

effect upon the foundations of religion. Religion was the sheet-anchor, support and stay of man, his only guide to right living and to the future existence. The prime question to determine is whether man has another self than the physical body. For help to ascertain this we may apply to science; blind belief or conjecture are needless: it is a simple problem of fact and should be grappled in a common-sense way. He gave a most startling account of his own researches in America, exhibiting numerous sketches, taken on the spot by a New York *Graphic* artist, of many apparitions of the dead of several nationalities, which he had seen in company with some hundreds of other visitors.

At the request of many ladies and gentlemen, who were unavoidably absent yesterday, Colonel Olcott will again lecture upon Ghosts on Friday (tomorrow) at 4-30 P. M. at the Brecks' School. This time we are told he will give the ancient Aryan idea of Ghosts and apparitions and explain why houses and other places become haunted, and persons possessed. Tickets (Re. 1) can be had at the Library and at the door. The proceeds are to be given to the Aryan Library for the purchase of ancient MSS. and books.

The second lecture was on the same topic, but also covered some new ground. A much larger audience attended, despite the attraction of field sport elsewhere. Sir Oliver St. John, Sir James Hanbury, Surgeon General and Lady Hanbury, Lady Eva Wyndham Quin, Mrs. Hughes-Hallett and many other well-known members of Madras Society attended.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

“PRECIPITATED” PICTURES AT NEW YORK.

THE issue of Prof. Buchanan's *Journal of Man* for March was delayed to present one of the most extraordinary narratives to be found in the history of experience with mediumistic phenomena. The Editor styles them “the greatest marvels of the century,” but, while they certainly are most marvellous and instructive, if genuine, they can hardly be ranked with those compacted apparitions of the dead, now clumsily called “materialized spirits.” The letter we shall presently produce from Professor Buchanan's magazine, has a peculiar value on account of the high character and intellectual power of its writer. Luther R. Marsh, Esq., is a leading counsellor at the New York Bar and one of the best known of American publicists. When it is added that he was formerly a law-partner of the renowned statesman, orator and Senator, the late Daniel Webster, quite enough will have been said to give any American an idea of Mr. Marsh's professional standing and personal trustworthiness.

In a prefatory introduction to his correspondent's letter Prof. Buchanan narrates some of his own experiences in the direction of what are now universally known as “precipitated” writings and pictures.*

*The term “precipitate” I invented, some fourteen or fifteen years ago, to designate the production of legible and visible images of things upon or in any opaque or transparent body—such as paper, parchment, woven stuffs, wood, metal or glass—without the agency of brush, crayon, pencil, pen, acid,

He says:—

“To his [Mr. Marsh's] description of the phenomena I need only add that though I have not seen his wonderful collection, I have had similar experiences within the last seven years. I have had an oil painting of St. John the Baptist, produced between two slates held in my own hands, upon a cardboard, which was vacant when inserted. The painting was fresh and smelt strongly of the oil, which required a month to dry. I have had a portrait in colored crayon of Helen of Troy, produced upon a slate held in my hands at a window in midday, when the medium stood at a distance of about six feet—the time occupied not exceeding one minute. Another remarkable illustration was a slate picture (produced in less than half an hour while I alone held the slates) of Moses, holding the tablets of the law, in what may be a Phœnician or Aramaic language, which the eminent linguist Prof. Wise of New York, said resembled the inscription on the Moabite stone. These and other similar wonders have made me familiar with the wondrous things Mr. Marsh describes, and I would add that there are hundreds if not thousands who have witnessed this class of phenomena.”

For my own part, I place but little value upon these pictures of long-deceased persons as portraits, for, while the psychometrical researches of the Dentons seem to show that the earth's auric envelope retains for an indefinite time the images of all past events and their actors, yet I question the likelihood of their remaining for centuries in those coarser states of astral substance, whence they may be 'precipitated.' They must fade out, or become purely phantasmal, and thereafter only visible to the soul-sight of a good clairvoyant, or a very sensitive psychometer, like Mrs. or Master Denton. I am, however, open to correction. Portraits of living or recently deceased persons, I have seen psychographed; nay, have specimens now in my possession. Before crediting the accuracy of those of St. John, Helen of Troy, Jephtha's daughter, and other personages mentioned in history and fiction, I should like it made clear that they ever had any more substantial existence than Lady Clara Vere de Vere, Ophelia, or Pallas Athenê:

or other mechanical aid. There was no word in use that exactly expressed the nature of the phenomenon, and it seemed to me that the deposit, or infusion, of pigmentous matter, which had been separated from the æther, or akâsa, by will-action, resembled the precipitation of inorganic matter from a salt by chemical action, rather than anything else. For the production of writing upon a slate or paper by occult agency without writing implements, I invented the special term *psychography* (soul-writing), and for the message itself the word *psychograph*; the appropriateness of which is proven by their general adoption. Such a writing is a visualised thought-picture; its distinctness is in *exact ratio with the vividness of the thought-image* of the words and style of writing desired, that antecedently arises in the operator's mind. So with respect to a psychographic picture, as well as to any solid object to be "materialised," or will-created:—for example, a ring, flower, stone, &c., the adept (living or dead) *must figure to himself mentally a perfect idea of the thing to be materialised if he would have it perfect when produced.* I once saw thus created a pair of small sugar-tongs in which there was a laughable mistake: the operator—none other than Mme. Blavatsky, herself—confused in her mind the images of a sugar-tongs and a pickle-fork, with the result that the implement produced had one claw like those of the one, the other like those of the other! Of course, the experiment was all the more satisfactory, since no such hybrid piece of silverware could be bought in any shop and used for tricking me.

Mr. Marsh's letter reads as follows:

NEW YORK, March 21st, 1888.

My good Professor Buchanan:—

I yield, though shrinkingly, to your suggestion that I should give you a brief statement of some of the marvellous manifestations which have come to me through the mediumship of Mrs. Diss Debar. I have concluded that I have no right to keep them to myself; and that they have arrived at such a stage of advancement that it is due the phenomena, and to the public that they should be better known. I have about seventy-five pictures, all produced in the last ten months, most of which I have seen suddenly appear without mortal agency. They are generally in oils and colors. One of the Emperor Claudius is on a canvas fifty by seventy-two inches; nine of them, twenty-four by twenty-nine; the rest smaller. The process is instantaneous. These portraits blush out on a virgin canvas in full sunlight, in a moment; and there are no paints, brushes, nor other painting facilities visible; and no one touches the canvas. Sometimes, if the canvas is small the sitter holds it on his head; and, if in front of a mirror, may see the picture come. I believe all the likenesses to be true; for if of friends gone over we recognize them; and if of the ancients, we can sometimes verify them by engravings. These pictures as they come, are fresh and wet, and the pigment will adhere to the fingers if touched. They take several days to dry. The paint is so thin that the threads on the canvas may be easily counted; and yet the portraits stand out in good relief. Some of the artists, it is claimed, are Apelles, Polygnotus, Raphael, Rembrandt, Polycletus, Eumarras, Ludius, Sir Joshua Reynolds, Fra Angelico, Murillo, and Michael Angelo. Some of them are pronounced surpassingly fine, as works of art. In one instance five medallions came out together, Plato, Aristotle, Socrates, Pythagoras and Archimedes, by Apelles—and according to promise, as a companion-piece though in a very different school of art: Pelopidas, Epaminondas, Pericles, Homer and Cicero, by Polygnotus. Even as I am writing, and had arrived at this point, on the moment comes a lovely portrait of Emanuel Swedenborg on a canvas eighteen by twenty-four, and in black and white oils. Three spirit forms are hovering near him. Raphael and Rembrandt interchanged, and each painted the other. David came out on a Bristol board; St. Paul on a tablet of wood; and St. Anthony of Padua, and the infant Jesus and the Virgin Mother on fragments of a pane of stained glass from the Paduan cathedral which I have had in my possession for near forty years. Among the portraits, are Elijah, Augustinus, Paul, Luke, Peter, James, The Master, St. Monica; Julia, daughter of Julius Cæsar, and Julia Agrippina, daughter and grand-daughter of Augustus; Jephtha's daughter, Pharaoh's daughter, the mother of Fenelon, Appius Caius Claudius,—he who built the Appian Way; Aspasia, Burns, Shakespeare, Hottasou, Queen of Egypt, and wife of Thotmes III.; George Sand, and others of modern date.

One peculiarity about these pictures is, that they stand not only the nearest scrutiny, but the greatest magnification. Indeed they improve under a magnifying glass. But not less miraculous are the independent communications. You take a pad or tablet of paper, new from the stationer, and gummed on the end, (and side if you please) and place it within a magazine, (to exclude it from the light, I presume), and you and the medium take hold of it. You hear writing going on inside, as if by a quill-pen. In two or three minutes three slight raps on the pad indicate that it is finished. You open it, and, behold,—*mirabile visu*, many pages, sometimes as many as sixty written in a large bold hand, with the accuracy of copper plate, and in ink—and yet no pen or ink was near and certainly no mortal could get inside the tightly held leaves to wield a pen. These pages are fraught with divinest instructions from eminent men of old, from David and Solomon, from the Apostles, from the Fathers; from those lately departed, and sometimes as on the 13th instant, in the case of a distinguished friend, who had made the change only thirty hours before, and who began "Dear Marsh, I know all about it now."

It has sometimes happened that material substances have, by some process—disintegration and reconstruction, I suppose—been inserted in the tablet of paper while held; in one case a rare and beautiful cameo of Pio Nonno, in a

message from him. The likeness is perfect. Last Sunday night an engraving of the Master's face, on silk, and authenticated by a veritable wax Cardinal seal, was inserted in a closed and sealed envelope while thus tightly held by me.*

I cannot see how there can possibly be any mistake about these things; any necromancy, hood-winking, prestidigitation or legerdemain. There is only one plausible explanation of them, *i. e.*, that they are done by Spirit power. It is to me a demonstration of immortality; and thus a truth which minimizes all our mundane affairs; and makes our daily squabbles, and our ambitious struggles, seem infinitesimal indeed.

I have given Mrs. Diss Debar permission to take photographs of these pictures, and of some extracts from the messages, for stereopticon exhibition, thinking that was the best way to make the public acquainted with the divine manifestation. I do not regard myself as proprietor of these wonders; but as holding them in trust for the people. New pictures are developing all the time, and I have some forty promised, of those we would be most glad to see. This seems, indeed a new thing under the sun: and is, I should say, one of the most remarkable phases of Spirit attestation on the earth plane.

Yours verily,
LUTHER R. MARSH.

Mrs. Debar, if not the cleverest fraud of modern times, must be one of the most convincing psychics living, and if the spiritualists were not the most selfish and short-sighted people in the world, they would guard and keep from all harm—bodily, mental and psychical, so precious a personage. Perhaps she is both a great medium and a dishonest trickster upon occasions. Many mediums are such. As it is, they utterly neglect their mediums; leave them to drink, cheat or starve, as they best may, to be exposed to the mesmeric aura, if they choose, of every knave, drunkard or debauchee who can buy a seance-ticket or 'dead-head' himself or herself in; and to be reduced to the tragic alternative of defrauding credulous patrons or going hungry, cold and half-naked, with, perhaps, a wretched family wailing about them. The *R. P. Journal*—an excellent and courageous paper—makes a great row when one more medium is caught red-handed in trickery; but I lay the whole blame upon the spiritualists as a body, whose treatment of their mediums is simply shameful. As M. A. (Oxon), their best living leader, says; they need expect no better state of things until a "School of the Prophets" is endowed and established, for the development and guardianship of mediums. Mr. Marsh calls his medium Mrs. Debar, therefore she is past that change that all girls meet with at the threshold of womanhood, and that so often marks either the end or the beginning of mediumship; but whether wife or widow—a question of moment to consider—he does not tell us. Nor does he favour us with information or to her state of health—whether she is consumptive, scrofulous, etc., or as to her temperament; all points of prime importance to know. His narrative leaves no room for the hypo-

*As to the introduction of writings, pictures, etc., by spirit power as stated by Mr. Marsh, I would mention a similar experience of my own. When sitting with the medium Phillips, in company with the Hon. J. L. O'Sullivan, we placed a pair of slates under a chair on the opposite side of the room about fourteen or fifteen feet away, expecting to receive writing on the slate: but when the slates were opened, we found that a large green leaf, slightly wilted, had been placed between the slates, covered with large Chinese writing, which was translated at a Japanese house in New York and appeared to be a message from Confucius; "The spirit of Christ is in our true heart and not an external adornment."—*J. R. B.*

thesis of fraud: the pictures grew up under his very eyes in a moment. But the unfamiliarity of Mr. Marsh and of the far greater philosopher, Prof. Buchanan, with Aryan Philosophy and Occult Science, did not permit either of them to see that this phenomenon of instantaneous appearance of the portraits and writings might have happened just as it seemed, and yet the picture or writing have been previously executed in another place than Mr. Marsh's library. It needed only that Mrs. Debar, or whoever may be her *deus ex machina*, should know the Eastern secret of throwing glamour over his eyes—as used by the *muntra*-knowing Indian jugglers when they cast a mesmeric spell over the sight of their public, and cause or prevent their seeing what they choose they shall. For example: an Eastern adept would, first, on removing the canvas, bristol-board, glass, or wooden panel from Mr. Marsh's library for painting, cause him to see in the very same place its 'double,' or astral duplicate, as if it were the original. This illusion he would cause to endure as long as he chose, either by a relative intensity of initial will-action, or by a lesser exercise of will at the beginning and the periodical refreshment of the illusive image by successive efforts of his will. The original object removed to another room—though even this would be quite unnecessary in the case of a very good *mantriki* (knower of *mantras*, or mesmeric spells)—might then be painted, written or engraved upon, restored to its old place in the library, made to seem a blank surface until the instant of the experiment, and the painting then suddenly made visible to the observer. Having seen this very thing done on more than one occasion, and been myself the victim to this glamour—once, even to being made to see a complete atmospheric change come over the sky, which was, nevertheless, simply a mesmeric delusion thrown upon me by an Eastern expert—I speak unhesitatingly upon this subject. This psychic law, known always to the occultist, has been recently proven scientifically by the school of La Salpêtrière. Among other things, they have discovered that it is easiest to impart hypnotic illusions of persons or things to subjects who, in their natural waking state, have the faculty of vividly remembering the faces of friends, the appearance of landscapes and individual objects. The imagination finds then in the memory all the essentials for the creation of the suggested illusory images.* Under the classification of systematised anesthesia, the authors of the work cited (pp. 151, 152) describe experiments made upon hypnotic subjects to make them blind to the presence of a single individual out of all in the room. They neither see, nor hear, nor are aware of his presence, until they actually run against him when he places himself in their path as they cross the room. Even then they do not see whom they are encountering, and show actual fright at meeting with an obstacle where to their sight there was only empty space. This is an experiment familiar to every intelligent mesmeriser.

I have mentioned above the fact that the illusive image remains visible to the hypnotised subject so long as its existence is sus-

* Binet et Féré's *Le Magnétisme Animal*, Paris Ed., p. 164.

tained by the concentration of the operator's mind upon that idea. In one of Wilkie Collins' most interesting novels, *The Two Destinies*, this is beautifully shown. A mystical bond of destiny unites the hero and heroine, both of whom are as ignorant of its nature as of the scientific law involved. The woman has, when in very desperate straits, the power of projecting her double and becoming visible to the man. By day, as well as by night, this happens. She seems to him for the moment quite sensible of his surroundings, and can both make him hear words spoken by her, and see messages she writes upon paper, which writings are visible to third parties also. But if the manuscript be laid aside and sought for re-perusal after a certain number of minutes or hours, it is found to have faded out, disappeared without leaving a trace behind. Here is one of the weird experiences narrated in the book: the hero, with his mother, visits a waterfall near which stands a summer-house; he leaves his note-book and pencil on the table in the latter, and goes to find the best point of view for his sketch; he and his mother then return to the summer-house:

"I was the first to approach the open door. I stopped, checked in my advance by an unexpected discovery. The summer-house was no longer empty, as we had left it. A lady was seated at the table, with my pencil in her hand, writing in my sketch book!

"After waiting a moment I advanced a few steps nearer to the door again, in breathless amazement. The stranger in the summer-house was now plainly revealed to me as the woman who had, etc. The woman herself, with my pencil in her hand, writing in my book."

The mother did not see the figure, and when he pointed at and described it, she eyed him fearsomely as though he were out of his mind.

"At the same moment, the woman laid down the pencil, and rose to her feet.

"She looked at me with sorrowful and pleading eyes: she lifted her hand and beckoned me to approach her. I obeyed. Moving without conscious will of my own, drawn nearer and nearer to her by an invisible power, I ascended the short flight of stairs which led into the summer-house. Within a few paces of her I stopped. She advanced a step towards me, and laid her hand gently on my bosom. Her touch filled me with strangely united sensations of rapture and awe. After a while she spoke... I heard these words; 'Remember me. Come to me.' Her hand dropped from my bosom; a momentary obscurity passed like a flying shadow over the bright daylight in the room. I looked for her when the light came back. She was gone."

The darkness was purely subjective, of course, the mesmeric influence of the woman's Double upon his consciousness. What follows is pertinent to our present enquiry—viz., the nature and laws of psychographic phenomena:

"I advanced to the table on which the book was lying open. I looked at the blank space on the lower part of the page, under the foreground lines of my unfinished drawing. My mother, following me, looked at the page too.

"There was the writing! The woman had disappeared—but there were her written words left behind: visible to my mother as well as to me: readable by my mother's eyes as well as by mine!

"These were the words we saw, etc., etc."

The phantasmal writer had been only visible to the son, the writing was legible to both, and would have been doubtless to an

hundred others. But it did not last. On their way home, the two stopped, three hours later, at the house of a doctor to submit the problem to his professional judgment. When the son opened his sketch-book to show the writing in corroboration of his story, the page was found blank.

"I placed the open leaf before my mother. 'You saw it as plainly as I did,' I said. 'Are my own eyes deceiving me? Look at the bottom of the page?'"

"My mother sank back in her chair with a cry of terror."

Subsequently he meets the lady of this adventure, compares notes, and finds their recollections identical as to the details. She answers his question about her state of consciousness at the time when she came to him in the Double:

"It is not easy to say what I was doing. I was miserably anxious and ill. I felt my helpless condition keenly on that day... I lay down quite worn out on my bed. I don't know whether I fainted or whether I slept. I lost all consciousness of what was going on about me; and I got some other consciousness in its place. If this was dreaming, I can only say it was the most vivid dream I ever had in my life."

"Did it begin by your seeing me," I inquired.

"It began by my seeing your drawing-book lying open on a table in a summer-house."

"Can you describe the summer-house, as you saw it?"

She did so perfectly, and recalled besides the incidents of her writing in it, her beckoning him to approach, her laying her hand on his bosom, and her telling him to remember her and come to her. With a womanly instinct of modesty, she blushed in recalling her unpremeditated familiarities with a comparative stranger, and told how she had been overwhelmed with shame upon awakening from her sleep or vision. The hero instinctively inquires—

"Did you notice how long it was from the time when you lay down on the bed to the time when you found yourself awake again?"

By comparison of certain incidents, she determines that the interval of physical unconsciousness and psychical consciousness was about three hours. Mr. Collins makes the hero draw the correct inference thus:

"Looking back by the light of later discoveries, I am inclined to think that it was. In three hours the lines traced by the apparition of her had vanished. In three hours she had come to herself, and had felt ashamed of the familiar manner in which she had communicated with me in her sleeping state. While in the trance she had trusted me, because her spirit was then free to recognize my spirit—the writing had remained on the page. When her waking will counteracted the influence of her sleeping will, the writing disappeared. Is this the explanation? If it is not, where is the explanation to be found?"

Where, but in the Aryan sages' precious books? The explanation is good as far as it goes, but the theory of the arrival of the Double at the objective point determined upon, viz., the locality where the hero happened to be at the moment; the physical process of the writing; the reason why she remembers first seeing the sketch-book, and later, the hero; and why neither she saw his mother nor the latter her apparition—he does not explain; nor have I the space to do it at present. The writing remained so long as the psychic force which precipitated it was operating: when the sleeper returned to physical consciousness,

that current was interrupted and the lines faded out. If she had been under the dominion of some exceedingly intense prepossession, for example, the wish to murder or maim the person visited by the Double, or to make imperishable the writing, she would have left behind her a lasting proof of the encounter: the writing would have remained, the victim been killed or injured by stab, blister or bruise, as the case might be. Once Mme. Blavatsky produced in the presence of two witnesses, a lady and myself a certain picture on a piece of cardboard just cut before our eyes. It was a copy of what purported to be a portrait of the alleged author of *Art Magic*, that had been lent me by Mrs. Hardinge-Britten, but returned to her by post, at her request, a day or two previously. I used the precipitated copy that night upon retiring, as a book-mark, laying it between the leaves to keep my place. The next morning the picture had faded out. That day or the next, Mr. W. Q. Judge called, and upon my showing him the card and telling him the story, he begged Mme. Blavatsky to cause the portrait to again appear and to fix it for permanence. She laid the card on the table, covered it for a moment with her hand, and the picture was restored as when first precipitated. That happened in 1877 or 78: now, ten years later, I have the specimen in my possession and the portrait is still there. This is an example of the superior potentiality of a trained will, as against the sporadic and involuntary psychic impulse of an untrained neophyte.

Mr. Marsh describes, in his letter to Dr. Buchanan, the writing on sundry pages of a pad or tablet fresh from the book-shop, with the accompanying sound of a quill pen moving over the surface of paper. The latter is a mere acoustic trick—to give, no doubt, a greater air of verisimilitude to the phenomenon. Of course, no pen was used, hence there was no real scratching—only the recollection of its sound in the intelligence that was doing the precipitation. Personally, I am the opposite of what is called mediumistic, being rather widely known as a strong mesmeriser, yet I have put a fresh note-book, just bought by myself at the stationer's, in my bosom and, upon opening it a moment later, found some pages of writing within. The only person present was a high occultist; the experiment was made to teach me the theory of precipitation; and I have seen it done in many different ways since then. Slate-writing is accomplished similarly in probably the majority of cases, the actual employment of the grain of slate-pencil being quite unnecessary.

All the above considerations, added to many other examples that might be cited, move us occultists to discredit the agency of departed human spirits in mediumistic phenomena when there is any ground whatever to suspect the action of any living person's mind. It may be consciously at work, as with an adept in occultism, or unconsciously, as in cases for which Wilkie Collins' heroine may stand as the type. Take the Marsh-Debar precipitations, for example. If the medium is as uncultured as most of the class, she probably could never have even heard of the non-biblical personages whose portraits were precipitated. But to Mr. Marsh, a gentleman of high culture, they and their histories

were doubtless perfectly familiar, and he had seen their ideal or actual portraits, statues, busts or medallions. He is also a deep thinker, as a great lawyer must of necessity be. Theoretically, therefore, there would be no great improbability in the supposition that, of the two individuals connected with the precipitations, he would supply the knowledge, intelligence and strength of will, she—that abnormal psycho-physiological condition called mediumship, which manifests itself like Proteus, in many forms. Her aura (*tejas*); the myriad surviving pictures of deceased persons in the æther; the active help of these nature-forces termed elementals; and the formative or creative impulses from Mr. Marsh's powerful brain—these, the occultist might venture, upon the crude presentation of fact before the reader, to accept as the factors in the interesting and instructive problem which the narrative presents.

It is, of course, to be observed that the facts are considered as stated, and as illustrative of the general phenomenon of precipitation. If Mr. Marsh were some obscure, credulous witness, the text would still be equally suggestive.

The foregoing was put in type for the June number of the Magazine, but laid over on account of a press of matter. The delay enables me to add an important postscript. Mrs. "Debar" turns out to be both a great medium and a great swindler. Her name is an *alias*; she was formerly, if not now, a drunkard and an immoral person; Debar, a needy portrait painter; thirty-nine of the pictures found in Mr. Marsh's house were identified as stolen from a picture-dealer. A nice illustration of the holiness sometimes attended by true mediumship! But we, in India, will not be surprised: we have only to look at the vileness and debauchery which characterize the midnight rites of our sorcerers, the practitioners of Black *Tantra Shastra*, who summon phantoms and force elementals to do their bidding. The issue of a Police prosecution of the Debars warrants the precautionary qualifications inserted in my above paper. It was satisfactorily proven in Court that many of the pictures had "been produced in a satisfactory manner—appearing on a blank canvas in full view of the sitters, no one touching the canvas." The prosecution called a famous juggler to prove that such pictures and writings might be produced by trickery; "but when tested by tearing a corner of the card, he acknowledged he could not do it with a marked card, and the writing on the pad, he acknowledged could only be done by dexterously substituting one already prepared. In doing this he was detected by the spectators. He confessed he could not do it on Mrs. Marsh's condition of holding the pad in his own hands, as Mrs. Debar had done." Just so: they can never do it exactly like the medium. They can imitate psychic phenomena, but never duplicate them; and this is why Spiritualism is never crushed by exposures of tricky mediums, who supplement real power with deceit when the former fails them. Prof. Buchanan says, in the May number of the *J. of M.* (from which I have been quoting) that

this woman's "marvellous mediumship can be sustained by the testimony of hundreds, and has never been refuted. A long communication, which Mr. Marsh said was produced in two minutes, was read by him in Court, occupying fifteen minutes."

With the rest of the case we have nothing to do: the rascality, on the one side, and the childlike trust and true piety, on the other, are interesting only as a further illustration of the backward state of psychical science in the West. Things will not mend, for the spiritualists until they learn, by a study of Hindu Philosophy, the true relation between the living and the dead, and the true character of some of the phantoms they mistake for angel friends.

H. S. OLCOTT.

SUGGESTION.

ONE great merit of the Salpêtrière School of animal magnetism is, that it has put its conclusions before the public in a form that enables them to be easily understood, in their main outlines at least, by any reader of average intelligence. M. Charcot and his colleagues do not at once hurry us into the awe-inspiring presence of a powerful thaumaturge, who appears to mould the minds of men as a potter moulds clay; one whose performances create a sort of vertigo in the brains of the on-lookers, because a great bridgeless chasm seems to yawn between the suddenly-revealed facts and the teachings of common experience; so that most men either at once hail the thaumaturge as a god or denounce him as an impostor. On the contrary, we are first shown the class of persons on whom the influence of other minds is most easily demonstrated. The observed peculiarities of hysteriacs are carefully noted and classified, and we are shown how often, in former times, in places where the true causes at work were unknown, the symptoms of the hysteriac were exalted into the glorified sufferings and divine faculties of the saint, and the person who to-day would be tended and watched over as a sick patient, afflicted with a malady that we must try to cure, was encouraged to increase the disease, to intensify the symptoms. Then the experiments are simple, definite and accurate, and can be easily repeated and thus verified. The contraction of certain muscles, loss, restoration and alteration of sensation, are studied from the anatomical and physiological point of view. The object is always to analyse complex into simple phenomena, to establish the existence of simple factors before exhibiting their multiform combinations. In this way they are building up a new psychology.

The popular mind, however, is not much affected—visibly affected, that is—by scientific research of any kind, unless it is very plainly demonstrated that the results thereof are either very advantageous or very dangerous to human beings. The popular mind does not occupy itself with bones and muscles and similar details: it is not interested in these things. What the public want to know is, how one concrete personality acts on another concrete personality, and they want demonstrations that appeal to personal

hopes and fears. The question each man asks us is: How will that affect me? What can I gain or lose by it? Just now the popular mind is much agitated with regard to animal magnetism. The main reason is that popular fears have been awakened by some of the later phases of this branch of science. A book has been written about animal magnetism bearing the imprimatur of scientific men of known ability, and issued as a volume in what is perhaps the most important popular scientific series of the day. Novelists are working up its results in their plots, and last, and most important of all, it has come before the courts of justice.

As long as the popular idea of animal magnetism was mainly derived from the sight of strange antics on a platform, illustrative of teachings on a subject that few knew anything about and most people could not assimilate, because they had not been educated up to them, people were generally contented to let mesmerism and its phenomena alone, as belonging to a class of facts that might or might not be true; but, since these did not seem to have much to do with daily life, there seemed no pressing need to trouble about them. But when it came to be proved over and over again, that it was possible for one man to incite another to commit a dreadful crime, and that in such a way that the latter was evidently irresponsible and incapable of resistance, while the real culprit seemed able to destroy all possible trace of his guilt—then it was felt that in animal magnetism there lurked personal danger, and it was at once looked upon as a subject of very general interest indeed.

Let us give a typical illustration.

"It is possible to suggest to a subject in a state of somnambulism fixed ideas, irresistible impulses, which he will obey on awaking with mathematical precision. The subject may be induced to write down promises, recognitions of debt, admissions and confessions, by which he may be grievously wronged. If arms are given to him, he may also be induced to commit any crime which is prompted by the experimenter. We could cite several acts, to say the least unseemly, committed by hysterical patients, which were crimes in miniature, performed by an unconscious subject, and instigated by one who was really guilty, and who remained unknown. At the Salpêtrière a paper-knife has often been placed in the hands of an hypnotic subject, who is told that it is a dagger, with which she is ordered to murder one of the persons present. On awaking, the patient hovers round her victim, and suddenly strikes him with such violence that I think it well to refrain from such experiments. It has also been suggested to the subject to steal various objects, such as photographs, etc.

"These facts show that the hypnotic subject may become the instrument of a terrible crime, the more terrible since, immediately after the act is accomplished, all may be forgotten—the crime, the impulse, and its instigator.

"Some of the more dangerous characteristics of these suggested acts should be noted. These impulses may give rise to crimes or offences of which the nature is infinitely varied, but which retain the almost constant character of a conscious, irresistible impulse; that is, although the subject is quite himself, and conscious of his identity, he cannot resist the force which impels him to perform an act which he would, under other circumstances, condemn. Hurried on by this irresistible force, the subject feels none of the doubts and hesitations of a criminal who acts spontaneously; he behaves with a tranquillity and security which would, in such a case, ensure the success of his crime. Some of the subjects are aware of the power of suggestion, and when absolutely resolved to commit an act for which they fear that their courage or audacity may fail when the moment arrives, they take the precaution of receiving the suggestion of their companions.

"The danger of these criminal suggestions is increased by the fact that at the will of the experimenter, the act may be accomplished several hours, and even several days, after the date of suggestion. Facts of this kind, which were first reported by Richet, are not exceptional, and have been repeatedly observed by us." (*Binet and Ferré. "Animal Magnetism, page 372).*

When people have read a few stories of this kind, and realise the dreadful fact that not only are these stories true, but they are merely types of events that may take place at any time and in infinite variety, it is no wonder if hypnotic suggestion presents itself to the affrighted imagination as a ghastly spectre of an unsuspected devil lurking in our midst, going about "seeking whom he may devour." The operators are men, like the rest of us, the qualities they require are by no means uncommon, and sensitives—persons capable of feeling their influence, and acting out their orders—are by no means hard to find. What possible defence is there against such attacks? Are we sure we might not be acted on ourselves in such a manner as to become involuntary actors in some scene of horror? Then, again, how are we to meet the requirements of human justice under these new conditions? Must not the first question be, in any great crime, was the perpetrator a free agent or was he the victim of hypnotic suggestion?

The only consolation in all this is to know that, by hypnotising the prisoner, should he be sensitive enough to allow of this being done, he may be made, when in the hypnotic state, to give a true and full account of how the affair happened and to say whose the fault really is. Sooner or later hypnotism must become an important branch of forensic medicine, and perhaps it would be an advantage in criminal proceedings to hypnotise all sensitives committed for trial, and in that way to elicit from them the real truth respecting the crimes with which they are charged. And while in that condition it would be quite possible to suggest to them the necessity of moral reform in their future conduct. If they would obey an evil suggestion, they would also obey a good one; all that is needed is that the said suggestion should be sufficiently vivid and definite, and impressed with sufficient strength upon the mind of the sensitive.

The phenomena of suggestion, however, open out before us a much wider vista than mere possibilities of undetected crime, startling enough as these are. It is important to note, in the first place, that a sensitive, influenced by the thought of another's mind, has no suspicion whatever that there is anything in this particular thought different from all his other thoughts. It has been proved by experiment that a sensitive will explain the suggested thought just as he would explain any other thought.

The case is similar when an unspoken thought is transferred from one person to another, as in the course of conversation.

This aspect of suggestion brings out fresh doubts and speculations. If one thought has been suggested, why not another? Have we any thoughts that we can call our own at all? If not, where do the thoughts come from? Is there, somewhere in the back-ground, some original fount of ideation, whence streams of thought are

communicated and diffused among separate minds by suggestion? Are the contents of human consciousness anything more than the expansion and interaction of a few primitive ideas? Conscious criminal suggestion in cases of hypnotism represents but an extreme type of this class of phenomena. That we are only just waking up to a sense of the dangers of the abuse of suggestion, does not prevent that same suggestion from being one of the most important factors in human life; and this it has always been; not only are the phenomena of animal magnetism no new discovery, but we act on others and are ourselves acted on by suggestion, every day of our lives. What is the danger of bad company, but the danger that those who fall into it will be led into harm by the example of others? And is not this a form of suggestion? The force of example is a powerful engine for good or evil, and it is almost inevitable that a strong mind influences—consciously or unconsciously—the weaker minds with which it comes into contact.

All the effects of what we call influence, as exerted by one mind over another, are examples of the operation of suggestion. Fashion in dress, prevailing modes of life and thought, panics, the collective actions of mobs, the growth and spread of opinion, whether social or political, are all examples of suggestion in some of its protean aspects.

The facts collected by M. Charcot and his pupils show that the current psychological theories are imperfect, and will, in time, enable philosophers to elaborate a more perfect system.

J. A. O.

THE REVIVAL OF HINDUISM.

MANY a time the question has been asked, What has the Theosophical Society done in this country? The work of the Society being unlike the digging of a trench or the raising of a wall, a difficulty was felt in the first few years of its existence in defining the shape and character of the work done. Nevertheless the work progressed regularly and systematically, though in a noiseless and unperceived manner. There were many discerning men who could see the seeds spread broadcast over the land, shooting and sprouting, though ordinary observers failed to perceive it. The Society's work may well be likened to the formation of a nebula, whose hazy light escapes the notice of ordinary sight in its incipient stage, but which, in due course, fails not to attract the notice of the weakest observer by its lustre and brilliancy. A few years ago, there were many men who seriously questioned whether the Society was doing any substantially useful work in the land. It is natural at the hour of dawn, when the mild rays of the rising sun weakly combat with the cloudy bastion of the eastern horizon, to ask whether the great luminary has really risen. But an hour will surely arrive when doubts of the kind will be effectually laid at rest. That hour, the Society has just now reached. The Theosophical sun *has risen*, and is progressing steadily, despite the cloudy calumnies and the haze of ignorant misconceptions that at one time ingloriously endeavoured to sur-

round and stifle it. After the bright golden days of Aryan civilization, when Hinduism had smiled and prospered for centuries, was unfortunately her fate to be overcast by the might of foreign invasion, and for a few centuries to be immersed in cimmerian darkness. A little before the advent of the Theosophical Society, the children of the soil had nearly lost all hopes of the sun of Aryan civilization ever re-appearing. For Hinduism had been nearly laid in ruins by foreign conquest. The Afghan contented himself with chopping off the branches, when all that he did was to compel a few people here and a few people there to embrace the Moslem faith. The tree nevertheless continued to live and grow. The Anglo-Saxon ruler, on the other hand, more skilled in the work of destruction, cuts at the root while he spares the branches. How? English schoolmasters, working on the pliant minds of Hindu youths by the help of materialistic sciences, destroyed their faith in Hinduism. The way having been paved so far, Christian missionaries found the work of conversion comparatively easy. Every year added something to the rolls of conversion. This was the state of the land when the founders of the Theosophical Society arrived in India. During the short period of 8 or 9 years, the Society has done a work, the possibility of which was not admitted even by the most sanguine in the land. This work is the revival of Hinduism, and it has resulted from the numerous splendid lectures of the indefatigable President-Founder, Col. H. S. Olcott, and from the columns of the Society's journal, so ably conducted by that devoted lady, Madame H. P. Blavatsky. In proof of this we have only to look at the numerous branches of the Society established all over the land. Another, and an equally strong proof, is the establishment of the Hindu Tract Society, whose members are at this day to be found making splendid harangues, zealously supporting Hinduism at the street corners of the important towns of Southern India. What further proof of the revival of Hinduism is needed, after the secession of a large body of the students of the Madras Christian College at the attempted conversion of one of the students of the College? There have been conversions of even Brahmin students before this. When did the public see this united action on the part of so many as 500 students, who felt offended at the insult shown to their religious feelings, and who met and passed proceedings requiring from the College Professors written concessions and promises of better conduct in future? What is all this owing to? Certainly to the glorious work of the Theosophical Society. When some of the apparently unmeaning ceremonies and observances of Hinduism were scientifically expounded by the Society, and when the people were assured that the whole of the edifice rested on the solid rock of a scientific basis, the Hindu mind, as if by the touch of some magic wand, re-awoke to appreciate the glories of Hinduism, throwing off the lethargy that oppressed it. May this spirit prosper and bear fruits for ever.

By the way, it is a mystery why the missionaries should be so very zealous about the conversion of the Hindus. What do they gain by it? Salvation? Do they mean to assert that conversion

to Christianity procures for a man a passport to heaven? If so, then the whole of Christendom must be sure of this passport. It is strange that, while this spirit of conversion is to be found in a Christian and a Mahomedan, it is not only not found in a Hindu, but it is next to impossible for a Hindu to admit a foreigner to his religion. Even the highest potentate in the land might well despair of obtaining admission to Hinduism, despite his wealth and power. Indeed, a spirit of toleration is the leading spirit of Hinduism, and it appears to me that foreigners will do well to imitate this virtue of the Hindus.

We, Hindus, are exceedingly thankful to Her Majesty the Queen-Empress for the non-intervention religious policy of her Indian Government. To our mind, it appears that our Sovereign's duty does not end here. The religious comforts of the millions of her subjects should share her attention, as well as their material comforts. Ancient Hindu rulers attended to both. The Shastras require that a sovereign should attend to both. A sovereign is required to punish all infringements of religious observances, and complaints of the nature of such infringements are to be made to him. Is it proper on the part of the rulers to leave Hinduism to its fate, and for the foreigners to go about and say that the Hindus are irreligious? If foreign rulers levy taxes, as did the Indian rulers, it is the duty of the former to govern us as did the latter.

By the way, we have to say something with reference to Mr. Laidlaw's remark that the Hindus might as well worship his boots as the idols in their temples. The Professor was evidently sincere, though the remark was unwarranted, if true. He, and men of his stamp, hardly know that idol-worship in India is different from idol-worship in other parts of the world. It would be a great error to suppose that the Hindus worship idols. An idol is never deemed fit for worship till the ceremony of *Pranapatishtha* is completed. We all know that when a temple is put under repairs, the idol which was worshipped for centuries, ceases to be worshipped till the work of repair is over—the divinity or divine power in it, being transferred to a piece of wood, and the latter worshipped in its stead. This shows conclusively that what the Hindus worship is not idols, but some divinity imparted to it by *mantras*. Truly, idol-worship exists beyond the bounds of Bharata Varsha. Again, the temples are considered by some to be nothing more or less than a visible illustration of the internal structure of the human body, with the Shat Chakra laid open to the physical eye—the Mulastana, the Nandi, the Kundali, the Dwaja, (navel cord) representing some of the chakras. The Lingam and its pedestal are considered to represent the union of Sivam and Sakti—Prakriti and Purusha—matter and force, which pervade the universe; it being deemed impossible to separate the one from the other, in even the minutest atom of creation. Even in their private pujas (worship), the Hindus strive to transfer their own divine soul to the Lingam, worship it, and then to re-absorb it into themselves. The Christians

have to learn that the apparently grossest and most unmeaning of Hindu observances, have in them a significance too deep to be understood by superficial observers.

N. CHIDAMBARAM IYER, B. A.

Editor's Note.—We should have been glad to see our distinguished contributor giving credit to the good work actually done by the missionaries in the educational field, and for the fervent zeal with which some labor to propagate their religious belief. Fair play is a jewel, says the proverb.

THE ANGEL PEACOCK.

(*The Shadow of Doom*).

CHAPTER VI.

HEATHERBLOOM turned and made his way out of the shop without saying anything, and Anemone followed him in wonder.

"What was it, Papa?" she asked as soon as they were in the carriage, "it seemed to strike you dumb. Was it that strange looking copper bird?"

"Yes," he answered, making an effort to speak, seeing that she was so puzzled as to be almost distressed, "it has memories, interests for me that I cannot explain now—I saw it in Persia—I never thought to see it again."

"And it interests you?" said Anemone, still a little doubtful whether it had not rather distressed him than anything else, to see it.

"Interests me, yes! More than anything else of the kind in the world. So it would any one with a knowledge of Persia."

The carriage had stopped at a florist's a little lower down the street, where Lady Haughton had a commission to execute. The others sat in the carriage and waited for her.

"Look, Papa," said Anemone, "at that curious looking man. Can you tell me what he is?"

Heatherbloom looked up and saw, slowly moving along the pavement, a tall, thin, poorly clad figure dressed in a ragged fanciful costume. The man turned his face, which was half covered with a thick growth of short dark hair, towards the carriage, as he passed.

"What beautiful eyes he has," said Anemone, "and how sad he looks!"

"He is a Persian," said Heatherbloom. "Poor fellow, he will starve here. I wonder how he found his way to London, and what induced him to come! He would have been much wiser to stay at home."

He spoke with an unreasonable sort of irritation very unusual with him. The fact was, he had not yet realised quite what a nervous shock the unexpected sight of the Angel Peacock had been. It began to haunt his thoughts now in a fixed way that alarmed him. He could not drive Zeenab's strange deeds and words out of his mind. How had she known of his father's death and his own

changed position, of Anemone's existence? How indeed? That question was one which could not be answered by ordinary noontday reason, puzzle how he might. Her strange and unaccountable knowledge of his affairs gave a greater weight to her prophesy, and her terrible curse, struggle how he might, against it. Why had she released him and spared his life? In order, so she herself said, that he might suffer some greater trouble than death.

While Heatherbloom sat plunged in these gloomy thoughts and forebodings, which swept over him like a wave of irresistible strength, Anemone was much absorbed also in some idea of her own. She said nothing about it—very unusual for her; and the weight of thinking it out all by herself seemed quite to oppress her. However, when they got home and were sitting in the drawing room, she got an opportunity of disburthening herself. Lady Haughton had stayed to have a cup of tea before going off by herself to pay some calls; and the young Marquis of Veringtower, who had come to the door just as the Heatherbloom's carriage reached it, had also come in to tea. They had gathered round the little tea-table by an open conservatory door, where it was pleasant and cool, and the air sweet with the scent of flowers. Anemone and Heatherbloom were both unusually silent; Lady Haughton exerted herself to keep up a little talk, which she could only do with difficulty, for nobody wished to second her efforts. Veringtower was the most good-natured fellow in the world, and could generally be relied to assist in such a situation. But he was struck with Anemone's silence, and relapsed into fits of looking at her.

In the midst of this somewhat sad tea-drinking a servant came in with a card for Heatherbloom. His lawyer wanted to see him.

"Show him into the library," said Heatherbloom, glad to have something to do which would distract his attention from the memories which crowded in upon him. Then, excusing himself to the others, he put down his tea untasted, and left the drawing-room.

Anemone found her tongue immediately. "Lady Haughton, I have seen the very thing?"

"What for, my dear?" enquired Lady Haughton, very glad to have the weight of the conversation taken off her.

"Why, to give Papa on his birthday."

"Have you really?" said Lady Haughton dubiously. "Nothing is more difficult than presents now-a-days."

"Yes, I know. That's just why I'm so pleased. He saw a thing today at that Indian shop, an extraordinary bird made of copper, with its tail cut all over with hieroglyphs. It's something very wonderful just come over from Persia. Papa said it interested him very much, more than anything else of the kind in all the world, and that it would any one who knew Persia. It seems to me that is the very thing. It evidently never occurred to him to buy it. I should like to have a sort of niche made for it in the drawing-room. It would look beautiful; and I believe Papa would be delighted. The only thing is, I haven't the least idea what it might cost!"

"Let me go and find out!" said Veryngtower eagerly.

Anemone looked at him a moment and hesitated. She had a fear, hidden away in her heart, that he thought he saw an opportunity of making her a present. Veryngtower, being guilty, understood the look.

"I think I might be of use," he said humbly, "that is all. I should be so glad to do anything for you at any time that would save you trouble."

Anemone flushed faintly, for she quite realised that he had understood her doubtful look, and had, in what he said, practically made her a promise.

"Thank you very much," she said, not very audibly. For Anemone knew perfectly well, young and inexperienced though she was, that Veryngtower was in love with her.

"If I drive down now," said he, rising, "I can come in again and tell you about it in half an hour or so—that is, if I may."

"Oh please do," said Anemone, her face brightening now with pleasure, "for Papa's birthday is only the day after tomorrow. Then I could decide one way or the other at once. And if that is too hopelessly dear, you will have to think of something else for me!—I have racked my own brains in vain."

Veryngtower went off perfectly happy and delighted at having something to do for Anemone. He came back in less than an hour, and found her sitting alone in the drawing-room. She was waiting for him—only because she wanted to know what he had done for her—but still, she was waiting for him, and that, in itself, was sufficient reward for him. The very thought made him flush with pleasure. Veryngtower was young enough never to have been in love before. His was the keen, sweet pleasure of a first passion, when one enjoys a mere look, a passing smile, as the flowers enjoy the sunshine.

He sat down and proceeded to relate the history of his enterprise; the one chief point in which was the price at which the Peacock was to be bought. Anemone found it would cost her rather more than half the yearly allowance her father made her. Undeniably it was a piece of extravagance to buy it; but when Anemone considered the contents of her wardrobe, it seemed to her that she could not possibly want any more clothes till next season. And she would gladly have had no new things for several years to come, if by so doing she could please any fancy of her father's.

"I will have it," she said decisively, after a few moments of thought, during which Veryngtower found great pleasure in watching the changing expressions on the face. "I will go to-morrow and buy it."

"I arranged, if you decided to have it," said Veryngtower, "to send them a wire: then they will pack it in a box and send it here, to your name, to-morrow morning. I thought you would want it early, as you talked about arranging a niche for it."

"Oh, thank you!" exclaimed Anemone, her face alight with pleasure.

"The only drawback to your purchase," said Veryngtower, "is that I am not sure you won't have to lend this precious bird sometimes, or let people come and see it. The British Museum people haven't had a chance of puzzling over the hieroglyphs yet, and there are some big bosses or that sort of thing in Paris who want to see it. I don't know if it would n't seem ungracious to refuse them."

"Oh, Papa wouldn't wish to, I'm sure," said Anemone, "he said everybody who knew anything about Persia would be interested in this bird. I must get him to tell me all about it some day. Now, where do you think it ought to stand?"

The two held a very serious consultation over this; and finally a corner was settled upon which would lend itself to drapery. Anemone decided to have a stand placed here for it, make a back ground of golden plush, and get a curtain arranged to draw across it. About all these details she consulted Veryngtower—because he happened to be there, and was already in her confidence. Veryngtower did not stay to question why she talked to him about these things; the fact that she did so, that he was in her confidence, though in ever so short-lived a secret, filled him with pleasure. He gave his mind to the consideration of what sort the stand or bracket should be; of what colour the plush—no detail was too small to interest him when its discussion involved so sweet a partnership.

It was all settled at last; Veryngtower had to go. Anemone gave him her hand, and begged him not to forget to send the telegram. Her thoughts were with her father, and the birthday present; she thought no more of poor Veryngtower when the door had closed upon him.

The next morning brought with it a box, directed to Lady Anemone Vernon, and delivered with much care, by the hands of a porter sent direct from the Indian House. Anemone was in the hall when it arrived; she had been on the watch all the morning, for she was anxious that no mistake should be made. She wanted her present to be a complete surprise. So she came out into the hall, as if by accident, just at the right moment, and told the servant who was at the door to take the box straight up to her own sitting-room. The man lingered a moment, holding the door ajar.

Anemone could see through, and she recognised immediately, standing there on the steps, the strange starved-looking Persian she had seen the day before in Oxford street. The servant shut the door impatiently, at last.

"What did he want?" asked Anemone.

"I don't know, my lady; he could not speak any English. I suppose he was begging. The porter said he had followed him here all the way from the shop, so I did not know, at first, whether he was a beggar. But he must be."

Anemone considered as to how this conclusion had been arrived at, and supposed it was because the Persian spoke no English. She felt sorry for the poor man, adrift in a country of whose language he did not know a word. She wondered, too, from his coming to the house whether he had ever seen her father abroad and hoped to get help from him, or at least, to speak to him and make his wants known.

But the thought of the poor Persian was soon driven out of her mind by more absorbing interest. Her father always spent his mornings in his library, and she knew that now was her time for arranging and draping in the drawing-room in safety: she had been out early with her maid, and purchased all that was needful. Only a few nails and tin-tacks were necessary to complete the arrangements, and with the help of the servants, it was all done easily. The curtain was in soft colours, harmonising with the walls; and she thought, when it was drawn, that there would be little risk of her father noticing it; especially as they had many engagements that day and were likely to be very little at home. So she gave herself up with great delight to the amusement of arranging the bird in its new shrine, and showing it off to the utmost advantage. To her, the hieroglyphs were mysterious, but without even a suggestion in them; she knew nothing of the idol, or its history. And she draped its niche, placed it in it, and then studied the effect, as gaily and lightly as though this new drawing-room ornament were a mere piece of Parisian bric-a-brac. How was it possible for her to guess that it had any deeper or more vital meaning for her father than it had for her? Of course, she knew he understood its value and importance, while she did not; that was all the difference which she imagined to exist in their view of it. Everything was at last arranged to her satisfaction, the curtain drawn across the niche, and the new acquisition effectually concealed. Then Anemone went singing to her room, glad to the utmost because she had found a way to please and surprise her father, who had given so much thought and care to making her presents that she liked, and pleasing her in every trifle.

They went out together in the afternoon, and dined out afterwards, so that the drawing-room was entered no more that day, as Anemone had expected. She went to bed as happy as it was possible to be, and her last thought before she fell asleep was of the surprise she had planned for her father. Early in the morning she awoke, and the thought of it came into her mind before any other. She sprang up immediately; her father had acquired, while on his travels, a habit of rising early, and it was not easy to be up before him. Anemone succeeded this morning, however. When he came down from his room she was sitting like a child on the stairs by the open drawing-room door, looking wonderfully fair in her white cambric wrapper. Sunshine and the fresh morning air and the powerful fragrance from the green house door, which Anemone had just opened, made the drawing-room very sweet. From where Anemone sat the Angel Peacock could be seen standing in its niche and looking regal against the rich back ground she had arranged for it. She had looped the curtains back and placed beneath it some flowers and ferns which she had carried out of the green-house. The whole effect was extraordinary, and Anemone herself now began to feel the overpowering fascination of the bird, which had hardly touched her before. Sitting there, on the lowest step of the stairway, her hands clasped on her knees, her head drooping forward, she was almost in the position of the acknowledged worshippers of the

Angel Peacock at its own shrine. The memory returned to him, of the entrance to that shrine and the high-priest crouched on the ground at its doorway. For, as he turned the bend of the stairs, his eyes had fallen instantly on the bird, standing stately in the bright sunshine, and the unexpected sight carried him back to the valley of Sheikh Ali, far away in Persia. Then he looked down at the fair figure sitting at his feet, and a dumb horror fell on him from the association of ideas it suggested. But Anemone looked up with a smile as bright as the sunshine.

"Good morning, Papa," she said, "and many happy returns of the day. I wonder if you will like my birthday present!"

She rose and put her hand in his, and pressed her soft lips against his cheek. A dulness, a sort of paralysis, seemed for the moment to have fallen on Heatherbloom. He made no answer, by look or word; his eyes remained fixed on the peacock, and he let Anemone lead him nearer to it. Why had this thing followed him into his very home? By apparently the most simple and natural means it was here, yet he had a grim and horrid sense as if some power or person were triumphing over him. He would have given anything never to have set eyes on this idol again. But, even as he thought of this and cursed his helplessness, he remembered that awful valley as he had last seen it, covered with corpses massed together. Zeenab had sworn that he had to suffer for this. Was it possible that there was truth in her words, and that he could not now dissociate his fate from that of the Peacock? But was it necessary that Anemone also should be drawn into this mysterious mesh?

"What is the matter, Papa? You seem in a dream, or half asleep? You are not ill?"

"No, dear. This thing carries me back, that is all. I told you I have seen it before."

"Do tell me about it—how and where you saw it. Sit down, Papa, and tell me."

"No," exclaimed Heatherbloom with a shudder. "I can't do that! Don't ask me that, dear."

"I don't believe you are pleased at all," said Anemone dolefully, "I wish I had not got the horrid thing."

There was a suspicious sound as of tears in her voice; and that was more than Heatherbloom could endure. He forgot Zeenab, the awful valley, and the curse that seemed already to be upon his track. He turned and caught Anemone in his arms, and kissed her again and again.

"My little girl," he said, "don't think that! You know I am pleased; dear, you can do nothing that does not please me. As to the Peacock," he went on gaily, "it is one of the rarest and most valuable possessions to a student. The learned men in such things will envy me, not only the bird, but a daughter who would think of such a birthday present."

As sometimes happens on a fine summer morning in London, the brilliant sunshine was giving way to a sort of fog, made up, no doubt, of the smoke from innumerable kitchen fires. A sort of dim blackness veiled the sky and cast its shadow into the room; and

as Heatherbloom spoke it seemed to form into a shape behind the bird. A strange blackness was in that corner, a deeper shadow than anywhere else, and as Heatherbloom gazed it appeared to his excited fancy to sway as if in mocking laughter.

"Oh, this is nonsense!" he exclaimed mentally, "to be ghost-seeing in the early morning! I must be losing my head."

He turned, with the intention of going to the window and rousing himself by the air. But, as he moved he felt all Anemone's weight upon him. With a start he looked down at her. Her face was deathly white. She had fainted.

(To be continued.)

THE CREED OF CHRISTENDOM.

I.

"THE fairy tale of the three supernatural persons, woman can verify.—*Matthew Arnold.*

THREE centuries ago, the main tide of thought which distinguishes the modern world from previous epochs, was ushered in by Francis Bacon's *Novum Organum* and the method of Induction.

Under the banner of experiment then raised, we have marched triumphantly forward for three hundred years.

On every hand the earth is strewn with trophies of our victories; iron roads have spread their network over the globe; we have harnessed to our chariots an *agni* more powerful than any in the Arabian Nights; the lightning carries our domestic news round the world; across the ocean even we may hear the voice of a friend.

But this triumphal march through Nature's domains has not taken place without stamping its effects deep on the thought and character of the modern world.

We have carried the banner of experiment so long that it has ingrained itself in our nature; everything must be tried and tested before we can give it our allegiance.

As surely as water finds its level, so surely does a new element introduced into human thought expand and spread till it has found a place in every corner of the mind.

This tide of experimentalism, with its irresistible tendency for examining and arranging, has already spread into many strange books, revolutionising all things by its solvent power.

In the world of literature its influence has been potent; under the strong light it casts into the remotest regions, has vanished Homer's claim to the authorship of Homer, has vanished Shakespeare's claim to his own plots, the claim of old Roman History to be history at all.

In other fields of knowledge, the magic touch of experiment has worked similar transformations.

Its advance became so general, that at last the incoming tide could no longer be kept back from regions even the most sacred and august.

At last even our religion, and the God we worshipped, could no longer escape the test of this universal touchstone. In our wide

roamings and expeditions through the broad fields of nature, we had imbibed certain ideas, of order, of symmetry, continuity, and cohesion.

Our conception of the Universe had shaken into shape; had assumed a certain regularity and form.

But with this conception, that other interpretation of the universe known to us as "theology" could not be brought accurately to fit.

We became conscious of a certain awkwardness and crampedness.

Loving the old and yet unwilling to abandon the new, we endeavoured to make the inequalities and discrepancies disappear; but strain as we would, we could not bring the two views into harmony. When our experimentalism led us first to probe the depths of starry space, we proclaimed aloud the glory of the heavens as a fitting illumination of the Mosaic account of creation; but we finally came to the Nebular hypothesis, ruling Moses and Genesis out of court altogether.

So in the region of Natural History. We began by fortifying the cosmogony of Genesis with comparisons of Genesis and Geology, of the Book and the Rocks; and ended with the Darwinian evolution theory, which abolished the Creation and old Father Adam along with it.

These outworks of religion, so to speak, were the first to be attacked.

But after hovering thus on the outskirts of Theology for a while, pausing and hesitating before entering the Holy of Holies, awe-struck like the Gaul before the throned majesty of the Roman senators,—our acquired momentum carried us irresistibly onwards.

Even the Holy of Holies was doomed to invasion; there were no Olympian thunderbolts to hurl the rash intruder from the steps of the temple; the invading horde swarmed into the sanctuaries, and in the most sacred place of all was found—What?

The conclusion of the intruders is summed up in these words: "The fairy-tale of the three supernatural persons, no man can verify!"

From this conclusion no sudden and direful results followed: the temple was not torn down, nor its site made a desolation; those who had entered the temple returned from it again, and the worshippers continued as before to pay honour to the empty shrine.

And this was as it was, because a certain tardiness or *inertia* has always characterised the human mind, has characterised pre-eminently those Germanic nations which now lead the world. Heaven has gifted them and us with a dull imagination.

The effect of this quality, which has been absent from no period of history, shews itself in the extreme slowness with which we realise the full extent to which some theory or idea we have espoused may eventually carry us.

Not till near two thousand years after Ptolemy had attracted straws by rubbed amber, did we think of putting our amber or sulphur on an axis, and making an electric machine.

Thunder storms had been going on for geologic ages before Franklin sent up his kite and tamed the lightning.

This inertia, or sluggishness of imagination, has carried us over many a crisis in human history, and will carry us safely through all the changes which must inevitably follow the full realisation of the fact that "the fairy tale of the three supernatural persons, no man can verify."

Great changes must follow, but this inertia insures that their operation will be as gradual as the changes of nature herself.

Nature, it is true, has her cataclysms, and in history we have their counterparts, as, the French revolution; but nature prefers to build a tree by the addition of microscopic cells, and to wear away a mountain by rain drops and zephyr-breaths.

And yet, though the whole of Christendom, and those Germanic nations to which we belong, in particular, may take years and even centuries to adjust themselves to the new order of events, by careful analysis and comparison we may be able to see, at least dimly, what form this new order will take when it arrives.

All we require is a sufficient number of facts to base our induction upon, and a wide enough field of view to correct possible irregularities and to include possible variations.

By these observations the astronomer can map out the comet's orbit, months before it is traversed, and so, by an adequate series of observations and comparisons we may map out the orbits of history.

When the tide of experimentalism flowing towards theological dogmas had produced the conclusion that the "fairy tale of the three supernatural persons, no man could verify," we were led to annex the corollary that whoever had first given in their adherence to this belief, had done so without due evidence and on insufficient grounds; we were consequently driven to put it aside altogether from our mental baggage, pending further information.

This "fairy tale of the three persons" however does not stand alone; it has worked itself into all our thoughts, ideas, and institutions; and is no isolated fact like the authorship of the Homeric poems, which may be decided one way or the other without any particular result. This doctrine of the Trinity is no lonely desert-obelisk, which may either stand or fall without any one being the wiser or the worse; but is like the pillars of the house of the Philistines thrown to the ground by Samson; when this falls, the whole house falls with it.

The simile, however, is ill-omened; for let us hope that in its fall dogmatic Christianity may not overwhelm more than all its life has seen destroyed.

This doctrine of the Trinity is the foundation stone on which the whole edifice of dogmatic theology rests.

When the Germanic nations, having set aside the old mediæval notions of their religion, were compelled to formulate confessions of faith, and creeds of things to be believed by all devout Christians, this doctrine always took the first and principal place; as in the first of the thirty-nine articles of the Church of England. On it rested all the rest, and nobody had the slightest doubt as to its

truth—not even the heretic burned at the stake—and this for the simple reason, that it never occurred to any one to doubt its truth, just as it never occurred to any one before Columbus to sail beyond the setting sun, and discover new continents and tribes before unknown.

But the truth of this doctrine has now been doubted, and with this doubt came the doctrine's inevitable dissolution.

Now that the foundation is shaken, the conclusion is irresistible that the whole edifice is doomed and cannot long continue to stand; or, to drop the language of metaphor, that it is impossible for us in the future to believe in our religion as we did in the past. Something must be done, some changes and alterations must assuredly take place; no skill or strength of effort will suffice to replace this fundamental doctrine in its old position.

It stood like a *logan-stone*, balancing on a pinnacle, where the gradual action of centuries had placed it. So long as its equilibrium was undisturbed, so long as the position of balance was not passed, it remain perched on its lofty seat; but once the balance was lost, no power on earth, no ingenuity or skill of engineering could replace it on its pedestal.

The philosopher Pascal, when asked to advise what one should do when unable to believe the doctrines of the Church, answered that "you should act as if you believed it, go to Church with the other people, get sprinkled with holy water, do as they do, and you will come to believe it yourself in time." However good when it was given, this advice is likely to prove ineffectual at the present day, for "the other people" are now in the same strait with ourselves.

In the words of Emerson we "have broken our god of tradition," and no cement has yet been found of sufficient strength to repair the damage.

Disbelief in the dogma of the Trinity—and we cannot fail to see how unwilling this disbelief must be—will work like leaven until the whole edifice of Christianity is changed by it. It will be a force constantly present in men's minds and impelling them to look differently on all things, especially on those things associated with their religion.

To try to foresee the direction of the change, to make the change as smooth as possible, to provide for possible contingencies, is now our duty; not to waste our energies in vain endeavours to repair the irreparable.

The conclusion is irresistible as the force of gravity, and must of necessity triumph, that the "fairy-tale of the three supernatural persons, no man can verify," and the fairy tale must consequently be displaced.

Though this doctrine cannot be verified, it may be said, it may nevertheless be true; just as no one living will be able to verify the reality of transits of Venus, and yet no one doubts for a moment that transits of Venus occur.

Though unverifiable, this doctrine may nevertheless be true; in what light then will our questioning his reality and our conclusion of disbelief, appear to that God whose fall and discomfiture we

have been discussing so confidently? Will he not inflict speedy and terrible vengeance on us for our disbelief? From this threat even, our three centuries of commune with nature has taken away its terror. We have learnt to believe that, if such a God there be, he will look down on the waywardness of this wilful child, Humanity, with a smile and not with wrath.

II.

“Forty and six years was this temple in building.”

To even the commonest objects age lends a certain reverence and charm: fossils, ruins, coins of the Roman Empire, all antiquities attract our minds. Our interest in them redoubles, if they have any human associations attached to them. The flint weapons of the cave-man, an elk-horn with rough figures of animals etched on it, the houses of the lake-dwellers, with these things we feel a certain affinity and kinship; they belong to us and form a part of our history.

How reverent and venerable should appear an Institution, about which has clung for centuries all that is rightly considered most sacred in the human heart! If mere human interest can touch with a tinge of romance even the most common-place things, how much more endearing and universal is that charm which religious feeling confers.

The log hut of the Ionic peasant was by this fervour of religion converted to the magnificent temple of Athena on the Acropolis, splendid with white marble pillars, and adorned with the loveliest sculptures that human art has ever produced. And far greater is the charm which Christianity bears for us; historic associations, the early martyrs, the deaths in the Roman amphitheatre, rapt saints gazing with radiant face to heaven from the midst of the flames rising red around the stake, fervid preachers of the gospel who risked and lost their lives in distant lands and amongst savage peoples, the lessons on the Galilean hills, the early apostles to Rome or Britain, the noble exploits of the crusaders, the heroic battles for God and country, the struggles against the tyranny over reason and conscience, the brave martyrdoms endured at every step in the advance of Christianity, the massacres of the Covenanters, all these things have helped to endear Christianity to our hearts, have identified it with our best and noblest feelings. For two milleniums the Christian religion has supplied an ideal of love and mercy to the most vigorous and powerful nations in the world; has warmed the hearts and purified the minds of countless peoples and generations; in sickness it has consoled; in happiness it has added a blessing. Its shadow rested on all the most momentous events in the life of men and the life of nations; by the ministers of this faith the new-born babe was received into the Christian fold; from this faith marriage gained its chiefest sanctity; and from the dread presence of death its holy influence was not absent. From the hands of the Church's representatives, kings and princes received their crowns, and with them the

right to rule; tyrants drew back from their cruelties, and princes from their oppressions, because the Church forbade them to go on. Victory and success were marked by the *Te Deum* and the service of thanksgiving to the Christians' God, while disaster and defeat had their fittest symbol in a general humiliation before Him of penitence and prayer. Famine or storm, plague or sickness, were calls for a special ministration of the Christian faith. Into the greatest as into the least, it brought its softening, purifying, and uplifting power, in the terrible calamity which overwhelmed thousands of men and women in a moment, the eye of Christian faith saw the chastening hand of the loving father. The beauty of the spring, the golden fruits of the harvest, the solemn glory of the stars, raised in the Christian's heart a joyful song of praise “We thank thee, oh God! for all thy wondrous works!”

And if the fervour of faith added a brighter glow to all that was delicate and beautiful in the world around us, its sanctifying light fell also on the dark and gloomy mysteries which overshadow human life. Over the inexorable enemy who cuts down strong and weak together like the flowers of the field, over death, destroyer of peoples, swift separator of friends and lovers; relentless ruiner of the heart's dearest hopes; cruel desolator of the happiness of homes; over this threatening and gloomy form the Christian faith threw a wreath of tender flowers, changing the sombre and malevolent spectre into a kindly though rough-handed benefactor, who threw open the door from a world of incessant suffering to a never-ending realm of joy, brilliant with glorious light, and radiant with the splendour of the river of life.

The poorest wretch under his lifelong burden of woe; the unfortunate doomed to perpetual imprisonment in the dreary dungeon, the tortured victim of the tyrant's wrong, the weary sufferer on a bed of agony; above all, the aged, who, after a life of misfortunes and mortifications, felt the tide of strength ebbing away and the colours of life swiftly fading; all these heard the whisper of the Christian faith “there is a bright and blissful heaven in store for you, where you will find a recompense for all your woes, where tears shall be wiped away from all faces.”

The faith that thus spread its holy influence through all the sorrows, thoughts, and yearnings of the human mind, has placed its mark indelibly on all the achievements of genius and all the outward and visible surroundings of our lives.

Some of the most precious gems of art, some of the most splendid achievements of science, have from this source drawn their inspiration and impulse. Kepler spending the night in prayer before discovering the laws of the solar system; Michael Angelo adorning with the most splendid fruits of his genius the Sistine Chapel or Saint Peter's at Rome.

Our picture galleries teem with the incarnations of this Faith; Madonnas, Crucifixions, the Holy Family, the Divine Child, Saint Jerome, the Transfiguration, cover every wall.

As in ancient Greece, so in Christendom, our noblest successes in architecture and art have been raised to the glory and honour of our religion, our splendid cathedrals, majestic abbeys, and Gothic

churches are not less beautiful and sublime than the Grecian Parthenon, the Theseum, and the temple of Olympic Zeus.

What sculpture, what fresco, owes to this influence, let the splendid monuments of Italian art testify!

Nor has this all-pervading power been less potent in the world of poetry and music. The two greatest epics the last twenty centuries have produced find here their source, the contemplation of the Christian faith moved Dante and Milton to loftier strains and nobler imaginings than the ancient Homer and Virgil had ever reached. Alfieri's *Saul* and Racine's *Athalie* testify, that in dramatic art, this power of religion was not inoperative. To learn its influence on music we have only to call to mind the names of the "Messiah," the "Creation," the "Ascension," the "Elijah."

As we look back over the last two thousand years, we find that whatsoever things are true, whatsoever things are pure, whatsoever things are lovely, have received from Christian faith a sanctifying and verifying touch; figure after figure, history after history, hero after hero, saint after saint, step forward majestic in long array; by each and all we hear pronounced the words "From the Christian faith I drew my brightest glory." In the background of the picture, overshadowing all the rest, stands a dark and gloomy hill; on its summit are raised three crosses; on the highest cross, which stands between the other two, a figure already dead; his side is pierced; nails transfix his hands and feet; on his brow is a crown of thorns; and above his head is this inscription—"Jesus of Nazareth, King of the Jews," a splendid, tragic, and matchless picture; whose lesson has woven itself into the innermost core of the life of Christendom.

And yet this wondrous edifice, like a stately temple built on a morass, is doomed inevitably; for it is built and founded on the dogma of the Trinity, and "the fairy-tale of the three supernatural persons, no man can verify."

CHARLES JOHNSTON, F. T. S.

TRAVESTIED TEACHINGS.

X.

The Ineffable Name.

I HAVE so far attempted to show that the teachings of the Old Testament have been sadly travestied, and that some of these travesties are as singular as they are instructive. It will probably have occurred to such readers as may have patiently followed me in thus breaking up new ground, or bringing the old under survey from a new point of view, that, beyond the ordinary tendency to development in doctrine, which accompanies all advance in human knowledge and might even be held to constitute its progress, some special reason has tended to facilitate the strange transformations which have taken place; and that this reason is to be sought as much in the character of the written language to which the original teachings were committed, as in the idiosyncracies of those by whom the metamorphoses were effected.

The structural method of the Hebrew Sacred Scriptures is peculiar.

Written in an archaic form, without regard to the vowel sounds and subsequently devised rules of grammarians, comprising ancient chronicles of an unknown age, incorporated with and imbedded in more recent writings—themselves of a very high antiquity, though gradually merging in the historic period, it is manifest that, as far as it represents a language in a modern sense, as distinguished from a structural method of communicating ideas, of general or even universal application—it must represent a language in transition,—a language in process of dialectic evolution,—a language in which the earlier will have differed as much from the later speech as do modern languages from their original sources.

But to recognize this is to perceive that the Masorettes, in treating the Hebrew diction of the Jewish SS. as representing a continuous speech—as they considered speech—and reducing it by the addition of vowel points to a uniform language, completely misapprehended its real character, and, as a necessary consequence, very generally misrepresented its true sense; and it is more than probable that the time will come when it will be admitted that the Masoretic Hebrew is an artificially and artfully constructed language, which never was spoken by or in any sense familiar to the Hebrew nation.

The fact is, that the archaic system of writing adopted by the Semitic races was not alphabetic but ideographic; and to return its ideograms into alphabetic letters, and so confound it with modern methods, was a very grave misconception.

Modern views of written language rest so completely on the alphabetic system, that the modern mind has become almost incapable of conceiving the possibility of any other, and consequently devotes its energies to reducing all ancient writing to the alphabetic form; and its success within certain limits, in this practice, seems so great that it closes its eyes to all that may point in another direction.

And yet the ancient system, as well of writing as of reading, differed widely from that which has so successfully supplanted it.

The principle of development which has brought forth the one out of the other is the tendency from complexity to simplicity, which has been the characteristic mark of advance in the progress of the ages,—a tendency which has accompanied and followed the efforts of the human mind to free itself from the consequences of the want of clearness of thought, and involved way of reasoning handed down to it by tradition.

Under the alphabetic system a mastery of its alphabet enabled any one to read his own language, as far as his knowledge of that language carried him.

Not so under the archaic or ideographic method.

Then a teacher was necessary to impart the reading committed to the text, simultaneously with the communication of the structural method thereof; so that the writing had all the characteristics

of a *memoria technica*, intended to recall to the mind of the reader that which through its instrumentality he had been taught.

It moreover reflected the complexity of the mental methods and workings of the period, for when several doctrines—one in advance of another but associated therewith, because more or less intimately related thereto or derived therefrom—could be embodied in a single formula, this plan was adopted. But under this plan a separate and different vocalization was imparted to the formula with the doctrine then and thus under communication; so that, according to their respective progress in receiving the transmitted knowledge, the several students thereof might read the text in different ways, each of which would convey a correct though varying teaching; and only the fully instructed would be able to read it in all the ways of which it was susceptible. And this was an embodiment of the idea of simplicity prevalent in those days.

The ideographic system bore to the dawn of writing what the ejaculatory did to the dawn of speech: for just as the one was an intelligible, interblended and consecutive arrangement of impulsive ejaculations, modulated as vocal expressions of the mental reflections of sense impressions, so was the other an intelligent combination of simple primary ideograms or conventional graphic signs of the original primitive ejaculations, regarded as the expressions of natural or root ideas.

Intellectual as distinguished from sense perceptions are derived from and constituted of a reasoned combination of ideas suggested to the mind from without, and are expressed in utterance, or imparted vocally in the form of speech, by a similarly reasoned combination of the several simple ejaculations by which the original ideas were given forth. Developed by mental progress and reflected in words and sentences, they become sustaining possessions of the mind, and are then transmitted in writing by an analogous reasoned combination of the respective ideograms or signs of the undeveloped ideas. Thus the development of language, whether spoken or written, follows the development of the intellect and reason of man in a simple, natural and intelligible manner, its growth proceeding with the gradual widening of the bases on which it rests—the culture of mind and tongue advancing in mutual interdependence.

Intellectual ideas, reproduced as written signs, are committed to and transmitted through a duly arranged combination of the original primary ideograms, which, used in this form as word signs, become the roots of words.

These in the Semitic tongues were generally limited to three ideograms or letters, in their radical form.

The letters, as for convenience and in conformity with general usage, I shall continue to call the ideograms, were of course variously combined in the verbal roots, according to the root ideas of which the intellectual trilateral combination was composed: so that each transposition and fresh combination of the letters of a given root produced an analogous transformation of the intellectual idea to be conveyed thereby. Thus the consecutive order and

arrangement of the letters therein determined the intellectual idea the so-constituted root was intended to impart.

In considering the root signs, another principle had to be taken into account: for each letter, according to the way in which it was used—just as each simple idea—according to its source and tone of expression—was capable of imparting an agreeable or disagreeable, a good or a bad sense, in response to the circumstances which called it forth; and the principle involved in this possibility or power revealed itself in the several word-signs—through the intellectual ideas transformed into words—by giving the respective words the capability of bearing opposing and contrary senses, so that the intended meaning of any given word sign could only be determined with certainty by considering it with reference to the context in which, in each instance, it was found.

Hence the grouping of word-signs in a given sentence bore the same interpreting value to that sentence which the grouping of the letters in a given word-sign had to that sign.

The all-important element in the examination of the word-signs was the weighing, so to say, of the relative powers of the constituent letters with regard to each other; and this not merely in the formation of roots, but in their transmission through the word-signs derived therefrom.

It is found, on even a superficial examination, that the letters which go to form the conventional tri-literal root differ in their relative persistency in the several inflections of the same root; for while in some, therefore called strong roots, all of the three letters constituting it are persistent in each of its inflections, in others, thence denominated weak or defective, only two letters are invariably present; and in yet a third class, the doubly defective, only one letter is similarly returned: so that the characteristic and distinguishing mark here is that the defective roots drop one, the doubly defective two of their radical letters in their passage through the successive word-signs into whose constitution they enter.

But it is also found that in inflecting the several roots, or utilizing them in the formation of word-signs, only the non-persistent letters are available.

This difference in their respective relations to each other leads to an important distinction in the relative values and uses of the several letters and roots: for while the roots are divisible into three classes, distinguishable as tri-persistent, bi-persistent and uni-persistent, literally, the letters group themselves into two primary orders, persistent and non-persistent.

Moreover, of these the non-persistent are separable into those which are only non-persistent in certain apposition in the root, and a remainder liable to be so in any and every position.

It might be supposed from this that the constructive value of the several letters diminishes with their diminishing persistency. But the exact contrary is the truth, for the flexibility and richness of the language depend upon what might in this regard be termed its unstable elements—the relatively least stable being in reality the most valuable through their variable uses. It is owing to the overlooking of the import of this fact that poverty of diction,

attributed to a scanty vocabulary, has been imputed to the language of the Hebrew SS.

The least persistent of the letters of the Hebrew alphabet are *Aleph* (A), *He* (E, misrepresented as H), *Uw* (O, U or V) and *Jod* (I, J or Y).

These, termed by grammarians the *Ahevi* letters, in addition to their proper character as ideograms—in virtue of which, like all the other letters they entered into the construction of roots—were the inflecting letters of the system.

Owing to this property, they were moreover its interpreting letters, and constituted the key, through the right use of which the true meaning of the text could be at any time recovered. Unfortunately the right use of this key has been overlooked, its import misunderstood, and its powers misapplied.

By their various combinations with the several roots, the *Ahevi* or inflecting letters formed the different parts of speech, constituted the words, and specified the mutual relations of these to each other, whether of gender, number, person, in time or space—representing the whole in the form of word-signs.

As a consequence of this usage, unless indeed the usage arose from the import of their mutual inter-relations, they, when variously combined amongst themselves, and in their thus-developed relation to each other, formed the diverse inflections of the substantive verb *kayah*, "to be," in its several successive forms E. U. A., EUE., EIA., EIE., and therefore in the inflections of roots represent that verb.

Owing to these several usages, and the interpreting powers derived therefrom, which made them the true key to the language, although they had no proper sound of their own, but could be individually uttered with either of the vocal intonations according to the expression needed, they were the generators of the vowels. Hence these, when they came to be separated from the consonants which they vocalized and acquired proper signs of their own as vowel letters, retained some of the characteristics of the *Ahevi* letters, as the constructors (or vocalizers) of words, and even borrowed their attributive designations *a*, *e*, *i*, (*j* or *y*) *o* (*u* or *v*) from their archaic prototypes.

It is true this significant fact has been overlooked owing to the Hebrew *He* having come to be considered as equivalent to, and be represented by, and as the Latin H. But it gained this factious value in its passage through the Greek *Heta* (H.) or aspirated E (He).

But it was not always overlooked, and there is reason to believe that at one period in the history of the text of the Hebrew SS., when the constructive bases of its written system had been lost sight of and it was supposed to share the characteristics of Alphabetic languages generally, these letters were intercalated in the text as *matres lectionis*, when the need of vocalization was first discovered and before the invention of the vowel-points. The differences between the Samaritan and Hebrew Pentateuch point to this, as well as the vocalization of proper names in the Septuagint, as compared with that of the Masora. Indeed it is believed

that the subsequent attempt to remove these *matres lectionis* when the vowel-points were introduced, under which letters belonging to the text were cancelled, while others not belonging thereto were suffered to remain—has been one of the causes of the confusion of that text.

The fact that it was found necessary to remove these *matres lectionis* from the text after they had been added thereto, shows how unfitted the *Ahevi* letters had proved themselves for the work thus imposed on them. They were inflective or constructive, not vowel letters, and the attempt to impart vowel characteristics to them places beyond doubt how completely the real import of the text had been lost sight of, how absolutely the knowledge of the principles on which it had been constructed had disappeared.

But, though the actual knowledge of the relations of these letters to the text had disappeared, it was known that they had potencies or powers other than those of the remaining letters, special potencies or powers which gave them a characteristic, proper, and peculiar value of their own.

It was also recognized that these powers were constructive. That the letters endowed with them were the constructive letters of the language. That they were to the language what the creative forces were to the objective world with which the language they constructed dealt, its Creator.

Hence they were considered fitly to represent those forces. And, when these came to be unified and personified as a personal Creator, the letters, thus tacitly taken to represent them, were held in combination, to designate that Creator; and the powers inherent in them were supposed to be due to this their combined representative character. And this only too facile misconception was the groundwork of the whole subsequent misapprehension in their regard.

Then, as a final step in this evolution, it was imputed to them—in addition to their natural philological powers, or rather in supersession of these—that, as constituents of the name, a special virtue was inherent on them, a virtue imparted to them by Him whose name they formed and that as a consequence of this—a special science—the science of the forces associated with that name and its constituent letters associated with the use thereof existed; a science whose aim was to utilize and develop the potencies of the name—so to develop and utilize these, that those versed in the science of the name could, by invoking it duly, that is under the aspect or form proper to the end sought, acquire powers over the forces of nature subjected to this method of control.

In this way the utterance of the name came to be considered as a magical incantation, and, as for another reason it had already become ineffable, it was now assumed that the open and public utterance thereof had been prohibited because of the danger accruing to its use by those ignorant of the science of using it.

Upon this basis was the science, associated with the varying use of the constituent letters of the Tetragrammaton and with the invocation of the ineffable name, founded.

From these elements did this science take its origin.

And yet these elements, one and all, grew out of a misapprehension of the philological powers of the *Ahevi* letters, and were, in their imputed relations to the name, simply a travesty of those powers as set forth in and developed through the substantive verb "to be." The use of these letters as a verb, and not as a name, was the key to the hidden meaning of the text; and it was the loss of the knowledge of this key which caused that text to be looked upon as a reservoir of mysteries.

Nor did the travesty end here, for when it was found that certain historical Hebrew names could be read as though constituted of some form of the Ineffable Name in combination with other letters, it was assumed that those names indicated that their bearers had acquired power, through their knowledge of that name, over Him whose designation it was—had become associated with Him, so to say, in that branch of His providential or other work which had been the special outcome of their lives; and that this association was symbolized, and even its aim, suggested by the combined name.

And yet in each instance the inflecting letters simply represent the substantive verb discharging its normal function of specializing the name in which it is found.

The origin and significance of the Ineffable Name, as thus indicated, should be carefully considered by the reader.

The form of the name, so originating, was IEUA, in which all the *Ahevi* letters appear.

This was, in course of time changed into IEUE, and then the second form, AEIE, was associated with it, that all of the letters might retain their Jehovistic characteristics.

This change appears to have been made when the verb *ieve* "he caused to be," in the closing sentences of the Elohist *Kosmogony*, "By a succession of formations Elohim caused earth and heavens to be" (Gen. ii. 4), was supposed to represent and be the name: so that even this transformation arose out of a mistake, and partakes of the nature of a travesty.

The substantive verb, in its twofold form AEIE and IEUE, was claimed by the personating spirit Jehovah as its own peculiar designation.

But, in so claiming, Jehovah defined the sense in which the name was to be received, for he did not say in addressing Moses, "I am that I am," as a motived tradition affirms, but—referring to the deliverance he is now preparing for the children of Israel—"I shall cause it to be, I who caused to be;" and then presently calls himself "I shall cause it to be."

Hence, read through, this the Name in its form IEUE, under which the spirit is addressed or spoken of, says, "He will cause to be."

But indeed it says more than this, for, including as it does the past, the present, and the future in its scope when unpointed, it then says, "He caused to be," "He causes to be," "He will cause to be" according to the vocalization imparted in utterance; and this was why the Name became ineffable, and why the high priest in publicly intoning it once a year on the great day of atonement—

the only occasion on which he was permitted to utter it—simply chanted the letters *Jod, Hé, Ouv, Hé*, because to pronounce it in its entirety was impossible, while to give expression to it as a word was to limit it, according to the vocalization given, either to the past, the present, or the future, and thus circumscribe its attributive significance.

In considering the Ineffable Name under any of its assumed or imputed aspects, it should always be remembered that the science regarding and the magical power attributed to its use, whether in the form of doctrinal elucidation, vocative incantation, or otherwise, in so far as it is derived from or associated with the presence of that name in the Hebrew SS., is referable and only referable to and in relations with the personating spirit Jehovah, and spirits acting under and with him, and cannot be held to have a nominal or potential relation with any other entity or being whatsoever.

Hence, should there be any responsive action to, or any powers granted through the use of the Name, this responsive action and these powers can only be assumed to come from and be attributed to the intervention or sufferance of the spirit (or its satellites) which under this name disposes of and works through, or exercises a certain control over, the forces of nature.

According to the Hebrew SS. the spirit which calls itself Jehovah claims to be Elohim, and personates the unmanifested impersonal Being from which all natural force is derived; and it is only because of this personation and through this personator, that an unmanifested Being has come to be known as, spoken of, and even addressed, under the designation God, which is indeed an abbreviation of the name JOD, *He, Ouv, He*.

According to the same Scriptures this personating Jehovah has vast, almost unlimited, powers over the forces of nature—being in fact the providential agent of the unmanifested for certain purposes, in the ordering of the world.

By the exercise of these powers, some of which were used by the Egyptian magicians in seeming opposition to itself, this personating spirit brought the children of Israel out of the bondage of Egypt and into the land it had promised their fathers should be their inheritance.

A spirit possessing such powers may well impart to its faithful servitors a method of invoking its aid through and under its own chosen designation in any one of its suitable forms; and in virtue of that aid suffer them to make use of the special powers whose exercise is for the time needed.

Such a spirit might even encourage the initiation and promote the development of science,—a science under which doctrines itself has suggested and revealed could be in semblance drawn from or associated with teachings with which it had no real relation; a science by which the thus delivered and developed doctrines would be confirmed and established on a supernatural or magical basis.

Such a science so instituted would necessarily be restricted as to the number of its adepts. Would only be imparted by these to the few, to those who had proved themselves fitted for and

capable of receiving its teachings, and who, by so receiving, became votaries thereof.

But then such a science, however much it might seem to establish itself through the powers acquired by its votaries, must be vitiated by the primary mistake of its spirit promoter.

This spirit, whether consciously or unconsciously is simply a personator.

As a personator it personates the Unknowable on which it depends.

Hence, acting in unconscious dependence on that which as unknowable can neither be known nor manifested, it necessarily fancies itself to be, and persuades its votaries that it is, that which it is not, the originator of forces it simply controls.

Under this mistaken view, considering itself the author of all, it seeks to make itself the teacher of man.

A science so originating can but be a science of personation,—a science under which that which cannot be personified is personated.

Is it necessary to repeat the truism—the Unknowable cannot be made known or manifested; cannot be personified; cannot reveal itself, and can in no sense be revealed?

HENRY PRATT, M. D.

HEREDITY AND KARMA.

THE Editor of *Harper's Magazine*—one of the principal periodicals of the world and of unquestionable authority—has recently discoursed seriously and sensibly upon "Heredity and Karma." Very fairly, he compares the views of modern scientists and those of Theosophists, upon the theory of individual responsibility for personal ills and blessings. Of course he does not go deeply into the subject, but that would be too much to expect at the present initial stage of our movement, when the West is just beginning to grasp the skeleton outline of the profound Aryan philosophy. He says:—

Heredity is a puzzle. It seems to be easier in this world to inherit bad qualities and traits than good, but both sorts make such leaps and jumps, and are so inclined to go off on collateral lines, that the succession is difficult to calculate. The race is linked together in a curious tangle, so that it is almost impossible to fix the responsibility. Defects, or vices, or virtues, will not always go in a straight line. The children of deaf mutes, for example, are not apt to be deaf mutes, but the cousins of those children may be deaf mutes, showing, it is said, that some remote ancestor of both had some mental or physical defect, which has been transmitted to his posterity, though not in the form in which he was afflicted. In most cases we cannot do anything about it; the older our civilization becomes, the more complicated and intricate are our relations, so that it has already become a dangerous business to be a human being at all. It is not always certain that if a man eats sour grapes his children's teeth will be set on edge, but the effect of the sour grape diet may skip a generation or two, or appear in a collateral line. We try to study this problem in our asylums and prisons, and we get a great many interesting facts, but they are too conflicting to guide legislation. The difficulty is to relieve a person of responsibility for the sins of his ancestors without relieving him of responsibility for his own sins.

However, we were making some progress in ascertaining limited cause and effect, if not general law, when there comes in a new element in human speculation. This is the law of Karma. If this law were recognized only in

Boston, we might surround it and study it. But the recognition has become, to some extent, continental. There are Esoteric Buddhists of the Theosophical Society of India in the State of Ohio, and Karma may be said to be as well understood there as the odic force. The appearance of Karma in Ohio is almost simultaneous with that of Natural Gas, but the coincidence is simply accidental. There is no analogy between the two except that the gas may be considered a conservation of energy, a transmission of force from other material forms. But with the gas we have nothing to do now. The notion of the Theosophists, or Esoteric Buddhists, or Occultists (of India, Boston, and Ohio), needs a little explication in order that we may understand its bearing on heredity. The notion is that all human beings in this world undergo successive incarnations, preserving unconsciously the personal identity in all the changes of condition. Therefore every human being is the result of all the influences in all his previous conditions; that is, we understand it, he is not the result of ancestral influences imposed upon him by descent, but of conditions in his former incarnations. The form in which he shall reappear in the world, that is, is not determined by his visible ancestors, but by his conduct in his former lives. He may have been born into wealth or into poverty; in those lives he may have been an African savage or a Roman dandy, a king or a beggar, or even a woman. But whatever he was, now in this present incarnation, he suffers the penalty of all his misdeeds in all former states of being, or he enjoys the rewards of good conduct in any of them. And it behoves him now to live the higher life—perhaps of expiation—in order that he may rise into a still higher life in the next unknown incarnation, and not sink into a lower. Therefore no effort is thrown away, and no act is without its infinite personal consequences. The law of Karma, it is explained, is the law of the conservation of energy on the moral and spiritual planes of nature. Psychic knowledge may further be said to be pursued for itself, and not in order that we may gain a vulgar control over nature, although it is asserted that the adept Occultist has a power over matter; he can, by his will, transmit a material object from Calcutta to London in a second, or he can crush a tree with a wave of his hand. This, however, is a detail that does not concern us. If we understand the position, a man, as to what is most important in his incarnation, does not take from his physical ancestors, he only inherits from himself. What he was in his former states he cannot know except by observing what he himself is now. If he is very low down, it is likely that in a former incarnation he had what is called a "good time," which he must now expiate: if he finds something noble in himself, he may conclude that it is a conservation of good efforts and tendencies in his former existences. In this way the responsibility is shifted from our grandfathers to ourselves. The Drawer, of course, has nothing to do with an investigation of this theory of life; it simply notes it in reference to the prevalent study of the doctrine of heredity.

One point he misses is that of the reason why an entity happens to select a particular womb, of a particular family, of a particular nation, to be born from. It is no more chance than the fact that a current of electricity, entering a house, is attracted to the best conductor it can find in its path. Re-birth is the effect of inflexible law and superior attraction. The re-taking of birth at all is evidence that physical Karma is working itself out on the psychophysical plane, but it does not imply that the social environment met with by the re-born entity will necessarily cramp and confine its activities during that birth. Every intelligent Hindu will recall the circumstance that a majority of their Siddhas were born in low castes, some, very ignoble in the birth wherein they attained *Mukhti*. *Prarabdha* Karma was satisfied, or exhausted itself, in the evolution of the child under such surroundings, and then his inherent differentiative tendency was free to push him above his social environment, to the highest plane of spiritual expansion. The learned Editor of *Harper's* speaks of one's preserving uncon-

siously the *personal* identity, whereas the better word would have been *individual* identity, as shown in the *Buddhist Catechism*. Personality is the external form and peculiarities presented in any given birth by the reincarnate entity: individuality, the continuous selfhood running throughout the entire chain of births through which the entity passes on the evolutionary wave of the human race. It will be cheering news to our friends to learn, upon such high authority, that the Theosophical Society's agitation of the subject of Karma in America is not confined to one locality, but is becoming "continental." This means that it is spreading rapidly among a most intelligent and progressive people, numbering nearly sixty millions. There was no error, therefore, in our frequent prophecy that the doctrine of Karma was destined, within the next few years, to be inquired into as the necessary complement and crown of modern scientific development. Its foothold is already won.

Speaking upon the subjects of Karma and the projection of the astral body (*Sukshma Sarira*), the *New York Herald* (the *Times* of America) said, in its issue of 29th April:

KARMA AND THE ASTRAL BODY.

That Theosophists talk interestingly upon subjects which few others know anything about, must be conceded. Perhaps two terms most often heard among them are "karma" and "the astral." The former has two meanings. It means the law according to which a man beginning a reincarnation enters upon a condition of life into which the sum of his good deeds and bad deeds during his previous incarnation—or incarnations for there is some doubt here—inevitably impels him. It also means the influences themselves which a man stores up according as his good or his bad predominates, and which determine the condition of life whereon he shall enter at the dawn of his next earthly career. Thus, theosophists talk of "making good karma" or "making bad karma," as though it were a tangible manufacture. But it is considered immoral by them to be good and to do good for any other purpose than that of being and doing good. It is not admirable to be good for the sake of securing more favorable or happier conditions in the next life than one has here. In fact, such a motive vitiates the action, and the reward aimed at would not be gained. Selflessness and not selfishness is to be cultivated. The word "karma" necessarily includes the order of reincarnation, and reincarnation simply means that the highest and ultimate principle within man, known as the spirit, returns to earth after a man's death (but by no means immediately after, the interval often being over one thousand years), is clad with another human body, and leads another human life, and that this process is repeated, in many cases hundreds of times, until the whole cycle of a spirit's slowly perfecting human existence is complete. If the entire number of incarnations be assumed as eight hundred, the average duration of each thirty years, and the average interval between every two incarnations one thousand years, then we shall have a period of nearly a quarter of a million years as elapsing ere the individual ushers upon the final—or the next to final—condition, called *nirvana*. But calculation in this matter is necessarily fantastic, and this one is given here as only indicative of what a novice in theosophy might indulge in. The phrase "astral body" signifies that subtle interior human body which resembles in appearance the fleshly outer one. It seems to correspond pretty much to what most persons, not theosophists, mean when they speak of the soul. According to the wisdom religion it often leaves us while we are sleeping, we remaining unconscious of its exit or re-entrance. Adepts—those who are supposed to have attained some mastery over nature's secret powers—claim they can project "the astral" at will, exit being made through the spleen! The use of that organ has hitherto been unknown to medical science.

This is reproduced, not for any special merit it possesses, but as an indication of the growing tendency, among the Americans, to

enquire with seriousness into questions of Oriental philosophy. The *Herald* is a paper which trims its sails to the passing breeze of public opinion, and the fact of its devoting several columns of space to the views and doings of Theosophists, is significant.

AMERICAN THEOSOPHICAL CONVENTION.

ON the 12th April, 1888, the American Section of the General Council—organized last year, under authority of Council—met in Convention at Chicago. The event seems to have excited universal public interest, and to have been commented upon by almost the whole press of the country. This is evident from the copies of leading journals, received at the Head-quarters, some of which devote much space to a report of the proceedings, a discussion of the views of Theosophists, and of the aims of our Society. The following preliminary report is from the *Inter Ocean*, a Chicago daily newspaper, but revised upon comparison with the Official Report, subsequently received:—

A MEETING OF THE MYSTICS.

Nearly seventy-five disciples of the doctrine of theosophy assembled in the club-room of the Sherman House yesterday to listen to the deliberations and papers read at the first National Convention the body has ever held. A delegate from England—from Mme. Blavatsky—was present in the person of Dr. A. Keightley of London, and representatives from many of the States were likewise present.

The morning session was of a purely executive character, and admittance to any save the regular accredited theosophists was denied. A long autograph letter from Mme. Blavatsky was presented by her emissary, Dr. Keightley, wherein the lady spoke with much tenderness of her watchfulness and abiding faith in the aim to do good to the assembly then gathered, and of her inability to be there *in esse*, concluding with an ardent expression of hope that the result would be of lasting good. During the reading of this personal missive—for each one present deemed it a personal letter—there was, what one of the ladies afterward expressed as "a wave of unity of love and brotherhood" in the room, and it was plain to be seen that the responsiveness of their inner natures had been touched. A note of congratulation was also read from Mr. Charles Johnston of Dublin, Ireland, a prominent theosophist in a far-away land, in which he spoke of the advance of the movement of universal brotherhood and unity. Dr. Elliott Coues was made Chairman of the Convention at this preliminary meeting, and almost without exception the officers of the preceding year were re-elected.

AT THE AFTERNOON SESSION,

Which was somewhat delayed, the believers were present in good numbers, together with a few of the uninitiated, who however did not come to scoff and be hypercritical, but who were interested "intellectually" in the esoteric science. The majority of those present were in the prime of life, and were profound scholars in the mystic lore and subtleties that pertain to theosophy and its scientific attachments. Some few, on the contrary, as yet untutored in the mysteries of the occult, were inclined to be skittish, but were speedily brought to a sense of decorum by their more advanced fellows. About one hundred and fifty were present in all.

In the absence of Dr. Elliott Coues, Dr. Buck was called to the chair by a unanimous vote. The auditing committee's report was read by the assistant secretary, and was immediately followed by the report of the committees to nominate members of the General Council. The General Council members are: Edward W. Parker, Gen. Abner Doubleday, Mrs. M. M. Phelon, Mrs. E. C. Cushman, F. S. Collins, E. D. Hammond, Judge O'Rourke, James Taylor, Louis A. Off, Mrs. H. E. Morey, Mrs. A. N. Savery, Mrs. M. Bangle, S. C. Gould, Alexander Fullerton, W. H. Cornell, Dr.

Borglum, W. W. Allen, J. M. Wheeler, Mrs. M. L. Brainard, George M. Sweet, Mrs. K. Westendorf, A. O. Robinson, Col. Henry N. Hooper, Geo. Frederic Parsons, George M. Stearns, R. Wes. McBride, Dr. J. D. Buck.

Miscellaneous business was then entered upon, and a place of meeting for the next convention fixed. It was decided that the next convention was to be held in Cincinnati, in April 1889, on the Sunday corresponding to that yesterday, subject, however, to the revision of the executive committee. The Secretary was authorized to print the proceedings in full.

MR. G. M. STEARNS, OF BOSTON,

Read a very creditable paper upon the subject of "Our Work." Said he: "The path of wisdom is the path of duty. The disciple performs the action, and in doing so finds wisdom. Whoever sees in action action, he among men is possessed of spiritual illumination. He is the man of right action, and the doer of all action." Our work, whether as a theosophical society or as a branch, or as individual members of a branch, is in reality, one. The beginning of all work is in the soul. However dark the path may be, light is promised; however complex the problem, the solution was at hand. The great life-work of man was to learn unselfishly strive to help others. Growth and real knowledge lead instinctively to practical effort for others. We learn that we may teach, and teach that we may learn; and such a practical union, wherever formed, is a true theosophical society and doing true theosophical work. The question which faces every theosophical society is: "How may we realize these highest aspirations?" Theosophy can never be learned through matter. There are several ways to prosper in its study. First, hold public meetings and invite conservative talkers there. Colonel Olcott in India is holding such meetings and doing such work. In America it does not seem to succeed so well. Why, India has more than five times as many branches as America, and because the work is conducted systematically and wisely, because the movement in India is a National movement,

SUPPORTED BY NATIONAL THOUGHT.

Secondly, publish books and pamphlets, circulate leaflets, for they do more to unify men by making friends than mutual study can do. Thirdly, establish a system of correspondence by various methods. Fourthly, let there be some regular plan of conducting meetings. Fifthly, giving and receiving help and suggestions, for it was Emerson who said: "He who speaks to himself speaks to eternity."

During the reading of the address Dr. Coues entered the room and assumed possession of the chair vacated by Dr. Buck.

DR. BUCK'S PAPER.

Then Dr. Buck was called on to read a paper. He prefaced his remarks by saying that it was a paper he had read some time ago to a mixed assembly of skeptics and followers. In substance he said: Every revelation of truth is a divine revelation in man, and to separate these revelations into groups, to call this a science and that a religion, while it may be very convenient, is not strictly correct. The reality of nature is hardly yet comprehended by any one. The worst of "isms," present or prospective, is that of materialism. The deification of matter is the degradation of man. To materialize is to brutalize, and to brutalize is to destroy. The great bulk of those who formed the advance guard of truth were women; but in this triumphal march toward liberty, the weak, the poor, and the degraded, have equal share, for the woman, clad with the sun, is a divine mother of all souls, rather than of those alone whose lines have fallen in pleasant places.

THE ORIGIN OF MAN

Is a profound mystery, his nature a mystery, and the country to which he inevitably tends, the profoundest mystery of all. We only know this, says materialism: To-morrow we die; let us eat, drink, and be merry. We need only look around and be honest in our glance to assure ourselves of the truth of this statement. What is the key to the labyrinth? Man; for he is the epitome of all. Both nature and man will tell the story of their being if man will but listen to the wondrous story. But he who prefers to hold fast to ideas already preconceived—what he thinks ought to be—will but retard the general move-

ment of the race. Who built the palaces of Yucatan or the pyramids of Egypt? Who built that other city on which Troy was founded? Why do we refer to those ancient ruins? Simply because we of to-day have imagined in our ignorance that our predecessors were barbarous, and we alone possessed of wisdom. Before people smile at us let them tell us whence the origin of the signs and knowledge of the zodiac. We hear a good deal about man's environment, the survival of the fittest, etc. Consider all the varying conditions of life—food, occupation, the difference in religious and social life—from a material stand-point, and tell us, if you can, how it happens that a semblance of the human still remains. Theosophy interrogates nature, and interrogates one's own soul. Suppose we say that Theosophy is, of all philosophies, the philosophy; of all religions, the religion; of all sciences, the science.

WHAT IS RELIGION *per se*?

Actually, it is the method by which man discovers his relation to God. It does not have to do with formulated results, but it is ever changing. We are, therefore, admonished to get knowledge and wisdom, but withal to get it understandingly.

Wisdom consists of knowing nature. Let man but interrogate nature, and she will fill his soul with anthems and symphonies of knowledge. Yet this is but the nature side of man. There is yet the spiritual; for the consciousness of man ever fluctuates between the natural and spiritual. We thus find man a conditioned soul, to know and understand the natural and the spiritual. Suppose we accept the doctrine of reincarnation—tentatively if you choose. We are here preparing incarnations for the next generation. If this be true, what prevents man from climbing up to God? What, but his lust and ambition and earthly vanities. And thus it is seen that theosophy unfolds a study of evolution, but more advanced than that evolution which ordinary science treats of. But why talk of evolution, and say nothing about involution—polarity, the inward movement from the circumference of the circle. The whole of life is a process of gestation by which man is being created.

JUST ONE LAST PHASE.

Of the subject. Many persons stolidly regard death. Well, we have so misconceived life, what wonder that we misconceive death? In nature nothing dies. The change called death is but the rest in Paradise, and when working conscientiously man may climb up to the Mount of Transfiguration and the unfolding of the Divine. He may read his destiny in the living light. The ageing of the body is but the blossoming of the soul. The speaker summed up the ultimate of theosophy in the following poem:

"All love must first be cast aside—
All things that men esteem their
own—
And truth be taken as a bride
Who reigns supreme, and reigns
alone.
She will not come for lower price;
Her sweetness man can never know,
Who seeks this virgin to entice,
To share his love with things
below.
She does not ask for written creeds,
The faith her lover need profess,
But she demands unselfish deeds,
Nor will be satisfied with less.
Ah! she will gladly give her hand,
And fondly cling to his embrace,
Whose love is passionate and grand
For all the stricken human race.
But lest he should profess a love
Of sentiments that only seem
Sincere intention, he must prove
By making sacrifice supreme.

Then she will slowly lead him on,
By suffering and sharp ordeal,
Until a victory is won,
And he begins to sense the real.
Mainly by suffering he grows,
Where his real faculties commence;
Then he, by effort of his own,
The painful pilgrimage has trod.
At last he finds himself alone
With nature, and with nature's
God.
He feels that sanity is won;
He knows to him God is revealed.
He basks in the creative sun,
By clouds of darkness long concealed;
He finds he lives, and breathes, and
moves,
With instinct never known before,
As to his frame his mighty loves,
Its long lost faculties restore."

SECRETARY JUDGE

then delivered a veritable sermon on the words "Beware of the Illusions of Matter." He was followed by Dr. Coues, who said:

"Just so far as a man comes to seeing that which is true, just so far back is the source of what he sees. There is no new thing under the sun. A little younger, a little less developed, and therefore a little less true; for all untruth is but the imperfection of that which in the end is the process of nature come to be perfected in it. Every human being does, in his own self, epitomize the nature of God, and it is only a question of time until it can reach that temple necessary to reach the height of our existence."

This ended the Convention, so far as the public was concerned, the remainder of the time being taken up in a semi-official way.

The Chicago *Tribune* gave, along with its report of the Convention, engraved portraits of Professor Elliott Coues, the Chairman, and Mr. William Quarles Judge, the General Secretary. From this source the following details are taken:—

The Secretary then presented an order of business, which was adopted by the Convention. The first business was the reading of the call for the Convention. It gave the right of one representative to each society. The President of each society was, *ex-officio*, its representative, but when he was unable to attend he was at liberty to appoint a delegate to take his place. In case no one from the society could be present a theosophist of some other society could be appointed proxy. The following is a list of the societies and their representatives:

Gnostic, Washington, D. C.—Prof. Elliott Coues, President.
 Occident, New York—Prof. Elliott Coues, proxy.
 Chicago Branch, Chicago—Stanley B. Sexton, President.
 Ramayana, Chicago—Dr. W. P. Phelon, President.
 Arjuna, St. Louis—Elliott B. Page, President.
 Pranava, St. Louis—Elliott B. Page, Proxy.
 Esh Maoun, St. Louis—Dr. Ohmann-Dumesnil, President.
 Purana, Santa Cruz, Cal.—Prof. Elliott Coues, proxy.
 Golden Gate Lodge, San Francisco—William Q. Judge, proxy.
 Cincinnati Branch, Cincinnati—Dr. J. D. Buck, delegate.
 Malden Branch, Malden, Mass.—W. Q. Judge, proxy.
 Boston Branch, Boston—George M. Stearns, delegate.
 Vedanta, Omaha, W. S. Wing, delegate.
 Lotus, Muskegon, Mich.—F. A. Nims, President.
 Nirvana, Grand Island, Neb.—Dr. M. J. Gahan, President.
 Ishwara, Minneapolis—Dr. J. B. W. La Pierre, President.
 Aryan, New York—W. Q. Judge, President.
 Krishna, Philadelphia—W. Q. Judge, proxy.
 Los Angeles Branch, Los Angeles, Cal.—Elliott B. Page, proxy.

The Keystone Society of Philadelphia and the Point Loma Society of San Diego, Cal., were found to be unrepresented, and, on motion of the Secretary, Dr. J. D. Buck was chosen to represent them, without the power to vote. A like honor was conferred on Dr. Archibald Keightly of London, member of one of the London societies and Delegate from both. He was sent over to attend this meeting, but it being a convention of the American societies, he could only be made an honorary delegate.

Letters were read from the Blavatsky Theosophical Society, the London Theosophical Society, and the Dublin Theosophical Society, giving encouraging reports of the condition of affairs in London and Dublin, and expressing great satisfaction with the prospect of the societies in the United States. A long letter from Mme. Blavatsky was also read. It spoke in the most encouraging terms of the progress made by theosophy, and pointed out the brilliant future to which it was tending. There was a seal attached to the letter which provoked a great deal of interest and curiosity in the audience. It was evidently the seal of one of the highest orders of theosophy, which few of those present had yet reached.

Dr. Keightly then made a few remarks on theosophy in England, after which some routine business was transacted.

The afternoon session, unlike the morning session, was not secret, but was open to all. As a consequence, the room was crowded to its utmost capacity.

A glance at the map of the United States of America will show that the branches already chartered and at work, are scattered over a territory of about 3,000 miles in width; the most easterly being at Boston, Massachusetts, the most westerly at Santa Cruz, Los Angeles, and San Francisco, in California. Our latest advices report twenty-three chartered branches in that land of Invention and Progress, with a prospect of the number being doubled within the coming twelvemonth should all go well. Our movement therefore is in capable and excellent hands, the unflagging and selfless devotion of Mr. Judge, the brilliant capacity of Professor Coues, and the earnest loyalty and great intellectual and moral endowments of certain of their colleagues, being beyond all praise. Our Asiatic Members who have been brought into contact with European officials, and especially Mr. Roy, Mr. Joshi, and others who have visited America, will not be surprised if we prognosticate that the future strength of the Theosophical movement will probably be focussed in the United States. The heart will always be in India; but the executive ability, the capacity to plan, and the dogged persistency to execute a successful propaganda of Theosophy, will be developed over there. Asiatics are full of love and enthusiasm, quick to respond to every call on behalf of religion: but they have not yet learnt the secret of organized work, nor the habit of persistent devotion to an ideal of associated effort despite all checks, treacheries, and disappointments. With the Anglo-Saxons this is an item always counted upon as a matter of course. Theosophy suits the practical American mind, and it is a foregone conclusion that when this fact becomes known, it will spread throughout the States like fire in dry grass. What has hitherto been lacking was good organization: this is now furnished in the formation of the American section of the General Council, under the provisions of our constitution, and with such able managers and councillors as we have in our trans-Atlantic colleagues, the future of American theosophy looks bright. We commend this fact to all those short-sighted friends who see the Society only as reflected in the pool of a local branch of a single country. It is a world-round, not a territorial movement. To estimate its progress and vitality, we should take a comprehensive view of its activities the world over. It has now reached a stage of evolution, at the close of its thirteenth year of organized existence, which makes its survival independent of the decease of its founders, or the withdrawal of any, or many, of its best-known members. Representing the whole body of ancient wisdom, and the accumulated psychological experiences of mankind, it gains no strength or dignity from our puny personal efforts, loses none by our individual failures to hold to a high ideal. The Chicago Theosophical Convention teaches at least this lesson to the thoughtful mind. The result of the meeting reflects the greatest credit upon our American brothers and their helping friends; among whom, a foremost place must be given to Colonel J. C. Bundy, of Chicago.

Indian members have often noted with pleasure the tendency to adopt Aryan names for American Branches; the secret is disclosed by Mr. Judge in his Annual Report to Council, as follows:—

It has been the policy of the Executive Committee to recommend to new branches the selection of a name of Eastern origin. This is not from any fanatical or one-sided devotion to Oriental ideas, but because the English language has not the terms expressive of advanced topics in Occult Science, and therefore furnishes a nomenclature without special meaning or suggestiveness. For profounder, fuller significance, we turn to the Eastern vocabulary, that is to say, to the names found in Sanscrit literature. Those names, when adopted by Branches, always bring up in the minds of inquirers the meanings that belong to them, and thus at once open a vista that includes not only philological derivation, but also ideas with a deep occult and philosophical bearing.

With respect to the form of the American organisation and its object, Mr. Judge says:—

I referred above to the existing Constitution. This, from my experience in working for a year under it, does not appear to need any change. It is simple, and the simpler we make such matters, the better for us all. As this section of the Society is in adherence to the Indian Council, and in fact a part thereof, it was decided last April to have no President in America, but to have a President only of each Convention who should at each meeting be elected: a Secretary is of course necessary to act as a channel for communication and to register Charters and Diplomas. All Charters and Diplomas come from India, and are signed by Col. Olcott and Mme. Blavatsky, or the Acting Secretary. There is therefore no document issued by us which requires any official signature except the temporary diploma, and that is only an evidence to the holder that he is entitled to one from India.

The object in view at last April's Convention was not to dis sever ourselves from India, but to change ourselves, so to say, from the condition we were in, similar to that of the American Territories, to the dignity of a Sovereign State, one of the units composing the great Federation of the Theosophical Society. This was accomplished with the assent and cordial support of Head-quarters authorities, and our constitution was framed so as to declare that and to give us an elastic but comprehensive working system, with complete representation for every Branch, and the principle of non-interference will be understood. In my humble judgment, therefore, the constitution needs no alteration. There has not yet been time to develop defects. If after three years more, the correspondence and the circumstances occurring shall show a change to be necessary, then it will be time to amend our rules. The only question that has arisen is as to whether a Branch can be compelled to admit members at large to its meetings, or members of other Branches, and that, resting as it does on theosophical views of life, is not within the purview of amendment in the law, for to declare any regulation on the subject would be a sudden and great step toward reducing our Society to the level of all the hosts of formal and ritualistic bodies; for he who, being respectfully informed that he is not admitted to the gathering of some theosophists, tries to enforce upon them his personal presence by the aid of our laws, at once proves that he, as well as those who refuse him, may completely misunderstand the duties of a theosophist and the scope of our principles.

Asiatic readers will be interested in knowing something about the President and Secretary of the Convention. Mr. Judge has visited India, has given some public lectures, and is personally known and appreciated by many of our members. He is one of the founders of the Theosophical Society, having been present at the social gathering in Madame Blavatsky's drawing-room when the idea of forming such a Society was broached by Colonel Olcott, and he moved the selection of the latter gentle-

man as temporary President. From that day to this he has been the loyal colleague, friend and helper of the two best-known Founders. By profession he is a barrister, and all his spare hours are devoted to the editing of that excellent theosophical Magazine, *The Path*, and to his onerous duties as General Secretary of the American section of the General Council. Mr. Judge is a thoroughly earnest man, who stands courageously by the principles he has adopted; a fluent speaker and thoughtful writer. Professor Coues's connection with Theosophy began in 1884, when he met the Founders, in London first, and later in Germany, and accompanied Colonel Olcott and Dr. Huebbe Schleiden on a theosophical tour in the latter country. His acknowledged high standing among men of science has made his connection with our Society the theme of widest comment. A telegram to the *New York World* of the 9th May, from its Washington correspondent, gives some facts about him, which may be profitably quoted as indicative of the quality of minds in Western countries already, in some cases, reached by the modern presentation of ancient Aryan philosophy:—

According to recent reports, Dr. Elliott Coues, of Washington, has been making a great stir in certain circles in New York by his lectures upon theosophy. Dr. Coues is the President of the Washington branch of theosophists in this country. He is one of the best known of the scientists who have been connected with the Smithsonian Institution since its foundation. Although a comparatively young man, he is an acknowledged authority upon the subject of ornithology. Prof. Agassiz, before his death, paid him the compliment of saying that he was the best informed scientist upon that subject in this country. He first acquired his reputation in this branch of study while holding the position of surgeon in the United States army. He obtained, through political influence, a detail of service at Washington. For four or five years he occupied a desk in one of the quiet nooks of the Smithsonian. He was not upon the pay-rolls of that institution, but he had full command of its resources for study, and he was assisted by its influence in the publication of his works. After a time some army friends became jealous of the reputation that he was making, and suggested to the War Department that the surgeon was on fancy duty at Washington and that he was being unduly favored. He was ordered to join his regiment in New Mexico. This was a great blow to him, as he was obliged to give up his studies and quiet life at the capital. He did go West for a short time, but he soon after resigned and became his own master. Since that time he has made more and more of a reputation in literature and in the field of scientific research. The fact that he has become a convert to any system of mysticism is more surprising to his intimate friends than even to those who are merely familiar with his scientific and literary work.

He has nearly all his life been a materialist. For several years he was a pronounced advocate of agnosticism. Few understand the means employed to convert the doctor, and he is silent upon that subject. He is one of the best-known figures in Washington society, or rather has been. He goes out now very little, and appears to be thoroughly satisfied with the joys of the new life found by him in the study and practice of theosophy.

Two years ago he visited Europe. During that time he was received by all of the prominent scientific people in London, Paris, and Berlin. Huxley and others made quite a social lion of him during his London stay.

The doctor's development as a theosophist did not become generally known among his friends until he returned from this European trip. About a year ago he became actively identified with the organized theosophists. To-day he appears to be one of the most contented of men. If his belief is a delusion, it is a most happy one for him, for it consoles him for the loss of society and

old friends. His conversion to this doctrine of mysticism does not appear to have affected his standing as a scientific man. His writings are still in demand as they were before it became known that he had departed from all orthodox paths. I saw the doctor the other day and asked him if it was true that he had said that he could project his spirit from his body, and that he could appear to people at a distant place while his real body was in another. He said that this was true. He said further that the ability of experts in theosophy to project their astral bodies had become so well established that it was no longer a question for discussion. The doctor said, with a great deal of emphasis, that there was a perfect revolution of public sentiment now going on upon this subject, and with that in view he wished to place a certain prophecy upon the record. "Mark this," said he, "within one year's time there will be a perfect mad rush of people to the front seeking to claim the originating of this doctrine. I know that it is not now considered a sound or reasonable doctrine, and that people who believe in it are generally regarded as cranks. But you will see within the time I have mentioned an entire change in public opinion upon this subject." Dr. Coues follows the example of all the theosophists by declining to talk very much upon the subject of his belief or his experiments. He says that he is satisfied, and that at the present time the public is not educated up to the standard of appreciating the theosophists' doctrine. He and his fellow-experts occupy at the present such a superior plane that all of the rest of humanity appear very small and misguided. What may be the opinions of the people who dwell in this lower plane regarding the select few who dwell in the upper plane is a matter of supreme indifference to the latter.

It is further claimed that he has reached the height of spiritual development which he now enjoys only through several years of sinless living and upward striving. The fact that this formerly gay, easy-going, materialistic man of world has been able to pass through such a period as that, may be regarded as much more of a miracle than any his theosophical friends claim for him. At any rate he represents one of the most peculiar types of eccentric thinkers at Washington. His scientific position has given to him a notoriety which would not have been created if he had been a plain, ordinary man laboring under an ordinary delusion.

T. C. CRAWFORD.

BUDDHA'S BIRTHDAY IN CEYLON.

THE celebration of this year's anniversary of the birthday of Lord Buddha, was marked by an enthusiasm of national fervour never before seen in the island. Though the day was observed with much rejoicing last year, yet the Sinhalese nation did not appear to have quite awakened to the fact that their holiest festival had been actually gazetted by Government as a public holiday. There were many religious processions and much offering of flowers on Buddha's shrines, and at Badulla there was a miraculous display of celestial light (*Buddhurasi*) over the Dagoba, which was duly reported to the *Theosophist* by the venerable High Priest Sumangala; but in comparison with the rejoicings and religious zeal shewn this year on the anniversary, all those seem as nothing. Most probably the Badulla phenomenon contributed partly to revive the love of Buddhism in the Sinhalese heart, and the constant increase in the circulation and influence of the Theosophical Buddhist journal, *Sandaresa*, and the consequent discussion of Buddhist doctrines, led to the present national excitement.

It will be remembered that Mr. John Robert deSilva and Colonel Olcott jointly devised a Buddhist flag which, while devoid of the least political significance, affords an inspiring religious

symbol which can, and will be, accepted by all Buddhist nations as the banner of their common faith, as the Christians accept the symbol of the Cross.

It is of the ordinary proportions as to length and breadth, of the flags of the Western nations, has no armorial bearing or device, but is composed of vertical stripes of the six colors alleged in the Buddhist Scriptures to have been blended in the nimbus and aura surrounding the head and body of the Buddha.

This year, on Wesak Day, this divine symbol fluttered in the air above every monastery in the island, over many thousands of private dwellings, many triumphal arches, and was carried in many religious processions. The conventional rays are of the following colors:—Red, blue, yellow, white, rose, and a tint compounded of them all together. The day, from first to last, was a glorious success. The whole island put on a garb of rejoicing; never—since the European advent, for the last three hundred years—has there been so much vigorous religious activity. Colombo, the commercial, was transformed into a religious city. Its bustle and commotion had banished, and a new city of a true Buddhistic type had, for the time, taken its place. The spectacle was something wonderful. All the streets were decorated; arches, pandals, &c. Every Buddhist house had its *Buddha rasi* flag. Some thousands of flags must have been hoisted that day. Every town and village had its part to play. Not to speak of the interior of the island, where the entire mass of the population is Buddhist, all the large towns along the coast where the Christian element has the upper hand, testified to the Revival. Notwithstanding the unremitting efforts of some bigoted Catholics to put a stop to Buddhist processions, the streets were alive with them. Carol-singing parties of young boys went about; the singers dressed in Chinese, Indian, and other Buddhistic national costumes; processions of women and girls, insensible to fatigue, carried on their heads baskets of flowers; carols were sung in praise of Lord Buddha, announcing the anniversary of His birth, and recounting the spotless life of Sakhya Muni, in Hindustani and English; some of the airs having been expressly composed the evening before.

In short, from the richest mansion to the meanest hovel of the Buddhists, the flag of Lord Buddha's rays of the six colors floated over the housetop of every town and village that day.

Now if we pause and reflect on the cause of such an universal demonstration, as to why Wesak Day this year has been so recognised and observed among Buddhists, while previously unknown, or rather disregarded, for upwards of 300 years—the name of Colonel Olcott will flash across the mind.* He it is who has promoted the revival of Buddhism. From the printed correspondence

*The attachment of the Sinhalese people for us is so deep and has been so often demonstrated, that I hope to be excused for leaving as written the passages in this article which overpraise Mme. Blavatsky and myself. His Lordship, the Bishop of Colombo, has been lecturing quite recently at Oxford on Buddhism, and said that "the revival of Buddhism in Ceylon is entirely due to the interest Europeans have taken in the religion." [See *Indian Churchman* of June 9, 1888].—H. S. O.

between Colonel Olcott, as special agent of the Sinhalese Buddhists, and Lord Derby, then Colonial Secretary, I quote the following para. from the Colonel's letter of May 17th, 1884, to his Lordship; it being one of the requests made by him to Government, on behalf of his clients:—

“That the birth-day of Lord Buddha, viz., the Full Moon day of May, be proclaimed a full holiday for Buddhist employes of Government, as the sacred days of Mussulmen, Hindus, and Parsees, are officially recognised holidays in India, for employes of those several faiths. The Buddhists, who are always most loyal subjects, are compelled to either work on this their most holy day of the year, or lose their day's pay.”

Lord Derby answered on the 17th June that the suggestion should be referred to Sir Arthur Gordon, with the intimation that it would be the wish of Her Majesty's Government that “every consideration possible should be shewn” in the matter. And our large-minded Governor, approving, made it an accomplished fact.

Many a jealous person, influenced and biassed by party feeling, may ascribe the obtaining of a national Government holiday for the celebration of Wesak day to the head of the particular sect to which he belongs, but a true and unbiassed Buddhist, who is not a sectarian, but simply a steadfast follower of that illustrious Brotherhood (*Sangha*) of Rahats, who levelled the barriers of sectarianism, will boldly avow it was Colonel Olcott who proposed, worked hard for, went to England for, and finally obtained for Buddhists, the now prized holiday. There were thousands of Buddhist priests here, long before the arrival of an European from the other side of the world, and they had had plenty of time to do what he did. But the Sangha let three centuries pass in apathy and the Sinhalese had no holiday; so now every village in Ceylon should invoke on Colonel Olcott's life grateful blessings for his philanthropic labours. The village of Panadure, 16 miles south of Colombo on the sea-coast, as well as Kataluwa, a village far away in the Southern District, “offered merits,” in our Buddhist fashion, to Colonel Olcott at the close of their processions. Many grateful persons besides may have done so unknown to us.

The following is a short account of the carol sung at Panadure, and it was one of the most beautiful. It is called the “Buddhist Universal Carol,” and was composed by four friends, *i. e.*, Messrs. J. M. de Silva, J. T. Peiris, T. Dias, and G. Cooray, under the general direction of Mr. John Robert deSilva, an earnest, hard-working member of the Colombo (Buddhist) Branch of the Theosophical Society. Mr. J. M. deSilva is a convert to Buddhism from the Catholic religion, and it is owing to his indomitable zeal and attention that the work was brought to such a successful issue. As the name of the Carol indicates, it is a faithful and true representation of the various existing Buddhistic nations. The singers comprised 12 choristers, walking two and two, each couple dressed in special costume, and representing an adult and a boy, of the Indian, Burmese, Siamese, Chinese, Japanese, American, and the British people respectively. The leader who helped and led the singing,

was appropriately dressed in the costume of an up-country Nilamé (gentleman), the affair being conceived and carried out by the Sinhalese.

It really laid before the public the motley Buddhist world in its diversity and variety of costumes. The senior of each couple carried a banner with an ornamental staff, representing the colors of a nation, and the senior of the European couple carried a banner bearing on one side the Union Jack, representing the British people, and, on the other side, the American flag with its stars and stripes, representing the American nation, to which the Colonel belongs. The junior of the European couple was dressed in a Highland suit; each boy carried in his left hand a basketful of artificial flowers, which were strewn about the streets during the singing of such parts of the songs as described how grateful rain and blossoms were showered down from Heaven on the natal day of Lord Buddha. Further, to beautify the scene, the carol procession was preceded by a transparency, the composition of Mr. John Robert deSilva, representing on one side the assemblage of Devas (gods) with their hands uplifted in supplication to the Bodisât to descend upon earth and help the world, and His compliance with their prayer, in a Pali text which may best be rendered in these words from the Light of Asia.

“So that the Devas knew the signs and said;
Buddha will go again to help the world.”
“Yea,” spake He, “now I go to help the world,
This last of many times; for birth and death
End hence for me, and those who learn my Law.
I will go down among the Sakyas,
Under the southward snows of Himalay,
Where people live and a just King.”

And on the other side was represented Prince Siddârtha immediately after his entrance into the world under the Sâla-tree (*Satin tree—Shorea robusta*) in the pleasant groves of Lumbini; how he walked seven steps northwards, and seven lotuses spontaneously sprang up to receive the holy feet; and how the Prince, standing on the last flower, recited the Pali stanza which was given at the foot of the painting—with the Queen mother standing under the shade of the lofty Sâla trees; the very counterpart of a heavenly goddess, and gazing in rapt wonderment on her glorious son.

The excellent artistic taste of the design in the conception and carrying out, is worthy of all praise.

The carol-singers consisted of 13, six couple and a leader; in the centre walked 14 torch-bearers, and in either side were four violinists, besides many attendants, in white. Perfect order was kept throughout the day, and not a movement was made by the procession without a signal from a silvery-toned bell, carried by Mr. G. E. R. Gunawardene. The carol started from their head-quarters at a short distance of a few yards from the temple—Rankot Wihara, to the temple itself, in a slow march, which bore a religious character in its dignified pace and the military exactitude of the regular measured steps, time being kept to the air of the song, melodiously accompanied by the violins.

On a given signal, the party took up their posts in the courtyard of the Wihara, between the temple house and the Dagoba—in a figure formed of three lines, each line consisting of two seniors in the middle with two juniors of each corresponding nationality, on either side. Then with one voice they recited a scriptural Gatha, in Pali, in praise and worship of Buddha. Then came the songs.

The leader of the party, the up-country Nilamé, chanted a song in praise of Lord Buddha, which was taken up by the foremost line. The first verse of the song being finished, the four actors in the van separated themselves into two couples, and in regular order each couple marched on either flank of the other two lines and took up their posts in one line in the rear, whilst the line which was in the middle marched into position in the van, taking up the next verse of the song simultaneously with the retiring of the first two couples to the rear, and, in its turn, the third line repeated the same manoeuvres. The alternations of place, executed with rhythmic precision, were very effective, and greatly impressed the public. In this manner hymns of praise and worship were offered up before the majestic recumbent image of Lord Buddha, then around the Dagoba, or sacred Dome of Relics, and finally, under the memorable Bo-tree. The chant was concluded with a song to a Hindustani melody, the last verse of which purports thus:—"Let us worship the holy feet of the chief sage (Muni) who has taught and declared the great 32 blessings; and may long life, health and happiness, be unto Colonel Olcott for helping to make the Full Moon day of the month of Wesak a Government holiday, wherein to exalt and spread the glory and virtues of Omniscient Buddha." This song was accompanied by a dance in minuet time.

Then the party divided into two opposite lines, facing each other, with the space of a few yards between them. Then both ranks with the first line of each verse faced sidewise to right and left; with the second line of the song, advancing till they met each other in the centre, shaking hands each with another of a different race to shew the Buddhistic unity in faith; and then chanting the last two lines of the verse, retired to their former position with a graceful movement, and waving of the hands in eloquent response to the welcome and wish of long life and blessings to all, expressed in the chorus of the song.

The whole service concluded with the recitation of a Pali Gatha offering "merits" to gods and all other beings. But as the meaning of the carol could not be understood by all alike, Mr. T. Dias, one of the members, a good Sinhalese scholar, explained the significance of the various costumes and flags in an able and succinct speech, which so pleased the whole assemblage that they spontaneously broke out into the shout of *Sadhu!* Then the party visited Abayakarunaratna Ramaja, at Welipitiya, and from thence, almost every Buddhist house was visited; and no door was passed without chanting the last verse, wishing the Colonel long life and happiness.

TWO BUDDHISTS.

THE VEDAS A DIVINE REVELATION.

I HAVE been often called upon to state what I know concerning the *Vedas*, and how the *Vedas* are the word of God. This request, I think, pre-supposes the acknowledgment that there is a sentient God, and that He has spoken. The question then is, whether the writings known as the *Vedas* are His word? I believe that the sentiments clothed in the words forming the writings called the *Vedas* are God's views, promulgated by Him in diverse ways. (1.) Some words were spoken by God in His various forms. (2.) Some words again He showed to some devoted souls, and made them read the words out. The words thus revealed do not appear to have been committed to writing for many ages, but used to be committed to memory from father to son, and from *guru* to disciple. Many of the ideas conveyed by those words are clothed in figurative language and parables, their key being entrusted to the most devoted of his followers; these in their turn furnishing to their disciples only to such portions as they thought that the disciples should possess. Up to a few thousand years ago, the key was known to some of the Aryans, but since then it appears to have been lost. Tradition goes to prove that the words of the *Vedas* were intended to convey (1) the qualities and actions of God and His praise, (2) the qualities and law appertaining to souls, and (3) the qualities and laws of *matter*. These three are technically called *Adhyatmam*, *Adhidevam* and *Adhibhutam*. These words, called the *Vedas*, then, disclose to us God and His works, souls and their part in the economy of nature, and physical sciences. In the *Krita Yoog*, God is said to have disclosed the letter *Om* and given its key to the people in general, they being all of one caste, and the caste was then called *Hamsa*. This monosyllabic *Veda* has been variously explained; of the many explanations, one is that it consists of three letters representing God, matter, and souls. The knowledge of these three things was meant to be the object of the *Ved*. The word *Hamsa* was perhaps used for 'he is I' or 'I am he.' The expression means that an identity of interest exists between the two; in other words, 'brotherhood.' For it is stated that in that *Yoog* God was worshipped by doing good to one another, and that none was superior to the rest. The people then were not selfish, envious, or unjust. When the practice of this brotherhood became difficult owing to the degeneration of the times, and when the faith of the people that to do good to one's fellow was worship to God, became shaken, owing to the egotism of the people, God willed that souls should worship Him in some other form also, viz., sacrifices. He disclosed more of His word showing what was necessary for souls to do to obtain bliss, prosperity, and realization of wishes, retaining the means of salvation in His own grace, which is always with Him and never delegated to anybody. Parts of this word, which was called *Trayee*, related mostly to sacrifices. It should not be forgotten here that this *Trayee* also had three meanings, viz., *Adhyatmika*, *Adhi Devika* and *Adhi Bhutika*. As *Adhyatmika* they prescribed the sacrifice of one's soul to God; as *Adhi Devika* they laid down rules for actual sacrifices

of animals by those who ate flesh, and as *Adhi Bhutika*, they explained anatomy. The internal evidence of the Vedas goes to prove, as is alleged by the Mahomedans and Christians regarding the Koran and the Testaments, that the *Vedas* are not the works of human conception and production. The knowledge of metaphysics they disclose, the height of thought they exhibit, the electric influence they have upon the minds of devoted hearers, the admiration which portions of them have extorted from those who had no sinister interest in admiring them, the widespread fame they sent out to different corners of the universe, and lastly, but not leastly, their survival after many stupendous attempts to murder them— attempts cleverly planned, vigorously executed, often thought to have been crowned with success, by men before whom everything sacred, ancient, strong in the affections and convictions of man, gave way, clearly show that the *Vedas* are the immortal word of the Eternal. M. Barth, a celebrated French author, very pithily remarks that the faith of India in her old religion is 'condemned to die but determined to live.' It is said by sages that it is not possible for a man whose knowledge is limited to decipher the *Vedas* completely. Their key having now been lost, we are compelled to fall back upon the statements of Kapila, Rishibha, Narada, Sanatcoomara and his three brothers, Vyasa, Bhesma, Kristna, etc. As to the general contents of the *Vedas*, these lay down that *Vedas* describe God; that their complete meaning is known to His incarnations only; and that they point out what is not God. Except the record we have, which is admitted by all foreigners to be more than 3,000 years old, and which states that the *Vedas* were disclosed to particular Rishis, there is no other evidence to prove their revelation. The argument that the *Vedas* contain internal evidence of their divinity is not, I admit, a conclusive one, except to a believer. The Christians and Mahomedans would, I believe, consider that what has been said is insufficient evidence for the fact of the *Vedas* being the word of God, since the evidence they have for believing their scriptures to be revelations is exactly of the same description. As for atheists who do not believe in the existence of a sentient God, what has been said about the inspiration of the *Vedas* will certainly make no impression upon them, and I do not mean to argue with them for the present. I wish first to muster or number such of my brethren as believe in the existence of God, sentient, all powerful, omniscient, omnipresent, all merciful; also those who believe that He is All's Father and merciful Governor of all His children, and those who believe in the brotherhood of souls. It is impossible to prove more of any revealed book. Paley's works and *Coosoomanjali*, a Sanscrit work, and many similar works have, no doubt, tried to prove the existence of a sentient God and His word. Many prophets and Rishis have borne evidence to the fact of their having come in contact with God, spoken to Him and heard His word from Him. Yet no unanimous decision has been arrived at that they did so, which decision may be considered as unquestionable by all the inhabitants of the world. The absence of such a decision is a state of things which, I believe, is intended by the Father to demonstrate that there

can be no society without a thief, and no kingdom without a traitor. According to some of the Christian and the Mahomedan religious works, the prophets and sages who bore evidence from their personal knowledge to the fact of God having spoken to them, appear to have been stoned and killed. Socrates was asked to die for holding the principle of the immortality of the soul. Seneca was similarly disposed of. During the lifetime of Jesus, who gave evidence of his having been sent to this earth by All's Father by working miracles, he was not believed to be a messenger of God; so much so that he exclaimed that "my people do not understand me." We should not, therefore, be discouraged by what the materialist and scientist might say of God's word. We cannot swear that we had a great grandfather from the knowledge of the fact, but we can swear that we believe that we had a great grandfather. In the same way we cannot swear that the *Vedas* are the words of God, because we have not heard Him utter the words, yet we can unhesitatingly swear that we believe, from the ancient records we have, and from the fact of our belief in the existence of God and his qualities, that He has spoken in our part of the globe, and that His word is enshrined in our *Vedas*.

The Hindu *Shaster* consists of *Sruti*, Revelation; and *Smriti*, Tradition. The former is called the Veda, and the latter all books based on the authority of the Veda, such as the Sutras, the Institutes of Manu and Yajnavalkya, the Epic poems, Mahabarata and Ramayana, the eighteen Puranas, &c.

The Veda is divided into Aranyakas, Upanishids, &c. Mantras are the four Sanhitas, or collections of hymns called respectively Rig, Yajur, Sama, and Atharva. The Rig is divided into ten Mandalas, or books, containing 1015 Suktas, or hymns, arranged according to the *Seers* and the saints or Devatas to whom they are addressed. The Yajur Veda contains about half the number of hymns found in the Rig. It is divided into two parts, the white (Sukla) and the black (Krishna); the former was seen by the sage Yajnavalkya, and the latter by Tittiri. The Sama is about half the size of the Yajur, and most of its hymns are found in the 8th and 9th books of the Rig. The Atharva is nearly as large as the Rig, and about one-sixth of its hymns are found in the Rig.

The Brahmanas contain rules for the performance of the various sacrifices. The Aranyakas are treatises to be studied in the forests. They teach funeral rites. The Upanishids are philosophical treatises in which sacrifices are pronounced useless, as a direct means of salvation, the world declared ephemeral, and only one great, self-existent Atman or Brahm acknowledged as eternal and as the cause of the universe.

The *Seers* of the hymns are called Rishis or Seers, because the Rishis saw the hymns and were only the vehicles through which they were communicated from God to men.

In this respect they do not differ greatly from the authors of the various books of the Bible. Read the Old Testament and you

will find that Moses and the Prophets preface their words with such phrases as 'Thus saith the Lord,' and 'The Lord commanded and said.' The four Evangelists profess only to relate the sayings and doings of Jesus, and the Apostles who wrote the Epistles declare that they received the truths which they wrote, not from man but from God, and that all the Scriptures were given by the "inspiration of God."

The Smritis and other works also contain such phrases.

The *Seers* of the hymns were from the Kshatriya, or kingly class, from the *Shudra* as well as from the Brahmins, or priestly class.

Child-marriage finds no place in the Veda; and it was not considered a disgrace for a girl to remain a perpetual virgin or to become an ascetic. Nor is there any prohibition for the remarriage of women.

The *Asvamedha*, the sacrifice of a horse, and the *Purushamedha*, the sacrifice of a man, are mentioned in the Vedas.

*But all sacrifices hurting animals are declared to be inferior to Yagnas, in which there is no hurt to any animal. On the subject of Ashwamedha and Purushamedha, the celebrated Oriental scholar, Mr. Colebrooke, remarks thus:—"The Ashwamedha and Purushamedha, celebrated in the manner directed by this Yajur Veda, are not really sacrifices of horses and men * * * after certain prayers have been recited, the victims are let loose without injury * * * these human victims are liberated unhurt." Page 35 of Colebrooke's Essays: vide also Bhagavat 11-5-31 and 14.*

"The typical meaning of sacrifice," says the Rev. Phillips, with whom I agree, "was made known to the ancestors of all nations; but in consequence of the sinful tendency of the human heart, which makes the retention of divine knowledge a matter of difficulty or aversion, the Aryans (as well as all other nations) lost that meaning, substituted the type for the antitype, and regarded the sacrifices which they offered as the propitiation for sin and the means of saving the sinner."

I however do not agree with this Reverend Brother in his opinion of the contents of the Upanishids. He says, "The gnana-kanda is found in the Upanishids. According to the Upanishids all perceptible phenomena are the illusory manifestation of the one Satya, the one real self-existent Brahma. There is no room therefore for sin as the voluntary transgression of objective law, for there are no real laws and no real men to transgress them. But man feels miserable, and his misery arises from ignorance in thinking that he is an individual separate from Brahma. He must therefore seek release from this misery by the recognition, through meditation, of his identity with Brahma, the sole reality, and the fictitious character of the world and all appearances upon it." "And after he has reached the intuition of the self, or Brahma, nothing remains but that this intuition itself, as being itself a mental modification, pass away, vanishing into the pure light of characterless being, that this light, this undifferented unity, may alone remain, the isolated only reality."

He mistakes the views of a sect of the Aryans for those of the Upanishids. They teach that all perceptible phenomena are not eternal, that is, not Nitya, while the Brahm is Nitya or eternal; that vices will be punished, and virtues rewarded: that the soul is inherently sinless and would therefore get released from the ignorance by which it has been enwrapped and regain its pure original state. The Upanishids enjoin the practice of virtues, extol the excellencies of knowledge, show the inferiority of acts, provided they are least harmful to God's creatures, and promise eternal beatitude to the saved. The commentaries of Sri Madhwa and Vallabha Acharyas and those of the followers of Sri Ramanujah Acharya, prove this interpretation. Even Sri Shunkera Acharya's commentaries, I think, go to prove the same.

What the Vedas are, and what they teach, is so well explained by Sri Krishna and others in Sri Maha Bhagavat, that I shall conclude this paper by quoting their words and leave better scholars to favor the public with a happy translation of the same.

श्रीमद्भागवतस्कं० ११ अ० ३

परोक्षवादो वेदोयं बालानामनुशासनं ॥

कर्ममोक्षायकर्मोणी विधत्तेह्यगदंयथा ॥ ४४ ॥

वेदोक्तमेवकुवाणो निस्तंगोर्षितमीश्वरे ॥

नैष्कर्म्योऽलभतेसित्वि रोचनायाफलश्रुतिः ॥ ४६

अध्याये

सर्वेषुशश्वत्तनुभृत्स्ववस्थितं यथाखमात्मान मभीष्टमीश्वरं ॥

वेदोपगीतंचनश्रृण्वतेबुधाः मनोरथानां प्रवदंतिवार्तया ॥ १० ॥

लोकेव्यवाया मिषमद्यसेवानियास्तुजंतो नहित्रचोदना ॥

व्यवस्थितिस्तेषुविवाहयज्ञसुराग्रहै रासुनिव त्तिरिष्टा ॥ ११ ॥

धनंचधर्मकफलं यतोवैज्ञानं सविज्ञानमनुप्रशांति ॥

गृहेषुयुंजंतिकलेबरस्य मृसुंनपश्यंतिदुरंतवीर्यं ॥ १२ ॥

यत्प्राणभक्षो विहितः सुरायाः तथापशोरालभनं नहिंसा ॥

एवंव्यवायः प्रजयानरस्या इमंविशुल्धनविदुः स्वधर्मं ॥ १ ॥

येत्वनेवं विदोऽस्तः स्तब्धाःसदभिमानिनः ॥

पशून्द्रुत्वांति विस्त्रब्धाःप्रेयखादांतितेचतान् ॥ १५ ॥

अ० २१

वेदाःब्रह्मात्मविषयास्त्रिकांड विवयाइमे ॥

परोक्षवादाऋषयः परोक्षममचाप्रियं ॥ ३९ ॥

शद्धत्रह्यसुदुर्बोधप्रार्णेद्वियमनोमयं ॥

अनंतपारंगंभीरं दुर्विभाव्यं समुद्रवत् ॥ ३६ ॥

मांविधत्तेभिधत्तेमां विकल्पपोह्यतेत्वहं ॥

एतावान्सर्ववेदार्थः शद्धआस्थायमांभिदां ॥ ४३ ॥

मायामात्रमनुद्यांते प्रतीषिष्यप्रसीदति ॥ ४४ ॥

श्रीमद्भगवद्गीतायां अ०१५ श्लो०१५

वेदैश्च सर्वैरहमेववेद्योवेदांतकृद्देवदेवचाहं

R. RAGHOONATH ROW.

THE SECRET DOCTRINE.

THE SYNTHESIS OF SCIENCE, RELIGION AND PHILOSOPHY.

BY

H. P. BLAVATSKY,

AUTHOR OF "ISIS UNVEILED."

With a Copious Index and a Glossary of Terms.

AT last, we have received from London definite information about the publication of Madame Blavatsky's long-expected book. The following Circular has just been issued, and we give it space for the guidance of registered Indian subscribers for the "Secret Doctrine." A special Circular will at once be sent to each one on the Adyar list, stating the cost of the book in Indian currency, and giving the option of taking it at the modified price or of receiving back the money paid in at the time when the orders were registered:—

In all ages, and in all lands, the belief has existed that a Divine degree of knowledge is possible to human beings under certain conditions; and, as a corollary to this, the conviction has dwelt in the hearts of the people that living men exist who possess this knowledge—whether they be called sages, philosophers, adepts, or by any other name.

In ancient times this knowledge was thought and communicated in the "Mysteries," of which traces have been found among all the nations of the earth, from Japan through China and India to America, and from the frozen north to the islands of the South Pacific.

In modern times the existence of this knowledge has been divined by different scholars and students, who have called it by various names, of which "The Secret Wisdom" is one.

The author of this work has devoted more than forty years of her life to the study and acquisition of this knowledge; she has gained admittance as a student to some of the Secret Schools of this Wisdom, and has learnt to know and appreciate its extent and value.

The purpose of the present work, then, is to lay before the thinking world so much of this "Hidden Wisdom" as it is thought expedient to make known at present to men in general.

In her earlier work, "Isis Unveiled," the author dealt with Science and Theology from a critical standpoint. But little of the positive Esoteric teaching of the Secret Wisdom was there brought forward, though many hints and suggestions were thrown out. These will find a fuller explanation in the present volume.

The publication of Mr. Sinnett's "Esoteric Buddhism" was a first attempt to supplement the negative and purely critical attitude of "Isis Unveiled" by a positive and systematic scheme. The way has thus been prepared for this work; and the reader of the books just referred to will find those outlines, which were only sketched in the earlier presentations of the subject, filled in and elaborated in the two volumes now offered for his consideration.

The first of these volumes contains, Book I. of the "Secret Doctrine," and is concerned mainly with the evolution of Kosmos. It is divided into three parts.

Part I. commences with an introduction explaining the philosophical basis of the system. The skeleton of this book is formed by seven stanzas, translated from the Secret Book of Dzzyan, with commentary and explanations by the translator. This work is among the oldest MSS. in the world; it is written in the Sacred Language of the Initiates and constitutes the text-book, which was the basis of the oral instruction imparted during the Mysteries.

A section of the work devoted to the consideration of the bearings of some of the views advanced upon modern science, follows the stanzas. Some probable objections from this point of view are met by anticipation, and the scientific doctrines at present in vogue on these questions are considered and compared with those put forward in this work.

Part II. is devoted to the elucidation of the fundamental symbols contained in the great religions of the world, particularly the Christian, the Hebrew, and the Brahmanical.

Part III. forms the connecting link between Book I., which deals with the Genesis of Kosmos; and Book II. (forming the second volume), which treats of the Evolution of Man.

The arrangement of Vol. 2 is similar to that of Vol. I.

Part I. contains a series of Stanzas from the Book of Dzzyan, which describe the Evolution of Humanity in our cycle. This is followed by a discussion of the scientific issues raised, with special reference to the modern hypothesis that man and the ape are descended from a common ancestor.

Part II. embraces a series of chapters explaining the symbols typifying the evolutionary history of mankind in various religions, particularly the Biblical account of the Creation and Fall of Man given in Genesis.

Part III. contains matter supplementary to Books I. and II., dealing with questions which could not be previously discussed at adequate length without breaking the sequence of the narrative.

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Reviews.

"SADHANA CHATUSHTAYA OR THE FOURFOLD MEANS TO TRUTH."*

All who are attempting to lead the higher life crave for a few comprehensive rules that will tell them what to do and what to avoid doing—rules that can be easily understood and remembered, and which are of practical application in daily life. *Sadhana Chatushtalaya* of the Vedantins is a short code of this description. The four means are: 1. *Amanatma Vivekan*, 2. *Thamuritha Phalabhoga Viragam*, 3. *Samadhi Shatkasumpatti*, 4. *Mokshapeksha*. The first is the discrimination between what is *atma* and what is not *atma*—what is real and what is unreal. This is the first thing that has to be learned. We must first recognize the fact of the existence (to us) of both reality and unreality, and then learn to distinguish between the two. All that perishes is unreal, only the permanent is real. Only the real is *atma*, the immortal self. In this earth-life our mistakes may all be said to arise from our inability, or unwillingness to distinguish the real from the false. The *tamas* (dark) quality of *Prakriti* continually acts as a sort of drag on the *upadhi* (vehicle) and is what leads to the cultivation and strengthening of the lower self at the expense of the higher. We are continually trying to check the neutralisation of the *upadhi*, without which the *atma* cannot have free play, and this *Amanatma Vivekam* teaches us to recognize our own mistakes in this direction and to avoid them for the future. The craving for present earthly enjoyment, ambition, the desire for life, the desire for comfort, blind us to our own true interests and make us reject our only road to immortality—reaching out to effect our union with the *Logos*—for the perishing trifles that dazzle the imperfect perception of the lower self.

Thamuritha Phalabhoga Viragam is indifference to the fruit of action, the refusing to look anxiously for results, is the "without attachment"

* A Lecture by R. Jagannathiah, F. T. S., delivered in the Sanmarga Samaj Hall Bellary, pp. 28. Post free As. 4.

enjoined by Krishna in *Bhagavad Gita*. It teaches us that we should fix our whole attention and energy on the one great goal and allow no lesser aim to divert us from the straight path.

Samadhi Shatkasampatti consists of six parts; patience, self-restraint, faith, mental concentration, abstinence, and endurance. Cast out *Soka* and *Moka*, says Sankaracharya in his commentary on *Bhagavad Gita*, give no place to care or anxiety or to anything that tends to disturb the equilibrium of the mind.

Mokshapeksha is intense desire for salvation or emancipation from the bondage in which the *atma* is held by its association with *upadhi*. When the race is run and the goal is reached, the perfected man is said to "die into the *Logos*" and then *upadhi* is destroyed.

Mr. Jagannathiah's lecture will be found useful in giving an idea of the ground covered by the *Sadhana Chatushtaya* and its practical importance to those who are ignorant thereof. We do not however agree with all he says in his introduction and elsewhere, as, for instance, it seems a mistake to say that *Aryakam* and *Paramatma* are the same, especially after the explanation of this point in Mr. Subba Row's lectures on the *Bhagavad Gita*. Moreover we do not think it is true that Menes, Hermes, and Manu, are the same. The writer also seems unaware that Paracelsus lived in comparatively modern times when Egypt was under Mahomedan rule.

THE AUTOCHTHONES OF INDIA.

We have received a copy of "The Madras Journal of Literature and Science" for the Session 1887-88. It contains several interesting articles on Hindu Music, Pandyan Coins, Photography, &c.; and it gives us pleasure to notice one of those articles in particular. It is from the pen of the distinguished philologist, Dr. Gustav Oppert, Ph. D. Professor of Sanscrit in the Presidency College, Madras; and his subject is "The Original Inhabitants of Bhârata-varsha, or India." In this article the learned author has pointed out "the connection which exists between several tribes, apparently widely different from each other," and has tried to identify "the so-called pariahs of Southern India with the old Dravidian mountaineers; and to establish their relationship to the Bhars, Brahms, Mhars, Mahars, Paharaas, Paravari, Paradas, and others;" all of which tribes it is said, "form as it were the first layer of the ancient Dravidian stratum." The author has moreover "endeavored to demonstrate how much that is now considered Aryan in name and in origin must be regarded as 'originally Dravidian.'"

The subject is one of the greatest difficulty and intricacy, and Professor Oppert has dealt with it in a very exhaustive manner from the philological, historical, social and religious points of view; making extensive quotations of fact from the writings of the Indians and Anglo-Indians to support his conclusions.

The article under review, though very elaborate and exhaustive so far as it goes,—covering as it does 108 octavo pages,—is not completed yet. "In the foregoing pages," the learned Doctor observes, "I have endeavored to prove the antiquity of the Gauda-Dravidian race in India, especially so far as its *Dravidian* branch is concerned. The second part of this discussion will treat of the "Gaudians." We have no doubt but that he will bring out the promised second part at no distant date, and fully satisfy the cravings of the philologists and

antiquarian researchers; for it is only when both these cognate subjects are collated and weighed, that a complete and conclusive decision can be arrived at concerning them.

Meanwhile, one thing is most certain—the Professor's views with respect to the first races of India will not pass without arousing, on the one hand, a bitter opposition, in part due to envy; on the other, the great admiration of those for whom his name as a scholar and philosophical philologist has great weight.

Correspondence.

ANOTHER RESUSCITATED YOGI.

SIR,—The subjoined account of the burial and resuscitation of a Hindu ascetic, which I find in a recent number of the *Statesman*, would no doubt interest your readers in those distant countries where this physiological phenomenon has never been witnessed.

K. P. C.

A contribution which recently appeared in another Indian newspaper under the head of "Suasa Charana," has recalled to my mind one of the most extraordinary cases of suspended animation that it has ever been my lot to witness before or since; nor have I ever read anything like it. And now to my subject. There is a widespread belief among the sages of this country that man possesses the power of will to such an extent that he can throw himself into a trance so nearly simulating death as to be altogether indistinguishable from it, except by the learned in the mysterious art. This is a subject which has not been studied by European savants in this country to the extent to which it deserves until very recently, and only since the apostles of that much-maligned persuasion—Theosophy—directed attention to it. Be it known that I am *not* a Theosophist, but being of a speculative turn of mind, I have studied their writings for the mere pleasure of the thing and in the hope of picking up something new. What I am about to describe I am prepared to see characterised as so much romancing. Nevertheless, I assert that the whole thing is as true as that there is a sun, for I was a witness of it with many hundreds of others.

About fourteen years ago I was sojourning in a native State remarkable for the enlightened policy of its ruler. I there made friends with many learned natives, and among them there was an aged Mahomedan gentleman of deep erudition, with whom I used to have long arguments on various subjects. One day he came to me in a great state of excitement, and said that a native had arrived from somewhere (no one knew from where) who was the most wonderful man he had ever seen or heard of; that he must be as old as the hills, for he died at regular intervals and came to life again, thus regenerating himself as it were; that he was going to die in that very city, and would I go and witness his death, burial, and resurrection? Here was an announcement made by a sane man in all the simple earnestness of conviction, but which taxed my credulity severely. However, I expressed my willingness to witness this astounding event, but my friend suggested that I should make the acquaintance of the jogee—for such he was—before he died. I was only too glad to do so, and accompanied my friend to the house of the jogee. When we got there, I was presented to a man who spoke English fluently, so that we had no difficulty about conversing together. He appeared to be a man about forty years of age, in the full vigour of manhood; clean shaven, including his head, with a light complexion and the tinge of robust health in

his cheeks. His eyes were bright, eager, and intelligent, and lighted up his whole countenance.

A few days after my visit to the jogee, I received intimation through my Mahomedan friend that on a certain day the jogee would die, and requesting my attendance. Of course I went, and found a great crowd of people assembled, the news having got abroad. The Maharaja was there also. The man was seated on a raised platform sort of arrangement, with a number of his *chelas* (pupils) around him. After conversing with them in a low tone, he expressed himself ready to die. At this stage the excitement among the people present was intense. He began by swaying himself backward and forward with a slow motion, the *chelas* chanting a sort of dirge all the while. Gradually this motion ceased, and he drew a deep breath through his nostrils, when he became rigid and his eyes closed. The man was dead to all outward appearance. The *chelas* laid him on his back, and turned back his tongue, so that it closed over the windpipe. A coarse sack was then brought, into which the jogee was placed in a sitting posture. The mouth of the sack was then tied with a string, and the knot sealed with the Maharaja's seal. A box was then brought (which appeared to be made for the purpose), into which the sack containing the jogee was placed. It was then locked and made over to the Maharaja, who had it conveyed to the palace, and placed in a special room, having guards posted outside to keep any one from getting to it. We were told that exactly forty days after, at the same hour, the man would come to life. We came away thoroughly amazed—at any rate I was—and waited with considerable anxiety for the day to come round. At last I received notice that the jogee would come to life on a particular day, (it was exactly forty days after), and I found myself in the house allotted to the wonderful man. The news of the resurrection had spread like wildfire through the city, and great crowds had assembled. The box was brought by the Maharaja's guards, and it was, as far as we could see, in precisely the same condition as when it was sent to the palace. The Maharaja was there and witnessed the whole thing. The box was opened and the sack pulled out. *No offensive odour came from it.* The seal was intact and was broken by the Maharaja, while the *chelas* pulled the jogee out of the sack. He was in the same position as when put in, but had shrivelled up like a mummy. The body was then bathed in hot water by the *chelas* and the limbs gradually relaxed, when it was laid on its back. Some peculiar ointment was applied to the top of the head, and a small stone bottle, containing some subtle essence (which we could also smell) was applied to the jogee's nose. Then his tongue was brought to its natural position. This done, the *chelas* sat down and commenced to chant the dirge above referred to. After some time there was a slight quivering of the muscles of the arms, which became general gradually; there was a long *downward* breath and the eyes slowly opened, with a great effort it seemed. He was then lifted by the *chelas* into a sitting posture, while we all stood around absolutely transfixed with awe and wonderment. The jogee recognised the Maharaja, and by signs gave us to understand that he wished to be alone. He never spoke in our presence. We all withdrew, and left him to his *chelas*.

The above is a plain, unvarnished account of an event which has made a lasting impression on my mind. That it was no hoax was evident from the mummified appearance of the body, which was in robust health when put into the box. If any one can explain this, I shall be very glad to hear from him.

N. B.—On the day following the jogee's resurrection, he was nowhere to be seen. He had disappeared no one knew where. I have never since heard of or come across him.

Note by the Editor of the THEOSOPHIST—As the *Statesman* prints the foregoing narrative without comment, it is fair to presume that the writer's address is known to its Editor, and that this story is not a hoax. It reads, however, very much like a recast of the Lahore narrative of Ranjit Singh's experiment with a buried *Sadu*.

MR. MATHERS AND HIS REVIEWER.

SIR,—Permit me to apologise in your Magazine for having overlooked the note in Mr. Mathers' book on the numerical values of final M and N in Hebrew. I looked for some such qualification, but failed to find it. I am almost afraid to say that Von Rosenroth's translation should in no case be lightly departed from, as representing the traditional interpretation of the text at a time, when for a hundred and fifty years some of the greatest minds in Europe had devoted themselves to Kabbalistic study, lest Mr. Mathers should reply that he thinks it should. Regarding our author's claims as a textual critic of Hebrew and Chaldee, I may say that I passed them over, because I did not think he justified them by his work. The meaning of Hebrew words is often difficult to fix, and without some clue the most contrary meanings can be made out of the same passage, as is abundantly shown in Bythner's "Lyre of David." As far as I can judge, Mr. Mathers' collation with the Mantuan, Cremonensian, and Lublinsian Codices, consisted in glancing at Von Rosenroth's extracts from them, which are scattered throughout his translation of the Zohar, wherever different readings occur, and displaying his critical acumen by espousing the cause of the readings which Rosenroth rejected. Moreover, Mr. Mathers' weakness in such well known languages as English and Latin is sufficient justification for the opinion, that he is not equal to the difficulties of textual criticism in a language avowedly obscure. Mr. Mathers' contention that "Equilibrium" is a correct translation of "Bilau" when it is used as a symbol, is manifestly absurd; especially as the symbolism is carried further, and the tag, the arms, and the scales of the balance, are each and all used as symbols of the powers which, taken together, constitute the Great Power symbolised by the Balance. How can equilibrium, a pure abstraction, have arms and scales and a tag? It would be as sensible to call the interlaced triangles surrounded by the snake, equilibrium, because all their parts are in equilibrium. As to Mr. Mathers' preference for "Mitigated trees," &c., so long as he keeps it to himself, well and good, but if he has the effrontery to palm off such absurdities on the public, he must expect criticism. I very much doubt whether Rosenroth did make a slip, as Mr. Mathers asserts, with reference to the word "Lucrum;" for "capital and interest" makes better sense than "capital and spirit." Mr. Mathers seems to think that a female can create. I venture to hold the opinion that she can only develop the germ; and that in the kosmos the womb of Prakriti, or Kosmic matter, receives the creative principle from Purasha, without which no universe could be created. As to the seven rays of the Logos, or the seven Logi, all taking part in creation, which our author seems to think so ridiculous, I venture to call his attention to one of the oldest occult records, the Smaragdine Tablet, attributed to Hermes Trismegistus, where he will read "His Father the Sun, his Mother the Moon, &c." The spectrum has demonstrated the fact that the physical sun has seven rays with different chemical properties; is it then so very absurd to infer that the Central Invisible Sun corresponds to its physical counterpart, or that all the rays of the Spiritual Light are necessary for the creation of a Kosmos, and unless they acted together at every point of the universe, nothing would exist which does exist? Perhaps a simple illustration will help Mr. Mathers to understand what I meant when I said that the Grades were not Paths. Regent Circus and Piccadilly Circus are joined by the Road or Path called Regent St. through which the stream of life passes from one to the other. So the

Divine Influence passes from grade to grade through the Paths. But the grades are not paths any more than the Piccadilly and Regent Circuses are streets.

Mr. Mathers seems to think that I wrote my review in personal spite against himself and to upset his literary apple-cart on its way to market. I can only assure him that I had no such motive, and should certainly not have taken the trouble of thoroughly analysing a large book and writing fourteen pages upon it either through friendship or enmity for an individual. I performed the task for the sake of the public, fearing that many people having no previous knowledge of the Kabbala, being attracted by the pretentious claims of the author, would waste a considerable amount of time before discovering the worthlessness of his book, and might then conclude that occultism itself consisted in such fudge. I am sorry to have wounded Mr. Mathers' vanity, but plead in justification that I acted for the greatest good of the greatest number.

N. C.

ERRATUM.

For the word "woman" in the following line, on page 598 (quoted from Mathew Arnold): "The fairy tale, etc. etc., woman can verify," read *no man* can verify.

SUPPLEMENT TO

THE THEOSOPHIST.

JULY 1888.

THE EXECUTIVE COUNCIL.

At its session of the 17th April, Dewan Bahadur R. Raghoonatha Row, F. T. S., late Dewan of Indore, was elected a Member of the Executive Council, *vice* T. Subba Row, resigned; and Sri Pandit N. Bhashyacharya, extra Member, was made a regular Member, *vice* Cook, resigned. Orders were also made as regards lecturers to this year's Convention, and other business transacted.

THE PRESIDENT'S MOVEMENTS.

Col. Olcott left Ootacamund on the 31st May, so restored in health that he walked five miles beside the cart in descending the mountains. En route to Madras he visited Coimbatore, Pollachi, Udampalpett and Palghat; lecturing at each place and forming new Branches at two of them, as elsewhere officially reported. Public interest in our work is as keen as ever, if the size and enthusiasm of the President's audiences afford proof. The monsoon rains were falling in torrents at Palghat, yet the largest hall in the place was crowded on the two successive days of the lectures. A Christian gentleman (an Englishman) who occupied the Chair, remarked, in seconding a resolution for a vote of thanks to the lecturer, that it had been made most clear to all that Theosophy was not the devil's bogey and savage foe to religion that many prejudiced Christians had declared it, but the friend of religion and public and private morality: Col. Olcott would take away with him the best wishes of all his auditors.

The President reached Head-quarters on the 12th June, and took up the work that lay ready for him.

POLLACHI.

At a meeting of members of the Theosophical Society, held at Pollachi, Coimbatore District, Madras, on the 5th June 1888, the President-Founder in the chair, it was upon motion of L. Ramachendra Aiyar, seconded by C. Sundaram Mudaliar,

Resolved, that a Local Branch be formed under the title of the "Pollachi Theosophical Society."

Upon motion, the following Committee was then formed to draft bye-laws: Matha Ramasami Kalinga Raya Pillai (Zemindar of Uthkuli), C. Sundaram Mudaliar, and T. R. Venkatarama Aiyar.

The following were elected officers for one year: President, L. Ramachendara Aiyar; Vice-President, Muthu Ramasawmi Kalinga Raya Pillai; Treasurer, Kolandasawmi Vananaraya Kauandan; Secretary, T. R. Venkatarama Aiyar.

There being no further business, the meeting adjourned.

T. R. VENKATARAMA AIYAR,

Secretary.

POLLACHI, 5th June 1888.

UDAMPALPET.

At a meeting of members of the Theosophical Society, held this day under the Chairmanship of the President-Founder, it was unanimously

Resolved, that a local Branch be formed under the name of the "Udamalpet Theosophical Society."

2. The following officers were elected for the ensuing year: *President*, N. Kandasami Mudaliar, B. A.; *Secretary*, T. N. Subbaiyar; *Treasurer*, U. M. Minakshisundaram Pillai.

3. The following members were elected to form a Sub-committee to draft bye-laws. Messrs. N. Kandasami Mudaliar, B. A., Balakrishna Naidu, C. Devarajulu Naidu.

4. The Chairman gave some practical instructions, after which the meeting adjourned.

T. N. SUBBIA,
Secretary.

UDAMPALPET, 7th June 1888.

PROPOSED HINDU COLLEGE AT MADRAS.

M. R. Ry. R. Sivasankara Pandiya, B. A., F. T. S., is devoting himself with great assiduity to raising a fund for the foundation of a purely Hindu High School and College at Madras, where Hindu youths may get a thorough collegiate education and at the same time religious training according to the prescriptions of their own faith. This movement is the outgrowth of the recent uprising of students in the Madras Christian College, and deserves every encouragement. Let us hope that our ardent colleague will persevere until the end is realised, and not be disheartened by the obstacles he is sure to meet on every side. The lads have given striking proof of their nascent devotion to their national religion; it now rests with their elders to do their duty.

THE ADYAR LIBRARY.

Pandit N. Bhashyacharya sends most encouraging reports from Mysore, where he is receiving great attentions, respect, and assistance in his literary mission, from the enlightened Prince who occupies the throne, and his officials. He has finished his inspection of the Royal Manuscript Library, and selected a number of rare works to be copied for our Library at the cost of the State, as a present from His Highness. The Prince has received him most kindly, both in public Durbar and privately, and he has, by request, given public lectures to large audiences in the Sanskrit and Vernacular languages. He will remain in Mysore until he has finished inspecting all the great libraries of ancient books in that State. His equal as a pandit of progressive instincts can scarcely be found in India.

DEATH OF MR. FRED. C. JUDGE.

We greatly sympathize with our Brother, Mr. W. Q. Judge, in his recent bereavement by the death of his brother Frederick at Calcutta, of cirrhosis of the liver, at the age of 32.

STILL ANOTHER TRANSLATION.

Mr. Amba Prasada, F. T. S., of Moradabad, reports that he has translated the *Buddhist Catechism* into Urdu for publication in the magazine *Jama-ul-uloom*. It is now in English, Sinhalese, French, German, Japaneese, Arabic, Burmese, Bengali, Canarese, and Urdu. Next?

BABULA'S LOSS.

Babula, the faithful boy who has served Madame Blavatsky and Col. Olcott since the first week of their arrival in India, and who is known personally to, and much liked by, most of our Indian members, has sustained a loss of nearly fifty rupees personal property that was stolen from his room at Head-quarters, while absent with his master at Ooty. Such servants as he one reads about in novels, but seldom encounters in these degenerate days.

LATEST FROM AMERICA.

Under date of May 21, Mr. Judge, General Secretary Am. Sec. General Council, T. S., reports: "A charter has just been issued for a Branch T. S. at Bridgeport, in the State of Connecticut, under the name of Varuna Theosophical Society, and is dated May 21st, 1888.

BABU MOHINI M. CHATTERJI.

The stupid hoax is still circulating that Mohini Babu has turned Christian, notwithstanding repeated denials by himself and friends. He is at home again in Calcutta after his five years' absence in Europe and America, ready to work for his country's interests as he understands them; and his learned father, Babu Lalit M. Chatterji, in communicating the fact to his old friend Col. Olcott, is good enough to conclude his letter by saying generally: "You have done a signal service to the country, for which the sensible portion of my countrymen ought ever to cherish a deep sense of gratitude."

A LONG PAYMENT AHEAD.

Babu Devi Prasad, President of the Dumraon Theosophical Society, forwards a sum of Rs. (30) thirty only, as payment of his annual subscription as a member of the T. S. for the thirty years, from 1883 to 1912, which he expects will be the full term of his life. This is a striking proof of his confidence in the perpetuity of the Theosophical Society. May he be spared to see it living and spreading like the banyan tree.

THE "THEOSOPHIST" MEDAL.

Let us hope that our readers are keeping in mind the fact that they will have the chance of voting a gold and a silver medal, respectively, to the best and next best article, story or other literary contribution, to the *Theosophist* during the current (IXth) Volume. Voting papers will be sent along with the September number to our registered subscribers, to be filled up and returned to the Manager on or before the 15th November, so that the awards may be announced in the December number.

RULES OF THE COCONADA THEOSOPHICAL SOCIETY.

- I. The objects of this Society are the same as those of the Parent Society.
- II. The officers of the Society shall be (1) a President, and (2) a Secretary and Treasurer; each of them may be elected at the anniversary meeting, when the past work of the Society will be reviewed by the President, or at an earlier period, when vacancy arises. The outgoing members are eligible for re-election.
- III. The general meetings of the Society shall be held fortnightly at 5 p. m. on every alternate Sunday, when Theosophical books and subjects will be studied and discussed.
- IV. All questions at the meeting shall be decided by a majority of votes—the President or, in his absence, the Chairman voted for the occasion having a casting vote.
- V. Three members shall constitute a quorum at a meeting.
- VI. The Secretary may, of his own accord, or shall, at the request of the President or any two members, give reasonable notice and convene a special meeting for the consideration of any theosophical subject.
- VII. Every resident member shall pay a monthly subscription of not less than four annas to further the objects of the Society, and it should be paid before the 15th of every month. The Society may, for special reasons, exempt any member from the said payment.

VIII. The Secretary and Treasurer shall keep a record of all the proceedings of the Society and shall have charge of its property. He shall also keep an account of the moneys received and disbursed on behalf of the Society, and do all such things as are necessary for the up-keep and furtherance of the objects of the Society.

IX. Any Fellow of the Parent Society or of its branches may be admitted as a member of the Society on being recommended by two of its members.

X. Non-theosophists, if proficient in science or philosophy, may be admitted into the meetings of the Society on being recommended by two members.

XI. Any member who absents himself without any sufficient excuse from the meetings of the Society for a period of three months continuously, shall, after due warning, be reported to the Parent Society, for indifference.

XII. Any member whose conduct is considered by the Society to have been disgraceful, or who may be found to lead a life inconsistent with the rules and objects of the Society, shall, after due warning, be reported to the Parent Society, for its orders about him.

THE GOOTY THEOSOPHICAL SOCIETY.

A correspondent writes:—"The local Theosophical Society convened a public meeting on the 9th instant at the Sanskrit School, when Mr. A. L. Narasimham, B. A., B. L., F. T. S., delivered a lecture on Theosophy. Mr. T. Ramachandra Rao, B. A., B. L., President of the Nellore Theosophical Society, presided. There were present the Rev. B. Lucas, Messrs. S. E. Carapietti, J. Sreenivasaloo, P. Kesava Pillay, C. Runga Charlu, B. A., B. L., Natraj Aiyer, B. A., H. Sreenivasaloo, J. V. Martin, G. Singappah and many others. Mr. Narasimham, before delivering the lecture, observed that the meeting was specially convened in honor of Mr. Ramachandra Rao, their worthy Chairman, as a token of their grateful remembrance of his valuable services to Gooty and this institution, and their thankfulness for the warm interest he had taken in its movements and progress. In the course of the lecture he explained the objects of the Society, alluded to the good that the Society had wrought for India, and gave an interesting account of his visit to the Adyar Library. After the conclusion of the lecture, there was some discussion on Theosophy, in which the Rev. B. Lucas, of the London Mission, and Mr. J. Sreenivasaloo took the leading part. The Chairman, in concluding the proceedings, remarked that they might differ in their views, but they all should admit that the movement has mainly contributed to the revival of interest and earnest investigation and strong faith in Hinduism. The Rev. Mr. Lucas proposed a vote of thanks to the lecturer. Mr. P. Kesava Pillay, F. T. S., in seconding it, said, that he was happy that a gentleman of his culture and earnestness had joined the Theosophical Society, and hoped that with his assistance the local Society would be able to turn out better results. With another vote of thanks to the Chairman, and with the distribution of flowers, fruits, sugarcandy, and *pan supari*, the meeting dispersed."—*Madras Mail*.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

THE HOUR AND THE MEN.

CRISES breed heroes; and as heroism is a thing of quality, not of measurement, it follows that every day and every cause in which humanity is concerned, begets its hero. But heroism must find its opportunity, without which its potentiality is unsuspected. The one other thing indispensable is that the hour shall find the man; that Shakespeare's 'tide in the affairs of men' shall be seized by the great soul at the moment for launching his bark on the rising flood. In public affairs—Carlyle tells us—"it is only great periods of calamity that reveal to us our great men, as comets are revealed by total eclipses of the sun...upon the consecrated soil of virtue, and upon the classic ground of truth, thousands of *nameless* heroes must fall and struggle to build up the footstool from which history surveys the *one* hero, whose name is embalmed, bleeding—conquering—and resplendent. The grandest of heroic deeds are those which are performed within four walls and in domestic privacy." Heroism being, as observed, a thing of quality, its purity and nobleness will be commensurate with the altruism of the aim; and no true moralist would fail to set highest on the heroic scale that sublime self-sacrifice which devotes itself to the moral and spiritual regeneration of mankind. All writers agree in this, and I am not repeating the truism as a fresh discovery, but only to apply the principle to the case of that business in which all members of the Theosophical Society are alike interested. The Society has had its days and its nights, its times of brightness and of gloom, of fair weather and of foul. For thirteen years the ship has struggled on its course, making for its chosen port; its officers at times encompassed by enthusiastic friends—fair-weather sailors—and, again,

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