

THE THEOSOPHIST

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

VOL. 2. No. 10.

BOMBAY, JULY 1881.

No. 22.

SPECIAL NOTICES.

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

ADVERTISING RATES.

First insertion.....16 lines and under.....1 Rupee.
For each additional line.....1 Anna.

Space is charged for at the rate of 12 lines to the inch. Special arrangements can be made for large advertisements, and for longer and fixed periods. For further information and contracts for advertising, apply to

Messrs. COOPER & Co.,

Advertising Agents, Booksellers and Publishers, Meadow Street, Fort, Bombay.

TO SUBSCRIBERS.

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

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

The THEOSOPHIST will appear each month. The rates, for twelve numbers of not less than 40 columns Royal 4to each, of reading matter, or 480 columns in all, are as follows:—To Subscribers in any part of India, Rs. 6 per annum; in Ceylon, Rs. 7; in the Straits Settlements, China, Japan, and Australia, Rs. 8; in Africa, Europe, and the United States, £ 1. Half year (India) Rs. 4; Single copies annas 12. Remittances in postal stamp must be at the rate of annas 17 to the Rupee to cover discount. The above rates include postago. *No name will be entered in the books or paper sent until the money is remitted; and invariably the paper will be discontinued at the expiration of the term subscribed for.* Remittances should be made in Money-orders, Hundis, Bill cheques, (or Treasury bills, if in registered letters), and made payable only to the PROPRIETORS OF THE THEOSOPHIST, Breach Candy, Bombay, India. Subscriptions commence with the Volume.

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

AGENTS: London (Eng.), Bernard Quaritch, 15 Piccadilly, W.; France, P. G. Leymarie, 5, Rue Neuve des Petits Champs, Paris; New York, Fowler and Wells, 753, Broadway; Boston, Mass, Colby and Rich, 9, Montgomery Place; Chicago, Ill. J. C. Bundy, 92, La. Salle St. American subscribers may also order their papers through W. Q. Judge, Esq., 71, Broadway, New York. Melbourne, W. H. Terry, Pub. *Herald of Light*. West Indies: C. E. Taylor, St. Thomas.

Ceylon: Isaac Weerasesooriya, Deputy Coroner, Dodanduwa: John Robert de Silva, Surveyor General's Office, Colombo: Don Timothy Karunaratne, Kandy. China: Kelly and Walsh, Shanghai.

THE THEOSOPHIST.

BOMBAY, JULY 1ST, 1881.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

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

IAMBlichOS : A TREATISE ON THE MYSTERIES.*

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

INTRODUCTION.

LETTER OF PORPHYRIOS TO ANEBO THE EGYPTIAN.

Porphyrios to Anebo the Prophet,‡ Greeting :

I am led to open this friendly acquaintance with you by considerations in regard to the gods and good spirits,§ but more especially the speculations of philosophers which are cognate to them. Very many things have been advanced concerning them by philosophers among the Greeks; but they, for the most part derived the principles of their faith from conjecture.

DISTINCTIONS AMONG THE SUPERIOR ORDERS.

First, then, the existence of divine beings must be taken for granted. But, I ask, what are the respective peculiarities of the higher orders, by which they are to be distinguished from each other? Is the cause of the distinction among them to be set forth, perhaps, as the active energies, the passive co-operations, the things consequent,—or the distribution among the different bodies, as, for example, of the deities to ætherial, the tutelary spirits to aerial, and souls to earthly bodies?

INQUIRIES IN REGARD TO PECULIAR RITES.

I ask also, why, among the divinities inhabiting the celestial expanse, only those of the Earth and Underworld are invoked in the theurgic rites?

Why are certain ones said to be of the water and the air, and others assigned to other places and distributed to particular parts of bodies as may be circumscribed, having at the same time power unconditioned, undivided, and uncomprehended?

How will they become at one with each other, when they are thus separated by circumscribed divisions of parts, and according to the diversities of places and subject-bodies?

Why do the Theosophists represent them as moved by passion, and say that on this account phallic images are erected to them, and indelicate language employed in the rites?

* The *Platonist*.

† Professor of Psychological Science in the United States Medical College, New York, and Member of the General Council of the Theosophical Society. This very rare work of Iamblichos has never been hitherto fully or even correctly translated from the original Greek. Our esteemed friend is an eminent Platonist, and no one is better qualified for the work than he is. We are happy to find that he has at last realized his dream of many years' standing, to give to the public a correct rendering of this most abstruse and difficult treatise upon *theurgy* by the Neo-Platonic mystic,—Thomas Taylor's translation being very unsatisfactory.—ED. THEOS.

‡ I am very reluctant to accept this designation of prophet, because of the general misapprehension of its proper meaning. There was an order of persons bearing this title in all the countries usually denominated *Semitic*. The Aramæan term *Nabia*, from *Nabo* the Assyrian Hermes, better expresses the idea; but it cannot be employed, for obvious reasons. Anebo could almost appear to have been so named as being the student of Iamblichos, who made a special pursuit of theurgy, or the peculiar technic learning of the Akkadian priests of Assyria and the Shamans of Middle Asia. This appears to have been in contradistinction to the peculiar esoteric doctrines of the Neo-Platonic masters, Ammonios, Plotinos, and Porphyrios, which are strikingly like the Yoga philosophy of India.

§ The epistle to Anebo is not quite complete. This fact reminds us that the writings of the great philosopher, constituting an inexhaustible repertory of the learning of the celebrated Alexandrian school, were destroyed, by order of the Emperor Theodosios I., in 381. Only a few fragments and brief treatises escaped.—A. W.

¶ I have rendered the term *Dæmon spirit*, more generally *guardian* or *tutelary spirit*. I would have preferred leaving it in the text; but it has been confounded with *devil*, and would often be misconstrued. *Theos* is generally translated *deity*.

If they are indeed without sensibility, then will the invocations of the deities, which indicate that their favor may be propitiated and their anger appeased by sacrifices, be utterly useless; and still more what are termed "the necessities of the gods." Any being without sensibility can neither be pleased, nor compelled, nor constrained by necessity. Why, then, are many things done in the Sacred Rites as though they were capable of being influenced by passion? Prayers are likewise offered up to deities as though they were subject to emotion; so that it would seem that not only the tutelary spirits, but the very deities, are affected by passion, as indeed Hómēros himself has declared (*Ilias ix.*, line 493):—

"Even the gods themselves are yielding."

If, however, we declare, as some do, that the deities are pure spiritual essences, and that the guardian spirits are psychical, and therefore partakers of the spiritual nature, nevertheless the spiritual essences will be in a greater degree incapable of receiving delight and being mixed with things of sense. The prayers are therefore entirely out of place, as being offered to pure spiritual essence; and yet offerings are presented as to beings of soul and sense.

Are not the deities then distinguished from the tutelary spirits by the endowment of the latter with bodies, while the former are without body?

Yet if the deities only are unbodied, why will the Sun and Moon and the celestial luminaries be reckoned as gods?

How is it that some are beneficent and others do harm?

What is the intermediary agent that connects the gods in the sky that have bodies with those that are unbodied?

The visible deities being classed with the invisible, what is the means of distinguishing tutelary spirits from the deities, visible and invisible?

In what respect do a tutelary spirit, a half-god, and a soul differ—in substance, potency, or active energy?

What is the certain evidence of the presence of a deity, angel, archangel, guardian spirit, or of any potentate, or soul? For it is a common affair for the deities, tutelary spirits, and, indeed, all the higher orders, to speak ostentatiously, and make a pompous display of themselves; so that the order of gods will exhibit nothing superior to the tutelary spirits. 1

Ignorance and error in regard to divine matters are the cause of impurity of heart and impious action; whereas to know aright concerning the gods is holy and beneficial. Darkness comes from ignorance of things honorable and excellent, but from the knowledge of them is light. The one will fill men with every kind of evil, through their lack of instruction and indiscreet audacity; whereas the other will be a fountain of every species of good.

ENTHUSIASM, OR ECSTATIC EXALTATION.

What is the outcome in the entheastic condition? Often while we are asleep, we obtain through dreams the perception of things to come, when we are by no means in any tumultuous ecstasy, for the body lies tranquil; yet these matters are not so well understood as when we are normal. So also many, in a state of mental exaltation and divine transport, will attain the perception of the future. At one time they will be so wide awake as to act under the influence of the physical senses; but at another they will not be conscious of their condition, or, at least, not so conscious as they had been before.

So, also, certain of the ecstasies become excited with enthusiastic frenzy when they hear cymbals and drums or a peculiar melody; as, for example, those engaged in celebrating the Korybantie rites, those who participate in the Sabazian Orgies, and those who take part in the arcane worship of the Great Mother. Others are likewise so affected by drinking water, as the priest of the Klarian Apollo at Kolophon; others, by sitting above a little aperture in the ground, like the inspired ones at Delphi; others, by breathing the exhalation from water; like the women at the oracle in Branchidæ; and some even by standing upon indented marks, as though they were filled from some unperceived insinuation of the peculiar influence.

Others, who are perfectly conscious in regard to themselves in other respects, become divinely affected through the power of fancy; others employ darkness for their auxiliary to produce this condition; others make use of certain drinks, and others are excited by certain chants and compositions. Some display the phantasy through a peculiar influence of water, others in the niche of a wall, others in the open air, others in the sun or other

heavenly bodies. Some have likewise instituted the art of divining the future by examination of entrails, the motion of birds, and of the stars.

SOURCE OF INSPIRED UTTERANCE.

I also inquire, in regard to the matter of oracular utterance, what it is, and what is its nature? The inspired persons (*manteis*) all say that it is through deities or tutelary spirits that they obtain foreknowledge of what is to come, and that others do not perceive it except those having power over the future. I question, therefore, whether the Godhead has ever been brought into such close subjection to human beings as not to be reluctant to assist those who divine with meal.

As for the origins of the prophetic art, it is to be doubted whether a deity, angel, tutelary spirit, or any other such personality, is present in the manifestations, inspired utterances, or other such sacred operations, as though drawn down through you by the necessities which come forth through the invocation. It is the soul that says and imagines these things; and, according to the opinion of some persons, they are its passions kindled into activity by a very little supply of fuel.

So, also, a certain blended form of substance is evolved, part from our soul, and part from a divine inspiration beyond. Hence, by means of joint actions of this kind, the soul generates the power of fancy which penetrates the future; or else the elements coming from the primal Matter, by virtue of the powers inherent in them, evolve the tutelary spirits,—and especially is this the case where the matter was derived from living beings.

In sleep, when we are occupied with nothing, we sometimes receive suggestions of the future. But that the soul is itself the source of inspired utterance is evident from the fact that the physical senses are restrained, vapors are administered, and prayers put up; and, also, that not every person, but only the more ingenuous and young, are suitable for the purpose.

An ecstatic condition of the reasoning faculty is likewise a cause of inspired utterance. So also, is the mania or exaltation which supervenes in disease, or any aberration, abstinence from wine, congestion of the body, the phantasies incited by disease, or equivocal conditions of mind such as are incident after abstinence from wine, an ecstasy, or the visions artificially produced by magical means.

Nature and art, and the sympathy of parts in everything, as in a single living being, make certain things manifest to others at a time previous to their occurring. Besides there are bodies so constituted that there is a presaging from some to others. Examples of this kind are plain from the effects displayed. The persons who make the invocations carry magical stones and herbs, tie certain sacred knots and untie them, open places that were locked, and change the deliberate intentions of the persons entertaining them, so that these are transformed from being frivolous into purposes which are worthy.

Those individuals are by no means to be held in low esteem who restore the images that possess efficacious power. They observe the motion of the heavenly bodies, and are able to tell by the position and relation of one to another in the sky whether the oracles will be true or false, or whether the rites that are performed will be to no purpose or significant and effectual, although no deity or tutelary spirit may have been attracted by them.

ELEMENTARY SPIRITS AND SPIRITUAL MEDIUMS.

There is another class of persons who suppose that there is an order of spiritual beings that are likely to be attracted by these means, that are naturally deceitful, assuming every guise, and changing in every way, personating indiscriminately the deities, tutelary spirits, and souls of the dead; and they believe accordingly that by the agency of these beings all such manifestations, whether apparently good or evil, are possible. But such spirits are not able to contribute anything really good, such as relates to the soul, nor even to perceive such things; but instead they ill-treat, deride, and often entangle the feet of persons endeavoring to attain a condition of moral excellence. They are likewise full of arrogance, and take delight in exhalations and sacrifices.

A charlatan, with wide open mouth, will impose upon us in many ways with the expectations that he endeavors to incite.

COMMANDING THE SUPERIOR BEINGS.

It perplexes me very much to understand how superior beings may be commanded like inferiors in these invocations.

They consider it necessary for the worshipper to be just ; but when they are themselves entreated to do injustice, they do not refuse. They will give no heed to the person invoking them if he is not uncontaminated from sexual intercourse ; but they are not reluctant to lead chance individuals into unlawful cohabitation.

I also question the utility or power which sacrifices possess, whether in the world or with the deities, and also the reason for which they are presented—fitness for those who are thus honored, and profit for those who receive the gifts.

The officials who deliver the oracles hold that it is necessary for them to abstain from animal food, in order that the divine beings may not be repelled by the exhalations from their bodies; and yet it is asserted that the deities invoked by them are especially attracted by the exhalations from sacrificed animals. It is also regarded as essential that the *epoptes* (or seer) shall not come in contact with a dead body ; yet the ceremonies employed to compel the deities to be present are considered to be rendered effective by means of dead animals.

But, as if to be more irrational than such things indicate, it is not merely to a tutelary spirit or the soul of a dead person, but to the King Sun himself, or the Moon, or some one of the heavenly luminaries, as to a man that may be brought into subjection by such chance hitting upon him, that they make use of threats and senseless alarms in order to induce the disclosing of the truth. Does not the expression that the supplicant will break down the sky, divulge the Mysteries of Isis, expose to public gaze the arcanum in the inner shrine [*adyton* for *Abydos*], stop the Baris in its voyage, give the limbs of Osiris to Typhon to be scattered, &c., contain some reservation in regard to the exaggeration of rash utterance in the making of threats which he does not understand, and is not able to carry out? But what of the pusillanimous condition, very much like children not yet arrived at mature understanding, which is induced in those persons who are frightened at the vain alarms and senseless fictions? And yet Chairêmôn, the expounder of the Mysteries, records these things as common matters with the Egyptians. It is also stated by others that these and similar expressions were of the most violent character.

What sense, I ask, do these prayers have which declare that a certain divinity was evolved from the primal matter, that he is sitting upon the lotos-blossom, that he sails in a boat, that he changes his forms according to the season, and adapts his appearance according to the animal in the Zodiac? For so they say it is at the *autopsia* (or self-inspection); and, having no interior conception of the fact, they attach to him the peculiar creation of their own fancy. If, however, such things are spoken symbolically, and are symbols of his operations, then let me demand the interpretation of the symbols. For it is plain that if these things are like the Passion of the Sun, as in eclipses, they will be apparent to all who are gazing intently upon the spectacle.

THE USE OF UNCOUTH FOREIGN TERMS.

Why are obscure names chosen, and of such as are obscure, why are foreign ones preferred over those which exist in our own language? If the hearer fixes his attention upon the meaning, it is evident enough that the idea remains the same, whatever the names may be. The god who is invoked is evidently not an Egyptian, nor of that race; and even if he is an Egyptian, he seems never to use the Egyptian language, nor, indeed, any which is used by human beings. These things are all fabrications of wizards, and concealments which are imputed to the Godhead, but are actually evolved from our own passions and conditions; or we are entertaining ideas contrary to the truth in respect to the Divine Nature, or it is constituted of real essence itself—

THE FIRST CAUSE.

I desire it to be explained to me what the Egyptians believe in regard to the First Cause,—whether it is an Interior Mind or an entity beyond Mind; a single Principle, or associated with another, or with others; whether it is without body or has a body; whether it is the same as the Creator, or prior to the Creator; also, whether the universe has its origin from One or from many; whether they accept the hypothesis of Matter or that in respect to certain primal bodies; and whether they suppose Matter to have been unbegotten or generated.

Chairêmôn and others express no belief in regard to anything whatever anterior to the visible universe; adopting at the beginning of their discussions the deities of the Egyptians, and no others, except the planets, as they are called, and those

other luminaries which fill up the Zodiac, and such as appear in their neighbourhood. They also accept the division into decans, the horoscopes, the Mighty Leaders, as they are called, whose names are given in the Almanacs, the services to which they are subjected, their risings and settings, and their freshowing of things to come. For it was perceived that what was affirmed concerning the Sun as the Creator, concerning Isis and Osiris, and all the myths related by the priests, might be changed into narrations about the stars, their phases, occultations, and risings, or else the increase and decrease of the Moon, the journey of the Sun, the vault of the Sky as seen by night or day, or the river Nile, if nothing else. Indeed, they interpret everything as physical, and nothing as relating to incorporeal and living essences. Very many of them do away with the agency of the stars in relation to humankind, and bind all things, I know not how, with the indissoluble bonds of Necessity which they denominate *Fate*; binding all things fast and connecting them absolutely with the deities, whom they worship in temples, and with statues and other emblems.

THE DEMON OR GUARDIAN SPIRIT.

In relation to the guardian spirit of an individual, it must be asked how the Overlord* (lord of the house, city, or habitable earth) gives it; according to what manner, what mode of emanation, or life, or faculty, it was imparted from him to ourselves; whether it has actual being or not; and whether it is possible or impossible to find out the Overlord. Hence, indeed, he is happy who, comprehending the plan of his existence, and knowing his guardian spirit, is liberated from Fate.

The canons of the science of casting nativities, however, are innumerable and hard to comprehend; but it is impossible for skill in such learning to mature into real knowledge. Indeed, there is much disagreement in regard to it, and Chairêmôn, together with many others, has disputed its pretensions. So also the right idea of the Overlord or Overlords, if there are more than one to a nativity, upon which they say that the knowing of one's own guardian spirit intimately depends, is confessed by them to be almost impossible to ascertain.

But further; does a particular guardian spirit rule parts of our organism? It is imagined by some that tutelary spirits preside over specific parts of the body, over the health, the general appearance, and the physical habits, acting in concert with each other; and that one chief is placed over them all in common. And further, that there is a guardian spirit over the body, another over the soul, and another over the inferior mind; and that some of these are good, but others are bad. I question, however, whether this peculiar guardian spirit may not be itself a part of the soul; and if I am right in this matter, then whoever is wise from the interior mind is truly favored.

I observe likewise that the cultus of the peculiar tutelary spirit becomes twofold; that it is rendered as to two, and again as if to three. But the invocation is made by all according to a common form of prayer.

CONCLUDING SUGGESTIONS.

I ask further whether there is not some other arcane way to happiness, entirely separate from this peculiar worship of the deities. I doubt seriously whether it is at all necessary to look to human opinions in divine utterances and theurgy; and whether the soul does not of itself, as by chance, perform certain great things.

Moreover, there are other methods which may be employed to ascertain things to come. Perhaps they who are endowed with the divine faculty foresee, and yet are not happy; they foresee the future, but fail to employ the knowledge to any good purpose for themselves. I desire of you, therefore, to point out to me the way of happiness, and in what its essence consists. There is a great deal of controversy about this matter among us, as though good conclusions might come from man's disputes. But, as for those who have continued means for intimate association with the denizens of the higher world, if this part of the subject is passed over in the investigation, wisdom will be possessed by them to little purpose. It will be in such case but the calling of the attention of the gods to assist in the finding of a fugitive slave, or a purchase of land,

* This designation, both in Greek and English, is the exact equivalent of Baal-Zeboul, the Phœnician Apollo, or Esculapius. In the Gospel inscribed to Matthew, the play on the name repeatedly appears: "If they call the Overlord Beelzeboul." "He casteth not out *dæmonia* except by Beelzeboul, archon of the *dæmonia*." I judge that Porphyrios, who was a Tyrian of Jewish extraction, was familiar with this divinity, and his peculiar functions, and translated the name accordingly.—A. W.

or perchance a marriage or traffic. Yet even though they do not pass this matter over, but hold discourse, and say what is most true concerning other things, but nothing certain or trustworthy about Happiness itself,—employing themselves with matters that are indeed difficult, but utterly useless to mankind,—then neither deities nor good spirits will be in association with them, but only some one of the kind denominated *erratio*; or else it will be a device of men, or a deception of the mortal nature.

A NOVEL "HOLY ALLIANCE."

"Behold! How these Christians love each other!"

It is a novel and rather amusing experience for us to find a Christian journal bestowing its benediction upon the Theosophists. Of the other sort of thing there has always been a superabundance. The comical feature of the present affair is that our labours are praised by one set of Christians, because of the fatal blow they are likely to give to other bodies of Christians: better that the Theosophists should succeed, is the argument, than that the dishonest hypocrisy of those wicked people should not be exposed! The *Ceylon Catholic Messenger*, an organ of the Roman Catholic Church in Ceylon, says in its issue of May 20:—"The Theosophists cannot in any case be worse than the sectarian (*i. e.* the Protestant) missionaries, and if Colonel Olcott can induce the Buddhists to establish schools of their own, as he is trying to do, *he will be doing us a service*. Because, if the Buddhists would have their own denominational schools, as we have ours, they would put a stop to the dishonesty now practised by the sectarian missionaries of obtaining Government money for proselytizing purposes under the pretext of grants-in-aid for education."

The late Pope Pius IX. at the instance of an influential friend of the Colonel's at Rome, and without his participation, once sent him his special papal blessing, much to the Colonel's surprise. This was years ago, before our Society was organized; and now that the Catholic ecclesiastics in *partibus infidelium* have blessed us, we ought, indeed to be happy; and would be if the ecclesiastical benediction were not likely to be turned into anathemas when we also tread upon the Catholic corn, as we are more than likely to do. How the "sectarians" regard our work in Ceylon may be inferred from the abusive tirades that have been appearing in their religious and secular organs in that island, since our first arrival there last year. The Lord Bishop of Colombo pays us his compliments after the following fashion in his organ, *The Ceylon Diocesan Gazette*, apropos of our flourishing High School for Boys at Galle, says: "A local branch of this society of Atheists (1) is in full activity between Galle and Buona Vista... Its avowed intention is to counteract the work of the Christian missionaries who have, say its (the school's) promoters, long enough undermined Buddhism by means of school-teaching. Though this may be looked upon as no small testimony to the good done by Mission Schools, there can be no doubt that for the present the opposition is an evil..... Buddhists in great numbers have been pledged to send their children to the rival school, and not to any under Christian influence..... Meanwhile the scheme seems to prosper. The Wesleyan school which is within a stone-throw of the rival one has, we are informed, been nearly emptied, the Roman Catholic school at Kaluwella has suffered, and so also has even the Government school in Galle itself, where certainly the Christian teaching is as colourless as possible..."

This article was printed when the school had not more than half its present number (380) of pupils. Since then the movement inaugurated by us has been progressing, and the Singhalese people in mass are just realizing how the missionaries have been stealthily undermining their national religion under the cover of disinterested educational labours. Though Hindus may not like Buddhism, from seeing only its vulgar aspect and being uninformed as

to its spirit, still as it is one of the rarest flowers of Indian religious thought, it commands their entire sympathy when the choice is between that and Christianity. And when they learn that the arrack-distillery is already playing among the Christianized Singhalese the same havoc that the toddy-shop has among Christianized Hindus, their best wishes must follow us in the heavy task we have, at the prayer of our Singhalese brothers, undertaken in Lanka, that emerald gem which India has always worn with such pride on her dusky brow. Our avowed purpose is to try to bring every Buddhist child in the Island under the influence of its forefathers' religion; to aid in founding schools with Buddhist teachers wherever they may be needed; to help in purifying the religion of the vast accumulations of rubbish by which the essential teachings of Gantama have been hidden from sight; to infuse into the native mind the same decent sense of self-respect and national pride, which we have been appealing to among the Hindus, these last two or more years; finally, by largely increasing the Membership of our Society, to unite the Singhalese Buddhists with our Hindus and Europeans in the strong bonds of a common brotherhood, and a common research after hidden truth. The first and prime factor in such an undertaking as this is, of course, a funded capital. Col. Olcott is now raising this by addressing crowded meetings of Natives, enlisting the good-will of the Buddhist priests, and rallying around him a large body of the most intelligent and zealous gentlemen of the better class. Since his second arrival in Ceylon he has issued an "Appeal" to the people, backed by the signatures of a number of the most eminent priests of both sects—the Siam and Amrapura. He has also—since nobody else seemed ready to undertake the task—composed a Catechism of the Buddhist Religion according to the Canon of the Southern Church. This is being printed in English and Singhalese, and will shortly be issued. When ready for sale it will be duly advertised in these columns.

The paramount necessity for our giving immediate attention to this vast field that has so suddenly opened before us, will make heavy drafts upon the already overburdened energies of both the Founders of our Society. We must spend a portion of every year in the Island until at least the movement acquires an impetus which will carry it onward towards the ultimate success aimed at. The remaining months of each year we can devote as heretofore to journeys throughout India, with occasional divergences to other countries. As our work increases we two are made more and more wanderers, despite our inclination (one that always strengthens with advancing years) for a quiet settlement in some fixed place. Last year, though we paid twelve months' rent, we were only able to occupy our house during five, the rest of the time being spent in travel; how much more fortunate we are likely to be henceforth remains to be seen. At present the theosophical barometer is pointing to "Change."

MATTER AND METHOD.*

There is but one method in science and philosophy, the same for the study of the problems of man and mind, as for chemistry, geology, or astronomy—the Inductive method as expounded by Francis Bacon in his *Novum Organum*, so well explained by Professor Fowler of Oxford, in his recent work. In my letters to Miss Martineau, I set out with—"men have been wandering amidst poesies, theologics, and metaphysics, and have been caught in the web of ideal orations, and have to be brought back again to particulars and material conditions, to investigate the real world, and those laws of being and action which are the form and nature of things, and the phenomena which they present, as they are here, within us and about us

* This letter is a reply to one of Col. Olcott's, which appeared in the *Philosophic Inquirer* (Madras) of April 3, 1881, in answer to Mr. Henry G. Atkinson's.—ED. THEOS.

in reality and in truth, and not as we would fancy them to be."

I have not seen a number of the THEOSOPHIST but see that it is "a monthly journal devoted to Science, Oriental Philosophy, History, Psychology, Literature and Art"—which is a pretty wide field of survey in these days of division of labour and separate lines of enquiry, and for all which there are different ways and means, but only one true and the same philosophical method—Induction—and all phenomena whatsoever are to be referred to matter as the source of all, which in its ultimate nature or *natura naturans*, you may call it spiritual or atomical or force, or cause, or "summary law" or, with Tyndall, refer to it as "mystical and transcendental" or magical, or if you will in its constructive interrelations and correlations observe the unity of nature in a general resemblance and uniform principle to the acts of unconscious instinct or to the result of mental acquirement in the designs of men, or if it so pleases you call it divine as transcending human conception and in a word God.

What's in a name? That which we call a rose

By any other name would smell as sweet;

Call it as we will, by matter I mean the substance or nature, be it as it may, or what it may, or philosophy, says Bacon, must be abandoned as without a basis, for even the "imaginary" soul must be a substance and birth of matter, "a thinking substance," nor could a God be different. A perception of pain is not an entity any more than the perception we term thoughts and ideas, but all the phenomena of the body in its relation to all external to it, for every idea or perception has and must have in the nature of the case an objective relation, and the science of mind is as much a physical science as any other—light, heat or electricity. Col. H. S. Olcott in the *Madras Philosophic Inquirer* refers to "spiritual intuition" as though it was opposed to any thing that is real and normal, for instance, the sense of truth, of self, of non-self or sense of visual distance, &c., &c., is all intuitional as is the sense of causal dependence. But when we know that the sense of light is illusion, and of color and sound as well as all the other primary impressions of the several senses, ought we not to be on our guard against the illusion of "metempsychal notions" and feelings, as, for instance, of the intuitive sense of a personal Creator or Man-God and the like? All we can ever know of causation is that all nature is causation or as termed the *natura naturans* of the *natura naturata* or flow of effects and consequences, and that we cannot separate mind from matter any more than motion, for mind and motion and force are no more entities than time and space, in which all things exist and act, and have their being. Shakespeare and Milton were materialists as well as Bacon; Humboldt and Tyndall, read the fine utterance of old Timon—"Common Mother thou," &c., and of Milton "one first matter all," &c., leading up by a natural process to reason and intuition, and all that is most noble as the consequence and function of matter, and hence this matter, as Tyndall said, must be regarded as "mystical and transcendental at bottom," but no one is more opposed to the *inadequate* mechanical explanations of the day, referring all instinct and intuition proper to inherited experience and the like nonsense. The danger is in mistaking illusions for realities when our nature is steeped in illusion but which illusions are essential to life, and the same for man and animal as I have shown in my analysis of perception, and I say with Mesic Casaubon, "my business shall be, as by example of all professions in all ages, to show how men have been prone upon some grounds of nature, producing some extraordinary, though not supernatural effects, really, not hypocritically, yet falsely and erroneously 'to deem themselves or their co-religionists inspired:' and my wish is, 'to dive into the dark mysteries of nature, for probable confirmation of natural operations falsely deemed supernatural.'" (Treatise on Enthusiasm, 1655, c. i. p. 4.) What is meant by a second and physical agent that I ignore,

I cannot imagine or what is meant by "contemplation" and its resultant "perceptive and analytical powers," as special to Theosophists, seems to be a curious assumption. Mind as the instrument must be used in all research and to contemplate and reflect is surely common to all and to more or less ponder over a question like Newton waiting for the thoughts to come. And when it is affirmed that "nothing in visible or invisible nature, transcends man's capacity to find out in the long run" what can be meant except a defiant reply to Socrates that "all I know is that I know nothing," but doubtless these little difficulties can be easily explained, and the mist cleared away from what for the moment seems obscure and unintelligible.

HENRY G. ATKINSON.

2nd May, Boulogne, France.

NOTE BY THE EDITOR:—Col. Olcott being absent in Ceylon, we could not publish his reply together with this letter. We however expect that when this reaches him, he will send us his answer for publication in our next.

A POSTHUMOUS PUBLICATION.

We are glad to lay before our readers the first of a series of unpublished writings of the late Eliphas Levi (Abbé Louis Constant) one of the great masters of occult sciences of the present century in the West. An ex-Catholic priest, he was unfrocked by the ecclesiastical authorities at Rome, who tolerate no belief in God, Devil, or Science outside the narrow circle of their circumscribed dogma, and who anathematize every creed-crushed soul that succeeds in breaking its mental bondage. "Just in the ratio that knowledge increases, faith diminishes; consequently, those that know the most, always believe the least"—said Carlyle. Eliphas Levi knew much; far more than the privileged few even among the greatest mystics of modern Europe; hence, he was traduced by the ignorant many. He had written these ominous words..... "The discovery of the great secrets of true religion and of the primitive science of the Magi, revealing to the world the unity of the universal dogma, annihilates fanaticism by scientifically explaining and giving the reason for every miracle," and these words sealed his doom. Religious bigotry persecuted him for disbelieving in "divine" miracle; bigoted materialism for using the word "miracle" and "prodigy;" dogmatic science, for attempting to explain that which she could not yet explain herself, and in which, therefore, she disbelieved. The author of "The Dogma and Ritual of High Magic," of the "Science of Spirits," and of "The Key to the Great Mysteries," died, as his famous predecessors in the occult arts, Cornelius Agrippa, Paracelsus and many others did—a pauper. Of all the parts of the world, Europe is the one which stones her true prophets the most cruelly, while being led by the nose by the false ones the most successfully. Europe will prostrate herself before any idol, provided it flatters her preconceived hobbies and loudly appeals to, and proclaims her *superior* intelligence. Christian Europe will believe in divine and demoniacal *miracles* and in the infallibility of a book condemned out of its own mouth, and consisting of old exploded legends. Spiritualistic Europe will fall into ecstasies before the Eidolon of a medium—when it is not a sheet and a clumsy mask—and remain firmly convinced of the reality of the apparitions of ghosts and the spirits of the dead. Scientific Europe will laugh Christians and Spiritualists to scorn, destroy all and build nothing, limiting herself to preparing arsenals of materials which she knows not in most cases what to do with, and whose inner nature is still a mystery for her. And then all the three agreeing in everything else to disagree, will combine their efforts to put down a science hoary with age and ancient wisdom, the only science which is capable of making religion—*scientific*, Science—*religious*, and of ridding human Intelligence of the thick cobwebs of CONCEPT and SUPERSTITION.

The article that follows is furnished to us by an esteemed Fellow of the Theosophical Society, and a pupil of Eliphas Levi. Having lost a dear friend who committed suicide, the great master of the occult science was desired by our correspondent and his pupil to give his views upon the state of the

soul of the *felo-de-se*. He did so ; and it is with the kind permission of his pupil, that we now translate and publish his manuscript. Though personally we are far from agreeing with all his opinions—for having been a priest, Eliphas Levi could never rid himself to his last day of a certain theological bias—we are yet prepared to always lend a respectful ear to the teachings of so learned a Kabbalist. Like Agrippa and, to a certain extent, Paracelsus himself, Abbé Constant may be termed a Biblical or Christian Kabbalist, though Christ was in his sight more of an ideal than of a living Man-God or an historical personage. Moses and Christ, if real entities, were human *initiates* into the arcane mysteries in his opinion. Jesus was the type of regenerated humanity, the deific principle being shown under a human form but to prove humanity alone divine. The mysticism of the official church which seeks to absorb the human in the divine nature of Christ, is strongly criticized by her ex-representative. More than anything else Eliphas Levi is then a *Jewish Kabbalist*. But were we even so much disposed to alter or amend the teachings of so great a master in Occultism, it would be more than improper to do so now, since he is no longer alive to defend and expound his positions. We leave the unenviable task of kicking dead and dying lions to the jackasses—voluntary undertakers of all attacked reputations. Hence, though we do not personally agree with all his views, we do concur in the verdict of the world of letters that Eliphas Levi was one of the cleverest, most learned, and interesting of writers upon all such abstruse subjects.

A SUICIDE'S AFTER-STATE.

BY ELIPHAS LEVI.

(From an unpublished letter.)

Voluntary death is the most irredeemable of sinful actions, but it is also the least inexcusable of crimes owing to the painful effort required to accomplish it. Suicide is the result of weakness demanding at the same time a great mental force. It may be inspired by devotion, as it can be due to selfishness, and, proceeds as often through ignorance. Did men but know what a solidarity binds them together, that they live in other men as *other men live in them*, they would rejoice instead of lamenting in finding a double share of suffering allotted them in life ; for, aware of the immutable law of universal equilibrium and harmony, they would be cognizant then of the double share of felicity due to them ; hence they would be less ready to renounce their price of labour under the plea of the work being too rough. I pity sincerely your unfortunate friend, though it is for him and his like that the consoling words may be addressed ;—“ Father, forgive them, for they know not what they do.”

I am asked what could be done to help his suffering soul ? I would certainly never advise you to turn for consolation to the Church. Though she does not forbid hope, the Church regards the suicide as one debarred for ever from the communion of saints ; her rigorous laws forcing her always to condemn him. You may help the poor deserter of life, with “ prayer”—but that prayer must be *one of action*, not words. See whether he has not left something undone, or might not have done some more good on earth than he has, and then try to accomplish the deed for him, and in his name.* Give alms for him ; but intelligent and delicate alms ; for the latter bear fruit only when helping the cripple and the old, those who are incapable of working ; and the money devoted to charity ought to serve to encourage labour and not to favour and promote laziness. If that hapless soul moves

* The Kabbalistic theory is, that a man having so many years, days, and hours to live upon earth and not one minute less than the period allotted to him by fate whenever the *Ego* gets consciously and deliberately rid of its body before the hour marked, for then must it still live even as a disembodied suffering soul. The *Ego*, or the sentient individual soul is unable to free itself from the attraction of the earth and has to vegetate and suffer all the torments of the mythical hell in it. It becomes an Elementary Spirit ; and when the hour of deliverance strikes, the soul having learned nothing, and in its mental torture lost the remembrance of the little it knew on earth it is violently ejected out of the earth's atmosphere and carried adrift, a prey to the blind current which forces it into some new reincarnation which the soul itself is unable to select as it otherwise might with the help of its good actions.....

you so much to compassion, and you feel such a sympathy for it, then does that feeling come from on high, and you will become the providence and light of that soul. It will live, so to say, on your intellectual and moral life, receiving in the great darkness into which it has rushed by its action no other light but the reflection of your good thoughts for it. But know, that by establishing between yourself and a suffering spirit such a special bond of union you expose yourself to the risk of feeling the reflection of analogous suffering. You may experience great sadness ; doubts will assail you ; and make you feel discouraged. That poor being adopted by you, may, perhaps, cause you the same agony as the child on the eve of being born makes his mother suffer. The last comparison is so exact that our forefathers have given to that adoption of suffering souls the name of EMBRYONATE in our holy Science (Occultism). I have touched this subject in my work *The Science of Spirits* ; but, as the question concerns you now personally, I will try to make the idea plainer.

A suicide may be compared to a madman, who, to avoid work, would cut off his hands and feet and thus would force others to carry and work for him. He has deprived himself of his physical limbs before his spiritual organs were formed. Life has become impossible to him in such a state ; but that which for him is still more impossible is to *annihilate* himself before his time. If, then, he is fortunate enough to find a person devoted enough to his memory to sacrifice himself and offer him a refuge, he will live through and by that person's life, not according to the way of the vampires, but according to that of the embryos who live on their mother's substance without diminishing for it that substance, for nature supplies the waste and gives much to those who spend much. In his pre-natal life the child is conscious of his existence and manifests already his will, by movements independent of, and undirected by, his mother's will, and causing her even pain. The baby is ignorant of his mother's thoughts, and the latter knows not what her child may be dreaming of. She is conscious of two existences but not of two distinct souls in her, as their two souls are one in the feeling of her love ; and that the birth of her babe does not sever the souls as it does the two bodies. It only gives them— if I may use the expression—a new polarization (as the two ends of a magnet). The same in death which is our second birth. Death does not separate but only polarizes the two souls which were sincerely attached to each other on this earth. The souls disenthralled from their earthly fetters elevate our own to themselves ; and in our turn our souls can attract them down* through a power similar to that of the magnet.

But the sinful souls suffer two kinds of torture. One is the result of their imperfect disenthralment from the terrestrial bonds which keeps them down chained to our planet ; the other is owing to a lack of “ celestial magnet.”† The latter becomes the lot of those souls which having despaired have violently broken the chain of life, hence of their equilibrium, and have to remain in consequence in a state of absolute helplessness until a generous embodied soul volunteers to share with them its magnetism and life, and so helps them in time to re-enter into the current of universal life by furnishing the needed polarization.

You know what that word means. It is borrowed from astronomy and physical science. Stars have opposite

* It would be an error to infer from the above that Eliphas Levi believed in the so called *Spiritualism*. He derided both the Spiritualistic and the Spiritist theory of the return of the disembodied souls or spirits in an objective or materialized form on earth. Teaching the Kabbalistic doctrine of the *subjective* inter-communication between the embodied and the disembodied spirits, and the mutual influence exercised by those souls, that influence is limited by him to purely psychological and moral effects, and lasts but so long as the pure soul slumbers in its transitory state in the ether, or the sinful one (the Elementary Spirit) is kept in bondage in the earthly regions.

† *Celestial magnet* means here that spiritual buoyancy, (the absence of sinful deeds and thoughts supposed to be possessed of a material heaviness) which alone is enabled to carry the disembodied Soul to higher or rather to purer regions.

and analogous poles which determine the position of their axis; and natural as well as artificial magnets have the same. The law of polarization is universal and rules the world of spirits as that of physical bodies.

A LETTER FROM SOORB-OVANESS.

.....Our Zoroastrian Fellows would fain hear a page of their history torn out of the book of popular memory and woven into legends. That book, so full of the glories of their forefathers, in that hoary past when they formed not only a proud and independent nation, but many linked together by one religion, one polity and civilization—is rapidly fading out. Its fate was like that of some precious manuscripts of the pre-Christian ages, which are sometimes found mouldering in the libraries of old monasteries. First its broad margins were used for monkish dissertations, and later on, its contents themselves began being rubbed out by vandal hands to make way for polemical discussions on some Arian heresy..... Strange to say, even the few traditions that have remained intact, did not find refuge among the *Behedin*,—that small remnant of “the followers of the true faith,” who, clinging to their old religion are now scattered all over the province of Kerman—but, are all centred, on the contrary, around the mountain chain of Great or Major Armenia, and of the Lake Van, among the semi-Christian Armenian population. To extricate them whole and undisfigured from the entangled skein of Mahometan, Christian and pagan traditions, demands a more dexterous hand than that of the enchanted Princess in the fairy tale of “Blue Bird.” Very luckily, some of the principal records are saved and preserved in the shape of a whole library of cylinders. They may serve one day to strongly damage the wild theories and interpretations of the Anquetil Duperrons, the Spiegels and Haugs. *Vox populi vox dei*. Popular rumour, always alive to the marvellous, has spun out an intricate cobweb of fancies around the central speck of fact: it will have a stately figure—which it persists in identifying with Mathan, the last of the great Magian High Priests, gathered unto his fathers for the last sixteen centuries—appear daily at sunset at the entrance of an inaccessible cave at the top of one of the peaks of Allah-Dag, with a book of records under his arm.....

With the exception of the “Guebers”—the Behedin of Kerman—now, all the millions of the ancient Fire-worshippers have turned Mussulmans and Christians. Of the human blood spilt during the forcible conversions to Christ and Mahomet, the national traditions are full. The tears of the Recording Angel, wept throughout the whole duration of the two ages allotted to humanity from the period of Gayo-Maratan, would hardly suffice to wash away the entries made in his book of the ferocious and cruel deeds committed by Christians and Moslems against the followers of Zuratushta. Of the works of ages in the shape of Fire-temples and monuments destroyed by the zeal of the proselytizing “Saints”—the “men of honest repute” recorded in the ecclesiastical fables called the History of the Church—the ruins are plentiful, and each of them has its tale of woe to relate. I have just visited one of such historical spots built in the undated period of an antiquity, more remote from us than would be willingly conceded to us by the Europeans. I write to you on a fire-altar, 4,000 years old, which has escaped destruction by some miracle, having turned it into a very comfortable *prepitre*.

Leaving Dyadin the day before yesterday early in the morning, I made my way to the foot of Allah-Dag through snow and ice and arrived at the cave 36 hours later.....Allah-Dag, geographically speaking, is the modern name for the whole range of the mountainous chain south of Bayazid and Dyadin; Nepant, Shushik-Dag, Tchir-Gerook and Koombeg-Dag being all independent peaks, though included in the same denomination of Allah-Dag or “God’s Mountain.” They

are not to be compared with the Himalayas, their loftiest peak measuring but 11,600 feet above the sea-level, but they are interesting for the traditions clinging to them. It would be premature and even useless to give out what may be known of the truth. Your archæologists and ethnologists are yet bound hand and foot by the Biblical weeds which, for a century or so, will still prevent the Plant of True Knowledge from taking firm root on the Western soil.....But, I may tell you of a popular tradition the nucleus of which is built upon *fact*. Upon hearing of my intention to start on exploration of the mountain fastnesses, a venerable Armenian patriarch of Dyadin, on the decline of life, and who tries to put to the best use the only and solitary organ left in him intact by the Kurds, namely, his tongue, let it loose upon that occasion. He tried his best to frighten me out of my intention. No mortal man, he said, could ever visit that particular place and live. Besides every cave being the private property of “Mathan,” he would cause the sacred fire to appear under the traveller’s foot and burn him to death for his sacrilegious attempt; and then *Noah’s Ark is preserved in the highest cave*....“And what do you make of the Ark on Mount Ararat then?” I inquired of him. Forthwith I was apprized of the novel geological discovery that Ararat had formed once upon a time part and parcel of Allah-Dag, but falling into the hands of the Persians it broke away from the latter and placed itself on Christian territory, leaving in its precipitate flight the “sacred” ark in the safe keeping of Allah-Dag. Since then “Mathan” refuses to give it up.* Another tradition—among the *Behedin*, and in the oasis of Yezl—tells us of the initiated Magi who in times prehistoric had become through their knowledge and wisdom—“gods.” These lived in the Armenian mountains, and were astrologers. Having learned from the star-gods that the world was going to be flooded, they caused the mountain on which they lived to breathe fire and lave, which covered with bitumen all the outward surface of the mountain; and this made the great cave in it secure against the water. After that they placed all the good people with their cattle and goods inside the mountain, leaving the wicked ones to perish. A still simpler version might be found, and one which would come nearer to the historical facts. But of that, no more at present.

You know, of course, that the Armenians, who, until the fourth and even seventh centuries of the Christian era were *Parsees* in religion, call themselves Haiks, the descendants of Haig, a contemporary of *Bilu* (Belus) a king of the Babylonians † who deified and worshipped him after death as a Sun and Moon God. Haig is made to have flourished 2200 B. C. according to accepted date, and more than 7,000 agreeably to truth. Their legend states that Haig and his clan were compelled to emigrate from Babylonia to Armenia on account of the religious persecutions to which they were subjected from *Belu* who sought to pervert them from pure Parseeism to Sabaism by including the moon into sun-worship. Twenty-six centuries later, (accepted date) when their King Tiridates the last of the Arsacidæ began to force them into Christianity (fourth century) and the new faith had spread its own versions of cosmogony from *Genesis*, that Haig had the honour of finding himself transformed into a descendant of Japhet, the son of Noah—that virtuous old man who had performed every achievement but that of being born. But even in their forgotten traditions we find that they

* In George Smith’s *History of Babylonia*, the author expresses an opinion to the effect that the Biblical Ararat “does not mean the mountain now called Ararat, but a mountainous country south of this and near the lake Van.” (p. 50). The great Assyriologist can hardly have heard of that popular tradition and must have been prompted to say this on some knowledge grounded upon weightier reasons than popular tradition. But one corroborates the other.—ED. THEOS.

† Not to be confounded with the Sun-God Belus and Baal—two far more ancient deities.—ED. THEOS.

claimed to have remained true to the teachings of Zoroaster. These they had accepted ever since Musarus Oannes or *Annedotus*—the Heaven or Sun-sent (the first Odakon Ano-Daphos, the man-fish) arising daily from the sea at sunrise to plunge back into it at every sunset, taught them the good doctrine, their arts and civilization. That was during the reign of Amenon the Chaldean, 68 sari, or 244,800 years before the Deluge. Since then, (as demonstrated by the Assyriologists, according to the cylinder-records) several other Odakons had ascended from the sea, the last coming during the days* of the Chaldean King Ubara-Tutu—"the glow of sunset,"—the last but one of the antediluvian kings of Berossus. Each and all of these aquarian teachers came from his *habitat*, in lands unknown *ascending from the Persian Gulf*.† If we study the account given of the *Annedotus* by Apollodorus and then amplify it with the old pre-Christian traditions of Armenia, which say that *he made them know the seeds of the earth, taught them to worship their mother Earth and their father the Sun* and showed them how to help the two to bring forth fruit, *i. e.*, taught mankind the arts of agriculture, we will not wonder at discovering that the Chaldean Oannes and Zoroaster *are one* in their reminiscences. The Chaldean *Annedotus* was called the "Son of the Fish," and the latter was the name of Zoroaster's mother. Wonder, what your Zend scholars, Parsees and Europeans, will say to this? They will not feel a little surprised, perhaps, when told, that it was the Hellenized name of their Zoroaster—*Annedotus*, whom the Greeks called *Oannes* that led the old Armenians more easily into accepting Christianity than it otherwise might—as I am now prepared to show.

From Allah-Dag I proceeded west of Dyadin and halted at the monastery of *Soorb-Ovanness*—"John the Precursor" (the name *Ovanness* being identical with the Greek *Oannes* or John). Now *Soorb-Ovanness* is the oldest Christian monastery in Armenia. It is built on the site of an antediluvian fire-temple, and situated on the left bank of the Euphrates, at the foot of the majestic Napat. Centuries before the Christian era there was a town here, called by some Bhagvan and by others Ditzavan consecrated to Ahura-mazda or Ormuzd. The country is alive with traditions, and even the convent libraries have preserved many fully authenticated records of these pre-Christian centuries. There is one thick manuscript, among others, which contains the *Chronicles* of all the festivals of the fire-worshipping Armenians, written upon parchment. Their New Year, which began with them in August, was celebrated with extraordinary pomp. Armenian civilization wrought out by the Zoroastrian philosophy, seems to have been ignorant of but few of our modern comforts. These chronicles (fourth century of the Christian era) contain an account of the death and burial of the High Priest Mathan (with whose ghost I am daily threatened by the inhabitants) a brother of the King Tigranes III. When he died his royal relative had a gorgeous fire-temple built to his memory. There were several inns attached to it, offering free lodging and board to every traveller and relief to pilgrims of whatever nationality. Alas! these were the last *sunny* days of the faith..... In 302 King Tiridates with his nobles and army was receiving baptism on this same spot in the waters of the Euphrates from Gregory the *Illuminated*. There is no doubt but that the venerable saint could claim to have found himself illuminated with a most brilliant idea; since, had it not occurred to him at the time, the many millions of the baptized Armenians might have remained fire-worshippers to this day. Though the king and a portion of his nobles had accepted baptism, the

* During the *milleniums* rather, since, according to the chronology left to us by Berossus, the reign of that king lasted 8 sari or 28,800 years.

† One of the cylinders states that this sea was part of the great chaotic deep out of which our world was formed; the celestial region where the "gods and spirits" (the initiated Magi, or Sons of God) dwelt *was in their neighbourhood, but not in their country.*—ED. THEOS.

people resisted, and had to be forced with great trouble to accept the new faith. To overcome their reluctance, the king was advised in the same year by Gregory to pull down and raise the Bhagvan fire-temple to the ground and replace it with a Christian church, wherein relics (a thigh bone and two finger bones,) alleged as those of St. John the Baptist, or the "Precursor" were placed. The Armenians, during a century and a half of subjection to Macedonia (from 325 B. C.) had accepted the name of *Ovanness* for their Chaldean man-fish *Annedotus*. They were easily made to believe that "Ovanness the Baptist" who led them into the water, was identical with *Ovanness* or *Oannes*, who had instructed their forefathers arising out, setting in, and replunging back into the water before, during, and after the preaching. The identity of the name and the element, in short, proved useful allies in the plan devised by the diplomatic Saint. Before the end of the eleventh century all Armenia was baptized.* The moral to be inferred from the tale is, that old men die and new arise in their place, but that the same partisan and sectarian spirit which animates the missionary and the priest of to-day animated the missionary and the priest of old—the priestly caste being the toughest of all. This tradition about, and belief in the Chaldean Oannes was the only additional feature to that of modern Parseism in the Armenians of old. And yet I am not prepared to say that the Parseism of the pre-Sassanian period did not include the same belief, at least in a legendary form. At the time when the last sparks of Persian nationality were quenched by the downfall of the Sassanidæ, nearly all their books and records spared by Alexander were lost. The Sassanian dynasty, I know, had restored the Magian religion in all its primitive splendor; and the ancient Chaldean Magi were believers in Oannes the man-fish, the messenger sent to them by Belus, the Sun-God, to instruct humanity, as Berossus a priest of the Temple of Belus tells us. To accept Zoroaster as the *reformer* of the Magian religion is to move the period in which he flourished to the very threshold of the Christian era, in which case there could never exist such a discrepancy about the age he lived in, as there is now, and as we find among the Greek historians.

Now to bring my letter to a close. In the years 634-639 the Byzantine Emperor Irakli (Heracles) returning from his campaign to Persia, and finding the church too mean to contain such a treasure, as the relics of the "Precursor," had the edifice pulled down and a monastery of gigantic size built in its place. Its outward majestic and most grandiose proportions strike the traveller with astonishment up to this day. It is the largest building in Armenia. But—inside it is all darkness and emptiness. The wall bearing the deeply cut inscription which tells of the meritorious deed of the Byzantine Emperor is perforated with Mussulman bullets..... The cupola rests on four massive granite pillars, inside which are excavated a number of rooms, several stories high, one above the other, with spiral staircases winding round them and leading to each of the cells, and secret passages managed in the wall leading the inmates in hours of danger to the top of the cupola, and from thence into the heart of the mountain and its many natural caves. Owing to the recent invasions of the Kurds the last ornaments of the church and altar have disappeared—the holy thigh and two fingers having failed to protect the place. Alone the library, composed

* Joannes the Baptist who is usually associated with waters, is but a Petro-Paulitz name and symbol of the Hebrew Jonah (the Jonas swallowed by the whale) and the Assyrian Oannes..... The fishermen and fishers of man in the Gospels are based on this mythos." (*Enoch, the Book of God* Vol. 11, 80.) This appears the more probable as the Mahometan inhabitants of Mosul, near the ruins of Nineveh have assumed for centuries that the mound called by them.—"Nebbi Yunus"—contained the tomb or sepulchre of the prophet Jonah, on its summit; while the excavations of Layard brought to light on the neighbouring mount Konyunjik a colossal image of the Fish-God Oannes—the cause most probably of the later legend.—ED. THEOS.

of books and old manuscripts heaped up as waste paper in every corner of the pillar-cells tempting no Kurd are scattered over the rooms. Out of the three monks who were here in 1877 there remains but one. For the consideration of a dagger and a few silver *abazes* I got several precious manuscripts from him....."

X..... F. T. S.

April.

EVOLUTION OF A SIXTH SENSE.

BY F. A. FERROUX, ESQ.

The evolutionary doctrine supposes that in the incipient stage of animal development, the entire surface of the bodies of these lowly organisms, was the medium of sensation of out-side influences;—but on certain points being acted upon by light, sound &c.,—in a manner more pronounced than the rest of the exposed surface was—the parsimony of nature compelled the employment of these extra-sensitive points in preference to the original diffused means. Gradually disuse is held to have reduced the latter to a rudimentary form, while the portions centering under the extra-sensitive points became developed, through constant exercise into veritable eyes, ears &c. The sense of touch, except in some degree, in the case of armored animals, from the difficulty of its being isolated to special points on the body, have still the original diffused means of sensation in active working order.

I shall not enquire here, whether the rudimentary diffused faculties (those replaced by special organs) are still factors physiologically, by studying the phenomenon of nourishment absorbed through the pores, or the effect of, say, violet light on the system; but shall draw attention to the potentiality of the extra cognitions of light, sound, &c., which the possession of special organs would indicate, having resulted from the novel needs of a higher type of animal vitality.

Though not bearing materially on the present issues, a question naturally arises: whether the requirements of animal life exhaust the *repertoire* of nature, and whether with the possibility of the existence of interests having wants different from those of organic life, it may not imply that conditions of matter different from those made familiar to us through our senses, do hold a place in nature—our failure to perceive them proceeding from want of adequate faculties to do so. I must qualify this statement by pointing out that we cannot necessarily assume that our organic well-being would require us to be consciously sensible of all the causation that affects us. This presumedly indicates the possibility, that a *portion* only of the primordial means which made us *en rapport* with external nature, have been localized, *i. e.*, replaced by special organs, and that the remaining portion is still working silently and unknowably, in fact that such workings are outside both of our ken and our volition. In the February number of the THEOSOPHIST (1880), it is said:—"It is even certain that under mesmeric influence the mind becomes capable of receiving impressions otherwise than by the recognized channels of the senses." Now why cannot these channels be the primordial channels of the senses that have not yet been replaced by special organs? If such be the case, then the definition of mesmeric sleep would be simply—an abnormal state when the conscious *Ego* is *en rapport* with the surviving primordial means of sensation. To admit such a possibility is, I think, more philosophical than either that of calling in the aid of a legion of disembodied spirits on the one hand, or the only remaining alternative, a bovine stolidity which rejects all evidence on the ragged plea of "hallucination," on the other. Scientists are agreed that the entire surface of our bodies was once the medium of sensation, and that the special organs of later development arose for the purpose of taking extra cognitions of a few kinds of vibrations, which the novel conditions of life under evolutionary development necessitated. Further, if on rational grounds

we reject the theory of a simultaneous formation of these special organs of the senses, and on the same grounds maintain that the organs in question were supplied independently and as correlations of independent needs, we cannot pause, but ask what warrant we have to show that this process of supply following demand is at an end, and that in man, as at present developed, nature has reached her *ultima-thule* in constructive ability? If not, then it is possible, that in the dim future, men will be provided with special faculties to grasp the hidden side of nature—those shadowy and fleeting cognitions of which, we at present class with the unknowable. Thus the abnormal phenomena of Yog, mesmerism, somnambulism, dreams, &c., may be taken as the premonitory symptoms of a futurity—when the vague, contradictory, and misleading processes we now call thought, will be replaced by cognitions, having all the vividness and accuracy of sensible impressions.

Before I conclude, I shall call attention to a certain condition which appears to favor the creation of the mysterious states under notice. This condition appears to me to be the absence of light. The present enquiry—an endeavour to study Yog Vidya by means of the Darwinian clue—points to the thesis, that the states of mesmerism, somnambulism, dreams, &c., result from the efforts of nature to connect the *Ego* with partially developed primordial "senses," and in doing so she aids the junction by surrounding the body with primordial conditions—*viz.*, darkness, rest, and silence. The low animal type, I described at the commencement, is supposed to have reached that state, only under conditions of darkness, rest, or silence—perhaps by being permanently fixed in the rock interior of a marine cavern, shrouded in tenebriousness and quiet. On some of these lowly organisms, through disturbing causes, being subjected to the novel effects of light, sound and motion, special faculties were supplied them to utilize the novel conditions—but on the recurrence every twenty-four hours of the nocturnal state, ensuring tenebriousness and silence, they readily reverted to the primordial comatose state—A HABIT WHICH STILL STICKS TO US. This is my theory of sleep—*i. e.*, a periodical reversion to the ancient comatose state—generally induced by the want of light, sound, motion.

If the truth of the foregoing be allowed, then the semi-darkness affected by the bulk of modern phenomenologists, may not be for the purpose of aiding trickery, but because it is a physiological necessity. But granting this, as also granting the reality of manifestations, whether auricular, ocular, or tangible, and granting the possibility of the levitation of matter, as all being effects of a little known power, conventionally called *psychic*, still I do not see how we are expected to assign an objective existence to the appearances produced by the medium, and to consider such appearances as reasoning entities, that can think, talk, hear, move &c., by the exercise of independent volition—and to crown all, to draw inferences from such assumptions of the survival of the soul after death. The only sound conclusion a non-partisan can draw on witnessing "a talking manifestation," is that the medium who produced the appearance also produced the words, apparently coming from the mouth of the "Spirit"—unless, of course, evidence be adduced, proving the contrary.

Maunbhoom, 22nd May, 1881.

THE FIVE-POINTED STAR.

Jacksonville Florida, Feb. 14, 1881.

TO MADAME H. P. BLAVATSKY,

Editor THEOSOPHIST, and Corresponding Secretary,
Theosophical Society, Bombay.

HIGHLY ESTEEMED MADAME AND SISTER,

Circumstances of a peculiar kind force me to make an inroad upon your valuable time,

The following letter which I addressed to Colonel Bundy of *Religio-Philosophical Journal* explains itself. I am really in need of more light in this matter. What is it? A delusion? A trick of the Elementals? Spiritualism or Occultism? Some will call me insane, others, a dreamer, and the majority of humanity, an impostor.* Of that I feel sure. However, *it is a fact for me personally*, and my word is as good as that of any one else. Has my vegetarian life anything to do with it? In a few weeks it will be exactly *seven* years that I quit the use of any animal food. Or is it my physical sufferings, lung affection, that have something to do with it? Yet neither that nor my other troubles can be the only cause... ..

A few days ago my wife had agonizing cramps in the abdomen. I magnetized her, making unintentionally in my motions the figure of the five-pointed star over the suffering parts, and lo! the cramps disappeared as by enchantment—she never felt them any more! Has this sign anything to do with it? At any rate, please explain it to me.....

The following is the copy of the letter I sent to Colonel Bundy:—

FEB. 14, 1881.

"A more than curious case came under my personal observation, which I feel like communicating to you, giving you full power to use its contents or to send it to the waste-basket. It being a very personal case, I should like to be excused for talking so much about myself. I guess, I told you at our last interview that on account of my weak lungs I was obliged to sacrifice a splendid position and to seek health and home in the more congenial climate of Florida, and start life again on the first round of the ladder. On the 18th of January last, I came here with my family in the expectation that my household goods should immediately follow me, in which, however, I have been sadly disappointed, and am yet obliged to spend in a hotel or boarding-house, the money I intended to start business with. This worried me more than I can describe. Last night I could not sleep from sorrow and anxiety. After laying awake till about midnight, I dozed but I was fully conscious. St. Paul says, or is made to say, somewhere, that the body must be killed to make the spirit alive; in my case the body was prostrated by worry and sorrow. This may have something to do with the following revelation—allow me to give it this name for it was a real revelation *to me* as I never before thought about anything of the kind, and always rather preferred to be excused from this kind of revelations, for reasons not necessary to explain here now. But, "*revenons à nos moutons*:" dozing but conscious and, as it seemed to me, fully awake, I noticed in my room near the head of my bed a person in ancient garb, with a long, black, flowing beard, a peculiar head-dress with characters on it unknown to me; upon his forehead I saw some figures or marks, which I prefer to call masonic; his eyes were black, large, but soft and gentle; his robe hung from his shoulders down to the floor and was even more than his head-dress covered with unknown characters. He lifted his arm, and his right hand enclosed his little finger and ring finger, making some *peculiar* motions, as in the act of magnetising me. It seemed to me, I became unconscious then; how long this lasted I do not know, but I seemed to awake again, beholding my visitor in the same attitude as before, but better outlined. He moved his lips as if speaking to me, and yet I did not hear with my ears what he said, but rather felt it; a sensation so agreeable went through my whole system that words are inadequate to describe it—

* Most undoubtedly they will; and every member of the Theosophical Society,—unless he keeps all such occult and psychological personal experience to himself and strictly secret,—must be prepared for it. A public (including the best society)—ready at any day to turn round upon its *idols* and *authorities* and, dashing them to pieces, to pelt them with stones and trample into the mud such eminent men of science as Professor Hare and Zöllner, Messrs. Wallace and Crookes, for no better reason than that they found themselves compelled to recognise certain phenomena as *facts* and to honestly proclaim them as such—is not likely to show itself more lenient towards such humble individuals as we are.—ED. THEOS.

but what he said has been so clearly impressed upon my mind that neither heaven nor hell will ever be able to erase it. To express in my own words what he said: 'Your sorrow, however intense it may be, cannot be compared with that of the poor sufferers from the many ills belonging to our sphere. Unknowingly you used a secret to relieve your wife's pains a few days ago, which secret, when known generally, would change the practice of medicine to a very great extent if it should not make it a superfluity. Used in the right way, it would be a preventive against the most vehement diseases, epidemic or endemic; the bites of scorpions and poisonous animals will be made harmless by its application; the diseased parts of the respiratory and other organs of man and animal will be cured by it; pain, no matter how excruciating, will be relieved by its application which will also recuperate the diminished nervous power. I will teach you how to apply it personally, and how to give this power to certain substances. When you are willing to become my pupil, I will teach you all this: only one promise I *demand* in return, *viz.*, do all the good with it you can, bring it under the reach of every one, rich or poor, but never reveal the secret of it to any one outside your own family (which consists only of *three* persons) which must keep it sacred; the power of the last word will be felt again and many signs and tokens will be necessary to bring humanity back again to the *true light*, the *true wisdom*, the *true aim of existence*.'

"My promise was sincere, and it was as if a light stronger than the sun's, penetrated everything around me and in me, and as if I found myself for another time before the altar of M.: What was further revealed to me, will be a secret, never to be given away by me, but by the order of my teacher. Coming to my natural senses, or rather to my corporeal existence, again I felt happy, joyful, unspeakably satisfied; and my wife and son were soon made the participators of my never-to-be-forgotten experience. The means to be used will be a kind of amulet consisting but of silk, wool and cotton to be worn upon the diseased, or to-be-protected parts."

The facts are all correct, and I give them as they occurred to me; only my words are inadequate to do them justice. I feel very much delighted with the success that the work of our Society meets. Here (in America) it makes less headway. Selfishness and other similar vices created nearly nineteen hundred years ago, by a system whose teachings develop impostors and fools, is, however, to blame for it. Indeed, when our Buddhist brethren should unite to send us some missionaries they would be considered by us as real benefactors; indeed, they shall find the harvest ripe for them amongst us. Every one is eager to hear more about Buddha and his teachings. Your works and Arnold's *Light of Asia* have created a thirst for more information; the more so, when we see that boasting Christianity cannot keep its ground much longer, while Buddhism did not lose for centuries one inch of it. Crime of the most dastardly kind is rampant all over Christian lands; morals are growing worse daily, and the spiritual activity of men and women, high and low, in and out of the churches, is slackening and making room for full indifference. Humanity deviating thereby from its real destination and degenerating hourly. Science itself becomes corrupt, for it refuses to either accept or to investigate facts.* Indeed, the seat of Cassiopeia ought to be occupied again, a new messenger of "peace and good-will to men," another Avatar being much needed. Will it come? We are looking Eastward, as of old, for light, for more light, for the removal of the veil. Shall Theosophy fill that mission? I for one, still hope it may.

* Many men of science do, on the contrary. But it requires a man of no ordinary moral courage to face the storm of criticism which the avowal of such investigations—especially when successful—brings upon the experimenter. See Professor Zöllner's *Transcendental Physics*, and *Researches in the Phenomena of Spiritualism*, by Wm. Crookes, F. R. S., and judge for yourself.—ED. THEOS.

Please accept our very best regards; our thoughts and our prayers are with you and your noble work.

With due respect for yourself and all your co-workers,

Yours sincerely and fraternally,

C. H. VANDER LINDEN, F.T.S.

Editor's Note:—Such visitations by "Orientals" as the one with which our Brother, Mr. Vander Linden was favoured, become rather frequent in our days. We have several letters to the same effect. No explanation, however, we venture to say, would do any good, unless preceded by a long study and a *thorough understanding* of the occult laws of "magnetic correspondences" so-called. First let us see whether by the accumulation of testimony for identical results, we have a right to include this mysterious influence among *facts*. It is premature for us to speak of such things when even the scientific hypothesis of Professor Zöllner's fourth dimension of space finds so little favour in the eyes of the materialist. Meanwhile, we append to this contribution, another letter upon the same subject from a Parsee gentleman, an F.T.S., a full-blown sceptic but yesterday, but whose scepticism was a little staggered by the same results.

TO MADAME H. P. BLAVATSKY,

Editor, THEOSOPHIST, Bombay.

DEAR MADAME,—When I read the Hindu story of reincarnation by a Khsatriya lady in the number of the THEOSOPHIST, I made up my mind to write to you; but as I had to say but little then, I waited till I found other matter to add to it. I am now enabled to kill two birds with one stone, and, therefore, trouble you again with a few lines. After reading the THEOSOPHIST, I usually lent it to friends. Some of them said, it was all "bosh." Others hinted that if I continued reading ghost-stories, &c., I would soon become a lunatic. I assured them it mattered little if I went mad. I would at any rate be safe in a lunatic asylum, though my family might be less comfortable on the small allowance, the benign Government would grant them. But to return to the subject:—When I was a young man, I mean to say about twenty years old—I am now on the right side of forty-two—I recollect having read in the *Illustrated London News* that the world was like a theatre, that every thing in it was regularly recurring; even the transmigration of souls; that a hundred thousand (I cannot vouch for the figure at this distance of time) died every second, and an equal number was born every second. Since then, I had some faint belief in palingenesis. I now find that the lady's story confirms my suspicions, as it stands to reason that as nothing increases or decreases in this perishable (or call it imperishable if you like) world of matter, the *atma* of one as soon as it leaves the frame or body enters into another. I must admit though that I am still half sceptical about what it is, or what it should be.* The second bird I wanted to hit is this. Night before last, one of the maid servants in the house was bit by a scorpion. The pain was agonizing, and she complained of excessive burning. I had previously in a laughing sort of way spoken of the star-charm; so a member of my family woke me up and asked rather merrily to try whether the so-called charm had really any charm in it. I got up, brought out pen and ink and drew the quinque-angular triangle a little below the left shoulder. As soon as I had made a second figure close to the first one, both abreast, the girl said the pain had gone down. I then removed the bandage and made another star near the elbow. I was then agreeably surprised to hear the servant girl say that the pain had subsided, and had gone down to the finger's end where she was bit. So after all it is not "bosh," that which we found published in your journal?

I beg to remain,

Yours faithfully,

DARASHA DOSHABHOY, F. T. S.

Sholapur, 12th May 1881.

A REPLY TO OUR CRITICS.

(Our final answer to several objections.)

In the ordinary run of daily life speech may be silver, while "silence is gold." With the editors of periodicals devoted to some special object "silence" in certain cases amounts to cowardice and false pretences. Such shall not be our case.

We are perfectly aware of the fact that the simple presence of the word "Spiritualism" on the title-page of our journal, "causes it to lose in the eyes of materialist and sceptic 50 per cent. of its value"—for we are repeatedly told so by many of our best friends, some of whom promise us more popularity, hence—an increase of subscribers, would we but take out the "contemptible" term and replace it by some other synonymous in meaning, but less obnoxious phonetically to the general public. That would be acting under *false pretences*. The undisturbed presence of the unpopular word will indicate our reply.

That we did not include "Spiritualism" among the other subjects to which our journal is devoted "*in the hopes that it should do us good service among the Spiritualists*" is proved by the following *fact*:—From the first issue of our *Prospectus* to the present day, subscribers from "Spiritual" quarters have not amounted to four per cent. on our subscription-list. Yet, to our merriment, we are repeatedly spoken of as "Spiritualists" by the press and—our opponents. Whether really ignorant of, or purposely ignoring our views, they tax us with *belief in Spirits*. Not that we would at all object to the appellation—too many far worthier and wiser persons than we, firmly believing in "Spirits"—but that would be acting under "false pretences" again. And so, we are called a "Spiritualist" by persons who foolishly regard the term as a "brand," while the orthodox Spiritualists, who are well aware that we attribute their phenomena to quite another agency than Spirits, resent our peculiar opinions as an insult to their belief, and in their turn ridicule and oppose us.

This fact alone ought to prove, if anything ever will, that our journal pursues an honest policy. That established for the one and sole object, namely, for the elimination of truth, however unpopular—it has remained throughout, true to its first principle—that of absolute impartiality. And that as fully answers another charge, viz. that of publishing views of our correspondents with which we often do not concur ourselves. "Your journal teems with articles upholding ridiculous superstitions and absurd ghost-stories," is the complaint in one letter. "You neglect laying a sufficient stress in your editorials upon the necessity of discrimination between facts and *error*, and in the selection of the matter furnished by your contributors," says another. A third one accuses us of not sufficiently rising "from supposed facts, to principles, which would prove to our readers in every case the former no better than fictions." In other words—as we understand it—we are accused of neglecting scientific *induction*? Our critics may be right, but neither are we altogether wrong. In the face of the many crucial and strictly scientific experiments made by our most eminent *servants** it would take a wiser sage than King Solomon himself, to decide now between *fact* and *fiction*. The query: "What is Truth" is more difficult to answer in the nineteenth than in the first century of our era. The appearance of his "evil genius" to Brutus in the shape of a monstrous human form, which, entering his tent in the darkness and silence of night promised to meet him in the plains of Philippi—was a *fact* to the Roman tyrannicide; it was but a dream—to his slaves who neither saw nor heard anything on that night. The existence of an antipodal continent and the heliocentric system were *facts* to Columbus and Galileo years before they could actually demonstrate them; yet the existence of America as that of our present solar system was as fiercely denied several centuries back as the phenomena of spiritualism are now.

* What it is or "should be" is incapable of scientific demonstration. What it is *not* and *cannot* be is pretty well verified though. It is neither "harp" nor "wings" on a bodiless head with nothing but its ears to sit upon—and that alone is a comfort.—ED. THEOS.

* See the article following this: "*Science, Phenomena and the Press.*"

Facts existed in the "pre-scientific past," and errors are as thick as berries in our scientific present. With whom then, is the criterion of truth to be left? Are we to abandon it to the mercy and judgment of a prejudiced society constantly caught trying to subvert that which it does not understand; ever seeking to transform *sham* and *hypocrisy* into synonyms of "propriety" and "respectability"? Or shall we blindly leave it to modern *exact* Science so called? But Science has neither said her last word, nor can her various branches of knowledge rejoice in their qualification of *exact*, but so long as the hypotheses of yesterday are not upset by the discoveries of to-day. "Science is atheistic, phantasmagorical, and always in labor with conjecture. It can never become knowledge *per se*. Not to know is its climax," says Professor A. Wilder, our New York Vice-President, certainly more of a man of Science himself than many a scientist better known than he is to the world. Moreover, the learned representatives of the Royal Society have as many cherished hobbies, and are as little free of prejudice and preconception as any other mortals. It is perhaps, to religion and her handmaid theology, with her "seventy times seven" sects, each claiming and none proving its right to the claim of truth, that, in our search for it, we ought to humbly turn? One of our severe Christian Areopagites actually expresses the fear that "even some of the absurd stories of the *Puranas* have found favour with the *Theosophist*." But let him tell us; has the Bible any less of "absurd ghost-stories" and "ridiculous miracles" in it than the Hindu *Puranas*, the Buddhist *Maha Jataka*, or even one of the most "shamefully superstitious publications" of the Spiritualists? (We quote from his letter). We are afraid in all and one it is but:

"Faith, fanatic faith, once wedded fast
To some dear falsehood, hugs it to the last..."

and—we decline accepting anything on faith. In common with most of the periodicals we remind our readers in every number of the THEOSOPHIST that its "Editors disclaim responsibility for opinions expressed by contributors" with some of which they (we) do not agree. And that is all we can do. We never started out in our paper as *Teachers* but rather as humble and faithful recorders of the innumerable beliefs, creeds, scientific *hypotheses*, and—even "superstitions" current in the past ages and now more than lingering yet in our own. Never having been a sectarian—i. e. an interested party—we maintain that in the face of the present situation, during that incessant warfare, in which old creeds and new doctrines, conflicting schools and *authorities*, revivals of blind faith and incessant scientific discoveries running a race as though for the survival of the fittest, swallow up and mutually destroy and annihilate each other—*daring, indeed, were that man* who would assume the task of deciding between them! Who, we ask, in the presence of those most wonderful and most unexpected achievements of our great physicists and chemists would risk to draw the line of demarcation between the *possible* and the *impossible*? Where is the *honest* man who conversant at all with the latest conclusions of archæology, philology, palæography, and especially Assyriology, would undertake to prove the superiority of the religious "superstitions" of the civilized Europeans over those of the "heathen," and even of the fetish-worshipping savages?

Having said so much, we have made clear, we hope, the reason why, believing no mortal man infallible, nor claiming that privilege for ourselves, we open our columns to the discussion of every view and opinion, provided it is not proved absolutely supernatural. Besides, whenever we make room to "unscientific" contributions it is when these treat upon subjects which lie entirely out of the province of physical science. Generally upon questions that the average and dogmatic scientist rejects *a priori* and without examination; but which, the real man of science finds not only *possible* but after investigation very often fearlessly proclaims the disputed question as an undeniable fact. In respect to most transcendental

subjects the sceptic can no more disprove than the believer prove his point. FACT is the only tribunal we submit to and recognise it without appeal. And before that tribunal a Tyndall and an ignoramus stand on a perfect par. Alive to the truism that every path may eventually lead to the highway as every river to the ocean, we never reject a contribution simply because we do not believe in the subject it treats upon, or disagree with its conclusions. Contrast alone can enable us to appreciate things at their right value; and unless a judge compares notes and hears both sides he can hardly come to a correct decision. *Dum vitant stulti vitia in contraria*—is our motto; and we seek to prudently walk between the many ditches without rushing into either. For one man to demand from another that he shall believe like himself, whether in a question of religion or science is supremely unjust and despotic. Besides, it is absurd. For it amounts to exacting that the brains of the convert, his organs of perception, his whole organization, in short, be reconstructed precisely on the model of that of his teacher, and, that he shall have the same temperament and mental faculties as the other has. And why not his nose and eyes, in such a case? Mental slavery is the worst of all slaveries. It is a state over which brutal force having no real power, it always denotes either an abject cowardice or a great intellectual weakness.....

Among many other charges, we are accused of not sufficiently exercising our editorial right of selection. We beg to differ and contradict the imputation. As every other person blessed with brains instead of calf's feet-jelly in his head, we certainly have our opinions upon things in general, and things occult especially, to some of which we hold very firmly. But these being our *personal* views, and though we have as good a right to them as any, we have none whatever to force them for recognition upon others. We do not believe in the activity of "departed spirits"—*others* and among these, many of the Fellows of the Theosophical Society do—and we are bound to respect their opinions, so long as they respect ours. To follow every article from a contributor with an *Editor's Note* correcting "his erroneous ideas" would amount to turning our strictly impartial journal into a *sectarian* organ. We decline such an office of "Sir Oracle."

The THEOSOPHIST is a journal of our Society. Each of its Fellows being left absolutely untrammelled in his opinions, and the body representing collectively nearly every creed, nationality and school of philosophy, every member has a right to claim room in the organ of his Society for the defence of his own particular creed and views. Our Society being an absolute and an uncompromising *Republic of Conscience*, preconception and narrow-mindedness in science and philosophy have no room in it. They are as hateful and as much denounced by us as dogmatism and bigotry in theology; and this we have repeated *ad nauseam usque*.

Having explained our position, we will close with the following parting words to our sectarian friends and critics. The materialists and sceptics who upbraid us in the name of modern Science—the Dame who always shakes her head and finger in scorn at everything she has not yet fathomed—we would remind of the suggestive but too mild words of the great Arago: "He is a rash man, who outside of pure mathematics pronounces the word 'impossible.' And to theology, which under her many *orthodox* masks throws mud at us from behind every secure corner we retort by Victor Hugo's celebrated paradox: "In the name of RELIGION, we protest against all and every religion!"

SCIENCE, PHENOMENA AND THE PRESS.

Fiat Justitia, mat cælum is not the motto of our century. Nothing is so amusing as to watch at every fresh exposure of some tricky medium—of whom there are a good many—the attitude of the press in general,

and those time-serving editors of *pseudo* first-class papers—of whom there are still more—especially. In order to flatter the sympathies, and bow to the prejudices of their subscribers, they, who speak in terms of the utmost veneration of a church they often do not believe in, will, at the same time, denounce in the most obnoxious and vituperative language spiritualism in which they occasionally themselves believe, and Theosophy of whose tenets they know next to nothing.

Such is the present attitude of some Anglo-Indian papers in relation to the Fletcher case. The trial and sentence to hard labour of Mrs. Fletcher—who was punished for fraudulently obtaining valuables and not at all for being, or rather *not* being a medium—seems to have thrown some of them into ecstasies of joy. Two of them especially—one a Lahore and the other an Allahabad paper—have got quite off their balance and gone beating about the bush after those “impostors calling themselves Theosophists and Spiritualists” (!?) We seriously doubt whether the respective editors of the two above-mentioned papers could ever hope for the high honour of being received into the company of even the flunkeys of some of our titled “Spiritualists and Theosophists” of England, whom they include in the category of “impostors.” But, as there is every probability, in the case in hand, of a certain professional envy on their part against spiritual mediums, their irritation may have its *raison d'être*. The mediums “produce” while these editors “absorb” spirits. Hence—with an eye to their incurable and well-known bibacity we have to be charitable. One, who is generally as drunk as David's sow, can hardly be made responsible for what he says. The phenomena of *obsession* and *possession* assuming most varied forms: one medium will be *obsessed* by “an imaginary goblin,” while another one will be *possessed*—by the seven *fiends of drink*. Hence we accuse the two “medium-editors” of gross inconsistency. For, if the public is made to credit the witty definition of that American reporter who notified the world of his discovery that “materialized spirits are but *frozen* whiskey,” they ought certainly to show themselves a little more grateful toward their brother mediums than they do. Leaving, however, English and Yankee—Irish editors to the tender mercies of *delirium tremens* and the spiritual snakes in their boots—we will broach our subject at once.

That spiritualism has made itself unpopular, is an undeniable fact. That its phenomena have become so, chiefly owing to claims of supernatural intervention for them, to the agency of *spirits* in the production of the manifestations, is as incontrovertible. But when the sceptic has once pronounced in tones of contempt the tabooed word “Spiritualism,” is there one man in ten thousand who fully realizes the meaning of that which he so abuses? Is it *Spiritualism* proper that is denounced? Or, that faith which professes blind belief in the communication of the living men with the spirits of their departed friends, through mediums? Or, is it only belief in the occurrence of occult phenomena that the average public so strongly objects to? Which?

And now, we are inclined to demonstrate, that were Society—Christians and materialists included—ever capable of acting with anything like impartiality, and reason its antipathies before it became entirely blinded by its prejudices, spiritualism could never have become its *bête noire* as it now has. At all events, whether judged from its social, or examined from its philosophical standard it stands certainly higher than any of the sects of the “revivalists”—against which Society has nevertheless, not a word to say. Since its ranks are composed chiefly from the well-educated classes and that spiritualism was never half as aggressive and offensive as we find most of the sects of dissenters, the public has no right to taboo it, as it does.

However it may be, as the policy of our paper is to present all things in their *true* light, we mean now to seriously analyze spiritualism. Owing to long years of study, we believe we are more competent to judge of it than those who really know nothing of it—as the native

and the Anglo-Indian press for instance. On the other hand, our own theories as to the agency producing most of the phenomena being diametrically antagonistic to those of the Spiritualists—the accusation of partiality in our case can but fall to the ground. We will now show the inconsistency of the anti-Spiritualists of all classes.

If it is against “*Spiritualism*” proper that the public wrath waxes so hot, then every Christian who abuses it, is untrue to his creed. He plays into the hands of Infidelity. Besides having been used for ages in contradistinction to that of materialism the word spiritualism served no farther back than the first half of our century to designate the doctrines and religious life of that class of Christian mystics who believed themselves to be under the guidance of the Divine Spirit; the adjective “Spiritualists” having been always applied to those persons who spiritualized the Jewish Scriptures. In the past centuries such was the appellation given to Jacob Böhme, Madame Guyon, Miguel de Molinas and other Quietists and Mystics. In our present age it belongs by right to the Shakers of America, and even more so to the “Apostles” of the Calcutta *New Dispensation*, than to the lay believers in mediumistic phenomena, who—we are sorry to say instead of spiritualizing matter, *materialize* Spirit..... As the notion stands though, the most that could be brought by orthodox Christians against modern Spiritualism is the accusation of being one of the many *heretical* Christian sects of the day. Not only have the majority of Spiritualists retained their belief in the Bible and Christianity, but even the most infidel among them do no worse than the unitarians—who assert the simple humanity of Christ contending that he was no more than a divinely illuminated prophet—a *medium* say the Spiritualists. Hence, Spiritualism *as a sect* has as much a right for recognition and at least outward respect as any other Christian sect. But it is perhaps their peculiar *belief* that is so hateful to the *unbelievers*? Another and still grosser inconsistency! For how can belief in spirits, the surviving souls of departed men—quite an orthodox Christian dogma—be held disreputable by a Christian public? We do not mean to be disrespectful but only fair, in asking the following question:—Were a sane person placed under the necessity of choosing, but had yet the privilege of a free choice, which of the two stories, think ye, he would accept as the most likely to have occurred: that of a materialized angel and the she-ass *whose mouth was opened by the Lord to speak to Balaam in a human voice*, or that of Mr. Crookes' materialized Katie King? It really would not be generous in us to insist upon a direct answer. But we will do this: placing the Spiritualists on one side, and the Christian Adventists or Millenarians on the other, we will offer our reader a bird's eye view of both. The former, in company with more than one eminent man of science, will be represented by us at his greatest disadvantage; namely, in a spiritual circle, in a half-darkened room singing in chorus a spiritual melody, and anxiously waiting for the apparition of a materialized relative..... The Millenarian—surrounded by his family and household gods roosting on the top of a tree, or the roof of his house, singing Christian psalms and waiting as anxiously for his Christ to appear and carry them all away into heaven over a crumbling universe!..... We insist that our readers should not misunderstand us. We laugh no more at the faith of the Millenarian who, notwithstanding many such days of failure when instead of catching hold of his Saviour, he found himself drenched to the bones, caught a bad cold and was occasionally killed by lightning.*

* Hardly a few years since such a case happened in America to some unlucky Millenarians the elders of whose churches had prophesied the day and the hour of the second advent of Christ. They had sold their properties and given it away; settled their worldly affairs after which most of them climbed on that solemn day to the highest trees and hills. A shower, accompanied by a terrible thunder-storm and lightning brought two of the Adventist families together with their trees *down* to the ground instead of taking them Elijah-like to heaven. And that the belief of a *physical* advent of Christ is not confined to the ignorant classes alone is proved by the following clip from an American newspaper of 1878.

than we deride that of the believer in the materializations. We simply ask why should the press and the public permit themselves to despise and laugh to scorn the Spiritualist, while hardly daring to mention, let alone laugh, at the beliefs of the former? Learned divines meet and seriously discuss and devise means "to be caught up together in the clouds to meet the Lord in the air." Dr. Tyng, one of the best educated clergymen of New York, actually pronounces these words:—"Yes; we firmly believe in the coming advent. A conference was held in London in February last, and the result was gratifying... At this coming the dead that have died in Christ will rise first, and then those of his children who are alive will be caught up into the clouds with them, and their bodies will undergo a change, and they will dwell in heavenly places for a season."!!

Hence—the logical induction: So long as the Christian public professes belief in, and veneration for its ancestral faith, it behoves them little to throw the accusation of "degrading superstitions and credulity" into the teeth of spiritualism. They are no better than the *hypocrites* denounced in Luke; those who are commanded by Jesus to cast out first the beam out of their own eye, and then offer to pull out the mote that is in their brother's organ of sight. As for those gentlemen of the press, who, lacking the courage to denounce the superstitions of the strong and the mighty, fall back upon those, whose unpopularity has made them weak and helpless they act more than in a cowardly way. They are the "Bashi-boozooks" of Mrs. Grundy's army,—those, who under the cover of darkness and in perfect safety to themselves spoil and *finish* the wounded. The Theosophists and Spiritualists have at least the courage of their opinions. They openly and fearlessly proclaim their heterodox and unpopular beliefs and face the enemy's fire without flinching. How many of our colleagues of the press will dare to follow our example? Verily, the ugly cancer of sham and hypocrisy has gnawed down to the very bone of educated Society! We find truthfulness and moral courage now, but in a few atheists, who, like Bradlaugh and Colonel Ingersoll bravely defy the whole world. Even great and independent men like Tyndall, cower down before public wrath. He who did not blush to speak of Spiritualism as of "an intellectual whoredom" was made before the storm of indignation raised by him in the English clergy to half recant his publicly expressed scientific opinion of the absolute "potency of matter." But he never thought of offering an apology for his insult to those of his scientific colleagues who believed in Spiritual phenomena.....

And now dropping off the adjective of "Spiritual" from the word phenomena—let us see how far sceptics are justified in throwing slur upon the latter and to reject the testimony of the greatest men of modern Science in favour of their genuineness. And that, whenever a scientist went to the trouble of *seriously* investigating the phenomena he was forced to admit the objective reality of these weird manifestations is henceforth an historical fact. And it is precisely that which we purpose to prove in the next article.

"A circular has been issued signed by the Rev. Dr. James H. Brookes of the Presbyterian Church, St. Louis; the Rev. Dr. Stephen H. Tyng, Jr., of this city; Bishop W. R. Nicholson of the Reformed Episcopal Church, Philadelphia; W. Y. Morehead; the Revd. A. J. Gordon of the Clarendon Street Baptist Church, Boston; Maurice Baldwin; the Rev. H. M. Parsons of the Presbyterian Church, Buffalo; and the Rev. Dr. Rufus W. Clarke of the Dutch Reformed Church, Albany, inviting those who believe in the personal pre-millennial advent of Jesus Christ to meet at the Church of the Holy Trinity in this city, on the 30th and 31st of October and the 1st of November, to listen to a series of papers on the pre-millennial advent of Jesus Christ, and to join in such discussions as the topics may suggest. A large number of professors, ministers, and laymen have endorsed the call. Among them are the older Tyng, Bishop Vail of Kansas, Professor Kellogg of Alleghany Presbyterian Seminary, the Rev. Dr. Imbric of Jersey City, George T. Pentecost, the Boston Evangelist, and other well-known men."—*New York Sun*.

THE EVIDENCE OF SCIENCE.

From Professor Hare, the great American chemist, of world-wide celebrity, a quarter of a century ago, down to Professor Zöllner, the Leipzig astronomer in 1878, each and all of the men of Science who, undertaking to expose the so-called *Spiritual* phenomena in the name of science, went yet to work honestly at their investigation—found themselves baffled and finally completely beaten by *facts*.

So, in 1853, Professor Hare publicly expressed the following determination:—"I feel called upon as an act of duty to my fellow-creatures, to bring whatever influence I possess to the attempt to stem the tide of *popular madness*, which, in defiance of reason and science is fast setting in favor of the gross delusion called "Spiritualism." (*History of Spiritualism*, pp. 115) Two years later, and after that man of science had brought his keenest acumen to bear upon the phenomena, and had invented all kinds of machinery through which he hoped to detect tricky mediums, but to no avail, Professor Hare became a *Spiritualist*. The Harvard professors by whom the learned doctor had been regarded for forty years as an authority upon all scientific subjects, now denounced his "insane adherence to the gigantic humbug." But the phenomena were found *facts* and had the best of him as they had of many more of learned professors at various times.

In 1869 the Committee of the Dialectical Society in London* composed of twenty-eight persons of education and good public repute, (among whom we find the names of Mr. Grattan Geary, the present editor of the *Bombay Gazette*, of Mr. H. G. Atkinson, and of Mr. Charles Bradlaugh—see *Report of the Committee of the Dialectical Society of London*) after sittings with mediums for months, and having applied to them the most crucial tests, was compelled to acknowledge:—1st That—the phenomena that they had witnessed were *genuine*, and impossible to simulate; 2nd—that the most extraordinary manifestations thoroughly upsetting many preconceived theories as to natural laws, *did* happen, and were *undeniable*." Some had occurred in their own families.

In 1870 Mr. Crookes, F.R. S., had expressed his opinion in print that he believed "the whole affair a superstition, an unexplained trick—a delusion of the senses." In 1875, in his letter upon Katie King, the young lady "Spirit" who visited him for three years during seances held in the presence of a number of men of science, we find Mr. Crookes confessing as follows:—"To imagine that the Katie King of the last three years to be the *result of imposture* does more violence to one's reason and common-sense than to believe her to be what she herself affirms (a "spirit"). With that man of science, the discoverer of Radiant Matter, that *Force* he had so derided after a long course of honest and scientific investigations had, "become not a matter of opinion but of absolute knowledge."†

Mr. Alfred Russell Wallace, the great English naturalist, writes in his *preface* to "Miracles and Modern Spiritualism"..... "Up to the time I first became acquainted with the facts of Spiritualism I was a confirmed philosophical sceptic. I was so thorough and confirmed a materialist that I would not at that time find a place in my mind for the conception of a spiritual existence..... *Facts, however, are stubborn things*..... The facts beat me. They compelled me to accept them as *facts* and led me to accept Spiritualism." (p. 7).

Mr. Nicolas Wagner, Professor of Zoölogy at the St. Petersburg University, writes at the beginning of his investigations:—"I accepted Professor Butlerof's invita-

* At a Meeting of the Council of the LONDON DIALECTICAL SOCIETY, held on the 26th January 1869, on the motion of Dr. Edmunds, a committee was appointed to investigate the phenomena alleged to be spiritual manifestations and to report thereon." (Copy of the Minute of the Council).

† *Researches in the Phenomena of Spiritualism*, p. 45.

tion to witness the phenomena produced by the medium Horne who lived in his house, with the greatest mistrust and even, aversion." At the end of about twenty *seances* he closes a narrative full of the most inexplicable phenomena upsetting every scientific hypothesis with the following admission:—"I have presented a truthful account of *facts* witnessed by myself. I desire that all those who will not believe me, may prove to me that I am wrong; but in such a case they will have to support their case with *facts* as positive and as undeniable as those that forced me to my present conviction, that the mediumistic phenomena ARE REAL EXISTING FACTS." (*Messenger of Europe*, 1876). Nor has Professor Wagner given up to this day his firm belief in the objective reality of such manifestations; for only a few months ago he closes another article upon phenomena obtained, which are the repetition of Professor Zöllner's experiments with Dr. Slade only with non-professional mediums—(ladies of high society) with these words: "Again these facts convince us of the necessity of widening the domain of recognized science and its methods and means for the exploration of the invisible and unknown world....."*

Professor Butlerof of St. Petersburg, a chemist of the greatest eminence and a member of the Academy of Sciences—one of the few men of learning who, seeking in Science truth alone, feared not to pass on to the minority,—has been investigating the phenomena for many years. In the April number of the *Rooskoy Vjestnik*, an orthodox journal of the greatest respectability we find him beginning a long and scientific article upon "Empyricism and Dogmatism in the Domain of Mediumship" with an unequivocal confession of faith:—"Firmly and fully convinced of the objective reality of mediumistic phenomena, I find necessary to point out in print the first attempts made to connect some of these phenomena, with scientific hypotheses," he writes. And then he proceeds to enumerate several great names, of men of science who struck "rock bottom" in Germany, in the shifting sands of phenomena, which had hitherto eluded all scientific grasp. These are Dr. Zöllner, Professor of Physics and Astronomy in the University of Leipzig, who stands in the front ranks of the scientific men of Europe; Dr. Fichte, the son of the celebrated German philosopher, for years Professor of Philosophy at the University of Tübingen,† and who was at first the greatest sceptic and opponent of the theory which upheld the reality of the phenomena; Dr. Wilhelm Weber, Professor of Physics—the founder of the doctrine of the Vibration of Forces. "No scientific reputation stands higher in Germany than that of Weber" (*Transe Physics* p. 18). Professor Perty of Geneva; Professor Scheibner, of Leipzig University "a well-known and highly distinguished mathematician"; Dr. Gustave T. Fechner, an eminent natural philosopher, another Professor of Physics at Leipzig, and von Hoffmann; Baron von Hellenbach of Vienna, etc. etc. Many of these, namely, Professors Weber, Scheibner, Fechner and others, have been witnesses to M. Zöllner's scientific experiments with Dr. Slade, the medium, and have taken a part in them. Speaking of the physical phenomena which had taken place in that medium's presence, Professor Zöllner says as follows:—"I reserve to later publication the descriptions of further experiments, obtained by me in twelve *seances* with Mr. Slade, and as I am expressly authorized to mention in the presence of my friends and colleagues, Professor Fechner, Professor Wilhelm Weber, the celebrated electrician from Göttingen, and Herr Scheibner, Professor of Mathematics...who are perfectly convinced of the reality of the observed facts altogether excluding imposture or prestidigitation."‡

These descriptions of the experiments in the most extraordinary phenomena may be found in that most interesting volume translated and published by Mr. C. C.

* See *Transcendental Physics* p. 148 translation by Charles Carleton Massey, Barrister-at-Law (Vice-President of the British Theosophical Society).

† In contradistinction to the Hegelian pantheism Fichte established a system of his own which he called—"Concrete Theism."

‡ *Transcendental Physics* p. 18.

Massey from the third volume of Zöllner's scientific treatises, called "Transcendental Physics." Space in our journal absolutely precludes the possibility of our mentioning them. But in order to answer beforehand the well-known and trite objection that "any clever prestidigitator can do the same, we will append extracts from two letters, here, from the same volume. These are the published confessions of two jugglers of wide-known fame—Messrs. Maskelyne of London, and Samuel Bellachini Court conjurer at Berlin,—who repeat that which the celebrated Robert Houdin, the French conjurer, had already stated before; namely, that "levitations without contact as produced in the presence of mediums were feats utterly beyond the power of the professional juggler;" that it was "the work of no human agency, whatever else that agency might be."

"On the 1st July 1873 Mr. Maskelyne writes in answer to a challenge from a spiritualist who offered him £1000 if he could reproduce certain mediumistic phenomena as follows:—"In accepting this challenge, I wish you distinctly to understand that I do not presume to prove that such manifestations as those stated in the Dialectical Society are produced by trickery—I have never denied that such manifestations are genuine, but I contend that in them there is not one iota of evidence which proves that departed spirits have no better occupation than lifting furniture about *.....I have never stated that you cannot produce some phenomena in a genuine manner"..... And in a third letter Mr. Maskelyne adds:—"How genuine phenomena can be produced by trickery I am at a loss to know."

There we have juggler No I, confessing that there is such a thing as genuine phenomena.

In an official document, Samuel Bellachini, the prestidigitator and Court conjurer to His Majesty the Emperor William I. of Germany, certifies over his signature and those of two witnesses to the following:—

..... "I hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which take place under the circumstances and conditions then obtaining by any reference to prestidigitation, to be absolutely impossible.

"It must rest with.....men of Science..... to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.

(Signed) SAMUEL BELLACHINI."

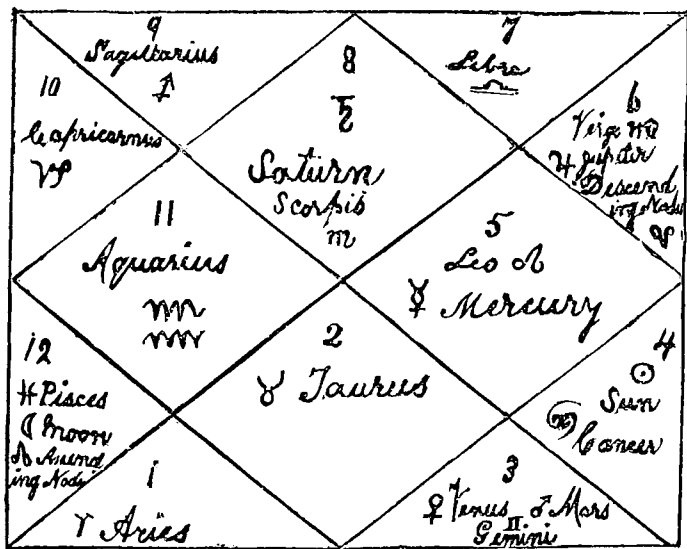
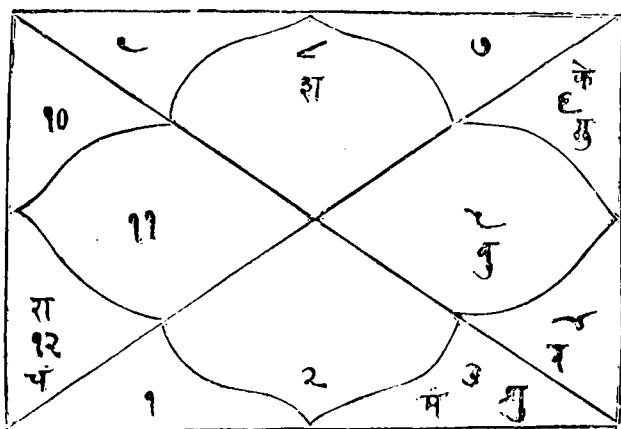
Berlin, 6th December 1877.

And that makes juggler No. 2.

These two documents, added to the testimony of the several eminent men of science, ought to settle the "to be, or not to be" of the reality of the phenomena whatever the agency which produces them. If we cannot yet sufficiently prove what it is, there is some consolation to know what it is not: it is neither supernatural, divine nor diabolic. And if it is neither and the evidence in favor of its objective reality rests on such a scientific testimony, then the sooner the public and its *âme damnée*—the press cease to sneer at and hiss it, the better for both—in future. Until then, to those who oppose and point the finger of scorn at the Spiritualists and Theosophists we will remark that they are quite welcome to call us, names in words and even in print. In the words of a spiritualist—a very dear lady friend of ours—addressed to a sneering sceptic last year, at Simla: There is real comfort in the thought that while you only believe us we—we know you to be FOOLS.

* Given in the Appendices of *Transcendental Physics*,

Annexed as a curiosity follow copies of the Maratha Map of the Heavens and its English Translation for the verdict of our knowing readers—



The General Judgment of Zadkiel agrees more with the life of the native than his Particular and Rectified Judgment which is one series of errors from end to end. In the General Judgment the description of the person and constitution is nearly similar to that of the Maratha Judgment. Mental qualities the same. General wealth. "This is a good and prosperous nativity, having very few serious drawbacks. The native will do well and rise in life." Except the preceding, Zadkiel's Judgment differs entirely from the Maratha which is more true. The native lost his father when 34 years of age, and that will not, we consider, be thought a great rise in life or the best year of the native's life, as Zadkiel considers it to be.

Marriage. This has turned out even more correct than the Maratha horoscope, for, indeed, the first marriage has been a most painful and vexatious affair. The native has married thrice and is expected to marry a fourth time according to the Maratha Judgment.

Children.—Has had two children, but lost both of them with his second wife.

Life. Zadkiel's Particular Judgment has settled it below forty-three years, but the Maratha astrologers have computed it for upwards of seventy. Let us see which turns out correct, and for the sake of our friend, we hope it will be the longest one.

Astrology has in these latter days been pool-pooled, and consequently it has declined, but in the olden times and in India when it was patronised by powerful native princes, it produced wonderful men. This is quite apparent from the English translation of the Saund or deed of grant and must convince our intelligent readers of the truth of our assertion. A science which is able to

predict so exactly as in the deed of grant and tell the sex and give a pretty accurate description of a person from merely knowing the birth-time, year, and birth-place is certainly fit for a closer investigation by careful observations extending over numbers of years, to fix data and rules from actual experience.

*Note by the Editor :—*The above paper was prepared by the author of "The Maratha Marriage in High Life" which appeared in Mookerji's Magazine for 1872 (vide Vol. I No. 4.) We particularly draw the attention of the Eastern and Western Astrologers with a view to arouse a discussion on the Maps of the Heavens given above and to come to a correct deduction therefrom as to the superiority and correctness of the Astrological calculations of one particular nation.

PROCEEDINGS OF A COMMITTEE HELD IN RAJA DHYAN SINGH'S HAVELI ON SATURDAY, THE 21st MAY AT 5 P. M.

We have very great pleasure in making room for the following communication from Lahore. It is, indeed, a hopeful and cheering sign of the times, that both Hindus and Mahomedans should listen to the spirit of the age, shake hands over past misconceptions and quarrels, and unite in a living brotherhood. Acts based on a Theosophical principle like this will always be readily recorded in this journal.—*Ed. Theos.*

This Committee was held with a view to put a stop to the disturbances prevailing among the Hindus and Mahomedans of Lahore and abroad, on religious topics. The reports of these disturbances were, for a long time, heard with regret by the educated leaders of both the communities. Of these Pandit Gopi Nāth, Editor of the *Mittra Vilāsa*, Mir Nisār Ali, Editor of the *Akhbār Anjuman-i-Panjāb*, Moulvi Muhammad Husain, Editor *Risālā Ashāat-us-Sunnā*, and a few more gentlemen of note took the lead and, after due consultation, proposed to hold a committee composed of all the leaders of the Hindus and Mahomedans of the city. This was soon carried into effect. A notice was forthwith circulated wherein the meeting place was appointed at Shikhsā Sabhā Hall. It may not be out of place to state here, that just on the eve of the meeting Md. Barkat Ali Khān circulated a note among the members of the Anjuman to the effect that such a religious meeting should not be allowed to take place in a public building like Shikhsā Sabhā. The Secretary's words no one dared to withstand. The movers no doubt felt aggrieved at the extraordinary order, but what could they do at the eleventh hour? Nothing to be sure. The movers of the committee getting vexed strove hard to keep their word. Pandit Gopi Nāth, however, managed to get Raja Dhyān Singh's Haveli, whose owners felt proud to lend the place for so grand a purpose. A man was appointed to sit at the door of Shikhsā Sabhā, and instructed to tell every new comer, of the removal of the place of the meeting to the opposite building. So the meeting took place at the appointed hour, though at a *dis*-appointed place. Hundreds of Hindus and Mahomedans were present, among whom the following may be named:—

*Editors of different papers :—*1. Pandit Gopi Nāth, Editor, *Mittra Vilāsa*. 2. Pandit Govind Sahāya, Editor, *Akhbār-i-Am*. 3. Mir Nisār Ali, Editor, *Akhbār Anjuman-i-Panjāb*. 4. Moulvi Muhammad Husain, Editor, *Ashāat Sunna*. 5. Moulvi Fateh-ud-Din, Editor, *Panjāb Punch*. 6. Moulvi Barkat-Ali, Editor, *Sabhā Bahār*. 7. Moulvi Alā Din, Editor, *Dalhī Punch*. 8. Pandit Mukund Rām, Proprietor, *Mittra Vilāsa Press*.

HINDUS.—1. Gusāin Gaur Shankier. 2. Pandit Bhagwān Dās, Professor Government College. 3. Pandit Govind Rām, Head Pandit, District-School. 4. Pandit Tej Bhan, Head Pandit, Mission School. 5. Pandit Dharam Chand, Teacher Girls' School. 6. Pandit Kashi Rām. 7. Pandit Nagin Chand. 8. Pandit Kishen Chand. 9. Gunesch Dās. 10. Pandit Thakur Dās. 11. Pandit Sham Dās. 12. Pandit Lakhpat. 13. Pandit Nārāyan Kol. 14. Pandit Madhusudan. 15. Pandit Dayā Ram. 16. Pandit Kallu

Gusain. 17. Pandit Mohan Lal. 18. Pandit Rám Datt. 19. Pandit Sundar Dás. 20. Pandit Harnáráyan. 21. Pandit Nathu Rám. 22. Pandit Vaishnav Dás. 23. Pandit Harjas Gusain. 24. Pandit Shib Datt. 25. Pandit Sukh Rám. 26. Pandit Harbhagwán. 27. Pandit Gulzari. 28. Pandit Har Sahai. 29. Pandit Radhá Kishen. 30. Pandit Akár Chand. 31. Pandit Thibo Ram. 32. Pandit Bahár Chand. 33. Pandit Nának Chand. 34. Pandit Vidyá Dhar. 35. Pandit Durgá Datt. 36. Pandit Lakshmi Datt. 37. Pandit Anant Rám. 38. Pandit Vaishno Dás. 39. Pandit Ballo Misre. 40. Pandit Nand Lal. 41. Pandit Gurán Ditta. The above are all leading and influential Brahmins. Lálá Hukam Chand; Dr. Nának Chand; Lálá Dewi Dayál; Lalla Náráyan Dás; Lalla Mohan Lal; Lálá Silá Rám; Dr. Gaupat Rai; Lálá Bihári Lal; Lálá Gowardhan Das &c. &c. &c.

MAHOMEDANS.—1. Moulvi Ahmad Ali. 2. Moulvi Muhamad Husain. 3. Moulvi Shah Muhai-ad-Din. 4. Moulvi Mián Alam. 5. Hafiz Ala-ud-Din. 6. Moulvi Hakim Nazaf Shah. 7. Moulvi Munshi Karam Ilah. 8. Moulvi Abdul Hakim. 9. Moulvi Muhammad Hasan. 10. Moulvi Hafiz Abdul Rahman. 11. Moulvi Ulfat Husain. 12. Laláfat Husain. 13. Moulvi Mulla Muhammad Ghaws. 14. Moulvi Fateh-ud-Din. 15. Moulvi Barkat Ali. 16. Moulvi Shah Abdul Aziz. 17. Moulvi Munshi Imán Din. 18. Md. Jamál, Moulvi Fazil. 19. Moulvi Rahim Bakhsh. 20. Moulvi Ghazanfar. 21. Moulvi Fateh Muhammad. The above are all the influential leading preachers and Moulvis.

Munshi Nur-ud-Din; Munshi Mahtab Din; Mián Nur Muhamad; Munshi Nisar Ali; Munshi Jivan Ali; Mian Fazl-ud-Din; Mian Badr-ud-Din; Sh: Abdurrahman; Sh: Atá-ulláh; Hafiz Ibráhim; Sayyed Ramzán; Mian Amar Bakhsh.

I. Munshi Nisar Ali proposed that Moulvi Ahmed Ali should preside on behalf of Mahomedans. This was approved unanimously.

II. Pandit Gopi Náth, seconded by Pandit Govind Saháya, proposed to appoint Gusain Pandit Gaurishankar, on behalf of the Hindus. This too, raised no dissentient voice.

III. A rule was passed by general agreement, that no gentleman should be authorised to stand up and speak without previously asking permission for it from the Presidents.

IV. Pandit Gopi Nath opened the proceedings, and delivered a lecture in pure Hindi, impressing upon the minds of the Hindu community the risks they ran by widening the gulf of discord between themselves and their fellow-countrymen, the Mahomedans; showed the benefits of union; proved its necessity; and concluded amidst general applause.

V. Mir Nisar Ali delivered an equally eloquent speech in Urdu which, to say the least, caused every body present to be at one with him. It dissipated to a wonderful degree the prejudices of the Mahomedans and gave considerable strength to the cause of the Committee.

VI. Moulvi Muhammad Husain then stood up and filled the gap that was left by his immediate predecessor. First of all he informed the public that he had spent no less than twenty years in preaching his religion. He claimed proficiency in the knowledge of the Korán, which, he said, he had read more than a hundred times. "Nowhere in it," he continued "have I found any mention made of the approval of the way—bad as it is—in which my co-religionists have been seen attacking the faiths of others." He proved that to call anybody in the world names, may he be a Yaludi or Nisará or a Kafir, was to go against the order of God and to tread the Korán, the only sacred book, underfoot.

All the above speeches were recorded by the presidents and members of both communities.

VII. Mir Nisar Ali then proposed the appointment of a committee, containing an equal number from both parties and obtained votes to collect as a duty all the

books written in indecent language against each other, in order to submit them to a general meeting, in whose presence were to be read all the indecent passages of each book (previously noted) and then to notify its author, by order of the Committee, to change, if possible, the bad expressions to more decent and reasonable ones, or to cause the author to admit his guilt and offer an apology to the party he has written against, failing which to send the names of the recalcitrant authors of the books to the Government of India, begging on behalf of the population at large to interfere with strong hand in the matter, and inflict due punishment upon the opposers.

VIII. Moulvi Ulfat Husain, in contradiction to the above, opposed the policy of investigation on the principles of "Let bygones be bygones."

This opinion, however, lacked general approval. Mir Nisar Ali said:—"This course, though straight and simple, will not be able to have a lasting effect; it may subside the excitement for the time being, but it is not likely to find supporters always and all over India."

IX. Pandit Gopi Náth proposed that measures should be taken to suppress the publication of such pernicious books, and seek the aid of Government to achieve this end.

X. Pandit Govind Saháya was last to speak. He assured the public, that "should we unanimously bind ourselves fast to ask Government to help in putting a stop to the publication of such books, as are not fit for circulation, because of their impure, inmodest and, consequently inflammatory style, they shall not be wanting in taking us at our words." To impress those, who, on the plea of ignorance, doubted it, he reminded of the fact how less infamous books, such as Jáfer Zatalli and others, were at once suppressed, and added that, should it be insisted upon, Government would find no fresh difficulty, but walk over a road already paved.

XI. It was proposed to give to this committee the name of "Anjuman-i-Isláh" or the "Anushásana Sabhá."

XII. The meeting was then adjourned under general applause, Mahomedans shaking hands with Hindus, and Hindus embracing freely the followers of Islám—a circumstance indicative of the full success with which the meeting may be said to have been crowned.

XIII. The next general meeting for the formation of resolutions, choice of books, and to discuss further conciliatory measures shall (it was proposed and agreed) be held on or about the 22nd proximo, of the correct date and place of which the public shall be duly informed.

By order,

PANDIT GOPI NATH,

(Editor, "Mittra Vilása,")

Secretary for Hindus.

At another meeting held under the auspices of Pandit Gopi Náth, in the Hari Guyána Mandira, it was proposed that the following Pandits be elected to form the Executive Committee of the Anushásana Sabhá on behalf of the Hindu Community:—

1. Gusain Pandita Gauri Shankara, President or the Sabhá Náyaka (सभानायक) 2. Pandita Bhagwan Dás. 3. Pandita Rupa Chandra. 4. Pandita Braj Lal. 5. Pandita Raghunáth. 6. Pandita Lalo Lal. 7. Pandita Nanda Lal. 8. Pandita Gowardhana. 9. Pandita Nathu Rám. 10. Pandita Janárdana. 11. Pandita Beni Ram. 12. Pandita Shiva Dayalu. 13. Pandita Uttam Chandra Gaur. 14. Pandita Gangá Vishnu. 15. Pandita Tejo Bhaun. 16. Pandita Pahár Chandra. 17. Pandita Lakshmi Dhara. 18. Pandita Govind Ráma. 19. Pandita Kashi Ráma. 20. Pandita Nagin Chandra. 21. Pandita Khushál Ráma. 22. Pandita Gauri Shankara Jetli. 23. Pandita Har Datta. 24. Pandita Dharma Chandra. 25. Pandita Salch Dayalu. 26. Pandita Gopi Nátha, Secy. (लेखाध्यक्ष)

THE INDIAN HERBALIST.

This book, by Dr. Nobin Chunder Paul, will prove a useful one to the students of Indian Materia Medica. It takes some fifty or more prevalent Indian diseases, and having arranged them alphabetically, gives their appropriate vegetable remedies with doses.

Many of these remedies remain untried and unstudied by the modern school of medicine which has sprung up under the care of the Indian Government.

The number of remedies given is very great and appears to have been compiled from various sources, for it is far beyond the power of one man to have studied the action of one-fourth of the drugs given in this book.

Sufficient information, as to the various stages of disease in which the remedies should be used, is not given to make the work of any use as a hand-book, except to advanced students of medicine; for some of the doses recommended would not, in some states of the system, be unattended by danger.

The real use of this work appears to consist in the very complete catalogue which has been compiled of Indian medicinal herbs and the suggestions it contains as to the diseases in which these remedies are likely to prove useful.

If students would each select a few remedies or a group of drugs having somewhat similar actions, by carefully tabulating the results obtained by their administration, both in health and disease, the relative power and value of many little known drugs might be determined. The really valuable ones would then become revealed, and some of the less useful eliminated.

Such an enormous armoury of weapons is given to select from, that the physician might well be puzzled which to choose when brought face to face with the disease he had to combat. For diarrhoea and dysentery 85 drugs are enumerated. For intermittent fever, fifty-three are mentioned either as useful or specific. Thirty-four anthelmintic remedies are given, but, except in a few instances the species of worm on which these remedies are to act is not indicated.

The work, however, does not pretend to be a complete system of medicine, and as far as it goes it is a very useful addition to our knowledge of Indian drugs and their action. This branch of art appears to be less studied now than formerly; great strides have been lately made by medical science in the more accurate diagnosis of disease, while the materia medica and therapeutics have been a good deal neglected, so that any work done in this direction will be of use and a publication like the present should have the effect of showing how much there is to be done."

The above opinion on the work is from the pen of a well-known Anglo-Indian military surgeon; and the author, it should be added, is no other than the Dr. N. C. Paul, whose interesting Treatise on the Yoga Philosophy has been republished in these columns. We were under the impression that he was dead, but it now seems that he still survives at a green old age, respected and beloved by his countrymen of Bengal for his patriotism, and tireless and unostentatious charity.—ED. THEOS.

BHARAT-DIPIKA OR THE LAMP OF BHARAT, HAS BEEN received just as we were going to press, so that we cannot give a more detailed notice. It purports to be a monthly magazine of general literature and research. From the cursory glance we have been able to give, it seems to be a promising little journal, full of readable matter and to fill an unoccupied corner of the field of journalism. We wish it every success. It is published at Lahore and in the Hindi language by Pandit Gopi Náth, Editor of the "Mittra Vilása."

THE SCIENTIFIC BASIS OF SPIRITUALISM.

Having already (p. 139, vol. ii.) borne testimony to the admirable moral qualities and intellectual endowments of our lamented friend, the late Epes Sargent, it would almost suffice for us to announce the appearance of his crowning psychological work, *The Scientific Basis of Spiritualism*, to give our readers an idea of its merits. From the beginning to the close of Mr. Sargent's busy literary life, whatever he did was well done. Though a man of strong convictions, he yet showed throughout an earnest determination to state his case fairly and without offensive combativeness—a talent we honestly envy. He became a Spiritualist only under the pressure of hard facts that he could not explain away, and since then has been jotting down for reference instead of merely seeing and forgetting like many others, the proofs that Spiritualism offers to the man of science that it is worth investigating. The fruits of this methodical industry have, as we stated in our recent notice of his death, been given to the world in the form of three of the most useful books upon the subject. Mr. Sargent had no feeling of antagonism to Theosophy. With many enlightened Spiritualists he expressed his entire readiness to join us when he should be convinced of the Theosophical theory of the mediumistic phenomena by as unanswerable proofs as those which had made him what he was. And, as from the nature of things, these proofs were not available outside the closed circle of Asiatic mystics whom he could not visit, he took up an attitude of friendly yet neutral good-will, maintaining correspondence to the last with his Theosophic friends.

In his *Scientific Basis*, Mr. Sargent makes such an array of both logic and phenomena as to silence, if not convince, the sceptical man of science who would sneer mediumism down as a sort of child's play for servant-girls and school-boys. It is a book to be thought over as well as read by every real student of Psychology. We commend it most heartily to such, notwithstanding that, from having been more favoured than the lamented author with opportunities to learn the real cause of the mediumistic phenomena, we differ with him as to the necessary agency therein of the spirits of the dead. Messrs. Colby and Rich, the publishers, will accept our thanks for the copy of the work we have received.

WE ARE MUCH INDEBTED TO KAVI SAVITA NARAYAN Ganpati Narayan for presenting to us a copy of his work called *Alankár Chandrika*. It is a recent publication, useful to poets and lovers of fine literature, from the pen of one who is well known among the Gujarathi community for his abilities, both as a poet and a keen observer of things that happen to pass under his observation. The work is very elaborate and so far as we can judge, is an improvement on the "*Alankári pravesh*" by the celebrated poet Narmadáshankar Lálshankar which treats of the same subject; and its perfect scientific treatment unquestionably entitles the author to very high praise. The "*Alankár Chandriká*," contains (110) one hundred and ten Alankárs or figures which are well explained after the manner of Brijbháshlá and other Sanskrit authors, famed for their discriminative powers and subtle understanding.

P. A.

PARAGRAPH FLASHES FROM THE FOUR QUARTERS.

"CHEMISTS HAVE DISCOVERED THAT THE PRESENCE OF very minute quantities of certain substances in certain liquids may be detected by means of the electric spark and a photographic apparatus. If the coloring matter known as anthracene is mixed with fifty millions times its weight of alcohol, the presence of the color is shown by a photograph, which will show the characteristic bands of the absorbed rays pertaining to anthracene." This is interesting news indeed—for tectotlers.

A SAD PROOF OF THE DECLINE OF FAITH MAY BE SEEN IN the following extract from a pious correspondent of the *Weekly Register*. He complains in an article about Leo XIII. that "the receipts of Peter's Pence for 1880 have fallen off by 1,000,000 francs. For the year 1879, they were almost 4,000,000 francs. In the last year they were scarcely 3,000,000. It is of absolute necessity that the faithful throughout the world should provide for the Head of the Catholic Church, because the Italian Revolution has sacrilegiously robbed him of all his rights and of all his revenues. There is no priest on earth poorer than the Vicar of Christ," writes the correspondent.

And so it should be if that "Vicar" is a follower of Christ and not of Mammon. The "Son of Man" hath not where to lay his head." But it does seem easier to preach "Lay not up for yourselves treasures upon earth," &c., than enforce the precept by personal practice.

AT THE PREHISTORIC CONGRESS WHICH LATELY MET AT Lisbon an interesting report was read in regard to some discoveries recently made among the ruins of an ancient Portuguese city, which is supposed to have been of Celtic origin. The city must have been quite extensive. Massive circular walls, streets, squares, large architectural monuments, and many dwellings have already been unearthed, which, for more than twenty centuries, have been buried deep below accumulated debris, soil, and rich vegetation. The explorers among these ruins are fast laying open to the world the habitations of ancient people, among which quite a primitive state of civilisation must have existed, but one whose architecture, plastic ornamentations, sculptured monuments, and profuse inscriptions point to a somewhat advanced state of art and industry, and recall in many of their characteristics the civilization and religious ceremonies of India and China. The question naturally arises, is it possible that the tribes who built this and other neighbouring cities, whose ruins are known to exist, emigrated originally from central or eastern Asia, passed westward through all the intermediate nations of Western Asia and Eastern Europe, until they arrived at the impassable barrier of the broad Atlantic before they finally settled down to build new and permanent homes?—*The Bombay Gazette*.

THE "INDIAN ANTIQUARY," FOR APRIL, IN ADDITION TO original articles by such eminent authorities as Max Müller, Dr. Keilhorn, Mr. Fleet of the Bombay Civil Service, and Professor Beal, contains two essays, both of them written in this country, which display a quite exceptional amount of accurate scholarship and critical ingenuity. In the one, Pandit Bhagwan Lal commences a searching re-examination of the famous rock inscriptions of Asoka, the most ancient and the most valuable records of the kind that exist in the country. Much light has been thrown upon their interpretation by the labours of Prinsep and Wilson, Kern and Burnouf, and more recently lithographed copies of them have been published by General Cunningham in his *Corpus Inscriptionum Indicarum*. But his transcripts, though edited with much care and trouble, and far better than any that preceded them, are still susceptible of many improvements, and cannot be accepted as of final authority. The publication of one of the Pandit's most ingenious discoveries has been anticipated by M. Senart, writing in the *Journal Asiatique*; but his remarks throughout indicate an exactness of method and a refinement of comparative criticism which could not be surpassed by any European commentator. It is no slight triumph for a Hindu palaeographer to have made a material contribution to the right understanding of those difficult monuments, which are recognised as being the most precious witnesses that we have, both to the religious and linguistic phenomena, and the home and foreign history of ancient India.—*The Pioneer*.

THE "SALVATION ARMY" APPEARS TO BE THE NAME OF A new body of *Revivalists*. We would like to enquire whether *blasphemy* under the guise of religious fervor can be carried any farther, or a paper published in a mad-house contain a more insane phraseology! We copy the following from the *Pioneer*:—The following are extracts from the provincial reports of the Easter number of the *War-City*, the *Gazette* of the Salvation Army:—*Accrington (Captain Thurman)*.—Last week was glorious. On Good Friday we had a Hallelujah Tea, which was a grand success, and one poor backslider wept his way to Calvary. Saturday Free-and-Easy Meeting grand; three souls. Sunday was the best day we have had; our Soldiers came up well to the help of the Lord. Hundreds soon sur-

rounded us, but were very good, instead of throwing bricks and stones at us, they threw money into the ring to help us to pay the rent of the Barracks. When I cried, "Wanted! wanted! recruits for the 55th Royal Bloodwashed Regiment to fight Satan and sin," many followed us to our Barracks, and when they were told the conditions on which they could enlist, and the pay they would receive, seven enlisted in our ranks determined to fight for God—two or three of them being old deserters. *Newcastle (Captain Smart)*.—The Secretary writes:—"Sunday was a mighty day, the power of God at every meeting. Grand open-air processions; heavy firing; victory! victory! Theatre packed at night, God moving in every part of the building, sinners quaking and crying for mercy, and twenty precious, wounded souls lying at the Master's feet, got blessedly saved. *Sheffield (Captain Longstaff)*.—Glorious times, sinners saved. We have had a successful tea, goodly numbers. After tea, great meeting, chair taken by a vicar. Major Cadman with us. Place crammed, lots of people could not get in. At the close of the meeting, sinners crying for mercy. Some men, who had been to the Sheffield Handicap, were now working for Jesus.

A MOST WONDERFUL DISCOVERY!—It is stated that the Duthil author is busy on a book which will prove to all candid readers that Gaelic was the language used by Tubal Cain and the builders of the Tower of Babel, and that "Free Church principles" were first proclaimed and inculcated by the first founders of ancient Egypt.—*People's Journal*.

CURIOUS DISCLOSURES IN GREEK CLERICAL LIFE.—Some curious traits of Greek orthodox clerical life may be gleaned from the following narrative, recently published by a leading Viennese contemporary. In one of the larger villages of Thessaly, until very lately, the religious requirements of its inhabitants were provided for by two popas, whose sleek and comfortable appearance indicated that their cure must be an exceptionally remunerative one. A peripatetic Greek priest, happening to pass through the village, paid his respects to his reverend brethren; and their well-to-do aspect suggested to him the idea that a congregation able to support two popas in such splendid condition would surely be equal to the maintenance in clover of a third. He, therefore, announced his intention of settling down professionally in the parish; but the resident popas, instead of welcoming their new coadjutor with open arms, betook themselves to the bishop of the diocese, and laid before that dignitary such cogent arguments—among them a canvas bag containing two thousand piastres in gold—against the contemplated infringement of their parochial monopoly that the good prelate undertook to expel the intruder by special decree. While, however, he was drawing out the promised document, the new comer called upon him and deposited three thousand piastres on his Grandeur's table. Hereupon the bishop changed the wording of his decree in such sort that it read as authorising the third popa to practise his sacred office in the village. Armed with this document the ecclesiastic went back in triumph to his new parish. On the following Sunday he proceeded to officiate in the local church for the first time—and the last; for, whilst administering the sacrament, he partook of the consecrated wine, and as a strong dose of poison had been mixed with it by his colleagues, he expired shortly after the conclusion of the service.—*Daily Telegraph*.

ANOTHER MISREPRESENTATION IN A LONDON PAPER OF THE "Minister" that will make the *Indian Mirror* "sad and melancholy" is the anniversary of the Brahma Somaj that has just been celebrated at Calcutta; but the success of the demonstration was to some extent marred by the vagaries of Babu Keshub Chunder Sen, who, although he is now disavowed by the majority of his former followers, still regards himself as leader of the movement. Keshub Chunder Sen, in the judgment of many of his old disciples, has partially relapsed into Paganism. His last act has been to introduce into his church a red flag, which is supposed to symbolise the blood of martyrs; and at the same time he has made it the centre of a fantastic ceremonial. The *Brahma Public Opinion* states that Mr. Sen himself fanned the flag with a *chamur* or yak-tailed duster, as people generally fan their idols, while "the other missionaries went round it with lights in their hands in imitation of the idolatrous ceremony called *arati*." The seceders from Keshub Chunder Sen denounce all this as "idle mummerly"—*Daily News*.

A CLERGYMAN COMMITTED FOR FRAUD.—On Tuesday, at the Tunbridge Police-court, the Rev. Hugh Edward Blakeley Allen, thirty-eight, a clergyman of the Church of England, was charged with obtaining by false pretences sundry goods, money, &c., of the value of £13 10s., with intent to cheat and defraud Mr. W. A. Kirby, of the Bull Hotel, Tunbridge.

Sergeant Lane, K.C.C., said that he apprehended the prisoner on leaving Reading Goal, where he had been undergoing four months' hard labour for false pretences.

The prisoner, who told a lengthy tale about giving way to temptation, was committed for trial at the Quarter Sessions.—(*Times*)

A CLERGYMAN CONVICTED OF THEFT.—At Maidstone Assizes, John Slater Nye, a clergyman of the Church of England, formerly vicar of Gaddesby, Leicestershire, was charged with stealing a very large quantity of jewellery.

It appeared that the prisoner, who was apparently at the time curate of Marden, Kent, went to the shop of the prosecutor, a jeweller at Tonbridge, and obtained the articles, consisting of a diamond ring, valued at £27 10s., another of £25 value, two other rings of £20 and £18 respectively, some silver spoons and forks value £46, a watch and chain valued at 18 guineas and £7 10s. respectively, and two bracelets at £7 and £4 10s., under the pretence that they were wanted for a lady to select from. This was in November, 1880, but by the 2nd of December they were all pledged in London. On this latter day the prisoner obtained another lot of jewellery, including a watch and chain at 25 guineas and £7 10s., two bracelets at 30 guineas and £40, and a necklet at three guineas from the prosecutor; and these articles were immediately pledged with a Mr. Vaughan in London. The jury returned a verdict of "guilty" of stealing.

THE CRIMINAL CONDITION OF ITALY.—An able exposition of the moral condition of Italy has just been published by the Commendatore Medardo Masino, Substitute-Procurator General of the King for the Turin Court of Appeal. This work is a reproduction of the address delivered by Masino at the opening of the judicial session; and although confined to the district of Turin, shows a frightful list of crimes. Amongst others are 1,059 forgeries, 53 bankruptcies, 52 crimes against decency, 100 homicides and mortal wounding, 1,387 simple wounding, 28 infanticides, 9 cases of poisoning, 21 assassinations, 434 cases of arson, 129 suicides, and many crimes of other characters and grades. According to official statistics, Italy, besides having on an average 400,000 crimes a year, and a prison population of 80,000, notwithstanding the facilities of provisional liberty, this country surpasses any other in assaults upon the person of individuals. In four years and nine months, according to the latest statistics, 16,243 homicides, between those consummated and those which failed, have occurred; there have been 165,673 wounding between serious and minor wounds; 343,725 robberies of various kinds. Masino says that with regard to condemnations for crimes of assault with intent to kill, the proportion in Italy is two more than in Sweden, three more than in Austria, between three and four more than in France and Belgium, fourteen more than in Ireland, and sixteen more than in England. And he also points out that it is not from the ranks of the ignorant that criminals chiefly proceed. "It is sad to see," he writes,

that for a thousand idiots, who are delinquents, more than double this number are instructed, thus belonging to the class favoured by fortune and not uneducated; and that crimes against property are to-day the work of many associations, the fruit of premeditated fraud, of the abuse of trust amongst employes, and that even those against public confidence are on the increase. (And he asks:) Can the wise man, from penal sanction alone, promise himself the extinction of the incentive to crime? Can the doctrines of a fatalistic pantheism—the deadly parent of the delinquent man and of "irresistible force"—can those of a sensual materialism, of a rebellious rationalism, bring forth other fruits than those which the penal registers record? Can the theatres, the Press, the shameless prints, the houses, the refuges, and the temples of a multifarious vice enkindle aught else but adultery, rape and corruption? Will not the cherished hatred and the sudden fury continue to be made manifest in deadly wounding, in calumnies, defamations, and libels?—(*Weekly Register*.)

The population of *Christian* Italy, all told, being a little over thirty millions, we would be glad to learn the exact per cent. of the crimes committed yearly among the 240 millions of *thrice-heathen* India!—ED. THEOS.

A CLERICAL LIBEL SUIT has been tried in March last, in the High Court of Justice in London—of one Rev. Chamberlaine (Clerk) v. Barnwell (Clerk):

The Attorney-General, Mr. Charles Russell, Q. C., Mr. Gulley, Q. C., and Mr. Henry Kisch were counsel for the plaintiff; Sir John Holker, Q. C., Mr. A. Collins, Q. C., and Mr. Pitt Lewis appeared for the defendant.

It is an action of libel and slander brought by the rector of Keevil, Wilts, against a neighbouring clergyman, who resides at Melksham, but has no cure of souls. The libels complained of were contained in two letters, written on October 4 and 18, 1877, to Admiral Chads, a nephew of the plaintiff, and imputed to the plaintiff horrid and unnatural depravity.

Evidence was adduced in support of the alleged charges of immorality and indecency made against the plaintiff, the details of which are obviously *unfit for publication*.

The rest of the evidence found "fit for publication" in the London paper, is, however, found totally *unfit* for our pages. We adduce these cases simply with the philosophical object of inquiring how much the nefarious year 1881 and the sun spots may have to do with this increase of clerical crimes? There is an Archdeacon in the Divorce Court, to answer a suit brought by his wife seeking for judicial separation on the plea of immorality. Rev. Wentworth Dunbar, the Archdeacon, got in 1877, "the appointment of an Archdeaconry in the East Indies, and thither he went to fulfil the duties of it. His wife accompanied him. In consequence of ill-health, he returned to this country in 1877, and in the following year he took a proprietary chapel in Tavistock-place, where he introduced a service of his own, and conducted the service of the Church of England in a very florid manner. Ultimately he got very much into debt, which his wife paid off. After he commenced the services at that chapel his manner to his wife was, according to the learned counsel, indifferent and disrespectful. The learned counsel then went on to state that during the years 1878 and 1879, while the respondent was conducting the services of that church, Miss Blake and a Miss Poote frequently visited him in the vestry after the services, where they remained alone for an hour or two. It was also alleged that he was in the habit of visiting one of those ladies at a house in Gloucester-place, Hyde-park.etc. etc. etc." Let us drop the curtain. Why does not some one send missionaries to these reverend sinners instead of sending them all to the heathen!

We may conclude with a "Traffic in Relics from the *Glasgow Weekly Mail*. The Pope has lately upset the arrangements of certain ecclesiastics in his *entourage*, including, it is said, a cardinal, who have been trafficking in the sale of fabricated relics to the numerous pilgrims who flock to Rome. There is a remarkable coincidence between this scandal and another which has disturbed the serenity of the Russian convent at Periaslav—a monastery in high repute, since it possesses the relics of St. Macarius. The superior of the establishment is the Bishop of Poltava. As he has no cathedral, pilgrims flock in large crowds to the convent chapel. A young monk named Vassilief murdered the treasurer of the convent and escaped with his spoil, but he was subsequently captured and has just been condemned to hard labour for life in the Siberian mines. The prisoner made some curious revelations—how the monks kept up their nightly revels with the female pilgrims, and how they cleared 15,000 roubles every year by the sale of old rags, nails, and bits of crumbling wood as relics and fragments of the true cross. This testimony, however suspicious, was fully corroborated by the evidence of the other monks. The "Sect of the *Maharajas*" of Bombay would find a congenial home in that Christian monastery.

TABLE OF CONTENTS.

	Page.	Page.
Iamblichos: a Treatise on the Mysteries	207	Materials for a discussion of the merits of the Hindu and English Astrology... 222
A Novel "Holy Alliance" ...	210	Proceedings of a Committee held in Raja Dhyani Singh's Haveli on Saturday, the 21st May at 5 p. m. 223
Matter and Method.....	210	The Indian Herbalist 225
A Posthumous Publication... 211		The Scientific Basis of Spiritualism..... 225
A Suicide's After-State..... 212		Paragraph Flashes from the Four Quarters 225
A Letter from Soorb-Ovanness 213		
Evolution of a Sixth Sense... 215		
The Five-Pointed Star..... 215		
A reply to our Critics	217	
Science, Phenomena and the Press	218	
The Evidence of Science	220	

SUPPLEMENT TO THE THEOSOPHIST.*

Vol. 2 No. 10.

BOMBAY, JULY, 1881.

No. 22.

THE WORK OF THE THEOSOPHICAL SOCIETIES.

THE PRESIDENT-FOUNDER AT CEYLON.

"GALLE, 27th, April.—Colonel Olcott and Professor Bruce landed last evening from the P. & O. steamer 'Khiva' which arrived from Bombay. The jetty was crowded with a large number of natives, and about *one hundred* school boys from the Theosophical school at Magalla. White cloth was spread from the jetty to the carriage. The Colonel and his companion were driven in a waggon to Magalla, where a house had been prepared for their reception. It is supposed that Professor Bruce has come to inspect the Theosophical schools."—*The Ceylon Observer*, April 28, 1881.

Extracts from the President's letters to the Bombay Head-quarters.

GALLE, 28th April 1881.—....."Same cordial welcome as before. Landing-place crowded, white cloths laid down for us to walk upon, some three hundred boys† of our schools wearing rosettes, in a procession to meet us. Lodged most comfortably in the upper floor of Mr. Simon Perera, F.T.S.'s bungalow by the sea-shore, where last year the convention of the Buddhist priests, was held..... The very first thing I got by post was—a Christian tract! So that put the match to the train, and Mr. Bruce composed an anti-Christian tract.—"Why I am not a Christian.".....It is to be sold for a penny or two for the benefit of the education fund.

My general plan of work I have sketched out. I mean to raise as much for that fund as possible. I have called a council of a few of our best men to perfect all the details, and I shall then begin at the extreme south—Matara and Tangalle—and visit every district in the whole Island—probably in company of the Rev. Megattiwatte of Colombo, and Rev. Sumanatissa of Galle, and Mr. Bruce.

Yesterday we examined our school. It was most interesting. Mottoes of welcome on the walls; our double triangle, in red, everywhere; a verse of welcome in chalk on each of a half-dozen black boards; the boys all standing at attention; outside the building a great sign "The Theosophical Buddhist School" in English and Singhalese,—I tell you it warmed the very fibres of my heart to see these signs of our having done some real, substantial good to the "wretched heathen."

Thursday, May 12, Colombo:—"I lectured at the College last evening to an audience of about five hundred. All day the rain had descended in torrents, and the lightning and thunder had been terrific. I expected nobody, but the rain ceased at about 4, and when I began my speech at 6, the above number had assembled. I had in my hand a paper on which the High Priest, the Rev. Sunangala had entered all the lies about the Theosophical Society, I was to refute, and I went at it strong. I defied everybody, Christian or otherwise, that had anything to say either about the Theosophical Society or ourselves, to

come on the platform like men and say it to my face. I was standing there for the very purpose of answering charges, &c. But although I had received a warning and threatening letter from a Christian that day, *not a soul dared open his mouth.*".....

At Colombo as at Galle, some members of our Societies as Messrs. Andrew Perera, De Silva, Abrew and a half dozen more are indefatigable. Things are very encouraging. The journal of the Colombo Society supports itself and defends us and our common cause every week. There is a very comfortable head-quarter with a lecture-hall, reception-room, sleeping-rooms, kitchen, bath, etc. In short, the Society is alive and doing what it can, thanks to its devoted and energetic President—Mr. A. Perera."

These letters are corroborated by the following extracts from the *Ceylon Times*:—

POPULAR EDUCATION FOR THE NATIVES.—The presence once more in Ceylon of Colonel Olcott, this time accompanied by a Mr. Bruce, a Scotch Educationist, is explained by his intention to establish schools amongst the people of the country who by their religious feelings are prevented attending the schools of Missionary Societies. It is intended in short to work on ground hitherto unoccupied, and to impart instruction of an elementary yet thoroughly practical character. In order to provide the funds necessary for this purpose, Colonel Olcott proposes to deliver a course of lectures, admission to which shall be by tickets to be sold at an almost nominal price. The first of these will be given on Friday next at the Kelani Temple, the day of the annual festival, and another will be delivered at the College at Maligakande. In connection with this educational work a series of elementary school-books will be printed in the vernacular, and in English, and this alone, if carefully carried out, will prove a great boon to the people, especially if popular practical knowledge is dealt with in the series. Mr. Bruce who has just returned from a tour through China, Japan, and portions of India, intends to remain some time in Ceylon in order to be present at the initiation of the scheme, the funds towards which will be vested entirely in the hands of Singhalese Trustees, three in each province, and these Trustees will see to the proper distribution of the monies for the educational work of their own province."—*Times*, May 11.

"VIEWS AND PLANS OF THE THEOSOPHISTS.—On the 11th instant, about 7 p. m., a lecture was delivered to a large audience, by Col. H. S. Olcott, at the Widdyodaya College. The High Priest Sunangala presided. The object of the lecture was to notice and answer slanders circulated by the opponents of the Theosophical Society. He announced that he had come again to proceed with the work where it was dropped last time. But before touching upon that question, he said that it was necessary to answer a series of questions that his friends had drafted, in reference to various false rumours that had been set afloat by those who had not had the courage to come forward when he was last in Ceylon, but had used the safe cover of the local papers when he was hundreds of miles away. As Buddha says "There never was, there is not, nor will there ever be in this world a man of total repute or dis-

* At the desire of many of our Fellows, we have of late begun to add a Supplement to each of our Numbers to keep our Branches and members informed monthly of our work and the progress of our Society. We take this opportunity to request all our Branch Societies (those who desire to remain unknown, being, of course, excluded) to send us occasionally such information regarding the work of their respective Branches as may be considered desirable for publication.

† We have about 600 boys, now in our Ceylon Schools.

* And the Missionary organs, like the *Lockport Witness* and others, denounce us yet for our lack of sympathy for the *pa'olis* and Christian converts! For six years we have to fight step by step, falsehoods, slanders and vilification invented with the sole object of making the public lose every confidence in the Theosophical Society. And all that in the name of the Bible, which commands—"Thou shalt not bear false witness," and in that of Christ, of Him who, represented as the meekest and the most forgiving of all men, is said to have died for humanity to save the world from sin! Verily more crimes are perpetrated, and *false* evidence daily given in the name of the "meek Nazarene" by his followers, than there ever was among those Jews and heathen he called—a "generation of vipers! Can TRUTH ever need *such* weapons?—ED. THEOS.

repute," and he, the speaker, was well aware that in undertaking such a task as this he would not escape abuse. With the motive of organising societies to promote the idea of Universal Brotherhood, and among other things to propagate Buddhism, he said he had left his native land, his relatives and friends, and had given up the practice of law which yielded him an income of £200 per mensem; and for this sacred cause of Universal Brotherhood he is ready to sacrifice all his power, and even his life in case that should be necessary. It was also asked whether the parent society is Buddhistic or not. The reply was yes and no. As the two founders of the society are Buddhists, and the pure motive of the society is to promote Universal Brotherhood, and among other things to promulgate Buddhism, the lecturer said that the parent society may be said to be Buddhist.* But as it is also composed of Zoroastrians, Hindus, Jews, Mahomedans, Christians, Free-thinkers, Atheists &c., he said the Society is in that sense un-Buddhistic. Hence the object of enlisting Buddhists in the Society, was to organise purely as Buddhists, to promote the best interests of their own religion. He had been asked the reason why the money realised from initiation fees had not been left behind them in Ceylon last year when the Theosophical party returned to Bombay. Societies are supposed to be supported by their income, and income is derived from initiation fees, dues, &c. ? So far from any one making a profit out of the fees of the Buddhists or any other class of members, he, the speaker, and his good colleague Madame Blavatsky, had given out of their own private resources towards the Society's support, since 1st December, 1878, "no less than Rs. 20,000, besides all their time and labour." The speaker exhibited in proof the audited account of the Treasurer of the Theosophical Society. With regard to the symbol of the double triangle, he said the first triangle in a Buddhist sense represents Matter, Law, their products, the second Ignorance cleaving to existing objects, and merit and demerit—also the word "Om" is a sacred word among the Chaldeans, Hindus, Jains, that represented the formless principle in Nature. In Tibet, the sacred words are "Om mane Padmehum." O! the jewel in the lotus (*i. e.*, the self-creative force in the Kosmos). That is eternal Law resides in matter, and causes it to take on its various forms. But "Om" is really a word of the deepest mystical import, and its meaning is known only to those high proficient in "occult" science, called by the Buddhists, Arhats, and by others by other names. With many quotations from several Sutras, and examples drawn from Buddha's life, the lecturer dwelt largely upon caste prejudices, and showed to the Buddhists how antagonistic its exercise is to the teachings of Buddha, and also showed them that schools for educating Buddhist children are essentially required. If the Buddhists neglect this, this very College, and the Pansalas and Dharmasalas in Ceylon, would in process of time become places of Christian worship. He added that the Buddhist Branch of the Theosophical Society is going to raise funds for establishing Buddhist schools, and when the money is collected it will be deposited in Banks under the supervision of respectable trustees. The trustees already appointed for the Southern Province, he said, are Edmund Guneratna Mudlyar and Mr. Simon Perera. Speaking at length of the work done by the Society during the last year, and promising to speak before them again on this subject at Kelani on the full-moon day, and at Moratuwa on Sunday next, the lecture was brought to a close at 9 p. m. After a vote of thanks to the lecturer by the Rev. H. Devamitta, the large crowd dispersed."—*Ibid*, May 16.

EDUCATION FOR THE MILLION.—On Sunday, the 22nd instant, at 3 p. m., a lecture for raising funds for establishing Buddhist schools, was delivered by Col. Oleott at the Rev.

* The Reporter must have misunderstood our President. The Parent Society cannot be said to be "Buddhist" since (a) it is more unsectarian than any of its branches, and (b) its numerous body being composed of members who professing the most-widely separated creeds—many of them are liberal Christians, Mahomedans, Hindus, Parsees, &c.—while others and the greater number are materialists and spiritualists. The "Parent Society" is not composed only of the two Founders (now in India) and the Recording Secretary, these three alone being openly Buddhists, but of other original Founders who are scattered about America and Europe, and of members, half a dozen or so of whom also profess that faith and "take refuge in Buddha." But even the fact of the two Founders being Buddhists does not make them respect any the less for it the Vedāns and especially the Vedānta. After as much study as we could give to it, we came to the firm conviction that Vedāntism and Buddhism were two synonymous, nearly identical philosophies, in spirit, if not in practice and interpretation. The Vedānta system is but transcendental or so to say spiritualised Buddhism, while the latter is rational or even radical Vedāntism. Between the two stands Sankya philosophy.

Subhuti's Temple at Wellawatta, and the Rev. M. Gnanananda presided on the occasion. The lecture was well interpreted by Mr. Proctor Gooneekara of Galle." (*Ceylon Times* May, 24.)

News coming from Australia, which are sure to please our Buddhist Brethren in Ceylon, speak also of the work of the Theosophists in that fair Island. In *the Harbinger of Light* edited at Melbourne, by our esteemed friend and Brother W. H. Terry, Esq., member of our General Council, and the representative of the Theosophical Society in the Australian Colonies, we find the following:—

"By the last Suez mail we are in receipt of a photograph of the Theosophical Society's Buddhist School at Point de Galle, where a reform in the right direction was initiated and is now in active operation, viz., the Redemption from blind Christianity to rational Buddhism of the Singhalese 'rising generation.' On account of European influence in Ceylon the religious teaching of the youth in the principal cities had, until recently, been almost monopolised by the Missionaries of the Catholic and Protestant Christian Churches, but since the revival of Buddhism, occasioned by the visit of the Theosophical embassy last year, three schools have been started in connexion with the Society's branches in Ceylon, the 'Galle' one alone numbering about 300 scholars.

"Buddhism is a pure Theism* combined with the highest morality, a religion calculated to expand the higher faculties of the mind, and exempt from the soul-binding dogmas with which the Christian system is weighted.

"The picture contains portraits of about 250 of the scholars, of good physique and having fine intelligent faces, it may be seen at the office of this paper. Annexed is the letter from our friend and brother, D. K. Mavalankar, Esq., which accompanied it."

THE HINDU SABHA.

INAUGURATED A.D. 1880.—KALI ERA 4882.

Affiliated to

THE THEOSOPHICAL SOCIETY, BOMBAY.

The members of the Sabha will endeavour their best:—

1. To cite from the Vyasiyam or the teachings of Vyasa, authorities for any doctrine or practice, which they may uphold, or against any which they may oppose.
2. To give certificates of qualification and character to learned priests.
3. To encourage the marriage of girls after puberty and the re-marriage of child-widows.
4. To promote unity and good-will amongst the sects and castes of India.

Subscription by Members to the monthly Journal and Vyasiyam, per annum, Rs. 5.

Subscribers of Rs. 7 or more who are not Members will be called PATRONS.

Hindu Subscribers who endeavour to promote the objects of the Sabha are Members, and those who simply take some interest in it are Patrons.

The Vyasiyam will be issued as a Supplement and separately paged.—*Journal of the Hindu Sabha.*

The President of the *Hindu Sabha*, our worthy and active Brother M R Ry. A. Sankariah, B.A., Member of our General Council has the following appeal in his journal:—"The Hindu Sabha is an Association of educated Hindus co-operating for certain specified objects, and the Journal and Vyasiyam are issued only to Members and Patrons in order to secure a common understanding. The quality of this medium of communication can be improved at present by their contributing articles and funds..... The Members and Patrons should always remember that their subscriptions are given in furtherance of the objects of the Association and not of a literary speculation."

* Our esteemed friend is mistaken. Buddhism is no "Theism" since Buddhists do not believe in a "personal god," and reject altogether *Revelation*. They "take refuge in Buddha" and call him "Saviour" not because they regard him as a god but, on account of the "Enlightened Teacher" having saved humanity from the great darkness of superstition, from blind faith in the teachings of fallible men and belief in their authority. Siddhartha Buddha is a saviour indeed, for, taking us by the hand he was the first to show us the way to true education—deliverance from the miseries of human life; future everlasting misery and eternal bliss depending but upon our own personal merits. We are our own Saviours.—ED. THEOS.

Further he says :—

“Whether Orthodox or educated, the Hindus have been a nation of Theosophists believing in Soul, God, Yog, Vedantism, Incantations and ceremonies, and seeking wisdom in the ways of the spirit. The Theosophical Society to which the Hindu Sabha is affiliated exists to study and support the cause of Hindu philosophy, religion and science, and bring them home to all other creeds and races. What is there “ominous” in the alliance? A member of our Sabha is not pledged to any secrecy as such. But in the *Om* stage neither a Hindu Yogee nor the Theosophical Society will admit a person to Fel owship except under oaths and tests for the following reason which obtains also with a kindred sect called Masonic lodges :—that experiments and trials in respect of the Highest knowledge or true Religion are often of tremendous efficacy for good or evil and that the practising initiate and even adept should be protected from being disturbed by the vulgar and the civil authorities. When the Knowledge is spread and recognised, and the men of *Intrinsic* power become also the officers of Human Law, then all veil will be thrown aside. Let us hasten the advent of the day of the ascendancy of man’s genuine worth and god’s glorious reign—or more strictly speaking of the recognition of that ascendancy which always is and must be. Valmiki Rishi says that Indrajit was killed after he had been prevented from completing the *Nihumbatu yogam* a species of samadhi yog. And our Hindu readers will call to mind other accounts to support the necessity for pledges and secrecy in the pursuit of the Transcendental Vyasiyam or Theosophy.....

It is fearful to contemplate the hypocrisy or inconsistency of many a Hindu who performing the Tonsure, the sraddha, the Marriage and Funeral ceremonies &c. &c., yet do not care to know why and on what authority they perform them! We have told them that Tonsure is equivalent to swearing allegiance to the nation; that the sraddha is swearing allegiance to the Rishis or adept theosophists of the nation whose works whether the Vedas, the Mimamsa, the Smritis, the Puranas or Itihusas may be called the Vyasiyam in honor of Sri Veda Vyasa; that ceremonies and prayers *esoterically* observed invoke the various powers in the universe; that our definition of Hindu is one who respects the Rishis of India and loves the nation devoted to them; that open defiance of the Vyasiyam is forfeiture of caste or separation from the national communion; and that every educated Hindu should acquire as much proficiency as is possible for him in the Vyasiyam and assist or seek assistance from others. Yet still after the publication of eight numbers of the Journal we have to confront the anomaly of *Hindus* wishing to know what is the Vyasiyam and who is a Hindu. We request every one who has received a copy of the Journal to read it or lend it to as many Hindus as possible and set those questions at rest for ever, for we shall not notice them hereafter in the pages of the Journal but treat them as the axioms and postulates of the Hindu nation.”

Editor’s Note.—Our esteemed Brother seems to wonder that “after the publication of eight numbers of the journal” he, the Editor, has “to confront the anomaly of Hindus wishing to know what is the Vyasiyam and who is a Hindu.” His surprise may cool, perhaps, when we have told him, that after *six years* of the Theosophical Society’s existence, and after the publication of *twenty-one* numbers of the THEOSOPHIST journal, full of the objects and aims of its Society, we encounter nearly daily the “anomaly” of its *Members* and *Fellows* wishing to know “what is Theosophy” and “who or what is a Theosophist!” Some of them, we find, laboured under the extraordinary impression that no sooner were they *initiated* than they would find themselves able to cross the Himalayas astride on a cloud, converse with the “UNKNOWABLE” face to face, or—secrete at once an appointment for High Court Judgeship!...

COLOMBO THEOSOPHICAL SOCIETY.

Items for June.

CEYLON NATIONAL FUND FOR THE PROMOTION OF EDUCATION.—On the 5th June, Rev. Megittuwatte and Colonel Olcott, accompanied by a delegation from the Colombo Theosophical Society, lectured at Negombo on the subject of promoting education among the Buddhists, which, it is now seen, is indispensable if we are to uphold Buddhism and restore it to its ancient lustre. The lectures had a signal effect on the Buddhists of this town. Their

enthusiasm and patriotic feelings were so aroused that they at once subscribed Rs. 2,000, and a portion of this amount was collected on the spot. To meet with such liberality in Negombo which has long been a stronghold of Catholicism, is a plain indication of the success for the noble movement in question.

MR. SIMON DE SILVA SENAVIRATNE, VICE-PRESIDENT OF the Colombo Theosophical Society, was on the 9th June, invested by Government with the titular rank of “Mohandiram,” in recognition of his literary qualifications, and able services rendered in the capacity of Interpreter in the Colombo Municipal Court.

His fellow members, in company with Colonel Olcott, paid a visit to his house on the occasion, and presented him a silver watch and a gold chain. An address, in acknowledging his unselfish co-operation in the interest of the Society, was delivered.

ON THE 12TH JUNE A COMMITTEE OF THE COLOMBO Theosophical party, numbering about thirty members, went with Colonel Olcott to Kotte for a lecture about the National Fund. They were cordially received and hospitably entertained by Mr. S. F. Perera, Vice-President of the Society. The lecture was delivered by Colonel Olcott at the Kotte Buddhist Temple, situated within about half a mile from the Kotte Mission House. The collection amounted to Rs. 350, and the vernacular school there which had been established by Mr. Perera, six months ago at his own expense, was given in charge to the Society. It is indeed gratifying to say that he has taken great interest in the cause, and we cannot but express our warmest thanks for his liberality and generous feelings for the well-being of his countrymen. The school contains eighty boy pupils; all formerly attendants at the Mission School, where they are being perverted from Buddhism by Christian teaching.”

W. F. WIJESEKARA,

Secretary, Colombo Theosophical Society.

KANDY THEOSOPHICAL SOCIETY.

The Kandy Branch has leased a beautifully situate plot of ground in the town, from the Natha Dewalé with the intention of erecting a suitable hall thereupon for the Society’s use when the necessary funds shall be collected. Seventeen new members have joined the Society since the last report.

GALLE THEOSOPHICAL SOCIETY.

The High School, established last year by the Gallo Branch, flourishes as usual, and at the expense of the Mission Schools. An offer of the appointment of Principal has been made to Mr. Bruce, but that gentleman has declined for the present, as he has engagements that detain him at Colombo.

THE OCCULT WORLD.

MR. Messrs. Trübner announce for publication a book, with the title of “The Occult World,” or Indian Theosophy, by Mr. A. P. Sinnett—(Vice-President of the Theos. Society). This is a record of personal experiences among the professors of “the occult science” in Eastern countries. The author seeks to show that the powers of these men, though apparently miraculous, rest upon a strictly natural basis, “being founded upon a higher plane of knowledge concerning the laws of nature than that which European science has yet reached.”

After the above was in type we find the book is already out, and, in about a fortnight will be available at our office.

DAMODAR K. MAVALANKAR,

Manager, THEOSOPHIST Office.

You are free:

to Share — to copy, distribute and transmit the work



to Remix — to adapt the work

Under the following conditions:

Attribution — You must attribute the work in the manner specified by the author or licensor (but not in any way that suggests that they endorse you or your use of the work).



Noncommercial — You may not use this work for commercial purposes.



Share Alike — If you alter, transform, or build upon this work, you may distribute the resulting work only under the same or similar license to this one.

With the understanding that:

Waiver — Any of the above conditions can be **waived** if you get permission from the copyright holder.

Public Domain — Where the work or any of its elements is in the **public domain** under applicable law, that status is in no way affected by the license.

Other Rights — In no way are any of the following rights affected by the license:

- Your fair dealing or **fair use** rights, or other applicable copyright exceptions and limitations;
- The author's **moral** rights;
- Rights other persons may have either in the work itself or in how the work is used, such as **publicity** or privacy rights.

Notice — For any reuse or distribution, you must make clear to others the license terms of this work. The best way to do this is with a link to this web page.

