

THE THEOSOPHIST

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

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सत्यान् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

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

NOTICE TO CORRESPONDENTS.

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

NOTICE.

We cannot allow our third year to begin without first correcting a very unpleasant blunder allowed to creep in at the end of column 1, page 3, of the *Supplement* in the September number of the THEOSOPHIST. Sent in by the secretaries of the various Branches at a late day, and when the last form had probably to be struck off in a hurry, the "Reports" for September were published without having been ratified by us as usual. Hence the paragraph headed *Editor's Note* with comments upon, and additional explanations to, the article copied from the *Ceylon Times* having never been sent to us to Simla, the Editor never saw that note but when already too late. We positively disclaim and deny it, the statement found therein being absurd on its face and in every way.—"Can the Bible legend of Moses dividing the waters of the Red Sea have been copied from this incident?"—asks the writer, the incident referred to having happened in the year A. D. 113!! Why not stop to inquire whether the Battle of Waterloo was not the prototype of the Battle of Marathon in the days of Alexander, the Macedonian? We would thank the gentlemen secretaries to abstain from such fantastic parentheses, which, laid at the door of the "Editor", are quite sufficient to throw our numerous "good friends and well-wishers" into ecstasies of joy—perfectly justifiable in this particular case.

EDITOR, THEOSOPHIST.

Simla, September 7.

EMMA HARDINGE BRITTEN, TO HER FRIENDS AND CO-WORKERS IN THE SPIRITUAL MOVEMENT.

For many years past, I have been collecting materials for a compendious History of the MODERN SPIRITUAL MOVEMENT, as it has transpired ALL OVER THE WORLD in the Nineteenth Century. This work I have been requested to undertake—no matter what other publications of a kindred character might be issued—by those beloved spirit-friends who have never deceived me, or failed to inspire me for good. Those who are most thoroughly acquainted with me will remember how often I have stated that I only obey the commands of spirits when they accord with my own judgment, especially when they relate to the Movement, of which they are the Authors and Promoters. The present occasion is one which fully meets this position.

Wise and good spirits desire to give to the age, through my instrumentality, a thoroughly exhaustive Record of the Work they have accomplished in the Nineteenth Century, and the reasons they have alleged for this charge, together with the methods prescribed for its accomplishment, having appealed forcibly to my best judgment, I have—as above stated—employed the last few years of my wide wanderings in gathering up, from every available and authentic source, the necessary materials for my great task.

As it has been furthermore made clear to me that the present time has been specially designed for its commencement, I would now solicit, from those who may be interested in it, such literary contributions, of a personal or local character, as each one may be impressed to send. I do not promise to use all that I may thus receive, because the ultimate selection of matter for publication must necessarily exclude, at least, nine per cent. of the vast mass I have to select from. Still I should be glad to avail myself of the widest possible field of information on this deeply momentous subject, especially as I propose to add to the general History a large number of brief Biographical Sketches of such Personages as have been prominently and usefully connected with it.

Trusting that the Friends of Spiritualism will aid me as far as possible in the accomplishment of a work which gratitude to the Spiritual Founders of the Movement, no less than justice to posterity, imperatively demand,

EMMA HARDINGE BRITTEN.

P. S.—Prepaid postal matter can be addressed to my residence—

The Limes, Humphrey Street, Cheetham Hill,

MANCHESTER, ENGLAND.

Foreign Journals please copy.

OUR THIRD YEAR.

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

It may be noted as an interesting evidence of the growing favour which the THEOSOPHIST is enjoying among the public, that subscriptions for Vol. II. are still constantly coming in, and even orders for Vol. I. to complete sets. The fluctuations in the circulation of our periodical are also an interesting study quite apart from any pecuniary aspect of the question. At the beginning we had more subscribers in the Bombay Presidency than elsewhere, and happily we continue to have the same. Madras, which at first hardly knew of us at all, and which we have not yet even visited once, stands second in all the Indian territorial subdivisions. Next comes the Punjab, notwithstanding that the English language can as yet scarcely be called prevalent. The N. W. Provinces come next; then Bengal, Kattyawar and Gujarath, in the order mentioned. These facts do not indicate the respective inclinations of the several districts to theosophical study, for in that respect there is little to choose, probably. We have hitherto never employed canvassers, nor to any extent employed advertisements to increase our circulation. If the THEOSOPHIST had been undertaken as a business speculation, both these aids would, of course, have been called in, and undoubtedly our circulation might have been made ten times as large as it is. We have preferred to leave it to work its own way without adventitious helps, for thus can we best discover how wide and deep is the feeling in India for the philosophy and sciences that were so dear to the forefathers of the present generation. No new Hindu subscriber will send in his name and remittance unless he has a real reverence for his ancestors and the country they made

so glorious by their personal renown. There were men once who would have denied themselves even necessary comforts to help to establish such a champion as our magazine of Indian interests. There may be such now among our subscribers. If so, all honour to them!

And now is it too much to ask those who have written to us so enthusiastically about the good we are doing to India, to take a little trouble to increase our circulation? No one is so devoid of friends as to be unable to get us at least one new subscriber.

ASTROLOGY.

BY C. C. MASSEY, F.T.S.

The Editor of the THEOSOPHIST having forwarded to me a list of questions addressed by a correspondent in relation to Astrology, with a request that I would endeavour to answer them, I will do so to the best of my ability, though only so far as can be expected of a student who can pretend to nothing more than an empirical knowledge of the subject. In this, as in other departments of the Occult, my endeavour has been in the first instance to verify the alleged facts, being well aware that, if true, their explanation must lie quite beyond the range of modern science. This, however, is not the order in which truth is made acceptable to the world which usually demands that a fact shall be intelligible—that is, be referable to familiar principles—before or at the time that it is proved. Fortunately these questions are put in a more liberal and reasonable spirit; and whatever is here offered theoretically in answer to them is rather for the purpose of removing obscurity in the questions and answers themselves than with any view to a fundamental explanation of principles.

“I. Have the stars and planets in the celestial sphere any influence at all on the body and mind of a human being?”

Not only the planets, but each of the twelve divisions of the area in which they move (called the Zodiac) has, when on the eastern horizon at the time and place of birth, the power of impressing a special form and constitution of body on the infant. This appearance is modified by any close aspect of a planet to the “Ascendant”—the degree of the Zodiac rising at birth. But when the Ascendant is free from such disturbing influence, its effects are very observable, and can more easily be tested than most astrological facts. Proving this indication is a favourite amusement of mine. I say to any friend or acquaintance whose type corresponds pretty closely to one of the Zodiacal descriptions, (when the traits are less marked, or are confused, I seldom venture),—“Do you know, or can you ascertain, the hour of your birth?” warning him not to tell me what it was. If he knows or can find out, I then undertake to tell him to within two hours—the average time that a particular sign is ascending.* Having ascertained the day and place of birth, I consult an ephemeris for any year, and note the sidereal time, or right ascension of the sun on the birth-day anniversary at mean noon. With the aid of a “Table of Houses” for the nearest latitude to that of the birth-place, I easily calculate at what hours of the day or night the sign of the Zodiac on which I have fixed for his ascendant was rising. The chances against my being right by accident are, of course, 11 to 1. I am frequently wrong; but since I have been careful only to commit myself when the physical indications are very decided, and have moreover become more expert in detecting those indications, I have found I am right in at least three attempts on an average out of five. The astonishment of some of the subjects of this experiment, when successful, has been extreme. When I fail, of course, I get laughed at. There is a special skill only to be acquired by constant practice in assigning any individual

* Signs of “long ascension” take sometimes three hours, others scarcely an hour.

variety of face to its proper type. Hence the failures. Single indications are of little value; but the accustomed eye learns to take in an outline and expression, and to classify the whole physiognomy with more or less confidence. But inasmuch as most nativities have a planet in close aspect to the Ascendant, and as each planet so placed imparts its own special characteristic to the appearance, the result is often too complicated for safe judgment.

As regards effects on the mind, I can speak to some facts with nearly equal confidence. A close conjunction, square, or opposition, between Mars and the Moon, at birth, I have found (with but one doubtful exception) invariably to produce a temperament either passionate, or irritable, or extremely nervous. In such cases a transit of Mars at any time over the place of the Moon at birth will be very sensibly felt, and occasion concurring will often act like the application of a lighted match to a powder magazine. Let me illustrate this, though in general, I think particular cases of little value, when what is wanted is a sound induction. Nearly ten years ago I had a quarrel—a savage quarrel—followed by weeks of bitter estrangement with a relative of nearly my own age. It began as such things sometimes do, in almost nothing; a slighting word on one side, inflammable temper on both. That was long before I had ever thought of Astrology, except as an exploded superstition. The other day the incident reverted to my memory, and it at once occurred to me that there must have been some powerful astral influence—almost certainly a transit of Mars—at work. Where Mars was at the time, I was utterly ignorant in fact. But I was able to fix the exact date, because I remembered that the quarrel happened on the evening preceding a certain great public event. And I had both my relative's horoscope and my own. It so happened that the Moon in both was in nearly the same Zodiacal place, within one degree. The transit of Mars would occur only once in nearly two years. Supposing the influence to begin when the red planet came within 5° of actual transit, and to last while within 5° on the other side, the whole transit might be said to occupy either a few days, or, if the planet was very slow in motion, weeks. Taking the most extended time, it will be seen that the chances were enormously against my finding Mars to have been on or near those particular degrees of the Zodiac on that particular day ten years ago by mere coincidence. Yet, in fact, on referring to the ephemeris for the year in question, I found that on that very day he was within 2° of actual transit over the places of the Moon in both our horoscopes.

Good or bad aspects to Mercury, and especially the position of this planet in the horoscope, are also very powerful in determining intellectual tastes and capacity. On the other hand I have not found that all or nearly all the rules laid down in astrological text-books can be relied on. I have taken great pains to verify them in the cases of supposed indications of insanity and of death in infancy. Whatever professional astrologers may say, I am afraid that with our present knowledge no sound and sufficient scientific induction is possible. Or at least any rule to be generally valid must be so fenced round with qualifications and provisos that its verification will be exceedingly difficult for want of a concurrence of all the conditions in the instances selected for testing it.

My own judgments are worth very little. Two or three years ago I received an anonymous letter from a gentleman giving me the times and places of birth of four children, with an address, not his own, to which I was to send a judgment as to whether all the children were still living, and if not, which had died and when. On drawing the horoscopes I found *all* were greatly "afflicted." I decided that three of the children had died at different periods I fixed upon. The answer was that three of the four *had* died, but not exactly the three I had fixed on, nor was I right as to the times of death. My correspondent added that he had addressed himself to me because a professional astrologer in London to whom

he first applied had proved right in every particular. Not being a believer in Astrology, this so surprised him that he could not help suspecting information to have been somehow surreptitiously obtained, though he had no other reason for this conjecture; and he wished for confirmation from a disinterested student of the science, as he knew me to be, taking care that even I should have no opportunity of getting at the facts improperly. To this sort of suggestion, every one, no matter who it is, or what his circumstances or character, is exposed in these days, if he ventures to make public avowal of experience in any occult science. If a sensible man, this will not offend him; and if he also sympathises with an honest desire for scientific verification, he will readily, if possible, submit to tests which, otherwise regarded, might seem to impugn his honour. I have, however, been pestered by demands from strangers for tests of Astrology far beyond my knowledge and capacity; and in writing on this subject I am anxious not to seem to invite such applications, which I usually disregard.

I have jotted down the above observations and facts, without much order or connection, and in answer to the first only of the questions submitted, to save the mail to-day. Nevertheless, I could not refuse to comply with the wish of the Editor of the THEOSOPHIST, which is almost law to me, so greatly do I appreciate her devotion to unpopular truth, and so strong is my sympathy with her on account of the ignorant impertinence she has had and still has to suffer in consequence. Further replies I must reserve for a future communication; and I only regret that the Editor did not seek out some person more competent than I can pretend to be.

London, July 29.

THE OCCULT WORLD.

BY A. P. SINNETT. (Trübner.)

(Review from the Home News, July 29, 1881.)

It has been said that modern metaphysics, and in some degree the physical science of modern time, have at the best, and that only recently and very imperfectly, discovered the knowledge which occult philosophy has for many centuries enjoyed in the fullest measure. Mr. Sinnett says, that "owing to a fortunate train of circumstances" he has "come to know that this is the case," and that he has been "brought into contact with persons who are heirs of a greater knowledge concerning the mysteries of nature and humanity than modern culture has yet evolved." Notwithstanding that this statement is ambitious and startling, it is largely borne out by the evidence adduced in support of it. Mr. Sinnett has special qualifications for a work of this kind. He is a practical journalist, and has an eminently logical mind. He is practised in sifting evidence and attaching to it its true value and relative significance. Occult philosophy, or the wisdom of the ancients—according to Mr. Sinnett, "science and religion commingled, physics and metaphysics combined"—was a reality, and still survives. It was handed down as a complete system of secret knowledge, through initiates, from time immemorial, until, by numerous public experiments, it was impressed on the popular mind of Egypt and Greece in the mysteries of Isis and Eleusis. In the present day to the adepts of Occultism is ascribed the power of performing similar experiments, and the manifestations of this marvellous power, as exhibited throughout the pages of this book, will impress, if they do not quite convince, many people that there is much truth in the tradition. Occult philosophy deals "not merely with physics, but with the constitution and capacities of the soul and spirit";—with the soul, "not as the subject of vague religious rhapsodies, but as an actual entity, with properties that can be examined in combination with, or apart from, those of the body." The adept of occultism, it appears, is invested with a

certain control over the various forces in nature; can communicate, when he chooses, with another adept, no matter what the space may be between them; and this "psychological telegraphy" is maintained free from mechanical conditions. The adept is so clairvoyant that his knowledge amounts almost to omniscience in mundane matters. Further, the adept can project his soul out of his body to any place he pleases with the rapidity of thought!

The apparently marvellous feats performed by adepts are accomplished by means of their familiarity with a force which in Sanskrit is termed *akaz*. For *akaz* modern science has no name, and concerning which it has but a vague conception. It is a more potent, subtle, and extraordinary agent than electricity. The wonders worked by Madame Blavatsky, it will probably be remarked, bear a suspicious resemblance to ordinary conjuring tricks, but this arises from the fact that conjuring tricks aim at the imitation or reproduction of occult phenomena. Again all striking manifestations of occult power, though not absolutely forbidden by the Brethren, are always shunned. Therefore it is that the feat to be performed, by way of a test, necessarily bears from its comparative insignificance a superficial resemblance to juggling. But this, to a mind capable of judging the characteristics of experiments that are not superficial, does not impair the value of the test. Because an adept refuses to give you so stupendous an illustration of his powers as to move mountains from one place to another, or to dry up seas, it does not follow that, an apparently and comparatively miraculous effort—such as the instantaneous manufacture of a cup and saucer, or the production of a brooch that has been lost for years, or a sudden shower of flowers from the ceiling, or the interchange of letters between persons distant from one another five hundred miles within the interval of a few seconds—should be classed with the counterfeits of conjurers. The Brother *Koot Hoomi Lal Singh*, of the secret Brotherhood of Occultism, with whom Mr. Sinnett was in frequent communication, speaking generally of occultism, says that "exact experimental science has nothing to do with morality, virtue and philanthropy—therefore can make no claim upon our help until it blends with metaphysics. Being but a cold classification of facts outside man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the materials acquired by her method, she little cares. Therefore, as our sphere lies outside hers—as far as the path of *Uranus* is outside the earth's—we distinctly refuse to be broken on any wheel of her construction. Heat is a mode of motion to her, and motion develops heat, but why the mechanical motion of the revolving wheel should be metaphysically of a higher value than the heat into which it is gradually transformed she has yet to discover. . . . The same causes that are materialising the Hindu mind are equally affecting all Western thought. Education enthrones scepticism, but imprisons spirituality. You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. The era of blind faith is gone; that of inquiry is here. Inquiry that only unmasks error without discovering anything upon which the soul can build, will but make iconoclasts. Iconoclasm, from its very destructiveness, can give nothing; it can only raze. But men cannot rest satisfied with a bare negation. Agnosticism is but a temporary halt. This is the moment to guide the recurrent impulse which must soon come, and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not lost to the primitive soul-satisfying philosophy of the Aryans."

The phenomena of occultism must not be confused with those of spiritualism. The former are the work

of a conscious operator, comprehending the laws with which he works; the latter are manifestations which mediums can neither control nor understand. The phenomena of spiritualism can be reproduced by the force of his own will—supplemented by a comprehension of the resources of Nature—by any adept of occultism. Mr. Sinnett does not pretend for a moment to be an adept, nor does he give any satisfactory reason why the priceless knowledge of occultism has remained a secret property throughout all time, only occasionally and charily extended to initiates here and there. The book starts a host of vague speculations in the mind of the reader, and startles and fascinates him, without in the least satisfying him. Occultism is confined chiefly to the East—India and adjacent countries—and it was in India that Mr. Sinnett met with it and fell in love with it.

THE NEW DISPENSATION DISSECTED.

BY BABU TRIPURACHARAN BANERJEA.

Sooner a pard can lose its spots than a theologian his dogmatism. To call things by their proper name he has yet hardly learnt; to explain a thing away by periphrasis is his never-failing resource. From the light of divine reason and common-sense he shrinks, as from a thing of horror. Tautology, figures of speech, bold assertions, paradoxes, are his only weapons to parry facts and solid reasoning. Apply the solvent of logic to his utterances, and nothing will remain, save a soap bubble!

The New Dispensation—that babe of yesterday's—notwithstanding the accumulated experience of other religions to profit by, and all the enlightenment of the nineteenth century, still repeats the old error of building its temple on dogmatism and blind faith alone, and of trying to obtain converts first by taking advantage of the unsettled faith of our present generations, and then—like the Papist church—by ostracizing their intellect.

To have success in our days, a religion must have a scientific and intellectual basis to stand upon. In our times when reason reigns supreme, its subversion must be met in its own field, and the missiles of meaningless in-vec-tives can be but of little avail. The rapid spread of toleration is in itself an evidence that the days of dogmatism are over; for toleration has its root in scepticism and doubt. *Supernaturalism* has retreated, discomfited, and disgraced from the field; *naturalism* is sole master of the situation and divine revelation and inspiration viewed as the hallucinations of an over-heated brain, are now regarded as an imposition on the ignorant and credulous masses. The sober nineteenth century would equally refuse to give credence to the translation of a prophet in his mortal frame to the seventh heaven on *El-berak*, as it would, to the feeding of a thousand Brahmins with the rice and curry scraped out from underneath the nail of a holy finger, or to the presence of a man in the belly of a fish for three days. All such stories are now made to supply materials for nursery-rhymes and grand-mothers' tales.

This decay of faith was inevitable. Never in the world's history before was the intellectual culture as generally spread as it is now, and if the generalization of Carlyle that "just in the ratio that knowledge increases faith diminishes" be correct,—as it undoubtedly is—credulity cannot much longer abide upon earth.

Great must then be the audacity or foolishness of him (call it whatever you will) who seriously contemplates to revive in these days of enlightenment, the exploded device of securing the hearing and sympathy of the people by claims to inspiration and the power of directly communing with God and the Prophets. A poor compliment, indeed, to pay to our intellects, but that is what is being done. For, if we but analyse the published speeches and statements of the inventor of the *New Dispensation*, we will find these very claims brought forward as the main argu-

ment in support of his asseverations. May this not be the thin end of the wedge for bringing in good time still absurder things, and will he stop there insulting the common sense of his disciples by such *Ipsi-dixits*? We have but to remember the grave announcement made by the *Nava-Bidhan* Prophet to the public of Calcutta that he had had an interview with John the Baptist, with St. Paul and Christ, to ask ourselves whether such an effrontery is to be attributed to natural purblindness or to wilful ignorance of the intellectual disenfranchisement of India under the influence of English education? Marvellous indeed must be his confidence in the efficacy of his power over his followers, that he should calculate upon their calmly hailing such a transparent twaddle!

It is now urged by his followers that he spoke figuratively. But the whole tenor of the speech is against any but literal interpretation, and I am not alone in this opinion. English scholars like Professor Monier Williams and the veteran Anglo-Indian journalists all understood him to have claimed in his lecture an actual, face to face, interview with the high Biblical personages above named. The feeling of resentment called forth from all sides by such a wild assertion, will make him, we hope, more prudent in future, and give up such dangerous experiments.

Religion is a matter of vital moment and is not to be based upon mere disquisitions, but is meant for practical application in the daily transactions of our lives. It is something in which the rich and the poor, the high and the low, are all equally interested. Its exposition should be then made in the plainest language possible so that none may misunderstand its teachings. It is no sphere for the parade of flowers of speech. Yet how conspicuous by their want of simplicity, are the apologetic speeches, those wordy torrents, poured forth by Babu Keshub annually in the Town Hall of Calcutta! One can hardly find a sentence in them which is not beclouded by ambiguity. Perhaps it is the strange fatality following dogmatic theology which cannot avoid being mystifying that warps his tongue and makes it turn away from the desired path of simplicity. Be that as it may, mystification has become so systematic with him, that the public have ended by looking upon Babu K. C. Sen with more than suspicion. And, if *Avatarism* or an Apotheosis of himself is not his aim, and the title of a religious and social reformer is sufficient to satisfy his ambition, it is high time that he should begin addressing us in a more terrestrial language. If his words, while he is yet living and moving amongst us, and so familiar to us all, are producing so much perplexity and misapprehension, what will be the case, when he is absorbed into the Unknown his contemporaries find themselves beyond the pale of mortal interrogation, and his own memory is mellowed by time? If his intention be, as he professes it, to purify the religions of India, their redemption from hero or prophet worship ought to become an essential part of his programme; and this makes it incumbent upon him that he should first of all guard against it in his own sect, by less posing himself as a prophet by indulging less in mystical utterances. As the matter stands, however, it is next to impossible in any given instance, to pronounce confidently, from the perusal of his utterances, whether he means white or black. His lecture "Am I an inspired prophet?"

* We believe, that however great the moral mischief produced by Babu K. C. Sen at present, it will be limited to the small nucleus of his followers. On the other hand, the world at large may yet be benefited by the practical instance he affords the modern historian of pointing out to our immediate successors the correct picture of the conception, germination, the growth and development of all the religions founded upon *avatarism*. We see in it the true retrospective representation of what were the beginnings and results of Vishnu, and Christ-worship. We discern in it the possible repetition of the Mosaic Law, whose cruel dogmatism, crystallized under the influence of dry, heartless bigotry and intolerance, led finally the most civilized nations of the world to accepting the one—Mariolatry as a faithful copy of Isis and Venus worship, the others—Bible worship with its suicidal 39 articles as a result, its brain-murdering theological casuistry, landing into the worst kind of sophistry, its incomprehensible dogmas, and intellect-killing mysteries. We may yet see Babu K. C. Sen's mother become a successor to Isis, Devaki and Mary. Read the *New Dispensation* and even the more cautious *Sunday Mirror*, and behold there all the germs of the Inquisition, Calvinism and the Blue Laws of Massachusetts combined.—*Ed. Theos.*

is a master-piece of such dexterous handling of a delicate and dangerous subject: there nothing is concealed, but no more is there anything divulged; and nothing denied and no more acknowledged. After going through it, it is impossible to arrive at a definite conclusion as to whether the minister abjures all claim to seership, or whether he seeks to enforce it. And this, I say, is pregnant with mischief.

Since writing my first article on *Keshubism*, published in the THEOSOPHIST for May, I have come across a published list of the "Articles of Faith" of the *New Dispensationists*. They are four in number, and vainly have I sought in that patch-work of ill-assorted shreds picked out from the jumble of dogmas of the already established religions—for anything original, one new religious truth..... I now propose to examine them. The cardinal point of the New-Dispensation creed is thus set forth.

I "One God, one scripture, one church!"

Scripture, we believe, means a religious book written, under a direct divine command, a book embodying the rites, ceremonies, formularies, moral law, injunctions of the Supreme Being, &c., to wit, the *Vedas*, the Bible, the Koran. Have the New-Dispensationists been fortunate enough to be in their turn favored of late with some such mysterious "revelation"? Unless their two weekly organs the "*Sunday Mirror*" and the "*New Dispensation*,"—the latter devoted mostly to chronicling the sayings and doings of the *factotum* of the *Nava-Bidhan* are raised to the status of scriptures, the "One Scripture" of the Dispensationists vanishes in the mist. We earnestly hope that the announcement of that "one scripture" may not turn out an exordium for the introduction of some book, as "Nava-Bidhan Scripture," which Babu Keshub might in future evolve out of his inner consciousness. (I say advisedly inner consciousness, for that must be the chief source left him for the attainment of knowledge, since he has cut himself off, as he himself says, from the labors of thinkers in general by "renouncing the unprophetic habit of reading"). There is, moreover, ample ground to believe that something of the kind is looming on the horizon. Perhaps behind the screen a "Scripture" is, indeed, being manufactured. The "Rules of Forgiveness" in "the New Dispensation" weekly (May 5) look most suspiciously like a first instalment of the contemplated Gospel. Great credit is due, however, to Babu Keshub for the masterly imitation of the tone and language of the Prophets. Some of the "Rules of Forgiveness" are here subjoined for the edification of the readers of the THEOSOPHIST.

Enmity.—If one smites you on the right * cheek—*Forgiveness*—Turn to him the other also.

Enmity.—If your enemy has taken away from you a piece of your land—*Forgiveness*.—Give him another piece.

Enmity.—If the enemy (still) continues to be hostile—*Forgiveness*.—Pray, pray for him continually!

Enmity.—If he hates the *New Dispensation*—*Forgiveness*.—Pray to God that the enemy may accept it and join the believers.

Enmity.—If a whole body of antagonists continue to persecute you—*Forgiveness*.—Say to the Father, bless them for they know not what they do.

Enmity.—If the whole country is against you—*Forgiveness*.—Go about continually singing the name of the Lord, so that all may eventually come to Him." +

The italics are mine. How bold and confident the phraseology! Does he mean that the New Dispensation is the only true religion in the world, and its adherents the only true believers? They who persecute them "know

* This rule, however, seems to be rather too flagrantly contradicted by the vindictive spirit exhibited in a recent article headed "*Forgiveness and Chastisement*" (*New Disp. See Theosophist Aug.*). Have we to expect for it the same fate as the identical words pronounced by Christ found in their practical application with his votaries whenever burning with *odium Theologicum*? *Ed. Theos.*

+ This is the Christian *Sermon on the Mount*—with a vengeance. The Bible and its present Revisors re-revised, the Gospel corrected and amplified, Methodist revivals perfected, and the "Salvation armies" of Europe and America eclipsed! Babu Keshub, is not, perhaps, altogether wrong in treating the late Revisors as very small fish. But why not squeeze a little more out of his brain and give us something original?—*Ed. Theos.*

not what they do ;" know not that they oppose the true Gospel of God ! Indeed Keshub teaches the public, as one having authority as the scribes. Does he really imagine himself a second Jesus of Nazareth in flesh and blood incarnate, surrounded by his apostles, the long-dreamed millenium having come to be fulfilled in the person of the saint of the *palatial* lily-cottage ? Fortunately for us, the world has outgrown the stage of easy deification. Ah, poor dupe of an over-wrought brain ! How sadly mistaken he is, if he believes that mystic twaddle and an affectation of the language of the prophets can raise one to the rank of an *avatar* !

II. COMMUNION WITH PROPHETS AND SAINTS.

The Keshubites are too thorough-going upholders of the theory of divine inspiration to commit the heresy of interpreting "communion" in any metaphorical sense ? This, we understand, is a *bonâ-fide* "materialization" of saints and prophets and thus all the New Dispensationists are spiritualists. * Why should the *Sunday Mirror* then sneer so at the Spiritualists ?

III. FATHERHOOD AND MOTHERHOOD OF GOD ; BROTHERHOOD OF MEN AND SISTERHOOD OF WOMEN !

The first sentence is directly leading to the anthropomorphisation and the duality of God, however much the intellectual section of the Keshubites might protest against such a gross interpretation. † As to the second portion of the doctrine, "Brotherhood of Men and Sisterhood of Women," it is but a poor caricature of A. Comte's sublime synthesis of the Religion of Humanity. In the mouth of our sectarians, however, those words suit very ill indeed. Universal love and sectarianism are two antagonistic feelings, and their "toleration" may be described in the words of the *Scotsman*: "They are quite ready to tolerate opinions that accord with their own, but are both eager and ready to invoke the powers of the state for the oppression of those who dare to differ from them." Mundane love and all-embracing sympathy can only in extremely rare instances, keep company with religious narrow-mindedness and bigotry. The latter portion of Art III. is a sham, for their brotherly love is well tested by the feelings of animosity manifested by them towards their brother theists of the *Sadharan* Brahma Somaj, who have dared to differ from them in doctrinal points.

IV. The last, though not the least important, article of the Dispensation creed is '*loyalty to the sovereign*.'

Have we to understand that the sovereigns are not to be included under the category of brothers and sisters ? Are they to be looked upon as a separate kind of beings ? And do the Dispensationists then recognise only the monarchical form of government ? In such a case neither the Republican French or the Swiss, nor yet the democratic Americans of the United States, can become members of their church. If, however, by "loyalty to the sovereign" is intended no such advocacy of a particular form of government, but those words have been used there to give assurance to the ruling powers that the New-Dispensation has no political agitation in view, would it not have been better to put the thing down directly in so many words and without identifying the *Nava-Bidhan* with any of the *isms* of politics ? This commingling of political profession of faith with religious creed will have a very unfortunate effect. Forming an essential part of the Dispensation cult, the idea of loyalty may become so mixed up with religion that the line of demarcation between loyalty and disloyalty will totally disappear and the worship of human power—of king as the vicegerent of

God on earth,—will be resuscitated in full force among them. This would, again, in its turn, lead eventually to the worship of all persons in any way gifted, as particularly commissioned from heaven. Divine honours being thus secured for the great in general, the worship of Keshub would become but a question of time.

Curiously enough the doctrines of heaven and hell, and of future reward and punishment, the *sine qua non* of every other theocracy, find no room in the cult of the *Nava-Bidhan* religion. This is a very prudent omission on the part of the *New-Dispensation* leader as these are dangerous waters for him to float in. Well aware, as Babu Keshub is, of the partial triumph of reason in theology, he does not perhaps think it expedient to revive the idea of Hell and make the God of the New Dispensation as inconsistent as He is in other religions. However it may be, the *New Dispensation* maintains a golden silence on these two points, and—does well.

Although it is no concern of ours to find out why Babu Keshub is silent about heaven and hell, we would yet ask whether such a shirking of responsibility behooves a religious teacher ? Every mode of life is but a means to an end ; the want of clear perception of the end to be pursued leads to vacillation as to the means to be employed—the mode of life to be adopted. Theology ought to be a guide to morality, and its ostensible object is to discover the ideal after which the life of men is to be moulded. Hence the setting up of a religion without determining upon the standard to be held up before its followers for imitation is little better than an attempt of playing Hamlet with the Prince of Denmark thrown out of the play.

A very remarkable resemblance between the policy of the Bidhan Prophet and that of Mohammed strikes us on comparing the two. Such a complete agreement might have remained for ever a standing mystery to us, had we not found a key to it in the positive assurance of the *Sunday Mirror* that the "Minister" had made a pilgrimage to the Prophet of Arabia.* To what extent Babu Keshub is now impressed with the wise policy of Mohammed, we propose to show by quoting an extract from A. Crichton's "History of Arabia" vol. I p. 230. It runs thus :

"With the Jews, who clung to their abrogated ceremonials, he [Mohammed] maintained the authority of the Pentateuch, and the inspiration of the prophets from Moses to Malachi. With the Christians, he admitted the divine Mission of Christ and the truth of his Gospels, for he made the revelations both of the Old and the New Testament, a basis for his own pretensions. But as the Arabs were the more immediate objects of his imposture, he took more than ordinary pains to conciliate their affections. While lamenting the madness and folly of the idolatries in which they were plunged, he showed an extreme indulgence to their prejudices. Their popular traditions and ceremonies—such of them at least as favoured his own views—he retained, even rendered more attractive, by adding the sanction of heaven to customs already hallowed by immemorial usage."

Have we not the exact counterpart of all this in the New Dispensation ? With the followers of the Jewish Bible, Babu Keshub "maintains the inspiration of the prophet" Moses. So great is his reverence for Christ that many times his religion was mistaken to be Christianity in disguise. "The Old and New Testament" with him too form a basis of his religion. Many of the Christian ceremonials, such as the Eucharist, Baptism and a few rules of morality (*vide* his "Rules of Forgiveness and Enmity"), have been largely borrowed by him. Then as the Hindus "are the more immediate objects" to be dealt with, Keshub "takes more than ordinary pains to conciliate their affections"—at least since the secession of the *Sadharan* Samajists. The Vedas and Upanishads have come to be spoken of with veneration ; † the popular traditions and ceremonies of the Hindus and their paraphernalia of worship are being largely incorporated with the New Dispensation and made more attractive by the addition of rational interpretation and divine sanction. The Baishnab instruments such as

* The very name of the "New Dispensation" is an old one. It was first coined by the Quakers, the followers of old mother Ann Lee, and is now universally used by the Spiritualists, American spiritualists especially never using another term to designate their belief. See *Banner of Light* and other spiritualistic papers.—*Ed. Theos.*

† This idea is again bodily taken from the Spiritualists. All the invocations to the Deity by their trance or "inspirational" mediums begin with, "O Thou Great Father and Mother God." See the trance lectures delivered by Mrs. Cora Tapan Richmond—the best, at least the most *verbose* of the American Spiritual trance-lecturers. See *Banner of Light* and other spiritualistic papers. Who knows but after all the Spiritualists of both hemispheres are right in maintaining that Babu Keshub is but a *Medium*!—*Ed. Theos.*

* In one of his divine and supernatural visions!—*ED. THEOS.*

† Three years ago, in an account of the Brahma Church in their yearly journal, we found the Brahmoe repudiating all connection with Swami Dayanand Saraswati for his veneration for the "idolrous Vedas." Most extraordinary *volte-face*!—*Ed. Theos.*

Khola, Karatál, Ektará, and their flag; the auxiliaries of Hindu worship, sacred shell, *Panchapradip, Kánsar, Puthe,* have all been taken in on one pretext or another. The Baishnab and Hindu rites, ceremonies, and institutions, e. g., *Nagar Kirtan* (street-singing) *Pathavikhárism* (street-singing as mendicants) *astaprahari* (a day of 24 hours' prayer), *Baran, Arati, Homa,* mendicancy or vow of poverty of the Baishnab as mendicant's sack and staff, the holy tonsure, the *annaprásana* (ceremony of baptizing children)—a list too long to be here exhausted—have been introduced into Keshub's religion one after the other. The drift of the ceremony of bathing, though observed under the name of baptism falls on the day of *Snavagatra*, a Hindu festival in honor of the holy ablution of the idol *Jagannath*, and can seldom be misunderstood by the Hindus. During *homa* the minister is now transfigured into *Agnihotri*. Comment on the above, I hold to be superfluous. However from the general turn that the reform, by Babu Keshub, is now taking, it may safely be predicted that the day is not far off when the *Sunday Mirror* will startle us with the announcement that as the visible representation of the Deity in the form of idols, is the best means to help to realizing His presence, the Dispensationists have thought it advisable to welcome them as well into their non-describable house of worship!

We have no cause of complaint against Keshub making the New Dispensation more and more national and Oriental, and we are rather glad of it. What we object to is simply the multifarious shifts and shams under the cover of which it is being made. Would it not be more manly and honest were he to confess that, convinced that no new religion in India can become popular unless it is entirely Hindu in its form and ideas, he has been endeavouring to lead the New Dispensation by gradual steps in that direction?

The same book further says of Mohammed, that the "Princes were not to be addressed in the ordinary style of epistolary correspondences; and Mohammed caused a silver seal to be made, on which was engraven in three lines Mohammed 'the Apostle of God'" (vol I p 271). Babu Keshub does not fall short of his precedent in this trifle too. He has also caused medals of silver, not of any other metal, to be struck in the name of the New Dispensation. And his "Servant of the Apostles" is but the first step, preliminary to the transformation of the inscription into—"Keshub, the Apostle of God."

The most recent innovation by the "Minister"—the object of which we also fail to see, is his proclamation of "the vow of poverty." Is "poverty" then to become the *summum bonum* of our existences? Is this the goal to which we should all aspire? "Act according to that maxim only, which you can wish, at the same time, to become a universal law" says Kant. Is it the Minister's object to inculcate in his followers the principle of depending upon others for their daily bread, and spread pauperism? If so, can such a system of voluntary beggary—always a moral degradation—become productive of any good?

To conclude, I earnestly trust that the *New Dispensationists* will be sensible enough to understand that my criticism and strictures are not directed against any particular individual or individuals personally. Out of the few Dispensationists extant, I am acquainted with fewer still. Their "Minister" and myself are personally perfect strangers. It is wholly from a sense of public duty that I have undertaken, at the risk of incurring the displeasure of many, the painful task of speaking out unpalatable truths. The *Nava-Bidhan* is a matter of public concern; it may in the hereafter exercise a great influence either for good or evil upon my fellow countrymen, and it becomes of the utmost importance that it should be tried in the furnace of analysis to see of what metal it is made. Hence I see no reason why the *Keshubites* should be dissatisfied with me. Instead of looking askance at him, who, in laying bare the vulnerable points of their religion, does the work of thinking for them and thus enables them

to strengthen their creed by amending its defects—they should stretch the right hand of fellowship to him.

Bhagaulpore, July 31, 1881.

RABBI JESHUA.

We have to notice this month a very interesting work, or rather its review, recently published—anonously, we believe,—in London and called "Rabbi Jeshua;"* the hero of that name being no less a personage than Jeshua or Jesus of Nazareth himself. Considered by some as too prejudiced on that particular subject, we now leave the review of that curious book to a *more impartial* journal, the writer of it being evidently rather in favor of Christianity than against it. The papers, though generally and apparently dissatisfied with the conclusion of that work—"wholly unworthy of the grave and solemn issues with which the author is concerned," a writer in an Anglo-Indian paper says,—speak nevertheless very commendably of it. Remarking that in the subject under notice the doctrine that "silence is golden" is more than ever true, and showing preference to "the reverentia silence of still wider knowledge and still profounder thought", the same writer still confesses that "there is much excellent silver in the present volume." Short paragraphs extracted from his review may, therefore, prove of interest to the readers of the THEOSOPHIST, as being the confession of a highly conservative and respectable paper of the European Christian community in India.

"The future historian of European thought will have no more extraordinary movement to narrate than the revolution which has taken place in England, during the last thirty years, in regard to the generally accepted views of the Sacred Canon. Whatever may have been the theories or conclusions of the learned few, there can be no question that, with the great preponderance of educated Englishmen, the position of the New Testament, and especially of the four Gospels, a generation ago, was that of a sacred volume, about which little was or need be known beyond its claim to literal inspiration, and consequently to unquestioning acceptance of its facts and implicit obedience to its mandates. Dogmas of the most sweeping character were unhesitatingly laid down as to the sanctity of the canonized volumes and the criminality of any attempt to apply to them the same tests by which the authenticity of other literatures might be tried.... This attitude of mind, however favoured by authority, and congenial to indolence and timidity, was too violently in contrast with the prevalent temper of the age to continue long undisturbed. One critic after another advanced into the sacred domain and returned with some fresh discovery, or some troublesome conclusion. In Germany an influential writer proved to his own satisfaction that the central figure of Christian literature was a simple myth, the natural outcome of sentiment and superstition. Dr. Arnold, with a prescience worthy of a master mind, foretold that the next great religious controversy in England would be on the subject of inspiration. And so it proved. In the volume which attained celebrity as 'Essays and Reviews,' an English clergyman had the hardihood to impugn the doctrine of the pleasing inspiration of all parts of the sacred volume, and to suggest that dark clouds of human passion and ignorance were occasionally traceable alike in the historical narrative and the ethical teaching. Then followed trials in the Ecclesiastical Courts from which at last the doctrine resulted that, though English churchmen were bound to admit that the Bible included every fact and doctrine necessary to salvation, they were at liberty to test its narrative by the ordinary historical standards, and its moral teaching by the accepted canons of morality....."

Since then "a flood of light, from the most varying quarters, has been poured in upon every phase of the sacred story; its style and structure have been subjected to the most rigid scrutiny; the merits of every manuscript have been canvassed... Some were bent..... on giving life and reality to narratives which were in danger of fossilizing into a form of words; others again (and their numbers are ever increasing) bent on displacing the superhuman element, expunging the miraculous portions of the story, and thus bringing it into harmony with the ordinary standards of credibility. Between all these diverse exponents it would be irrational and untrue to deny that the old doctrine as to inspiration has almost entirely disappeared. No one now claims for every word and syllable

* Rabbi Jeshua; An Eastern Story. Kegan, Paul & Co.

of the Bible that plenary degree of sanctity which attaches only to the immediate utterances of the Deity, and which has, in different ages, surrounded the sacred text of a nation's religion with a superstitious reverence

"We know—none of us can help knowing—that the several component parts of the Scriptures have varying degrees of authority; that the authenticity of some is doubtful; that some ought never to have found a place in the Sacred Canon; that some portions bear strong marks of being amplifications or modifications of others; that the discrepancies between the various Gospel narratives are at times too grave to be ignored or explained away; that each of the narratives bears the impress of the individual tastes and opinions of the narrators and of his intention to enforce a particular view; and that some of the most important incidents of the history, from the modern Christian point of view, are either altogether omitted in some of the narratives, or mentioned with a casual brevity, scarcely less surprising than complete omission. We know, in fact, that apart from the claim of the New Testament to acceptance as containing a divine revelation, those claims have to be reconciled with many of the incidents of profane literature, with many literary and historical difficulties, and with much that is and must remain obscure, perplexing, or confused. The feeling, even of the most ardent votary of the beliefs of the past, if he be a man of ordinary information, has ceased to be one of superstitious and unquestioning reverence for the whole of the sacred text, and has become rather the deliberate and judicious acceptance of a narrative in which the obscurities and contradictions are acknowledged, and of which some parts, at any rate, may have to be eliminated as of doubtful authenticity."

The above enumeration being accepted—and no one can deny its correctness—what remains there in the "Sacred Volume" to recognize its claims to *divine* revelation and authority? Not a word. The *Rock of Ages* upon which the Bible is claimed to have been built, now falls crumbling into dust like the idol in the dream of Nebuchednezzar, the image of gold—whose "form was terrible," but whose feet being "part of clay" they "brake...the iron and the brass, the silver and the gold to pieces." The Revisers of the Bible are that "stone...which smote the images upon his feet...and brake them." (*Daniel* II. 31-43). That is what the writer says, however, of the work under review.

"In the plentiful crop of literature which this condition of thought has produced, the volume under notice (Rabbi Jeshua) deserves attention from the evident learning and skill brought to bear on its composition, and the serious character of the conclusions towards which it points. Such a book would have been scouted, thirty years ago, as an impious assault on all that the Christian world holds dearest and truest. It places in the form of a simple narrative, highly coloured with local detail and contemporaneous knowledge, all those portions of St. Mark's Gospel, which can be accepted without recourse to the supernatural. The names of the characters concerned are half concealed under a transparent disguise; the central figure is described as Rabbi Jeshua, a convert to the Hasaya doctrines of Hassen (John the Baptist), who, after obtaining local celebrity by sanctity of life, comes at last to Jerusalem, attacks the prevailing religious authorities, and falls a victim to popular violence hounded on by the contrivances of the endangered religious cliques. The writer of the Gospel of St. Mark is described as Simeon-has-Saddik, the author apparently accepting Rénan's view that this Gospel forms the most authentic portion of the New Testament, being the literal record of the account given by a companion of the Saviour and an eye-witness of his career. No one questions the right of scholars such as M. Rénan to bring all the weight of their learning, ability, and research to bear upon the theory which they wish to enforce. But the task is a grave one, and should be performed with a due sense of its gravity"

Conceding the truthfulness of the concluding remark, it may be observed at the same time, that the form of a too "picturesque romance" to which the reviewer objects in a work of *so grave* a subject, is the only one to please the multitudes. Every Englishman was made to read the Bible, at least once in his childhood; very few are those on the other hand who read serious works of any sort. As the *Contemporary Review* justly remarked in one of its late numbers—"There are not wanting signs in the air that, while the taste for literature of some sort is daily increasing, the taste for serious study of any kind is diminishing, among the great mass of the English people". The only way then to get a hearing from "the great

mass" and draw their attention to the "conclusions of the learned few" is to have it presented to the multitudes in the shape of light and interesting reading.

THE RELIGIONS OF JAPAN.

"SADASAD VIKARAM NA SAHATE."

Much interesting and new matter concerning the religious tenets of the Japanese comes to us from two sources: from a letter written by a fellow of the Theosophical Society from Miako; and, from a paper recently read before a meeting of the Imperial Geographical Society of St. Petersburg by a Russian missionary, a resident of Japan of many years standing. According to the latter, had we to judge of the intensity of the religious feeling in a nation by the number of its temples and religious monuments, then would the Japanese have to be regarded by the Europeans as the most pious people on the face of the globe. And, seeing that several great and entirely disagreeing religions, each of them divided into many diverging sects, exist openly and freely in the Empire, not only tolerated but strongly protected by the latter, we cannot but regard the Japanese as an exceedingly free-minded, liberal people. There is no hostility between the different forms of religions; and invariably the Shintōite, the Confucian, and the Buddhist profess the same respect for the creed of their neighbours as for their own—at least outwardly. They differ in modes, but agree in essentials—the difference in their point of view never serving one as a pretext to condemn the other. It is unjust, therefore, as some writers do, to lay the blame at the door of the Japanese for the terrible religious persecutions to which the Christians were subjected in the sixteenth and seventeenth centuries. These persecutions were entirely due to the intrigues of the ever-plotting Jesuits. When in 1549 Japan was visited by the "Apostle of the Indies," the famous St. Francis Xavier, whose great eloquence led him to convert even three sovereign princes—(who apostatised since then)—and nearly 7,000 Japanese were baptized, the authorities of the State remained indifferent to the spread of the new doctrine so long as the public tranquillity was not disturbed. When petitioned to prohibit the new faith, the Emperor Nobunangua is said to have enquired of the native *Kamusi* (Sinto priests or spiritual teachers) how many different creeds there were in Japan; and when answered that there were thirty-five, he remarked:—"Where thirty-five religions are tolerated we can easily bear with thirty-six. Leave the foreigners in peace." In the days of those persecutions the Protestant Dutch were left unmolested and the whole wrath of the Government was directed against the Roman Catholics, who began to be suspected of evil doings against the State as early as the last quarter of the sixteenth century, in 1580. Taikō Sama having once asked a Spaniard—"How is it that your king has managed to conquer half of the world?"—was boastfully but very imprudently answered: "He sends priests to win the people; his troops then are sent to join the native Christians, and the conquest is easy." This answer was never forgotten, and seven years later the first edict for the banishment of some missionaries was the result. But it was brought on by the fault of the Christians and the incessant instigations of the missionaries who, instead of taking measures to pacify the Government, defied it, and began to overthrow idols, ruin places of worship, and pull down the Japanese temples. This led to dreadful reprisals, native converts being put to death, with twenty-three European missionaries, their schools and churches destroyed, and Portuguese traders no longer allowed free access to the country.....

After stating so much, the lecturer passed to the examination of the three principal religions of Japan. The most important one, according to Father Anatolig, is that

embraced by the best educated and highest classes—Confucianism, imported into the country in the middle of the sixth century from China, together with the written language. Buddhism, however, is the most popular creed. It is professed without any exception by all the ladies of the highest society, even by those belonging to the Imperial family as well as by most of the women of the middle and lower classes, while the male population is more inclined towards the religions of Sinto, Confucius, and Lao-tye. To convert any of the followers of the great Chinese philosophers to Christianity is next to impossible, the most zealous attempts in that direction having hitherto sadly failed. Next to Buddhism and Confucianism stands in importance the doctrine of Sinto having as the two others its origin in China. In 872 A. D., after a difficult struggle with popular Buddhism, it was embraced by the Imperial family and proclaimed as the State religion. This creed professed by the entire body of officials and Government servants, is based upon the legends of historical personages, now deified heroes. Strictly speaking, Sintoism is no religion, but rather a system strongly upheld by the State as it consists in the worship of the Emperors who are included in the number of the heroes and thus receive divine honours. It is the sincere opinion of Father Anatolig that it is useless for Christianity to wrestle in Japan with Buddhism, Confucianism and especially Sintoism, as neither the philosophy of the two former, nor the sense of security for the reigning dynasties involved in, and dependent on, the latter creed—are likely to yield to a system whose first requisite is blind faith. The only means left to the Christian missionary is to establish as many schools as possible, “wherein he could imperceptibly infiltrate the teaching of Christ, thus implanting it among the less intellectually-developed masses of the people.”

The method is not new, and is now proved to be the only effectual one in so-called “heathen” countries. It is but the most grossly ignorant and the poorest of non-Christian nations that are generally caught with this bait. But what are we to think of the intrinsic merit of a religion whose *divine truths* are unable to “come home” but “to the least intellectually developed” classes of a nation—a religion whose representatives themselves confess as being utterly powerless to impress itself on the more educated and philosophic minds?... Verily “blessed are the poor in spirit, for theirs”—the latter meaning the ignorant, the uneducated, the superstitious and the simple-minded—“is the (Christian) kingdom of Heaven!” Sincerity and open-heartedness being the most rare virtues among the padris, we feel really thankful to Father Anatolig, for his unequivocal confession and will now turn to hear what our other informant says of the religions of Japan.

As in all the oldest nations, we find in Japan as its most ancient religion—Sun-worship. Nor are the elements forgotten, as these are the abodes of all the “minor gods or spirits”—namely, the Powers or Forces of Nature. The Sun still receives deific honours; and its emblem has fully survived in the Sinto temples, called *Maya*,* where no idols or images are to be found save a bright mirror in the shape of a disk, before which are placed high metallic poles with long and broad slips of paper attached to them, and mysterious inscriptions on these traced in the *Nai-den* style, that peculiar sacerdotal written language used only for religious and mystical subjects. Strange to think, the Japanese practise in reference to the Sun-worship that curious ceremony so well known in India under the name of the *asvamedha* or sacrifice of the horse. Anciently, the horse was considered by every nation an emblem of the primeval and universal manifested being, who, when identified with the Sun, had the horse given him as his attendant. “The horses of the Sun” are famous and were deified in all the old religious systems, even in the youngest

of the latter—the Mosaic or Jewish creed.* Every *Sun-God* has a horse, (always white) associated with him. Sosiosh, born of a virgin, is expected to appear at the end of the days, upon a white horse, as Redeemer, says the Book *Bun-Dehesh*. Vishnu or the “Kalanki-Avatar” is to come upon a white horse; and St. John in the *Revelation* (XIX 11, 14) sees the heavens opened and the “Faithful and True” or the coming Christian Messiah seated on a *white horse*; and “the armies which were in heaven followed him upon *white horses*.” The *white horse* is the horse of the Sun; and Mithra, the old Medo-Arian Sun-God re-appears every where.† For the Sun is the fiery source of Spirit-power or Spirit of LIFE, while the chariot typifies the body and the horse, its animating principle. And thus in Japan Ten-Zio-Dai-Zen, “he who darts out his rays” is presented with its emblem the horse, at its temple, for certain festive days. A number of sacred horses in pictures and horses cut out of paper with sacred inscriptions on them are hung on the walls.

“The Sinto religion” then is not mere “hero-worship,” but the Sun and Spirit-worship rather, when viewed in its popular presentation, and something else, when considered esoterically. The Sun and the elements are called the *Dai-Zin* or “great spirits,” the inferior ones consisting chiefly of deified heroes or historical personages canonized for some great deeds. Fatsman, the sixteenth Emperor of Japan, is the God of War, yet the *Kanusu*—or spiritual *gurus*—the priests attached to the Sinto temples—are, in fact, no priests at all; for they are neither ordained, nor have they any special privileges, but are very learned men belonging to the highest class of society and respected above all others. When pressed to give an explanation of their religion, they evade the question by answering that it is *no religion at all*, but simply a system, a philosophy based on the mysterious intercourse between the world of the worshippers and their spiritual chief. That spiritual Emperor or *Dairi*, whose title is better known as that of the Mikado, is the embodiment of the idea of an absolute, divinely inspired sovereign whose office is very similar to that of the Dalai-Lama of Tibet. Contrary to the statement of the Russian missionary, Buddhism is so mixed up with the Sinto doctrines, that many of the images of *Niu Rai* or Amita (the Japanese names of Gautama Buddha) are to be found in Sinto temples, for the Sintonites regard Amita, they say, as the “chief hero” or the spiritual head of the great army of *deceased* heroes, who were all mystics and whom they are said to worship.

As intimately connected with Buddhism are the doctrines of Lao-Tye, the most mystical and spiritual of all. Their followers are called the *Yamabusi* or the “Hermit-Brothers.” Says an overwise *Encyclopaedia*:—“They pretend to magical art, and live in the recesses of mountains and craggy steeps, whence they come forth to tell fortunes, write charms and sell amulets. *They lead a mysterious life, and admit no one to their secrets except after a tedious and difficult preparation by fasting and a species of severe gymnastic exercise*”!!

There are other “Hermit-Brothers” residing nearer to Bombay than Japan, and occasionally visiting Northern, Central and Southern India; but no more than their colleagues the *Yamabusi* do they “sell” amulets or charms, though they may occasionally bestow such presents upon those whom they find worthy of their attention. Were the proficient of these so-called “magical arts” Christians—they would be called great saints and prophets, their phenomena attributed to *divine* gift and they would see themselves forthwith classed among such miracle-mongers as the Saints of the *Golden Legend*. But they are “heathen,” hence—devil-worshippers and *impostors*. That is why it is as difficult to meet one of such “Hermits” away from his “craggy steeps” as “for a yak to thrust its tail into the hole of a plank adrift on the ocean,” to use a Tibetan expression.

* And he (Josiah) took away the horses that the kings of Judah had given to the Sun, at the entering in of the House of the Lord.... (2 Kings XXIII. 11).

† “The Manicheans hold that the Sun who is Mithra, is Christ himself” says St. Augustine (cap. 8) who had belonged to that sect.

* Divine residence. Hence the name of the ecclesiastical metropolis—Nayako, the abode of the Spiritual Emperor.

But to return to the Mikado. The Spiritual Emperor claims direct descent from Sin Mee, a *hero* who was the first to establish a regular government in Japan, in the year 666 B. C. just about the time of the birth of Gautama Buddha in India. He is believed to be an incarnation of some mysterious power, like the never-dying Buddha, which emigrates from one grand Lama to the other. He is called the "Sou of Kanon" the goddess of mercy, who is exceedingly honoured by the Japanese. Her image is found in every house, and she is called "the mother of God"; an appellation which became a pretext with the Christian missionaries, never too bashful before an anachronism to claim that her worship originated in an idea of the Virgin Mary carried at an early age from the West through China to Japan, whereas she is of the most ancient deities of Japan and far older than Christianity. *Maya*, Buddha's mother, is also called the "Saviour's mother" by the Buddhists, and Gautama himself claimed as a Catholic Saint by the authors of the *Golden Legend*.

The Mikado, though nominally the supreme ruler of the Empire, has in reality no political power at all; nor does he claim it, leaving to the *Tycoon* or temporal Emperor the whole burden of the State affairs. "Never do we hear of any religious dispute among the Japanese, much less discover that they bear each other any hate on religious grounds" says Meylan in his *Sketches of the Manners and Customs of the Japanese*. They esteem it, on the contrary, an act of courtesy to visit from time to time each other's Gods and do them reverence. While the Koboe sends an embassy to the Sinto temple at Isye to offer prayers in his name, he assigns at the same time a sum for the erection of temples to Confucius; and the spiritual Emperor allows strange gods, imported from Siam or China, to be placed, for the convenience of those who may feel a call to worship them, in the same temples with the Japanese. "If it be asked whence this tolerance originates, and by what it is maintained, we reply that worshippers of all persuasions in Japan acknowledge and obey one superior, namely, the Dairi or Spiritual Emperor. As the representative and lineal descendant of Buddha on earth, he is himself an object of worship, and as such he protects equally all whose object it is to venerate the Deity, (!) the mode of their doing so being indifferent to him." After taking exception to the word "deity" and "God" which the Japanese use no more in connection with Buddha than the Sinhalese Buddhists, the inference seems very correct, and our Popes, Metropolitans, and Bishops would lose nothing by following the example of the "heathen" Japanese.

To conclude, our correspondent has come to the strange conviction that Sintoism and Lamaism are twin sisters, which represent two esoteric systems, and at the same time two *spiritualized* "heresies," so to say, of that abstruse and for the masses too grandly philosophical and metaphysical system known as "Buddhism" pure and simple; the latter being now represented but by the Nepaulese school of the Svabhavikas, and the Siamese sect of the Buddhist priests of Ceylon.

STRANGER THAN FICTION.

BY PESTANJI DORAEJI KHANDALEWALA, L.C.E., F.T.S.

There is no desire in man more strong than to know his future. It is like the burning thirst of one in high fever. He does not know what is good for him. He hankers after his bane. What, if Marie Antoinette's destiny had been revealed to her! Tall, élancé, and supple, this veritable daughter of the Tyrol was a "vision of beauty fair" when she passed from Stratsbourg to Versailles. As the would-be bride of Louis XVI. and the future Queen of France, her progress was marked by one continuous *fête*. Smiling faces met her eye on all sides. The roads were strewn with flowers. The air resounded with the din of

overwhelming acclamations, the *gaieté de cœur* of a French crowd. Nothing harsh had rung in her ears: the peal of bells, the *jeu de joie*, the flattering compliments of gay courtiers. She was then sweet sixteen. Had not Fortune poured her cornucopia over her cradle? Would one have believed that the shadow of the "Red Mokanna" was stalking behind her, that the swan-like neck with its magnificent curb, which gave such expression to her attitudes, and marked her a dazzling goddess among her nymphs, a born queen, would, twenty years after, be laid in the groove of *la mere guillotine*? What cruel hand would have durst tear the veil which in mercy shrouded such a fate? And yet these wild researches into the clouded future have been carried on by men. We do not know what mystery is within us. It is unfathomable. No one can ever tell me the capacity for good or evil that lies dormant within me. For a *fuller* and *better* life, reason has to be cultivated, and conscience perfected. Our psychical progress rests with us. We have to set ourselves to the task of developing our powers. The Persian poet who started in search of God roamed all the world over. The Magian shrine, the Kaaba at Mecca, the Hindu pagoda, and the Christian church were all searched in vain till at last "I bent my glance inward" says he,

"Within my own breast,

"Lo, the vainly sought elsewhere! the God-head confessed."

Impelled by curiosity, many are endeavouring and have endeavoured to read the enigma of Fate. I remember reading something stranger than fiction in the memoirs of the highest value towards the history of his times by Louis de Rouvroy, Duc de Saint Simon.

It was in the year 1706. France lay exhausted and prostrate. Her augustan age had passed away like a dream. All the forces of courage, grandeur, talent and beauty had by a mysterious accord burst out in a blaze at once and as suddenly disappeared. Condé, Turenne, Le Brun Perrault, Racine, Molière, La Valliere, Montespain that cortege august was an ignis-fatuus flash. *Le grand* monarch was now a dotard. The once imperious demi-god was now tied to the apron-strings of "la jeune Indienne" widow Scarron, better known in history as Madame de Maintenon. Fortune had abandoned his arms. The fleur-de-lis was struck down. The Royal Exchequer was at its lowest ebb. The incubus of Jesuitism and priestcraft was oppressing the land. Dissoluteness and religious hypocrisy were running riot. The era of Tiberius and Commodus was far outstripped. The plague spot of Unbelief was upon all.

French philosophism was born. Godless among the ungodly was the Regent Orleans, nephew of Louis XIV. He was dabbling in the occult arts (rather in black magic). He had a mistress by name La Sery. She had in her house a home-bred young innocent girl of nine. She was simplicity's self. Among others who frequented La Sery's was one who had studied occultism. He promised to show the Duke de Orleans in a glass of water everything he would desire to know. He needed some one pure and innocent to look into the glass. The little girl was just the one for the task. The Duke wanted her to describe the boudoir of a certain lady, and those who were closeted with her at the time. Triumphant was the ordeal. She gave minute details of the dress, the furniture, and of every person and thing that was in the room. A valet had been despatched to test the accuracy of the statements.

The Duke's curiosity was now aroused. He would have the curtain lifted which hid Louis' doom, and what would follow after. The little girl had never heard Versailles mentioned nor ever seen any person belonging to the Court. She looked into the glass and described the king's chamber exactly at it was. Here was the royal death-bed, there a little child with the order held by Madame de Ventadour, here Madame de Maintenon looking sad and frigidly austere, Fagon's strange figure, Madame the Duke's wife, the Princess de Conti, and with a cry she recognised the Duke himself. Princes, dukes, lords, valets,

and domestics were all accurately described. When she had finished, the Duke, surprised that no mention was made of Monseigneur, of the Duc de Bourgogne, of the Duchesse de Bourgogne, nor of the Duc de Berry, wanted to know if she did not see such figures. The girl repeatedly said she did not. The Duke did not know what to think of it then. Future events explained it. All four died before the king. They had fallen victims to some fell poison subtly administered. The desire was now fast gaining upon him to pry further into the mystery: he consulted his own future. The glass was put aside. The adept would show it on the wall provided he could nerve himself to witness the scene. A quarter of an hour's incantations, and there appeared a figure upon the wall. It was M. le Duc, in all his natural grandeur, in a princely garb as if painted by enchantment in a twinkling with a crown upon his head. It was a strange crown. It was neither of France, Spain, Germany, nor England. M. le Duc examined it very closely. Its like he had never seen. Four circles and nothing on its summit! What crown could it be? He was then far from being a regent even in his most extravagant of fancies. For there were three successive heirs to the crown of France. But they were all swept away as has been said. The inexplicable mystery subsequently explained itself. There is *Science* involved in all this. Science will one day exhaust the universe of its mysteries by counting *seriatim* the sand-grains of which it is composed.

"When Science from creation's face,
"Enchantment's veil withdraws,
"What lovely visions yield their place
"To cold material laws."

BUDDHISTIC THOUGHT IN MODERN ENGLISH POETRY.

BY M. MACAULIFFE, F.T.S.*

When the inconsistencies and inanities of Western creeds are fully proved and ascertained, it is extraordinary what attractions Buddhistic belief has for the cultivated mind. Men grow weary of priestcraft with its concomitant *inferni*,—vicarious atonements, narrow-mindedness, selfishness, and its other manifold imperfections and abuses. At the same time, the religious instinct which is inherent in the human mind asserts itself, and an effort is made to embrace consequent, non-militant, and self-satisfying *culte*. Highly-educated Europeans, left to their own lights in ripe age, after the extinction of the false religious lights of their youth, have worked out for themselves a modified form of Buddhistic belief. They arrive at the conclusion that there is a great point—not at all in the shape of a personal or anthropomorphous god animating and pervading the universe, that the soul may have had a previous existence, that in this life it is struggling for a higher state, and that that higher state cannot be one of non-consciousness and separate non-existence, but blended with the light or ethereal essence of the ABSOLUTE.

We know how the Greek sages worked out such a system for themselves. We know how the sages of India in early times threw off the yoke of Brahminism and embraced the spiritually and morally pure religion of Sakya Muni, until owing to administrations which corrupted the people, the exalted morality of Buddhism was believed to have become inconvenient and impracticable. And now we see as stated the thoughtful and sagacious minds of Europe gradually becoming enamoured of the same pure creed with its high, unselfish aims, and its exalted morality. We can at present but cite a few instances.

The poet Wordsworth who has occasionally turned out some very feeble poetical workmanship has, on the

other hand, as careful readers are aware, often risen to the acme of poetical enthusiasm and inspiration. In the collection of his works, his poem of "Laodamia" is well known as redeeming by its fine fancy and stately language many pages of commonplace thought and feeble versification. We have now to refer to his ode on the "Intimations of Immortality from Recollections of Early Childhood," a poem perhaps often overlooked by the general reader, but full of interest and thought. The poet thus enunciates his spiritual philosophy:—

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!

Then the poet passes on to what has been identified as a rehabilitation of the Platonic doctrine of *anamnesis*, or a remembrance of events which occurred in a previous state of existence, also a Buddhistic belief. The poet, after referring to the simple creed and aspirations of childhood, writes:—

Not for these I raise
The song of thanks and praise;
But for those obstinate questionings
Of sense and outward things,
Fallings from us, vanishings;
Black misgivings of a creature,
Moving about in worlds not realized,
High instincts before which our mortal nature
Did tremble like a guilty thing surprised!
But for those first affections,
Those shadowy recollections,
Which, be they what they may,
Are yet the fountain light of all our day,
Are yet a master light of all our seeing;
Uphold us—cherish—and have power to make
Our noisy years seem moments in the being
Of this eternal silence: truths that wake
To perish never,
Which neither listlessness nor mad endeavour,
Nor man nor boy,
Nor all that is at enmity with joy,
Can utterly abolish or destroy!
Hence in a season of calm weather,
Though inland far we be,
Our souls have sight of that immortal sea,
Which brought us hither,
Can in a moment travel thither,—
And see the children sport up on the shore,
And hear the mighty waters rolling evermore!

Those who had read Mr. Tennyson's "Lucretius" and his touching allusion to the "Passionless Bride, Divine Tranquillity" were aware of the Poet Laureate's Buddhistic proclivities. These have since been enunciated with perhaps more clearness in his poem "De Profundis." He addresses the infant on its appearance "after nine months of ante-natal gloom," and bids it still depart

From death to death, through life and life and find
Nearer and ever nearer Him who wrought—

In the subsequent lines—

Through all this changing world of changeless law,
And every phase of ever heightening life,

the Poet has caught one of the brightest aspects of Buddhism.

But for the most elaborate and most remarkable exposition of Buddhism, we refer to Mr. Edwin Arnold's "Light of Asia"—a poem which, notwithstanding the obvious difficulties of structure and treatment its author had to encounter, we believe, will hold its place as one of the representative poetical works of the present century. We refer our readers to the work itself for details of the lofty moral principles and exalted aspirations of Buddhism.

In conclusion of this very imperfect and fragmentary sketch, we must express our sorrow for the loss of such a religion as Buddhism to the teeming millions of this Indian continent. Professor Weber holds the opinion—an opinion verified by our own enquiries—that Bud-

* Author of "The Religion of the Sikhs;" "The Divali at Amritsar;" "The Rise of Amritsar;" "The Sikh Religion under Banda, and its present Condition."

dhism lost its place in India on account of its embracing a morality too exalted for the people. No doubt, there were demoralizing agencies in operation during long centuries of rapine and misrule; but now that there exists in India a government which, whatever may be its faults, is still the most pure and civilized that ever has been known in the East; now, too, that under the same government, education and knowledge have made a progress which can be literally described as marvellous—the fountains of the great depth of Eastern knowledge having been opened up to the natives of India themselves with all the resources and accumulation of Western thought, too, placed at their disposal—we see no reason why the educated natives of this country—and through them their less fortunate and less civilized brethren—should not again turn their spiritual thoughts towards the noble, the pure, and the consistent teaching of BUDDHA SIDDHARTA.

Simla, August 15.

A DISCOURSE UPON THE MYSTERIES.*

BY IAMBlichOS OF CHALKIS, A TOWN OF HOLLOW SYRIA.

TRANSLATED BY ALEXANDER WILDER, F.T.S.

[The Reply of Abammon, the Master, to the Letter of Porphyrios to Anehô, and the Explanation of Objections therein proposed. In Ten Parts.]

PART I.

Hermès, the Divine Patron of Learning.

I. Hermès, the patron of learning, in ancient time, was rightly considered to be a god in whom the whole sacerdotal order participated. The one who presides over the true knowledge is one and the same everywhere. Our ancestors dedicated to him their wise discoveries, and named their respective treatises BOOKS OF HERMES. If we also have a share of the same divinity, attained and possible to us, you do right in proposing your questions concerning divine matters to the priests as friends to be resolved. Accordingly, I, considering the letter sent to my disciple as written virtually to myself, will endeavor to answer you explicitly. It would not be becoming that Pythagoras, Platôn, Démokritos, Eudoxos, and many others of the old Greeks should have been able to procure suitable instruction from the Sacred Scribes of their time, when you, our own contemporary, holding sentiments like theirs, are disappointed in your endeavor by those now living and styled Public Teachers.

I, therefore, undertake the present discourse, and ask of you whether you are willing to consider the matter as though the same person to whom you sent your letter is answering you. But if it seems to you more proper, regard me myself or any other religious teacher of the Egyptians as discoursing with you in these sentences; for this is a matter of no importance. Or, what I consider still better, take no notice of the person who speaks, whether he is inferior or superior, but confine the attention to the things uttered, and stimulate the understanding to discriminate whether truth or falsehood is spoken.

At the outset, let us draw a distinction in the order of subjects, in regard to the quality and kind of problems which have been proposed. Then let us next proceed to set forth the doctrines of theological science which relate to the deities from which the questions are deduced, and establish by proposition the demonstrated facts, according to which they will be examined. Some things which are now badly jumbled together require separating; others relate to the First Cause by which every thing exists

and is already understood; others demand the knowledge of both sides, and we shall accordingly present the contrary views. Some things will also demand from us an explanation of the entire Mystic Worship. Such being the case, our answer will be taken from many topics and from different facts of demonstrated knowledge.

Some things embrace sciences derived from what the Wise Men of the Chaldeans have delivered; others comprehend what the spiritual teachers of the Egyptians inculcated; and some, being deduced from the theory of the philosophers, elicit inquiries of an analogous character. There are also certain topics which originate from other opinions not worthy of a word, which give rise to unseemly controversy; and others which take their origin from conceptions common to all men. These matters are therefore, every one of them, variously arranged in regard to each other, and are combined together after many forms; whence, on account of all these things, there will be a certain amount of discussion necessary in order that every thing may be properly handled.

(To be continued.)

STRAY THOUGHTS ON DEATH AND SATAN.

TO THE EDITOR OF THE THEOSOPHIST.

Madam,—Since you have published a posthumous letter of my Master and beloved friend, the late Eliphaz Levi, I think it would be agreeable to you to publish, if judged suitable, a few extracts of the many manuscripts in my possession, written expressly for, and given to, me by my ever-regretted MASTER.

To begin, I send you—"Stray Thoughts on Death and Satan" from his pen.

I cannot close this letter without expressing the deep indignation aroused in me by the base diatribes published in the *London Spiritualist* against your Society and its members. Every honest heart is irritated at such unfair treatment, especially when proceeding from a man of honour as Mr. Harrison (Editor of the *Spiritualist*) who admits in his journal anonymous contributions that are tantamount to libels.

With the utmost respect,

I remain, Madam,

Yours Devotedly,

BARON J. SPADALIERI.

Marseilles, July 29, 1881.

Editor's Note.—It is with feelings of sincere gratitude that we thank Baron Spadaliéri for his most valuable contribution. The late Eliphaz Levi was the most learned Kabbalist and Occultist of our age, in Europe, and every thing from his pen is precious to us, in so far as it helps us to compare notes with the Eastern Occult doctrines and, by the light thrown upon both, to prove to the world of Spiritualists and Mystics, that the two systems—the Eastern-Aryan, and the Western or the Chaldeo-Jewish Kabbala—are one in their principal metaphysical tenets. Only, while the Eastern Occultists have never lost the key to their esotericism, and are daily verifying and elaborating their doctrines by personal experiments, and by the additional light of modern science, the Western or Jewish Kabbalists, besides having been misled for centuries by the introduction of foreign elements in it such as Christian dogmas, dead-letter interpretations of the Bible &c., have most undeniably lost the true key to the esoteric meaning of Simeon Ben Iochai's Kabbala, and are trying to make up for the loss, by interpretations emanating from the depths of their imagination and inner consciousness. Such is evidently the case with J. K., the self-styled London "Adept," whose anonymous and powerless vilifications of the Theosophical Society and its members are pertinently regarded by Baron Spadaliéri as "tantamount to libels." But we have to be charitable. That poor descendant of the Biblical Levites—us we know him to be—in his pigmy efforts to upset the Theosophists, has most evidently fractured his brain against one of his own "occult" sentences. There is one especially in the *Spiritualist* (July 22), to which the attention of the mystically inclined is drawn further down as this paragraph is most probably the cause of

* This portion from a serial translation of *Iamblichos* by Professor A. Wilder, F.T.S. ought to have preceded No. 2 of the *Mysteries* published in the *Theosophist* for the last month. We give it now, however, as by some mistake it was first omitted in the *Platonist* from which we republish it. We trust the error will not prove of any great consequence.—Ed. THEOS.

the sad accident which befell so handsome a head. Be it as it may, but it now disables the illustrious J. K. from communicating "scientifically his knowledge" and forces him at the same time to remain, as he expresses it "in an incommunicable ecstatic state." For it is in no other "state" that our great modern adept, the literary man of such a "calibre" * that to suspect him of "ignorance" becomes equal, in audacity, to throwing suspicion upon the virtue of Caesar's wife—could possibly have written the following lines, intended by him, we believe, as a *lucid* and clear exposition of his own psycho-Kabalistic lore as juxtaposed to the "hard words," "outlandish verbiage" "moral and philosophical platitudes," and "jaw-breakers" of "the learned Theosophists."

These are the "gems of occult wisdom" of the illustrious Jewish Kabbalist who, like a bashful violet, hides his occult learning under two modest initials.

"In every human creature there lies latent in the involitional part of the being a sufficient quantity of the omniscient, the absolute. To induce the latent absolute, which is the involitional part of our volitional conscious being, to become manifest, it is essential that the volitional part of our being should become latent. After the preparatory purification from acquired depravities, a kind of introversion has to take place; the involitional has to become volitional, by the volitional becoming involitional. When the conscious becomes semi-unconscious, the, to us, formerly unconscious becomes fully conscious. The particle of the omniscient that is within us, the vital and growing, sleepless, involitional, occult or female principle being allowed to express itself in the volitional, mental, manifest, or masculine part of the human being, while the latter remains in a state of perfect passivity, the two formerly discovered parts become re-united as one holy (wholly) perfect being, and then the divine manifestation is inevitable." Very luckily, J. K. gives us himself the key to this grandiloquent gush: "necessarily" he adds, "this is only safely practicable while living in uncompromisingly firm purity, for otherwise there is danger of *unbalancement—insanity*, or a questionable form of *mediumship*."

The italics are ours. Evidently with our *immaculate* "adept" the "involitional, occult or female principle" was *not* allowed to "express itself in the volitional, mental, manifest, or masculine part" of his being, and—behold the results!!

For the edification of our Hindu readers, who are unprogressive enough to refuse reading the lucubrations of "J. K." or follow the mental "grand trapeze" performed by this remarkable "Adept" on the columns of the *Spiritualist*, we may add that in the same article he informs his English readers that it is "Hindu mystification, acting on Western credulity" which "brought out the Theosophical Society." "Hindu philosophy" according to that great light of the nineteenth century is no "philosophy" but "rather mysticism."....."Following the track of the mystifying and mystified Hindus they (the Theosophists) consider the four above faculties (Siddhis of Krishna) Anima, Mahima, Laghima and Garima to be the power they (we) have to strive for." "Indeed, what a ludicrous confusion of effect with cause"!

The fracture of the brain must have been serious indeed. Let us hope that timely and repeated lotions of "Witch-Hazel" or "the Universal Magic Balm" will have its good effects. Meanwhile, we turn the attention of our Hindu readers and students of Occultism to the identity of the doctrines taught by Eliphas Levi (who, too, is contemptuously sneered at, and sent by the "Adept" to keep company with "Brothers," Yogis, and "Fakirs") in every essential and vital point with those of our Eastern initiates.

* "To accuse a *literary man of my calibre* of ignorance, is as amusing a mistake as it would have been to charge Porson of ignorance of Greek", he writes in the *Spiritualist* of July 8....."The occult is my special subject, andthere is but little.....that I do not know," he adds. Now, the above sentence settles the question at rest with us. Not only an "adept" but no layman or profane of the most widely recognized intellect and ability, would have ever dared, under the penalty of being henceforth and for ever regarded as the most ridiculously conceited of "Æsopus' heroes—to use such a sentence when speaking of himself! So stupidly arrogant, and cowardly impertinent has he shown himself behind the shield of his initials to far better and more worthy men than himself, in his transparent attacks upon them in the above-named *Spiritualist*—that it is the first and certainly the last time that we do him the honour of noticing him in these columns. Our journal has a nobler task, we trust, than to be polemizing with those, whom in vulgar parlance the world generally terms *bullies*.—ED. THEOS.

I.

DEATH.

BY (THE LATE) ELIPHAS LEVI.

Death is the necessary dissolution of imperfect combinations. It is the re-absorption of the rough outline of individual life into the great work of universal life; only the perfect is immortal.

It is a bath in oblivion. It is the fountain of youth where on one side plunges old age, and whence on the other issues infancy¹.

Death is the transfiguration of the living; corpses are but the dead leaves of the Tree of Life which will still have all its leaves in the spring. The resurrection of men resembles eternally these leaves.

Perishable forms are conditioned by immortal types.

All who have lived upon earth, live there still in new exemplars of their types, but the souls which have surpassed their type receive elsewhere a new form based upon a more perfect type, as they mount ever on the ladder of worlds²; the bad exemplars are broken, and their matter returned into the general mass.³

Our souls are as it were a music, of which our bodies are the instruments. The music exists without the instruments, but it cannot make itself heard without a material intermediary; the immaterial can neither be conceived nor grasped.

Man in his present existence only retains certain predispositions from his past existences.

Evocations of the dead are but condensations of memory, the imaginary coloration of the shades. To evoke those who are no longer there, is but to cause their types to re-issue from the imagination of nature.⁴

To be in direct communication with the imagination of nature, one must be either asleep, intoxicated, in an ecstasy, cataleptic, or mad.

The eternal memory preserves only the imperishable; all that passes in Time belongs of right to oblivion.

The preservation of corpses is a violation of the laws of nature; it is an outrage on the modesty of death, which hides the works of destruction, as we should hide those of reproduction. Preserving corpses is to create phantoms in the imagination of the earth⁵; the spectres of the night-mare, of hallucination, and fear, are but the wandering photographs of preserved corpses. It is these preserved or imperfectly destroyed corpses, which spread, amid the living, plague, cholera, contagious diseases, sadness, scepticism and disgust of life.⁶ Death is exhaled by death. The cemeteries poison the atmosphere of towns, and the miasma of corpses blight the children even in the bosoms of their mothers.

Near Jerusalem in the Valley of Gehenna a perpetual fire was maintained for the combustion of filth and the carcasses of animals, and it is to this eternal fire that Jesus alluded when he says that the wicked shall be cast into *Gehenna*; signifying that dead souls will be treated as corpses.

The Talmud says that the souls of those who have not believed in immortality will not become immortal. It is faith only which gives personal immortality⁷; science and reason can only affirm the general immortality.

1 Rebirth of the *Ego* after death. The Eastern, and especially Buddhist doctrine of the evolution of the new, out of the old *Ego*.—ED. THEOS.

2 From one *lokhi* to the other; from a positive world of causes and activity, to a negative world of effects and passivity.—ED. THEOS.

3 Into Cosmic matter, when they necessarily lose their self-consciousness or individuality, or are annihilated, as the Eastern Kabbalists say.—ED. THEOS.

4 To ardently desire to see a dead person is to *evoke* the image of that person, to call it forth from the astral light or ether wherein rest photographed the images of the *Past*. That is what is being partially done in the *seance-rooms*. The Spiritualists are unconscious NECROMANCERS.—ED. THEOS.

5 To intensify these images in the astral or sidereal light.—ED. THEOS.

6 People begin intuitively to realize the great truth, and societies for burning bodies and *crematories* are now started in many places in Europe.—ED. THEOS.

7 Faith and *will-power*. Immortality is conditional, as we have ever stated. It is the reward of the pure and good. The wicked man, the material sensualist only survives. He who appreciates but physical pleasures will not and *cannot* live in the hereafter as a self-conscious Entity.—ED. THEOS.

The mortal sin is the suicide of the soul. This suicide would occur if the man devoted himself to evil with the full strength of his mind, with a perfect knowledge of good and evil, and an entire liberty of action which seems impossible in practice, but which is possible in theory, because the essence of an independent personality is an unconditioned liberty. The divinity imposes nothing upon man, not even existence. Man has a right to withdraw himself even from the divine goodness, and the dogma of eternal hell is only the assertion of eternal free-will.

God precipitates no one into hell. It is men who can go there freely, definitively and by their own choice.

Those who are in hell, that is to say, amid the gloom of evil* and the sufferings of the necessary punishment, without having absolutely so willed it, are called to emerge from it. This hell is for them only a purgatory. The damned completely, absolutely and without respite, is Satan who is not a rational existence, but a necessary hypothesis.

Satan is the last word of the creation. He is the end infinitely emancipated. He willed to be like God of which he is the opposite. God is the hypothesis necessary to reason, Satan the hypothesis necessary to unreason asserting itself as free-will.

To be immortal in good, one must identify oneself with God; to be immortal in evil, with Satan. These are the two poles of the world of souls; between these two poles vegetate and die without remembrance the useless portion of mankind.

Editor's Note.—This may seem incomprehensible to the average reader, for it is one of the most abstruse of the tenets of Occult doctrine. Nature is dual: there is a physical and material side, as there is a spiritual and moral side to it: and, there is both good and evil in it, the latter the necessary shadow to its light. To force oneself upon the current of immortality, or rather to secure for oneself an endless series of rebirths as conscious individualities—says the Book of Khin-te Vol. XXXI., one must become a co-worker with nature, either for *good* or for *bad*, in her work of creation and reproduction, or in that of destruction. It is but the useless drones, which she gets rid of, violently ejecting and making them perish by the millions as self-conscious entities. Thus, while the good and the pure strive to reach *Nirvang* (*nirvana* or that state of *absolute* existence and *absolute* consciousness—which, in the world of finite perceptions, is *non-existence* and *non-consciousness*)—the wicked will seek, on the contrary, a series of lives as conscious, definite existences or beings, preferring to be ever suffering under the law of retributive justice rather than give up their lives as portions of the integral, universal whole. Being well aware that they can never hope to reach the final rest in pure spirit, or *nirvana*, they cling to life in any form, rather than give up that "desire for life," or *Tanha* which causes a new aggregation of *Skandas* or individuality to be reborn. Nature is as good a mother to the cruel bird of prey as she is to the harmless dove. Mother nature will punish her child, but since he has become her co-worker for destruction she cannot eject him. There are thoroughly wicked and depraved men, yet as highly intellectual and acutely *spiritual* for evil, as those who are spiritual for good. The *Egos* of these may escape the law of final destruction or annihilation for ages to come. That is what Eliphaz Levi means by becoming "immortal in evil," through identification with Satan. "I would thou wert *cold* or *hot*", says the vision of the *Revelation* to St. John (III. 15-16). "So then because thou art, *lukewarm* and neither cold nor hot, I will spue thee out of my mouth." The *Revelation* is an absolutely *Kabalistic* book. Heat and cold are the two "poles," *i. e.*, good and evil, *spirit* and *matter*. Nature *spues* the "lukewarm" or "the useless portion of mankind" out of her mouth *i. e.*, annihilates them. This conception that a considerable portion of mankind may after all not have immortal souls, will not be new even to European readers. Coleridge himself likened the case to that of an oak tree bearing, indeed, millions of acorns, but acorns of which under nominal conditions not one in a thousand ever developed into a tree, and suggested that as the

majority of the acorns failed to develop into a new living tree, so possibly the majority of men fail to develop into a new living entity after this earthly death.

II.

SATAN.

Satan is merely a type, not a real personage.

It is the type opposed to the Divine type, the necessary foil to this in our imagination. It is the factitious shadow which renders visible to us the infinite light of the Divine.

If Satan was a real personage then would there be two Gods, and the creed of the Manicheans would be a truth.

Satan is the imaginary conception of the absolute in evil: a conception necessary to the complete affirmation of the liberty of the human will, which, by the help of this imaginary absolute seems able to equilibrate the entire power even of God. It is the boldest, and perhaps, the sublimest of the dreams of human pride.

"You shall be as Gods knowing good and evil," saith the allegorical serpent in the Bible. Truly to make evil a science is to create a God of evil, and if any spirit can eternally resist God, there is no longer one God but two Gods.

To resist the Infinite, infinite force is necessary, and two infinite forces opposed to each other must neutralize each other.* If resistance on the part of Satan is possible the power of God no longer exists, God and the Devil destroy each other, and man remains alone; he remains alone with the phantom of his Gods, the hybrid sphynx, the winged bull, which poises in its human hand a sword of which the wavering lightnings drive the human imagination from one error to the other, and from the despotism of the light, to the despotism of the darkness.

The history of mundane misery is but the romance of the war of the Gods, a war still unfinished, while the Christian world still adores a God in the Devil, and a Devil in God.

The antagonism of powers is anarchy in Dogma. Thus to the church which affirms that the Devil exists the world replies with a terrifying logic: then God does not exist: and it is vain to seek escape from this argument to invent the supremacy of a God who would permit a Devil to bring about the damnation of men; such a permission would be a monstrosity, and would amount to complicity, and the god that could be an accomplice of the devil, cannot be God.

The Devil of Dogmas is a personification of Atheism. The Devil of Philosophy is the exaggerated ideal of human free-will. The real or physical Devil is the magnetism of evil.

Raising the Devil is but realizing for an instant this imaginary personality. This involves the exaggeration in one's self beyond bounds of the perversity of madness by the most criminal and senseless acts.

The result of this operation is the death of the soul through madness, and often the death of the body even, lightning-struck, as it were, by a cerebral congestion.

The Devil ever importunes, but nothing ever gives in return.

St. John calls it "the Beast" (*la Bête*) because its essence is human folly (*la Bêtise humaine*).

Eliphaz Levi's (*Bona Memoria*) creed, and that of his disciples.

We believe in a God-Principle, the essence of all existence, of all good and of all justice, inseparable from

* That is to say, they are reborn in a "lower world" which is neither "Hell" nor any theological purgatory, but a world of nearly absolute matter and one preceding the last one in the "circle of necessity" from which "there is no redemption, for there reigns absolute spiritual darkness." (Book of Khin-te). --ED. THEOS.

* And evil being infinite and eternal, for it is coeval with matter, the logical deduction would be that there is neither God nor Devil—as personal Entities, only One Uncreated, Infinite, Immutably and Absolute Principle or Law: EVIL or DEVIL—the deeper it falls into matter, GOOD or GOD as soon as it is purified from the latter and re-becomes again pure unalloyed Spirit or the ABSOLUTE in its everlasting, immutable Subjectivity.—ED. THEOS.

nature which is its law and which reveals itself through intelligence and love.

We believe in Humanity, daughter of God, of which all the members are indissolubly connected one with the other so that all must co-operate in the salvation of each, and each in the salvation of all.

We believe that to serve the Divine essence it is necessary to serve Humanity.

We believe in the reparation of evil, and in the triumph of good in the life eternal.

FIAT.

THE MORAL LAW OF COMPENSATION.

BY AN EX-ASIATIC.*

"For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee." Job, Chap. V, v. 23., Christian Bible.

As a Western Theosophist I would like to present to my Indian brethren a few thoughts upon what I conceive to be the operation of the Law of Compensation in part, or, to put it more clearly, upon the operation of one branch of this law.

It seems undeniable that this law is the most powerful, and the one having the most numerous and complicated ramifications of all the laws with which we have to deal. This it is that makes so difficult for a human spirit the upward progress after which we all are striving, and it is often forced upon me that it is this law which perpetuates the world, with its delusions, its sadness, its illusions, and that if we could but understand it so as to avoid its operation, the *nirvana* for the whole human family would be an accomplished fact.

In a former number a respected brother from Ceylon, speaking with authority, showed us how to answer the question so often asked: "Why do we see a good man eating the bread of poverty, and the wicked dwelling in riches, and why so often is a good man cast down from prosperity to despair, and a wicked man after a period of sorrow and hardship made to experience for the balance of his life nothing but success and prosperity?" He replied that our acts in any one period of existence were like the arrow shot from the bow, acting upon us in the next life and producing our rewards and punishments. So that to accept his explanation—as we must—it is, of course, necessary to believe in re-incarnation. As far as he went, he was very satisfactory, but he did not go into the subject as thoroughly as his great knowledge would permit. It is to be hoped that he will favor us with further essays upon the same subject.

I have not yet seen anywhere stated the *rationale* of the operation of this law—how and why it acts in any particular case.

To say that the reviling of a righteous man will condemn one to a life of a beggar in the next existence is definite enough in statement, but it is put forward without a reason, and unless we accept these teachings blindly we cannot believe such consequences would follow. To appeal to our minds, there should be a reason given, which shall be at once plain and reasonable. There must be some law for this particular case; otherwise, the statement cannot be true. There must occur, from the force of the revilement, the infraction of some natural regulation, the production of some discord in the spiritual world which has for a consequence the punishment by beggary in the succedent existence of the reviler. The only other reason possible of statement is, that it is so ordered. But such a reason is not a reason at all because no Theosophist will believe that any punishment, save that which man himself inflicts, is *ordered*. As this world is a world produced by law, moved by law, and governed by the natural operation of laws which need no one to operate them, but which invariably and unerringly operate

themselves, it must follow that any punishment suffered in this way is not suffered through any order, but is suffered because the natural law operates itself. And further, we are compelled to accept this view, because to believe that it was *ordered*, would infer the existence of some particular person, mind, will, or intelligence to *order* it, which for one instant no one will believe, who knows that this world was produced, and is governed, by the operation of number, weight and measure, with harmony over and above all.

So then we should know in what manner the law operates, which condemns the reviler of a righteous man to beggary in his next existence. That knowledge once gained, we may be able to find for ourselves the manner and power of placating as it were this terrible monster of compensation by performing some particular acts which shall in some way be a restoration of the harmony which we have broken, if perchance we have unconsciously or inadvertently committed the sin.

Let us now imagine a boy born of wealthy parents, but not given proper intelligence. He is, in fact, called an idiot. But instead of being a mild idiot, he possesses great malice which manifests itself in his tormenting insects and animals at every opportunity. He lives to be, say, nineteen and has spent his years in the malicious, although idiotic, torment of unintelligent, defenceless animal life. He has thus hindered many a spirit in its upward march and has beyond doubt inflicted pain and caused a moral discord. This fact of his idiocy is not a restoration of the discord. Every animal that he tortured had its own particular elemental spirit, and so had every flower that he broke in pieces. What did they know of his idiocy, and what did they feel after the torture but revenge. And had they a knowledge of his idiocy, being unreasoning beings, they could not see in it any excuse for his acts. He dies at nineteen, and after the lapse of years is reborn in another nation—perchance another age—into a body possessing more than average intelligence. He is no longer an idiot, but a sensible active man who now has a chance to regenerate the spirit given to every man, without the chains of idiocy about it. What is to be the result of the evil deeds of his previous existence? Are they to go unpunished? I think not. But how are they to be punished; and if the compensation comes, in what manner does the law operate upon him? To me there seems to be but one way, that is through the discord produced in the spirits of those unthinking beings which he had tortured during those nineteen years. But how? In this way. In the agony of their torture these beings turned their eyes upon their torturer, and dying, his spiritual picture through the excess of their pain, together with that pain and the desire for revenge, were photographed, so to speak, upon their spirits—for in no other way could they have a memory of him—and when he became a disembodied spirit they clung to him until he was reincarnated when they were still with him like barnacles on a ship. They can now only see through his eyes, and their revenge consists in precipitating themselves down his glance on any matter he may engage in, thus attaching themselves to it for the purpose of dragging it down to disaster.

This leads to the query of what is meant by these elementals precipitating themselves down his glance. The ancients taught that the astral light—*Akasa*—is projected from the eyes, the thumbs and the palms of the hands. Now as the elementals exist in the astral light, they will be able to see only through those avenues of human organism which are used by the astral light in travelling from the person. The eyes are the most convenient. So when this person directs his glance on any thing or person, the astral light goes out in that glance and through it those elementals see that which he looks upon. And so also, if he should magnetise a person, the elementals will project themselves from his hands and eyes upon the subject magnetised and do it injury.

Well then, our re-incarnated idiot engages in a business which requires his constant surveillance. The elementals

* W. Q. Judge, F.T.S.

go with him and throwing themselves upon everything he directs, cause him continual disaster.

But one by one they are caught up again out of the orbit of necessity into the orbit of probation in this world, and at last all are gone, whereupon he finds success in all he does and has his chance again to reap eternal life. He finds the realization of the words of Job quoted at the head of this article: he is in "league with the stones of the field, and the beasts of the field are at peace with him." These words were penned ages ago by those ancient Egyptians who knew all things. Having walked in the secret paths of wisdom which no fowl knoweth and the vulture's eye hath not seen, they discovered those hidden laws, one within the other like the wheels of Ezekeil, which govern the universe. There is no other reasonable explanation of the passage quoted than the theory faintly outlined in the foregoing poor illustration. And I only offer it as a possible solution or answer to the question as to what is the *rationale* of the operation of the Moral Law of Compensation in that particular case, of which I go so far as to say that I think I know a living illustration. But it will not furnish an answer for the case of the punishment for reviling a righteous man.

I would earnestly ask the learned friends of the Editor of the THEOSOPHIST to give the explanation, and also hint to us how in this existence we may act so as to mitigate the horrors of our punishment and come as near as may be to a league with the stones and the beasts of the field.

THE POST-MORTEM PRANKS OF KAMAL KHAN OF AGRA.

BY A. CONSTANTINE.

I have read in the THEOSOPHIST for August 1881 an article called "stone-showers." It reminded me of facts which came under my personal observation some six years ago. I can solemnly affirm that what I have herein stated are facts, which several others can testify to.

In my compound there lived and still lives an old faithful Mahomedan maid-servant in a thatched out-office at the back of which the high road runs. She has been in the service of my family for nearly thirty years. In the same house resided her daughter, grand-daughter, grand-son, and his wife a girl of sixteen years of age, whose parents are residents of Aligarh. According to custom, a daughter can with propriety walk about her mother's house without covering her face, but she dare not do so at the house of her husband. This custom invariably prevails amongst the Mahomedans; therefore, this girl was always to be seen with her face closely covered. Other servants of the house and females may have seen her face, but I can positively assert that I had not, up to the very time that the event which I am narrating occurred.

It was in the month of June—the hottest month in Agra,—that the old Mahomedan woman complained to me that they were unable to sleep out at nights for the past two days owing to some one pelting them with bricks though no one was to be seen about as they had uselessly searched for the offender every time that the bricks fell. I ordered two of my servants to get to the top of my *Kothee* whence they had a full view all around, and deputed a third one to watch in a hut on the side of the road, instructing them, as soon as the alarm was given, to run out and see whether there was any one hidden at the back of the house, and if there was any, to lay hold of him at once. My plans were rigorously carried out for two successive nights, and the men reported that, whilst there was no human being seen even at a considerable distance from the premises, the bricks were showered down as usual.

The third day in the evening, sitting outside as we were, a great noise was heard in the maid-servants' quarters. I immediately went there, and found the females crying and beating their heads, and the daughter-in-law

lying on the bed, with her face uncovered and unconscious. They told me that a moment before, she had been quite well, had taken a bath, but that before she had time to dress her hair, and make her toilette she first commenced staring hard at all of them and then fainted away. The shower of bricks ceased after that. A bottle of smelling salts was resorted to by me, but it did not arouse her; cold water was then poured on her head, but did no more good; and a cooling drink was then poured down her throat, and yet she seemed to remain perfectly unconscious.

Next morning a strong medicine was administered to her by me. It operated well, but she neither moved, nor uttered a word, and remained in the same unaltered state of coma.

The next morning a medical friend accidentally came to see me. I asked him to examine the sick girl. After feeling her pulse, he sounded her chest, examined the pupils of her eyes, and pronounced the complaint to be "hysteria". The medicine he prescribed was given her every two hours, two bottles of it producing no change. In the meanwhile sagó and arrowroot were poured down her throat to prevent her being starved to death.

On the sixth day, I was informed that some old women from the city, having seen her, were of opinion that she was possessed by the spirit of a Syed, and that they were that evening going to seek his forgiveness.

This aroused my curiosity, and I was determined to watch the proceedings carefully. As soon as it grew dark I went to the house, which I found well swept, and lighted up with half a dozen of "Chirags". A clean white sheet was spread on the ground on which the girl was seated dressed in clean garments, her hair loose, and garlands of flowers round her neck with her face unveiled, her eyes closed, and leaning against the wall. Behind her, at some distance, were seated the two old women from the city with tom-toms. The grand-mother and mother-in-law occupied one of the sides of the room, and I placed myself on a *modha*, in the middle of the doorway which was the only one from which there was ingress into the room.

After some incense had been burned, the two women commenced singing in praise of God and the Prophet, keeping time on the tom-tom, whilst the mother and mother-in-law sat before her with folded hands.

After a few hymns had been sung, the hitherto insensible girl suddenly opened her eyes—which were quite blood-shot—and took a long survey of the room and the persons in it. Then, suddenly springing up, she commenced jumping about, and, bending her body, brought her shaking head almost to the level of the ground. She then as suddenly jerked it up, with her hair streaming about her. Suddenly she dashed her hands on the ground, smashed the glass bangles she wore to pieces and cut her wrists so that stains of blood covered her trousers, and the white sheet.

The two mothers trembling from head to foot, prostrated themselves before her, and besought Syed Sahib (the alleged possessing spirit) to tell them who he was, and why he had done the honour of visiting this poor child? To this she answered in a masculine voice—"How dared you forget me? I am Kamal Khan, and have been here for more than a week. See yonder, under the tree my horse is tied; (there was no horse to be seen). As I was passing this way I saw the girl, and thought of the vow that you had made that if her husband got a situation you would present the usual offerings at my shrine. Now the boy has found employment for some time, and you have not fulfilled your promise. Hence I shall not spare her; and shall take her away. You wretches! Is that the way you behave to me? Now will you see what I shall do."

The women then began to crave forgiveness. Acknowledging their fault, they asked for a week's grace to fulfill their promise, and threw themselves under his protection as they "were his slaves and his slave's slaves."

Again, in that same hoarse voice, he expressed his anger and said they were unworthy of his trust.

"No, Syed Sahib," they cried; "for your sake, for God's sake, spare us only for this once, and we shall never again be disobedient!"

My patience in seeing what I so little expected, was getting exhausted. I stood up from my seat which, as I said, was on the threshold of the door, and I called out: "Syed Sahib, hear me?" She then commenced staring at me, with her widely open and blood-shot eyes. "You call yourself, I dare say, a respectable man," I continued, "answer me, sir, how dare you enter my compound without my leave or licence?" She folded her hands, and spoke in the same masculine voice: "You are right, sir, I am to blame for it; forgive me, pray, for I shall never do it again." I said: "How can I believe you?"—and was forthwith answered: "I give you my word of a man" said the girl, at the same time, giving a twist to an imaginary moustache with her right hand, and beckoning to me with her left to move out of the door-way. And, as I moved a step back, I saw the girl hurriedly covering herself in her usual manner. She had suddenly recovered her perfect consciousness, but was totally ignorant of what had occurred.

Next morning upon enquiry I found that the girl was as usual attending to her daily pursuits as if nothing had happened, and on my personally examining her hands, I observed not even a scratch on her arms, whilst her trousers and the sheet were still stained with blood-marks. On the third day after that event, the whole family proceeded to the shrine of Kamal Khan Syed situated, as every one knows, in the outskirts of the Agra Cantonments, and where an annual fair in honour of the anniversary of his death is held. A he-goat, a cock, and a *chudder* of cloth with other things were presented as peace-offerings, and the anger of the "saint" was apparently appeased. When two years later, the girl went on a visit to her parents at Aligarh, Kamal Khan visited her again and distinctly told herself and her relatives that he had no power over her at Agra, as she was living at a "Feringee's" house and that he had given him his word "of a man" that he would never enter his compound again.

So far, I know that from that date upto the present time, the girl has never complained or suffered of any similar possession, and that on two occasions that she has been to Aligarh to visit her parents, immediately after her return they have been obliged to present new offerings on Kamal Khan's shrine as he will not leave her alone when she is there, and has always some new excuse to offer for his extortions.

Let the skeptics say what they like, but these are undeniable facts.

Agra, 7 August 1881.

Editor's Note.—Three theories or rather three assumptions will be found ready to meet this little narrative—which presents after all but a variation of what has often occurred, and has been told over and over again, namely, a case of possession—from three different classes of readers, to-wit: ingrained skeptics; bigoted religionists; and the spiritualists.

Assumption No. 1. The girl was shamming. And, indeed nothing proves that such might not be the case, save the difficulty of accounting for the object of such shamming, especially when it always resulted in pecuniary sacrifice into which her relatives, very poor people, were forced. Moreover, we would have to account for hundred similar and more astonishing cases occurring daily and hourly throughout the world, and especially in India.

Assumption No. 2. The Devil? Notwithstanding the triumphant re-installation of his Satanic Majesty in the Lord's Prayer, it would be a great mistake to suppose that any educated reader is weak enough to believe in that scare-crow of Roman Catholic nursery rooms.

Assumption No. 3. A Spirit. The disembodied soul of Kamal Khan whose body lies buried, we understand, at Agra. He identifies himself through the lips of the girl and proves what he asserts by touching his moustache, and by extorting every time he finds an opportunity to do so, blood sacrifices, presents and offerings on his shrine. But he is a *saint* we are told? And how then can, let alone a saint, but a simple respect-

able ghost, delight in the *post-mortem* occupation of obsession, extortion, and other such disreputable actions? We will not offer now a possible hypothesis No. 4, (which is that of the Occultists), for Spiritualists would not believe us, and skeptics would profit but little by the truth. We will leave the explanation for some better and more prominent case of alleged obsession.

FRAGMENTS OF OCCULT TRUTH.

We have received from our esteemed Australian Brother Theosophist, W. H. Terry Esq., the following interesting and temperate note on some supposed errors of Occultists when dealing with the phenomena of Spiritualism. The subject is one of universal interest, and we shall require, therefore, no apology, either for reproducing our good brother's communication *in extenso*, or for appending thereto some few fragments of the lessons taught us in the Occult schools, which may possibly both help to remove his personal difficulties and tend to convey to Spiritualists generally, a clearer conception of the causes of many of the phenomena of which they have had experience. Mr. Terry writes upon—

Spirits Embodied and Disembodied.

"Aiming at the resuscitation of old truths, or truths long since known but lost sight of, and the evolution of new truths, or truths not yet unfolded to the comprehension of humanity, the elucidation and beneficent application of the innate powers of the human spirit and the encouragement of harmonious thought, the Theosophical Society occupies an elevated and commanding position; but to maintain and strengthen that position it is essential that the public utterances of its prominent representatives should be strictly philosophical and capable of standing the test of critical analysis. Most of the writings and reported addresses emanating from my brother Theosophists that have come under my notice have in their main features complied with this condition, but I have observed in not a few of them a feature that to me appears to deviate from it, and that is the ignoring of disembodied human spirits as factors in the production of occult mental and physical phenomena.

"Asserting that 'man is a spirit' and that WILL is a function of the spirit in fact its executive, (and most of those who have not had personal experience of the wonderful physical phenomena producible at will by many Indian Yogis and adepts, will on account of the clear evidence of their occurrence give credence to them,) it cannot be assumed that the physical body has anything to do with the production of these phenomena. They are undoubtedly the result of spiritual forces, and, as they come in response to the desire of the persons who have acquired or are gifted with the occult power to produce them, they are evidently the result of invisible forces, guided by the human will, and, unless the physical body can be shown to be a necessary fulcrum, there is no valid reason why the disembodied spirit should not be able to produce similar phenomena.

"Twenty years of investigation of the phenomena of Spiritualism, Psychology, Mesmerism, and Clairvoyance, although it has served to show me how little I know of the mysteries of nature, has afforded me conclusive evidence that disembodied spirits can and do produce physical and mental phenomena on the surface of this world and of the independent action of their intelligence, at least, so far as the influence of the embodied spirits of those in communication was concerned. For instance, A. B., a sensitive, passes into a trance. A voice differing from his normal one speaks through his lips and says he is C. D. who died in a neighbouring colony some years previous, and is anxious to send a message to his friends there. The message is written as dictated by him, none present having either heard of him or the persons whose names he gives; all that is stated by him proves correct; the names of his friends, the address,—the fact of his passing away as specified. Again, a materialized form appears and asks for a person known to the writer, but who resides some five hundred miles away; this form which professes to be identical with one that has appeared in London and has since given many evidences of identity of both form and intelligence, avers that he has met the gentleman whose name he mentioned in London and that the said gentleman then spoke certain words to him. On writing to this gentleman the statement is corroborated, though none knew till then anything about it,

and his name even had not been in the mind of the only person present who knew him.

"In these instances which are not at all *singular*, but rather *representative* of common occurrences in my experience, we have a manifestation of distinct intelligence claiming to be a disembodied human spirit, and giving proofs, more or less conclusive, of its identity, cumulative evidences of this generally resulting from further intercourse with the unseen intelligence. In another instance where what professes to be a disembodied human spirit produces certain physical phenomena we appeal to clairvoyance, whilst the phenomenon is taking place in another apartment, and the clairvoyant describes a spiritual form producing the phenomenon together with the *modus operandi*. Subsequently on describing the form to the only one who had known her in the body it is immediately recognised as that of a departed relative who has often written automatically through a sensitive since her departure from material life. At other times I have tested with two clairvoyants the identities of one I knew and loved in this life, and they have each minutely described the form and dress correctly, but both differing materially from the conception I had at the time in my mind, and neither of the clairvoyants having knowledge of the form described when in earth life. With innumerable experiences of this kind and constant intercourse with intelligences who consistently maintain their identity as the disembodied spirits of men and women who have lived on this earth, giving mental and physical evidences of their power over mind and matter, the position of those Theosophists who deny to disembodied spirits a legitimate share in the marvellous phenomena that are agitating the minds of all civilized nations at the present time seems eminently unphilosophical. I am not so unreasonable as to assume my personal experiences a demonstration to others. They are merely given to justify my position. I rely upon my *a priori* argument that the phenomena are admittedly producible by the human spirit, and that there is no evidence forthcoming to show that the said spirit loses its power in this direction when finally separated from the physical form. If my Oriental brothers can point out anything illogical in my argument or furnish a rational theory to account for the phenomena I attribute to disembodied human spirits, it will receive from me all the consideration it demands from one whose aim is to gain and give as much light as possible, not only to our Brotherhood, but to that larger brotherhood of humanity who have less facilities for acquiring it than those within our ranks, for this, in my estimation, is the essence of Theosophy."

It is but fair that we should meet the charge brought, and in the same friendly and frank spirit shown in his letter by our esteemed Australian brother Theosophist. Until some one more competent, enters the arena of discussion to pick up the glove flung by Spiritualism to Theosophy across the oceans, we will take the liberty of saying a few words—not in our defence—but as a matter of courtesy to our correspondent.

"Those Theosophists who deny to disembodied spirits a legitimate share in the marvellous phenomena" are few, indeed, for the great majority of Theosophists concern themselves with Spiritualism very little,—if at all. Indeed, our members may be divided into five principal classes and described as follows:—

(1) Men profoundly concerned in the revival of their respective religious philosophies in all their pristine purity—Buddhist devotees outnumbering all others. These neither know of, nor do they care for, Spiritualism.

(2) Students of various philosophies, searchers after truth, whencesoever it may come. They neither believe nor disbelieve in spirits. They are open to conviction in any way, but will accept nothing on second-hand testimony.

(3) Materialists, Freethinkers, Agnostics, who care as little for Occultism as they do for Spiritualism. Their only concern is to free the masses from the fetters of ignorance and superstition, and educate them. Many, indeed most of them, are philanthropists who hold it more expedient to devote their energies to the assistance of the living, than to occupy their time in conversations with the dead.

(4) Spiritualists and Spiritists who could not well be accused of any such "heresy". And finally,

(5) Occultists, who do not number half a per cent. in the Theosophical Society.

These latter are the only "Theosophists" who are really open to our correspondent's accusation and even these, if we look beyond the veil of words which more or less conceals the ideas of both Spiritualists and Occultists, will prove to differ less widely on these points from our correspondent than he seems to suppose. For, in this as in so many other cases, it is in a great measure to the different significations attached to the same terms by the two parties, that their apparent irreconcilable divergence is due. "Words" as Bacon, we think, says, "mightily perplex the wisdom of the wisest, and like a Tartar's bow, shoot backwards into the minds of those that follow them," and so here the conflict of opinions between Spiritualists and Occultists is solely due to the fact that the former (who overrate their quality and character) dignify by the name of "spirits" certain *reliquie* of deceased human beings, while the Occultists reserve the name of Spirit for the highest principle of human nature and treat these *reliquie* as mere *eidolons*, or astral *simulacra*, of the real spirit.

In order to understand clearly the view of the Occultists, it is necessary to glance at the constitution of the living human being. Even the spiritual theory teaches that man is a trinity, composed of (1) a higher spirit, or the "Spiritual Soul" as ancient philosophers designated it; (2) its envelope—the etherial form or shadow of the body—called by the Neoplatonists the "animal soul"; and (3) the physical body.

Although from one point of view this is broadly correct, yet, according to Occultists, to render our conceptions of this truth clearer and follow successfully the course of man after death, it is necessary to subdivide further these three entities and resolve them into their constituent principles. This analysis being almost wholly unknown to Western nations, it is difficult in some cases to find any English words by which to represent the Occult subdivisions, but we give them in the least obscure phraseology that we can command.

Divisions of the Spiritualists.	Subdivisions of the Occultists.
1. The Body.	{ 1. The Physical body, composed wholly of matter in its grossest and most tangible form. 2. The Vital principle—(or <i>Jiv-atma</i>)—, a form of force, indestructible and when disconnected with one set of atoms, becoming attracted immediately by others.
2. The Animal Soul or <i>Perisprit</i> .	{ 3. The Astral body (<i>Linga Sharira</i>) composed of highly etherialized matter; in its habitual passive state, the perfect but very shadowy duplicate of the body; its activity, consolidation and form depending entirely on the <i>kama rupa</i> . 4. The Astral shape (<i>kama rupa</i>) or body of desire, a principle defining the configuration of— 5. The animal or physical intelligence or consciousness or Ego, analogous to, though proportionally higher in degree than, the reason, instinct, memory, imagination, &c., existing* in the higher animals.

* Western Science, of course, as a rule, holds that animals have no conscious Ego, but this we know to be erroneous; they possess no spiritual, but they *do* possess an animal, consciousness. Could men communicate with them, they would discover not only this, but also that many of the anthropoid apes possess an intelligence, consciousness &c., little inferior to that of lunatics and madmen, and some desperately wicked and depraved men who have, in fact, become animals, through the loss, temporary or permanent, of their sixth and seventh principles, even while the combination of the other five principles is still intact, *i. e.*, even during life.

Was it some hazy tradition of the truth handed down through the Romish Church, which has ever possessed some secret knowledge of the teachings of the ancient mysteries, or was it the great Poet Soul's own glimpses into the Astral Light, that made Dante repre-

3. The Spiritual Soul or Spirit.

6. The Higher or Spiritual intelligence or consciousness, or spiritual Ego, in which mainly resides the sense of consciousness in the *perfect* man, though the lower dimmer animal consciousness co-exists in No. 5
7. The Spirit—an emanation from the ABSOLUTE; uncreated; eternal; a state rather than a being.

Now the change that we call death, only immediately affects the first three constituents; the body decomposes to enter into new combinations, and the vital force is dissipated to help to animate new organisms, and astral human form (Linga Sharira) dies with the body.

There remain four principles. As a rule (we except the cases of the higher adepts) one of two things occurs in accordance with the Universal Law of Affinity. If the spiritual EGO has been in life, material in its tendencies, placing its main enjoyment in, and centering its desires on, material objects and the gratification of earthly desires, then at death, it continues to cling blindly to the lower elements of its late combination, and the true spirit severs itself from these and passes away elsewhere. To follow its course is beside the present question since the remaining principles in which personal or animal consciousness remains have parted with it for ever, and it would require a complete exposition of the entire philosophy of Occultism to explain fully its course; suffice it to say, now, that it passes away (taking with it no fragment of the individual consciousness of the man with which it was temporarily associated) to fulfil its mission, still guided and governed by the irresistible cyclic impulse which first projected it through the veil of primitive kosmic matter.

But if, on the other hand, the tendencies of the EGO have been towards things spiritual, if its aspirations have been heaven-wards (we use a conventional term), if it have, when weighed as it were in the balance, a greater affinity for the spiritual than for the earthly constituents (with their accompanying desires) of the combination in which it recently took part, then will it cling to the spirit, and with this pass into the adjoining so-called world of effects, (in reality, a state, and not a place), and there purified of much of its still remaining material taints, evolve out of itself by the spirit's aid a new EGO, to be reborn (after a brief period of freedom and enjoyment) in the next higher world of causes, an objective world similar to this present globe of ours, but higher in the spiritual scale, where matter and material tendencies and desires play a far less important part than here.

In either case, it is not a matter of Judgment, of Salvation and Damnation, of Heaven and Hell, but solely the operation of the Universal Law of Affinity or Attraction, which makes the EGO cling in one case to the more material, in the other to the spiritual components of the late, now death-parted, aggregation. Now neither during its gestation in the subjective world of effects, nor during its temporary period of the enjoyment in its newly evolved Ego-hood of the fruits of the good deeds, its Karma on earth, nor after its entry on rebirth into the higher objective world of causes can the EGO re-enter this present world. During the first period it is, so to speak, dormant, and can no more issue from the state in which it is developing than a child can come out of its mother's womb to pay a visit before the period of pregnancy concludes. During the second period, however ethereal and purified of gross matter the regenerated EGO may be, it is still subject to the physical and universal laws of matter. It *cannot*, even if it would, span the abyss that separates its state from ours. It can be visited in spirit by men,

it cannot descend into our grosser atmosphere and reach us. It attracts, it cannot be attracted, its spiritual polarity presenting an insuperable obstacle. Once reborn into the higher world and (independent of the physical impossibility of any communication between its world and ours, to all but the very highest adepts) the new EGO has become a new person; it has lost its old consciousness linked with earthly experiences and has acquired a new consciousness which, as time rolls on, will be interpenetrated by its experiences in that higher sphere. The time will come, no doubt, but many steps higher on the ladder, when the EGO will regain its consciousness of all its past stages of existence, but in the next higher world of causes, or activity, to our own, the new EGO has no more remembrance of its earthly career than we here have of the life that preceded this present one.

Therefore, it is that the Occultists maintain that no SPIRITS of the departed can appear or take part in the phenomena of séance-rooms. To what *can* appear and take part in these, the Occultists refuse the name of spirits.

But it may be said what is that *can* appear?

We reply—merely the animal souls or perispirits of the deceased. It might appear from what we have said that while this, according to our previous exposition, would be true in the case of the spiritually-minded, in that of the materially-minded we should have these *plus* the spiritual EGO or consciousness. But such is not the case. Immediately on the severance of the spirit, whether at death, or (as, we have already hinted, is sometimes the case) before death, the spiritual EGO is dissipated and ceases to exist. It is the result of the action of spirit on matter, and it might, to render the matter more clear, be described as a combination of spirit and matter, just as flame is the result of the combination of oxygen with the substance being oxygenized and might loosely be described as the combination of the two. Withdraw the oxygen and the flame ceases, withdraw the spirit, and the spiritual EGO disappears. The sense of individuality in spirit cannot exist without combination with matter. Thus the pure planetary spirits, when first propelled into the circle of necessity, have no individual consciousness, only the absolute consciousness which they share with all fragments of the spirit hitherto entirely uncombined with matter. As they, entering into generation, descend the ladder and grow gradually more and more hemmed in by matter and isolated from the universal spirit, so the sense of individuality, the spiritual Ego-ship, grows. How finally on re-ascending the circle, step by step, they regain on reunion with the universal, the absolute consciousness, and simultaneously all the individual consciousnesses which they have developed at each stage of their descending and ascending progress, is one of the highest mysteries.

But to return to the spiritual Ego-ship developed on this earth; if too tainted to follow the spirit in its upward course, it is, as it were, forthwith torn asunder from it. Left in the terrestrial atmosphere without the sustaining spirit that gave it existence, it has to disappear as the flame does when the oxygen is exhausted. All the material elements which in combination with the spirit gave it a consistency, fly by the Law of Affinity to join the three other principles that constitute the perispirit or natural soul, and the spiritual EGO ceases to exist.

Thus alike in all cases all that remain, all that can appear, are the shells of the deceased, the two principles which we call the animal or surviving astral souls, or animal EGO.

But there is this to be noted. As the clay, as Saadi says, long retains traces of the perfume of the roses, which once honoured it with their companionship, so the etherealized matter which has been in combination with spirit, long retains a power of resisting disintegration. The more pure the spiritual EGO, the less of the matter which in combination with the spirit went to form it, does it leave behind clinging to the two principles; the

sent the souls of several of his enemies as already in the "Inferno" though the men themselves still lived upon earth? Of course, the fragment of truth thus embodied, was utterly distorted by the malign influence of the then prevalent material Hell superstition—but it was quite possible, as the Modern West has still to realize, that the souls of some of these evil men might have already passed away (though not to the fabled Inferno), whilst the men themselves still lived.—ED. THEOS.

more impure, the greater the mass of such spirit-vitalized matter which remains to invigorate the *reliquiæ*.

Thus it follows that in the case of the pure and good, the shells rapidly disintegrate, and the animal soul having ever been kept in subjection is feeble and will-less, and it can very rarely, if ever, happen that such should voluntarily appear or manifest themselves—their vitality, desires and aspirations almost exclusively existed in what has passed away. No doubt a power exists which can compel even these to appear, a power taught by the evil science of necromancy, rightly denounced by all good men of old. But why evil it may be asked? Because until these shells have dissipated, a certain sympathy exists between them and the departed spiritual Ego which is gestating in the fathomless womb of the adjoining world of effects, and to disturb the shells by necromantic sorcery is at the same time to disturb the fetal spiritual Ego.

We said that these shells in such cases rapidly decay, the rapidity being exactly proportional to the purity of the departed spiritual Ego, and we may add that similarly the rapidity of gestation of the new Ego is proportional to the purity of the old Ego out of which it is evolved. Happily necromancy is unknown to modern Spiritualists, so that it is next to impossible that the *reliquiæ* of the good and pure should ever appear in the séance-room. No doubt, the *simulacra* of some spiritual Egos whose fate trembled in the balance, whose affinities, earthwards and heaven-wards, to use the popular phraseology, were nearly equal, who have left too much of the matter behind that has been in combination to form them, who will lie long in fetal bonds before being able to develop the new Ego-hood; no doubt, we say such *simulacra* may survive longer and may occasionally appear under exceptional conditions in séance-rooms, with a dim-dazed consciousness of their past lives. But even this, owing to the conditions of the case, will be rare, and they will never be active or intelligent, as the stronger portions of their wills—the higher portions of their intelligence—have gone elsewhere.

Nature draws no hard and fast lines though in the balance of forces very slight differences in opposing energies may produce the most divergent results. All entities shade off from one end to the other of the chain by imperceptible degrees, and it is impossible for man to gauge the exact degree of purity of the deceased at which the re-appearance voluntarily of his *reliquiæ* through the agency of mediumship becomes impossible, but it is absolutely true that, broadly speaking, as a law, it is only the *reliquiæ* of non-spiritually-minded men, whose spiritual Egos have perished, that appear in séance-rooms and are dignified by Spiritualists with the title of "spirits of the departed."

These shells, these animal souls, in whom still survive the major portions of the intelligence, will-power, and knowledge that they possessed when incorporated in the human combination, invigorated too by the re-assimilation of the spirit-vitalized matter that once combined with the spirit to compose their spiritual Ego, are often powerful and highly intelligent and continue to survive for lengthened periods, their intense desire for earthly life enabling them to seize from the decaying *simulacra* of the good and feeble the material for prolonged existence.

To these *eidolons*, Occultists are used to give the name of elementaries, and these it is that by the aid of the half-intelligent forces of nature which are attracted to them, perform most of the wonders of the séance-rooms. If to these shells, these *eidolons*, which have lost their immortality, and whence the divine essence has for ever departed, our brothers, the Spiritualists, insist on applying the title of "spirits of the dead"—well and good—they are not spirits at all, they are of the earth, earthly, all that remains of the dead when their spirits have flown—but if this be understood, and it be nevertheless considered desirable to call them that to which they are the precise antitheses—it is after all merely a case of misnomer,

But let there be no mistake as to what they are: hundreds and thousands of lost and ruined men and women all over the globe attest the degradation to which constant subjection to their influence in mediumship, &c., too generally leads, and we who know the truth should ill discharge our duty if we did not warn all Spiritualists in the strongest terms possible, against allowing this misuse of terms to mislead them as to the real nature and character of the disembodied entities with which they so constantly and confidently deal.

Now probably Spiritualists will admit that our views would explain the vast mass of trash, frivolous nonsense and falsehood communicated through mediums, as also the manner in which so many of these, good and honest to begin with, gradually grow into immoral impostors. But many objections will be raised. One man will say—"I have repeatedly conversed with my lato father—a better, kinder-hearted, more spiritual-minded man never lived—and on one occasion he told me a fact, unknown to me, and, I believe, to every one living, which I subsequently verified."

Nothing is simpler—the father's image was in the son's mind—thus put *en rapport*, the disembodied elementary which, if of one of the more intelligent classes, has glimpses of things in the astral light, and can here and there dimly distinguish the pictures which record every deed, word and thought, (pictures which we are all unconsciously incessantly evolving, pictures which survive long after those who originated them have passed away) the elementary, we say, scanning these easily picks up sufficient facts for its purpose, and by its will materializes itself, partly out of matter drawn from the medium's body, partly out of inert kosmic matter drawn to it by the help of the elementals or half-blind forces of nature which it, and probably the medium also, has attracted and stands forth the counterpart of the dead father and talks of things known only to that dead father. Of course, if the matter talked of were known to any present, both elementary and medium, if in a trance, could equally know it, but we have purposely supposed one of those rare cases which are considered to be the strongest proofs of "spirit identity," as it is called. Of course, too, every thing that has once passed before that son's mind, intonation of voice, tricks of manner, infirmities of temper, though apparently forgotten at the moment, are really indelibly recorded in his memory, as is proved by their immediate recognition when reproduced by the elementary who has fished them out of those dormant records.

And it must be remembered that these apparently strong and perfect cases are very rare, and that the elementaries who come as A. or B., usually, if they personate people of any note, make gross blunders and almost without exception betray their falsehood in one way, or another, Shakespeare and Milton dictating trash, Newton grossly ignorant of his own *Principia*, and Plato teaching a washed-out Neoplatonic *cum sentimental* Christian philosophy and so on. At the same time undoubtedly in rare cases the ghostly relics of very clever, very bad and very determined men constitute disembodied entities of high intelligence, which survive for a lengthened period, and the wickeder and more material they are in all their tendencies, the longer do they escape disintegration.

The Orthodox Church is much nearer the truth when it calls the entities that are mostly dealt with in séance-rooms "devils", than are the Spiritualists who call them *Spirits*. We do not mean that they are at all generally actively malevolent, but their magnetic attractions are evil, and they incline and lead those with whom they have much to do to the same evil, material passions, which have been their own ruin.

Naturally now some Spiritualists will object that this cannot be true since despite the mass of folly and gibberish, or worse, often heard in séance-rooms, the

purest sentiments and really lofty ideas and teachings are not so very rarely expressed through mediums.

Several points have, however, to be borne in mind. In the first place, though proved unfit for further development, and, therefore, doomed in most cases by the eternal law of the survival of the fittest to be disintegrated and, losing personal consciousness, to be worked up again in the lower worlds into new combinations, all elementaries are by no means actively wicked all round. On the balance, their whole natures proved to have a greater affinity to matter than to spirit, and they are, therefore, incapable of further progress, but when dealing with a pure circle and speaking through a still pure medium (very few mediums, indeed, continue thus after a long course of mediumship) the better and less degraded side of their nature comes out, and it is quite possible for elementaries to have a perfect intellectual knowledge and appreciation of virtue and purity and enlightened conceptions of truth, and yet be innately vicious in their tendencies. We meet plenty of men who have a sentimental love for virtue, and yet whose lives are one unbroken course of lust and self-indulgence and as the men were, so are the elementaries, their *reliquie*. If we at times speak bitterly of popular modern Christianity, it is because we know that with all its other ennobling and saving tendencies just on this all-important point it leads to the destruction of myriads of souls. For it leads to the belief that it signifies little what a man does, if he only finally believes that his sins are forgiven him, and that by relying on the merits of Jesus Christ he may escape the vengeance of the Lord. But there is no anthropomorphic Lord, no vengeance, no forgiveness; there is simply the action of a natural law impressed on the universe by the Absolute—simply a question of balance of affinities, and they, whose deeds and general tendencies are earthly, go down in the scale, rarely, very rarely, to rise again in their own identities, and those in whom these tendencies are spiritual pass upwards.

It is not, however, possible here to enter into the great questions thus glanced at, and we return to the subject of high, or comparatively high, teachings through mediums.

Now it must not for a moment be supposed that all we hear from these latter comes from elementaries. In the first place, a great many well-known mediums are clever impostors. There are notorious trance mediums, especially women, who steadily work up for their so-called trance orations, and these being really clever and working at good books, deliver essays of a respectable and at times almost first-class character. There is no spiritual influence at work here, the only apparently abnormal feature in these cases is that persons possessing such fair abilities should be willing thus to prostitute them, and that people who can talk so well and touchingly of truth and purity, should yet live such lives of falsehood and immorality. Alas! *meliora videor proboque deteriora sequor*, has ever found a response in too many human hearts and has in all ages rung the annihilation-knell of too many Egos.

In the second place, in the case of pure and genuine mediums, who in a trance pass entirely under the influence of their own seventh principle, the *augoēdes* of the Greeks, the whole teachings come from the medium's own soul, and it is very rare to obtain thus any thing higher than the medium's own intellect, when in a state of spiritual excitement, could produce.

It may be said that in many such cases, the medium says himself or herself, that it is Judge Edmonds, or the late Bishop of—&c., that is teaching him or her, but this is merely due to the intervention of mischievous elementaries who are always crowding about every medium, and who, if he is too pure, to enable them to get command over him, yet, ever anxious to get a finger in every pie, confuse and deceive him. Only an adept can clearly and consciously place the spiritual Ego wholly under the domination of the Spirit. Mediums who in trances, unconsciously succeed in doing this, are unaware of the source whence they derive their perceptions and can be made to believe by any elementary exerting any influence over them, through any weak point in their character, that these

are derived from it. The same, though in a minor degree, is the case with those rare, high, because specially pure, mediums, whose Ego and Spirit can soar together, when the rest of the combination is in a trance, into the astral light, and there can read all the highest thoughts that man has ever thought. True, the Ego of the highest and best mediums can reproduce in this material world only in a fragmentary and confused manner what it reads in the astral light, but still even this dim reproduction is sometimes of a character far transcending the capacities alike of the medium and all those present. How it comes that the thoughts thus fished up like pearls out of the astral light come often to be attributed by the medium to spirits we have already explained.

But an even more common source of inspiration of mediums, is the mind of one or more of those present. When in a trance, the spiritual soul, (the sixth and seventh principles) can read all that is recorded in the mind or memory of those towards whom it is in any way attracted, and the medium's utterances will in such cases be quite up to the highest standard of those with whom it is thus *en rapport*, and if these are pure, highly cultivated persons, the teachings thus received will be equally pure and intellectual. But here again the unconscious medium as a whole does not know whence its perceptions are being derived. In its spiritual soul it knows no doubt, but in its combination with the other principles—a combination necessary for the writing or speaking of those perceptions,—it is quite in the dark and can be impressed by any elementary, of sufficient force, at hand, with any conception in regard to this point that it chooses to convey.

In truth, mediumship is a dangerous, too often a fatal capacity, and if we oppose Spiritualism, as we have ever consistently done, it is not because we question the reality of their phenomena, which, we know, can and do occur (despite the multitudes of fraudulent imitations) and which our adepts can reproduce at will without danger to *themselves*, but because of the irreparable spiritual injury (we say nothing of the mere physical sufferings) which the pursuit of Spiritualism inevitably entails on nine-tenths of the mediums employed. We have seen scores, nay rather hundreds of, so to say, good, pure, honest young men and women, who but for the cultivation of this evil capacity for the reception of impressions by elementaries, might, and would in all probability, have lived lives, leading to higher things, but who through the gradual pernicious influence of these low, earth-bound natures have sunk, from bad to worse, ending, often prematurely, lives that could lead but to spiritual ruin.

These are no speculations—we speak that we do know—and if one in five mediums, who habitually exercise their capacity, escape the doom that overtakes so many, these exceptions cannot justify the Spiritualists in aiding and abetting the crowd of professional mediums who gamble away their immortality with the lower material influences. The practice of mediumship for good purposes, at rare intervals, by virtuous mediums, intermediately ever careful to strengthen their moral and spiritual natures, by pure lives and holy aspirations, is one thing, and the habitual practice, in a worldly, careless, undevout spirit, for gain is another, and this latter cannot be too strongly denounced alike in the highest interests of the mediums and of the sitters who employ them.

"Evil communications corrupt good manners" is an eternal truth, trite and hackneyed though it be, and no evil communications are so evil as those subtle influences, that radiate from the low, bestial elementaries who crowd the séance-rooms of immoral, or more or less demoralized, mediums, too weak and low to make themselves heard or seen, but strong enough in their intensely material tendencies, to diffuse a moral poison into the mental atmosphere of all present.

That men bewildered amidst the crumbling ruins of *effete* religions, should madly grasp at every clue by which there seems some faint hope of penetrating the cloud-shrouded labyrinth of the mystery of the universe,

is neither wonderful nor reprehensible, but it is not through mediums, the prey of every idle spook and elementary that the great truth is to be reached, but by that rigorous course of study, self-discipline and self-purification which is taught in the temple of Occultism to which Theosophy is, in the present day, the high road.

But we digress. Whether he accepts our explanations or not, (and we know that they are true) our correspondent will, we believe, admit that in what we have written we have explained according to our philosophy, not only the particular instances he quotes, but at the same time the *modus occurrendi* of most of the phenomena of the séance-room, and though in doing this we have glanced at numberless subjects of the highest importance requiring much further explanation, we have already so far exceeded the space usually allotted to such disquisitions, that we must, however unwillingly, close, for the present, this interesting discussion.

(Continued from the last Number.)

ANTIQUITY OF THE VEDAS.

BY KRISHNA SHASTRI GODGOLE.

KALI YUGA—NO FANCY THEORY.

10. Somākara in his commentary on the Śeṣha Jyotisha quotes a passage from the Śatapatha Brāhmaṇa which contains an observation on the change of the tropics, and which is also found in the Sākhāyana Brāhmaṇa, as has been noticed by Professor Max Müller in his Preface to Rigveda Samhitā (p. XX, foot-note), Vol. IV. The passage is this: “यत्रैषाफाल्गुनीपौर्णमासी संवत्सरस्यप्रथमरात्रिः” “The full-moon night in Phālguna is the first night of Samvatsara, the first year of the quinquennial age.” This passage clearly shows that the quinquennial age which, according to the sixth verse of the Jyotisha, begins on the first of Māgha (January-February), once began on the 15th of Phālguna (February-March). Now when the 15th of Phālguna of the first year called Samvatsara of the quinquennial age ends, the moon, according to the Jyotisha, is in $\frac{95}{124}$ th ($=\frac{1}{1+\frac{1}{3+\frac{1}{25}}}$) or $\frac{3}{4}$ th of Uttara Phālgunī, and

$$1 + \frac{1}{3 + \frac{1}{25}}$$

the sun in $\frac{33}{124}$ th ($=\frac{1}{3 + \frac{1}{1 + \frac{1}{25}}}$) or $\frac{1}{4}$ th of Pūrva Bhādrapadā (*vide*, table, para 21). Hence the position of the four principal points on the ecliptic was then as follows:—

The winter solstice in 3° 20' of Pūrva Bhādrapadā.

The vernal equinox in the beginning of Mṛigaśirsha.

The summer solstice in 10° of Pūrva Phālgunī.

The autumnal equinox in the middle of Jyeshthā.

The vernal equinoxial point, we have seen, coincided with the beginning of Kṛittikā in 1421 B.C.; and from the beginning of Kṛittikā to that of Mṛigaśirsha there are two asterisms of 13° 20' each or 26 $\frac{2}{3}$ °, and the time when the vernal equinox was in the beginning of Mṛigaśirsha, was, in consequence, 1421 + 26 $\frac{2}{3}$ × 72 = 1421 + 1920 = 3341 B.C., supposing the rate of *precession* to be 50" a year. When we take the rate to be 3° 20' in 247 years, the time comes up to 1516 + 1960·7 = 3476·7 B.C.

When the winter solstice by its retrograde motion coincided after that with the beginning of Pūrva Bhādrapadā, then the commencement of the quinquennial age was changed from the 15th to the 1st of Phālguna (February-March). This change took place 240 years after the date of the above observation, that is, in 3101 B.C. This date is most important, as from it an era was reckoned in after times. The commencement of the Kali or Kali-yuga (derived from *kal* to reckon), though said by European scholars to be an imaginary date, becomes thus an astronomical fact.

INTERCHANGE OF KRITTIKA AND ASIVINI.

11. We thus see that the asterisms, twenty-seven in number, were counted from Mṛigaśirsha when the vernal

equinox was in its beginning, and that the practice of thus counting was adhered to till the vernal equinox retrograded to the beginning of Kṛittikā when it became the first of the asterisms. For, then the winter solstice had changed receding from Phālguna (February-March) to Māgha (January-February), one complete lunar month. And, in like manner, the place of Kṛittikā was occupied by Aśvinī, that is, the latter became the first of the asterisms, heading all others, when its beginning coincided with the vernal equinoxial point, or, in other words, when the winter solstice was in Pausha (December-January) instead of being in Māgha (January-February). Now from the beginning of Kṛittikā to that of Aśvinī there are two asterisms, or 26 $\frac{2}{3}$ °, and the time the equinox takes to retrograde this distance at the rate of 1° in 72 years, is 1920 years; and hence the date at which the vernal equinox coincided with the commencement of Aśvinī or with the end of Revatī is 1920—1421 = 499 A. D.

BENTLEY'S OPINION.

12. The next and equally important observation we have to record here, is one discussed by Mr. Bentley in his researches into the Indian antiquities. “The first lunar asterism” he says “in the division of twenty-eight was called Mūla; that is to say, the root or origin. In the division of twenty-seven the first lunar asterism was called Jyeshthā; that is to say, the eldest or first, and consequently of the same import as the former.” (*vide* his Historical View of the Hindu Astronomy, page 4). From this it becomes manifest that the vernal equinox was once in the beginning of Mūla, and Mūla was reckoned the first of the asterisms when they were twenty-eight in number, including Abhijit. Now there are 14 asterisms or 180° from the beginning of Mṛigaśirsha to that of Mūla (*vide* para 8), and hence the date at which the vernal equinox coincided with the beginning of Mūla was, at least 3341 + 180 × 72 = 16301 B. C. The position of the four principal points on the ecliptic was then as given below:—

The winter solstice in the beginning of Uttara Phālgunī in the month of Śrāvana.

The vernal equinox in the beginning of Mūla in Kārttika.

The summer solstice in the beginning of Pūrva Bhādrapadā in Māgha.

The autumnal equinox in the beginning of Mṛigaśirsha in Vaiśākha.

A PROOF FROM THE BHAGVADGITA.

13. The Bhagavadgītā as well as the Bhāgavata makes mention of an observation which points to a still more remote antiquity than the one discovered by Mr. Bentley. The passages are given in order below:—

“मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः” ॥ ३५ ॥

(गीता, अध्याय १०)

“I am the Mārgaśirsha, *viz.*, the first among the months, and the spring, *viz.*, the first among the seasons.”

This shows that at one time the first month of spring was Mārgaśirsha. A season includes two months, and the mention of a month suggests the season.

“संवत्सरोऽस्म्यनिषिषामृतूनांमधुमाधवौ ।

मासानां मार्गशीर्षोऽहंनक्षत्राणां तथाऽभिजित्” ॥ २७ ॥

(भागवत, स्कंध ११, अध्याय १६)

“I am the Samvatsara among the years (which are five in number), and the spring among the seasons, and the Mārgaśirsha among the months, and the Abhijit among the asterisms (which are twenty-eight in number).”

This clearly points out that at one time in the first year called Samvatsara, of the quinquennial age, the Madhu, that is, the first month of spring was Mārgaśirsha, and Abhijit was the first of the asterisms. It then coincided with the vernal equinoxial point, and hence from it the asterisms were counted. To find the date of this observation: There are three asterisms from the beginning of

Mûla to the beginning of Abhijit, and hence the date in question is at least $16301 + \frac{1}{3} \times 90 \times 72 = 19078$ or about 20000 B. C. The Samvatsara at this time began in Bhâdrapada, the winter solstitial month. The positions of the colures and their months were as follows:—

The winter solstice in the beginning of Svâtî in Bhâdrapada.

The vernal equinoxial point in the beginning of Abhijit in Mârgasîrsha.

The summer solstice in the beginning of Âsvini in Phâlguna.

The autumnal equinox in the beginning of Pushya in Jyeshtha.

OBSERVATIONS RECORDED.

14. All the above observations are given below in order of their time in a tabular form for the sake of easy reference.

No.	Time.	Winter Solstice in	Vernal Equinox in	Summer Solstice in	Autumnal Equinox in
1	19078 B. C. and Month.	Beginning of Svâtî. Bhâdrapada.	Beginning of Abhijit. Mârgasîrsha.	Beginning of Âsvini. Phâlguna.	Beginning of Pushya. Jyeshtha.
2	16301 B. C. and Month.	Beginning of Uttara Phâlguni. Sravâna.	Beginning of Mûla. Kârttika.	Beginning of Pârva Bhâdrapada. Mâgha.	Beginning of Mrgasîrsha. Vaiâkha.
3	3341 B. C.	3 $\frac{1}{2}$ ° of Pârva Bhâdrapada.	Beginning of Mrgasîrsha.	10° of Pârva Phâlguni.	6 $\frac{3}{4}$ ° of Jyeshtha.
4	3101 B. C. or beginning of Kali and Month.	Beginning of Pârva Bhâdrapada. Phâlguna.	10° of Rohint. Jyeshtha.	6 $\frac{3}{4}$ ° of Pârva Phâlguni. Bhâdrapada.	3 $\frac{1}{2}$ ° of Jyeshtha. Mârgasîrsha.
5	1421 B. C.	3 $\frac{1}{2}$ ° Dhanishtha.	Beginning of Krittika.	10° of Âshlesha.	6 $\frac{3}{4}$ ° of Viâkha.
6	1181 B. C. and Month.	Beginning of Dhanishtha. Mâgha.	10° of Bharani. Vaiâkha.	6 $\frac{3}{4}$ ° of Âshlesha. Sravâna.	3 $\frac{1}{2}$ ° of Viâkha. Kârttika.
7	499 A. D. and Month.	3 $\frac{1}{2}$ ° of Uttara-shadha. Pausha.	Beginning of Âsvini. Chaitra.	10° of Punarvasu. Ashadha.	6 $\frac{3}{4}$ ° of Chaitra. Âsvina.

CYCLES OF VARIOUS NATIONS.

15. From the date 499 A.D. of the last observation the commencement of the year was changed from the month of the winter solstice or Uttarâyana to the month of the vernal equinox. And hence the month Mârgasîrsha, in which the vernal equinox fell in 19078 B. C. when the first observation was made, was then technically for the sake of distinguishing it from others, called Agrahâyana (the first year, i.e. the first of the year) in modern Sanskrit, and first month in Bhâgavat as well as in Bhârata, works which are alleged by some scholars to have been composed at a very early date of the Christian era. The year of Vikramâditya still begins in Gujarat, in the Deccan, and in other provinces of India in the month of Kârttika in commemoration, no doubt, of the vernal equinox falling in that month from about 16000 to about 18000 B. C. And, similarly, in memory of the coincidence of the vernal equinox with the beginning of the asterism Chitrâ in the year 13000 B. C., the year of Parasûrama used in Malayala (Malayâchala) from Mangalore to Cape Comorin, commences in Âsvina, though its epoch is supposed to be 7th August 3537 Jul. Per, or 1176 B. C.; and its cycle of 1000 years is nothing more than the period during which the precession of the vernal equinox at the time amounted to one asterism or 13° 20', thus making the rate of the precession per year to be 48". The Parsis or Pârasikas, who were also Âryâs, and are still so in some of their religious practices, begin their

year in August-September, from a motive which when traced back, will undoubtedly be found to be associated with the coincidence of the vernal equinox in that month at a remote time. On the other hand, the Chinese begin their year of the cycle of 60, in the month of Mâgha (January-February,) only because that month was once the winter solstitial month (vide para 14). Their present year being the 18th of the 76th cycle of 60 years, began on the 30th January 1881, and the total number of years elapsed since this present mode of computing time was adopted, is $75 \times 60 + 17 = 4517$, the cycles of the Chinese having begun 2637 B. C.

The Romans first commenced their year from the day, or rather the month of the vernal equinox, and later in imitation of the Âryas from the month of the winter solstice. In addition to the proof derivable from history in support of this fact, we find one in the names of the last four months September, October, November, and December (meaning 7th, 8th, 9th, and 10th). In 45 B.C. Julius Cæsar reformed the Roman Calendar, and the year which till then commenced in March, was put back two months, and made to commence in January, and the year before 46 B. C. was made to consist of 444 days (=354 days of a lunar year+90 days), and was thence called in after times the year of confusion.

It must be noticed here that the month in which the Hemanta Ritu begins, is the best time for amusements and joyous celebrations. Hence the ancient Âryas fixed for the commencing of their year on that month in which the winter solstice fell, and in which the asterism reckoned as the first, for its being in coincidence with the equinoxial point at the time, was seen overhead a short time before the sunrise. They commenced a new year a month earlier, when the winter solstice or the equinoxial point fell back two complete asterisms or 26° 40' in a period of about 2000 years. The change introduced about 499 A. D. by which the solar-sidereal year was made to commence in the first month of spring instead of in the first month of the thawing season or Hemanta Ritu, was in no wise scientific or convenient, and has only served to create more confusion and difficulty in the question of the antiquity of the Vedas.

ANCIENT ARYAS BETTER OBSERVERS THAN OUR MODERN SCHOLARS.

16. These few observations, together with others of the same kind to be discovered by impartial mathematicians in the Vaidika and post-Vaidika works, the study of which is rapidly progressing in our age, are sufficient to show that the ancient Âryas knew the phenomenon of the precession of the equinoxes, and that they changed their position from a certain asterism to two (occasionally three) asterisms back, whenever the precession amounted to two, properly speaking, to 2 $\frac{1}{2}$ asterisms or about 29°, being the motion of the sun in a lunar month, and so caused the seasons to fall back a complete lunar month. It appears certain that at the time of the composition of Sûrya-Siddhânta, Brahma-Siddhânta, and other ancient treatises on Astronomy, the vernal equinoxial point had not actually reached the beginning of Âsvini, but was a few degrees east of it. The Rev. Mr. Burgess, once an American Missionary at Ahmednagar, gives 250 A. D. as the date of the composition of the Sûrya-Siddhânta, when the vernal equinox was about 3° 27' east of the commencement of Âsvini. (See his translation of Sûrya-Siddhânta, page 23.) The astronomers of Europe change westward the beginning of Aries and of all other signs of the Zodiac every year by about 50". 25, and thus make the names of the signs meaningless. But these signs are as much fixed as the asterisms themselves, and hence the Western astronomers of the present day appear to us in this respect less way and scientific in their observations than their very ancient brethren—the Âryas.

CELESTIAL OBSERVATIONS.

17. Nature has supplied us with measures of time,

The course of the Sun marks the day; the phases of the Moon, the time called the lunar month; and the revolution of the Sun through the fixed stars, the time called the solar-sidereal year. There is also another year called the Tropical which regulates the recurrence of the seasons. The difference between the tropical and solar-sidereal years is so slight that it becomes perceptible only after a long period of about 2000 years. But the length of neither of these natural standards of time is an integral number of hours, days, or years, and hence in actual practice it is difficult to adhere to them very strictly. For practical purposes, we take an approximate integral number to denote the length of all these standards, and make the necessary correction whenever the error or the difference between the true and the assumed length, becomes perceptible. For instance, as a mean lunar month is 29 days, 12 hours, 44 minutes, 2.84 seconds, months of 30 and 29 days are taken alternately, and the necessary correction for 44 minutes or about $\frac{1}{2}$ h. the part left out every month, amounts to a day in 32 lunar months. And by taking three successive months of 30 days each this error is corrected. Again, it must be remembered that this error cannot accumulate to more than a day or two, for the new or full moon will never be mistaken for a moon at the quadrature. The error in lengths between the solar-sidereal and tropical years is similarly corrected by the observation of Nature. A solar day exceeds in length a sidereal day by about 4 minutes; that is, a star that rises with the sun, say, to-day, will rise to-morrow 4 minutes before the sunrise, 15 days after, an hour before the sunrise, and 360 days after, a day before the sunrise, that is, the star and the sun will then rise together. Again, the year that can be easily examined by celestial observation, is the solar-sidereal year, and not the tropical or seasonal year. In measuring time, as in other things, we must follow Nature; and this can only be done by taking into account all the different standards of time supplied by her.

(To be continued.)

IT IS NOT OFTEN THAT A NEW BOOK IS AT ONCE accepted in a British court of law as an authority, but, strange to say, such has happened to Col. Olcott's *A Buddhist Catechism*. At Matara, Ceylon, a suit to determine the incumbency of a certain temple was tried last month. Under Buddhistic canonical law the chief priest of a temple holds it on behalf of the order, not in his personal right, and the succession of incumbency is to his pupils, and their successors in their respective generations. It seems that the Court, Judge Gibson, was not well informed upon this point, and did not know that the *Vinaya Pitaka* is the authoritative repository of the laws for governing the priesthood. "What authority" he asked "can counsel cite to prove this?" "May it please your Lordship," replied the defendant's counsel, "here it is laid down in Col. Olcott's Catechism. And here is the High Priest's certificate that this book correctly defines the Canon of the Buddhist Church in Ceylon." The Court examined the book, admitted the proof, and entered a minute of the page and section where the character of the *Vinaya* is described!

The Catechism has already (September 9) reached its fifth Edition and ninth thousand.

THE MANAGER OF THIS MAGAZINE HAS RECEIVED from Ceylon a few copies in English, of Col. Olcott's latest work, "A Buddhist Catechism," for sale at the low rate of annas four per copy, post-free. Nine thousand copies of the English and Sinhalese versions of this "admirable Catechism" have already been issued in Ceylon, and the demand is still on the increase. It has met with universal favour as the simplest and clearest exposition yet made of the Buddhist faith as accepted in the Southern Church. For further particulars, see Mr. A. O. Hume's article in the September THEOSOPHIST,

THE WAR IN HEAVEN.

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

"Souls who dare look the Omnipotent tyrant in
"His everlasting face, and tell him that
"His evil is not good!" * * * * *

"Thou wouldst go on aspiring
"To the great double mysteries! the Two Principles!"

BYRON'S *Cain*.

In my previous article on the "Beni Elohim" I endeavoured to prove that in the minds of the primitive Shemites "the Elohim" were viewed as a tribe of anthropomorphic immortals, who ate and drank, loved and hated, married and bore children exactly as we on earth do. I also tried to establish the fact that our "survival" "Angels" are their true representatives—a "survival" in the "development" sense, and that "Jahveh", "Yava," "Yav," or "Iva" on the one hand, and "Satan" the "Opposer", on the other hand, were both originally members of the same tribe. In support of these views I could adduce many other passages from the Bible, but to criticise all would trespass too much upon the narrow limits necessarily imposed on a magazine article, and those who care for further evidence must themselves verify the quotations according to the note below.* But there was one other trait which the Elohim possessed in common with mankind, to which, like most of the heroes of the latter, they are mainly indebted for the celebrity of their memory, for it is *the* thing which figures most conspicuously in their history as in ours, and which forms, so to speak, the foundation-stone of the Shemitic creeds as *exoterically* understood. More especially is it the basis on which is raised that curiously inconsistent edifice of misapprehended ethics, mock piety, sham humanity, and general "Philistinism,"—the so-called "Christian" and "civilized" system of religion and morality which is, I trust and believe—thank *God!*—at last collapsing before our eyes.

The Beni Elohim, like "their images" on earth, conspired and revolted, fought and conquered, oppressed and were oppressed, were imprisoned and exiled. In the Pseudo-Christian scheme "Satan" is the "arch-rebel," and it is solely owing to the conflict between him and his victorious opponent that the whole machinery of vicarious sacrifice, incarnation, crucifixion, and redemption, become necessary. The "Adamites" have to pay the penalty of unguardedly listening to the overtures of an unsuccessful revolutionist, and only the son of the reigning monarch, by "giving his head" as the Oriental phrase is, can so appease the wrath of his Father as to avert from them the consequences of their "treason". *Voilà tout!*

Therefore, it is that the "War in Heaven," is and always has been a subject of engrossing interest, whether believed in by Faith, embellished by Poetry, or, as now, investigated by Criticism.

Probably few Christians when perusing the majestic verses in which Milton has clothed the story of the Three Days' Battle of the Angels have any idea how close is the resemblance of the account, in its gorgeous materialism and realism, to the true version—that is to say, to that which was traditionally handed down among "the Children

* Genesis XXXI. 30, 32—"Elohim" used for "Gods."

Genesis IX. 7—The Elohim consulting—"Let us go down &c."

Genesis XVI. 13—"And she called the name of the Lord which spake unto her &c."

Genesis XVII. 7—"To be a God unto thee."

Genesis XXII. 11, 12—Identity of "God" and "Angels."

Exodus XII. 12.

Exodus XXXIV. 15, 16, 17.

Leviticus XIX. 4—"Elohim" means "Gods."

Deut. V. 6, and following—"Elohim" means Gods.

Psalms LXXXII. 7—Jehovah a God among other Gods.

Psalms LXXXII. 1. Ditto.

Galatians—III. 9—"This law that you received from the mouth of angels." * * * Some of the ancient Hebrews supposed that God himself had not revealed the "Law," but had employed an intermediary, the "Maleak" (which is only a form of "Maluk") Jehova. —See "Renan's Apostles" English Edition 1869, page 133.

of the Sun* ages before the ancestors of Sumirian or Akkadian had begun to scratch those rude "picture-grams"† on mud or stone which in the heyday of their prosperity were to become the "cuneiform" letters. The groups of the consulting angels, the eloquence of Michael, Abdiel, and Satan himself (like that of "Hard-Heart" or "Fire-Cloud" haranguing "Councils" of Dakotas or Camanches,) the close fight with spear and shield, the "artillery" used by both sides (for we must remember that the lightning was the weapon of "the Gods"—the "Agni-ushtir" of the Aryaus) and the final victorious rush of the King's son himself in his war-chariot harnessed with "strange beasts," is marvellously like the "real thing." There is only one feature which is *unnatural*—and it is that a certain disclosure is not made which Milton could not make, because Christianity did not give him any clue to it—and this, as we have seen in "the Beni Elohim" was *an adequate cause* for all the hubbub and turmoil—for the conspiracy of Satan himself and for the disaffection among the "Angels" which enabled him to secure followers. "Where there is smoke there must be fire"—and by Milton's and the ordinary Christian showing we see marvellous little fire for all this smoke which is said to have been enveloping the universe for the last three or four thousand years. They are obliged to fall back on what will always appear to unprejudiced inquirers very lame resources. Either they account for it all by the innate wickedness of Satan (who, by the way, they say was "created" *ex* by Jehovah) or else resort to the more direct and honest doctrine of "damnation by election"—*it was so because it so pleased the Most High.* ‡

I beg the reader's pardon for the above little digression—it is not my intention to be polemical in *these* articles, and I was only led into rambling so far on theological pastures, because it was to a certain extent necessary to enable the reader to comprehend the drift of what will follow.

It would not be possible by *ordinary* (and those who know refuse to assist us by *extraordinary*) means, to point out the exact form and origin of the primeval Shemite myth. It is enough to indicate that it was certainly one in strict conformity with the "tribal" political conditions under which "the Elohim" were supposed to exist by "tribes" who drew the analogies under which they were anthropomorphised into those shapes which have descended in tradition and creed down to this "nineteenth century." Probably pretty exact reproductions of the strife between Jehovah and Satan occurred countless times among the "patriarchal" nomads who were their worshippers. Dissatisfaction with the despotic measures of the "patriarch" who ruled the clan; a schism under the lead of some distinguished warrior, perhaps a "claimant" himself; an "explosion"; a fierce struggle among the tents; a defeat, flight, or pursuit; the secession and outlawry of the losers; their expulsion from the pleasant pastures into the "outer darkness" of the desert—cannot have been very rare under the conditions which we know existed in the days long before "Khudr-ul-Umur" (Chederlaomer) entered on the first career of conquest recorded in the Bible, or "Hammurabi" chronicled on stone the statement that he had "subdued dynasties which had existed from ancient times."§

* The "Beni-Shamash",—the primitive stock of the Shemites,—distinct from the Akkadians and Sumirians, who were Turanian or "Khamites."

† A symbolic arrangement of "arrows", as among the North American Indians?

‡ "Mais il fallait éviter de paraître autoriser le dogme du double principe en faisant de ce Satan créateur une puissance réelle, et pour expliquer le Mal Originel, on préfère contre Manes l'hypothèse d'une permission de l'unique Tout-Puissant."—Jules Baissac "Satan ou le Diable," page 9.

§ In endeavouring to trace the analogous legends to those found in the Bible among the Babylonian records, it must be remembered that the Babylonians were not Shemites themselves, and that such the Shemite Gods as appear on the tablets were only, so to speak, engrafted on their separate ancestral pantheon. Such were Bel, Ishtar, Tammuz, Shamash, &c.

But there is every indication that those versed in the "starry Shemaia of the Chaldean lore" attached an esoteric significance to the anthropomorphised legend which has come down to us with such dramatic effect. True it is that the representative Shemite races in their tendency to the separation of "Divinity" from "Nature" and their pronounced trend to Monotheism, had, almost before the full light of known history proper irradiates the world's progress, degraded the defeated EloHITE to a "Devil", his associate Gods to "Demons" and the mass of the "Loyal" Elohim to "Angels." But luckily for the success of our modern research, not only did the "cast out" Gods find "other kingdoms" in the adoration of races who adhered to them, but cognate forms of the root-idea of the myth effloresced in the mythology of other and non-Shemite nations, and a consideration of these threw a flood of light on the subject. Thus the Greeks had their "war of the Gods and the Titans" commencing with "the happy reign of Kronos" the son of Ouranos, including the episode of Prometheus, and ending with the prophesied overthrow of Zeus by a son or emanation of himself. The Hindoos have a double version—that of the war of the Devs and the Daits, and of Indra and Surya and Agni with the Clouds and the Darkness. So also the Parsees in their great legendary contests, of Hormuzd and Abriman, and of Iran and Tooran. Further more, the "Eddas" give a Scandinavian account, doubly interesting because those who believed in it were probably the descendants of some of the first Aryan "outspreaders," and there is every reason to believe that the main features of *their* version are founded on a primitive Aryan myth existent prior to the separation of the Dev-worshippers and the Mazdayashnians. This is, again, singularly enough, *three-fold*—the primeval strife of the Asa with the Rheim-Thursar; the wars of Asgard with the Jotuns, and that strife which *was yet to come*—"The evening of of the Gods", when Thor and Woden and all the other Asir were to combat vainly against Loki and Hela and "the Wolf" Fenrir which comes out of Darkness. Side lights are also thrown upon the subject by the fight of Typhon against Horus and Osiris, the Chaldean "war in Heaven," the Arabian and Phœnikian traditions, and the rites and customs of the Sabeans, Yezidis, and other secret Asiatic sects. The correlation of all these yields results which are remarkable and which must, I doubt not, seem both startling and offensive to the so-called "orthodox" religionists. The key to the whole mystery is to be found in the Biblical assertion that the penalty for eating the fruit of "the Tree of the Knowledge of Good and Evil" was "Death," and in the identity of "Satan" or "Lucifer" with Prometheus, the "Fire-giver."

(To be continued.)

PARAGRAPH FLASHES FROM THE FOUR QUARTERS.

WE have received from Ceylon, India, a copy of a paper published in Colombo, Ceylon, by the Theosophical Society, and called the *Singhalese Weekly Journal*, or the *Sarasavi Sandaresa*. It is printed, excepting a few words, in the difficult language used in that island. Among other abstruse matters it presents to its readers a lecture delivered at Colombo by the President of the Theosophical Society, our old fellow-citizen, Col. Henry S. Olcott, upon that occult subject, "Theosophy." And long may it wave!—*The Sun* (New York,) August 12, 1881.

A CURIOUS KIND OF STATISTICS has just been evolved by some anonymous mathematician. He calculated that in Europe alone TWO MILLIARDS of matches were used *daily*. 400,000 cubic metres of wood, and 210,000 kilograms of phosphorus are *yearly* used. If only one second of time be allowed for every match which is lighted (a small percentage for those which will not ignite for one reason or another being also allowed) the time wasted by the Europeans in rubbing only upon the match-boxes amounts to the enormous figure of 550,000 hours every day.

NOTHING promises to prove more dangerous to the Bible and to the Bible Christians—not even the new Revision of the sacred volume by the combined ecclesiastical talent of England, than that eminently Hindoo funeral rite—cremation. The more this mode of disposing of the bodies of the dead comes into general practice the more it is calculated to strike terror into the hearts of the pious and God-fearing folk who look forward to death, because of the resurrection at the last joyful summons from the Angel's trumpet. But with cremation resurrection has become impossible. But since matters cannot be mended, and science has entered into a league with the heathens, even such a bigoted country as Italy, priest-ridden and Jesuit-ridden as it is, has taken the lead in cremation. Germany, according to a correspondent of the *Pall Mall Gazette*, has also its own Cremation Hall at Gotha, a handsome and spacious building, and artistically inferior to only that of Milan. It has been in existence about two years and a half, and was built by an association or *Verein* of some of the most thoughtful and learned men in Germany. The correspondent adds:—"Fifty-two persons, five of whom were women, have in this space of time chosen *such a form of burial*, [does not this sound like a *bull*?] one body being sent from New York. The cost of the mere process of cremation is about five pounds sterling, and the religious ceremony can be first read over the body. It is unnecessary to say that the Catholic priest refuses church burial to any one electing to be cremated. Protestant pastors, on the contrary, willingly accord it. The cinerary urns bear the name of one or two Jews." It would be worth while determining as to who are the most consistent—the Catholic priests, the Protestant pastors, or the Jews? The correspondent thus concludes:—"I think few visitors will visit this cremation hall without being duly impressed in favour of a system so advantageous to the living, and, it must be admitted—at least, of France and Germany—also advantageous to the dead. Here, as in France, the law compels such prompt interment that in many cases it has been known to take place before the breath has left the body. In Algeria I have known personally a victim of this misapprehension; and my German friends all speak to me in warm terms of the new system as irrespective of other advantages, preventing premature burial."

WE TENDER OUR BENEVOLENT SYMPATHY TO THE LORD Bishop of Ceylon, from under whose holy feet the ground is crumbling in consequence of his own rashness. His lean and longitudinal Lordship tried to force his rabid ritualism upon his diocese, with all the latest improvements of auricular confession, real presence, coloured vestments, and other gimcracks. Evidence is not wanting that his episcopal dreams were invaded by tempting demons who shook the tiara before his psychic vision, and beckoned him homeward. But the old maxim that "it takes two to make a bargain" is verified in his case. His common-sense parishes will not play with his toys, and he mourns in acidulous resentment. A convention or assembly of clerical and lay delegates, called by him to organize the Ceylon Church and take over from Government the ecclesiastical property, under the Disestablishment Order of Her Majesty's Secretary of State, met at Colombo on the 6th July. The parishes were represented by 143 delegates. His Tinted Holiness presided, majestic as Jove among the Olympian gods. It was a solemn and inspiring occasion, one when we might well have counted on there being a "Sabbath calm." But a motion put by one Mr. Jones seeming to the malcontent "Ecclesiasticals" to hide a ritualistic menace, they, like Sir Boyle Roach, sniffed the rat in the air, and protested. Alas! the pallid chairman failed to take warning: by a majority of 3 his party outvoted the others, and—the Assembly broke up in a lovely row. Strange, that just when this was happening the hitherto divided Buddhist priests of the Siam and Amarapura sects should have been sitting in another Convention, at Colombo, called by Col. Olcott, and pledging themselves to put by all petty disagreements for the sake of their religion! A coincidence, one would say.

THAT THE WORLD IS COMING TO AN END IN 1881, THE LAUGH and sneers of the infidel press notwithstanding, is the serious anticipation of not a few of the editors *Shiptonically* and *Papistically* inclined. Many of the Italian journals now busy themselves with quoting another old prophecy dug out from an ancient pamphlet named *Aquila Volante*, by one Leonardo Aretino, who lived in the fourteenth century, and who emphatically declares that the end of the world will commence on November the 15th, 1881.

The destruction of our globe and of all the animated creatures which inhabit it, will last a fortnight, the overture to the final *pralaya* commencing with a simultaneous overflow of the oceans, seas and rivers. This is not badly calculated and looks learned enough, as it is likewise the prophecy of our modern physicists, who fondly look to that day, when all the continents will be submerged by the seas, and their scientific soothsaying verified. Mankind, several days previous to the catastrophe, and while preparing to perish, will be struck with dumbness—saith the Prophet of Woe. There is some consolation in this also. *Firstly*, we will thus avoid being struck in addition to dumbness with deafness. *Secondly*, the profane and the ignorant will be spared the affliction of hearing the disquisitions of the scientific orators upon the many scientific methods that *might* have been but *were not* applied—to save mankind from such an untimely grave. And *thirdly*, the learned and the sceptical will hear neither the shouts of triumph of the world-scattered Adventists, nor yet have their delicate tympanum tortured, at that last solemn hour, by the psalmody and hymns of the Salvation Army and Co. Hence there is some balm in gilead for every class of men. Let us then, following the advice of Epicurus, "eat, drink and be merry," for the remaining six weeks of our lives; for, verily—if the prophecy turns out true, and the *Quarterly Review* knows what it is talking about, "to-morrow we shall be carbonic acid, ammonia and—water."

Mutare vel timere sperno is, on the other hand, the motto of some more optimistic authors. Scorning to change or fear, Mr. William Hay presents the world of literature with a book in which, disregarding Mother Shipton and Co.'s prophecies, he actually takes us into his confidence, and allows us to have a glimpse into futurity by showing the curious what will take place on our planet—THREE HUNDRED YEARS—hence. This work, seeking precedence in the ranks of scientific speculations, tries to demonstrate, that the population of the entire globe, which now reaches the number of 1,438 millions, will increase in three hundred years, to the colossal figure of 92 milliards and 32 millions! In the year 2181, Berlin, instead of its present one poor million of inhabitants, will joy in a population of 64 millions. Taking into consideration the peculiarities of distinct races, the author believes that the bulk of the population of such nations as the Hindu and the Arabic, as also all those of Latin origin increases but little, if at all. Notwithstanding this statistical fact, he gives to philoprogenitiveness the consoling assurance that three centuries hence, the whole population of the globe will be equal to 92,032,000,000 of people! In this case, the world, the author thinks, will have to perish owing to the same causes which helped toward its rapid development, namely—sexual love and hunger. Interpenetrating the mists of futurity still further, Mr. Hay takes to speculating on the methods which will probably be adopted by those teeming milliards of human beings to secure for themselves shelter and food. While one portion of mankind will settle in every available spot under-ground, in the very bosom of the earth founding subterranean cities, another portion crowded off from the continents by the ever-increasing density of the population will seek refuge on the oceans and the seas. Sea-air is productive of health and strength, and, for a time, the human race will take advantage of every inch of the sixty millions of square miles on the surface of the globe to multiply and reproduce itself. Still more, with the help of immense electric suns, created by man's genius, the polar lands will soon find themselves completely ridden of their hitherto never-thawing icebergs and snows, and there, where the traveller has to encounter now impassable barriers and desolate wilderness as in some parts of Greenland, there will palms and banana-trees grow.

N. B.—If Mr. William Hay's wild dream and fancies are ever doomed to realisation,.....

THE last statistical accounts of deaths and burials in Paris are not calculated to soothe the just fears of the Roman Catholic clergy. Ecclesiastical power is visibly slipping out of their grasp, and their slumbers must more than ever become pregnant with nightmare, nor is it to be wondered at as beggary is staring worthy clergy in their faces, and bankruptcy threatening the church, that proud *imperium in imperio*, hitherto the chief propeller of her eldest daughter,—France. During the last month of March alone, upwards of 1388 civil funerals without any participation whatever of the clergy, or prayers of any sort, took place in Paris. The forcible ejection of the Jesuits and other religious congregations of monks and nuns from France, was closely followed by the prohibition to teach

religion in public schools, on the plea that laymen teaching the "Word of God" would soon become "but another variety of disguised priests." After stormy debates the religionists had the best of the atheists—if a majority of but seven voices can be looked upon as a triumph—and the Senate sanctioned the proposition that the little French citizens should be taught no religion or dogmas but simply "their duty to God and the Republic." Even that created a terrible discontent, and a heavy pressure is brought down to bear upon the Senate to have the resolution amended. Where are we going to, O, Powers that... were!

PHENOMENAL CHILDREN solving on the spot mathematical and arithmetical problems, are likely to find themselves at a discount, if we can believe German papers. Young Master Moritz Frankl the "arithmetical wonder of the age," is the prodigy to whose "miraculous" gift press and public have been paying their homage for over a year, and who must have made, by this time, the fortune of his Teutonic "Barnum" Dr. Gonig. And now little Frankl has found a rival: not in any especially gifted "prodigy" but in any moderately intelligent boy chosen among a dozen of other school-boys, whom a Dr. Henbürger chooses to select, and to impart to him his newly-discovered secret. The Doctor is a Leipzig *savant* and an eminent mathematician. He offered to bet with Dr. Gonig. Frankl's *Impressario* that he had discovered the key to his secret, and would undertake to initiate into it any clever school-boy in one hour's time by teaching him how to extract the cube root from any given seven or more figures. Dr. Gonig accepted the bet, proposing as a stake of 100,000 *gulden*, that it could not be done. Dr. Henbürger, we are told, made his claim good by forthwith selecting an ordinary boy whom he had never seen, but who was proposed to him as one having a certain capacity for arithmetic. Shutting himself closely with him in a room, he explained to the boy his system which consists of only 12 figures. The result was that this newly taught boy entered on the same evening into a most successful competition with the little "prodigy" solving instantaneously the most difficult problems, and making a slight mistake but in one instance. If true, then the discovery is likely to affect not only the pockets of various speculators in "children prodigies," but likewise the hearts of a great number of Spiritualists. There is no end of such marvellous "infant mediums" in America whose gifts are believed by them to be due to the direct control, intervention and agency of the "departed spirits," of great mathematicians, musicians and other like invisible *savants* and artists furnished through mediums with "return tickets" from the angel world, and what if the key to the secret of each of such achievements be discovered one day? We have heard of an Oriental brotherhood which possesses such a key. But—oh thrice cruel science! Wilt thou not leave a single shred of the "miraculous" and the "supernatural" to those hungering after both?

THE WORLD OF ARCHAEOLOGY is very much excited over an alleged discovery of a very ancient tunnel antedating the Christian era by some one thousand years. Recently, as two youngmen were bathing in a pond near Jerusalem, one of them came across a vault which, upon inspection, was found to lead to a small tunnel. Immediately both entered it, and after sundry difficulties reached a large square stone, upon which they found engraved an inscription in old Hebrew characters. Unable to make it out, they addressed themselves to a competent Hebrew scholar who, standing knee-deep in the water for over six hours, succeeded in rendering and translating the half-effaced inscription. The interest of the discovery is enhanced by the fact of the extreme scarcity of pre-Christian paleographic monuments around Jerusalem. As much as we could learn, the stelographic legend minutely narrates the great difficulties which the builders had to surmount while building that tunnel, and gives a detailed account of their hardships.

A NEW DISCOVERY IN POMPEI, in May last, shares the honours with the "Jerusalem tunnel," attracting great attention. If not as ancient, it is far more poetically beautiful, inasmuch as it gives us a new insight into the wonderful achievements of the ancient Romans in connection with fine arts. A whole house with a charmingly furnished room in it, was disintombed and found to contain a wealth of most beautiful paintings. To an extraordinary freshness and vividness of colours, is added a highly artistic execution in the design repro-

senting groups of human figures of natural size. Each group contains two portraits, placed one near the other and in different postures. Besides those paintings there is a niche inside the building, having evidently served as a basin for a fountain. Its height, pedestal included, is two-and-a-half *metres* or three yards; the foundation of the niche forms a semi-circle; the interior wall is covered with a vividly colored mosaic-work—the predominating hue being one of a bright of golden green—relieved with curious ornaments made of delicate white sea-shells. In the centre of the niche was found a small bronze statue of exquisite workmanship which was immediately transferred to Naples' museum.

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

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BOMBAY, OCTOBER, 1881.

No. 25.

OUR BRANCHES.

THE SIMLA ECLECTIC THEOSOPHICAL SOCIETY.

During the past month this Society has been chiefly engaged in drawing up and publishing its rules and bye-laws, and forms of application and obligation. These are as follows :—

I. This Society is constituted with two primary objects,
FIRST.—To support and countenance the Theosophical movement by demonstrating to the Native community that many Europeans respect, sympathise in, and are desirous of promoting it.

SECOND.—To obtain, through the Assistance of the Adept Brothers of the first Section of the Parent Society, a knowledge of the Psychological truths, which they have experimentally ascertained, and thus acquire a means of successfully combating the materialism of the present age.

II. The Society shall be administered by a President, Vice-President, and Council, elected annually by a majority of the members. Any vacancies occurring during the year shall be filled up by the President and Council, for the remaining portion of the year. One of the Council shall act as Corresponding Secretary.

III. The Society shall only admit as members, persons already fellows of the Theosophical Society.

IV. Any Theosophist, thoroughly acquainted with the English language, wishing to join the Eclectic Society shall apply in writing (see form A) to the President of the Society soliciting admission.

V. Any such application shall be considered by the President ; and usually he or some member of the Council, or some member of the Society, specially deputed by the President on that behalf, shall see and converse, or enter into correspondence, with the applicant.

VI. When the President and Council are satisfied that the applicant is, so far as they can ascertain, qualified, both by character and education, for admission to the Society, they shall cause a copy of the Special Obligation (see form B) to be sent to him for execution.

VII. When the special obligation has been duly executed, arrangements will be made for initiating the accepted candidate as soon as conveniently may be.

VIII. The President and Council may, if unanimous, remove any member from the Society whose conduct or life is manifestly inconsistent with the special obligation which he has executed. If not unanimous, the question shall be referred to the members and decided by a majority.

IX. Any one who for reasons that may appear satisfactory to the President and Council, admitting him to membership, may prefer to keep his connection with the Society a secret, shall be permitted to do so, and no one, except the executive of the Society, has the right to know the names of all the members.

X. Any member desiring to sever entirely his connection with the Society may do so on signifying the same in writing to the President, but such severance shall in no way relieve him from the solemn engagements into which he has entered to maintain absolute secrecy as to all matters connected with the Society which have been communicated to him with the intimation that they must not be revealed.

A. O. HUME, PRESIDENT.

Simla, }
September 7, 1881. } A. P. SINNETT, VICE-PRESIDENT.

ROSS SCOTT, SECRETARY.

(FORM A.)

(Application)

I
fellow of the Theosophical Society, initiated at . . .
on the . . . of . . . 18 . . . , do
hereby solicit admission into the Simla Eclectic Branch of
the Society.

In so doing I SOLEMNLY DECLARE UPON MY WORD OF
HONOUR, that I am actuated by a sincere and earnest
sympathy with the declared objects of the Society.

Full name & address. {
.....
.....
.....

WITNESSED

BY

Two witnesses, Theosophists. Full name and address. {
.....
.....
.....the.....of.....18....
.....

(FORM B.)

(Special Obligation.)

I
an approved candidate for admission into the
Simla Eclectic Theosophical Society, do hereby renew in
regard to all matters connected with this branch the
solemn pledges which I gave on admission to the Parent
Society ; and, recognizing that my co-operation will
impede the work of the Society unless I take part in this
with sincere desires for my own moral improvement and
the good of my fellow-creatures, I SOLEMNLY DECLARE
UPON MY WORD OF HONOUR, that in seeking to join the
society I am actuated by these desires and that I will
henceforth earnestly endeavour to make them the guiding
principles of my life.

Full name & address. {
.....
.....
.....

WITNESSED

BY

Two witnesses, Theosophists. Full name and address. {
.....
.....
.....the.....of.....18....
.....

THE BOMBAY THEOSOPHICAL SOCIETY.

The regular monthly Meeting of the Branch was held at
the Parent Society's Head-quarters at Breach Candy on
Sunday, the 11th September, at 3-30 P. M., when an in-
teresting lecture was delivered by Dr. D. E. Dudley, the

subject being:—"The Science and Art of Spirits and Ghosts." It lasted for over an hour.

After some remarks by a few of the Members on certain points raised in the lecture, and after a vote of thanks to the learned Lecturer, the Meeting was adjourned.

THE KANDY THEOSOPHICAL SOCIETY.

At the annual meeting, held at Kandy, September 7, the following officers were elected for the ensuing year:—

President:—C. W. Gooneratna Esq., *Vice-President*: J. A. Siriwardana, Esq., *Secretary*: A. B. Silva, Esq., *Treasurer*: A. M. Koswatte, Esq., *Pundit*: Embawa Mudianse, Korale Mahatmya.

Work is progressing on the new building for the Society's Head-quarters and School-room, despite the opposition of the Christians, who have cunningly contrived to influence the Government Agent to meddle in an affair that does not concern him in the least.

The Society has begun work in downright earnest. The *Ceylon Observer* of September 2, says:—"The Theosophists are trying to make a stand in this mountain capital. Workmen are busy clearing the ground next the English Church (St. Paul's) for a *banumaduwa* (preaching hall)." Our friends will find out how much of a "stand" we will make there when Col. Olcott moves his head-quarters to Kandy, and begins his canvas of the Central Province. Until now he has not even visited Kandy this year.

THE GALLE THEOSOPHICAL SOCIETY.

The Society's High School for boys has been officially inspected by the Education Department. At a meeting held on the 20th ultimo, a resolution was adopted to change the Head-Master, and a Board of Examiners, with Col. Olcott as Chairman, was nominated and requested to examine candidates for the appointment as to their proficiency in English, Mathematics, Sinhalese and General Knowledge.

A CHARTER FOR THE FORMATION of a Branch of the Theosophical Society at Rawalpindi (Punjab) was applied for by some of our Fellows there, and forwarded by order of the President and Council on September 27 to Rawalpindi.

OUR CEYLON WORK.

The rabid Christians in Ceylon seem to have been rather overdoing their game of detraction in the case of the Theosophists. The love of justice which the better class of Englishmen claim to be ingrained in their national character is asserting itself, if the following letter which the *Ceylon Times* prints in its issue of 22nd September, may be taken as an indication:—

FIAT JUSTITIA.

Sir,—If your evening contemporary will only keep on long enough with its ill-natured diatribes against the Theosophical Colonel Olcott, and that gentleman has the good sense to stick to his apparent policy of treating them with contemptuous silence, it will end in his becoming one of the most popular men in the Island. When with the documentary proofs before him that the Colonel "commenced life in his native Christian country in the noblest calling but one under Heaven, viz., as founder of, and teacher in, an agricultural college; and after an honourable career of a quarter of a century, during 4 years of which he patriotically served his country, we find him in Asia, etc." (*vide Observer* of the 20th instant), the Editor resorts to sneers and innuendoes to injure his standing among us, there can be but one result. What that is I need not mention to any one who knows how an Englishman hates injustice and values

FAIR PLAY.

September 21.

The article of the *Ceylon Observer* to which the *Times* correspondent alludes was a most cowardly attempt to traduce a spotless, private character by innuendo. The testimonials to Col. Olcott's highly honourable record in America provoked the bigoted editor's spleen, and led

him to such palpably mean and futile extremes as to win for his coveted victim the sympathy of this writer. The fact is that the Christian party are thoroughly alarmed at the effect already produced by our President upon the hitherto sluggish Buddhists of the Island. He is awakening in them so marked an interest in their religion as to forbode disastrous times for the Protestant missionaries. Garbled reports of discussions in which he always gets worsted; absurd proposals to petition the Governor to order him away; silly stories of his certainty to be assassinated; foolish questions put to him in the papers by feather-brained fellows; prohibitions by bishops, priests and padris to their laity to hear his lectures; newspaper articles against him put into tract form and widely circulated—all these prove at once the greatness of his success and the anxiety of our enemies.

WHO ARE THE ARYAS AND THE BUDDHISTS.

(We find in the "*Journal of the Hindu Sabha*," edited by our highly-valued Brother and ally, M. R. Ry. A. Sankaria, B. A., President-Founder of the Sabha, the following lines throwing a valuable light upon the ancient initiation in India and the question who were the Initiates. We are only sorry, the learned Editor has made the article so brief. This is a subject worthy of being treated most elaborately, and one which interests most deeply students of ancient mysteries.)

"We have said that the Hindus are divided into the Dwijas or the Initiated and the Shudras or the uninitiated. Manu calls all those not owing allegiance to the Shruti and the Smriti *Mlecchas*. There is not a word in Manu of the Aryas or the Buddhists as a people. The Aryas were antecedent to his Legislative action, and the Bouddhas subsequent. The abode of the former was commemorated by their Hindu descendants and subjects as *Aryavartam*. The Vedas or the *Sacred Literature of the Hindus* treat of the Aryas as a people. It is absurd to say that any portion of a Vernacular language is held *Sacred* by the people who speak it unless it is ascribed to Superhuman merit. The Initiated held the Transcendental and Ceremonial parts of the Vyasiyam to be Sacred, and the uninitiated the Sanskrit language itself as *Devabhâsha* or the language of the Gods. The country of the gods is called by Manu *Brahmâvartam*, and of the Rishis *Bahumarishidesam*. The Aryas, the gods, and the Rishis, owned the Sanskrit in common; the gods were fully Emancipated Theosophists,* and the Rishis, the semi-emancipated among the Aryas. The gods have Vedic prayers and temples, but the Rishis have not. The Aryas and the Hindus wish to contemplate the gods and to be educated by the Rishis. We hold the ancient land of the Himalayan station which is even now Sacred to Hindu Theosophists and where Theosophical merit† and learning still flourishes and whence the *Brahmaputra* still flows.‡

The Buddhists are the followers of Gautama Buddha (the Wise who insisted upon *Initiation being thrown open to all who were qualified*). This is a perfectly reasonable proposition in the abstract, but the Dwijas and particularly the Brahmans had vested interests like the Covenanted Civil Service in India and argued the impracticability of the step on account of the difficulty of testing the candidates and of watching their fulfilment of the necessary conditions of Initiation. Verse 177 of Manu requires on the part of the candidate under Initiation abstinence from wine and flesh for instance. The Shudras have perfect liberty almost in this respect, and how is a Shudra candidate to be weaned from a diet to which he has been hereditarily accustomed? Buddha founded monasteries for Initiation and preached the sacredness of life to the people at large. He made enemies of the Brahmans by ignoring their vested interests and hereditary position, and he made enemies of the

* Or the highest adepts. To this day in Tibet, the "perfect Lamas or Buddhists" are called *gods* and *Spirits*.—LAS.—ED. THEOS.

† We italicize these lines as they have a direct reference to our first Section, doubted and ridiculed by blind scoffers—a reality nevertheless. We can only repeat with Galileo his historical and immortal words: *È pur se muove!* Other scoffers and bigots as blind as our modern skeptics would not allow the earth to move, and yet it moved, moves and will move unto the last hour of the Pralaya.—ED. THEOS.

‡ And the *Brahmaputra flows from Tibet*. "There is no reasonable doubt that the Tsunpu of great Tibet and the *Brahmaputra* of the plains are one and the same river" says Markham in his recent work—"Tibet".... "Great Tibet embraces the region between the Northern and Southern chains of the Himalaya, the towns and principal monasteries.... are chiefly in the valley of the *Brahmaputra*."—ED. THEOS.

Shudras by persecuting the main body who could not abstain from flesh.... Initiation requires also many other conditions on the part of a candidate and the Initiator must be an *Achariar*. The Hindu Sabha promotes amity and good-will amongst the castes but does not and cannot abolish caste distinctions. Just as the Government of India have to foster the natural aspirations of the natives as well as to provide for the continuance of British rule, so has the Hindu Sabha to conserve the Brahmanical Theosophy and ritual as well as to elevate the Shudra masses. If this elevation is neglected, Independent Tamburan Nadoms and Buddhist missions will most assuredly gain ground with the intelligent Shudras, and Jesus or Mahomet or Materialism take possession of the illiterate..... Between Orthodox Aryanism and Headlong Buddhism the Hindu Sabha takes its firm stand upholding where they are agreed and adjusting where they differ. We do not wish to provoke, to propitiate or to alarm any section of the Hindu community or of any other nationality but would unceasingly labour to promote a good understanding amongst all. The *Sravana Pournami* is the great day of the Initiation for all sects of Brahmans in all parts of India, and the Rishi of the day is Sri Veda Vyasa. If Hindus are known as such by the observance of the Tonsure and the Sradha, the Initiated are recognised by the further observance of the Upakarmam on the day aforesaid. We mention this as an additional proof of our opinion that the Brahman has no merit as such which is not due to Initiation into Hindu Theosophy.

It has been pointed out that the Initiator or at least the Original Initiator must be an *Achariar* who is defined in A 1 V 140 of Manu as one who initiates a candidate into the Vedic mysteries and teaches the *concealed or esoteric meaning* besides the conventional. There are four *seats* of Achariyans at present for the whole body of Hindus—viz. those of Shankara, Ramanuja, Madhva and Vallabha, but the occupants have yet to display the concealed meaning (" Rahasyam ") a knowledge of which is tested by the display of Superhuman powers. Poor occupant of Vallabha's seat has been sentenced by a Criminal Court for participation in Theft! and his coadjutors have, we are afraid, not distinguished themselves much except by levying fees from their followers. The priests of Jesus, Mahomet and Gautama have also lost much of the spirit of true Theosophy by making too much of the dead-letter and the form. All mankind is looking forward then to the advent of genuine *Achariars*. The Founders of the Theosophical Society say that they are in communion with Yogis, the Editor of the *Saddarshana Chintanika* that his Yogi will reveal himself in time, and the Hindu Sabha exhorts every one to evoke the Yogi within himself".

Editor's Note.—And the Hindu Sabha is quite right, if by "Yogi," it means *Atma*, the highest Spiritual Soul. But the writer uses an incorrect expression when saying that the Founders of the Theosophical Society claim communion with *Yogis*; *Yogis* can be but Hindus and in the Fraternity—with which we claim to have some acquaintance—the Hindus are in a minority. Even these cannot be strictly called "Yogis" since their modes of life, habits, religious worship and form of Initiation differs entirely from those of the Hindu Yogis as known to the general public. In one respect only are the adepts, we know, like *Yogis*: namely, in their great purity of life, self-abnegation, and the practice of *Dhyan* and *Samadhi*.

RESOLUTIONS OF THE "HINDU SABHA."

The objects and bye-laws of the Sabha are all the foundation requisite for the superstructure of Hindu Unity and Progress. The journal, as an exposition of the objects, is not wanted any more, but as a record of practical activities it will be resumed as soon as the Sabha is organised with a President, Vice-Presidents, Pandits, and places of meeting.

I request you will be kind enough to bring the objects and bye-laws of the Sabha to the consideration of your Hindu readers, and to impress upon them that *Vyasa's* philosophy and civilisation must be revived as they flourished before the Buddhist schism and the Achari perversion. India was united under Vyasa in religious thought and social customs, but his pupils and interpreters have sown discord in founding their own importance.

THE HINDU SABHA

The members of the Sabha will endeavour their best:—

1. To cite from the *Vyasyam* 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.

Bye-laws of the Hindu Sabha.

I. The *ordinary* Members and Patrons of the Hindu Sabha shall in future be recommended by a Member or Patron already on the rolls.

II. In any town where there are four members or more, they shall be competent to appoint one of the members as a Vice-President of the Sabha.

III. An Executive President for the Sabha shall be elected by the Members and Patrons.

IV. The President-Founder and the Executive President shall be competent at any time to call a meeting of the Sabha, at which absent Members and Patrons may be represented by any present.

V. The certificated Pandit-priests of the Sabha shall have precedence of those not so recognised as far as possible at ceremonies in which the services of priests are required, and shall be honoured as a consultative body when they attend the meetings of the Sabha.

VI. The Members and Patrons will co-operate so as to eliminate dogmas, schisms, and practices opposed to the consolidation of the Hindu Nation and of the Sanskrit authorities held sacred by the nation as declared by a Rishi.

VII. Those who respect the Tonsure and the Shradha shall be treated as Hindus *prima facie*, and the Sabha will endeavour to defend them from charges which do not constitute disloyalty to the Nation and the Rishis.

CURRENT EVENTS.

TO THE EDITOR OF THE THEOSOPHIST.

MADAME,—On Saturday, the 23rd July 1881, Shri Shrikrishna Parsanna Sen, Joint Secretary "Arya Dharma Parcharni Sabha," Monghyr, and Editor of the *Dharma-parcharka*, delivered a long address on "Dharma Sadhan" in the premises of the Jamalpore Hary Sabha. The lecture lasted for nearly two hours, awakening the drowsy interest, and raising wonderfully the spirit of the learned audience. The main object of the lecture was to re-infuse into the hearts of the young and so-called educated India, that love for our ancient religion believed in and professed by the noble-minded and pure-hearted Aryas of the days of old. The worthy Lecturer proved, scientifically and philosophically, that tendency towards religion and mysticism was inherent in and at the bottom of every man's nature. He explained the various ways and means adopted by the religionists to reinforce faith, and did not hesitate to throw light, albeit in guarded hints, upon the abstruse mysteries, and that occult power and forces which rest in Primal Matter and our Being—forces and powers ever living and imperishable, that evolve and extend the visible, material and illusive expanse, and recall each and all things to their atomical and primary cause. In conclusion, he satisfactorily proved that religion was the only refuge for all beings, crushed by the allurements of the senses and the worldly *Maya*. Madame, we never thought until now, that our ancient and long-neglected Aryan religion would ever regain its former footing, or reappear before the public in anything like a scientific garb, lending strength and power to its utterances. And now, we hope and feel confident that, owing to the indefatigable efforts of our young champion, the Lecturer, and the untiring zeal of the Association, of which he is the Secretary, the mists which veiled so long our religion from the eyes of young India will soon be swept away.

This is an auspicious time, Madame, for the Aryan religionists to recover lost ground and their power. The Christian missionaries feel disappointed and disheartened

and ready to abandon the field; the Brahmos show signs of weariness, and the Great Cause of the Aryan Religion is occupying the minds, drawing serious attention, and fast becoming the object of intelligent Indian advocacy. In this connection, I must congratulate the Theosophical Society, which has been lately established at Bombay whose work and efforts have aided in enlightening our views upon our own Religion. May the blissful hand of the Divine Power help on the advocates of the religion, inculcated in the Aryan Shastras. The dissemination and exposition of Oriental religions will not only prove profitable to modern India, but likewise to every enquiring mind the world over.

Monghyr, 14th August, 1881.

Yours faithfully,
RAGHU NANDAN
PRASAD SINGH.

Editor's Note.—To avoid misunderstanding and especially "mis-representations" on the part of our opponents, we must remark in connection with the above letter that we "advocate" no more the religion taught in the *Aryan Shastras* than we do any other faith. Our journal is *absolutely* unsectarian and equally open to every sincere and honest defender and advocate of his own faith—whatever the latter may be. We are devoted admirers of the *Vedas*, holding it in veneration as the oldest, and, as we believe, the wisest book of the world, although its mystical and allegorical language needs the interpretation of one who thoroughly understands its spirit. As we do not feel competent to decide which of the various and many interpreters is the right one, we try to be impartial to all and let every sect (with the exception of the "Maharaja sect," of course,) to advocate its own cause before the public. The Founders of the Theosophical Society and Proprietors of this Journal are the staunch allies and devoted friends of Swamijee Dayanand Saraswati, the founder of the Arya Samaj, and author of the *Veda Bhashya*; but though the recognized supreme chief of a number of our Theosophists who belong to the Arya Samaj, neither the President of the Parent Society, Col. H. S. Olcott, nor yet its Corresponding Secretary, Mme. H. P. Blavatsky, can ever be his followers any more than those of any other Preacher, as the *Rules* of our Society strictly forbid its Founders and the Presidents of its many Branches to advocate either in our journal, or at mixed and general *meetings*, any one religion in preference to any other. We are all upon neutral ground, and even our own personal religious leanings or preferences have nothing to do and must not interfere with the general work. We preach and advocate an incessant and untiring search for TRUTH, and are ever ready to receive and accept it from whatever quarter. We are all enquirers and never offered ourselves as teachers, except in so far as to teach mutual tolerance, kindness and reciprocal enlightenment and a firm resistance to bigotry and arrogant conceit whether in RELIGION or SCIENCE.

In the August number of the THEOSOPHIST there appeared a short paragraph announcing the death of Pandit Shradha Ram of Jallunder, Punjab. Several friends and Theosophists of Lahore, among others, writing to the Head-quarters to express their deep regret, asked the Editor to devote to the death of the late Pandit a few lines of notice. As the President Founder and the Editor had known the deceased gentleman personally, during their stay at Lahore, where, it appears, he was much beloved by all the orthodox Hindus, their just desire was complied with, and the short obituary appeared. It was a small courtesy to show to one who had been a warm defender and preacher of his views during life, a sincere and fearless champion of what was to him sacred truth—Hindu or Brahmanical religion. Yet it was found fault with and strongly upbraided and criticized by the last person we would have ever thought of, in such a connection—A Theosophist and an Arya-Samajist!! *On n'est jamais trahi que par les siens* becomes truer than ever. We leave to the impartial reader to judge and decide which, the Editor or the "Critic," is "bringing discredit" upon himself. The criticism appeared in the *Tribune* of Lahore, August 13, and we now give it to our readers as it stands:—

"THE THEOSOPHIST' AND PANDIT
SARDHA RAM.

"TO THE EDITOR OF 'THE TRIBUNE.'

"SIR,—It is curious to see in the THEOSOPHIST for August 1881 (page 245) that Pundit Sardha Ram, deceased, is trumpeted to have been a leader of Hindu religion and to have disseminated his opinions so boldly and eloquently that neither Brahmo nor Arya Samajists ever ventured to cross him.

"This is anything but true, and the Editor of that journal is greatly misinformed, and no doubt brings discredit upon herself by giving publicity to such trash and utterly incorrect information in the editorial columns of her paper, for every body who knew Pundit Sardha Ram knows full well that he was innocent of having ever engaged himself in discussion with an Arya Samajist, though challenged to do so many a time by them.

"Indeed, he organized a society giving it the name of Hari-Gyan-Sabha, which is composed of a dozen of persons overwise for the present age, who are disinterestedly devoted to the secret cause of idolatry and superstition, which the Arya Samaj ruthlessly attempts to sweep away by its sacrilegious act of disseminating Vedic knowledge through the length and breadth of the country.

"True the Pundit was a leader of the Hindu religion, but only so far as the members of Hari-Gyan-Sabha are concerned; for without the pale of that Sabha no one ever thought him guilty of deep Sanskrit learnings and it is an acknowledged fact that he was not encumbered with Vedic knowledge in the least.

"As regards the Brahmos it would be unjust to omit to state here that once the deceased held a discussion with Babu Nobin Chander Roy and suffered the game to be won by the Babu as is apparent from a pamphlet in which that discussion has been published. We would fain have refrained from criticism upon a dead man, but truth compels us to disabuse the public of a wrong notion which a note in the THEOSOPHIST from the pen of its Editor is calculated to create, and I, therefore, beg to request you, Mr. Editor, to insert these few lines in the next issue of your paper and oblige,

"Yours &c.,

"A THEOSOPHIST AND
"ARYA SAMAJIST."

"Aug. 11, 1881.

THE THEOSOPHIST AND ARYA SAMAJIST.
TO THE EDITOR OF "THE TRIBUNE."

DEAR SIR,—A letter published in your issue of August 14th and signed "A Theosophist and Arya Samajist" has unfortunately—for its writer—appeared in your columns and demands a prompt reply. Had it been signed by any other *nom de plume* I would never think of answering it, still less giving my reasons for publishing anything I choose in the journal conducted by me. As the matter stands, however, and the writer having publicly accused "the Editor of that journal" (the THEOSOPHIST) of being "greatly misinformed," and bringing "discredit" upon herself by giving publicity to such a trash" (*sic*)—*viz.*, by inserting a few lines to express regret at the sudden death of Pandit Shradha Ram (!)—I, the undersigned, the Editor of the THEOSOPHIST, and one of the Founders of the Society to which the writer himself belongs, will now, with your permission, answer his very flippant, untruthful, and, I regret to say,—since he is a theosophist—transparently spiteful remarks.

(1) I could not be "greatly misinformed" since my information was derived (a) from a personal, though a very short acquaintance with the defunct, at Lahore; (b) from several trustworthy and impartial informants, such as a high English official, a Christian clergyman, and several respectable natives from that same city; and finally (c) from two members of our Society—one of whom is a greatly esteemed and very learned native of Lahore, a valued friend of ours and—a "theosophist of good standing."

(2) No Editor can possibly "bring discredit" upon himself (unless our critic and Brother (?) has yet to learn the real value of English words)—merely for his speaking in a spirit of kindness of a defunct person, were the latter the greatest reprobate, which, even the detractors of the late Pandit, would never dare to say of him. *Demortuis nil nisi bonum* is the motto of every honest man. On the other hand, a "Theosophist"—the more so if in addition to being a Fellow of a Society, based upon the wisest principles of mutual tolerance and universal philanthropy, one, in short, striving to deserve the name of a practical *Brotherhood of Humanity*, he is a member of the Arya Samaj, a body known as opposing and being opposed by every orthodox Hindu—does "bring discredit" and not only upon himself, but upon the Society he belongs to, by showing such a spirit of personal spite, narrow-mindedness and uncharitableness, as exhibited in his criticism in the *Tribune*. "It is far less a sin to speak kindly of and forgive ten sinners deserving punishment, than to slander or punish one who is innocent" is an old saying, especially—we may add—when the victim is dead and cannot defend himself.

(3) It is not true that Pandit Shradddha Ram "was innocent of any discussion with an Arya Samajist" as I happen to *know* to the contrary; nor, that his "Hari-Gyana Mandir" (or Hari-Gyan Sabha, as the writer calls it) is composed but of "a dozen of persons;" nor yet that in his polemics with Babu Nobin Chunder Roy "he suffered the game to be won" by that Brahmogentleman, as the Pandit was away, we are told, when his Bengali opponent had his last say, and that since then he published the *Dharma Rakshsha* in which he contradicted every word pronounced by his opponent. All his insinuations are exaggerated and greatly misrepresented. The late Pandit may have been little "guilty of deep Sanskrit learning" for all I can vouch for, but that is no reason why he should not be honoured after his death as a good and generally respected man. The whole letter under notice, breathing with that spiteful and bigoted spirit of partisanship which precludes the possibility on the part of its writer to show himself fair and impartial—his object falls short of its mark and his vilifications harm but their author.

While one "Theosophist" writes a *quasi*-libellous letter, and throws mud upon the memory of one, whose only crime seems to have been to oppose the teachings of the Arya Samajists which he honestly, if erroneously, believed heretical—another *Theosophist* whom we personally know, as a most trustworthy and impartial witness, wrote to Colonel Olcott from Lahore, at the date of July 18, 1881, the following:—

"It is with deep regret that I inform you of the sudden death of Pandit Shradddha Ram of Phillour, in the District of Jullander in the Punjab—who visited you at Lahore. He was the only preacher of orthodox Hinduism, who travelled far and wide on behalf of his religion at his own expenses, and spoke so eloquently and with such a force of argument that neither missionaries, Moulvies, nor Brahmog, ever dared to encounter him... (This informant, independently of informant number one, whose paragraph we published, gives the very same testimony as to what our critic contradicts.) He was a great orator, and his argumentative powers were very remarkable indeed. In addition to his knowledge of Sanskrit he was well versed in Persian, knew medicine and knew the *Nasht Patrika*, a branch of astrology, to almost a miraculous perfection. He also knew music, was a good poet, and an admirable writer in Hindi. Religious hymns of his composition are much appreciated and sung in the Punjab. His pleasing manners and marvellous abilities secured for him the friendship of many good-natured Christian missionaries and of several European officials of high position... His loss is not only severely felt by all the orthodox Hindus, but is deeply regretted and sincerely lamented by all his Arya-Samaj and Brahmog-Samaj friends."

The italics are mine. Whom are we to believe? Evi-

dently Theosophist No. 2. had not met "A Theosophist" No. 1, otherwise the—to put it very mildly—*indiscreet* remarks in his letter would have never appeared perchance, in the *Tribune*. To conclude:—

As the Editor of the THEOSOPHIST, I now publicly declare that being no sectarian, following no one's lead, and feeling the profoundest contempt for narrow-minded bigotry under whatever form, the columns of our journal—so long as I edit it—will never be closed against any writer, only because he happens to differ with me on religious or philosophical opinions. Holding Gautama Buddha higher in my veneration than any other religious teacher the world over, I yet publicly, and notwithstanding Buddhist opposition to the Hindu Scriptures—profess a profound admiration for the *Vedas* and the *Vedanta* teaching, simply because I claim an undeniable right of thinking for myself, untrammelled by any divine or human teacher or teaching. And were I to receive, at any day, a well-written article directed either against our Society, the Buddhist Saviour, or myself personally, I would surely publish it in the same spirit of tolerance and impartiality, and with the same readiness as I would give room to one against a declared enemy of ours. And, as the Corresponding Secretary of the Parent or Central Theosophical Society, I am compelled to warn "A Theosophist and Arya Samajist," let him avoid in future giving vent to such feelings as expressed by him in the *Tribune* as they are as discreditable to himself, as they are loathsome to the Society which honoured him by admitting him to the number of its Fellows. Unless he heeds this friendly advice our General Council might some day interfere, and he would suddenly find himself compelled to sign his future denunciations but as "An Arya Samajist."

Fraternally yours,

H. P. BLAVATSKY.

Simla, August 24, 1881.

THE LATE PANDIT SHRADDHA RAMA.

TO THE EDITOR OF THE THEOSOPHIST.

MADAME,—At an occasion like the present when some narrow-minded enemies of the late Pandit Shradddha Rama have left no stone unturned to throw mud upon his respected memory, I hope it will not be out of place to send you, for general information, the following extract from a letter of condolence that His Honor the Lieutenant-Governor of the Punjab, being aware of the sad accident, wrote to his widow, through his Private Secretary:—

PANDIT GOPI NATH,
Editor, Mittra Vilasa.

Lahore, 20th September, 1881.

"BARNES COURT,
Simla 15th July, 1881.

"MADAM,

"I am desired to.....express the deep and sincere regret which His Honor the Lieutenant feels at the death of Pandit Shradddha Ram, whom he had known for some years and whom he esteemed for his good sense, learning and enlightenment... .."

"I am, Madam,

"Yours obediently,

"LOUIS W. DANE,

"Private Secretary."

LAHORE THEOSOPHICAL SOCIETY, TO THE RECORDING SECRETARY, PARENT THEOSOPHICAL SOCIETY.

We regret to have to report to you the untimely death of our esteemed Brother John Thomas, an energetic member of the Lahore Theosophical Society.

He fell a victim to cholera on the 31st August last. He is greatly lamented by all the Fellows here. He was a very amiable young man.

Yours fraternally,
RUTTUN CHUND BARY,
for Secretary.

13th September, 1881.

The Proprietors of the THEOSOPHIST acknowledge, with thanks,
 receipt of the following additional subscriptions for Vol. II.,
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