small room with an annex built on it, which had been formed by taking in part of the verandah. My writing-desk stood in the centre of the main part of the room, and my assistant was in the annex, round the corner, so to speak, and out of my sight. When we were both working at our desks, the principal evidence of Kingslake's presence was the click-clack of his type-writer, which was more or less in constant use. Belonging to the old school myself, I did not use the machine, but was not so prejudiced that I could not appreciate its merits and advantages. Kingslake swore by it and was fond of enumerating its peculiar advantages to visitors, probably not a third of whom appreciated the clever mechanism. However the type-writer was to be put to a use that even Kingslake could not have anticipated.

One evening, a week or ten days after our arrival, I happened to be sitting up later than usual to finish a leader which had to go by the early post next morning. The leader in question dealt with the state of affairs in Blankpoor, which at that time had become more than usually complicated. Kingslake had turned in tired after a long day's riding.

I was engrossed in my work and had been paying but little attention to time or surroundings. I was anxious to vindicate what I considered a particularly wise and politic move on Merton's part, which some of my contemporaries had thought fit to animadvert upon rather strongly. I was concluding my article with the following words:—"And this in itself should show, if nothing else does, that in selecting Mr. Merton for the honourable but difficult post he now holds, the Government was guided both by an intimate knowledge of the character and ability of the man with whom they had to deal and by

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a realisation of the fact that he and he alone was the man that the particular hour demanded. Time will show that they have not erred in their selection."

As I have said, I had just written these words, when, to my unbounded astonishment, Kingslake's type-writer began to work! Click-clack, click-clack! There was no mistaking it. The machine was being worked and apparently by a skilful operator. I rose—I might say, bounded, from my chair and rushed across the room. I peeped round the corner, and then a veritable creep of fear ran through me! The type-writer continued to work, *and there was no one to be seen working it!* I was positively frozen with terror. My next impulse was to call Kingslake and have a witness to this extraordinary occurrence. I rushed from the room, the type-writer continuing to work briskly.

In a second I was by Kingslake's bed-side, seizing him by the shoulder, I awoke him, exclaiming, "For God's sake, man, come into the other room! That infernal type-writer of yours is working by itself!" He stared at me, drowsy with sleep, and bewildered by my words. I got him out of bed and reiterated my information. "Nonsense, you are dreaming," he said, "go to bed again and don't sit up so late another night."

I soon, however, convinced him that I was not dreaming and got him, though reluctantly, to accompany me into the work-room. Then, had I borne him any malice for his scepticism, I should have been amply rewarded. The type-writer was briskly at work!

Kingslake turned a greenish white. His hair stood on end in a way I could not have believed possible. "Good Heavens!" he gasped, "what devil's game is this?" He might well ask. I couldn't tell him, and there that accursed machine went briskly on. Click-clack, click-clack,—ting! It had reached the end. The roller was run back and turned for a fresh line. On it went as briskly as ever. Surely there must be some human agency here. The horror of feeling this and yet being able to see nothing is indescribable! We looked at each other, but said nothing. Kingslake was shivering with cold and terror. Poor fellow, I had better have left him to sleep! I approached the type-writer with a view to a further investigation. Kingslake seized me by the arm to draw me back. "For God's sake, take care," he whispered, "don't touch the horrible thing, you do not know what it might do." At that instant the machine stopped.

This time I would not be detained and I approached it. I found about three lines of writing. Kingslake had left a clean sheet on the machine when he had stopped work. To my unbounded astonishment I read the following: "Since you are such friend of Merton's and since he is, as you say, a capable and clever man, it would be as well if you warned him that on Friday next an attempt will be made to kill him by putting poison in his coffee at breakfast. The man who will do this is his butler, and it is through this man that you will be able to discover the real author of this and other conspiracies against the life and honour of

your friend. Why I have written this does not concern you, nor who I am. It is not every man who has the chance of saving his friend's life. A word is enough for a wise man even though written on a type-writer."

Here this extraordinary communication ended. Kingslake and I stared at each other aghast. We had neither of us any words handy. Then we both spoke. "What on earth does it mean?" we asked each other. Our perplexity regarding the agency that had produced these few lines of type-writing was now wholly submerged in bewilderment as to what the lines meant. Were they to be relied on? Was Merton's life really in danger? Why should I in particular be warned?

Then Kingslake in his practical way put the position. "Look here," he said, "we don't either of us believe in Spiritualism or automatic writing or anything of that sort, perhaps it is because we have had no experience, perhaps we shouldn't in any case. We don't either of us know who or what made that type-writer work, nor can we say whether what has been written is true. All the same, my strong advice to you is—go down to Blankpoor, see Merton, and find out if you can if there is any truth in all this about poison. If it isn't true, you won't have done any harm in going. You needn't tell him about this business. In fact don't breathe a word to a soul, or we shall have all the papers in the country laughing at us."

Kingslake's advice seemed sound, and the next morning I went down to Blankpoor.

To cut a long story short, I constituted myself a private detective during my stay. I contrived to possess myself of the cup of coffee that Merton's servant served to him on the morning indicated in the type-written message, and found on subjecting it to the analysis of the Station Surgeon that it contained a sufficient quantity of a narcotic poison to have effectually ended my friend's career.

Of course after this there was a tremendous enquiry. Under a solemn promise of secrecy I told Merton and the doctor of the means through which I had discovered the plot against the life of the former, and together we prepared a story for public consumption, for we all agreed that it would never do to divulge the real facts.

Merton's servant was, as might be expected, but a tool in the hands of others. Through his confession the real heads of the conspiracy were discovered and brought to book, and since then there has been comparative peace in Blankpoor.

I have had no other dealings with the unknown world, nor do I wish for any. I have looked into Spiritualism and other kindred 'isms; I know something concerning *Planchette* and the automatic writing of Stead and others, but have never found a parallel to the experience above narrated. Now-a-days, when people ask my opinion about these things, I tell them the story of my strange experience and leave them to form their own conclusions. For I have not formed any myself, nor does it seem likely that I ever shall.

PERCIVAL GRAHAM.

THE BHU'TAS, PRETAS AND PIS'A'CHAS.

(Continued from Vol. XV, page 711.)

THEIR MUTUAL DISTINCTIONS.

WE know how in the Samudra Mathana, the divine and the semi-divine beings divided themselves into Suras and Asuras: how the Suras took hold of the tail of Vāsuki and the Asuras the head, to churn the ocean of milk with Manthara. The Suras, who alone by the artifice of Vishnu ate of the nectar and became immortal, consist of the first four divisions of the Sāṅkhya system, viz., Brahma, Virāt, Soma and Indra. The other four, with which we are concerned here, remained mortals.

Have the Daiva Sarga any bodies?—is an interesting question which engaged the attention of many Rishis. Jaimini and his school hold that these have no body. But Vyāsa in his Vedānta Sūtra, with the renowned Sankarāchārya as his commentator, conclusively proves in detail (I. ch. iii. 26-33) that these have a body, but not a body like that of men, conditioned by Karma. For eating, drinking, &c., are not the necessary conditions of their life. These are moreover said to be *Kāmarūpic* (capable of taking any shape) and *Kāmachāra* (capable of going anywhere). They can also be present at different places at the same moment. For Indra simultaneously receives oblations at different places. The upper four are said to have shining bodies. The lower four have bodies which vary in hideousness according to their grade. The bodies of the Daiva Sarga cannot be said to be immortal. For these beings constantly contemplate on Brahman in order to elevate their condition. There are stories in the Vedas of how Indra became a Sanyāsi and performed tapas to elevate himself (Chhāndogya Upanishad VIII. vii. 3).

We have said that eating, drinking, &c., are not the necessary conditions of the life of these beings. But it is not true of the lower four. For the Atharvana Veda and Rāmāyana are full of the sufferings of the lower four—their hunger, thirst, &c. The very word Pis'ācha (*Pisita*—flesh; *as'*—to eat) means beings who have an inordinate desire for flesh. If these beings have bodies, of what are they made? All bodies are made of one or more of the five elements—ether, air, fire, water and earth. The preponderance of one or other of the elements in a body determines the nature of it. Thus we are called *Pārthiva S'arīris*, as our bodies are half made of earth and half of the other elements. Pis'āchas and Pretas are similarly *Vāyu S'arīris* (see Gāruda Purāna, Uttara Khanda; and the other Purānas also). Indra and the shining Suras are *Agni S'arīris*, and so on. Brahma, the first creation, has a body made only of two elements, ether and air. Brihadāranyaka II. iii. 3. states:

“Air and sky are immaterial, or immortal, or fluidic, or indefinite. The essence of that which is immaterial, which is immortal, which is fluidic, which is indefinite, is the person in the disc of the sun. For he is the essence of the indefinite.”

Taittirîya Upanishad (II. 8) and the Brihad. (IV. iii. 33), talking of bliss, say :

“The lowest stage which is entitled to the name of bliss is that of a young, well-learned and all-knowing emperor of the world. A hundred times greater is the bliss of a Manushya Gandharva, the state of a worshipper of a Gandharva after death. Next comes the Deva Gandharva, the natural class called so. Then come the Karma-devas, those men who in their lives worshipped a deva. Then the devas, and so on. The bliss of Brahma is unlimited. The three classes below Gandharvas and consequently their worshippers after death are denied all bliss.”

THEIR ABODE.

The universe is divided into fourteen worlds, the seven lower being Atala, Vitala, Sutala, Talátala, Mahátala and Pátála ; the upper seven being Bhúh, Bhuvah, Suvah, Mahah, Janah, Tapah, and Satya. This is the well-known division. But the Sánkhyas Kárikâ LIV, consistently with its eight-fold division of the Daiva Sarga, divides the upper regions into eight. The first three—Bhúh, Bhuvah, and Suvah—are perishable. But the upper ones are imperishable. When the three perishable worlds are in a blaze in the Pralaya, owing to the unendurable heat, the dwellers of the 4th, 5th, and 6th worlds fly to the Satya Loka, the abode of Hiranya Garbha. Bhágavata (Bk. II, ch. ii. 26-27) speaks of the flight in Pralaya to Satya Loka, and the description of that Loka is “In that Loka there is no old age, no pain, no death, &c.”

Besides these there is a three-fold division into Bhúh, Bhuvah, and Suvah. Deví Bhágavata, Padmapurána Svargakhanda, Chapter 15, say that Gandharvas, Yakshas, Rákshasas and Pisáchas inhabit the middle Bhuvar Loka, whereas men inhabit the lower Bhúh and the Devas Suvah. The reason for this division is chiefly that only these three worlds have their presiding deities—Bhúh, Agni; Bhuvah, Váyu and Suvah, Áditya.

THEIR CHARACTERISTICS.

Each of the eight classes of beings of the Sánkhyas system are, as we have hinted according to the Upanishads, divisible into two kinds, *viz.*, those of creation and the others. Those of creation were created as such by God: the others again are of two kinds, those that attain a desired place by *Upásaná* (worship) and those that become incorporated in one of the eight classes on account of an unnatural form of death.

Those of creation differ from the others in the following points. The former are eternal in a sense, while the latter last in the particular form only for a period which is comparatively short. The former also are not eternal: for we have already observed that these ‘meditate with the object of elevating themselves’ and that they undergo change. Also we have it in the *Puránas* that there are fourteen Indras in a day of Brahma. So that all we can say of these is that their life is comparatively of long duration.

Next we find that they also differ in power as we proceed to the higher classes. In the lowest, *i. e.*, the last three, we do not find the

first kind of the *others* at all. For who would like to lower himself to the level of a Yaksha, Rákshas and Pis'ácha, beings without any bliss? Hence the absence of the methods of *Upásaná* in these beings. In the higher five classes of bliss, we find the two kinds. Therefore it is in these classes that the difference in power can be distinguished. Even here, it is possible for *Upásakas* to enjoy all the power of the natural ones, up to the class of Soma. When we come to Virát, the difference is perceivable and in Brahma it is more marked. "As for instance, the new comer does not, like Hiranyagarbha, enjoy the power of creation."—*Brahma Sûtra*, IV. iv. 17. Therefore the Upanishads speak of Manushya Gandharvas and upwards, but not of Manushya Yakshas and the lower ones—*Taittirîya*, II. 8. The next difference is one of nature. The nature of the former is entirely defensive, while that of the latter is offensive. The former do not trouble anybody, except when their own safety is endangered. When Vis'vámitra makes penance severe enough to reach Indraloka, Indra sends *Menaká* to make a breach in the *tapas*. It may not be out of place here to observe that those that attain a certain stage on account of unnatural death are generally Yakshas, Rakshas or Pis'áchas. On this subject, Manu, Bk. XII, has the following :—

57. "A Bráhmín who steals.....shall pass through the bodies of *destructive* Pis'áchas."

59. "Men who delight.....Pretas".

60. "Men Brahmarakshas."

71. "A Bráhmín who has fallen off from his duty becomes *Ulkámukha* (i. e., splinter-faced) Preta. A Kshatriya, a Kathapútana Preta."*

As in Manu, so we have in *Garuda Purána*, *Uttara Khanda*, the different kinds of Pis'áchas and Pretas, according to the degree of crime and the nature of their unnatural deaths. In the *Garuda Purána*, *Uttara*, Chap. VIII, there is a story of five Pretas meeting with a Bráhmín who came to their abode—the *Vatavriksha* (Banyan tree)—the usual abode of all Pis'áchas that have become such by unnatural deaths. The five Pretas† explain to the Bráhmín how they have become Pretas by *their own Karma alone* (sl. 45), how wretched their present condition is, how they with their *Váyu S'aríra* are seeking their kinsmen in life, in order to possess them and get them to work for their redemption. I shall here translate a portion of the work in question.

Ch. XXII. 42. "With illusionary bodies, we wander throughout the world. We are all of hideous shapes with hanging lips and disproportionate limbs ;

43. and with fearful teeth and terrible appearance. Thus have we become by *our own Karma*."

Ch. XXIII. 1. "Garudu asks : 'The departed when they have become Pis'áchas (by their own *Karma*), what do they do? What do they say if they speak at all. O Lord, kindly tell me all this?'

* See Madhusúdana's commentary on *Bhagavad-Gítá*, Chap. xvii, 4.

† All the *Puránas* and almost all the works on the subject use indiscriminately the words Pis'ácha and Preta.

2. "Lord Vishnu says, I shall tell you their characteristics, their actions in dreams. Oppressed by hunger and thirst, they enter their own houses in life.

3. "Using their Váyu śarīra, they take *possession* of the inmates while asleep. They testify to their presence, O Lord of birds, by the following signs.

4.* "They present themselves to the kinsman in order, son, wife, and then Bandhus (near relatives) in the shape of horses, elephants, and cattle with terrible faces and sudden wildness.

5. "The inmates will find their beds disordered, and their bodies will be thrown in odd ways when they get up (in the morning): this is a sign of the presence of Pretas.

6. "The Pretas or the departed fathers will sometimes appear with halting gait and fettered feet, or ask for food.

7. "If one dreams that another suddenly runs away with the food that he is eating, or that a thirsty man is drinking water in large quantities poured out by him, it is a sign of the Preta.

8. "The Preta will make a man ride a bull, or go in a herd of bulls, or fly in the air and then descend to water, hunger-oppressed.

9. "The following, if talked to in a dream by a man, are signs of the Preta.—the cow, the bull, birds, horses, elephants, Devas, Bhūtas, Pretas, Rakshas.

10. "O Lord of birds, there are many signs in dreams for the Preta. Again, if one dreams of the death of a living wife, or near relative, or son, or husband, certainly it is a sign of the Preta.

11. "If one dreams of beings hunger-and-thirst-oppressed, asking for food and water, or if one dreams he throws *Pindas* (rice-balls) into a river, it is a sign of the Preta.

12. "If in a dream, one's son, cattle, father, brother or wife run away from him in anger, it is a sign of the Preta.

13. "O Lord of birds, for these signs, an expiation should be made."

In another place the same Purāna states:—

Ch. X. 58. "When the womanhood of a young woman in the family is fruitless, so that the family ends; when the babes of the family meet with premature death—these are the signs of the Preta.

59. "Without any cause, a man will lose his means of livelihood; he will be lowered in the estimation of the people; his house will be burned down suddenly. These are the signs of the Preta.

60. "In his house, there will always be quarrels; he will suffer from bad rumour; he will get white leprosy. These are the signs of the Preta.

61. "Even though he keeps money from the eyes and reach of all, he will lose it. This is a sign of the Preta.

62. "In spite of good rain, he will have a bad harvest; he will lose in his trade; his wife will be against him. These are signs of the Preta."

R. ANANTHAKRISHNA SHASTRY.

(To be continued.)

* This is of every day occurrence in India. The possessed people will tell the story of the Pis'acha and fix their own methods for redemption.

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Reviews.

MAGAZINES.

Lucifer.—The July number came to hand too late to be noticed in our last issue. A glance through its pages shows that the number is a very representative one. Sarah Corbett contributes a useful and practical article on States of Consciousness and Annie Besant writes on the Meaning of Pain. G. R. S. Mead contributes a note on the "Unknown Life of Christ." The translations of Eliphas Lévi's Letters and the Kalki Purâna are continued, and Dr. Wilder's article on the Religions of Ancient Greece and Rome is concluded.

The Path, July.—Mr. Judge writes a conciliatory and highly optimistic account of the newly-formed Nigamâgama Dharma Sabha of India, and gives the news, which is certainly, as he says, strange—that it is an American movement. Mr. Judge appears to be responsible for most of the remainder of this month's *Path*. Where are all the other writers gone to?

Theosophical Siftings, No. 5, Vol. VII.—Mr. H. Coryn, whose contributions are always worth reading, writes a useful paper on Theosophy and the Alcohol Question, which, supported as it is by scientific argument, is likely to do far more good than the well-meant but often ill-advised propaganda of many Temperance Societies. Mr. Machell completes the number with some remarks on the world we live in, which are flavoured with Scandinavian mythology.

Irish Theosophist.—We have not seen our Hibernian contemporary for some time, and were under the impression it had gone into what a well-known Irish Theosophist used to call "The Void." The July number is an excellent one and marked by the originality of thought that distinguished the earlier numbers. But one cannot help thinking it is a pity that so much talent should not be turned into the larger and more widely circulated organs of the Society, instead of being wasted in a little magazine that cannot be expected to command very much attention in itself. But we are glad to notice that the Editor "will gladly send a parcel of copies free of charge and carriage paid to any one who will place them judiciously among those likely to become readers."

Pacific Theosophist, July.—Our Pacific Coast Journal performs what is apparently its proper function—giving a record of the work carried on in the locality.

American Branch Work Paper, No. 42.—Messrs. Connelly, Prater and Percival write on Rosicrucianism. The papers are interesting and instructive as far as they go.

Journal of the Mahâ-Bodhi Society.—The August number contains the usual items of Buddhist news and extracts from contemporary Buddhist literature.

WISDOM OF THE INDIAN RISHIS.*

This pamphlet presents in an epitomised form the six principal Hindu Darshanas or Schools of Philosophy, prominence being given to the Yoga system, the Vedânta and other systems being very cursorily dismissed in a few pages. There appears to be nothing very new in the book, but it will, no

* By Swami Shivgan Chand. To be had of Bhagat Ishar Das, Kanjah, Panjab. Price one rupee.

doubt, be read by those who make a point of reading all pamphlets treating of these topics.

THE NEW THEOLOGY.*

“The New Theology” is a continuation of “Lay Religion.” Presumably the latter was well received, and Mr. Harte was encouraged to continue his effort. The present volume seems to be more constructive than its predecessor, and the last three letters of the series present some of the conceptions of Eastern Philosophy cast in a popular and simple form. Mr. Harte certainly owed it to his readers, after having demolished their faith, to present them with something in return. A detailed notice of a book dealing with such a wide range of topics is impossible, and we must recommend our readers to procure the book and read it for themselves. It will give our Eastern readers a very fair idea of the state of religious thought in the West to-day, and of the points at which their own philosophy and theories may be applied in solution of some of the difficulties.

BOOKS RECEIVED.

Modern Theosophy, by Claude Falls Wright.

Theosophical Activities.

EUROPE.

LONDON, July, 1894.

Of course my great news for this month is of our big Convention, held on the 12th and 13th as announced; and which has proved so great a success in every sense of the word. Nearly all our leaders were present; our venerated President, Brother Judge, Mrs. Besant, Dr. and Mrs. Keightley, Bertram Keightley, and many others, including, of course, our own home staff. The occasion was therefore a notable one, and so many foreign delegates attending made it a truly representative gathering. Spain, France, Holland, Switzerland, Italy, Poland, and Belgium, all were represented. Then we had delegates from Ireland and Scotland, and from India and America; Dr. Buck, so well known and greatly respected, being one of those for America. Colonel Olcott of course was in the chair, and in his opening speech on the first day's meeting laid great stress on the deep root that Theosophic teachings are taking in the thought of the day, which he attributed to the fact that such teachings appeal equally to heart and head, and are, therefore, and necessarily, satisfying. He also pointed out that the duties of members of the T. S. being to Humanity at large, and to no individual in particular, all should stand firm to that larger conception and ideal in face of any scandal that might now, or at any, further time, arise.

Reports of Sectional work were then read by the General Secretary, and the work of the Convention proceeded in the usual manner. A few changes were made in the officers, Herbert Burrows resigning the Treasurership, the Hon. O. F. S. Cuffe being elected in his stead. The Executive Committee now consists of Dr. Keightley, Herbert Coryn, Sen. Xifré, Dr. Zänder, Herr Fricke, and the General Secretary and Treasurer Ex-

* By Richard Harte. London, E. W. Allen, 4 Ave Maria Lane, E. C. 1894.

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Officio. The Commissariat arrangements this year were quite different from those on any preceding occasion. There had always been a serious deficit as the result of attempting to provide meals on the premises, so this year any such idea was definitely abandoned, and members catered for themselves. I should add that the actual numbers of those attending the Convention this year greatly exceeded that of any previous Convention, the Hall being literally packed on the first day; and on the second too, for that matter. Brother Judge, who on rising was greeted with cheers, opened the proceedings on the afternoon of the first day by giving an address of greeting from the American Section to the Convention. Dr. Buck followed, in a speech on Brotherhood and Solidarity; then came Bertram Keightley on behalf of the Indian Section. Of the three resolutions which were afterwards passed unanimously, one, I am glad to say, was to provide £125 a year for the purpose of obtaining extra help in the General Secretary's Office. The photographer who undertook to grapple with the large group which assembled later in the garden of No. 17, found his work cut out for him; there were so many present that it required no little ingenuity to get them all within effective range.

The subject taken for discussion at the Lodge Meeting in the evening was "What is Theosophy?" The Chairman, Colonel Olcott, calling on various delegates to speak on this subject, and limiting them to ten minutes each. The second day's meeting was particularly interesting, the Chairman reading a most able letter from Mr. Sinnett, dealing with the position of the London Lodge, commenting thereon, and calling attention to the great services Mr. Sinnett had rendered to the cause in the past. His remarks were received with loud applause. The position of Dr. Hübner Schleiden's German T. S. was discussed, and their wish to be incorporated with the Parent Society as a sub-section. Many spoke on this, and the matter was eventually referred to Committee. The afternoon proceedings began with a most amusing discussion, started by Mr. Mead, on the use of the terms "Brother" and "Sister." Some of the speakers—ladies—said they did not object to being addressed as a "brother," but they *did* resent "sister"! The following members were then called on by the Chairman to address the Convention:—William Kingsland, Dr. Keightley, Messrs. Mead and Burrows, Mrs. Besant and Bro. Judge. The Chairman then gave his closing address, and the Convention adjourned.

This year we did not have the usual public meeting on the evening of the second day, but Col. Olcott held an informal and most interesting gathering of Members at Head-quarters; and on Monday last—23rd *inst.*—he gave a public lecture at Ramsgate, which was well attended; so the public has not been entirely neglected.

This week sees the last of most of those who assembled for Convention. Mr. Judge and Dr. Buck left for New York last Saturday, and today (25th) Mrs. Besant leaves us again for her projected lecturing tour at the antipodes, going on to India in time for the Adyar Convention. As she has told us in *Lucifer* for this month, many changes are being made. The Theosophical Publishing Society has been transferred by Countess Wachtmeister to Mrs. Besant and Mr. Keightley, who have appointed Mrs. Faulding as their business Manager with full powers. This has arisen on account of the transfer of the Countess's activity to India, where she will for the present live and work; and in her train follows Mr. J. M. Watkins, her earnest and devot-

ed coadjutor in the T. P. S., in the past. The current does indeed seem to set eastward just now; but new and active workers always spring up to fill the gaps caused by the changes inevitably brought about by the evolution of the Karmic wheel.

I am sure you will all be glad to hear that Mr. Mead is much better, though not entirely recovered. He is going away again next month for another change, which we all hope will fully restore him to health. Those indefatigable workers, the Brothers Pryse, are both rather knocked up with their long continued and hard work at the Press, but will probably be able to get away soon for a much-needed change.

Needless to comment on Lodge and other activities this month, as the Convention report will soon be in your hands, containing full information on all points; my little sketch being merely an *avant courier*.

* * * * *

My home budget has been so large that I have not left myself much room for any extra news. I must not omit, however, to note the exceedingly clever and amusing tale called "Karma à la Mode," which appeared in the *Cosmopolitan* for last month. It is by a Mrs. A. G. Rose, and reveals on her part a most intimate acquaintance with the Theosophical teachings; teachings which she works out in the little story she has to tell, in a manner at once fascinating, satirical, and witty. Reincarnation is most ably and subtly utilised; and the general effect cannot but be to produce fresh interest on the part of Mrs. Rose's readers in those teachings which have gone out to the world through the instrumentality of the T. S.

About a week ago a Colonel Wintle addressed a very remarkable letter to the *Echo*—which was published—in which he compares Hindu and Semitic religious thought, to the very great advantage of the former and detriment of the latter. He begins by assuming "that there must have been a time in the history of man, "in the beginning, when religious unity prevailed"; and lays stress on the fact that "the ultimate aim of all religions worthy of the name is to produce harmony in the world." Col. Wintle then concludes his introductory remarks by the following statement:—

"By examining the foundations and generally accepted teachings of the most prominent sections of the above systems, we see plainly that the 'universal religion' of the future will scarcely be arrived at by a blending of the two systems, but by the absorption of the weaker by the stronger."

He then proceeds to give the leading ideas of both the Hindu and Semitic religions, on the same subject, side by side, in parallel columns. Which of the two columns Colonel Wintle considers to be the stronger, and which must therefore absorb the weaker, he does not definitely state, and his readers must be left to draw their own conclusions. Of course his letter has drawn forth others, some in indignant remonstrance on behalf of orthodox Christianity. But the *Echo* is eminently progressive and fair-minded, for it has just published an article on "Theosophy" as one of the factors in "The New Movement in England." In this article are such statements as the following:—"Madame Blavatsky's teaching is practically this. Carry the scientific method of experiment and induction into matters spiritual; call nothing impossible, but demand evidence that can be interpreted by your reason before you believe anything;" and much more to the same effect. A most admirable presentment and defence of her teachings, though the writer

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is evidently not personally favourable to the idea of reincarnation. The "Message of Theosophy" to the age, as stated at the conclusion of the article, is well worth giving you in full. The writer, Mr. John C. Kenworthy, asks how Theosophy is related to the political and religious phases of the New Movement "which," he says, "we have so far considered." To this he answers that "It is the broadest and clearest sign manifest among us of that progress of thought which tends to the right interpretation and harmonisation of truth material and truth religious." And then he thus concludes:—

"To the Social Democrat and his like the message of Theosophy is:—You must recognise the spiritual nature. You must move the oppressed whom you would help by other forces than the denunciation of landlord and capitalist. You must cease devoting your labours to bitter criticism of other persons than yourself; and by becoming yourself purer, honester, and kinder, develop the power to win men to better things. Look beyond death, and believe in the future; carry out your principles even to death; and, by building up the New Society, so destroy the old. To the Religionist, Theosophy says:—Divest your creed of all you do not believe; commence to build up your religion again from the very foundation, if needs be. Fly from the old hypocrisies, and deal with understood fact only. Recognise the truth that Religion means Human Brotherhood. To the service of that truth give your life, and the powers of Heaven (which are no myth) will aid you."

Mr. Kenworthy adds that signs are not wanting that both messages are being heard, and indeed his own article is most eloquent evidence that such is truly the case.

A. L. C.

INDIA.

Since writing last, Mr. K. Narayanaswamier has visited Trivadi and Sheally during last month and delivered two lectures in each place.

Under the presidency of Mr. J. Srinivasa Row, Bro. R. Jaganathia delivered a lecture in Gooty on the meaning of "Hindu Temples." This indefatigable brother is now transferred to Gadag from Bellary, and even amidst this increase of official work, his leisure time is spent wholly and altogether for theosophical and kindred work.

Brother Dinanath Ganguly of Berhampore visited the Calcutta Branch T. S. on the 8th July and found it well organised and efficiently conducted. The members, he writes, read the *Secret Doctrine* regularly, and the branch organ in Bengali, *Kalpa*, is likely to become a power under the efficient management of Babu Debendranath Goswami. The Bankipore branch does excellent work in its own way. Regular weekly meetings are held when the *Secret Doctrine* and Patanjali's Yoga Sûtras are read and explained. In addition to this, series of lectures to students are delivered by the members, and active correspondence is carried on with the branches in Behar.

The Paramakudy branch promises much useful work in future. The Raja of Ramnad, belonging to a very respectable ancient family, has joined the T. S. recently, and I hope his munificent benevolence will enlarge our sphere of T. S. work and enable us to turn out more useful, active work. For want of space, I have withheld the correspondence

that transpired between the Raja and the Secretary of the Paramakudy Branch on this subject, the former evincing much interest and sympathy in and for the T. S.

Mrs. Besant and Mr. Bertram Keightley were passengers by the S.S. "Peshawar," which reached Colombo on the 13th of this month. The former has gone to visit the Australasian branches, and the latter to Calcutta, as the P. and O. steamer did not touch at Madras. He will work his way down to Adyar by degrees.

The President-Founder left London in the S.S. "Peninsular" on the 24th of last month, and is expected to be in Bombay on the 19th September.

P. R. V.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

Mr. David Gostling of the Bombay Branch has recently contributed to the *Bombay Gazette* an interesting letter on the danger of premature burial. We sincerely trust that his remarks will not pass unheeded, and that cremation will before long be the rule and not the exception in Bombay as elsewhere. We quote the following from Mr. Gostling's letter:—

"This doctrine of the astral body appears to me to be the missing link in the hitherto inexplicable Parsee custom of exposing the dead on the top of a barren hill (*e. g.*, Malabar Hill) or in a walled-in enclosure. Their teachers in the old, old time had discovered the phenomena of trance, and the wise custom has remained to this day, though its origin has been forgotten. The writer of the enclosed extract asks for co-operation in well authenticated instances of premature burial and dissection, such as have occurred in modern times, there being abundant material of that kind which has been already published. This co-operation the funeral custom of our Parsee friends enables them to supply, and I trust that they will co-operate in giving it. I remember that some fifteen years ago in a discussion in the press, there was one well-authenticated case given in which a 'dead' Parsee had escaped from the Malabar Hill Tower and lived many years afterwards. Also, of another earlier case who, on his return to life, had been discasted, 'because the formula of the dead had been pronounced upon him.' I have also been told, or seen it in print, that the 'nasaslars,' who only are allowed to enter the tower with the body, were formerly so savage in their practices as to kill anyone who came to life after the last ceremonies had been performed. Now, however, thanks to the Parsee Panchayat, these 'sextons' are, I am told, more humane; also, special chains have been fixed inside the wall by which a resuscitated one may lift himself to the top of the wall and call for help. This, however, appears to me not to be sufficient. A person enfeebled by disease should not be expected to climb a chain. I would suggest that staircases should be built at intervals inside the tower, so that those who recover may be certain of escape from such a place, and also that before the last rites are performed the body should be examined in the chamber by the man in charge, who should have some medical training,

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so that the nasaslars should not receive the body until discoloration has begun. The need of a careful examination of all bodies at the principal municipal burning and burial grounds by competent medical authority is evident. It would not be a difficult or expensive matter to give the superintendents of such grounds a special training for this simple purpose at our hospitals, and to provide in the case of the European burial ground at Sewree that the coffin should be opened and the body examined before the last rites are performed, in order to be certain that discoloration has set in, and that no possible chance remains of burying any of our loved ones alive. My purpose in writing this letter is to arouse public interest, and to obtain from correspondents authenticated instances of such premature burials."

* * *

Two extracts
from Laing's
"Human Ori-
gins."

"There is one phenomenon which appears very commonly in these ancient religions, that of degeneration. After having risen to a certain height of pure and lofty conception, they cease to advance, branch out into fanciful fables accompanied by cruel and immoral rites and finally perish and decay."

"In the case of ancient religions it is easy to see how this process of degeneration is carried out. Priests who were the pioneers of progress and leaders of advanced thought, became first conservatives and then obscurantists. Pantheistic conceptions and personifications of divine attributes, lead to polytheism. As religions become popular, and pass from the learned few to the ignorant many, they become vulgarized, and the real meaning of myths and symbols is either lost or confined to a select inner circle."

* * *

Light of the East publishes an authenticated narrative as related by two Sanyásis of their attempt in company with others to visit *Siddhás'ram* which is stated to be situate between *Kinchingunga* and *Dhahagiri*, we make the following extracts from the narrative in question :—

"There is no dwelling whatever within the boundary of *Siddhás'ram*. As the place is situated far above the clouds, there is no chance of rainfall. The cool air of the snowy Himalayas greatly mitigates the heat of the sun. For the above reasons there is no need of building cottages, &c. The *Yogis* live there, some under the shadows of trees, some within the caves, and others by the side of any of the eight wells dug out to keep burning the sacrificial fire night and day, each covering an area of four square yards.

"*Siddhás'ram* has a grand *natural* library. It consists of two huge stone walls upon which rests a stony roof coming, in a slanting way, from *Kinchingunga*. Within the big hall made up of these natural walls, are piled together heaps of Devanâgarî manuscripts, a collection of rare Sanskrit works of great antiquity."

* * *

We entirely sympathise with *Light* in its remarks on certain methods of Messrs. W. H. Smith and Son the great London Booksellers. If we remember right, Messrs. W. H. Smith and Son refused to allow *Lucifer*,

Bigotry and
Bookstalls.

on their bookstalls, whether they have made any concession now in this direction we are not sure, but in any case *Light* has a just cause for complaint in the boycotting it has received at their hands:—

“We were not surprised to see the following paragraph in a prominent position in the London papers a few days ago:—

Messrs. W. H. Smith and Son were summoned at Liverpool to show cause why a number of copies of *Pick Me Up*, which had been seized by the police, should not be destroyed, in consequence of the alleged indecency of a picture contained in it. The case was adjourned for a week.

“What we have been surprised at is that at Smith’s bookstalls, for many months, the prominent positions have been occupied by literature of a very questionable character—hung literally on the line. But the greatest surprise of all is that, while all this has been going on, *LIGHT*, a religious, scientific, and, we venture to say, an exceptionally pure paper, is refused admission to the stalls, and is even excluded from Smith’s order sheets, so that persons ordering it cannot be supplied. It may be against our interests to publish this fact so plainly, but it is our duty to do it. Perhaps the publication of the gross anomaly will move the higher forces in the firm to intervene.”

* * *

We copy the following from *Hope*:—

Influence of Hindu on European Philosophy. “A recent number of the *Monist* contains a highly interesting paper by Professor Garbe, of Königsberg, on the connection between Indian and Greek philosophy. Professor Garbe is of opinion that among the Indian doctrines traceable in Greek philosophy, the Sāṅkhya system of Kapila occupies the first place, but that its influence on Occidental philosophy does not extend beyond Neo-Platonism. But he entertains no doubt of the dependence of Pythagoras on Indian philosophy and science, his knowledge of which was probably acquired in Persia, in the former of which views he has the support of both Sir W. Jones and Colebrooke, and, in later times, of Schroeder. The theory of transmigration has sometimes been traced to Egypt; but modern Egyptology shows that the ancient Egyptians were unacquainted with the doctrine of metempsychosis. On the other hand, almost all the doctrines ascribed to Pythagoras, including not only this, but the doctrines of bondage and redemption, such apparently fantastic peculiarities as the prohibition of eating beans, the doctrine of the five elements—ether being assumed as the fifth element—, the famous Pythagorean theorem, and the organisation of the religio-philosophical fraternity founded by Pythagoras, are proved to have existed in India in the 6th century B. C. The dependence of Gnosticism on later Buddhism may be said to be notorious. The ideas of the Gnostics about the many spiritual worlds and the numerous heavens, for instance, are evidently derived from Buddhistic cosmogony, unless, indeed, both were derived from some common third source, which is not improbable. But Professor Garbe does not admit the importance which Lassen attributes to Buddhism in the formation of the Gnostic systems; and is rather disposed to concede a larger influence to the Sāṅkhya philosophy.”

SUPPLEMENT TO THE THEOSOPHIST.

SEPTEMBER 1894.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
LONDON, 21st July 1894.

The following documents are published for the information of the concerned:—

MINUTES OF A JUDICIAL COMMITTEE OF THE THEOSOPHICAL SOCIETY,
HELD AT 19, AVENUE ROAD, LONDON, ON JULY 10TH, 1894:
To enquire into certain charges against the Vice-President.

PRESENT:—Colonel Olcott, President-Founder, in the chair; the General Secretaries of the Indian and European Sections (Mr. B. Keightley and Mr. G. R. S. Mead); delegates of the Indian Section (Mr. A. P. Sinnett and Mr. Sturdy); delegates of the European Section (Mr. H. Burrows and Mr. Kingsland); delegates of the American Section (Dr. Buck and Dr. Archibald Keightley); special delegates of Mr. Judge (Mr. Oliver Firth and Mr. E. T. Hargrove).

Mrs. Besant and Mr. Judge were also present.

A letter was read by the Chairman from the General Secretary of the American Section, stating that the Executive Committee of that Section claims that one of the delegates of that Section should have an additional vote on the Committee, in view of the fact that the General Secretary himself would not vote, or that an extra delegate be appointed.

Resolved: that a substitute be admitted to sit on the Committee in the place of the General Secretary.

Mr. James M. Pryse was nominated by the other American delegates and took his seat.

The Chairman then declared the Committee to be duly constituted and read the following address:

ADDRESS OF THE PRESIDENT-FOUNDER.

GENTLEMEN AND BROTHERS,

We have met together to-day as a Judicial Committee, under the provisions of Section 3 of Article VI of the Revised Rules, to consider and dispose of certain charges of misconduct, preferred by Mrs. Besant against the Vice-President of the Society, and dated March 24th, 1894.

Section 2 of Article VI says that "the President may be deprived of office at any time, for *cause shown*, by a three-fourths vote of Judicial Committee hereinafter provided for [in Section 3], before which he shall be given full opportunity to disprove any charges brought against him"; Section 3 provides that the Judicial Committees shall be composed of (a) members of the General Council *ex officio*, (b) two additional members nominated by each Section of the Society, and (c) two members chosen by the accused. Under the present organization of the Society, this Committee will, therefore, comprise the President-Founder, the General Secretaries of the Indian and European Sections, two additional delegates each from the Indian, European

and American Sections, and two nominees of Mr. Judge; eleven in all—the accused, of course, being debarred from sitting as a judge, either as General Secretary of the American Section or as Vice-President.

Section 4 of Article VI declares that the same procedure shall apply, *mutatis mutandis*, to the cases of the Vice-President and President; thus making the former, as well as the latter, amenable to the jurisdiction of the Judicial Committee for offences charged against him. Under this clause, the Vice-President is now arraigned.

In compliance with the Revised Rules, copies of the charges brought by the accuser have been duly supplied to the accused, and the members of the General Council, and the Sections and the accused have nominated their delegates respectively. I also suspended the Vice-President from office pending the disposal of the charges by this Committee.

Upon receipt of a preliminary letter from myself, of date February 7th, 1894, from Agra, India, Mr. Judge, erroneously taking it to be the first step in the *official enquiry* into the charges, from my omission to mark the letter "Private," naturally misconceived it to be a breach of the Constitution, and vehemently protested in a public circular addressed to "the members of the Theosophical Society," and of which 5,000 copies were distributed to them, to all parts of the world. The name of the accuser not being mentioned, the wrong impression prevailed that I was the author of the charges, and at the same time intended to sit as Chairman of the tribunal that was to investigate them. I regret this circumstance as having caused bad feeling throughout the Society against its Chief Executive, who has been the personal friend of the accused for many years, has ever appreciated as they deserved his eminent services and unflagging devotion to the Society and the whole movement, and whose constant motive has been to be brotherly and act justly to all his colleagues, of every race, religion and sex.

Three very important protests have been made by the accused and submitted to me, to wit:

1. That he was never legally Vice-President of the T. S. That an election to said office of Vice-President has always been necessary, and is so yet.

That he has never been elected to the office.

That the title has been conferred on him by courtesy, and has been tacitly assumed to be legal by himself and others, in ignorance of the facts of the case.

The legitimate inference from which would be:

That not being Vice-President, *de jure*, he is not amenable to the jurisdiction of a Judicial Committee, which can only try the highest two of the Society.

2. That, even if he were Vice-President, this tribunal could only try charges which imply on his part acts of misfeasance or malfeasance as such official; whereas the pending charges accuse him of acts which are not those of an official, but of a simple member; hence only triable by his own Branch or Lodge (*vide* Section 3 of Article XIII), at a special meeting called to consider the facts.

3. That the principal charge against him cannot be tried without breach of the constitutional neutrality of the Society in matters of private belief as to religious and other questions, and especially as to belief in the "existence, names, powers, functions or methods of 'Mahâtâmâs' or 'Masters'": that to deliberate and decide, either *pro* or *con.*, in this matter would be to violate the law, affirm a dogma, and "offend the religious feelings" of Fellows of the Society, who, to the number of many hundreds, hold decided opinions concerning the existence of Mahâtâmâs and their interest in our work.

These points will presently be considered *seriatim*.

At the recent (eighth) annual meeting of the American Section T. S., at San Francisco, in the first session of April 22nd, the following, with other resolutions, was unanimously adopted, to wit:

Resolved: that this Convention, after careful deliberation, finds that [the] suspension of the Vice-President is without the slightest warrant in the Constitution, and altogether transcends the discretionary power given the President by the Constitution, and is therefore null and void.

I now return to Mr. Judge's protests.

That he practised deception in sending false messages, orders and letters, as if sent and written by "Masters"; and in statements to me about a certain Rosicrucian jewel of H. P. B.'s.

That he was untruthful in various other instances enumerated.

Are these solely acts done in his private capacity; or may they or either of them be laid against him as wrong-doing by the Vice-President? This is a grave question, both in its present bearings and as establishing a precedent for future contingencies. We must not make a mistake in coming to a decision.

In summoning Mr. Judge before this tribunal, I was moved by the thought that the alleged evil acts might be separated into (a) strictly private acts, viz., the alleged untruthfulness and deception, and (b) the alleged circulation of deceptive imitations of what are supposed to be Mahâtmic writings, with intent to deceive; which communications, owing to his high official mark among us, carried a weight they would not have had if given out by a simple member. This seemed to me a far more heinous offence than simple falsehood or any other act of an individual, and to amount to a debasement of his office, if proven. The minutes of the General Council meeting of July 7th, which will presently be read for your information, will show you how this question was discussed by us, and what conclusion was reached. To make this document complete in itself, however, I will say that, in the Council's opinion, the point raised by Mr. Judge appeared valid, and that the charges are not cognizable by this Judicial Committee. The issue is now open to your consideration, and you must decide as to your judicial competency.

1. As to his legal status as Vice-President. At the Adyar Convention of the whole Society in December, 1888, exercising the full executive power I then held, I appointed Mr. Judge Vice-President in open Convention, the choice was approved by the Delegates assembled, and the name inserted in the published Official List of officers, since which time it has been withdrawn. At the Convention of 1890, a new set of Rules having come into force and an election for Vice-President being in order, Mr. Bertram Keightley moved and I supported the nomination of Mr. Judge, and he was duly elected. It now appears that official notice was not sent him to this effect, but nevertheless his name was duly published in the Official List, as it had been previously. You all know that he attended the Chicago Parliament of Religions as Vice-President and my accredited representative and substitute; his name is so printed in his Report of the Theosophical Congress, and the Official Report of the San Francisco Convention of our American Section contains the Financial Statement of the Theosophic Congress Fund, which is signed by him as Vice-President, Theosophical Society.

From the above facts it is evident that W. Q. Judge is, and since December, 1888, has continuously been, *de jure* as well as *de facto*, Vice-President of the Theosophical Society. The facts having been laid before the General Council in its session of the 7th inst., my ruling has been ratified; and is now also concurred in by Mr. Judge. He is, therefore, triable by this tribunal for "cause shown."

2. The second point raised by the accused is more important. If the acts alleged were done by him at all—which remains as yet *sub judice*—and he did them as a private person, he cannot be tried by any other tribunal than the Aryan Lodge, T. S., of which he is a Fellow and the President. Nothing can possibly be clearer than that. Now, what are the alleged offences?

3. Does our proposed enquiry into the alleged circulation of fictitious writings of those known to us as "Mahâtmâs" carry with it a breach of the religious neutrality guaranteed us in the T. S. Constitution, and would a decision of the charge, in either way, hurt the feelings of members? The affirmative view has been taken and warmly advocated by the Convention of the American Section, by individual branches and groups of "Theosophical Workers," by the General Secretaries of the European and Indian Sections in a recently issued joint circular, by many private members of the Society, and by the accused. As I conceived it, the present issue is not at all whether Mahâtmâs exist or the contrary, or whether they have or have not recognizable handwritings, and have or have not authorized Mr. Judge to put forth documents in their name. I believed, when issuing the call, that the question might be discussed without entering into investigations that would compromise our corporate neutrality. The charges as formulated

and laid before me by Mrs. Besant could, in my opinion, have been tried without doing this. And I must refer to my official record to prove that I would have been the last to help in violating a Constitution of which I am, it may be said, the father, and which I have continually defended at all times and in all circumstances. On now meeting Mr. Judge in London, however, and being made acquainted with his intended line of defence, I find that by beginning the enquiry we should be placed in this dilemma, viz., we should either have to deny him the common justice of listening to his statements and examining his proofs (which would be monstrous in even a common court of law, much more in a Brotherhood like ours, based on lines of ideal justice), or be plunged into the very abyss we wish to escape from. Mr. Judge's defence is that he is not guilty of the acts charged; that Mahâtâmâs exist, are related to our Society, and in personal connection with himself; and he avers his readiness to bring many witnesses and documentary proofs to support his statements. You will at once see whither this would lead us. The moment we entered into these questions we should violate the most vital spirit of our federal compact, its neutrality in matters of belief. Nobody, for example, knows better than myself the fact of the existence of the Masters, yet I would resign my office unhesitatingly if the Constitution were amended so as to erect such a belief into a dogma: every one in our membership is as free to disbelieve and deny their existence as I am to believe and affirm it. For the above reason, then, I declare as my opinion that this enquiry must go no farther; we may not break our own laws for any consideration whatsoever. It is furthermore my opinion that such an enquiry, begun by whatsoever official body within our membership, cannot proceed if a similar line of defence be declared. If, perchance, a guilty person should at any time go scot-free in consequence of this ruling, we cannot help it; the Constitution is our palladium, and we must make it the symbol of justice or expect our Society to disintegrate.

Candour compels me to add that, despite what I thought some preliminary quibbling and unfair tactics, Mr. Judge has travelled hither from America to meet his accusers before this Committee, and announced his readiness to have the charges investigated and decided on their merits by any competent tribunal.

Having disposed of the several protests of Mr. Judge, I shall now briefly refer to the condemnatory Resolutions of the San Francisco Convention, and merely to say that there was no warrant for their hasty declaration that my suspension of the Vice-President, pending the disposal of the charges, was unconstitutional, null and void. As above noted, Section 4 of Article VI of our Constitution provides that the same rules of procedure shall apply to the case of the Vice-President as to that of the President; and, inasmuch as my functions vest in the Vice-President, and I am suspended from office until any charges against my official character are disposed of, so, likewise, must the Vice-President be suspended from his official status until the charges against him are disposed of; reinstatement to follow acquittal or the abandonment of the prosecution.

It having been made evident to me that Mr. Judge cannot be tried on the present accusations without breaking through the lines of our Constitution, I have no right to keep him further suspended, and so I hereby cancel my notice of suspension, dated February 7th, 1894, and restore him to the rank of Vice-President.

In conclusion, Gentlemen and Brothers, it remains for me to express my regret for any inconvenience I may have caused you by the convocation of this Judicial Committee, and to cordially thank Mr. Sturdy, who has come from India, Dr. Buck, who has come from Cincinnati, and the rest of you who have come from distant points in the United Kingdom, to render this loyal service. I had no means of anticipating this present issue, since the line of defence was not within my knowledge. The meeting was worth holding for several reasons. In the first place, because we have come to the point of an official declaration that it is not lawful to affirm that belief in Mahâtâmâs is a dogma of the Society, or communications really, or presumably, from them, authoritative and infallible. Equally clear is it that the circulation of fictitious communications from them is not an act for which, under our rules, an officer or member can be impeached and tried. The inference, then, is that testimony as to intercourse with Mahâtâmâs, and writings alleged to come from them, must be

judged upon their intrinsic merits alone; and that the witnesses are solely responsible for their statements. Thirdly, the successorship to the Presidency is again open (*vide* Gen. Council Report of July 7th, 1894), and at my death or at any time sooner, liberty of choice may be exercised in favour of the best available member of the Society.

I now bring my remarks to a close by giving voice to the sentiment which I believe to actuate the true Theosophist, viz., that the same justice should be given and the same mercy shown to every man and woman on our membership registers. There must be no distinctions of persons, no paraded self-righteousness, no seeking for revenge. We are all—as I personally believe—equally under the operation of Karma, which punishes and rewards; all equally need the loving forbearance of those who have mounted higher than ourselves in the scale of human perfectibility.

H. S. OLCOTT, P.T.S.

Mr. G. R. S. Mead reported that certain Minutes of Proceedings by the General Council of the Theosophical Society were communicated to the present Committee for its information, and they were read accordingly, as follows:

MINUTES OF THE GENERAL COUNCIL MEETING,

HELD AT 19, AVENUE ROAD, LONDON, JULY 7TH, 1894.

“Present: President Colonel H. S. Olcott, Bertram Keightley, George B. S. Mead, and William Q. Judge.

“Colonel Olcott called the meeting to order, and Bertram Keightley, was appointed Secretary.

“Council was informed that the meeting was called to consider certain points brought up by William Q. Judge, and other matters, to wit:

“The President read a letter from William Q. Judge stating that in his opinion he was never elected Vice-President of the T. S.; and was not, therefore, Vice-President of the T. S.; whereupon the President informed the Council that at the General Convention at Adyar, in 1888, he then, exercising the prerogatives which he then held, appointed William Q. Judge as Vice-President of the T. S.; and the name was then announced in the official list of officers of that year. That subsequently, at the General Convention in 1890, the last one of such General Conventions, said nomination was unanimously confirmed by vote on motion of Bertram Keightley, supported by H. S. Olcott; hence, that although the official report of the Convention seems to be defective in that it did not record the fact and that Mr. Judge was thereby misled, the truth is as stated. The President then declared that W. Q. Judge was and is Vice-President *de facto* and *de jure* of the Theosophical Society.

“Another point then raised by Mr. Judge was then taken into consideration, to wit: That even if Vice-President, he, Mr. Judge, was not amenable to an enquiry by the Judicial Committee into certain alleged offences with respect to the misuse of the Mahâtâmâs' names and handwriting, since if guilty the offence would be one by him as a private individual, and not in his official capacity; he contended that, under our Constitution, the President and Vice-President could only be tried as such by such Committee for official misconduct—that is misfeasances and malfeasances. An opinion of council in New York which he had taken from Mr. M. H. Phelps, F. T. S., was then read by him in support of this contention. The matter was then debated. Bertram Keightley moved and G. R. S. Mead seconded:

“That the Council, having heard the arguments on the point raised by William Q. Judge, it declares that the point is well taken; that the acts alleged concern him as an individual; and that consequently the Judicial Committee has no jurisdiction in the premises to try him as Vice-President upon the charges as alleged.

“The President concurred. Mr. Judge did not vote. The motion was declared carried.

“On Mr. Mead's motion, it was then voted that above record shall be laid before the Judicial Committee. Mr. Judge did not vote.

“The President then laid before the Council another question mooted by Mr. Judge, to wit: That his election as successor to the President, which was made upon the announcement of the President's resignation, became *ipso facto*

annulled upon the President's resumption of his office as President. On motion, the Council declared the point well taken, and ordered the decision to be entered on the minutes. Mr. Judge did not vote.

"The President called attention to the resolution of the American Convention of 1894, declaring that his action in suspending the Vice-President, pending the settlement of the charges against him was 'without the slightest warrant in the Constitution and altogether transcends the discretionary power given the President by the Constitution, and is therefore null and void.' Upon deliberation and consideration of Sections 3 and 4, Article VI, of the General Rules, the Council decided (Mr. Judge not voting) that the President's action was warranted under the then existing circumstances, and that the said resolutions of protest are without force.

"On motion (Mr. Judge not voting) the Council then requested the President to convene the Judicial Committee at the London Head-quarters, on Tuesday, July 10th, 1894, at 10 A. M.

"The Council then adjourned at call of President."

The following Resolutions were then adopted by the Judicial Committee :

Resolved : that the President be requested to lay before the Committee the charges against Mr. Judge referred to in his address.

The charges were laid before the Committee accordingly.

After deliberation, it was :

Resolved : that although it has ascertained that the member bringing the charges and Mr. Judge are both ready to go on with the enquiry, the Committee considers, nevertheless, that the charges are not such as relate to the conduct of the Vice-President in his official capacity, and therefore are not subject to its jurisdiction.

On the question whether the charges did or did not involve a declaration of the existence and power of the Mahâtmâs, the Committee deliberated, and it was

Resolved : that this Committee is also of opinion that a statement by them as to the truth or otherwise of at least one of the charges as formulated against Mr. Judge would involve a declaration on their part as to the existence or non-existence of the Mahâtmâs, and it would be a violation of the spirit of neutrality and the unsectarian nature and Constitution of the Society.

Four members abstained from voting on this resolution.

It was also further

Resolved : that the President's address be adopted.

Resolved : that the General Council be requested to print and circulate the Minutes of the Proceedings.

A question being raised as to whether the charges should be included in the printed report,

Mr. Burrows moved and Mr. Sturdy seconded a resolution that if the Proceedings were printed at all the charges should be included ; but on being put to the vote the resolution was not carried.

The Minutes having been read and confirmed, the Committee dissolved.

H. S. OLCOTT, P. T. S.,

President of the Council.

APPENDIX.

STATEMENT BY ANNIE BESANT.

Read for the Information of Members at the Third Session of the European Convention of the T. S., July 12th, 1894.

I speak to you to-night as the representative of the T. S. in Europe, and as the matter I have to lay before you concerns the deepest interests of the Society, I pray you to lay aside all prejudice and feeling, to judge by Theosophical standards and not by the lower standards of the world, and to give your help now in one of the gravest crises in which our movement has found itself. There has been much talk of Committees and

Juries of Honour. We come to you, our brothers, to tell you what is in our hearts.

I am going to put before you the exact position of affairs on the matter which has been filling our hearts all day. Mr. Judge and I have agreed to lay two statements before you, and to ask your counsel upon them.

For some years past persons inspired largely by personal hatred for Mr. Judge, and persons inspired by hatred for the Theosophical Society and for all that it represents, have circulated a mass of accusations against him, ranging from simple untruthfulness to deliberate and systematic forgery of the handwritings of Those Who to some of us are most sacred. The charges were not in a form that it was possible to meet, a general denial could not stop them, and explanation to irresponsible accusers was at once futile and undignified.

Mr. Judge's election as the future President of the Society increased the difficulties of the situation, and the charges themselves were repeated with growing definiteness and insistence, until they found expression in an article in *The Theosophist* signed by Messrs. Old and Edge. At last, the situation became so strained that it was declared by many of the most earnest members of the Indian Section that, if Mr. Judge became President with those charges hanging over him unexplained, the Indian Section would secede from the T. S. Representation to this effect was made to me, and I was asked, as well-known in the world and the T. S., and as a close friend and colleague of Mr. Judge, to intervene in the matter.

I hold strongly that, whatever may be the faults of a private member, they are no concern of mine, and it is no part of my duty, as a humble servant of the Lords of Compassion, to drag my brother's faults into public view, nor to arraign him before any tribunal. His faults and mine will find their inevitable harvest of suffering, and I am content to leave them to the Great Law, which judges unerringly and knits to every wrong its necessary sequence of pain.

But where the honour of the Society was concerned, in the person of its now second official and (as he then was thought to be) its President-Elect, it was right to do what I could to put an end to the growing friction and suspicion, both for the sake of the Society and for that of Mr. Judge; and I agreed to intervene, privately, believing that many of the charges were false, dictated and circulated malevolently, that others were much exaggerated and were largely susceptible of explanation, and that what might remain of valid complaint might be put an end to without public controversy. Under the promise that nothing should be done further in the matter until my intervention had failed, I wrote to Mr. Judge. The promise of silence was broken by persons who knew some of the things complained of, and before any answer could be received by me from Mr. Judge, distorted versions of what had occurred were circulated far and wide. This placed Mr. Judge in a most unfair position, and he found my name used against him in connection with charges which he knew to be grossly exaggerated where not entirely untrue.

Not only so, but I found that a public Committee of Enquiry was to be insisted on, and I saw that the proceedings would be directed in a spirit of animosity, and that the aim was to inflict punishment for wrongs believed to have been done, rather than to prevent future harm to the Society. I did my utmost to prevent a public Committee of Enquiry of an official character. I failed, and the Committee was decided on. And then I made what many of Mr. Judge's friends think was a mistake. I offered to take on myself the onus of formulating the charges against him. I am not concerned to defend myself on this, nor to trouble you with my reasons for taking so painful a decision; in this decision, for which I alone am responsible, I meant to act for the best, but it is very possible I made a mistake—for I have made many mistakes in judgment in my life, and my vision is not always clear in these matters of strife and controversy which are abhorrent to me.

In due course I formulated the charges, and drew up the written statement of evidence in support of them. They came in due course before the Judicial Committee, as you heard this morning. That Committee decided that they alleged private, not official, wrongdoing, and therefore could not be tried by a Committee that could deal only with a President or Vice-President as such. I was admitted to the General Council of the T. S. when this point

was argued, and I was convinced by that argument that the point was rightly taken. I so stated when asked by the General Council, and again when asked by the Judicial Committee. And this put an end to the charges so far as that Committee was concerned.

As this left the main issue undecided,* and left Mr. Judge under the stigma of unproved and un rebutted charges, it was suggested by Mr. Herbert Burrows that the charges should be laid before a Committee of Honour. At the moment this was rejected by Mr. Judge, but he wrote to me on the following day, asking me to agree with him in nominating such a Committee. I have agreed to this, but with very great reluctance, for the reason mentioned above : that I feel it no part of my duty to attack any private member of the T. S., and I think such an attack would prove a most unfortunate precedent. But as the proceedings which were commenced against Mr. Judge as an official have proved abortive, it does not seem fair that I—responsible for those proceedings by taking part in them—should refuse him the Committee he asks for.

But there is another way, which I now take, and which, if you approve it, will put an end to this matter ; and as no Theosophist should desire to inflict penalty for the past—even if he thinks wrong has been done—but only to help forward right in the future, it may, I venture to hope, be accepted.

And now I must reduce these charges to their proper proportions, as they have been enormously exaggerated, and it is due to Mr. Judge that I should say publicly what from the beginning I have said privately. The President stated them very accurately in his address to the Judicial Committee : the vital charge is that Mr. Judge has issued letters and messages in the script recognizable as that adopted by a Master with whom H. P. B. was closely connected, and that these letters and messages were neither written nor precipitated directly by the Master in whose writing they appear ; as leading up to this there are subsidiary charges of deception, but these would certainly never have been made the basis of any action save for their connection with the main point.

Further, I wish it to be distinctly understood that I do not charge and have not charged Mr. Judge with forgery in the ordinary sense of the term, but with giving a misleading material form to messages received psychically from the Master in various ways, without acquainting the recipients with this fact.

I regard Mr. Judge as an Occultist, possessed of considerable knowledge and animated by a deep and unswerving devotion to the Theosophical Society. I believe that he has often received direct messages from the Masters and from Their chelas, guiding and helping him in his work. I believe that he has sometimes received messages for other people in one or other of the ways that I will mention in a moment, but not by direct writing by the Master nor by His direct precipitation ; and that Mr. Judge has then believed himself to be justified in writing down in the script adopted by H. P. B. for communications from the Master, the message psychically received, and in giving it to the person for whom it was intended, leaving that person to wrongly assume that it was a direct precipitation or writing by the Master Himself—that is, that it was done *through* Mr. Judge, but done *by* the Master.

Now personally I hold that this method is illegitimate and that no one should simulate a recognized writing which is regarded as authoritative when it is authentic. And by authentic I mean directly written or precipitated by the Master Himself. If a message is consciously written, it should be so stated : if automatically written, it should be so stated. At least so it seems to me. It is important that the very small part generally played by the Masters in these phenomena should be understood, so that people may not receive messages as authoritative merely on the ground of their being in a particular script. Except in the very rarest instances, the Masters do not personally write letters or directly precipitate communications. Messages may be sent by Them to those with whom They can communicate by external voice, or astral vision, or psychic word, or mental impression or in other ways. If a person gets a message which he believes to be from the Master, for communication to anyone else, he is bound in honour not to add to that message any extraneous circumstances which will add weight to it in the recipient's eyes. I believe that Mr. Judge wrote with his own hand, consciously or automatically I do not know, in the script adopted as that of the

Master, messages which he received from the Master or from chelas; and I know that, in my own case, I believed that the messages he gave me in the well-known script were messages directly precipitated or directly written by the Master. When I publicly said that I have received H. P. Blavatsky's death letters in the writing H. P. Blavatsky had been accused of forging, I referred to letters given to me by Mr. Judge, and as they were in the well-known script I never dreamt of challenging their source. I know now that they were not written or precipitated by the Master, and that they were done by Mr. Judge, but I also believe that the gist of these messages was psychically received, and that Mr. Judge's error lay in giving them to me in a script written by himself and not saying that he had done so. I feel bound to refer to these letters thus explicitly, because having been myself mistaken, I in turn misled the public.

It should be generally understood inside and outside the Theosophical Society, that letters and messages may be written or may be precipitated in any script, without thereby gaining any valid authority. Scripts may be produced by automatic or deliberate writing with the hand, or by precipitation, by many agencies from the White and Black Adepts down to semi-conscious Elementals, and those who afford the necessary conditions can be thus used. The source of messages can only be decided by direct spiritual knowledge or, intellectually, by the nature of their contents, and each person must use his own powers and act on his own responsibility, in accepting or rejecting them. Thus I rejected a number of letters, real precipitations, brought me by an American, not an F. T. S., as substantiating his claim to be H. P. B.'s successor. Any good medium may be used for precipitating messages by any of the varied entities in the Occult world; and the outcome of these proceedings will be, I hope, to put an end to the craze for receiving letters and messages, which are more likely to be subhuman or human in their origin than superhuman, and to throw people back on the evolution of their own spiritual nature, by which alone they can be safely guided through the mazes of the super-physical world.

If you, representatives of the T. S., consider that the publication of this statement followed by that which Mr. Judge will make, would put an end to this distressing business, and by making a clear understanding, get rid at least of the mass of seething suspicions in which we have been living, and if you can accept it, I propose that this should take the place of the Committee of Honour, putting you, our brothers, in the place of the Committee. I have made the frankest explanation I can; I know how enwrapped in difficulty are these phenomena which are connected with forces obscure in their working to most; therefore, how few are able to judge of them accurately, while those through whom they play are always able to control them. And I trust that these explanations may put an end to some at least of the troubles of the last two years, and leave us to go on with our work for the world, each in his own way. For any pain that I have given my brother, in trying to do a most repellent task, I ask his pardon, as also for any mistakes that I may have made.

ANNIE BESANT.

[The above statements as to precipitated, written and other communications have been long ago made by both H. P. Blavatsky and Mr. Judge, in *Lucifer*, *The Path*, and elsewhere, both publicly and privately.—A.B.]

[*Note by Col. Olcott.*—I cannot allow Mrs. Besant to take upon herself the entire responsibility for formulating the charges against Mr. Judge, since I myself requested her to do it. The tacit endorsement of the charges by persistence in a policy of silence, was an injustice to the Vice-President, since it gave him no chance to make his defence; while, at the same time, the widely-current suspicions were thereby augmented, to the injury of the Society. So, to bring the whole matter to light, I, with others, asked Mrs. Besant to assume the task of drafting and signing the charges.—H. S. O.]

STATEMENT BY MR. JUDGE.

Since March last, charges have been going round the world against me, to which the name of Annie Besant has been attached, without her consent as she now says, that I have been guilty of forging the names and hand-

writings of the Mahâtâmâs and of misusing the said names and handwritings. The charge has also arisen that I suppressed the name of Annie Besant as mover in the matter from fear of the same. All this has been causing great trouble and working injury to all concerned, that is, to all our members. It is now time that this should be put an end to once for all if possible.

I now state as follows :—

1. I left the name of Annie Besant out of my published circular by request of my friends in the T. S. then near me so as to save her and leave it to others to put her name to the charge. It now appears that if I had so put her name it would have run counter to her present statement.

2. I repeat my denial of the said rumoured charges of forging the said names and handwritings of the Mahâtâmâs or of misusing the same.

3. I admit that I have received and delivered messages from the Mahâtâmâs and assert their genuineness.

4. I say that I have heard and do hear from the Mahâtâmâs, and that I am an agent of the Mahâtâmâs; but I deny that I have ever sought to induce that belief in others, and this is the first time to my knowledge that I have ever made the claim now made. I am pressed into the place where I must make it. My desire and effort have been to distract attention from such an idea as related to me. But I have no desire to make the claim, which I repudiate, that I am the only channel for communication with Masters; and it is my opinion that such communication is open to any human being who, by endeavouring to serve mankind, affords the necessary conditions.

5. Whatever messages from the Mahatmas have been delivered by me as such—and they are extremely few—I now declare were and are genuine messages from the Mahâtâmâs so far as my knowledge extends; they were obtained through me, but as to how they were obtained or produced I cannot state. But I can now again say, as I have said publicly before, and as was said by H. P. Blavatsky so often that I have always thought it common knowledge among studious Theosophists, that precipitation of words or messages is of no consequence and constitutes no proof of connection with Mahâtâmâs; it is only phenomenal and not of the slightest value.

6. So far as methods are concerned for the reception and delivery of messages from the Masters, they are many. My own methods may disagree from the views of others, and I acknowledge their right to criticize them if they choose; but I deny the right of any one to say that they know or can prove the non-genuineness of such messages to or through me unless they are able to see on that plane. I can only say that I have done my best to report—in the few instances when I have done it at all—correctly and truthfully such messages as I think I have received for transmission, and never to my knowledge have I tried therewith to deceive any person or persons whatever.

7. And I say that in 1893 the Master sent me a message in which he thanked me for all my work and exertions in the Theosophical field, and expressed satisfaction therewith, ending with sage advice to guard me against the failings and follies of my lower nature; that message Mrs. Besant unreservedly admits.

8. Lastly, and only because of absurd statements made and circulated, I willingly say that which I never denied, that I am a human being, full of error, liable to mistake, not infallible, but just the same as any other human being like to myself, or of the class of human beings like to myself, or of the class of human beings to which I belong. And I freely, fully and sincerely forgive anyone who may be thought to have injured or tried to injure me.

WILLIAM Q. JUDGE.

Having heard the above statements, the following resolution was moved by Mr. Bertram Keightley, seconded by Dr. Buck and carried *nem. con.*

Resolved : that this meeting accepts with pleasure the adjustment arrived at by Annie Besant and William Q. Judge as a final settlement of matters pending hitherto between them as prosecutor and defendant, with the hope that it may be thus buried and forgotten, and—

Resolved : That we will join hands with them to further the cause of genuine Brotherhood in which we all believe.

The following important results have come out of the above inquiry : (a) The absolute neutrality of the Theosophical Society in all matters of personal belief, and the perfect right of private judgment in religious, mystical and other questions have been authoritatively and permanently declared by Executive affirmation, endorsement by the General Council, and confirmation by a Judicial Committee organized under the provisions of the Society's Revised Rules, and composed of Delegates chosen by the existing three Sections as possessing their respect and confidence; (b) The authoritative and dogmatic value of statements as to the existence of Mahátmás, their relations with and messages to private persons, or through them to third parties, the Society or the general public, is denied; all such statements, messages or teachings are to be taken at their intrinsic value and the recipients left to form and declare, if they choose, their own opinions with respect to their genuineness: the Society, as a body, maintaining its constitutional neutrality in the premises.

As to the disposal of the charges against the Vice-President, the report of the Judicial Committee gives all necessary information: the public statements of Mrs. Besant and Mr. Judge contained in the Appendix showing how the case stands. No final decision has been reached, since the defence of Mr. Judge precluded an inquiry into the facts, and it would not be constitutional for one to be made by any Committee, Council or Branch of the Society. To undertake it would be a dangerous precedent, one which would furnish an excuse to try a member for holding to the dogmas of the sect to which he might belong. Generally speaking, the elementary principles of tolerance and brotherliness which are professed by all true Theosophists, teach us to exercise towards each other a generous charity and forgiveness for displays of those human imperfections which we all equally share.

H. S. OLCOTT, P. T. S.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge with thanks the following donations and subscriptions to the various Funds of the T. S. since July 20th, 1894.

HEAD-QUARTERS FUND.		RS.	A.	P.
Indian Section, Donation, through Mr. S. V. Edge, Ag. Genl. Secretary	...	500	0	0
European Section, proportion of Entrance and Charter Fees, remitted through Mr. G. R. S. Mead, Genl. Secretary, £6-7-6 @ 1-1¼	...	115	7	3
Swedish Sub-Section, Donation, remitted through Dr. G. Zander, £4-5-0 @ 1-1¼	...	76	15	0
Robert Cross, Esq., England, Donation £25-0-0 @ 1-1¼	...	459	5	3
Jubbulpore T. S., Donation	...	5	0	0
Dr. Anantrai Nathji, do.	...	63	0	0
Mr. W. I. R. Pescoe, Bundaberg, Charter for the Bundaberg Branch of the T. S.	...	18	6	0
Do. do. Donation from the do.	...	24	8	10
Do. do. Entrance Fee for 9 members	...	41	5	0
Mr. A. A. Smyth, Sydney, do. do. 9 do.	...	9	4	0
„ A. W. Mauris, Dunedin, do. do. 2 do.	...	9	1	0
ANNIVERSARY FUND.				
Mr. W. I. R. Pescoe, Bundaberg, Australia, Annual Dues for 9 members	...	16	9	0
„ A. A. Smyth, Sydney, do. do. 2 do.	...	3	11	0
„ A. W. Mauris, Dunedin, do. do. 3 do.	...	3	10	0
LIBRARY FUND.				
Mr. Ananda Row, Mysore	...	25	0	0
H. P. B. MEMORIAL FUND.				
Mr. Ramakaram Siskaram, Secunderabad	...	8	0	0
. SUSPENSE-ACCOUNT.				
Amount of Defalcation discovered up to date	...	8,767	9	7

	RS.	A.	P.
Donations previously acknowledged	7,038	8	0
Mr. J. Srinivasa Row, Gooty	10	0	0
" P. Keshava	10	0	0
" K. T. Simbachari, Bhavani	10	0	0
" J. B. Venkata Subba Row, Trivallur	2	0	0
For European Members, through Mrs. Annie Besant, £ 77-9-6 @ 1-1¼	1,402	13	7
	8,473		5 7
Present Deficit...	294		4 0

In addition to the above sums, Miss F. H. Müller has presented to Colonel H. S. Olcott £20 to be used in defraying expenses incurred by his visit to London.

From the above it will be seen that the deficit yet to be made up in the Suspense Account has been reduced to Rs. 294-4-0. If those gentlemen who have subscribed to this Fund, and others who are disposed to contribute, would have the kindness to forward their remittances without delay, it would be highly gratifying to the President-Founder on his return from Europe to find that this long protracted account has at last been closed up.

In relation to this matter I beg to remind those branches of T. S., who during the last Convention promised to subscribe, but who have not yet done so, of their promises.

ADYAR, 20th August 1894.

SVEN RYDEN,
Actg. Treasurer, T. S.

AMERICAN SECTION

The following new Charters have been issued:—The "Keshava T. S.," Riverside, California; the "Shelton Solar T. S.," Shelton, Washington; the "Alehn T. S.," Honolulu, Hawaiian Republic.

WILLIAM Q. JUDGE,
General Secretary.

EUROPEAN SECTION.

The following new Charters have been issued:—The "Smedjebacken T. S.," Smedjebacken, Sweden; the "Deutsche Theosophische Gesellschaft," Berlin, Germany.

G. R. S. MEAD,
General Secretary.

AUSTRALASIA.

A Charter has been issued to 12 members of the T. S. at Bundaberg, Australia, to form a Lodge under the name of "Bundaberg T. S."

S. R.