

THE THEOSOPHIST

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

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सत्यान् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.
[Family motto of the Maharajahs of Benares.]

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

SPECIAL NOTICE TO CORRESPONDENTS.

Adverting to articles and correspondence destined for the pages of the THEOSOPHIST, we would call the attention of intending contributors to the following instructions :—

(I.) *No anonymous documents will be accepted for insertion, even though they may be signed "a Theosophist."*

(II.) *Any contributor not desiring his name to be made public, should give the necessary intimation to the Editor when forwarding his contribution.*

(III.) *Contributors are requested to forward their articles in the early part of the month, so as to allow the Editor plenty of time for correction and disposal in the pages of the THEOSOPHIST.*

(IV.) *All correspondence to be on one side of the paper only, leaving clear spaces between lines and with a wide margin.*

OUR FOURTH YEAR.

The end of the third year of publication has come (Volume III. ends with the current number), and still the THEOSOPHIST exists and thrives, despite its enemies. A large number who subscribed for it at the beginning are still its patrons and, better yet, its friends. Its healthy influence upon Asiatic thought is greater than at any previous time, as the responses from all parts of India to the President's Circular, which appeared in the July number, plainly show. Time, which has torn the masks from so many false friends, has but made more evident the fact that the THEOSOPHIST and its founders are the staunch champions of every man and every movement whose object is to improve the intellectual, moral and spiritual condition of the Aryan and Iranian races. The broad eclectic policy, promised for the magazine, has been rigidly adhered to, and to the extent of our ability we have tried to lay the truth about the world's archaic religions before an impartial world. This has been done at the heavy cost of a series of public attacks upon our good faith, and ungenerous misrepresentations of our motives, which, foreseeing, we might have easily avoided if we had been false to our convictions. The Asiatic public has given us the proofs of its sympathy in a support of the magazine as generous as perhaps we could have expected under the circumstances. Far more might have been done if our warmest friends had exerted themselves as a body to get new subscribers; but still the publication has more than paid its way as it is, and the entire profits have been given by the Proprietors towards the expenses of the

Theosophical Society, as they will be, no doubt, in future. We never set ourselves up as teachers of Aryan philosophy and science, but promised to give out, for the benefit of this inquiring age, such facts of interest as might come under our notice. Our great desire has been to foster a school of native students of, and writers upon, those majestic themes, and to arouse into vital activity the latent talent which abounds in the Indian race especially. Such will continue to be our endeavour, and as time runs on, this development must of necessity take place. Already it is most apparent that the seed we have sown is germinating; Sanskrit schools are springing up, the long-needed Catechism of Hindu Ethics is being advertised for publication, the esoteric meaning of the ancient religious books and ceremonial rites is being enquired into, societies to promote national culture are being organised, both as Branches of our Parent Society and independently; translations and commentaries multiply, and there is a larger demand for works by native authors than there ever was before. There is also noted an improved moral tone among Indian youth, and a warm and unprecedented interest among University graduates in their ancestral literature. All this is most cheering to the projectors of this magazine, and they assume the publication of its Fourth Volume with the greatest pleasure, seeing the happy results of past labour.

The Proprietors of the THEOSOPHIST have never touted for it, nor adopted the usual commercial expedients to secure for it a large circulation. They will not do so now: the merits of the publication must serve as its sole recommendation. If its friends, and especially the Fellows of our Society, can reconcile with their sense of duty to abstain from helping it, we shall not reproach them. All that need be said is, that the wider its circulation, the more will be done for the moral regeneration of India, and the more liberal will be our donations to the Society of our creation and our love. It would also be a kindly act if journals, friendly to us, were to announce our new Volume.

There will be no change, either in the terms of subscription or the system of prepayment—which latter three years of experience has now shown to be incomparably the best for all concerned. As regards the geographical distribution of the THEOSOPHIST it may be remarked that, as with Volumes I. and II., it goes to every nook and corner of India, and has gradually found its way all over the world. There are the most substantial reasons for knowing that there is a growing interest in Theosophy in the Madras Presidency, since the number of our subscriptions there has already outstripped that of Bombay. Bengal is not far behind, but the North-West Provinces are pushing it close. As regards membership, our new Branch at Madras is the largest, numerically, but one (the Colombo, Buddhist, Branch) in Asia. To facilitate the registration of names and the prompt despatch of the October number (No. I. of Volume IV.), it is requested that intending subscribers will at once send in their remittances to the MANAGER, Theosophist Office, Breach Candy, Bombay. For terms, see the Manager's advertisement on the last page of this number.

LETTERS ON ESOTERIC THEOSOPHY.

FROM AN ANGLO-INDIAN TO A LONDON THEOSOPHIST.

No. I.

The issue of *Light* for June 24, which has just reached me, contains some reference to the Theosophical studies in which I am deeply interested, and in which, I am sure, many friends of mine in London now exclusively engaged in spiritual inquiry would be equally concerned, if they happened to be living in this country. Mr. Eglinton, I see, bravely acknowledges,—in the face, no doubt, of a prejudice against the subject among his friends,—that he has acquired certain knowledge respecting some of the external facts, on which we, Theosophists, rely as important, but he very naturally avows himself unacquainted with “the abstruse subjects generally set forward by those calling themselves Theosophists.” Leaving these aside, he goes on to notice what he believes to be the Theosophical theory about spiritual manifestations, *viz.*, that these are produced by “spooks or elementals” in ninety-five per cent. of the cases, and in the other five by certain adepts who have the power of projecting their astral body to any distance at will. Now, Mr. Eglinton has not quite got hold of the theosophical view about spiritualism, when he expounds it in this very comprehensive manner. And I would ask you to remember that we here, a handful of Anglo-Indian Theosophists, who have been writing on the subject, do not profess for an instant to have acquired an exhaustive understanding of the mysteries, which underlie spiritual phenomena so as to be able to explain them all. As Theosophists we are not dogmatic adherents to a hard and fast creed, but students of the higher mysteries of nature exactly as Spiritualists are such students also. But we cling with great tenacity to a conviction that in studying these mysteries, as Theosophists, we have one great advantage over all other persons who study them in other ways. We are in more or less intimate relations with persons who have acquired, what, in comparison with any other knowledge current in the world, may be called an exhaustive understanding of the mysteries referred to.

Now it is also important to remind English readers that we are not holding on selfishly to this advantage for our exclusive behoof: we have done our utmost to explain to others the basis of our conviction that the Adept-Brothers of the Theosophical Society are—the kind of people so often described. It is not a question whether they are men possessing “some knowledge of occult science”: it has, we contend, been demonstrated in various ways, that their knowledge is of a kind beyond the reach of any critical estimate by people who are not Adept-Brothers themselves. The grounds for that opinion have partly been set forth in *The Occult World*, partly in a very remarkable pamphlet issued under the authority of the Theosophical Society, at Bombay, called *Hints on Esoteric Theosophy*, and more fully, if more vaguely, in *Isis Unveiled*. I cannot here recapitulate the proofs, but let me recapitulate the proposition.

The knowledge of the Adept-Brothers is entitled to the immense respect I claim for it, because it has all the characteristics of a true science; that is to say, it is the accumulated knowledge of a vast number of observers, reduced to order and generalised by a vast number of thinkers, and verified by a vast number of experimentalists. The instruments employed for the observations, and for the experiments are the faculties developed in human creatures of a fine organisation by certain modes of life. The Bœotian herd that knows nothing of Nature, but her outermost envelope, the mere physicists, whom a more enlightened generation will look back upon as an artist looks upon his frame-maker and colour-man, deny that such faculties can be developed or have ever existed. I need not argue the point in writing to such an audience as that I now address. In the society of London psychologists, there is certainly one gifted lady whose name will rise in every mind which these lines reach, who has found and walked in that “Perfect Way,”

which leads to the development of such faculties as I speak of. But to a nation where the records of astronomy had never penetrated, the science would not have been introduced by the sudden importation of a single telescope, however exquisite in its perfection and far reaching in its power. The possessor of that telescope might begin to enunciate observations conflicting with some of the current ideas about the motions of the heavenly bodies, but would not be able to observe and calculate, and verify enough to command assent. But I would ask your readers to consider for a moment what would probably be the condition of thought and belief in the spiritual world of London 100 years hence, supposing there were suddenly to spring up amongst us, 100 seers and secesses as gifted, devoted and industrious as the lady of whom I speak; and if these, as they dropped off in the interim, were succeeded by others as well qualified to carry on the work as they. Is it not manifest that the observations of each and all would be compared, that the errors of the first observers would be eliminated, their first conclusions confirmed and used as *points d'appui* for irresistible inferences, which, in their turn, would suggest observations on new lines, and so on *ad infinitum*? At the end of my hypothetical century is it not certain that the conclusions of spiritual science as thus reached would dominate belief and conjecture on the subject, so that any one who would put forward, an idea picked up casually in the course of spiritual observation *without* instruments or special training, so to speak, would be looked upon as a person is looked on now, who starts a new theory about the figure of the earth, or to the effect that the sun is only about the size of Greece after all?

Now the occult world, of which I write, is in the position as regards spiritual knowledge, that I have imagined the psychologists of London to attain ultimately,—*only much more so*. It is not for a hundred years, but for more centuries than I dare talk about, that the accumulation of its knowledge has continued, and its living observers are, indeed, what our short-sighted generation has been so undeservedly called “the heirs of all the ages in the foremost files of times.” And surely if that is so, there is no room for argument about the line of inquiry in regard to spiritual things which at this moment it is best worth our while to undertake. There is nothing worth doing or talking about, compared with taking advantage of such opportunities as may be afforded to us of learning such lessons as the real masters of theosophic science may be willing to teach. As to the question whether this is so, I will only ask any reasonable person to make a study of current theosophic literature, including the books I have mentioned above, and some selected passages from the THEOSOPHIST, and then—if he did this it would be incomprehensible to me that he should disbelieve. Occasionally trying to break down the crass materialism of outer sceptics, I have lent them Zöllner's and Crookes' and Wallace's books on Spiritualism, and have found them still unconvinced, but in these cases all one can say is that the failure is not the fault of the books. So in the present case; if people can attentively read, even the meagre literature which has gathered round the Theosophists as yet, and remain unaffected by its evidence concerning the existence and knowledge of our Brothers—all I can say is that I should not think that the fault of the evidence.

Now I am quite prepared for the objections which some readers may raise. It will be said “if the Brothers are what you say, why don't they teach their knowledge in a more convincing and systematic manner?” But natural as this question may be at first, it is really on a level with that often asked by the outer sceptic, “What is the good of spiritualism; will it tell me who is going to win the Derby?” *i.e.*, the question applies an inapplicable standard of criticism to the position criticised. In the one case the inquirer will ultimately find that spiritualism leaves the Derby out of its calculations, because it is engaged with more important things; in the other that

the Brothers are governed in their policy as regards teaching, by motives derived from the plane of their own knowledge and not from that of ours. I do not profess that at this moment I am prepared to interpret these motives in a manner that will satisfy people who have never endeavoured even in thought to explore that higher plane I speak of; and, meanwhile, I will not here attempt an incomplete interpretation. But surely we may set aside the question as to whether the Brothers are doing the best they might for mankind, if we accept the position that their knowledge about spiritual matters is practically infinite as viewed from our stand-point, and that at any rate they are now willing to teach us *something*. Is not half a loaf better than no bread, and, if a friend bequeaths us a moderate legacy, shall we refuse to accept it, because it is not so large an amount as we had expected? Let us take it; even if we take it at first in an ungrateful spirit, grumbling that it isn't more. Perhaps those who are the best inclined to be grateful for it, even though it be little, will be the first to understand that our friend was not careless of us when he made his will, but careful as well, of some higher interest which our egotism had induced us for a moment to overlook.

Now, I believe that our Brothers are quite incapable of error when they make a plain statement about any phase of spiritualism; but I am quite sure also that on account of the vastness of the area of spiritual phenomena we are apt to misunderstand their statements when they go beyond comparatively simple matters. In the "Fragments of Occult Truth," for example, there is no statement, as far as I am aware, that is erroneous, but, as a survey of the whole position, the Fragments are incomplete and are liable to misinterpretation. Thus I see in *Light* an inquiry from Mr. A. F. Tindall as follows:—"I can understand that some physical manifestations may be classed under their (the Occultists') description, but do they mean that spirits who show themselves to be kind and good, and also possessed of great intellectual powers, such as my guide, who communicates by impression, and whose form no clairvoyant has ever seen, is also a shell?"

The answer may be given as boldly as words can convey it, "Most assuredly not." Referring to the first number of the Fragments, the reader will find it stated:—"It must not for a moment be supposed that all we hear from these latter (from mediums) come from elementaries,"—from those entities some of which have been described as shells. And then the writer goes on to explain that the highest kind of mediums may pass entirely under the dominion of their own highest or seventh principle, and thus soar into higher regions of inspiration than those which elementary "spirits" are capable of penetrating. And in another passage it is also stated that after the regenerated Ego of a spiritually-minded human being departed from this earth, has been born again into the world of effects (intervening between this life and the next material incarnation) "*it can be visited in spirit by men,*" though it cannot, if it would, descend into our grosser atmosphere. This statement embodies the answer to Mr. Tindall's question. Kind and good communications conveyed by subjective impression from intelligences showing great intellectual power, are clearly of the kind obtained by the upward attraction of some perceptive emanations from the medium, and are not due to a descent of the purified spirit into our grosser atmosphere.

The absence of any consciousness on the medium's part, that some portion of himself is thus temporarily withdrawn, is nothing to the purpose. From physical science an analogy may be taken which shows how readily such processes may be misinterpreted. We talk habitually of buildings and trees being struck by lightning. But directly we wish to put the idea in a scientific shape, we have to recognise that the process which really takes place is a re-establishment of equilibrium between accumulations of electricity of opposite signs, one accumulation in the earth, the other in the clouds. It would probably be as true in most cases to say that the cloud

was struck with (negative) electricity emanating from the earth, as to say that the earth has been struck by (positive) electricity emanating from the cloud. But the effect to the dweller on the earth is always that the earth has been struck.

Again, if the Fragments are attentively considered, it will be seen that there is no need to regard as probable the "dreadful" idea, that a "great part of mankind after death are wandering shells soon to become extinct." The shell left behind is not the man, and no part of mankind wander the earth afterwards as shells. I am not contradicting a word in the Fragments; simply explaining doctrines which, if my readers will look back to the Fragments, will all be found there. That which takes place on the death of a human being has only to be remembered, and the position will be clear. The lower bodily principles having been done with and cast off, a struggle ensues between the higher ethereal principles. Some of these have a natural affinity for—what European readers will best realise if I call it—Heaven. But if the lower principles prove the stronger, *i.e.*, if the individual during life has almost entirely wedded himself to mere earthly desires, the Ego is drawn back to earth, the spiritual principle which cannot be destroyed, disengages itself from the Ego utterly, and, for ever, retaining no trace of contamination with the life it has been unable to purify. In such a case "the man" certainly remains wandering about the earth after death. But he, in this case, is not a shell. He is worse than a shell in one way, though in another a higher, in the sense of a more complex organism. But our teaching leads us happily to the conclusion that the result of the spirit-struggle described above is but rarely so disastrous as I have first imagined. In the enormous majority of cases the higher principles win the "tug of war," though it may be feared that again in the enormous majority of cases the spiritual victory is not so overwhelming and instantaneous that the Ego is directly carried up into "Heaven." But whether this supremely satisfactory result is accomplished, or whether the spiritual principle having drawn the Ego upwards, has still a long piece of work to do before that same Ego is fit for spiritual re-birth,—in either case equally the lower principles of the ethereal group are cast off and remain in the earth's attraction. These are the shells of which the Fragments speak. They are not the men who have gone away, any more than the serpent's cast skin is the serpent—though this sometimes looks so like the serpent that I have known inexperienced people in this country stalk a skin with a double-barrelled shot gun, and blow it to pieces before finding out their mistake. The confusion in the case of the shells arises from the fact that just as a certain perfume lingers for long around the "vase in which roses have once been distilled," so there is a reflection of the late personality inhering in its shell. There is as nearly as possible no consciousness while the shell is left alone, but drawn within the current of mediumistic attraction the ethereal man is temporarily inflated by vitality drawn from the medium and a spurious semblance of an individuality—which may quite likely profess itself that of the man to which it once belonged—is thus created.

For the moment, however, I will not dwell longer on this part of the subject, because enough has been said to saturate the spiritual world with the belief that we, Theosophists, are always wanting to run down the character of their super-material experiences. Undoubtedly we have been set to do a great deal in that way, and probably for very good reasons—some of which I have very recently come into possession of, and will explain fully in the course of these letters.

But at the same time there is no necessity to assail the character of that higher sort of spiritualism, which deals with the subjective impressions of an elevated and intellectual nature, which mediums of appropriate faculties are capable of receiving. These are the spiritual strokes of lightning equivalent, as I have said, to the ascent of negative spirituality from the earth, and far

from discountenancing the practices which may encourage such ascents, the one great aim and object of Esoteric Theosophy is to encourage them. That is the kind of spiritualism which the highest Theosophic adepts constantly carry out. And the only difference as regards this part of their science, between them and the best spiritual medium is that they know what they are about; and are guarded by the possession of such knowledge, and the training that has accompanied its collection, from confusing the "communications" they may bring back from the higher spiritual region, with those that may be too eagerly offered to them by the tenants of what some mystics call the astral plane. Let a novice look through a badly made microscope and he will mistake for peculiarities of the object he may be examining, the specks which are really in the eye-glass of the instrument. But the trained microscopist is not to be taken in. He, too, sees the specks, but he does not record them as belonging to his preparation.

What I propose to do in my next letter is to explain certain conditions of what may loosely be called life in the next world, which render some of the lower order of spiritual manifestations dangerous in a way, which, I am quite sure, no Spiritualist has ever thought of yet. We here are beginning now to understand why the Brothers have been, as it seemed, so hard on spiritualism. It does not in the least ensue from ignorance on their part of the elevated character of some spiritual experiences, but from a knowledge altogether strange to the ordinary world of some of the consequences which may ensue from the far more frequent spiritual experiences of a lower order.

LETTER II.

I have said that risks are connected with the practice of ordinary mediumship, which no Spiritualists have yet thought of,—as far as I know, that is to say, for, of course, broad statements of that nature must be given with all reasonable reserve. But at all events it is exceedingly improbable that they have been thought of, for they hinge on to facts connected with life after death, known only to occult science, and now in process of being given out to the world in clear, intelligible language, for the first time, I am assured. The risks of which I have now to speak, affect, not so much the living people who take part in séances, as the disembodied entities with which they come into communication.

I have already recalled to your recollection our previous information about the ordinary course of events on the dissolution, at death, of the bonds which unite that congeries of principles which go to make up the complete living human being. The "shells" are the barely intelligent, disintegrating *reliquiæ* of human beings sufficiently elevated in the scale of existence to have taken away with them into a state of spiritual preparation their best attributes. Besides the shells, there are shells *plus* the complete animal souls of very depraved ex-human beings, whose spiritual principle has escaped from association with their personality for ever, taking nothing away; in other words, leaving all that the creatures possessed in the way of a soul, still to wander about the earth for a time. But besides these, again, there are a third sort of disembodied entities, also ex-human beings, to be considered. These are the victims of suicides and of sudden violent deaths. Any one who will thoughtfully consider their case can hardly fail to see that in a world governed by rule and law, by affinities working out their natural results in that deliberate way which Nature likes—the case of a person dying by a sudden death overtaking him at a time when all his principles were firmly united and ready to hold together for twenty, forty, sixty years, whatever the natural remainder of his life would be, may, very probably, be somewhat different from that of a person, who by natural processes of decay, finds himself, when the vital machine stops, readily separable into his various principles, which, in their turn, are each prepared to travel their several ways. Nature, always fertile in analogies, at once illustrates the

idea, by showing us an unripe and a ripe fruit, from one of which the inner stone will come away as cleanly and easily as a hand from a glove, while from the unripe fruit the stone can only be torn with difficulty, half the pulp clinging to its surface. Now, in the case of the sudden accidental death, or of the suicide, the stone has to be torn from the unripe fruit. There is no question here about the moral blame which may attach to the act of suicide. Probably, in the majority of cases, such moral blame does attach to it; but that will work out its consequences with the entity concerned, in the future, we may depend upon it, whatever happens as to the immediate difficulty the person committing suicide may find in the process of getting himself thoroughly and wholesomely dead. This difficulty is manifestly just the same whether a person kills himself, or is killed in the heroic discharge of duty, or dies the victim of an accident over which he has had no control whatever.

Now the victims of accident sometimes though rarely, and those of suicide, *can communicate* with us through mediums, and that which communicates is the real entity of the once living man barring a few exceptional circumstances, of which hereafter—always. They have to remain in the earth's atmosphere (in most cases) for those affinities are not yet established which would carry them beyond it and divide their essential attributes one from another in the natural manner. But the less they are disturbed during this period of waiting, the better for them, and if people only understood what they were doing, they would be guilty of something like unpardonable recklessness in tempting them (by cultivation of the lower sort of mediumship) to get half back into the living world, and create all sorts of fresh obstacles to embarrass their progress towards that spiritual regeneration, which, however, delayed in their case—if they are not already doomed or do not doom themselves hereafter—must precede their next active existence.

I find it difficult to explain a condition of things under examination, which I have come fully to understand in spite of its quarters and unusual aspect for want of a previous acquaintance on your part with the occult doctrine, (the actual state of the facts, that is to say, as *known* to the adepts and affirmed by them with as much confidence as the motions of the planets are affirmed by astronomers to be what they are,) regarding the mode in which Nature rewards and punishes her children for their acts in this life. Roughly speaking, our acts invest our inner Egos with affinities for good and evil, in a manner which, when those Egos come to be born again, draws them into union with happiness or suffering. Obviously in ordinary cases the account is closed at death, and the balance-sheet made out in due time. But the class of people with whom we are at present concerned—the victims of accident and especially of suicide—are *not*, as I have said, thoroughly and wholesomely dead. They are so far still alive, and so far still attached to this earth that their accounts of good and evil are *not* closed. The idea is perfectly scientific when looked into earnestly, though it is susceptible of the very popular and mundane form of expression just employed. The separation between the principles has not taken place; the inner Ego is still complete and capable of going on engendering affinities.

There need be no difficulty for the imagination in regard to the prolonged complexity of these affinities. Remember how the finest atom of oxygen has certain affinities for atoms of hydrogen, other affinities for chlorine, others for nitrogen, for iron, for potassium, and so on to the end of the chapter. What is it in the infinitely minute atom which carries with it the certainty that put in contact with other atoms at any future time, it will choose to unite itself with such a one, and not with such another. How can one small atom "carry all it knows" as regards the innumerable varying characteristics of all other bodies in Nature? The mystery is not really greater than the mystery of those accumulated affinities, which the human Ego engenders during its active life,

and to which occult philosophy gives one convenient name—*Karma*. By the bye, I hope no critic will give himself the trouble to remark that occult philosophy has borrowed this expression from Buddhism. Buddhism, as known to the *outer* world, has borrowed it from the Aryan occult philosophy,—and Buddhism, as known to the *inner* world, is of the same substance as that occult philosophy.

When *les esprits souffrants* I am describing—to borrow a phrase from the French spiritists—though I do not think the French spiritists have yet realised exactly to what class of entities the phrase applies,—find themselves offered that partial return to life that mediumship affords them, they are tempted to *overload their Karma*, so to speak, to assuage their thirst for life at the unwholesome spring to which they are invited. If they were of a very material sensual type in life, the enjoyments they will seek will be of a kind, the indulgence of which in their disembodied state may readily be conceived even more prejudicial to their *Karma* than similar indulgences would have been in life. In such cases, *facilis est descensus*. Cut off in the full flush of earthly passions which bind them to familiar scenes, they are enticed by the opportunities which mediums afford them to gratify these vicariously. They are the *Pisachas*, the *Incubi* and *Succubi* of mediæval writings, the demons of thirst, gluttony, lust, and avarice, elementaries of intensified craft, wickedness, and cruelty, provoking their victims to crimes and revelling in their commission.* They not only ruin their victims, but their own future, and the Ego which might, if burdened with no heavier load than that it accumulated for itself during life, have ripened by degrees into a spiritual regeneration, is hopelessly dragged down by the infamy of its after-life, and lost for ever.

Understand me, pray : I do not say that such a fate is the inevitable fate of all disembodied “accidents and suicides.” That which has just been described is the fate only of the very depraved members of that class,—but of such who might not have been depraved enough to have sunk into the very lowest currents and affinities, had it not been for their adventures after bodily death. At the other extreme end of the scale we may take note of the case of persons who have already on earth developed extremely pure and elevated affinities. These if the victims of sudden and accidental death are as much beyond the reach of temptation in the shape of mediumistic currents after death, as they would have been superior in life to the common incitements to crime. Even they dying prematurely *have to wait*, before they can be spiritually re-born. So they wait in a dreamless sleep, others plunged in a slumber full of golden visions, but all beyond the regions of this earth-life and its attractions, and are quite out of reach of the risks with which this letter is concerned.

But, then, how few of us are very very good ; how few, let us hope, utterly, utterly vile. Certainly the majority of the Earth-walkers, I am dealing with, will not come into mediumistic presence with readily formed schemes of wickedness to work out, clearly defined thirsts for evil to gratify. But they will come, weary of waiting and thirsting for life, amusement, and vanity. And they *may* do themselves no harm, as an idle young man *may* frequent the haunts of vice to pass the time away and may come

out untainted. But the immense probability is the other way, and for the Earth-walkers who take advantage of facilities for materialisation, the probability is so great that it has almost passed into the regions of accomplished fact.

Of course, it does not follow that every person who has helped to sit for materialisations even has been an accomplice in working such havoc with human souls, as that I have been describing. In this study of occult philosophy one takes no step forward, without finding the horizon of the unknown widen out twice as far as one has advanced. Nature which seemed a small thing to the ancients has widened out before the inquiries of science until we have come to know of suns 300 times the size of our own, of distances from which the light takes 50,000 years to reach us, and in the other direction of living creatures so minute that they are but faintly visible threads in the field of a microscope which shows the blood corpuscles, themselves perhaps the 3,000th of an inch in diameter, tumbling about like boulders in a torrent. So with the occult secrets of Nature's processes. The further one penetrates into the labyrinth, the more complex become the ramifications of its colonades. I have learned, for example, this fact about materialisations which has been set forth above, the fact which connects them with the case of disembodied Egos of persons who have died sudden and violent deaths. But, doubtless, there are multiplicities of other facts which might be learned about them, of which as yet I know nothing, and the bearing of which might be to show that materialisations are sometimes due to quite a different kind of combination. But the discoveries in occult science we may be able to make in the future, will most assuredly not militate against the force of the discoveries we have made in the past. We have learned enough to be sure of this much that when we thoroughly understand what our teachers mean to say, we may safely fit that stone into the foundation of the edifice we are constructing, and cement it down. And what I have just been telling you is no amplification of what I have been told,—no theory partly woven out of my own speculations, I have, so to speak, chapter and verse for every statement I have made, and for every tint with which I have coloured it.

“THE PERFECT WAY.”

TO THE EDITOR OF THE THEOSOPHIST.

For the frank recognition accorded in the THEOSOPHIST (May and June, 1882.) to the abovenamed book, we—its writers—cordially thank you. There are, however, in your notice of it, certain strictures at once so injurious and so unwarranted, that we are constrained to request your insertion of the following vindication of our statements.

We take first the assertion that, in defining the constitution of man, we “ignore the most important of all the elements which constitute humanity,—the sixth, or spiritual soul, the principle in which the whole individuality of the perfected man will ultimately be centred,” an omission which is said to render our statement “so painfully incomplete as to be practically erroneous.”

Now, so far from our having made the omission thus positively and distinctly imputed to us, *it is no other than this very element* in man's nature, which, under the names “Anima Divina” and “Neschamah,” constitutes the chief topic and key-note of our whole book ; and it is in the perfectionment and exaltation of this element, as the divine-human Ego of the individual, that we place the proper end of all culture and experience. And in the fifth lecture, which treats specially of the constitution of existence, we give an elaborate description of the physiologic cell and its correspondence with the human system, in which the “soul” is set forth as the essential and permanent self,—that which alone progresses, and is re-born, and by its ultimate sublimation consummates *Nirvana*. For it is, say we, the *Nucleus* of the man,

* The variety of states after death is greater, if possible, than the variety of human lives upon this earth. As remarked further on, not all, by any means, become *pisachas*, nor are they all Earth-walkers. The victims of accident are generally exempt from this curse, only those falling into the current of attraction who die full of some engrossing earthly passion ; the SELFISH who have never given a thought to any one but their own selves. Overtaken by death in the consummation—whether real or imaginary—of some master-passion of their life, the desire remaining unsatisfied even after a full realization, and they still craving after more, such can never pass beyond the earth attraction to wait for the hour of deliverance in happy ignorance and full oblivion. Among the “suicides” those to whom the statement of the writer applies in full are that class who commit the act in consequence of a crime, to escape the penalty of human law, or of their own remorse. Natural law cannot be broken with impunity ; the inexorable causal relation between action and result has its full sway but in the world of effects—the *Kama loka* ; and every case is met there by an adequate punishment, and in a thousand ways which would require volumes to describe them even superficially. In one of the future numbers of this magazine will be given quotations from the Buddhist Scriptures, and the Hindu Shastras concerning this subject with volume, page and verse for easier verification.

having the absolute divine spirit for its *Nucleolus*. Still more emphatically is this important element particularised in the second Appendix; but both the fifth lecture and the second Appendix, as, indeed, the whole motive of the book, seem altogether to have escaped the notice of your reviewer.

In our analysis, the element in question occupies, not the *sixth*, but the *third* place; because, in our description of the human system we have followed the order which we found to be that of the Hermetic, Kabbalistic and other ancient Mysteries, and which our own experience and the analogy of correspondences everywhere demonstrates; the order, namely, which recognizes man as *substantially* a fourfold being. The four main divisions of man's nature given in the *Perfect Way* are, however, in themselves capable of certain sub-divisions, to the number of seven in all, as your reviewer states. But to say that, because we insist on the fourfold character of the whole, we omit a portion, and leave a gap unfilled, is tantamount to saying that, because one describes the year as consisting of four seasons, one omits some of the twelve months, the fifty-two weeks, or the three hundred and sixty-five days! The truth is, of course, that all minor and *functional* divisions are involved and comprised in substantial divisions.

It is greatly to be regretted that a review of a work admitted to be of so much importance, should have been so hurriedly committed to press, or that neither the editor, nor an Adept of knowledge, should have compared the allegations of the criticism with the pages of the book itself. For, then, not only would our work have escaped flagrant misrepresentation, but the THEOSOPHIST itself would have avoided the double fault of an inaccurate description of its subject, and of a defective presentation of occult doctrine.

For of this last the critic of the *Perfect Way* is certainly guilty in respect of another important point on which he imputes error to us;—that of psychic retrogression. His assertion, made in contravention of our doctrine on this point, that "Nature never goes back" is not only in itself singularly inaccurate and unscientific, but it is also wholly beside the mark. What we have said is that "Nature," which is the manifestation at once of spirit and of spirits,—of the universal and of the individual,—allows the individual who persists in exhibiting a perverse will, and in suppressing the humanity already acquired, to manifest his retrogression by outward expression, and thus to descend, as well as to ascend, upon the manifold steps of the ladder of Incarnation and Re-births. Your critic allows, indeed, that the individual may become "extinct," but he rejects the process of deterioration, by means of which alone extinction becomes possible. And, in thus denying a logical and scientific necessity, he both contradicts the teaching of the Hindu and other sacred mysteries, and also, by implication, represents man as attaining perfection by means mechanical and compulsory, instead of by the inevitable action of free-will. For, as Apollonius of Tyana taught, (in common with Buddha and others) every act and thought (which is a psychic act) brings forth inevitable consequences which cannot by any means be bought off or avoided. Character is Destiny, and "all futures are fruits of all the pasts." As says Edwin Arnold in the *Light of Asia*,

"Also he spake of what the holy books
Do surely teach, how that at death some sink
To bird and beast, and these rise up to man
In wanderings of the spark which grows purged flame."

That such has been the doctrine of all occult schools of thought worthy the name, whether of East or West, could easily be proved; and that without it the problems of the universe are inexplicable and disorderly, needs only some knowledge of natural history and some earnest reflection to decide. A notable instance of the inadequacy of the

criterion employed by your reviewer in connection with the teachings of our book, appears in his remarks on our interpretation of the Catholic formula, "Mary brings us to Jesus." For, on the simple ground that he himself was unaware of any interior meaning implied by that formula,—he having (like many others) rejected Christianity without ever having reached its esoteric significance—he hazards the assertion that such meaning was never dreamt of by the Church, and charges us with having originated it ourselves. It would be interesting to know how far he applies the same method of criticism to the orthodox presentations of Buddhism. To deal fairly with both religious systems, the same rule must be applied to both. If one has an esoteric meaning, the inference is that the other—also of oriental birth—has it likewise. Men do not construct parables without signification. And the failure to discover it does not justify a denial of its existence.

A yet further proof of your reviewer's lack of the perceptive faculty so necessary to all students of the occult, is found in the contempt with which he speaks of *woman* and the feminine element generally. According to our experience, there is no surer test of a man's own interior status than his opinion of women. For by that opinion, he shows, not what womanhood is, but what sort of woman he has attracted or been attracted by. Whether or not Buddhism is subject to corresponding limitations, it is not for us to say. But if it, indeed, be true that it is a "stern, uncompromising system of reason and logic," as he asserts, then, in describing Christianity as "sentimental and fitted for women," he does but confirm and justify our statement as to the need of such a development as Christianity to complete Buddhism, and to satisfy the whole humanity of both men and women, by adding Heart to Head, Conscience to Mind, and man feminine to man masculine. Thus only can we have a perfect system of religion; for thus only can the Spirit of Humanity,—which is God—find full manifestation and recognition, since only because God is dual, is humanity dual, and only through the operation of the Divine dualism could the universe have come into existence. For, as we have said in the *Perfect Way*,—"creation is generation; and generation is not of one, but of twain." Intellect alone could not produce a world, and cannot, therefore, alone interpret it. Love is the universal solvent. And of love woman is the exponent, and beauty and sentiment are its indispensable adjuncts. On the hypothesis enunciated by your reviewer it is, logically, impossible for creation—manifestation—to have occurred. Nevertheless he terms that hypothesis a "stern uncompromising system of reason and logic" and denounces as a piece of mere sentimentality, the religion which, recognising the woman-element, alone accounts satisfactorily and scientifically for existence!

Such being the case, may it not well be that the issue of the work of the Theosophical Society of India may prove not only that which its respected Founders contemplated, but more,—the sending forth of "Eireneon" to the religious world; and that by the union of the Eastern and Western minds effected through them, may be brought to birth a new and nobler Church than any before it,—a Church having, indeed, "Bud'ha" and Buddhist philosophy for its circumference, but "Jesus" and Christian aspiration for its central point,—the two essential to each other, and interpreting the whole nature of Man?*

We append a table reconciling the two analyses of the human system, and are,

Your obedient servants,

THE WRITERS OF THE "PERFECT WAY."

London, July 10, 1882.

* We must be permitted to respectfully suggest to the esteemed authors of "The Perfect Way" that the philosophy and the Arhat doctrine left to us by the Lord Pathagata Buddha is quite broad enough to cover both the circumference and the Central Point of whatever Church. The rays of light radiating from that Central Point stretch far enough to cover and illuminate the whole area of the inhabitable world. Such is the opinion of Buddhists, at least.—Ed.

The Outer Personality, for which there is no Re-birth, and which is renewed at every incarnation:—

Perfect Way Division.

Theosophical Division.

1. - Physical body.

1. Physical body.
2. Jiv-Atma, or vital principle.

2 Astral body or *Nephesch*; called also the odic, Magnetic or fiery body; the perispirit of Allan-Kardec; the shade of the Ancients. In the *Perfect Way* this element is included in the *protoplasm*, which is stated to be divisible into two parts—the Astral body, and the mundane Mind or *Ruach*, the seat of all the earthly affections, desires and affinities, the *Anima bruta*.

3. Linga-sharira, or etherial shape.

4. Kama-rupa, or body of desire.

5. The animal or physical intelligence, or Ego (corresponding to the *Ruach*).

The interior personality, which is re-born; the Permanent Ego:—

Perfect Way Division.

Theosophical Division.

3. Anima Divina or *Neschamah*, soul or Nucleus.

6. Spiritual intelligence or higher consciousness.

4. Divine Spirit or Nous, *Jechidah*, or Nucleolus.

7. Spirit, uncreated emanation from the Absolute.

The four principles of the *Perfect Way* correspond, therefore, perfectly with the seven of the THEOSOPHIST; but of these seven the two first are contained in the first of the four, and the three second in the second of the four.

The Body is typified by the Mineral, Earth, or *Ox*.

The Astral Body and Mind by the Vegetable and Animal, or *Lion*.

The Anima Divina by the Human, or *Angel*.

The Spirit by the Divine, or *Eagle*.

THE NATURE OF NIRVANA FROM THE SOUTHERN BUDDHISTIC POINT OF VIEW.

NIRVANA

As defined by *Sumangala Swaminnanse*, High Priest of *Adam's Peak, Ceylon*.

Question.—Does there remain anything of the human being in Nirvana?

Answer.—The nature of Nirvana is extinguishment. As the being does not possess anything except the five skandas to constitute existence, and as the state of Nirvana is characterised by the absence of these skandas, it is not possible to conceive that there can remain, in their absence, anything whatsoever.

Question.—How can the state of Nirvana be realized, then, by any one?

Answer.—The nature of Nirvana is comprehended fully by the Arhats alone. Therefore, it is only the Arhats (saints, initiated Adepts) who can realize it in its fulness. The Nirvana, which is the destruction of the five skandas, is praised by the Arhats as they comprehend it fully. But those, who have not as yet become Arhats, picture it to themselves as a state of supreme bliss only, because of their deficient knowledge of the subject.

IN RE. "BUSIRIS."

We give room in this number to an interminably long paper—entitled "THE PHILOSOPHY OF SPIRIT—Hierosophy, Theosophy and Psychosophy," from the pen of Mr. W. Oxley—solely out of personal regard for the author, Highly instructive and interesting though it may prove to many, we feel nevertheless compelled to seriously ask our correspondents—if they would see their contributions in print—to be more brief in future. Indeed, it is simply impossible for us—at least as regards those articles that

will not yield either to abridgment or division,—to make room for such endless discussions. We are ever ready to allow our opponents the chance of being heard, and to present their side of the question before the impartial public in our Magazine, but we have neither space nor means to insert voluminous articles. The more so, as in the present case, it is quite evident that Mr. Oxley has entirely misconceived not only Mr. Subba Row's real position, but also based himself upon as mistaken a view of what he is pleased to term the "doctrines" and "teaching of the Theosophical Society." He addresses his "Reviewer," as though he were an "orthodox Bramhin," an intolerant bigot quite unacquainted with his forefather's esoteric views. Whereas, the truth is, that our Brother, Mr. Subba Row, although undeniably a Bramhin, is a VEDANTIN ADWAITEE, of the esoteric Aryan school—one of the least favoured by orthodox bigoted Bramhinism, a highly advanced *Chela*, and one, whose thorough knowledge of the real esoteric significance of the sacred books of his country—especially of the *Bhagavat-Gita*—no one who knows him, or of him, can ever doubt. But we will leave Mr. Subba Row to answer for himself in our next number.

ADWAITA PHILOSOPHY.

BY A "SWAMI."

In the following lines an attempt is made to answer questions in the THEOSOPHIST for March, 1882, as far as their tenor can be gathered from that number.*

Question 1.—Whether (*Moksha*) salvation is, or is not, (*Purushartha*) end, to be aspired by a human being?

Answer.—Yes.

Question 2.—If, however, it be the end aspired, who is the aspirer?

Answer.—*Abhasam*, or reflection.

Question 3.—For whose sake does he aspire?

Answer.—For his own sake.

Question 4.—What sort of thing is the object aspired to?

Answer.—*Swaswarupa* (स्वस्वरूप), or *Satchidananda* (सच्चिदानन्द), or eternal life, knowledge and joy in one.

Question 5.—Is the being, who is the aspirer, identical with BRAHMAM, or is he a distinct being?

Answer.—First consider, whether there is any essential difference between light and its reflection, then you will be able to solve this problem for yourself. According to Adwaitis (अद्वैति), this *Abhasam* (अभासम) should be taken for the seed or *Pranava* (प्रणव) in sleep. Therefore, the aspirer and BRAHMAM are essentially the same, differentiating but in their conditions.

Question 6.—If in reality the aspirer be BRAHMAM, what has he to aspire after?

Answer.—He has to aspire after his *Swajatiya* (स्वजातीय) unity with Sat सत्) and after *Vijatiya* (विजातीय) oblivion of SELF in nature.)

Question 7.—Will he newly become BRAHMAM?

Answer.—This has been answered in the preceding answer sixth.

Question 8.—What is the difference between BRAHMAM, *Ishwara* (ईश्वर) and *Jiva* (जीव)?

Answer.—According to "Mahabhashyas" (महाभाष्य) the aphorisms of the Veds वेद) and "Srooty" (श्रुति, i.e., that which is heard from the comforter, through *Japa* जप), there is no essential difference between them, and, if any at all, it exists in *Maya* (माया), and not in spirit. To speak according to theology, BRAHMAM is *Iswara* (ईश्वर) minus *Maya* (माया); that same *Iswara* is BRAHMAM plus *Maya*; and *Jiva* (जीव) within *Maya*. For example, take a light in three different aspects. First, let us take light *per se* without any fuel, substance, or reflection, as light in pure, tranquil water or sky; secondly, look at the same light, through a glass, free of impurities and that neither obstructs nor makes that light seem unsteady; and

* The "questions" referred to are to be found in the article entitled "A Criticism upon the Mighty Problems of Bramha—Iswar and Maya."—Ed.

hardly, look at it through a dirty glass that refracts and obscures the *Prakash* (प्रकाश). Now that light, under all these three aspects, is the same; it only differs in *Prakash* (brightness), its degree of luminosity. Thus it is in the case of BRAHMAM, Ishwara, and Jiva plus "Maya" and *Avidya* (अविद्य), the cause of the apparent differentiation and of the plurality of the one and same substance. According to the "Adwaitee" (अद्वैत), there is neither (1) Ishwara nor (2) Jiva; neither (3) Maya nor (4) Avidya; neither (5) Prakriti (प्रकृति), nor (6) Purusha (पुरुष); neither (7) Sakti (सक्ति), nor even (8) Goon (गुण).*

There exists only one eternal bliss, the *Satchidananda* (सच्चिदानन्द), or the living BRAHMAM of the Aryans.† The Vedas (वेद), the Upanishads (उपनिषद्), the Shrutees (श्रुति), and Vedanta (वेदान्त), regard Brahmam, Ishwara (ईश्वर), and Jiva (जाव), as one, and identical with *Self* or soul. The *Darshanas* (दर्शन), which accept creation as a fact, see in them separate entities, while the Adwaitees (अद्वैत) consider creation as an illusion, a fitting dream in the eternal existence of Spirit. The *Taranga* (or wave) is identical with, and inseparable from, spirit, and incapable of affecting it in any way. This error (belief in creation) is caused, when Chit (चित्) condenses, or is absorbed in *Sat* (सत्); and Ananda (आनन्द) predominates and becomes like the waves of an unfathomable ocean. Is there any essential difference between the ocean and its waves, or between gold and a gold earring?

Question 9.—What is *Maya* and *Avidya*?

Answer.—The Vedanta (वेदान्त) settles this question by showing both a groundless illusion, which can neither be ascertained nor accurately explained. It is, it says, the cause of the three Goons, (गुण) or conditioned attributes known as *Satwa* (सत्त्व) *Raja* (रज) and *Tama* (तम) (positive, comparative and superlative); or *Jagrata* (जाग्रत), *Swapna* (स्वप्न), and *Sushupti* (सुशुप्ति). It is *Jud*,—lifeless and immovable and cannot exist or act independently from or without the help of *Sat* (सत्). Understand *Sat* (सत् Being or Essence) and *Chytanya* (चित्तन्य, Ocean of Intelligence or *Chit* चित् i.e., Wisdom); spirit and wisdom are synonymous and mean the same thing.

In *Bhagavat* (भागवत) it is said that *Maya* (माय) is Hari Ichha (हरिच्छा) or the "will of the Lord".

According to esoteric Theosophy, there is no *Maya* (माय) with either Deity or man, after attaining the fourth stage, i.e., *Turiavastha* (तुर्यावस्थ), or the real state of *Self*; as there is no condensation in ghee, when it is heated and melted; as there is no darkness when there is light; as there are no dreams in wakefulness; so there is no *Maya* (माय) in knowledge, when *Byraged* (वैराग्य) and *Uparathed* (उपरती). For want of appropriate terms in English, we are obliged to transform Sanskrit names into English verbs.

To ascertain the cause, how and wherefrom originates this illusion, *Maya* must be regarded as an abnormal development of the *Ananda* (आनन्द a portion of the essence), when *Chit* (चित्) recedes and is absorbed in *Sat* (सत्) and *Ananda* (आनन्द). In this state, owing to its abnormal swelling it overflows, turns into *Rasa* or fluid, and centres and gravitates its sympathies toward *Self*, *Chit* and *Sat*. This affection for self-Ananda (आनन्द) and forgetfulness of Self-*Sat* and Self-knowledge (चित्) are the creators of that pernicious thing known as *Maya*. It is a kind of intoxication of, and with, *Self*. This intoxication, when positive is *Maya* (illusion); when comparative it is *Avidya* (ignorance); and when superlative it becomes *Moha* (मोह infatuation).

According to Theology the states above described are temporary. The upheaval and overflow of imperfect *Ananda* (आनन्द) may be brought down to its normal state and made to harmonize with *Chit* and *Sat*. The process is *Yoga* (योग) and *Viyoga* (वियोग) ‡

* *Ishwara*, "Lord"; (2) *Jiva*, "life"; (3) *Maya*, "illusion"; (4) *Avidya*, "ignorance"; (5) *Prakriti*, "matter"; (6) *Purusha*, "spirit"; (7) *Sakti*, "force"; (8) *Guna*, "attributes.—Ed.

† The Adwaitee philosophy, agreeing in this with esoteric Buddhism, regards Parabrahm as the one Reality, all the rest being a pure illusion. The Parabrahm of the Vedantins is simply the "One Unconscious Life" of the Northern Buddhists.—Ed.

‡ The effect of *Yoga*, the separation or divorce of the physical from the spiritual nature.—Ed.

It must be remembered that although *Sat*, *Chit* and *Ananda* are one and identical with the Essence, Parabrahm, but just as softness, colour and smell are co-existent in the same flower, yet these three entities possess different properties, and can be viewed as different *goons*, in the same manner as softness, colour and smell are perceived by different organs of our senses.

Tama (तम) reflects *Sat* only; *Raja*—*Sat*, and *Chit*; and *Sutwa* (सत्त्व) *Sat*, *Chit* and *Ananda* together. Although the trinity of the essence's *Prakash* (प्रकाश) may be felt in *Nirvikalpa* (निर्विकल्प ecstasy), yet it does not interfere with the unity, and the established harmonious whole of the Deity, according to *Adwaita* (अद्वैत) esoteric Theosophy.

The process of harmonizing the three entities into one, of tempering the self-excited *Ananda*, (आनन्द) with *Sat* and *Chit*, of stopping its effervescence and of removing its triune aspect,—this process commences with *Chit*.

To excite and subdue the *Ananda*, to awake *Chit* and prevent it from receding to *Sat*, to harmonize the *three* into *one* and to maintain it in the same state requires real *Lya* (लय merging) and this consists in *Viyoga*, or the transformation of the *five ignorant entities* or *covers* known as *Anna Maya* (अन्नमय), *Prana Maya* (प्राणमय), *Mano Maya* (मनोमय), *Vijuan Maya* (विज्ञानमय), and *Ananda Maya* (आनन्दमय), into self or Soul.

Ahmora, July, 1882.

THE PHILOSOPHY OF SPIRIT.

HIEROSOPHY, THEOSOPHY, AND PSYCHOSOPHY.

By William Oxley.

When I dedicated my little volume "Philosophy of Spirit," to the resurgent intellectual life of India, it was to show my appreciation of the efforts which are being made by influential native reformers and others to stem the tide of materialism, which appears to be sweeping over intellectual Asia, as well as Europe; and I expected it would have been received as an ally. Most probably it would but for the introduction of "Busiris," who, controlling the organism of a sensitive in London, made the announcement that he was the author of *Mahabharata*. This has called forth a strong disclaimer from my first Reviewer, and again from Mr. T. Subba Row, B.A., B.L., F.T.S., in the June issue of the THEOSOPHIST, who, for reasons doubtless satisfactory to himself, not only calls the claim of Busiris into question, but further states that my "theories and speculations" are not only unphilosophical, but opposed to the system of philosophy as propounded in the *Bhagavat-Gita*, and *Vedas*; and at variance with the truths taught by the ancient Indian Rishis.

However this may be, as judged from the modern orthodox Brahminical stand-point, I venture to think that "enlightened" Buddhists would hardly express so severe a judgment.* Be this as it may, I have no desire to enter the lists as a disputant, but prefer rather to suggest that "esoteric" truth is one and the same, when divested of the external garb in which it is clothed in the various religious systems of the world; and I would merely note, in passing, that there is a stand-point from which a wider and more comprehensive view is obtained, and I shall be glad if I can, in any humble measure, be instrumental in directing thought thereto.

That Mr. Subba Row has not gauged my position is very evident, or he would scarcely have told me, that *Vyasa's* interiors were not required to be opened; for "as regards the facts of history, mentioned in the *Mahabharata*, he had merely to record the events occurring before his very eyes." I shall not, of course, prejudice the respect due to Mr. Subba Row as an Esoterician, by supposing for one moment that such a statement is intended to be taken *literally*, or seriously; for he knows (at all events I credit him with

* As already stated in our editorial, Mr. Subba Row is not an "orthodox" Brahmin in the sense Mr. Oxley uses the word as with him it means bigotry. And we are moreover obliged to declare that "enlightened Buddhists" will hardly ever disagree with such an enlightened Brahmin as Mr. Subba Row.—Ed.

knowing) that the Vedic allegories have about as much *literal* historical truth in them, as the Hebraic allegories of the Garden of Eden, creation of the sun and moon, and the rest which are found in these records; although, as a rule, "orthodoxy" goes very far in the direction of insisting that its votaries should accept its standards in their literal sense; and my reading of the doings of "orthodox" people, in past history, and observation of their spirit and action in present times, does not leave a very favourable impression on my mind.

I prefer to meet my Reviewer—not as an orthodox Bramhin,—but as a Theosophist, with whom he stands identified, especially as he has so eloquently written in the January issue of the THEOSOPHIST magazine, for the purpose of showing the accord between the Aryan and Buddhistic "esoteric tenets on the seven-fold principle in man." And here I would remind him, that although I mentioned 12 as forming the number of "states" in the ascending scale of life, *i.e.* according to our system of philosophy—yet, as there is duality in every state, there are really 24; and, as, according to Mr. Subba Row, the ancient Rishis only spoke of 16, those 16 are included in our 24. And what is much to the purpose, treating theirs by same method, it brings their 16 to our 8, and this is the very state, which the most advanced of the Theosophical esoteric school of thought occupy, and which, I think, will be shown when I come to speak of the three degrees named at the heading of this article. I am confirmed in this by the significant reference to the "blazing star" visible at the sixteenth stage. Beyond this no "star" is ever seen, but a "sun," and I need not stay here to speak of the "law" which is operative in producing all "appearances;" assuming that my Reviewer is well acquainted with the science of symbology.

Referring, again, to "Busiris," my Reviewer admits that an Adept "can traverse space, produce varied phenomena, assume any shape, and appear in any form he desires." This being so, whence the difficulty, or objection, to accepting as a possibility, that the actual author of the Mahabharata should put in—not an objective—but a subjective appearance in London, or elsewhere, if he chose so to do. An Adept, either in or out of the flesh, is conformable to law,—for he, like all others, is subject to, and not above law,—and it was in strict conformity to the "law of appearances," that he assumed the name of Busiris under the conditions that were there and then afforded. Not even the highest Deva, or even beyond such, can transcend the "law of conditions"; he *must* conform thereto, or there can be no "appearance," either subjective or objective. Taking this into consideration, I see no difficulty whatever in conceding this power to an emancipated Adept of the calibre, such as the Vyasa undoubtedly was.

I would remind my Reviewer that Krishna Dwypayana, the alleged twenty-eighth Vyasa, is only the *supposed* author; for the real authors of the Vedas, Mahabharata, and Bhagavat-Gita, are enshrouded in as great a mystery as the authors of the Hebraic and Christian Records; and I am not going beyond the truth in saying, no man living knows who were the authors of these Records, or writings, or when and where they were written, and first published.* The same applies to ancient Sanskrit works. According to Professor Monier Williams†—who must be credited with being a profound Sanskritist,—Sanskrit literature, embracing, as it does, nearly every branch of knowledge, is entirely deficient in one department. It is wholly destitute of trustworthy historical records. Hence little is known of the lives of ancient Indian authors, and the date of their most celebrated works cannot be fixed with certainty."

* We believe Mr. Oxley is again mistaken in his denial. It does not at all stand to reason, that because Professor Monier Williams said so, no one in India should know anything on the subject. Many of the initiated Brauhans claim to, and we firmly believe, they *do* know, when the Vedas, the Mahabharata, and especially the *Bhagavat-Gita*, were written, and by whom. —Ed.

† "Hinduism," by Monier Williams, Professor of Sanskrit, Oxford University, p. 19.

Mr. Subba Row, my Reviewer, seems to think that "Busiris" damaged his claim to veracity by stating "that the system of caste did not prevail at the time when he was in India 'in human form,' inasmuch as the Rig-Veda (antecedent to the date of the Gita) speaks of the four castes." Speaking of this matter, Professor Williams‡ gives a few verses from the celebrated Purusha-Sukta, one of the most recent hymns of the Rig-Veda (Mandala, 10-90) and adds a foot-note. "This hymn (generally admitted to be a comparatively modern production§) is the only hymn in the Rig-Veda, which alludes to the distinction of caste." Again, he says, nor will they (the Vedas) be found to support any of those objectionable practices, superstitions, and opinions of the present day, for which they were once, through ignorance of their contents, supposed to be an authority.

This statement confirms what I—(not what Busiris said)—wrote (see p. 50, Philosophy of Spirit, by W. O.), *viz.*, that the 5,000 years, which Busiris said, 'he could answer for,' "was long antecedent to the system of caste which *now* prevails in India." I refer the readers to the whole chapter, and leave them to decide on the value of Mr. Subba Row's criticism of this matter. The distinctive characteristic of the four classes of mankind (not merely ancient Indians), of which the author of the Bhagavat-Gita speaks in the fourth chapter is (in my humble opinion) not to be confounded with that system of caste which prevails under the sway of modern orthodox Bramhinism, and which can only prevail in conditions of human degradation and ignorance. Once let the idea of progress enter the minds of the masses—which it is doing slowly but surely,—and the caste system of modern India, and other nations is doomed. It is only under such a rule and power, of which modern Bramhanism is the external representative, that the caste system can flourish. In this my Reviewer will doubtless be at one with me, for, as a Theosophist, practising its rules of Universal Human Brotherhood, he will admit that such a theory and practice is incompatible with the intolerable yoke of caste exclusivism. And I would here call his attention to the fact of the "rise and progress" of a new power in the earth, which is purely of Western origin; that Power is the very antithesis of that which has, for so many ages, held sway over that part of the globe we call the East. I refer to the United States of America; which is based upon the recognition of the inalienable rights of man, and acknowledges the inherent equality of mankind. The outbirth and spread of this principle, which finds its expression in the great Republic, has, in the course of little more than a century of time, developed a nation now numbering a population of fifty millions, formed by the commingling of all nations; and it needs no prophet's eye to discern that this power will soon hold the destiny of the world in its hand. Before the approach of this living principle,—embodied in the political and social life of the United States of America,—not only the Conservative ideas and stagnant systems of the East,—but of the whole Old World,—will have to yield, and must, sooner or later, appropriate more or less of its vitality.

I think it best not, in an article of this kind, to notice what, in my opinion, might be urged, to prove that the somewhat severe criticisms of Mr. Subba Row are from a mistaken stand-point. I maintain that the Vedas, Mahabharata,—and the Bhagavat-Gitá (to a lesser extent)—and works of such character are *not* to be taken as literal history, nor yet to be judged by the rules which are ordinarily applied to secular literature, but that they are subject to a rule of interpretation, which is known to the initiated, and to those who are versed in the "science of symbols." Although this "science" is based upon the same rules, applicable to any system, yet it allows great play for the ideal and intuitional faculties, and, therefore, presents no hard and fast lines similar to a mathematical proposition, or a geometrical problem. Swedenborg was

‡ "Hinduism," p. 31.

§ If so, it is clearly an interpolation.—W. O.

the first, in mortal form, to reduce this to a philosophical form, and in his voluminous works has given a Repertory, which no student of esoteric science and wisdom can afford to ignore. What, if I state to my Reviewer, that perchance,—following the hint and guidance of Swedenborg,—I, and some others, may have penetrated into that sacred region, and discovered the—"Lost Word"! Herein lies a factor in the problem in dealing with esoteric—and, therefore, spiritual—science, which even Eastern Adepts will have to deal with; and, that is, there are some minds in the occident who—not having graduated through the curriculum of the oriental schools—are yet in possession of true occult knowledge. How did they obtain this knowledge? Excepting the "art" of dominating over the so-called "forces of nature," (which they cannot and will not exercise for reasons which have vast weight with themselves,) these men will not yield the palm to any living mortal representatives of an intellectual dynasty, which is about to pass into another form; and my Reviewer may believe me or not, but I can tell him that *three* generations of men will not pass into the age of the past, ere this form will be manifest and declare itself. What that form will be, may perhaps be gathered from what follows. But this, I am bold to say, that there is not a secret in regard to the influx (of which my Reviewer admits his ignorance) and efflux of life, in possession of any secret Eastern society, that the men of whom I have spoken cannot divine. These are high-sounding words, but I modestly affirm that I know that whereof I speak; and for the present the locale of these men is, to the outer world, enshrouded in as great a mystery as that of the Himalayan Brothers themselves.

With this I leave the criticism of Mr. Subba Row, thanking him for his able review, and for affording me the opportunity of narrowing down the "principles" at issue between the Eastern esoteric school of thought, and that to which I have referred. That "issue" is not so much between Theosophism and spiritualism,—represented by Eastern occultism and Western phenomenalism, (for to him, who can see far enough, these are but the two sides of the same law), as it is between those who are contending for fundamental principles which affect and mould the intellectual and spiritual, and, from thence, the social status of humanity. These are not the powers of Nature, but the life-principles that are higher and interior to Nature, and to whom "Nature" ever yields a willing obedience. In short, they are spiritual forces, and powers, embodied (so to speak) in "intelligences," or, if we will, in "beings" who inhabit spheres that are open, but to few consciousnesses in embodied humanity.

I have headed this article Hierosophy, Theosophy and Psychosophy. (I use the latter for want of a better.) These three "sophys," or "sophias," coupled with another term, express a dual quality; and I use them to express the affection for, or innate love of, wisdom in the three degrees; and, thus, psychosophy is the love of spiritual science, and is chiefly concerned with the "law of projection into ultimates," and deals with facts and phenomena; hence the term psychology.

Theosophy is the love of spiritual wisdom, and concerns itself with ethics, or a system of philosophy ranging through the kosmos and gives birth to "ideas."

Hierosophy is the love of spiritual life, and concerns itself with the law of influx, as well as of efflux.

The two latter "sophias" are in accord in relation to the facts of the former, but diverge when it comes to the treating of the *causes* of physiological facts. And, according to present "appearances," (but not in reality,) the utterances of the Theosophists and Hierosophists are at variance.

Accepting the articles of the "Theosophic faith," as defined in the two articles in the THEOSOPHIST magazine entitled "Fragments of Occult Truth," as an exposition of their system of thought, I will notice, as briefly as possible, the points of divergence between that and the Hierosophic system of thought. Of course, I speak only of that part of

either "system" which can be formulated in words; the "experiences," or inner life, of both are untouched in what I am about to dilate upon.

Theosophy, then, makes man, considered as an organic being, a compound of *seven* principles, or entities; and teaches that physical death causes a dissolution and dissipation, and (what unquestionably it leads to) annihilation of some of those entities, *i.e.*, so far as the individual man is concerned. If this can be accepted as true, it can, indeed, be said of the majority of the human race, "that it were better for that man—or woman—not to have been born into this world." In plain words, it teaches what is commonly understood as "conditional immortality." This theory finds many modes of expression, and is put forth from many conflicting standpoints; but they one and all resolve themselves into the theory "that only under certain conditions, can a man, or woman preserve a *conscious continuity* of being beyond organic or physical dissolution or death." Now the importance of this teaching cannot possibly be over-rated; for to the one who gives a thought at all beyond the immediate moment, the question involuntarily comes up, "If a man die, shall he live again?"

To this question, Theosophy replies "under certain conditions (which conditions form the principal subject of their teaching and work) *you* may live again." But, to my view at least, these "conditions" are so hopelessly beyond attainment by the vast mass, or great majority, of the human race, that for all practical ends, we may say that, according to their views, annihilation is the common lot of mankind.

Theosophy further declares that what simple-minded "spiritualists" believe to be "communion with the spirits of departed ones from this mundane plane of existence," is not so, but such communion with, and appearance of, such (whatever they are,) "eidolons,"—mere shells,—or spooks and elementaries, destitute of real spirit, or life, and which are in process of dissolution and (sooner or later) annihilation. Moreover, they teach that the "emancipated spirit proper," *cannot* return to earth and communicate with mortals. In any case they teach, that in the instance of wicked and depraved people, the spirit proper, at death, takes its final departure, and the "residuum" may try to maintain a living form by any means in its power, but in spite of any and all efforts, it is destined to be extinguished for ever, as the flame of a candle when blown out, so that to all intents and purposes to plain John Brown, "life eternal" is out of the question; and if poor Brown happens to be a pariah, or a vagabond, or even one of the immense majority whose earthly life is one continual fight for sustenance and existence, surely one may commiserate his lot, and not unnaturally think it is "hard life" for him. Rajahs and Maharajahs, Plutocrats and Aristocrats, are not the rule, but the exception; and even in the Bramhincal order of caste, the lowest and lower orders are predominant in numbers; and the "prizes of life" seem to be tenaciously grasped by the higher and highest castes. If, therefore, there is no compensation, or re-adjustment, in another life, or mode of existence, then "the great Lord of life" is, indeed, "a hard master."* Another, and, perhaps, the most important of all theosophical doctrines is, that occult powers and esoteric wisdom can only be attained by the severest ascetism, and total abstinence from the use of the sensual degrees of nature in their physical aspect. Like the monkish institutions of the past, and the modern tenets and practices of what is known as Shakerism in America; this proceeds from the assumption that the sensual or animal degree of life is a positive evil and degradation, to be shunned and conquered. But, if this is a positive evil in one, it is evil in all, and were this doctrine to become universally accepted, physical embodiment would be impossible. The stream of atomic life can only be ultimated into outer natural or physical forms, by means of actual contact,

* We must confess that Mr. Oxley misinterprets and misconceives our doctrines in the most extraordinary manner!—ED.

and the life element is affected by the channels through which it comes into external embodiment. Now, granting that the oriental Adept is the highest form of human development in intellectual manifestation, and as he affords no conditions for the life-essence to flow into or through, (note here the law of the heredity!) it follows, that, under such circumstances, the powers of adept life cannot be perpetuated by hereditary descent, and it is easy to see that, if attained at all in the mortal plane, it must needs be by a painful ascent; and hence, seeing the pathway thereto is beset with such perils to the aspirant, it is not difficult to admit the statement that one adept is the efflorescence of an age.

Speaking of occultism and spiritualism; Theosophy seems anxious to impress upon Spiritualists, that the phenomena they witness are due to the "intervention of enlightened living men and not disembodied spirits;* and they put forward their phenomena as the practical demonstration of this. But a careful analysis of the *modus operandi* seems to be precisely the same in both cases; the only difference being that the Theosophic Occultists claim to know who is, or are the authors or originators of their phenomena. I am not aware that the "Himalayan Brothers," at least, have made any claim to be the originators of what is known to us as spiritualistic phenomena. In the Theosophist phenomena they do, and are acknowledged as such; then why should theosophy be so anxious to convince Spiritualists that nine-tenths of the phenomena are due to—not conscious, intelligent disembodied human spirits—but to wandering shells and decaying reliques of what was once a human being; and that they are in no wise what they profess themselves to be. From the latest and most forcible evidence from the Theosophic occult side, it shows that the same conditions are required in the one case as the other; and the verdict would appear naturally to follow "that what a disembodied living conscious being can do, may also be done by a living human being, where suitable conditions are provided for the display of such powers."

I hope it will be admitted that I have not either under or over-stated the case for Theosophy, as this article is not for the purpose of showing its votaries as in error; but by drawing out the issue clearly, to show the difference, and, perhaps, divergence of the two schools of thought and life which I have named "Hierosophy" and Theosophy; and I shall presently speak of the real and actual (to my view) actors in the drama of mundane existence. My Reviewer, Mr. Subba Row, states that the ancient Rishis taught that "the *human spirit* (seventh principle) has a dignity, power, and sacredness, which cannot be claimed by any other, God, Deva, or Angel of the Hindu Pantheon." If he had been acquainted with the law of influx,—involving, as it does, some knowledge of the "descent of life," he could not have made it appear that *Krishna* taught such a doctrine; for the *human spirit* is *human* by virtue of the "influx" from the angelic spirit, and so on as I shall presently elucidate.

I acknowledge the knowledge of self is the highest form of knowledge; but the knowledge attainable by the *human spirit* is certainly not the highest knowledge of "self." We hold that consciousness is self-knowledge, in whatever degree of life's manifestation it is active; and in this manner there are as many kinds of self-knowledge as there are discreted degrees of living forms; and this shows that the "astral form" (to use an esoteric phrase) has a consciousness of its own; but it does not follow that when the astral form is dissociated from its outer envelope in a living physical organism that it can, or does, maintain its concurrent consciousness with the residuum called the physical body. For instance, I have had three visits by the astral form of the venerable Koot Hoomi through a sensitive, whose linguistic organism was used by the astral form to speak to me, first in Bengali, and after-

* We deny most emphatically to have ever said any such absurdity. Who are the "enlightened living men" masquerading in the guise of spirits, is really more than we can ever imagine!—E.P.

wards in my own language. On the last occasion I enquired "Are you conscious of your connection with your physical organism, which, I presume, is now in India, because in your last visit, you said that if you could succeed in maintaining the consciousness all the way back, then certain results should follow. My reason for asking this question is this, an account is recorded of the visit you made to Mr. Eglinton, and that this was in accordance with pre-arrangement, and the evidence seems to point to the conclusion that you were conscious at both ends of the line." The reply given was, "In my first visit I was not successful; in my second hardly more so; and in the present one it is still doubtful." "How so?" I enquired again, "is it more difficult, in a subjective astral form to me, to maintain a continued consciousness, than it was to project your astral form and *solidify* the same for the time being, when you appeared to Mr. Eglinton on board the *Vega*?" The significant answer came, "The two cases are different. In the one case, it was a matter of *efflux*, and in the present it is a question of *influx*!" And then followed an exposition which I need not repeat.*

The statement may come that "this was the work of some vagrant spook, or elemental"; and even Koot Hoomi himself may, or may not, give a denial, but I do not look on the occurrence as an *ignis fatuus*. In my own case, my own astral-form was presented on two occasions to a friend some hundred miles away, and that friend related the circumstances with the character of the appearances which, to the friend, were as real as my bodily presence; but, personally, I was quite unconscious of the fact. On another occasion I had made a previous arrangement, that, upon a certain specified time, I would try to project my astral form, and, if possible, maintain my consciousness of the visit. This was to a friend several thousand miles distant from where I reside. The experiment was made, and I wrote down my own experiences at the time. In due course a letter came from my friend; and in one—but only one—part the two records were in exact harmony; the other parts were in agreement as to the spirit, but not as to the exact letter of the conversation which passed between us.

* We feel extremely sorry to acknowledge that Mr. Oxley was right in his foreboding. Far from pretending to be informed of all the doings and actions of our venerated Brother Koot-Hoomi, and notwithstanding our surprise,—since the language given is certainly not that of the Koot-Hoomi, we all know—we were preparing to allow the above extraordinary statement to be published without comment, when we received the following from our Brother's favourite Chela:—

"I am commanded by my beloved Master, known in India and in the Western lands as Koot-Hoomi Lal Singh, to make in his name the following declaration, in answer to a certain statement made by Mr. W. Oxley, and sent by him for publication. It is claimed by the said gentleman that my master Koot-Hoomi (a) has thrice visited him "by the astral form;" and (b) that he had a conversation with Mr. Oxley when, as alleged, he gave the latter certain explanations in reference to astral bodies in general, and the incompetency of his own *Mayavi rupa* to preserve its consciousness simultaneously with the body "at both ends of the line." Therefore, my master declares:

1. Whomsoever Mr. Oxley may have seen and conversed with at the time described, it was not with Koot-Hoomi, the writer of the letters published in the *Occult World*.

2. Notwithstanding that my master knows the gentleman in question who once honoured him with an autograph letter, thereby giving him the means of making his (Mr. Oxley's) acquaintance, and of sincerely admiring his intuitional powers and Western learning—yet he has never approached him whether astrally or otherwise; nor has he ever had any conversation with Mr. Oxley; nor could he under any circumstances, even had there been any such conversation, have expressed himself in the terms now imputed to him.

To guard against all possible misapprehension of this kind in the future, my Master will undertake to hold no communication henceforward with any medium or seer without authenticating that communication by means of three pass-words which shall be made known to Messrs. A. O. Hume, President, and A. P. Sinnett, Vice-President, of the Simla "Eclectic Theosophical Society," so that they may be enabled to declare explicitly that my Master cannot be the author of any statement attributed to him in which they do not find these words."

In none of the above, were they to be regarded as séance-room phenomena; but, in my own special room, magnetised by an aura of which the respected President-Founder of the Theosophical Society speaks as regards their own head-quarters. The question under-lying all this is, as to the continuation of consciousness of the astral form, when it is finally severed from its physical envelope; and the still more important question as to the actuality of that astral form, and whether that astral form is a soul-less, spirit-less something in process of final extinguishment; and upon the true solution of this problem, supported by satisfactory evidence, the issue must depend.

I now pass on and notify the ethics of the Hierosophic philosophy; and I would respectfully inform my latest Reviewer that these are based upon foundations more substantial than mere "fancies and speculations." Theosophy admits (I believe) that communications may be established with *other spirits*; and this term, being in the plural, implies differentiation of living forms in spheres and modes of existence, (I do not like the word "existence," but I use it in its accommodated sense) beyond, after the present mundane earthly life. This is a virtual concession to the simple spiritualistic claim, for, who can draw the exact line, and define where one order ceases and another commences?

Esoteric Theosophy defines the human organism as a composition of *seven* principles, or entities, and that "death" in the ordinary meaning of the word, dissolves these entities and the remainder of what escapes from the physical body at death, is, at all events, *liable* to be disintegrated, and lost for ever, so far as individual consciousness is concerned.

Hierosophy defines the number—not as *seven*,—but as *twelve*. These are not separate and distinct conscious Egos—like the difference between the Ego of one person and another,—but they are the envelopes, or clothing, which the "master spirit atom" attracts from the elements of the ranging spheres through which it *descends*, until it ultimates itself in living form, in the dense gross earthly embodiment. What it puts on, or attracts, in its downward passage, it throws off in its upward passage to the source from whence it came, and thus the equilibrium is maintained in all spheres and planes of life. Thus every spirit atom leaves some portion of its constituency—not as material substance—but of its essential life, or quality, and thus each succeeding generation leaves a residue as "conditions" for the following ones to inherit and descend into; and thus is the real and actual exemplification of progress in human life, as exhibited as a whole, on this planet earth.

These 12 states (it must not be considered that the *arithmetical* value pertains to this number 12; but it must be conceived of as to its symbolical, or spiritual signification) are composed of *four* discreted degrees, called animal, human, angelic and deific; all pertaining to what is termed—man! Thus there is the animal man, human man, angelic man, and god man. And these four with their sub-divisions, or *continuous* degrees of three to each, make up the 12; which is as high as the intellect of man can penetrate.

If this can be accepted, it is evident the question of immortality (in its ordinary meaning) is not only assured, but philosophically (at all events) demonstrated. When the question, Whence came I? can be solved, and the enquiring mind receive a satisfactory reply; there is no difficulty in answering the following one—Whither go I?

How comes it that up to the present time, all the I's that have hitherto come into this world, leave behind them the consciousness in the act of coming. And how is it, that the vast mass of these same I's leave the consciousness behind them in the act of passing from this mundane plane of existence to the next?

The thousands, and tens of thousands, of physically disembodied I's that are (what is termed) returning to earth, is the only way—in their case,—by which they can gather up the consciousness, or recollection, of their now

past mode and manner of existence. Even benighted spiritualists are performing a work, the value of which is but little known and appreciated; and although orthodox Bramhinism, or esoteric Buddhism may characterise their practice of séance holding as disgusting, pernicious, and dangerous, &c., yet, there is a use and purpose in it, which is evidently hid from their eyes. I have spoken of "influx," as diverse from "efflux," and I will try to make plain what I mean by the terms.

Influx of life—or vitality, if we will,—flows from what my Reviewer terms the "infinite monad," the *centre* of every living form, in any and every plane or sphere of existence and being. From this infinite monad it flows through the deific, angelic, human, to the animal; (I am not speaking of the brutes that perish) and exactly at the meeting point between the influx and efflux is the developed consciousness forming the I. Hence there is not much difficulty in determining the *goon*, or quality, of any specific I.

But, from whence flows the influx to the Infinite monad—the central master spirit atom—(the term *monad* implies differentiation)? I reply, it is from planetary spirits!* This, I think, is admitted by esoteric Theosophists, perhaps not excepting their great leaders.† But, who, or what, are these planetary spirits? If I may be bold enough to suggest, or intimate, they are those who have graduated through earthly states of embodiment, and ascended up to an altitude, where, as a mighty congerie, they hold the rule of the respective earths committed to their care. And it is from these that their representatives in earthly conditions receive the influx *mediately*. As I pointed out, these correspond to the *eighth* degree of the Hierosophic scale; and hence it is seen, how "intelligence" is the mighty power they wield; and to their behests, the powers and forces of nature are obedient. But, their rule is as the "rod of iron" and hence the "elementaries" are their servants, and yield to their commands. It is like the Brahminical order in India,—who are one of their living representatives,—who look upon the *Parias* and *Sudras* as an inferior order to be utilised for their benefit, and in no way to be received as equals. It was to counteract this imperious domination that the milder sway of Buddhistic rule was introduced; but, if history is to be trusted, this was rejected and there, as now, the order in possession will have none of it.

The iron rule of these "planetary spirits" would detain myriads of what Theosophy styles "elementals"—but, what we term earth-bound ones in the spheres of interior nature, *i.e.*, the next plane of life immediately contiguous to this. Viewed from the evolutionary human stand-point, these planetary spirits, at best, occupy a position corresponding to earthly parents, who would ever keep their outcomes, or children, under their own tutelage; and instead of wishing, or permitting their children to develop a specific quality of their view, they bind them with a yoke, from which escape is most difficult, so that they shall perpetuate their own life-quality. The love of species becomes, in its external manifestation, the best of domination; and this will continue until these planetary spirits acknowledge a higher power than their own; and in their turn, become the conscious recipients of the influx from a still more interior order of beings.

This brings me to notice this more interior order; and these Hierosophy terms—Solar Angels! These "Solar Angels" are to the deizens of our universe, what the natural sun is to the earths and planets that form a part of his, or its, vast body; for these are as much part and parcel of its constituency as children who participate of the same life as their parents. (Science has undoubtedly demonstrated this truth on the material plane).

As the sun dispenses the two grand somewhats known as light and heat, without which life could not be sustained

* In such a case Mr. Oxley's "monad" is not the "monad" of the Occultists, neither that of Pythagoras, the "unknown unity" which lives in "solitude and darkness."—Ed.

† We answer our esteemed correspondent that he is again mistaken.—Ed.

and perpetuated in forms; so these Solar Angels are the immediate source of a higher intelligence, and corresponding love; in short, they are love and wisdom in forms. It is their power which is being exercised in the interior realms, that causes an apparent commotion; the reverberation and vibration of which is felt in every organised system on the earth. The influx from this solar angelic life, is descending, and finding conditions, which the evolutionary process of past ages, and "dispensations," (if the term be granted me) have supplied, it will slowly but surely permeate the mass. As this is accomplished, "the prison doors will be thrown open," and "liberty to the captive proclaimed;" and as a consequence a new development of the same order of life will, and must have, new forms of expression.

Under the sway of Solar Angels, neither asceticism, abstinence, nor celibacy, as such, will find place, but the perfection of life's enjoyment will be found in the well-regulated use of all the faculties to which humanity is heir to.

I could go much further, but fear to trespass; and although what I have written may be adjudicated as rhapsodical, and utopian, yet I have good ground, a firm basis, on which I stand; and I again reiterate this has come forth—not in the spirit of conflict, or antagonism, but with profound respect and acknowledgment of a power, which, though about to be changed, is yet as much in its proper place, as that which preceded and will follow.*

Correspondence.

WHO WILL UNRIDDLER THE PURANAS?

TO THE EDITOR OF THE THEOSOPHIST.

The apparent absurdities of some of the legends, fables and stories mentioned in the Puranas and Upa Puranas have brought some to doubt, and others to deny, the reality of facts altogether; such statements, for instance, as the story of the "Churning of Ocean," and of the creation of *Varvanal* fire from the mouth of a *Rishi* in the shape of a mare, &c., ought to be explained.

As for myself, I frankly say that I was also for a time living in a world of doubts; but I am happy to say that now in common with some other Pandits of Northern India, &c., I feel a little more satisfied. I have now learned, in reading somewhere, that the *Puranas*, as a rule, are made up of three chief *Angas* (parts)—first, *Rochak*; second, *Bhayanak*; and third, *Yathurtha*.

Now, I think it would be worth their while, if some of your learned contributors would take the trouble of giving such stories in your journal and explain them at the same time.

It would also lead to good results if some of our generous seekers after truth would help the learned of this age to publish revised tenets of the *Puranas* with new commentaries, attached to them, explaining in a satisfactory way the enigmas, riddles, and allegories with which the texts abound.

Yours faithfully,

PANDIT UDIT NARAIN SONPURI CHACKBART.

Chatra, July 30.

A VALUABLE SUGGESTION.

TO THE EDITOR OF THE THEOSOPHIST.

It is very much to be regretted that we have not a glossary or catechism of Theosophical terms, for, until we have, we shall never come to any clear understanding of what we affirm or deny. But supposing we had such, by whom should it be compiled? for each school would define differently! I wish very much that a competent Hindu writer would supply us with such, for their language is richer for the expression of various terms, and translate the same into English, when, I think, we might be able to find words enough for most commonly-used terms; thus spirit, soul, mind, life, force, form, body or matter, it seems to me, might very well be used to define the seven principles reckoning from within outward; and it appears to me that these again are mostly divisible into seven

* Mr. Subba Row's reply, maintaining his position will appear in our next.—Ed.

sub-divisions, e.g., body is of matter—1st, gaseous; 2nd mineral; 3rd, vegetable; 4th, animal; and so with the others.

Hoping this suggestion will bear fruit in the next number,

I am yours,

J. G. O.

London.

P.S.—May I venture to suggest that it is really a pity that the columns of your valuable journal should be so taken up with personal matters. If any one chooses to write abusive letters, would it not be much better not to notice them, or, if necessary, give them but three lines at most, "We do not choose to insert abusive letters, or reply to them," would be amply sufficient to all such. Positive statements of truth are the best answers to talkers without stooping to argue with them when they stoop to abuse or falsehood.

IDOLATRY IN THE SHASTRAS.

TO THE EDITOR OF THE THEOSOPHIST.

In the *Madras Native Opinion* of the 12th instant, p. 308, column 2, I find an announcement that a Bhattia gentleman, Mr. Mathuradas Lowjee, desires it to be proved that idolatry is sanctioned by the Shastras. I am quite prepared to undertake that task, and am inclined to put myself in communication with him on the subject. But the said announcement contains no information of his residence, &c. I beg you, therefore, to favour me with such information as would enable me to address a letter to him.

The said announcement seems to be an extract from a Bombay paper.

July 29, 1882.

"D." F.T.S.

AN ANTIDOTE FOR SCORPION-STING.

TO THE EDITOR OF THE THEOSOPHIST.

As a Theosophist and lover of mankind, I think it incumbent on me to be of some service to my fellow-brethren. It is through this consideration that I take upon myself the duty of divulging the mystery involved in the word "*Alláh*." As far as I have experienced, I have found it one of the best charms for scorpion-sting. The simple process of effecting a cure through this sacred word is as follows:—

Whenever you are required to attend the case of a scorpion-sting, better ask the patient first as to where he feels the burning sensation. As a matter, of course, the burning sensation always ascends upwards by degrees and causes excruciating pain to the sufferer, and he is sure to point out to you some place above the part actually stung. Then tell him or some body else, if the patient is unfit, to hold tight the so-called burning part with both hands. Then the operator should write the word "*Alláh*" in Arabic characters, on the palm of his left hand with the index finger of his right, and, after he has done so, place the same finger perpendicularly on the space covered with the last letter of the word (*Alláh*), and press it downwards as hard as he can and let the holder leave his grasp at once. The operator should then ask the patient whether the pain has receded. *In every case*, I am sure, he will reply in the affirmative. This process should be continued until the pain recedes further and further and the part actually stung is reached. Then he should take a handkerchief and move it slowly up and down seven times, so that it should touch the affected part on every occasion. This done, the process should cease. The patient will feel instantaneous relief. I have succeeded in every case in which my assistance has been called; but I must candidly confess that even after the operation above described a slight sticking sensation remains on the affected part for a short time, but it does not cause much uneasiness. This I must attribute to my own shortcomings. In conclusion, I most earnestly request my Brother Theosophists to put the above process in practice, and see how far they succeed in their attempts.

Yours fraternally,

PANDIT TRIBHUVANNATH SAPRU, F.T.S.

Partabgarh, Oudh, July 23, 1882.

On page 295 will be found a reply from the authors of "The Perfect Way" to a Review of that work which appeared in the May and June Numbers of this volume. The rejoinder of the Reviewer to it, will appear in our next.

We read in the *Pioneer* :—

Amidst the flood of talk poured out before the Education Commission, a great deal of evidence has been given as to the neutrality in religious teaching shown by the Government system of instruction. The following extracts from the English course of the third-year-class for the B. A. degree, now being taught in all colleges affiliated to the Calcutta University, throw some light on the so-called religious neutrality. The extracts are taken from the selections from Addison's *Spectator*, as laid down by the Senate of the Calcutta University for the instruction and edification of native students:—"There is a very pretty story in the Turkish Tales which relates to this passage of that famous impostor." Pleasant reading this for Mahomedan students. Whilst, on the contrary, a little further on we read :—"The great received articles of the Christian religion have been so clearly proved, from the authority of that divine revelation in which they are delivered, that it is impossible for those who have ears to hear, and eyes to see, not to be convinced of them." Comment is most decidedly superfluous.

If the reader will now turn to the admirable article 'Indo-British Nation,' in the same issue of the *Pioneer*, he will meet with the following interesting paragraph :—

....."We have been skimming over the surface of the subject only, and discussing none but its broadest aspects. It ramifies into many social topics, and bears on many philanthropic objects, and, of course, it has a great deal to do with that most delicate matter of all—the religious question, in reference to which the Government of India fulfils its promise of non-intervention most creditably, on the whole, but in regard to which *irresponsible individuals are not always equally discreet* (the italics are ours). Indeed, if a recent statement in the newspapers at Home has any foundation, and if a 'company' of the 'Salvation Army' really contemplates coming to India to undertake a campaign against 'heathen ignorance,' the indiscretion shown by persons who may be promoting that idea would be so great as to justify the Government in taking measures to avert the threatened disturbance. Nothing could be more likely to impede the growth of that good understanding, of which we are writing, than any exhibition of such misplaced zeal as that, which, we regret to see, proposed. In all forms the Missionary in India, unfortunately, displays to audiences, whose superior metaphysical subtlety he is rarely able to appreciate, the aspect of the European mind which it is least possible for the native to respect. So he sins against the fundamental principle of that conduct on both sides which we are recommending as best adapted to promote the good ends in view. But of all conceivable forms that missionary enterprise could take in India, the Salvation Army form would be the most ill-fitted to present itself to the courteous, but keen, contempt of cultivated native society; or the unintelligent, but tenacious, fidelity to their own traditions of the lower classes. However, this is a side issue and a matter for the exercise of a little quiet, but firm pressure by the authorities, if necessary. For most of us the task to be performed is one with which religious sentiments are in no way entangled, and the performance of which will be automatic in its easiness when its dignity and importance to the broad interests of humanity at large are fairly realized."

As a sequence to the above is placed before the reader the following letter from a native Hindu master of a Mission School in India, which we have just received :—

TO THE MANAGER, THEOSOPHIST OFFICE.

SIR.—The copy of *Self-contradictions of the Bible* arrived at my school on August 3. By chance the post peon gave it to the second master; and the head master, a most bigoted Christian, not only forbade me to see it, but threatened me with expulsion from the school, if I were to send for another copy. Thereupon I threatened the said masters with an appeal to the principal Post Office. The other day, thinking that I would not let the book remain with them, they handed it over to the Rev. N..... (our Superintendent), so that he may perhaps be able to retain it with him. I was then taken before him. He, also after threatening me, and trying to prove by every sophistry that the author of the book was a wicked and immoral man, made various excuses for not giving the book back to me. I shall be highly pleased to read a few lines of comment on such *honest* actions inspired by religious bigotry, published in your next issue of the THEOSOPHIST.

Editor's Note.—No comment is necessary in the face of such a plain action by the parties concerned, except that

in every civilized country the act of taking away forcibly from a person, that which rightfully belongs to him, and for which he has paid, is simply regarded as a brutal abuse of power, if not—robbery. It is to be hoped, however, that the "quiet" repressive measures, as suggested by the *Pioneer*, will soon be adopted to stop the repetition of such scandals, and to secure to every person his "liberty of conscience," which must be as dear to a savage as to any highly civilized or cultured mind.

Though anything bearing on politics is strictly kept out of our magazine, yet, in view of the fact that such an action as the one the Rev. N..... is shown guilty of in the above letter—is just one of those that are the most "likely to impede the growth of that good understanding," of which the *Pioneer* is writing—we find ourself justified in helping to make that action public. And, were the native school-master to lose his situation thereby, we will most certainly publish the name in full of the Rev. N....., as well as those of the Mission School and the town. It is such *Reverend* zealots that are the direct means of creating hatred in the hearts of the natives for a Government, whose promises of neutrality they are the first to break, and thereby to impede the beneficent effects of its wise policy.

WHAT IS MADNESS ?

TO THE EDITOR OF THE THEOSOPHIST.

MADAM,—I should esteem it a favour, if you or one of your able correspondents would oblige me by explaining the views of the Occultist with reference to *madness*.*

Do you hold it to be in some cases a merely physical deterioration of the brain, or is it invariably possession by an evil spirit? If the latter, how, may I ask, would you explain the appalling power of such maleficent influences over pure and gentle natures? It is often impossible to trace any connection between the particular form of madness manifested in a patient, and the general tenor of the patient's former blameless life.

What then is the true cause, and what the real cure for this most lamentable collapse of an intellectual being?

I am, Madame,

Yours very faithfully,

PERPLEXED.

THE EDUCATION COMMISSION.

TO THE EDITOR OF THE *Pioneer*.

SIR,—In common, I doubt not, with most of your subscribers, I have read, with great interest, the evidence given before the Education Commission by Miss Greenfield, as published in your issue of July the 20th. The whole of her evidence, but especially her answer to the 14th question, breathes a kindly sympathy for the trials and sufferings of our lower classes, that cannot fail to warm and win the hearts of all, who really love their fellows here.

But with all her obvious earnestness and devotion to the sublime work that she and her sisters have undertaken, her answer to the 13th question only too clearly shows that, on some most vital questions, she is labouring under misconceptions which cannot fail to prove stumbling blocks to her, and diminish *pro tanto* the beneficial results of her loving labours. Owing possibly to mental proclivities, developed by the influences which surrounded her home life, Miss Greenfield, like so many other dear good people, in every other respect most wise and charitable, wholly misconceives the religious and the religious positions of the people of this country. Her evidence shows that she believes (amongst other things)—*First*, that the religions of India do not furnish materials for a pure moral code; *second*, that the people of India are an idolatrous nation; *third*, that natives would object to their children being taught either the Christian or any other pure moral creed.

Now, as regards the first, so far from this being the case, both the ancient Hindu and Buddhist scriptures embody the purest code of morality ever enunciated. Every precept of the "blessed" Jesus will be found to have been set forth with equal distinctness five hundred years earlier by the "blessed" Buddha; and while the former, too much occupied with the suffering humanity around him, seems to have overlooked the claims that all God's creatures have upon our pity and clemency, Sakya

* For want of space, the reply to this letter will appear in our next :—ED.

Muni's all-embracing, divine love pleaded hard for kindness and gentleness towards the whole creation. Nay, more (though this generation will scorn the idea), the Buddhistic code is distinctly higher than the Christian, in that it enjoins on mankind to abstain from consuming anything that has had conscious life. But setting this aside, it is the simple fact, verifiable by any one who will study the question, that as high a moral code as the mind of man can conceive may be constructed out of texts culled from ancient Hindu, Buddhist, and Parsee scriptures.

As regards the second, it might as well be said that the people of Europe were an idolatrous nation, because the lower classes in Italy, Spain, Greece, Russia and Ireland do, in defiance of the teachings of their respective churches, *worship* images and pictures of Virgins, Saints, and Christs, only *intended* to serve as mementoes or *guides* to devotion. Truly the Hindu religion is far less idolatrous than that religion set forth by the great churches of Europe, and mis-called Christianity. In these the mass of their adherents distinctly acknowledge a belief in an anthropomorphic God. A God that is angry ; that repenteth himself ; that loves ; in fact, only a magnified image in the sky of a good man. The worship of such a concrete conception of the infinite is truly as much idolatry *in principle*, as the worship of the still lower and more concrete conception embodied in a statue.

I need not say that Christ himself preached no such anthropomorphism. He spoke in parables, always warning his hearers—"He that hath ears to hear let him hear," *i. e.*, understand ; but in practice it is the low anthropomorphic conception of the Deity that the mass of so-called Christians accept.

Now, the very fundamental dogma of all Indian religions is that the great First Cause, the Infinite and the Absolute, is beyond the conception or realization of the finite conditioned human mind ; His name is only breathed in a whisper, and far from the people of India is any such anthropomorphism as prevails in Europe.

Of course the people of India believe, just as do the people of Europe, that between man and the Almighty there are many grades of intelligent beings. We call them Cherubim, and Seraphim, and Angels. The Indians have other names for them, but all the names refer to the same real existences. *Real!* yes, my Christian friends, I notice the smile of contempt that curls your lips at this word. You have quite outgrown the superstition of Angels and the like ! Still they are none the less facts, and India is here much nearer the truth than you are !

Thirdly, it is a great mistake to suppose that any respectable native will object to his children being taught any pure code of morality. Read to the children or their parents the Master's Sermon on the Mount, and you will hear no objection from any one. Naturally, loving parents will demur to your instilling into the minds of their children the dogma of the atonement, a dogma which they believe to have a most pernicious moral tendency. But if instead of teaching *this* dogma, evolved gradually by the church long after its founder had passed away, you preach the doctrine of *Karma*, which was what Christ himself taught, *viz.*, "they that have done evil shall go into prolonged punishment, and they that have done good into life of long duration," you will not find a single Hindu parent who will find fault with your teaching.

In conclusion, let me say, the sectarian unhappily sees no good outside the four corners of his own particular creed, and that, despite the fact, that his life is often better than his creed. But the wise man, who knows that there is One above all, knows also that, however distorted they may have become in the course of ages (and Christianity has been every whit as much distorted as Buddhism), all religions had one common origin, and all contain, at their roots, the eternal verities for which all pure souls hunger and thirst.

Let those then who would raise the tone of morality amongst the lower classes here (almost alas ! as low as it is amongst the lower classes of England, France, and Russia), search diligently the scriptures of those creeds which time has enshrined in the hearts of our people, and out of these preach the pure unselfish life that Hindu, Sikh, Parsee, Buddhist, all as truly reverence as can our good Christian sisters. Let them forget all dogmas and all creeds, and let them only set lovingly before their pupils, strengthening their words by holy texts out of the shastras, *that* life which the good and wise of all countries and ages have alike agreed is a life of peace and

pleasantness here, (despite the apparent trials that beset it), and the only certain pathway to happiness hereafter.

A. O. HUME,
President of the Eclectic
Theosophical Society of Simla.

PUZZLING QUERIES.

BY BITRA RAMASWAMY NAIDU.

I ask permission to offer a few questions in view of getting light for myself and some other of my fellow-men on several puzzling points.

I see that the philosophy of some men leads them to the conclusion that nothing is insurmountable to one—if he but perseveres to attain his object,—

शरीरनिरपेक्षस्य दक्षस्य व्यवसायिनः

बुद्धि प्रारब्ध कार्यस्य नास्तिकिञ्चन दुष्करम्.

And, that some others hold to the opinion that to reach a purpose, both the divine and human exertions are absolutely necessary,—

यथा ह्येकेन चक्रेण नरथस्य गतिर्भवेत्

एवं पुरुषकारेण विना देवं न सिध्यति ॥

उद्योगिनं पुरुषसिंहमुपैतिलक्ष्मी

देवेन देयमिति कापुरुषावदन्ति

देवि न ह्यकुर्वीरुषमात्मशक्त्या

यत्ने कृते यदि न सिध्यति कोऽत्र दोषः ॥

And still in the experience of many, and I am one of those, we see that, often notwithstanding all their exertions and prayers, many fail even in obtaining their simplest wants ; while others, without any efforts whatever on their part, obtain all of a sudden that which laborious and devoted men longed for years together and never obtained.

नेतायस्य ब्रह्मस्य प्रतिः प्रहरणं चञ्चुरासैनिका

स्वर्गो दुर्गमनुग्रहः खलु हरेरैरावणो वारणः ।

द्वयाश्चर्यं चान्वितोऽपि बलभिद्भ्रमः परैस्तंगरे

तद्युक्तं ननु देवमेव शरणं घिघ्रिगृथ्वापौरुषं ॥

तमस्या मोदेवान्नुहतविषेस्तेपिवशा

विधिर्वध्यस्तीपि प्रतिनियतकर्मकफलदः ।

फलं कर्मायत्तं यदि किमपरैः किंच विधिना

नमस्तत्कर्मभ्यो विधिरपिनयेभ्यः प्रभवति

नैवाकृतिः फलति नैव कुलं शक्तिं

विद्यापिनैव न च यत्नकृता गिसेवा

भाग्यानि पूर्वतपसा खलु साञ्चितानि

काले फलंति पुरुषस्य यथेव वृक्षाः ॥

In my humble opinion this is a mystery even to the most wise.

2. It is also said in the Puranas, &c., that, according to the good and bad deeds of men, or Karma in a previous birth, they either enjoy a happy life, or are made to suffer misery.

ब्रह्मयेन कुलालवन्नि यामितो ब्रह्मांडभांडोदरे ।

विष्णुर्येन दशावतारगहनोक्षिप्रो महासंकटे ।

रुद्रो येन कपालपाणिपुटकेभिः काष्ठानंसेवते ।

सूर्यो भ्राम्यति नित्यमेव गगने तस्मिन् नमः कर्मणे ॥

यासां धूम्रखलान्करोति विदुषो मूर्खान् हि तद्विषणः

प्रत्यक्षं कुरुते परोक्षममृतं हलाहलं तत्क्षणात्,

तामाराधयसन्क्रियां भगवतीं भोक्तुं फलं वाञ्छितं.

हेसाधोव्यसनैर्गुणेषु विपुलेषु वास्थां वृथामाकृष्याः

भीमंवनंभवतियस्यपुरंप्रधानं
सर्वोजनस्त्रजनतामुपयातितस्य
कृत्स्नाचभूर्भवतिसन्निधिरत्तपूर्णा
यस्यास्तिपूर्वसुकृतंविपुलंनरस्य॥

We are also taught that we are re-born in the forms of irrational beings, and sometimes even of inanimate objects.* If so, we will have to trace the causes for all these variations from the very beginning of the so-called creation. At that period, if we have to be logical, the so created beings must have also been created for some good or bad deeds of theirs done before the commencement of the creation? No explanation, however, is given to this effect in the Hindu scriptures. At the same time, this doctrine is contrary to reason, since it is an absurdity to say that there were human or any other beings before the world's creation.†

3. The Vedantists and some others are of this opinion, that the so-called Deity is diffused in and out of the universe; or, in other words, the universe itself is God, and God is the universe.‡

सर्वखल्विदं ब्रह्म ॥

एकोदेवःसर्वभूतेषुगूढःसर्वव्यापीसर्वभूतांतरात्मा
कर्माध्यक्षःसर्वभूनाधिवासःसाक्षीचेतांकेवलोनिर्गुणश्च॥
यत्रत्वस्यसर्वआत्माएवाभूत्तत्केनकंपश्यन्?
तत्केनकंविजानीयात्?विज्जातारंअरेकेनविजानीयात्,
यच्चापिसर्वभूतानांविजंतदहमर्जुन.
नतदस्तीविनायन्स्यान्मयाभूतंचराचरं ॥
बहिरंतश्चभूतानामचरंचरभेवच
सूक्ष्मत्वात्तद्विज्ञेयंदूरंसंचांतिकेचतत्
उपद्रष्टानुमंताचभर्ताभीक्तामहेश्वरः
परमात्मेतिचाप्युक्तोदेहेस्मिन्पुरुषःपरः ॥

If such is the case, what other thing is there which can be regarded as quite distinct from that which is all in all in things animate and inanimate§ that can do good or bad, so as to create according to its deeds a Karma. The doctrine of Karma is quite current among most of the Pandits; and this is another puzzle for many.॥

4. Leaving aside the rational and animate beings, I shall now pass to the inanimate things, and make some observations.

A piece of stone is cut out from a hill, brought home and split into several more pieces. With one of them a roof is mended; out of another a portion of a floor made to walk

* We confess here our ignorance. What is the religion which teaches such an absurdity as re-birth in an "inanimate form?"—Ed.

† We do not believe in creation, nor that the universe had ever a beginning. All changes form in it—itsself was ever and will never pass. Those who understand what they read will find an explanation even in the Hindu Scriptures. Nor is there any absurdity to say that there were "beings" before the world's creation, since our world is certainly not the only one of its kind in the vast universe.—Ed.

‡ Less learned than our correspondent—who strongly insisted to have the above questions published—we confess again our ignorance. None of the Vedantin sects, as far as we are acquainted with them, have ever taught that God was diffused "in and out of the universe," or that he pervaded it beyond its limits. First of all, the Vedantists cannot believe in an extra-cosmic deity, since they teach that the universe is limitless and Parabrahm—infinite. We invite Vedantin Pandits to answer these assertions.—Ed.

§ Nothing, of course. The universe is not only the outward garment, the *Maya*, or illusionary clothing of the deity—which, nevertheless is present, as we understand it, in every atom of it—but the deity itself: Parabrahm plus *Maya* or *Iswar*.—Ed.

॥ It is not the absolute that creates Karma, but the finite and sentient being evolved out of it, or the visible projection of a finite portion of this absolute. In other words it is—man, or matter in its highest state of perfection on earth—*matter plus Brahman* or the absolute. If we are wrong, we hope some learned Pandit will kindly correct us. Half-learned are not required.—Ed.

upon; and out of a third—an image, to be worshipped. The same with several pieces of wood cut from the same tree; some pieces of which will be honoured and the others—dishonoured. So with the animals, with beasts and birds; some of which are well, and others badly treated. Abandoned deserts and hilly places are for a time turned into populous cities with splendid palaces and temples, and then again abandoned and left to re-become deserts, forests and dunghills. Will you kindly enlighten me as to this mystery? What kind of good or bad actions these pieces of stones, wood, mud, &c., could have committed to be treated so differently by men, since there is no ground to suppose that they ever had life and hence, could never have behaved as rational beings.*

5. The works of chance (fate?) are also very extraordinary and numerous, and men are at a loss to account for the same.

अम्बोधिस्थलतांस्थलंजलधितांभूलिलवःशैलतां,
मेरुमृक्तणतांतृणकुलिशतांवाञ्जतृणप्रायतां,
वन्हिःशैलतांहिमंदहनतामायातियस्येच्छया,
लीलादुर्ललिताद्भुतव्यसनिनेदेवायतस्मैनमः ॥

6. Moreover, we are taught to regard the so-called God as all-good, all-wise, omnipresent, &c. If so, why should some men be poor; others sickly; some, again, suffering from all kinds of physical and mental pain, and undergoing various difficulties? All this is within our daily experience. Therefore, we have every reason to believe, that this so-called God does not actually possess the qualities attributed to him, but something quite different, and that, too, if we even admit that he is the doer of all things, and that he is every thing. †

कर्ताभीक्ताजनादनः

कोहिवान्यात्कःप्राणयात्यदेषआकाश
आनंदोस्यात्प्राणोमनस्सर्वद्वियाणिच
एतस्माज्जायतेप्राणोमनस्सर्वद्वियाणिच
खंवायुज्योतिरापःप्रथिवीविश्वस्वधारिणी,
सर्वस्यवशीसर्वस्येशानःसर्वस्याधिपतिः
सनसाधुनाकर्मणाभूयान्नोएवअसाधुनाकणीयान्. ‡

NATURAL INFERENCE.—No man is responsible for his actions, and scriptures and preaching are of very little use in this world.

* With our best wishes and desire to help our esteemed correspondent in his dire perplexity, we are utterly unable to understand what he is driving at. What have the "deserts" and "dunghills," "palaces," and "forests" to do with Karma, or the destiny of man except as necessary accessories? It is the eternal fitness or unfitness of things, we should say, that turns the desert into a city, and vice versa. If he objects to the idea that the deity is everywhere, i.e. omnipresent; and that notwithstanding such a presence men and things are not all alike honoured, happy, and miserable; then surely he cannot hope to receive an answer to such exhaustive a subject—the most abstruse and incomprehensible of puzzles for the philosophers of all and every age, namely, the origin of good and evil—in a few editorial lines! Let him study occult philosophy, and, perhaps, he may be then satisfied. It is not the Puranas alone, when read in their dead-letter sense, that will yield no sense. In the Bible we find the same incongruities. Jehovah curses the ground for the sake (sin) of Adam (*Gene is.* iii., 17,) and the earth since then—suffers! And yet the Mosaic Bible yields out of its secret meaning the Kabala, the Occult Science of the Western Philosophers.—Ed.

† The Western Kabalists call Devil "the God reversed," *Demon est Deus inversus*. The Eastern occultists do better: they reject such a god altogether.—Ed.

‡ We regret our Correspondent has not given the names of the authorities he quotes from. Unless the passages be very well-known to every one, such an omission destroys entirely the value and the importance of the quotations.

FRAGMENTS OF OCCULT TRUTH.

(NO. 3 OF THE SERIES.)

Our friend and Brother, Mr. W. H. Terry, returns to the charge. He is in no way satisfied with our explanations of spiritualistic phenomena; he still clings to the theories of Spiritualists and rejects the facts of the Occultists.

But he will, naturally enough, say that this is begging the question, and that *he* sees no reason why the doctrines, propounded by the latter, should be any more accepted as facts, than those espoused by the former.

Let us see how the case stands. Suppose a number of people go to see a conjuring performance; all manner of wonderful tricks are exhibited; the more intelligent of the spectators commence evolving hypotheses to explain how these are performed; night after night the performances, though often a good deal varied in details, are repeated. The most intelligent of the spectators also return, night after night, more and more intent on discovering the rationale of the wonders they witness. They gradually work out, what appears to be, a fairly consistent theory of all that so astonishes them, and getting into conversation with some of the performers find that these, to a great extent, confirm their conclusions. Thereupon they feel convinced that their views are correct, and accept their theories as facts. But for all that they are still before the footlights; they have never been behind the curtain; they have never actually seen *how* the surprising results they witness are really brought about, and these so-called facts of theirs are *still* merely theories.

But now some of the spectators get acquainted with people, who do habitually go behind the scenes, who have examined the whole apparatus, who can make the performers play whatsoever tricks they like, and who can with their apparatus perform precisely the same (and other even more) astonishing feats, and these men tell the ingenious spectators that their theories are quite wrong, and that the facts of the case are so and so.

Now, surely our Brother will admit, that it is neither begging the question, nor presumption on the part of those who have the *entrée* behind the scenes, but the simple truth, when they assert that their knowledge represents facts, while the conclusions of the ordinary spectators are only theories.

Such precisely are the relative positions of the Spiritualists and the Occultists; meaning, of course, by these latter, not the humble lay disciples, who edit these papers, but their pastors, masters and living spiritual guides, "THE BROTHERS."

"But how am I to know" (Mr. Terry may enquire) "that these BROTHERS of yours *can* really go behind the scenes? You say so, but what proof is there of this?"

Now, in the first place, it is a fact, and this every one may prove for himself, that each and all who will lead the LIFE (as indicated at pp. 22 *et seq.*, of HINTS ON ESOTERIC THEOSOPHY, No. 1, *Second Edition*) can satisfy themselves that the BROTHERS really can do this, and thus become entirely independent alike of our, and all other persons', testimony.

But, in the second place, we can offer our correspondent some very definite, even though not absolutely conclusive, evidence on this subject. Will he read attentively all the facts connected with the transmission, by occult means, of certain letters from the steam-ship Vega (at a time when she was at sea, and some 500 miles distant from land) to Bombay and Calcutta? He will find most of the circumstances recorded in the eighth and ninth numbers of PSYCHIC NOTES, and again in the last chapter of the *second edition* of Mr. Sinnett's OCCULT WORLD, but the most complete account is embodied in the Postscript to the *Second Edition* of the HINTS ON ESOTERIC THEOSOPHY, No. 1.

Reading this he will see that as soon as we suggested to the BROTHERS, that it might be useful for them to make themselves known to Mr. Eglinton's controls, and so convince him of their existence, they did so, and while Mr. Eglinton himself was still utterly incredulous of there being any BROTHERS, his controls, speaking in the direct voice, while he was in trance, acknowledged the BROTHERS, spoke of one of them by a name unknown to Mr. Eglinton, and announced their intention of performing some phenomenon under their guidance. He will see further that one of them visited Mr. Eglinton when the vessel in which he had left India was at sea, and fully convinced him of the existence of the BROTHERS and of their powers.

Now, though we do not say that these incidents absolutely prove that the Brothers *can* go behind the scenes, we would ask Mr. Terry whether it does not look very like it.

The fact is, that, as we know, the Brothers possess the power of controlling absolutely, all the elementals and elementaries to whom (with some exceptions) are due the objective phenomena (not the work, unconscious or conscious, of the medium himself) of the séance-room. And it is the possession and exhibition of this power which makes us consider their assertion that they *have* been behind the scenes and *do* know all about it, proved, and that induces us to accept their statements of what takes place, and is done, as facts.

If as yet our correspondent does not possess the same good grounds for confidence as ourselves (though these will all come if he only truly works for them) we can only say that, perhaps, before long an even stronger proof may be given to our Spiritualistic friends, and, in the meantime, we would ask our Brother to consider whether the circumstances are not such as to lead distinctly to the inference that the BROTHERS know more of the so-called spirits, and can more efficiently deal with them, than any Spiritualist or medium.

But now we must let Mr. Terry speak for himself:—

1. I have perused with interest the able article, in reply to my second letter, published in the THEOSOPHIST for March last, and although I have weighed the theories there presented as dispassionately as possible, I must confess they have brought me very little nearer to an acceptance of the "occult" in preference to the "spiritual" philosophy. This may not be the case with others who read them, but with me the evidences, in support of my present position, are so diverse and manifold that the explanations afforded, if they shook my faith in, or even destroyed, the foundation of the few instances previously presented, still leave an unbroken link of stubborn facts confronting me, behind which, I cannot go.

2. But you will demur to the word *facts* and substitute "illusory effects." Yet how are we, ordinary mortals, to discriminate between the real and the unreal? For what purpose are our reasoning faculties given to us, but to get knowledge by their exercise and evolve wisdom therefrom? The man who views all phenomena through the physical senses and realizes only what they cognize limits his knowledge to purely terrestrial things, but the philosophical Spiritualist has a wider range of observation, and by the aid of his own spiritual perceptions, or those of others more lucid than himself, opens up a broad field of phenomena, unrecognized by the physical scientist. He realizes, moreover, the supremacy of spirit and views (as far as his material environments will admit) all things from their spiritual aspect. Yet withal, reason is the touchstone by which his experiences must be tested. He has no sound basis outside of it, whilst in the material body.

3. I do not ignore intuition. Great truths dawn upon the mental perception through this channel, but they rarely conflict with the operation of the individual reason. I doubt not but that, in the spiritual state, the latter will be superseded by the former, but, in this material sphere, reason is the primary and legitimate avenue for the absorption of knowledge.

4. You say "the spirit of man which comes into direct and conscious relations with the world of spirit acquires the real knowledge." This I admit, and it is by this means much of my knowledge has reached me. I have by magnetic action liberated the spirits of men and women, placed them *en rapport*

with the world of spirit, compared their descriptions of spiritual things and found (save in details) a general harmony of results, each and all of them describing worlds or spheres more beautiful than this, peopled by forms in human shape exhibiting a higher average intelligence and greater refinement than pertains to our physical life here, and *all* professing to be men and women, who had been denizens of this world, rehabilitated in forms adapted to their more refined condition of existence. Some of these intelligences in conversation with my subjects have conveyed the most beautiful sentiments displaying the highest conceivable morality and inculcating harmonious principles intuitively acceptable.

5. It may be well here to allude to the explanation, or partial explanation, by analogy of incidents in my experience given in the last "Fragments of Occult Truth," but the analogy is not complete, as in the one instance there is no psychometrical basis, and in the other there is. I am aware how difficult it is to distinguish psychometry from clairvoyance, but with care and a lucid instrument it is practicable. I am also aware of the difficulty, and, perhaps, impossibility, of demonstrating to others the distinct identity and objective existence of what I believe to be my spirit-guide, but it is much more conceivable to me, that this intelligence which almost daily gives some evidence of its independence from my mind, often opposing my preconceptions in a most decided manner, is what it professes to be, than that it is one part of myself misleading the other. It would require strong evidence to convince me (or this portion of me that now expresses itself) that I have two intelligent consciousnesses so distinct from each other as not to know their relationship.

6. I will, however, give one or two more instances of apparent spirit communion from very many that I could call to mind. Nineteen years ago, during my early investigations of the subject, I was sitting with an intelligent, but, not highly educated, gentleman newer to the subject than myself when his hand was controlled by some invisible force to write in rather a laboured manner something encouraging to our efforts. Whilst conversing about this, his hand rose suddenly from the table, whirled round with great velocity, and, descending upon some paper, wrote in a bold, free hand totally different from his own, and resembling none he knew of. "You now see we have full command over your hand, let us have as full command over your heart, and you will be nearer God." None could be more astonished at this unexpected phenomena than the writer himself, and, when, on being interrogated, the intelligence professed to be one of a band of spirits interested in the moral and spiritual progress of humanity, probabilities all pointed to the truth of the assertion. About nine months' intercourse with this band tended to confirm in every respect what had been stated. Questions were satisfactorily answered, difficulties solved, moral and philosophical teachings were volunteered; all in harmony with the idea and commendable to our reason, though often new to our perceptions. Is this the ordinary work of astral tramps or "Kama Rupa's?" I have recently gone over the original MS. and find it all consistent. Twenty years' experience, with the mental and spiritual development it has brought, fail to exhibit any defects in it.

7. Again, nearly three years since, a very dear friend passed out of mortal existence. For years before her death the spiritual part of her nature largely predominated over the animal, and, according to the occult theory, the spiritual Ego would pass into a world of effects, whence there is no return to this world. Yet a few days after her departure a lady (who had but a slight acquaintance with her in the body) came to me and informed me that my friend had appeared to her (whilst in an apparently normal state) as a glorified human form, and given a message for me which had been literally recorded as given. The tone, words and sentiment of this message were eminently characteristic of her, and it conveyed a hidden meaning readily understood by me, but which would be unintelligible to others. Some months after, the same form appeared to another seeress who had not known the deceased in the body, and by symbols recalled to my mind some touching incidents of the past. A year later, whilst visiting in the country, I magnetized a sensitive to aid her development. This lady had never known my friend, and in her own person bore not the slightest resemblance to her. Having induced the magnetic sleep, I sat quietly by, not expecting any phenomenal result, but, on looking at her, a short time after, I observed, first a change of complexion from dark to fair, next a gradual alteration of the contour of the face, the nose became more aquiline, the lips thin, the face longer, and the expression more refined, until in about ten minutes the transformation was

complete; and, with the exception of the colour of the hair which remained unchanged, there was before me with all minutia the face of my deceased friend. That this was no hallucination is shown by the fact of there being another witness of the phenomenon, who was as fully conscious of the change as myself, though unable to recognize my friend not having known her in the body. This was repeated subsequently and verified by three witnesses, one of whom, being called and asked if she recognized the face, immediately gave the name of my friend. Such incidents as these seem to me to conflict with the occult theory, and must have weight against it, unless it can be philosophically shown to cover them.

8. The Occultists assume their position to be irrefragable; they are not singular in this, though more philosophical in their arguments than many who have preceded them, but in these times men want evidence which the senses given them can grasp. It is not reasonable on the part of those who doubt what they assert, to demand a demonstration as objectors to any theory often do, but it is reasonable for the truth-seeker to say "show me how I can prove what you affirm," and to expect a practicable road to be pointed out to him. If the proof can only be obtained by a practical renunciation of the world, a severance of all human ties, affections and responsibilities, of what use is it to humanity? Only one in a million may avail themselves of it, and how many of the remaining 999,999 would have faith in his testimony.

9. You say that "the sense of individuality in spirit cannot exist without combination with matter." This seems highly probable, though not demonstrable, and, I assume, that the bodies of these spiritual forms seen by seers and clairvoyants are material, though much more refined than the matter we are clothed in. Is not the atmosphere of our world full of material particles invisible to our physical sense?

10. Your assertion, that from Socrates to the present day "no uninitiated seer ever saw quite correctly," can hardly be disputed, but the question is, does the *initiated* seer do so? How is it possible for him to be free from bias? Are not the present beliefs or formulae of occultism the basis on which he starts? Does not the novice have them presented to *him as facts* at the commencement of his initiation, and do not all experiences of the past and present prove to us that, except in absolute physical facts, the basic bias gives a colouring to all the knowledge we accumulate?

11. You misinterpret my last letter when you charge me with saying "I know I am right," I simply demurred to your taking that position in a former article, asserting merely that, as our knowledge is based upon experience, and as my experiences all tend to the confirmation of my theory, as yours do to the opposite, *I might as reasonably say I know*. Your experiences may transcend mine in many directions, but whilst the ground I stand on has all the appearance of solidity and feels firm under my feet, it requires more than assertion to convince me that it is a quicksand. With the tides of error drifting all around, I must be satisfied of a better foot-hold ere I abandon my present one.

12. There is one Spiritualist, at least, who will gladly accept the aid of the "occult sages of the East" to obtain a better knowledge of the after-state, but as I have never in the past accepted the dictum of either man or spirit by faith alone, neither can I in the future (unless by some unlooked-for change in my nature) accept as truth anything contrary to my own experiences until it commends itself to my reason and intuition.

Fraternally yours,

W. H. TERRY.

Now, to the first para. of Mr. Terry's letter no reply is called for. To the second it will be sufficient to say that we doubt, if we should ever find occasion to call in question any of our correspondent's *facts*; we believe that we should be able unhesitatingly to accept them all, for he is clearly a reliable observer; it would only be with the conclusions he forms, based on those facts, that we should be compelled to differ.

The third para., again, is in perfect harmony with our own views.

The fourth para. must be more particularly noticed. It will be borne in mind that we have never denied that communication in a certain sense can be established between men and real spirits of deceased persons. What we have main-

tained is that, except in certain cases, of which hereafter, only *shells*, not true spirits, can appear or operate in the *séance-room*.

We said of the spirit in our first "Fragment": "It can be visited in spirit by men, it cannot descend into our grosser atmosphere and reach us. It attracts, it cannot be attracted."

Nor have we ever disputed that there was a *state* (out of which the Spiritualist's conceptions of the Summer Land have no doubt arisen) in which the spirits of those who have passed away, receive the reward of their deserts. To this state, known to Tibetan Occultists as the *Devachan*, we specially alluded in that first paper, when we said "nor during the temporary period of its enjoyment in its newly-evolved Ego-hood of the fruits of its good deeds, &c."

Therefore, we are far from desiring to contest our correspondent's assertion, that by magnetic action he has succeeded in placing some of the incorporeal principles of certain sensitives *en rapport* (if not, as he says, with the *world* of spirit—a very large world indeed—at any rate) with certain spiritual entities.

It is quite certain that in the case of pure sensitives, this can be accomplished, but what we contend is that the information thus obtained will never be reliable. For this there are several reasons. In the first place the principles that cognize in such a case are different from those that give outward expression to the matters cognized, and in the case of no untrained seer can the transfer of the impressions from the spiritual faculties which record, to the more physical faculties which publish, be perfectly effected. Even supposing both sensitive and her magnetizer to be absolutely free from all preconceived ideas about, or expectations in regard to the subjects investigated, still in the mere transfer of the observations from the one to the other class of faculties, mistakes and misconceptions must occur.

But, further, it is not too much to say that it is quite impossible for the spiritual faculties of any untrained seer even to record correctly in the first instance. Even our physical powers of observation require careful training before they will serve us faithfully. See how utterly unable young children are, as a rule, to judge distances, &c., and just as the physical faculties are untrained in the child, so are the spiritual faculties untrained in the magnetic sensitive. No doubt, in the course of years, if their health and circumstances permit their constantly exploring the unseen world, even such untrained sensitives may acquire for themselves a certain amount of experience and training, and become capable of comparatively accurate observation; but few and far between have such sensitives been, and, even the very best, have fallen far short of accuracy. So that under the most exceptionally favourable conditions, you have first an imperfect record; and, second, a more or less erroneous presentation of that imperfect record.

But in ninety-nine cases out of a hundred, either or both sensitive and magnetizer have well-defined preconceptions of what they think ought to be the case, and then, however honest and conscientious both may be, these preconceptions will more or less colour the evidence given. Indeed, so certainly is this the case that, broadly speaking, there is twice the probability of error in the case of a magnetized sensitive, to what there is in the case of a seer, who without the intervention of a magnetizer can by hypnotism (of one kind or another) unaided, place himself *en rapport* with spiritual entities. Thus a Swedenborg would be much less likely to err, than the best sensitive requiring the intervention of a magnetiser to awaken her supersensuous faculties.

But there is yet another source of error. Even the best and purest sensitive can at most only be placed at any time *en rapport* with a particular spiritual entity, and can only know, see and feel, what that particular entity knows, sees and feels. Now no spiritual entity in *Devachan*, or hibernating prior to passing out of this earth's attraction; (and it is, broadly speaking, only with such that

a sensitive can be placed *en rapport*.) is in a position to generalize. It lives in a paradise or dream of its own creating, and it is utterly unable to give any idea of how it is faring with others. Each individual spirit in *Devachan* dreams its own dream, lives in its own Summer Land (but it is a *state*, not a land), surrounded by all the people and things it loves and longs for. But these are ideal, and the very people by whom it believes itself surrounded may be each dreaming his own dream, in his own ideal paradise; or some of them may be perhaps really still on earth, or even passing through the remorseless wheels of annihilation. And through the veils that curtain in each spirit's dream of felicity, there is no peeping down to earth, a glimpse of which would necessarily mingle some bitterness with the cup of happiness, nor is there any *conscious* communication with the flying souls that come, as it were to learn where the spirits are, what they are doing, and what they think, feel and see.

What, then, is being *en rapport*? It is simply an identity of molecular vibration between the astral part of the incarnated sensitive and the astral part of the disincarnate personality. The spirit of the sensitive gets "odylized," so to speak by the *Aura* of the spirit whether this be hibernating in the earthly region or dreaming in the *Devachan*; identity of molecular vibration is established, and for a brief space the sensitive becomes the departed personality, and writes in its handwriting, uses its language and thinks its thoughts. At such times sensitives may believe that those with whom they are for the moment *en rapport* descend to earth and communicate with them, whereas, in reality, it is merely their own spirits which being correctly attuned to those others are, for the time, blended with them.

Many of the subjective spiritual communications are genuine; the majority where the sensitive is pure-minded; but (1) they only reflect in each case the ideas of a single spirit, unable to see beyond the limits of its own mental chrysalis or ideal paradise; (2) it is impossible for the uninitiated sensitive to observe and record altogether correctly what it does see and hear during its amalgamation; (3) it is equally impossible for the sensitive to transfer intact the impressions recorded by the supersensuous faculties, to the senses through which alone they can be communicated to the world; and (4) such communications will be still further vitiated by any pre-existing conceptions or beliefs inhering in the minds of either sensitive or magnetizer, or both.

But Mr. Terry says that, having compared the descriptions of things spiritual given to him by different sensitives when in trance, he found a general harmony "each and all describing worlds or spheres more beautiful than this, peopled by forms in human shape, exhibiting a higher average intelligence, &c., &c." But what else could he expect, he a pure-minded, educated European of the present day, dealing also with pure, more or less educated sensitives? If he had tried a native Australian woman sensitive, and had studiously kept his own mind passive, he would have heard a very different story. Nay, though a certain skeleton of truth (but *partial truth*) runs through all genuine communications, he will find the widest discrepancies in details between the so-called facts elicited by himself and those elicited by equally good men, with equally pure mediums in France,* Germany and America.

It is unnecessary, however, now to press this point further; all we desire for the moment to make clear is that while we in no way dispute the genuineness of the class of communications to which our correspondent refers, we, yet for the above reasons, know them to be necessarily unreliable, necessarily more or less incorrect and inaccurate.

And now turning to para. fifth, we would remark that it may *possibly* be that there really is a distinct spiritual entity

* Allan Kardec is probably the *one* untrained experimenter, who has got nearest the truth, and this because he generalized from such a vast mass of communications by very carefully picked sensitives and did thus eliminate a vast amount of error.

impressing our correspondent's mind. In other words, there may, for all we know, be some spirit, with whom his spiritual nature becomes habitually, for the time, thoroughly harmonized, and whose thoughts, language, &c., become his for the time, the result being that this spirit seems to communicate with him. All we said before was that a similar explanation to that we had offered of the facts of a certain case would *in all probability* meet Mr. Terry's case. But if he feels confident that this explanation does *not* fit his case, then it is possible (though by no means probable) that he habitually passes into a state of *rapport* with a genuine spirit, and, for the time, is assimilated therewith, thinking (to a great extent, if not entirely,) the thoughts that spirit would think, writing in its handwriting, &c.

But even so Mr. Terry must not fancy that that spirit is consciously communicating with him, or knows in any way, anything of him, or any other person or thing on earth. It is simply that the *rapport* established, he, Mr. Terry, becomes for the nonce assimilated with that other personality, and thinks, speaks and writes as it would have done on earth.

As for the figure of the fine, intelligent and benevolent-looking man, seen repeatedly by the seers and secesses, this may well be a real astral picture of the earth-life form of that very spirit, drawn into the aura of our correspondent by the synchronism of his and that spirit's nature.

Many other explanations are possible; the variety of the causes of phenomena is great, and one need be an adept, and actually look into and examine what transpires in order to be able to explain in each case, what really underlies it; but this much is certain, *viz.*, that no good benevolent person, who passed away upwards of a century ago, can possibly be visiting here on earth, and advising and comforting our correspondent. The molecules of his astral nature may from time to time vibrate in perfect unison with those of some spirit of such a person, now in Devachan, and the result may be that he appears to be in communication with that spirit, and to be advised, &c., by him, and clairvoyants may see in the Astral light a picture of the earth-life form of that spirit, but, so far as we have as yet been instructed, this is the nearest approach to what our correspondent supposes, that is *possible*.

No doubt had our Brother's guide not departed from this earth so very long ago, another explanation, to which we will refer later, more in consonance with his views would have been *possible*, though extremely improbable.

Taking next his sixth para., the experience therein detailed seems sufficiently explained on either of two hypotheses. First, despite their unobjectionable character, these teachings may have come from mere *reliquie* of men or personalities, not sufficiently spiritual for further progress. In our first fragment we distinctly said "All elementaries are by no means actively wicked all round.....when, speaking through a still pure medium, the better and less degraded side of their nature comes out, and it is quite possible for elementaries to have a perfect intellectual knowledge and appreciation of virtue and purity and enlightened conceptions of truth, and yet be innately vicious in their tendencies."

It is perfectly *possible*, that the admirable teaching^s referred to by Mr. Terry *may* have come from a high class, though still lost personality, too intellectual to show in its true colours before him and his friend, and yet capable of playing a very different part in a less pure circle.

But it is far more likely that the medium's spirit really became *en rapport* with some spiritual entity in Devachan, the thoughts, knowledge and sentiments of which formed the substance, while the medium's own personality and pre-existing ideas more or less governed the form of the communication. We attach no special importance to the particular form of words in which the first message is said to have been given. This may perfectly have been the medium's share of the communication,

when for the moment he identified his spiritual nature with that of the spiritual entity.

Here, again, there is another possible, but not at all probable, explanation to which we shall refer later.

The experience recorded in para. seven is a most interesting one, and, as stated, somewhat difficult to explain with confidence. If we had something more than the very slight sketch afforded, we should find less difficulty.

The first appearance might possibly be thus explained; for a very short period after death, while the incorporeal principles remain within the sphere of our earth's attraction, it is *possible* for the spirit, under *peculiar* and *favourable* conditions, to appear.

But, as a broad rule, such appearances only take place within a few minutes after, or shortly before, the physical death. Of course, we mean the real death; the last portion of the frame that dies is the brain—which is often still alive and thronged with images, long after, or, at any rate, for many hours and days after life has been pronounced by the spectators to be extinct. It is true that the period intervening between death and the entry into the gestation state, varies *in the case of persons dying a natural death* from a few hours to a few years, but it is quite abnormal for the spirit to appear during this period, except within a *very* short period after death. Putting aside the case of adepts and those trained by them to that end, the Ego within a few moments after death sinks into a state of unconsciousness, from which it does not recover until the struggle between the higher and lower duads has been fought out, and there remains inside the sphere of the earth's attraction, (the Region of Desire,) only the shell, either, in the rarer case of personalities doomed to annihilation, a two-and-a-half principle-shell, or in the case in which the higher principles having triumphed, they have passed on taking with them the better portions of the fifth principle, also a one-and-a-half principle-shell soon to disintegrate.

It seems, therefore, extremely doubtful whether even the first appearance can be explained as a *bonâ fide* one, consciously made by the spirit of the deceased. It is possible, for the true death, the death of the brain, is sometimes delayed long after the death of the rest of the body, the apparent death—and, though the first appearance took place "a few days after" apparent death, it may really have only occurred at the moment of true death. But this is less probable than that, despite the facts that would lead to a contrary conclusion, even this first was really an unconscious appearance. The spirit sunk in its *post mortem* trance, (of course, for all its comparative etheriality and non-corporeality a space occupying and material entity) is borne about by magnetic currents swayed here and there like dead leaves whirling in the bosom of a stream. Thus carried, it may pass within the range of vision of some seer, or its reflection in the astral light may be caught by the inner eye of a clairvoyant. The spirit itself will have no more consciousness of such an appearance than a person passing through a room in which there happens, unknown to him, to be a mirror, is of having cast a reflection therein. Usually the position and aspect of the forms indicate unmistakably the unconsciousness of the spirit—but this is not invariable—the mental activity of the spirit may revive in a succession of dreams, restoring a subjective consciousness, while objective unconsciousness still prevails, and in such cases the form may assume a conscious and animated, or even transfigured, appearance—all depends on the character and intensity of the dreams, and these again depend upon the degree of the spirituality and purity of the deceased.

It is not at all necessary (nor, indeed, is it possible under our present hypothesis) that any real conscious communication should have passed between the dormant spirit and the secess. It was all sufficient for the latter to have come thus in direct *rapport* with the spirit or its astral

image, to think precisely what the spirit, if still conscious and in earth-life, would have thought. This presents absolutely no difficulty.

Possibly the second appearance may be similarly explained. But here the question arises. When this second appearance took place, was the seeress under our correspondent's magnetism? If so, there was probably no appearance at all. The magnetizer tenderly attached to the deceased, by the exertion of his magnetic power unconsciously placed the seeress *en rapport* with the spirit of the deceased, with which for the time her spirit was more or less perfectly identified, leading to an idea of seeing her (as she was wont to appear when on earth), and receiving from her messages or indications, of which the seeress really became cognizant, when the two spirits were for the moment blended.

The transfigurations are less doubtful in character, and there are three ways of explaining them:—

1. The mesmeric action of our correspondent placed the sensitive's spirit *en rapport* with that of his dearly-loved deceased friend. Then when for the time the identity of the two was established, the nature of the deceased taken on by the sensitive, being much more spiritual and powerful than her own, and her physical constitution being of such a nature as to admit such changes, her body began at once to exhibit an analogous change corresponding to the change undergone by her spiritual nature in consequence of the amalgamation.

2. The transfiguration may have been due to the intensity and clearness of the deceased friend's face in Mr. Terry's thought. That face being so strongly impressed on his memory, it is but natural that the latter, owing to its intensified activity during such séances, should be throwing off an unusual amount of energy and solidifying, so to say, the familiar image, on the etheric waves of his aura. Thus, unknown to himself, Mr. Terry may have aroused it up into sympathetic action, which, transforming the image from a subjective into an objective picture, finally caused it to move on, guided by the current of attraction, until it settled upon, and so was found reflected on the medium's face. The images we find in the endless galleries of space, nailed on to the indestructible walls of *Akasa*, are but lifeless and empty masks after all, the pictorial records of our thoughts, words and deeds. In Mr. Terry's case, the invisible *Reality* in the magnetizer's aura threw an objective adumbration on the plastic features of his sensitive, and—the phenomenon was produced.

3. Thought, Memory, and Will are the energies of the brain, and, like all other forces of nature—use the language of modern science—have two general forms: the potential and the kinetic form of energy. Potential *thought* clairvoyantly discerns and chooses its subject in the astral light,—the *Will* becomes the motor power that causes it to move, that directs and guides it whithersoever it likes...and, it is thus that the adept produces his occult phenomena, whether of a physical or a spiritual character. But the latter can also occur without any intervention of an intelligent will. The passive condition of the medium, leaves him (a) an easy prey to the pranks of the elementaries, as well as to those semi-intelligent elemental beings ever basquing and masquerading in the sidereal light; and (b) such a phenomenon may as easily occur of itself, simply owing to the surrounding and favourable conditions. The sidereal image of a person we think of, will remain pale and quiescent in its indelible impression on the ether, until its atoms are propelled into action by the strong magnetic attraction which emanates from the molecular tissues of the medium, saturated as they are with the mesmerizer's thought full of the image. Hence—the phenomenon of TRANSFIGURATION.

These transfigurations are rare; but we have yet known of a good many instances, and some very remarkable ones will be found recorded in Colonel Olcott's work entitled "People from the Other World."

The above probably explains all the features of this case; but to enable us to assert positively in any case that the occurrence *was* brought about in this or that way, it is essential that we should be acquainted with every single detail. So long as we only have the barest outlines to deal with all we can pretend to offer are more or less *probable* solutions.

Our correspondent tells us in his first para. that even if we explain one or two cases, he still finds an unbroken line of stubborn facts opposing our explanations behind which he is unable to penetrate. We can only promise that if he will furnish us with accurate details of all cases within his personal knowledge, which, in his opinion, are not explicable by the Occult Doctrines, we will show him that they are so explicable, or abandon the field.

But we must premise two conditions. First, we will only accept cases of which he has a complete personal knowledge—we will not accept cases picked up out of books and papers. He is a reliable, philosophical observer, from whom we are sure to get facts carefully observed and accurately recorded. With these we can have no difficulty in dealing. But as for cases recorded here, there and everywhere, many are, to our knowledge, pure inventions, while many more although recorded in good faith, have been so transmogrified in the processes of observation, and record that it would be hopeless to discuss them.

Secondly, he must not be surprised, if in the course of our explanations, all kinds of new facts not hitherto touched on are brought to notice. The subject is a vast one. There are wheels within wheels—laws within laws, exceptions to all these. Purposely hitherto we have only endeavoured to convey a general conception of the more important features of the Truth. If exact accuracy of detail is required, every one of our general laws will require certain provisos and riders. To detail only what *we* know in regard to these spiritual phenomena would occupy several complete numbers of the THEOSOPHIST, and if our explanation had to include the whole system of elementals (future men during a coming cycle) and other obscure powers and forces, which cannot even be mentioned, several octavo volumes would be needed to contain it.

In the first part of our correspondent's eighth para. we quite concur, but when he goes on to say "if the proof can only be obtained by a practical renunciation of the world, a severance of all human ties, affections and responsibilities, of what use is it to humanity? only one in a million may avail themselves of it, and how many of the remaining 999,999 would have faith in his testimony,"—we are compelled to point out that he is in error in his premises, and that his conclusions even were these premises correct, are untenable. For even admit that only one in a million would consent to avail themselves of the opportunity afforded for obtaining proof, would this be any reason for the remaining 999,999 refusing to accept their evidence? Is this so in practice? Certainly not! At the present time not more than one in a million, (if so many,) are willing to avail themselves of the opportunity of obtaining for themselves proof of the *facts* of astronomy. Yet the remainder accept these facts, perfectly satisfied with the knowledge that any one who chooses to go through the necessary training and study can acquire that proof, and that all who have gone through that training, &c., are agreed as to the sufficiency of the proof.

Astronomy is a science with the name and general bearing of which all fairly educated men are familiar. Occultism, is a science which has hitherto been veiled in the most profound secrecy and of which, so far, none but Occultists have possessed any knowledge. But once let mankind be familiarized with the idea; let it become known that any one who chooses to make the necessary sacrifices can obtain the proofs, and that those who have obtained the proofs consider these conclusive, and the mass of mankind will be quite content to accept the facts, even on the testimony of the one per million, who does undertake the verification of the assertions of his predecessors.

But our correspondent's assumptions are erroneous; a practical renunciation of the world in the sense in which the apostle exhorted all Christians to be in the world, but not of the world is doubtless essential, but it is by no means requisite to sever all human ties and affections; nor can it ever be *permitted*, much less required, to abjure human responsibilities. These latter may change in character, and may—indeed must—with increased knowledge and power, assume a wider reach, and the affections must broaden and become more cosmopolitan, but it is self-abnegation (*not* selfishness), and a devotion to the welfare of others, that smooths the path to adeptship.

Replying to the ninth para., we may say that not only our atmosphere, but the entire universe, is pervaded by substance incognizable alike by *our* physical and spiritual senses, and again by forms of matter normally incognizable by our physical senses, but more or less cognizable by spiritual senses of different degrees of development.

As regards the freedom from error claimed for the teachings of occultism, referred to in para. tenth, Mr. Terry, we venture to submit, mistakes the position. It is needless to point out to him the difference between empiricism and science, and the uninitiated are empiricists; the occultists, scientists. This will be obvious at once when it is borne in mind, that for thousands of years, hundreds of initiates have been exploring the unseen world. That the results of their explorations have been recorded and collected, and discrepancies eliminated by fresh verifications. That the facts ascertained have been generalized and the laws governing them deduced therefrom, and the correctness of these deductions verified by experiment. Occultism, is therefore, in every sense of the word an exact science, while the teachings of the very ablest untrained seer who has worked single-handed can only be empiric.

When in our first article we said we *know*, (an expression to which our Brother, perhaps rightly, takes objection in his fourth para.) we only said this in the sense, that talking to people ignorant of mathematics, we should say that we know that the curve described by the moon in space is a form of epicycloid represented by such and such an equation. Not meaning thereby that we had ourselves investigated this somewhat abstruse problem, but that we were aware of the method by which this was solved, and knew that numerous competent mathematicians had so solved it, and had all arrived at the same solution. Surely those ignorant alike of mathematics and of the work of mathematicians, could by no means as reasonably say in reply, that they *knew* that the orbit of the moon was something wholly different. It is not *our* experiences (though these collectively are considerable) on which we rely, as our correspondent seems to fancy. For all we know his experiences may transcend ours, and, be this as it may, we should certainly never have presumed to traverse, authoritatively, his views on the strength of our own experiences or knowledge. What we rely on are the generalized results of the experiences during a vast period of time of a large body of trained Psychists, who have ever made the attainment of truth, in matters spiritual, the foremost object of their desire, and the promotion (though in secret) of the welfare of mankind, their primary duty.

With Mr. Terry's last para. we should be the last to quarrel. It is entitled in the true spirit of the philosopher, and one of the first warnings that the neophyte in occultism receives is thenceforth to believe nothing the truth, rationality, or probability, of which cannot be established to his satisfaction.

And now, having attempted to answer para. by para. every portion of our esteemed correspondent's kind favour (that seemed to require a reply), we think it might be well to develop a little further one doctrine, that we broached in our first paper, and explain more in detail why we are so strongly opposed to habitual mediumism.

Broadly speaking, the *objective* phenomena of Spiritualists (of *subjective* communications we have already spoken) are the work of, or, at any rate, result from, the activities or

intervention of (1) *ELEMENTALS*, half intelligent nature forces, entities, which in a far distant cycle, after passing through all the lower objective Kingdoms will ultimately be born as men; (2) *ELEMENTARIES* or *SHELLS*. These shells are of two kinds—first, those belonging to men whose sixth and seventh principles having attracted to themselves the quintessence, as it were of the fifth also, have moved on to fresh developments. These shells consist of the fourth, and only a portion of the fifth principles. Half or more of the personal memory is gone, and the more animal or material instincts only survive. This relic, this dross left behind in the crucible, when the refined gold was taken, is commonly the "angel guide" of the average medium. Such entities, of course, only survive for a time; gradually all consciousness departs and they disintegrate. Only highly mediumistic natures attract these, and only certain of these. The purer the personality, the less their vitality; the shorter their period of survival and the less the chance of their contributing to mediumistic displays. The more full of blemishes, the more disfigured by sins and animal desires the personality; the greater the vitality of its *reliquie*, the longer their survival, the greater the chance of their finding their way into the séance-room. The man, as a whole, as the world goes, may have been a good man, good may have actively predominated in him, and yet the worse portions of his nature, his lower and more animal instincts standing now alone and unneutralized by all the better portions of his character, may be evil enough.

It is impossible that any real good can come of intercourse with even this class of shell; it will not be *actively* wicked, it is too imperfect and weak for that, but yet its influence in the long run cannot be elevating. But, besides this, it is wrong to encourage such shells into activity or convey to them a fresh impulse such as they often obtain through mediums, since a strong sympathy continues to subsist between the departed personality, and its *reliquie*, and any excitement of these latter, any galvanization of them with a fictitious renewed life, such as results from mediums dealing with them, distinctly disturbs the gestation of the personality, hinders the evolution of its new Ego-hood, and delays, therefore, its entry into the state of felicity (Devachan), in which, in its new Ego-hood, it reaps the fruits of its good deeds, prior to re-incarnation and re-birth here, if it has not completed its appointed tale of earth-lives, or in the next superior planet.

But the other kind of elementary is far more dangerous as a rule to deal with. In this case the man has been weighed in the balance and found wanting—his personality has to be blotted out—the fourth and fifth principles are intact; and, more than this, the fifth will have assimilated all that there may be left of personal recollection and perceptions of its personal individuality in the sixth. This second class of shell is in every way more enduring, more active, and in the majority of cases, distinctly wicked. No doubt it can suffer no injury from its intercourse with men, but these latter must inevitably deteriorate in consequence of association with shells of this class. Fortunately these are not, comparatively speaking, very numerous; of course, absolutely, there have been millions of millions of such, but, to the credit of human nature be it said, that the personalities that have to be absolutely blotted out form but a fractional percentage of the whole.

Moreover, shells of this nature do not remain for any great length of time in the atmosphere of this earth, but, like straws floating near a whirlpool get caught up by and dragged down in that terrible Maelstrom, which hurries off the failures towards disintegration, in other words to the planet of matter and death—the mental as well as the physical satellite of our earth.

As for the elementals, rudimentary men no doubt, but more embryotic even than the spirit that sleeps in the mineral, these, though capable of, becoming powerful forces in association with shells, under the spells of sorcerers and under the guidance of adepts, are, as a rule, irrespon-

sible, purblind, neutral entities, taking character and colour moral and mental from the active and more developed spiritual entity with or under whose control they work; but even these, though themselves incapable of being injured, may become very dangerous to mediums with any inherent evil tendencies.

Here then in elementals and elementaries are to be found the majority, probably, of the performers of the physical phenomena of Spiritualists. Association with no one of these three classes, can possibly benefit mankind as a whole. The variety of natures is so infinite, that we do not assert that in no case has any human being benefited by intercourse with any individual specimen of either class. But we do say that, *broadly speaking*, nothing but harm can be expected from association with such. Further in the case of one of the three classes, mediumistic intercourse inflicts a distinct injury upon innocent beings.

But though elementaries and elementals constitute a large proportion of the performers, there are other classes of actors. We do not pretend—we are not permitted—to deal exhaustively with the question at present, but we may refer to one of the most important classes of entities, who can participate in objective phenomena, other than elementaries and elementals.

This class comprises the spirits of conscious sane suicides. They are *Spirits*, and not *Shells*, because there is not in their cases, at any rate until later, a total and permanent divorce between the fourth and fifth principles on the one hand, and the sixth and seventh on the other. The two decades are divided, they exist apart, but a line of connection still unites them, they may yet reunite, and the sorely threatened personality avert its doom; the 5th principle still holds in its hands the clue by which, traversing the labyrinth of earthly sins and passions, it may regain the sacred *penetrabilia*. But, for the time, though really a spirit, and, therefore, so designated, it is practically not far removed from a shell.

This class of spirit can undoubtedly communicate with men, but, as a rule, its members have to pay dearly for exercising the privilege, while it is scarcely possible for them to do otherwise than lower and debase the moral nature of those with and through whom they have much communication. It is merely, broadly speaking, a question of degree; of much or little injury resulting from such communication; the cases in which real, permanent good can arise are too absolutely exceptional to require consideration.

Understand how the case stands. The unhappy being revolting against the trials of life; trials, the results of its own former actions; trials, heaven's merciful medicine for the mentally and spiritually deceased, determines, instead of manfully taking arms against the sea of troubles, to let the curtain drop, and, as it fancies, end them.

It destroys the body, but finds itself precisely as much alive, mentally, as before. It had an appointed life-term determined by an intricate web of prior causes, which its own wilful sudden act cannot shorten. That term must run out its appointed sands. You may smash the lower half of the hour glass, so that the impalpable sand shooting from the upper bell is dissipated by the passing aerial currents as it issues; but that stream will run on, unnoticed, though it remain, until the whole store in that upper receptacle is exhausted.

So you may destroy the body, but not the appointed period of sentient existence, foredoomed (because simply the effect of a plexus of causes) to intervene before the dissolution of the personality; this must run on for its appointed period.

This is so in other cases, *e.g.*, those of the victims of accident or violence; they, too, have to complete their life-term, and of these, too, we may speak on another occasion—but here it is sufficient to notice that, whether good broad, their mental attitude, at the time of death, alters wholly their subsequent position. They, too, have to wait on within the "Region of Desires" until their wave of life

runs on to and reaches its appointed shore, but they wait on, wrapped in dreams, soothing and blissful, or the reverse, according to their mental and moral state at, and prior to the fatal hour, but nearly exempt from further material temptations, and, broadly speaking, incapable (except just at the moment of real death) of communicating *scio motu* with mankind, though not wholly beyond the possible of reach of the higher forms of "the Accursed Science," Necromancy. The question is a profoundly abstruse one; it would be impossible to explain within the brief space still remaining to us, how the conditions immediately after death in the case (1), of the man who deliberately *lays down* (not merely *risks*) his life from altruistic motives in the hope of saving those of others; and (2) of him, who deliberately sacrifices his life from selfish motives, in the hopes of escaping trials and troubles, which loom before him, differ so entirely as they do. Nature or Providence Fate, or God, being merely a self-adjusting machine it would at first sight seem as if the results must be identical in both cases. But machine though it be, we must remember that it is a machine *sui generis*—

"Out of himself he span
Th' eternal web of right and wrong,
And ever feels the subtlest thrill
The slenderest thread along"!

A machine compared with whose perfect sensitiveness and adjustment, the highest human intellect is but a coarse clumsy *replica, impetto*.

And we must remember that thoughts and motives are material, and at times marvelously potent material forces, and we may then begin to comprehend why the hero sacrificing his life on pure altruistic grounds, sinks as his life-blood ebbs away into a sweet dream, wherein—

"All that he wishes and all that he loves
Come smiling around his sunny way"

only to wake into active or objective consciousness when re-born in the Region of Happiness, while the poor, unhappy and misguided mortal who, seeking to elude fate, selfishly loosens the silver string and breaks the golden bowl, finds himself terribly alive and awake, instinct with all the evil cravings and desires that embittered his world-life, without a body in which to gratify these and capable of only such partial alleviation as is possible by more or less vicarious gratification, and this only, at the cost of the ultimate complete rupture with his 6th and 7th principles, and consequent ultimate annihilation after, alas! prolonged periods of suffering.

Let it not be supposed that there is no hope for this class—the sane deliberate suicide. If bearing steadfastly his cross, he suffers patiently his punishment, striving against carnal appetites, still alive in him, in all their intensity, though, of course, each in proportion to the degree to which it had been indulged in in earth-life. If we say he bears this humbly, never allowing himself to be tempted here or there into unlawful gratifications of unholy desires, then when his fated death-hour strikes his four higher principles reunite, and in the final separation that then ensues, it may well be that all may be well with him, and that he passes on to the gestation period and its subsequent developments.

Till the predestined death-knell rings he has his chance, he may wipe off in suffering and repentance many a sad black score from the page of "KARMA," but, alas! and this is the point we desire to impress upon Spiritualists, he may add a hundred fouler ones to the sad blots already daunting the record.

It is not merely for the sake of the mediums, not merely "for the sake of those that set at meat with these," but, above all, for the sakes of these miserable half-lost brothers and sisters that we appeal.

Suddenly cut short in careers, always more or less deeply befouled in all sane suicides (and we speak only of these, for insane suicides are but victims), with one of

the deadliest sins, rage, hatred, lust, greed, &c., they awake to find themselves haunted by their besetting sin in all its intensity. Around them are mediums, many of them of sad purpose throwing themselves open to what they idly dream to be angel guides. They have but to obsess these only too willing partners, to share in their evil gratifications, or collecting out of their aura and loosely coherent physical organizations, and from even fouler sources, the tombs and shambles, materials from a fragile physical organization of their own, revel in this with their mediums in all imaginable iniquity. These were the *incubi* and *succubi* of mediæval times, these are the "Spirit wives" and husbands of modern days, and these, when merely obsessing and not assuming a separate objective form, are the demons of drunkenness, gluttony, hatred and malice, the memorials of whose fiendish excesses crowd the sad records alike of the present and the past.

Evil, to begin with and separated (though not *as yet* irrevocably) from their 6th and 7th principles, and such restraining influence as these may have insensibly exercised, these spirits too often pass from bad to worse, develop into true psychic vampires, driving victim after victim to destruction, inciting to, and glorying in the foulest, the most incredible crimes, to be swept at last, when the appointed death-hour strikes, on the flood-tide of their own enormities, far out of the earth's aura into regions, where cold annihilation, alone, drops the curtain on Æons of unimaginable misery.

And many of these, veritable fiends as they become, were not so *very*, very bad in this life; "shady lots" perhaps in modern phraseology, with some rebellious, bitter, angry taint in the character, which led them to suicide—but after all very far removed from the demons in which they eventuated, and this awful and incredible development devil-wards which they underwent, though indirectly facilitated by the separation of their highest principles was primarily, and almost exclusively, due to the temptations, the facilities for the gratification of their worst desires, held out to them by mediums (recognized as such or not) of the low physical-manifestation type.

Alas! for the great bulk of such mediums! Alas! for too many of their Spiritualistic admirers and associates! Little do they dream that two-thirds of all the most monstrous crimes in the world have their origin in this low physical mediumistic capacity. Unrecognized as such, *hundreds* of miserable mediums perish on the scaffold, declaring, and declaring truly, that they were egged on to the crimes for which they suffer by a devil in reality, an obsessing spirit, mostly of this class. In thousands and thousands of cases, the gross sins, drunkenness, gluttony, lewdness, bestiality in all its forms, which spread desolation to innumerable happy hearths, and plunge in misery and disgrace countless happy households, are all really traceable to this same class of spirit, deriving alike the intensity of its evil desires and the power to do harm, from that fatal capacity of mediumship of the low class, favourable to physical manifestations.

And this mediumship is a plant, that like a noxious weed spreads as time runs on, under encouraging influences. Do the Spiritualists who deal so complacently, nay, who so greedily run after, these physical-manifestation mediums reflect on, or at all realize what they are doing? It is not merely that both they themselves and the mediums are running a fearful risk of moral shipwreck through this intercourse. This *can*, to a certain extent, be guarded against (though it too seldom is) by perfect purity of word, thought and deed; and again the medium *may* (though this too is rare) be naturally so well-disposed that the obsessing spirit, if not already rabidly evil, may do little harm, but what is alike beyond control of medium and his or her supporters is, diffusion as the mediumship is developed of mediumistic germs through the Akasic atmosphere which lighting here and there in appropriate soils the weakest and most sensual natures, will produce later a crop of more degraded mediums, destined certainly to include many of the vilest sinners, if not several of the deepest-dyed criminals of the age.

This form of mediumship is a deadly weed, and so far from being encouraged into reproduction (and that is what the Spiritualists, as a body, do), it should be starved out, by disuse, whenever and wherever it is recognized. It will always unfortunately exist, springing up sporadically here and there, and though dwarfed in habit, contributing largely to the loathsome annals of sin and crime; but it is truly monstrous to aid the propagation, and in an intensified form, of this curse, by aiding and abetting the development and function of prominent specimens.

Let none, who do this, dream that they can escape the consequences. All who share in transactions by which sin and misery are multiplied for others, must share the recoil. They may act in ignorance, in good faith and so escape the moral taint, the most grievous of the consequences of evil, but they can, by no means escape the other consequences, and they will have to brave in coming lives the angry bullets of a retributive justice, which, though sleeping during the present, never sleeps during a second life.

Reviews.

PRIVATE INSTRUCTIONS IN THE SCIENCE AND ART OF ORGANIC MAGNETISM.

BY MISS CHANDOS LEIGH HUNT.

Published for the Author, 13, Fitzroy Street, London.

[Some of our readers who are interested in the Western modes of mesmerization, and especially the Branches of our Society will be glad to learn of the appearance of a new work in England upon that ancient science. Not having seen the book ourselves, we republish from the *Herald of Progress* a review on it by Mrs. Emma Hardinge Britten, a justly famous lecturer, the author of many valuable and learned works on Occultism and Spiritualism and—one of the original Founders of the Theosophical Society. It is in her spacious drawing rooms, in New York, U. S. A. in 1875, that our Society was born. No writer is more competent than this gifted lady to appreciate and judge of the value of a work of that kind, and therefore we strongly recommend it to our readers.—Ed.]

Some 100 years ago, the "Rationalists," "Sceptics," and all that class of thinkers who denied the existence of a spiritual side to man's nature, were accustomed to cite "the fables" put forth by every class of religionists in the name of "miracles" as a proof of the total unreliability of religious systems in general. The arguments against the validity of "miraculous" narratives are too trite to need repetition; in fact, they may be summed up in the simple sentence—"If these things ever occurred, why not now?" And none could answer this pertinent question, although the arguments, *pro* and *con*, have been continued for centuries. Anton Mesmer came in 1760, and denial, if not silenced, had no longer a foot of ground to rest upon. Mesmer repeated "miracles"—proved miracles, and actually *proved the proof*, by bringing science face to face with the pabulum by which miracles were wrought,—to wit, vital magnetism. The followers of Mesmer went beyond this. They evolved psychology as a result of magnetism, and demonstrated the possibility of transferring the powers of mind, as well as those of vital force, from one individual to another. And these experiments only led the way to still higher results, for by magnetism, the spirit liberated from the trammels of its physical encasement, was often enabled to soar away beyond the realms of earth; take cognizance of the actualities of spiritual existence, and perceive how—in the form of modern mediumship—the magnetizers who had once been dwellers upon earth, could still—as freed spirits—exercise kindred powers through susceptible human organisms. Thus then magnetism and psychology as practised by human experimenters, became stepping-stones for the higher and more sublime revealments of the same powers, exhibited

through spiritual operators, and though—as I am advised I may only occupy a limited amount of space in this article—I dare not attempt to expand further upon a subject so fraught with illimitable possibilities for good to humanity, I have perhaps hinted at enough to justify the claim I now make, that the study of vital magnetism underlies all those fundamental links of connexion which unite the visible with the invisible universe. It is from this point of view that I would call the attention of the readers of this journal, to a work which forms one of the most valuable additions to the occult literature of the nineteenth century, namely, a thoroughly exhaustive and well digested treatise upon the nature, uses, and abuses of “Organic Magnetism.” To know that such a work is in existence, it seems to me, should be sufficient to place it at once in the hands of every earnest student of life’s profoundest mysteries, and it is in the hope that the pen of a thoroughly disinterested reviewer may aid in promoting the knowledge contained in the invaluable treatise referred to, that I venture to add my humble testimony to its worth. The whole question of miracles set aside, there are still unwrought mines of both physical and psychical wealth to be derived from the study of organic magnetism. First on the list stands the beneficent gift of healing disease. Volumes of testimony might be adduced on the subject of healing by occult methods, all of which are explicable only by the study of vital magnetism, and a knowledge of how to substitute healthful force for that of disease, and to restore equilibrium to disorganized vital conditions. For the evolution of psychological phenomena, results no less amazing are susceptible of development by the scientific use of magnetism. Clairvoyance or the power of spiritual sight to transcend the boundaries of time and space, overcome the obstacles of all manner of material environments, the gift of prophecy, psychometry, and numerous other soul faculties as yet only faintly dreamed of, but neither understood, nor applied, are amongst the many germs of spiritual potency that can be cultured by magnetism. It must not be supposed that the possibilities here glanced at, constitute more than one per cent of the subject; above all it must be remembered that quite one half of all mesmeric operations, are liable to abuses, just as baneful in their effects, as the uses of the other half are beneficial. Take the following terse, simple, yet most comprehensive definition of what are some of the USES of organic magnetism, as rendered by the gifted author whose work we are considering; she says: “Organic magnetism can be directed for curing MENTAL, MORAL and PHYSICAL DISEASES;—producing refreshing sleep, rendering the body insensible to pain, developing spiritual gifts, artificially causing the phenomena of somnambulism, cultivating plants, and fruits, taming animals,” &c., &c. Enormous claims these! it may be alleged. Aye! but no larger than can be demonstrated by the abundant facts on records we answer; and no larger than can be performed again in the experience of any faithful and persevering student of Miss Hunt’s exhaustive work, in which these and numerous other available means of utilising organic magnetism are pointed out, with directions for their unfoldment, so clear and explicit, that the dullest cannot fail to comprehend, and if they will to practicalize them. Nor does our author fail to point out in the most uncompromising terms, the abuses which result from the application of magnetism injudiciously or ignorantly used, above all, when the practice is attempted by those who are not endowed with a thoroughly healthful physique, a mental temperament of the purest and most perfectly balanced nature, and purpose directed by the highest humanitarian aims. In a word, the uses and abuses of magnetism are so thoroughly defined, that none can mistake them, and it is because I perceive in this work—on the one hand, the means of utilizing in its noblest possibilities the most potential force in the universe; and on the other, the unmistakable index finger which warns the student off from the path either of mistake or transgression; that I, a total stranger to the writer, but enamoured of the good which I perceive in the work,

undertake thus to commend it to the attention of all those who may be able or willing to follow out its admirable teachings. If it be asked upon what grounds I assume my own capacity to judge of this work, I beg to say I have not only been a magnetic subject myself, but my world-wide career has furnished me with unnumbered opportunities of witnessing both the uses and abuses of this all-important subject. I know for an absolute fact that there are persons assuming to be “magnetic healers,” now in practice, whose very atmosphere is moral poison, and others who communicate the seeds of physical disease, as well as mental inharmony with every touch. I know also that there are thousands who contain within themselves hidden reservoirs of health, happiness, spiritual light and knowledge, if they were but conscious of their gifts, or informed how to practicalize them. Not to these classes alone would I commend the study of Miss Hunt’s treatise—it is world wide in its application, and should be so in the distribution of the knowledge it imparts. I have taken some pains to inform myself of the theories of Mesmer and his followers. I have studied the methods of Baron Du Potet, Deleuze and Eisdale, and from personal knowledge become acquainted with the views of Drs. Ashburner and Elliotson, but I fail to find that anyone of these eminent magnetists and writers, have covered the vast amount of practical ground occupied by Miss Hunt. As a compendium of others’ experiences, practicalized in her own, and an exhaustive summary of all that is at present known of the subject which has been a matter of daily growth and revelation ever since its first discovery by Mesmer, I can cordially recommend this work to the perusal of every true philosopher and student of life and nature in the present century.

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Humphrey Street, Manchester.

THE THEOSOPHICAL SOCIETY, *its Objects and Creed; its Attitude towards Christianity and its Work in India: being a Paper in an enlarged form read before the Madras Diocesan Clerical Conference on the 4th July, 1882; by the Rev. Arthur Theophilus.*

As regular as the new moon, one or another pamphlet modestly clothed in gray, like our own *Rules*, and generally so deceptive in its appearance as to be easily mistaken by any Theosophist for one of our own publications—makes periodically its appearance on the horizon of Anglo-Indian literature, to vanish and disappear as quietly as it came. The fortunes of such pamphlets are various and many. No less numerous and, we may add, cunning are the ways and modes devised for their circulation among those classes that would invariably confine them to the waste-basket, were they not taken in by the outward appearances of the little shams. The one, before us, is a curious exception to the rule: it does not contain one single word of personal abuse. Nor does it bear any internal resemblance to its predecessors. It can hardly be viewed as a cobweb of misrepresentations thrown nervously and hastily from the pen of an unscrupulous and anonymous foe, but seems rather to be laboriously wrought, and only after a careful perusal of all the data calculated to incriminate the Founders of the Theosophical Society. Evidently the Rev. Arthur Theophilus does not belong to the class of our opponents represented by the garrulous and gossiping American missionaries, who have about as much of the meekness of a servant of God in them, as the Hungerford-market dame when her fruit-stall is upset by some gambolling boy. The author of the pamphlet is to all appearances an educated man, who tries to be accurate. Were he to write upon any other subject, his accuracy, no doubt, would hardly have to be disputed. Why is it then, that as soon as the question touches upon the Theosophical Society, its aims, work, and especially upon its much misrepresented Founders, the best regulated clerical brain seems to begin labouring under a mysterious obscuration, a regular eclipse of common sense? Here he is, the author

of our pamphlet, uttering in a courteous and very guarded manner statements far more inaccurate and easy of refutation than any of those of which the heroine of the *Hints on Esoteric Theosophy* is being accused of, and over which "official testimony" the Rev. Theophilus rejoices so lustily in his own quiet way. He does not even stop to reflect, that if the accusation against one of the Founders of the Society was allowed to appear in a publication printed *under the auspices of that same Society*, it was probably due to some very good reasons. One of these may be that it did not much affect her in any way; and secondly, that if the charge was allowed to be published at all, it was just out of a feeling of respect (perhaps too exaggerated, as we were told) for that something which will never trouble the dreams of a missionary:—namely, the right of every one to express freely his own private opinion, whether it concerns an individual or a religion. But the "obscuraton," as regards this fact, is so manifest in the case of the Reverend lecturer that it passes our comprehension. It is no affectation of ignorance in him, no desire to wound the enemy by whatever weapon, but evidently proceeds from the very conformation of his mind, from the depths of a theologically distorted focus of intellectual perceptions. He cannot think in any different shape of the Theosophists, and his language follows the structure of his thoughts. What he says of Madame Blavatsky may be applied with far more justice to himself. He is evidently a gentleman of culture, but—"with a decidedly wrong mental (and purely clerical) moral twist." He is prejudiced to the core and—is unable to see with his natural eye.

The lecturer limits the expression of his opinion to a very few facts, drawing his materials from the authentic reports of the Society and various articles in our magazine. He hopes to overturn the movement if it can be shown that "Theosophy, viewed in the light of the public utterances of its Founders, is subversive of all Theistic faith," in spite of their "re-iterated professions of neutrality on religious matters;" and—he calls Theosophy—a creed! Starting from such wrong premises he sets to the task of quoting the public and published "utterances of its two Founders, and especially those of the Corresponding Secretary." To prove how well his position is taken, and that she is an atheist from her own confessions, he quotes,—attributing them all to Madame Blavatsky,—from the following articles:—

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|---|---|
| 1. An editorial in the <i>Arya</i> ... | A theistic journal. |
| 2. Esoteric Theosophy, page 49. | By a deistic Theosophist, not an atheist certainly. |
| do. do. do. 50. | Do. do. |
| 3. The Elixir of Life, vol. III., page 171. | By G... M..., F.T.S., ("the italics and capitals are Madame Blavatsky's"—the Rev. lecturer coolly informs the public!) |
| 4. The <i>Theosophist</i> , May, 1882, page 205. | By "O." |
| 5. do. do. article "Elixir of Life," April 1882, page 169. | By G... M..., F.T.S., ("This is called by the Rev. Theophilus "Mme. Blavatsky's definition on meditation.")
From Col. Olcott's letter. |
| 6. <i>Esoteric Theosophy</i> , page 79..... | |
| 7. The <i>Theosophist</i> , article "Elixir of Life," March 1882, page 142. | By G... M..., F.T.S. (the quotation is preceded by the lecturer's affirmation—"Madame Blavatsky teaches that" &c.) |
| 8. <i>Esoteric Theosophy</i> , page 45. | } By a deistic Theosophist. |
| 9. " " " 67. | |
| 10. " " " 57. | |
| 11. " " " 79. | |
| 12. " " " 107. | } By Col. Olcott. |

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| 13. Quotations from a letter from "Aletheia" (<i>Theosophist</i> for June, 1882.) | Unfortunate reference, and a most sad blunder! "Aletheia" is identical with the author of <i>Hints on Esoteric Theosophy</i> . |
| 14. Quotations from a letter "The beef Question"— <i>Theosophist</i> for July, 1882. | By A. Sankariah, F.T.S. |
| &c., &c., &c. | "As there is no editorial comment on the article" the lecturer concludes that it represents the "views of the Theosophical leaders" !! |

The only two quotations belonging to Madame Blavatsky are (1) from an editorial in the *THEOSOPHIST* for May, 1882, page 191; and (2) from the same magazine in May. Quotation the first affirms that "we accept Christians as members of our Society, and, in fact, a Christian clergyman was one of its original Founders," and may be now completed by our answering the lecturer's sneer that the clergyman's name is not given,—when we tell him—that the name of that Founder is the Rev. J. H. Wiggin, of Boston, late Editor of the *Liberal Christian*. Quotation number two refers to a statement of ours about the Yogis, and has not the slightest bearing upon any religious questions. Thus to prove the atheism of Madame Blavatsky, the Reverend lecturer resorts to fourteen quotations from various articles by different—mostly theistic—writers making her distinctly responsible for each of those, and fathering every one of them upon her, only, because he finds them either in the *THEOSOPHIST* or in Theosophical publications. When one remembers that every number of our magazine states on its first column that "its Editor disclaims responsibility for opinions expressed by contributors," etc.,—it becomes very difficult to refrain from exclaiming:

*"He put an enemy into his mouth
Which stole away his brains."*

Now we desire the reader to properly understand that personally we do not at all deny the charge of atheism, the word being used in an orthodox theistic sense. Nor do we feel inclined to lose our time in disproving the numerous and very funny mistakes of the Reverend lecturer. What we aimed at was to show beyond any doubt or cavil that, when once upon the subject of the Theosophical Society, it is utterly impossible even for the best regulated and most tolerant of missionaries or any other Reverend of the Christian persuasion not only to be accurate in his statements, but even to keep within the broadest boundaries of fact and truth.

THE INDIAN HOMŒOPATHIC REVIEW, a Monthly Journal of Homœopathy and collateral Sciences, edited by B. L. Bhaduri, L.M.S., of Calcutta.

The periodical before us is far more worth than its modest price of Rs. 6 a year. After a careful and pleasant perusal of its first numbers, we honestly say that the little journal is a useful addition to our Anglo-Indian literature. Especially would we recommend it to that class of readers which is impartial enough to befriend publications, on such heterodox and unpopular subjects as Homœopathy, Mesmerism, Anti-Vaccination, &c., because—wise enough to know that every question has two sides to it, and that no new truth ought to be rejected *a priori* on account of its unpopularity. Homœopathy has already secured for itself an acknowledged place among the sciences, in the opinion of at least one-half of the thinking societies of Europe and America. In the words of the editor: "It will be our endeavour to prove.....that Homœopathy has been established by the most rigorously logical reasoning, and will stand the same tests as any Astronomical Law." It would be of course impossible formally to review the seven numbers that are before us within the compass of even thirty-two, or more, of our

ample pages. But we may add that a portion of it is in Bengali, and that it appears to have secured most able contributors. We sincerely wish it success, and as many subscribers as will enable it efficiently to carry out its great ultimate design, evidently that of opening the eyes of the one-sided public to the great truth that it is not all that is orthodox and popular—especially the former—that is always true.

THE VACCINATION INQUIRER and *Health Review, the Organ of the London Society for the Abolition of Compulsory Vaccination, published monthly at the Office, of the Society, 114, Victoria-Street, Westminster, S.W., &c.*

The August number of this journal—which belongs to the same class of heterodox publications as the “Homœopathic Journal”—is on our table. The subject-matter of this fearless little monthly which may be viewed if we could be brought to believe an bilious admirer of Vaccination—as “a direct incitement to a breach of the law,” is very interesting. It does its level best to upset the illusions of orthodox medicine, and to expose the legal quackery of its practitioners, and show “how Prestige is worked.” In its own words:—

“A favourite method of recommending fancies under the name of science is to canonise some noisy quack, and to have him represented in lands where he is indifferently known as an authority, whose words are to be accepted with pious subservience. Thus we have paraded before us a scientific saint in America, another in France, another in Germany, and so on. In London one starry quack appears to be well-nigh extinguished, whilst another is waning, although his beams still continue to dazzle the Continent. It will require much shouting of hosannas to succeed in canonising the saint, who proposes to “vaccinate” consumption into us. But if it is a praiseworthy thing to do, it ought to be done openly, and not under the disguise of cow or calf.”

Would that our great innovators could succeed in “inoculating” some drops of common good sense into themselves, before proposing to “vaccinate” into the human system more diseases than it is already heir to! An artificial permanent issue in the brain of some of them, whenceforth their bigotry, prejudice and malevolence to everything and every one bold enough to oppose their papal bulls would freely run out—is a desirable experiment to make. We generously offer them our advice to that effect free of charges for its publication.

THE ASSAM NEWS, *a weekly Assamese and English Journal, at Lotalil, Gauhati, Assam.*

The periodical sent to us, we understand, is the first one of its kind that has ever been published in the mountainous wilds of the Province. The North and South—eastern sister of Tibet and Burmah, bids defiance to those who look upon it as a savage and uncivilized portion of the British territory, and deserves a hearty patronage for it. Its first numbers are well printed, and, on the whole free from those ludicrous misprints that deface the majority of our Anglo-Indian publications. We only hope that our new colleague will not fall into some of the bad habits of its Anglo-Vernacular contemporaries; one of which is to fill their papers with reprints from other periodicals with hardly one single original paragraph for a variety, and the other—still worse—to unceremoniously pilfer original matter from the columns of other journals and dailies without even giving them a polite credit for the same. Most of the subject-matter in the two numbers referring to that most vital of all the present questions in India—local self-government—cannot, therefore, be a fit subject for review in our magazine. Nevertheless the *Assam News* has our good wishes.

“A LECTURE ON THE PECULIARITIES OF HINDU LITERATURE”—*delivered at the Triplicane Hindu Literary Society of Madras, by C. T. Winfred, B.A.*—is a very thought-

ful and scientific pamphlet, and shows a great erudition and research on the part of its author. We believe the lecturer labours under a misconception though, when he seeks to show on the authority of Professor Max Müller, that “Nirvana, as conceived by Buddha, corresponds to the state of Iswara.” Most of the ontological truths are common to the “Jewish Bible, the Hindu Veda, the Parsi Zend Avesta, and the Mahomedan Koran.” But neither the Buddhist *Pitaka* nor Buddhism in its full presentation can be called religion; for Buddhism in its esoteric sense, is the grandest world philosophy, while in its popular aspects it is but little higher than any other so-called religion—generally a cobweb of foolish and unscientific fables. Therefore, Buddhism proper ought never to be classified with the groups of theistic religions, since it is a philosophy entirely apart from, and opposed to, other religious systems. It is an original idea in the able lecturer to refer to the Bible as the “Jewish Veda.” The pith of the lecture may be summarized in its last sentence:—

“Methinks, we see a time when a race of intellectual giants, nourished with the solid pabulum of ontological experience, animated by the noble spirit of martyrdom for truth, deeply versed in and richly experienced in the classic lore of Hindu literature, will start out from the womb of modern Society and take a conspicuous part in the great struggle, raging from the birth of creation up to the present between this principle of Evil and Good, Oromasdes and Arimanes, Virtue and Vice, Light and Darkness, Grace and Ignorance, and tread in the footsteps of their great ancestors.”

Those are noble words if they mean what they say. We had barely time to glance at the lecture, and do not pretend to give it the full review it would evidently merit.

THE CHRISTIAN HERALD and SIGNS OF OUR TIMES carry in their title-name the gist of their subject-matter. It is an *illustrated* paper; and one of the engravings represents a wicked Chinese “Blacksmith burning his female child.” It is a very impressive picture. It would hardly fail to prove to the infidels the evident superiority of the Christian over the “heathen” Buddhist and Confucian religions, had we not as an offset against it another engraving in some of the illustrated papers of America, representing a pious Christian father in Philadelphia moved by the example of the Patriarch Abraham sacrificing (in common parlance murdering) his own ten year old child, for the glory of the Lord God of Israel. We had several such instances of frenzied piety among Christians lately. On the engraving of the “Christian Herald” (March 22, 1882) the *newly-born* female infant shows undoubted signs of desperate terror at the sight of the burning oven; her eyes are widely open, and her two up-lifted arms are giving the “sign of distress” of the Western Masons. Very happily though the picture does not seem to represent a *fact* but only a hearsay. “We have even *heard* of an infant girl being *burned to death*” writes the reverend reporter from China. We are sorry to be unable to give the same benefit of doubt to the Philadelphian modern Abraham, since he was tried, found guilty and sentenced last year in America for his pious Biblical imitation.

A long article is given by Rev. G. W. Waldon, on Spiritualism, which its author calls “Modern DEMONISM.” Having shown the public these “Signs of our Times,” the editor addresses a personal request to his subscribers the originality of which ought not to be lost on our own patrons. Hoping that the latter will not fail to comply with the modest request, we reproduce it *verbatim*. “The prayers of the readers of this journal are requested for the blessing of God upon its Editors and those whose sermons, articles, or labours for Christ are printed in it, and that its weekly circulation of more than 250,000 copies may be blessed by the Holy Spirit to the conversion of many sinners and the quickening of God’s people.”

THE FREE CHURCH MONTHLY of July 4, shows us "*Hindus Feeling After God.*" The Rev. A. Andrew of Chingleput speaks very eloquently of three cases of "Brahmin seekers after salvation." Unfortunately, the interesting case, No. I. (who, we are told, is now studying at Madras in Patcheappah's College) had hardly told his Rev. adviser "I am ready" when a meeting of his Brahmin friends was convened and the proposed candidate for salvation was carried off by his unregenerate parents beyond the proselytizing clutches of the reverend gentleman. The second case, also proved a failure. A Brahmin boy of fifteen having been asked "to believe at once and witness well for Christ" asked before giving his heart to Jesus "if he will be compelled (when a Christian) to eat those things he dislikes." Notwithstanding "a long letter in answer" the reverend has not heard from him, since. The third case is that of a *non-caste*. Being but a too easy prey for the missionary enterprize, the Rev. A. Andrew declines to baptize him, as he is "not as yet satisfied with his knowledge of Christian truth." His ignorance must be great indeed. Remembering the numbers of Hindu converts we have met at Madras and elsewhere, who continue to wear the top-knot, to adorn their dusky brows with huge caste-marks, to give their children in marriage in their infancy, to keep strictly to the widow non-remarriage law, and every other custom, and differing generally from their heathen brethren by no external, social, or for all we know, internal mark, we wonder at such an unusual discretion. Asked by us what he knew of Jesus Christ, one of the said natives, a very old convert, baptized in 1857, as he told us, answered that *Yeshu* was born and lived and died at the Nazareth Mission near Tinnevely. Cross-examined further, as to who put the Man-God to death, the unsophisticated Madrassee innocently replied that he "did not know for certain, but that *he had reasons to believe it was done by the order of an English Collector Sahib of that place!*" We hope the Rev. A. Andrew will clear the doubts (as also the reputation of the British Anglo-Indian Officials)—of *his* converts to that effect—before he baptizes any more of them.

THE DEBATER a Weekly Liberal Penny Newspaper, FOR THE FREE DISCUSSION of all subjects including FREE TRADE, PROTECTION SQUATTERS, FREE SELECTORS, EDUCATION, TRADE DEFENCE, CHRISTIANITY, BUDDHISM, MATERIALISM, FREETHOUGHT, ANGLO-ISRAELITISM, SPIRITUALISM, &c., &c., published at Sydney, Australia.

Quite a generous programme the above. Notwithstanding, and in spite of the saying, that too many cooks are pretty sure to spoil a broth, we find that the first three numbers of the "Debater" have gallantly carried out the original intentions and very ably discussed upon the multifarious topics. In addition to all this, there is the distinct promise that,—"*every month, a prize of Three Guineas will be offered for the best essay on given subjects.*" We cannot do better than give here the editorial explanation:—

"The Debator" will contain articles on both sides of all questions, and will, in fact, be simply a debating club in print for the open discussion of all topics of interest, both Political and Metaphysical—the rule being that all contributions are welcome so long as they are not personal or abusive.

The Editor, as Editor, sets his personality aside, and is neutral.

All Religious and Philosophical arguments are especially welcome, and it is proposed to offer monthly prizes, of the value of Three Guineas each, for the best essays for and against Materialism, Buddhism, Anglo-Israelitism, Spiritualism and Christianity; as well as Free Trade, Protection, Education and kindred subjects, taking the opposite side of each question on alternate months, and although we commence as a small paper, should success attend our efforts, arrangements will be made to enlarge our space without increasing the price.

"The Debator" will be essentially thoughtful in its tone, and so that class of society 'who never think' are not expected to patronize it."

This is very alluring. The "Debater" in addition to being a thoroughly impartial and independent publication, shows

thus its intention of applying whatever its increasing circulation may yield to the improvement of literature of the great colony. We hope it will have every success.

IS ELECTRICITY MATTER OR FORCE?

BY A THEOSOPHIST.

In a very interesting and able address on "The Common Foundation of all Religions," delivered at Madras, on the 26th of April, 1882, by Colonel H. S. Olcott, President-Founder of the Theosophical Society, the learned President, while speaking of matter, has asserted that electricity is matter, like the air and water.

I will quote his own words here:—

"Well then, to return, is it matter, or something else? I say matter *plus* something else. And here stop a moment to think what matter is. Loose thinkers—among whom we must class raw lads fresh from College, though they be ever so much tilled—are apt to associate the idea of matter with the properties of density, visibility, and tangibility. But this is very inexcusable. The air we breathe is invisible, yet matter,—its equivalents of oxygen, hydrogen (?), nitrogen, and carbonic acid, are each atomic, ponderable and demonstrable by analysis. *Electricity* cannot, except under prepared conditions, be seen, yet, it is *matter*. The universal ether of science no one ever saw, yet it is matter in a state of extreme tenuity. Take the familiar example of forms of water, and see how they rapidly run up the scale of tenuity until they elude the clutch of science: stone-hard ice, melted ice, condensed steam, superheated and invisible steam, *electricity* (?), and—it is gone out of the world of effects into the world of causes!"

The familiar examples of air, water, and the universal ether given by the learned Colonel to illustrate matter, are well known and cannot be disputed for a moment, but how he reconciles the idea of electricity, being also an example of matter, cannot be conceived. Taking his own definition of matter "atomic, ponderable, and demonstrable," I cannot understand how his material electricity will stand these tests. I will explain this further on when showing the difference between force and matter.

According to the latest theories, electricity is regarded as a force, and not matter. The best thinkers and best writers on physical science, as taught in Europe, are agreed on this point. Professor Tyndall, one of the best materialistic philosophers of the present century, while writing on "Matter and Force," says:—

Long-thinking and experimenting has led philosophers to conclude that matter is composed of atoms, from which, whether separate or in combination, the whole material world is built up. The air we breathe, for example, is mainly a mechanical mixture of the atoms of oxygen and nitrogen. The water we drink is also composed of oxygen and hydrogen. But it differs from the air in this particular, that in water the oxygen and hydrogen are not mechanically mixed, but chemically combined. The atoms of oxygen and those of hydrogen exert enormous attraction over each other; so that, when brought into sufficient proximity, they rush together with an almost incredible force to form a chemical compound. But powerful as is the force with which these atoms lock themselves together, we have the means of tearing them asunder, and the agent by which we accomplish this may here receive a few moments' attention."

Then he goes on describing the development of this force which he calls *electricity*. Here Professor Tyndall clearly shows that *matter* is different from *force*.

Again, in the chapter on Scientific Materialism, Professor Tyndall says:—

"The forms of the minerals resulting from this play of *polar forces* are various, and exhibit different degrees of complexity. Men of science avail themselves of all means of exploring their molecular structure. For this purpose they employ in turn as agents of exploration, light, heat, magnetism, electricity, and sound."

According to the latest researches of modern physical science, philosophers have recognized the existence of some agency, which they either call a *force* or *energy*; and they regard the several physical forces, *viz.*, light, sound,

heat, magnetism, and electricity as but different manifestations of the same.

Professor Balfour Stuart* regards *electricity* as a manifestation of energy.

Professor Ganot defines *electricity* as a physical agent.

Professor Miller calls it a *compound force*.

Force, energy, and physical agent are simply different words to express the same idea. It will thus be seen that the modern men of science are agreed upon this point, that *electricity* is a force. Let us proceed a step farther, and see whether *matter* and *force* are interchangeable terms. That is whether *matter* is *force*, or *force* is *matter*.

From the quotations given above, it will be seen that Professor Tyndall says that *matter* is composed of atoms, and that which keeps these atoms together or tears them asunder is *force*. That is *matter* is different from *force*. As *matter* is composed of atoms, it must be ponderable; Colonel Olcott admits this. It can be proved by experiment that the air we breathe, and the water we drink, have each of them some weight. The universal ether of science, which exists in extreme tenuity, can be proved to possess some weight.†

Is this test applicable to *force*? In whatever form it may be manifest, as light, sound, heat, magnetism, or electricity, it can be experimentally proved that it has no weight.

Light, according to the latest theories in science, is the result of undulations or vibrations of an elastic medium or ether of inconceivable tenuity, filling all space. By any scientific apparatus, yet known, it is not practicable to weigh a ray of light. If we pass several rays of light through a lens or prism, it does not in any way gain in weight.

Heat is the vibration of the atom of a body. Can we weigh heat? I don't think we can. The ball experiment is well known even to the beginners of science.

Magnetism or electricity are called polar forces.

A soft iron bar, after it is permanently magnetized, does not gain in weight.‡ So, also, a Leyden jar charged with electricity does not gain in weight; or a platinum wire, attached to the two poles of a galvanic battery which will be red hot while electricity is passing through it, will not gain in weight. It may be urged by some that the present science has not the means to weigh these. The simple reply to this would be that if the chemical balance is now capable of weighing minute bodies, there is no reason why these agents, which are both demonstrable and appreciable, should not be weighed by it, if they had any weight.

It would seem that such an argument may be brought forward simply with a view to evading the point in question.

Hence we may conclude that these several manifestations of *force* are imponderable. As *matter* is ponderable, they cannot be *matter*: that is, *force* is not *matter*. *Electricity* has been described above as a *force*; therefore, it is not *matter*. How is it then that *electricity* is called *matter*, and is mentioned as an illustration of *matter* along with air and water?

As a question of science, discussion on this subject seems desirable, and the THEOSOPHIST would assist the cause of science by giving publicity to this letter, and inviting replies to it from those including Colonel Olcott, who maintain that *electricity* is *matter* and not a *force*.

Baroda, 19th July, 1882.

WHAT IS MATTER AND WHAT IS FORCE?

(A Reply.)

BY ANOTHER THEOSOPHIST.

"As a question of science,"—which, as such, has to be strictly kept within the boundaries of modern materialistic science—all "discussion on this subject," however "desirable," would prove, on the whole, unprofitable. Firstly, because science confines herself only to the physical aspects of the conservation of energy or correlation of forces; and, secondly, because, notwithstanding her own frank admissions of helpless ignorance of the ultimate causes of things, judging by the tone of our critic's article, I doubt whether he would be willing to admit the utter unaptness of some of the scientific terms as approved by the Dwiija, the "twice-born" of the Royal Society, and obediently accepted by their easily persuaded admirers. In our age of freedom of thought and cheap paradox—party spirit reigns supreme, and science has become more intolerant, if possible, than even theology. The only position, therefore, that could be safely assumed by a student of esoteric philosophy against (evidently) a champion of the *exact* science, in a discussion upon the appropriateness of certain modern scientific terms, would be to fight the latter with his own weapons, yet without stirring an inch from one's own ground. And this is just what I now propose to do.

At the first glance, there does not seem much to answer in the article—"Is Electricity Matter or Force?" A modest point of interrogation, parenthetically placed after the word "hydrogen," in an enumeration of the equivalents of "the air we breathe"; and, the question, as shown in the heading, and already *seemingly* settled by a series of quotations taken from scientific authorities who have been pleased to regard electricity as "a force,"—is all we find in it. But it is so *only* at the "first glance." One need not study our querist's article very profoundly, to perceive that it involves a question of a far more serious moment to the Theosophists, than there appears to be in it at first. It is neither more nor less than the following: "Is the President of a Society, which numbers among its adherents some of the most scientific minds and intellects of Europe and America, any better than an ignoramus who has not even studied, or, has forgotten, his school primers—or is he not?" The implication is a very grave one, and demands as serious a consideration.

Now, it could hardly be expected that any reasonable man personally acquainted with the President would lose his time over proving that Colonel Olcott cannot be ignorant of that which every school-boy is taught and knows; to wit, that air, the gaseous fluid, in which we live and breathe, consists essentially of two gases: oxygen and nitrogen in a state of mechanical mixture. Nor does any one need a Professor Tyndall to assure him of the fact. Hence, while the sneer implied in the interrogation mark would seem quite natural if the paper emanated from an enemy, it naturally shocks a Theosophist to find it proceeding from a Brother member. No Fellow can be ignorant of the fact, that "the President-Founder of the Theosophical Society" has never pretended to lecture upon any specific subject pertaining to physical sciences—which is the province of physicists and chemists; nor has "the learned President" pledged himself never to depart from the orthodox terminology of the Fellows of the Royal Society. An expounder and advocate of occult sciences, he may be permitted to use the peculiar phraseology of the ancient philosophers. It is simply absurd to have to point out that which is self-evident; namely, that the equivalents "of the air we breathe," enumerated by the lecturer, *did not* relate to the atmospheric air pure and simple,—for he would have probably said in such a case, "chemical constituents," or its "compound elements,"—but to the whole atmosphere, one of the five primitive elements of occult philosophy composed of various and many gases.

To show the better the right we have to assume an attitude of opposition against certain arbitrary assumptions of modern science, and to hold to our own views, I must

* Stewart, we suppose?—Ed.

† Science would feel thankful to our correspondent, we should say, if he could but prove his assertion.—Ed.

‡ "Soft" iron cannot be "permanently" magnetized. Our correspondent confounds it probably with steel.—Ed.

be permitted to make a short digression and to remind our critic of a few unanswerable points. The bare fact that modern science has been pleased to divide and subdivide the atmosphere into a whole host of elements, and to call them so for her own convenience, is no authoritative reason why the Occultists should accept that terminology. Science has never yet succeeded in decomposing a single one of the many simple bodies, miscalled "elementary substances," for which failure, probably, the latter have been named by her "elementary." And whether she may yet, or never may, succeed in that direction in time, and thus recognize her error, in the meanwhile we, Occultists, permit ourselves to maintain that the alleged "primordial" atoms would be better specified under any other name but that one. With all the respect due to the men of science, the terms "element" and "elementary" applied to the ultimate atoms and molecules of matter of which they know nothing, do not seem in the least justifiable. It is as though the Royal Society agreed to call every star a "Kosmos," because each star is supposed to be a world like our own planet, and then would begin taunting the ancients with ignorance since they knew but of one *Kosmos*—the boundless infinite universe! So far, however, science admits herself that the words "element" and "elementary," unless applied to primordial principles, or self-existing essences out of which the universe was evolved, are unfortunate terms; and remarks thereupon that "experimental science deals only with legitimate deductions from the facts of observation, and *has nothing to do with any kind of essences except those which it can see, smell, or taste.*" Professor J. P. Cook tells us that "Science leaves all others to the metaphysicians" (*New Chemistry*, 1877). This stern *pronunciamento*, which shows the men of science refusing to take any thing *on faith*, is immediately followed by a very curious admission made by the same author. "Our theory, I grant, may all be wrong," he adds, "and there may be no such things as molecules (!) The new chemistry assumes, as its fundamental postulate, that the magnitudes we call molecules are realities; but this is only a postulate." We are thus made to suspect that the exact science of chemistry needs to take as well as *transcendental* metaphysics something on blind faith. Grant her the postulate—and her deductions make of her an *exact* science; deny it—and the "exact science" falls to pieces! Thus, in this respect, physical science does not stand higher than psychological science, and the Occultists need fear but very little of the thunderbolts of their most *exact* rivals. Both are, to say the least, on a par. The chemist, though carrying his sub-division of molecules further, than the physicist, can no more than he experiment on individual molecules. One may even remind both that none of them has ever seen an *individual* molecule. Nevertheless, and while priding themselves upon taking nothing on faith, they admit that they cannot often follow the sub-division of molecules with the eye, but "can discern it with the intellect." What more, then, do they do than the Occultists, the alchemists, the adepts? While they discern with the "intellect," the adept, as he maintains, can as easily discern the sub-division *ad infinitum* of that, which his rival of the *exact* methods pleases to call an "elementary body," and he follows it—with the *spiritual* in addition to his *physical* intellect.

In view then of all that precedes, I maintain that the President of the Theosophical Society had a perfect right to use the language of the Occultists in preference to that of modern science. However, even were we to admit that the "equivalents" under review referred simply to the air we breathe, as specified by that science, I still fail to perceive why the lecturer should not have mentioned "hydrogen" along with the other gases. Though air consists properly but of two gases, yet with these are always present a certain proportion of carbonic acid gas and *aqueous vapour*. And with the presence of the latter, how can "hydrogen" be excluded? Is our learned Brother prepared to maintain that we never breathe any thing but oxygen and nitrogen? The kind assurance we have

from science that the presence of any gas in the atmosphere, besides oxygen and nitrogen, *ought* to be regarded simply as *accidental impurities*; and that the proportions of the two elements of the air hardly vary, whether taken from thickly-populated cities or over-crowded hospitals, is one of those scientific fictions which is hardly borne out by facts. In every closely-confined place, in every locality exposed to putrescent exhalations, in crowded suburbs and *hospitals*—as our critic ought to know—the proportion of oxygen diminishes to make room for mephitic gases.*

But we must pass to the more important question now, and see, how far science is justified in regarding electricity as a force, and Colonel Olcott with all the other Eastern Occultists—in maintaining that—it is "*still matter.*" Before we open the discussion, I must be allowed to remark, that since "a Theosophist" wants to be *scientifically* accurate, he ought to remember that science does not call electricity a *force*, but only one of the many manifestations of the same; a mode of action or motion. Her list of the various kinds of energy which occur in nature, is long, and many are the names she uses to distinguish them. With all that, one of her most eminent adepts, Professor Balfour Stewart—one of the authorities he quotes against our President—warns his readers (see *The Forces and Energies of Nature*) that their enumeration has nothing *absolute*, or complete about it, "representing, as it does, not so much the present state of our knowledge as *of our want of knowledge, or rather profound ignorance of the ultimate constitution of matter.*" So great is that ignorance, indeed, that treating upon heat, a mode of motion far less mysterious and better understood than electricity, that scientist confesses that "if heat be not a species of motion, it must necessarily be a species of matter," and adds that the men of science "have preferred to consider heat as a species of motion to the alternative of supposing the creation of a *peculiar kind of matter.*"

And if so, what is there to warrant us that science will not yet find out her mistake some day, and recognize and call electricity in agreement with the Occultists—"a species of a peculiar kind of matter"?

Thus, before the too dogmatic admirers of modern science take the Occultists to task for viewing electricity under one of its aspects,—and for maintaining that its basic principle is—MATTER, they ought at first to demonstrate that science errs when she herself, through the mouth-piece of her recognized high-priests, confesses her ignorance as to what is properly Force and what is Matter. For instance, the same Professor of Natural Philosophy, Mr. Balfour Stewart, LL.D., F.R.S., in his lectures on "The Conservation of Energy," tells us as follows:—

"We know nothing, or next to nothing, of the ultimate structure and properties of matter, whether organic or inorganic," and..... "it is in truth only a convenient classification and nothing more."

Furthermore, one and all, the men of science admit that, though they possess a definite knowledge of the general laws, yet they "have no knowledge of individuals in the domains of physical science." For example, they suspect "a large number of our diseases to be caused by organic germs," but they have to avow that their "ignorance about these germs is most complete." And in the chapter, "What is Energy," the same great Naturalist staggers the too confiding profane by the following admission:—

"If our knowledge of the nature and habits of organized molecules be so small, our knowledge of the ultimate molecules of inorganic matter is, if possible, still smaller..... It thus appears, that we know little or nothing about the shape or size of molecules, or about the forces which actuate them..... the very largest masses of the universe sharing with the very smallest this property of being beyond the scrutiny of the human senses."

*In Paris—the centre of civilization—the air collected in one of its suburbs, was found, when analyzed, a few years ago, to constitute only 13.79 per cent. instead of 23, its usual proportion; nitrogen was present to the amount of 81.24 per cent., carbonic acid 2.01, and sulphuretted hydrogen 2.99 per cent.

Of *physical* "human senses" he must mean, since he knows little, if anything, of any other senses. But let us take note of some further admissions; this time by Professor Le Conte in his lecture on the *Correlation of Vital with Chemical and Physical Forces* :—

....." *The distinction between force and energy is very imperfectly, or not at all, defined in the higher forms of force, and especially in the domain of life.....our language cannot be more precise until our ideas in this department are far clearer than now.*"

Even as regards the familiar liquid—water—science is at a loss to decide whether the oxygen and hydrogen exist, as such, in water, or whether they are produced by some unknown and unconceived transformation of its substances. "It is a question," says Mr. J. P. Cook, Professor of Chemistry, "about which we may speculate, but in regard to which we have no knowledge. Between the qualities of water and the qualities of these gases there is not the most distant resemblance." All they know is that water can be decomposed by an electrical current; but why it is so decomposed, and then again recombined, or what is the nature of that they call electricity, &c., they do not know. Hydrogen, moreover, was till very lately one of the very few substances, which was known only in its æriform condition. It is the lightest form of matter known.* For nearly sixty years, ever since the days when Davy liquified chlorine, and Thilorier carbonic acid under a pressure of fifty atmospheres—five gases had always resisted manipulation—hydrogen, oxygen, nitrogen, carbonic oxide, and finally bioxide of nitrogen. Theoretically they might be reduced, but no means could be found by which they could be dealt with practically, although Berthelot had subjected them to a pressure of 800 atmospheres. There, however, where Faraday and Dumas, Regnault and Berthelot had failed; M. Cailletet, a comparatively unknown student of science, but a few years ago achieved a complete success. On the 16th of December, 1878, he liquified oxygen in the laboratory of the "Ecole Normale," and on the 30th of the same month he succeeded in reducing even the refractory hydrogen. M. Raoul Pictet, of Geneva, went still further. Oxygen and hydrogen were not only liquified, but *solidified*, as the experiment—by illuminating with electric light the jet as it passed from the tubes containing the two gases, and finding therein incontestable signs of polarization what implies the suspension of solid particles in the gas—proved it.†

There is not an atom in nature, but contains latent or potential electricity which manifests under known conditions. Science knows that matter generates what it calls force, the latter manifesting itself under various forms of energy—such as heat, light, electricity, magnetism, gravitation, &c.—yet that same science has hitherto been unable as we find from her own admissions, as given above, to determine with any certainty where matter ends and force (or spirit, as some call it) begins. Science, while rejecting metaphysics and relegating it through her mouth-piece, Professor Tyndall to the domain of poetry and fiction, unbridles as often as any metaphysician her wild fancy, and allows mere hypotheses to run race on the field of unproved speculation. All this she does, as in the case of the molecular theory, with no better authority for it, than the paradoxical necessity for the philosophy of every science to arbitrarily select and assume imaginary fundamental principles; the only proof offered in the way of demonstrating the actual existence of the latter, being a certain harmony of these principles with observed facts. Thus, when men of science imagine themselves sub-dividing a grain of sand to the ultimate molecule they call oxide of silicon, they have no *real* but only an *imaginary* and purely hypothetical right to suppose that, if they went on dividing it further (which, of course, they cannot) the molecule, separating itself into its

chemical constituents of silicon and oxygen, would finally yield that which *has* to be regarded as two *elementary bodies*—since the authorities, so regard them! Neither an atom of silicon, nor an atom of oxygen, is capable of any further sub-division, into something else—they say. But the only good reason, we can find for such a strange belief is, because they have tried the experiment and—failed. But how can they tell that a new discovery, some new invention of still finer and more perfect apparatuses and instruments may not show their error some day? How do they know that those very bodies now called "elementary atoms" are not in their turn compound bodies or molecules, which, when analyzed with still greater minuteness, may show containing in themselves the *real*, primordial, elementary globules, the *gross* encasement of the still finer atom-spark—the spark of LIFE, the source of Electricity—MATTER still! Truly has Henry Kunrath, the greatest of the alchemists and Rosicrucians of the Middle Ages, shown spirit in man as in every atom—as a bright flame enclosed within a more or less transparent globule—which he calls *soul*. And since the men of science confessedly know nothing of (a) the origin of either matter or force; (b) nor of electricity or life; and (c) that their knowledge of the ultimate molecules of inorganic matter amounts to a cipher; why, I ask, should any student of Occultism, whose great masters *may* know, perchance, of essences which the professors of modern materialistic school can neither "see, smell nor taste,"—why should he be expected to take their definitions as to what is MATTER and what FORCE as the last word of unerring, infallible science?

"Men of science," our critic tells us, "employ in turn as agents of exploration, light, heat, magnetism, electricity and sound;" and at the same time he enunciates the now heretical proposition, "that these several manifestations of force are *imponderable*." I respectfully suggest that when he speaks of *imponderable* agents he sins against the decrees of his great masters. Let him study the books published upon the newly re-organized chemistry based upon what is known as "Avogadro's Law;" and then he will learn that the term *imponderable* agents is now regarded as a scientific absurdity. The latest conclusions at which modern chemistry has arrived, it seems, have brought it to reject the word *imponderable*, and to make away with those text-books of *pre-modern* science, which refer the phenomena of heat and electricity to *attenuated forms of matter*. Nothing, they hold, can be added to, or subtracted from bodies without altering their weight. This was said and written in 1876, by one of the greatest chemists in America. With all that, have they become any the wiser for it? Have they been able to replace by a more scientific theory the old and tabooed "phlogiston theory" of the science of Stahl, Priestley, Scheele and others?—or, because, they have proved, to their own satisfaction, that it is highly unscientific to refer the phenomena of heat and electricity to attenuated forms of matter, have they succeeded at the same time in proving what are really, Force, Matter, Energy, Fire, Electricity—LIFE? The *phlogiston* of Stahl—a theory of combustion taught by Aristotle and the Greek philosophers,—as elaborated by Scheele, the poor Swedish apothecary, a secret student of Occultism, who, as Professor Cooke says of him, "added more knowledge to the stock of chemical science in a single year than did Lavoisier in his life-time"—was not a mere fanciful speculation, though Lavoisier was permitted to taboo and upset it. But, indeed, were the high priests of modern science to attach more weight to the *essence* of things, than to mere generalizations, then, perhaps, would they be in a better position to tell the world more of the "ultimate structure of matter" than they now are. Lavoisier, as it is well known, did not add any new fact of prime importance by upsetting the phlogiston theory, but only added "a grand generalization." But the Occultists prefer to hold to the fundamental theories of ancient sciences. No more than the authors of the *old* theory do they attach to phlogiston—which has

* A cubic yard of air at the temperature of 77 deg. Fahr. weighs about two pounds, while a cubic yard of hydrogen weighs only 2½ ounces.

† Article of Mr. Henry de Parville, one of the best of the French popularizers of science, — *Journal des Debats*.

its specific name as one of the attributes of *Akasa*—the idea of weight which the uninitiated generally associate with all matter. And though to us it is a *principle*, a well-defined essence, whereas to Stahl and others it was an *undefined* essence—yet, no more than we, did they view it as *matter* in the sense it has for the present men of science. As one of their modern professors puts it: "Translate the *phlogiston* by *energy*, and in Stahl's work on Chemistry and Physics, of 1731, put *energy* where he wrote *phlogiston*, and you have.....our great modern doctrine of conservation of energy." Verily so; it is the "great modern doctrine," only—*plus* something else, let me add. Hardly a year after these words had been pronounced, the discovery by Professor Crookes of *radiant matter*—of which, further on—has nigh upset again all their previous theories.

"Force, energy, physical agent, are simply different words to express the same idea," observes our critic. I believe he errs. To this day the men of science are unable to agree in giving to electricity a name, which would convey a clear and comprehensive definition of this "very mysterious agent," as Professor Balfour Stewart calls it. While the latter states that electricity or "*electrical attraction may probably be regarded as peculiarly allied to that force which we call chemical affinity*;" and Professor Tyndall calls it only "a mode of motion," Professor A. Bain regards electricity as one of the five chief powers or forces in nature:—"One *mechanical* or *molar*, the momentum of moving matter," the others "*molecular*, or embodied in the molecules, also *SUPPOSED* (?) in motion—these are, heat, light, chemical force, *electricity*" (The Correlations of Nervous and Mental Forces). Now these three definitions would not gain, I am afraid, by being strictly analyzed.

No less extraordinary appears a certain conclusion "A Theosophist" arrives at. Having reminded us that by no "scientific apparatus yet known, is it practicable to weigh a ray of light;" he yet assures us, that....."the universal ether of science, which exists in extreme tenuity, *can be proved to possess some weight*." This assertion made in the face of those who regard ether as a reality, and who *know* that since it pervades the densest solids as readily as water does a sponge, it cannot, therefore, be confined—sounds strange indeed; nor can the assumption be supported by modern Science. When she succeeds to weigh her *purely hypothetical* medium, the existence of which is so far only a convenient hypothesis to serve the ends of her undulatory theory, we will have, indeed, to bow before her magic wand. Since our Brother is so fond of quoting from authorities, let him quote next time the following:—

"Whether there are such things as waves of ether or not, we represent these dimensions to our imagination as wave lengths...and every student of physics will bear me out...that though our theory may only be a phantom of our scientific dreaming, these magnitudes must be the dimensions of something." (*Magnitudes of Ether Waves*, p. 25.)

It becomes rather difficult, after such a public confession, to believe that science can *prove* the universal ether "to possess some weight."

On the other hand, our critic very correctly doubts whether there ever was any instrument devised "to weigh a ray of light;" though he as incorrectly persists in calling light "a force, or energy." Now I beg to maintain that, even in strict accordance with modern science, which can be shown to misname her subjects nine times out of ten, and then to keep on naively confessing it, without making the slightest attempt to correct her misleading terms—light was never regarded as "a force." It is, says science, a "*manifestation of energy*," a "*mode of motion*" produced by a rapid vibration of the molecules of any light-giving body and transmitted by the undulations of ether. The same for *heat* and *sound*, the transmission of the latter depending in addition to the vibrations of ether on the undulations of an intervening atmosphere. Prof. Crookes thought at one time that he had discovered light to be a

force, but found out his mistake very soon. The explanation of Thomas Young of the undulatory theory of light, holds now as good as ever, and shows that what we call light is simply an impression produced upon the retina of the eye by the wave-like motion of the particles of matter. Light, then, like heat—of which it is the crown—is simply the ghost, the shadow of matter in motion, the boundless, eternal, infinite SPACE, MOTION, and DURATION, the trinitarian essence of that which the Deists call God, and we—the One Element; Spirit-matter, or Matter-spirit, whose septenary properties we circumscribe under its triple abstract form in the equilateral triangle. If the mediæval Theosophists and the modern Occultists, call the Spiritual Soul—the *rahan* of the seventh, the pure, immaterial spark—"a fire taken from the eternal ocean of light," they also call it in the esoteric language "a pulsation of the Eternal Motion"; and the latter cannot certainly exist *outside* of matter. The men of science have just found out "a fourth state of matter," whereas the Occultists have penetrated ages ago beyond the *sixth*, and, therefore, do not infer but *KNOW* of the existence of the *seventh*—the last. Professor Balfour Stewart, in seeking to show light, an energy or force, quotes Aristotle, and remarks that the Greek philosopher seems to have entertained the idea that, "light is not a body, or the emanation of any body (for that, Aristotle says, would be a kind of body) and that, therefore, light is an energy or act." To this I respectfully demur and answer, that if we cannot conceive of movement or motion without force, we can conceive still less of an "energy or act" existing in boundless space from the eternity, or even manifesting, without some kind of body. Moreover, the conceptions about "body" and "matter" of Aristotle and Plato, the founders of the two great rival schools of the antiquity, opposed as they were in many things to each other, are nevertheless still more at variance with the conceptions about "body" and "matter" of our modern men of science. The Theosophists, old and modern, the Alchemists and Rosicrucians have ever maintained that there were no such things *per se* as "light," "heat," "sound," "electricity"; least of all—could there be a vacuum in nature. And now the results of old and modern investigation fully corroborate what they had always affirmed, namely, that in reality there is no such thing as a "chemical ray," a "light ray" or—a "heat ray." *There is nothing but radiant energy*; or, as a man of science expresses it in the "Scientific American," radiant energy,—*motion of some kind*, causing vibrations across space of *something* between us and the sun—*something which without understanding fully* (verily so!) we call 'ether,' and which exists everywhere, *even in the vacuum of a radiometer*." The sentence for being confused; is none the less for it, the last word of science. Again: "We have always one and the same cause, radiant energy, and we give this one thing different names, 'actinism,' 'light,' or 'heat.'" And we are also told that the miscalled—chemical or actinic rays, as well as those which the eye sees as blue or green, or red, and those which the thermometer feels—"are all one thing, the effects of—motion in ether." (*The Sun's Radiant Energy*, by Professor Langley).

Now the sun and ether being beyond dispute *material* bodies, necessarily every one of their effects—light, heat, sound, electricity, &c., must be, agreeably to the definition of Aristotle (as accepted, though slightly misconceived, by Professor Balfour Stewart)—also "a kind of body," *ergo*—MATTER.

But what is in reality Matter? "We have seen that it is hardly possible to call electricity a force, and yet we are forbidden to call it matter under the penalty of being called unscientific! Electricity has no weight—"a Theosophist" teaches us—*ergo* it cannot be *matter*. Well, there is much to be said on both sides. Mallet's experiment, which corroborated that of Pirani (1878), showed that electricity is under the influence of gravitation, and must have, therefore, some weight. A straight copper wire—with its ends bent downward—is suspended at the middle, to one of the arms of a delicate balance, while the bent

ends dip in mercury. When the current of a strong battery is passed through the wire by the intervention of the mercury, the arm to which the wire is attached, although accurately balanced by a counterpoise, sensibly tends downward, notwithstanding the resistance produced by the buoyancy of the mercury. Mallet's opponents who tried at the time to show that gravitation had nothing to do with the fact of the arm of the balance tending downward, but that it was due to the law of attraction of electric currents; and who brought forward to that effect Barlow's theory of electric currents and Ampere's discovery that electric currents, running in opposite directions, repel one another and are sometimes driven upward against gravitation—only proved that men of science will rarely agree, and that the question is so far an open one. This, however, raises a side issue as to what is "the law of gravitation." The scientists of the present day assume that "gravitation" and "attraction" are quite distinct from one another. But the day may not be far distant when the theory of the Occultists that the "law of gravitation" is nothing more or less than the "law of attraction and repulsion," will be proved scientifically correct.

Science may, of course, if it so pleases her call electricity a force. Only by grouping it together with light and heat, to which the name of force is decidedly refused, she has either to plead guilty of inconsistency, or to tacitly admit that it is a "species of matter." But whether electricity has weight or not, no true scientist is prepared to show that there is no matter so light as to be beyond weighing with our present instruments. And this brings us directly to the latest discovery, one of the grandest in science, I mean Mr. Crooke's "radiant matter" or—as it is now called **THE FOURTH STATE OF MATTER.**

That the three states of matter—the solid, the liquid and the gaseous, are but so many stages in an unbroken chain of physical continuity, and that the three correlate or are transformed one into the other by insensible gradations needs no further demonstration, we believe. But what is of a far greater importance for us, Occultists, is the admission made by several great men of science in various articles upon the discovery of that fourth state of matter. Says one of them in the *Scientific American*:—

There is nothing any more improbable in the supposition that these three states of matter do not exhaust the possibilities of material condition, than in supposing the possibilities of sound to extend to aerial undulations to which our organs of hearing are insensible, or the possibilities of vision to etherial undulations too rapid or too slow to affect our eyes as light.

And, as Professor Crookes has now succeeded in refining gases to a condition so ethereal as to reach a state of matter "fairly describable as ultra gaseous, and exhibiting an entirely novel set of properties,"—why should the Occultists be taken to task for affirming that there is beyond that "ultra gaseous" state still other states of matter; states, so ultra refined, even in their grosser manifestations,—such as electricity under all its known forms—as to have fairly deluded the scientific senses, and let the happy possessors thereof call electricity—a Force! They tell us that it is obvious that if the tenuity of some gas is very greatly increased, as in the most perfect vacua attainable, the number of molecules may be so diminished, that their collisions under favourable conditions may become so few, in comparison with the number of masses, that they will cease to have a determining effect upon the physical character of the matter under observation. In other words, they say, "the free flying molecules, if left to obey the laws of kinetic force without mutual interference, will cease to exhibit the properties characteristic of the gaseous state, and take on an entirely new set of properties." This is **RADIANT MATTER.** And still beyond, lies, the source of electricity—still **MATTER.**

Now would it be too presumptuous on our part to remind the reader, that if a *fourth* state of matter was discovered

by Professor Crookes, and a *fourth* dimension of space by Professor Zöllner, both individuals standing at the very fountain-head of science, there is nothing impossible that in time there will be discovered a fifth, sixth, and even *seventh* condition of matter, as well as seven senses in man, and that all nature will finally be found septenary, for who can assign limits to the possibilities of the latter! Speaking of his discovery, Professor Crookes justly remarks, that the phenomena he has investigated in his exhausted tubes reveal to physical science a new field for exploration, a new world—"a world, wherein matter exists in a fourth state, where the corpuscular theory of light holds good, and where light does not always move in a straight line, but where we can never enter, and in which we must be content to observe and experiment from without." To this the Occultists might answer, "if we can never enter it, with the help of our physical senses, we have long since entered and even gone beyond it, carried thither by our spiritual faculties and in our *spiritual* bodies."

And now I will close the too lengthy article with the following reflection. The ancients never *invented* their myths. One, acquainted with the science of occult symbology, can always detect a scientific *fact* under the mask of grotesque fancy. Thus one, who would go to the trouble of studying the fable of *Electra*—one of the seven Atlantides—in the light of occult science, would soon discover the real nature of Electricity,—and learn that it signifies little whether we call it Force or Matter, since it is both, and so far, in the sense given it by modern science, both terms may be regarded as misnomers. *Electra*, we know, is the wife and daughter of Atlas the Titan, and the son of Asia and of Plicione, the daughter of the Ocean.....As Professor Leconte well remarks: "There are many of the best scientists who ridicule the use of the term *vital force*, or vitality, as a remnant of superstition; and yet the same men use the words gravity, magnetic force, chemical force, physical force, electrical force, &c.," and are withal unable to explain what *is* life, or even electricity; nor are they able to assign any good reason for that well-known fact that when an animal body is killed by lightning, after death the blood does not coagulate. Chemistry which shows to us every atom, whether organic or inorganic in nature susceptible to polarization, whether in its atomic mass or as a unit, and inert matter allied with gravity, light with heat, &c.,—hence as containing latent electricity, that chemistry still persists in making a difference between organic and inorganic matter, though both are due to the same mysterious energy, ever at work by her own occult processes in nature's laboratory, in the mineral no less than in the vegetable kingdom. Therefore do the Occultists maintain, that the philosophical conception of spirit like the conception of matter must rest on one and the same basis of phenomena,—adding that Force and Matter, Spirit and Matter, or Deity, and Nature, though they may be viewed as opposite poles in their respective manifestations, yet they are in essence and in truth—but one, and that *life* is present as much in a dead as in a living body, in the organic as in the inorganic matter. This is why, while science is searching still and may go on searching for ever to solve the problem "What is life?" the Occultist can afford to refuse taking the trouble, since he claims, with as much good reason as any given to the contrary, that Life, whether in its latent or dynamical form, is everywhere. That it is as infinite and as indestructible as matter itself, since neither can exist without the other, and that electricity is the very essence and origin of—*Life itself.* "Purush" is non-existent without "Prakriti," nor can Prakriti, or plastic matter have being or exist without Purush, or spirit, vital energy, LIFE. Purush and Prakriti are in short the two poles of the one eternal element, and are synonymous and convertible terms. Our bodies, as organised tissues, are indeed "an unstable arrangement of chemical forces," *plus* a molecular force—as Professor Bain calls electricity—raging in it dynamically during life, tearing asunder its particles, at death, to transform itself into a chemical force after

the process, and thence again to resurrect as an electrical force or *life* in every individual atom. Therefore, whether it is called Force or Matter, it will ever remain the Omnipresent Proteus of the Universe, the one element—LIFE:—Spirit or Force at its *negative*, Matter—at its *positive* pole; the former the MATERIO-SPIRITUAL, the latter, the MATERIO-PHYSICAL Universe—Nature, Swabhâvat or INDESTRUCTIBLE MATTER.

"C. C. M." AND "ISIS UNVEILED."

[We publish the following letter from "H. X.," under a strong personal protest. Another paper signed by several Chelas—all accepted pupils and disciples of our Masters—that immediately follows it, will show to our readers that we are not alone in feeling pain for such an ungenerous and uncalled-for criticism, which we have every right to consider as a very one-sided expression of a merely personal opinion. If it is never fair or just in a European to judge of an Asiatic according to his own Western code and criterion, how much more unfair it becomes when that same standard is applied by him to an exceptional class of people who are—owing to their recognized learning, wondrous powers, and especially their great purity of life—exempted from judgment even by their own people—the teeming millions of Asia, of whatever nation, religion or caste. Our correspondent must surely be aware of the fact known to every child in India, *viz.*, that they, whom the numberless masses of Asiatics call *Mahatmas*—"great souls"—and reverentially bow to, are subject to neither the tyranny of caste, nor to that of social or religious laws. That so holy are they in the eyes of even the most bigoted, that for long ages they have been regarded as a law within the law, every ordinary and other law losing its rights over such exceptional men. *Vox populi, vox Dei*, is an old proverb showing that the intuitions of the masses can rarely fail to instinctively perceive great truths. Nor can we really see any reason, why, a hitherto unknown and profoundly secret Fraternity, a handful of men who have strenuously avoided coming in contact with the outside world, who neither force themselves upon, nor even volunteer the first their teachings to any one,—least of all Europeans—why, we say, they should be so unceremoniously dragged out before the gaze of a perfectly indifferent public, (that is neither interested, nor does it generally believe in their existence,) only to be placed in a false light (false because of its great incompleteness) and then cut up piece-meal by one dissatisfied student for the supposed benefit of a few who are not even lay-chelas! However, since it is the pleasure of our MASTERS themselves, that the above criticism should be placed before the Acropagus of a public, for whose opinion they must care as much as the great Pyramid does for the hot wind of the Desert sweeping over its hoary top—we must obey. Yet, we repeat most emphatically, that had it not been for the express orders received from our great BROTHERS we should have never consented to publish such a—to say the least—*ungenerous* document. Perchance, it may do good in one direction: it gives the key, we think, to the true reason why our BROTHERS feel so reluctant to show favours even to the most intellectual among the European "would-be" mystics.—ED.]

TO THE EDITOR OF THE THEOSOPHIST.

DEAR MADAME,

I cannot say that, to me, the explanation furnished at page 288 of the last number of the THEOSOPHIST of our friend "C. C. M.'s" difficulties seems altogether satisfactory, or sufficient—not to the uninitiated, at least.

In the first place, I think it a pity that it is not plainly said that "ISIS UNVEILED"—for all but the adepts and chelas—*teems* with what are practically errors. Passages on passages convey, and *must* convey to every ordinary reader, wholly erroneous conceptions. No uninitiate can take any single passage in this work,—relating to occult mysteries, and construing this as he would an ordinary work, infer therefrom that he understands the real meaning.

The fact is, "Isis" never has been, and never will be, unveiled to any outsiders—all that can be said is that in

"Isis Unveiled" a few rents were torn* in the veil, through which *those knowing how to look* can obtain glimpses of the Goddess.

The work was essentially destructive in its character; it never seriously aimed at reconstruction, but only at clearing the way for this. Its mission was, as it were, to clear the site for future building operations.

Hence all that it contains, touching occult mysteries, was purposely so written as *not* to convey correct ideas to outsiders, while, at the same time, the correct ideas *were* given sufficiently plainly to permit of their recognition by initiates.

But besides this, the text, written much of it by different adepts imperfectly acquainted with English, had to be put into shape by yourself (necessarily in those days no great English scholar) and Colonel Olcott, who was quite ignorant at that time of occult philosophy.

The result was that, into sayings purposely dark and misleading to all outsiders, a number of distinct errors were introduced in the process of putting those sayings into English.

Surely, if I am correct in the above, it is best to say so plainly, once for all, and avoid what may otherwise become a perpetually recurrent demand for the reconciliation of apparent discrepancies between passages in "Isis" and passages in articles in the THEOSOPHIST.

In the second place it seems to me that it should be clearly understood that what we, LAY DISCIPLES, write on the subject of Occult Philosophy is not to be taken as exhaustive, or as necessarily correct to the letter, in every detail. We receive certain instructions, and portions of what we are taught we reproduce as occasion demands; doubtless our contributions are looked at, and any glaring errors, should such find a place there, are eliminated, but it is not pretended that papers like the FRAGMENTS, or the Review of the PERFECT WAY, are to be considered as authoritative or final—correct, in the main, of course they are and must be, or they would not be allowed to appear, but for all that no "verbal inspiration" is claimed for them; and while they will necessarily *always* be imperfect (for how can such questions be exhaustively dealt with in a few pages?) they will very often fall short of perfect accuracy in regard to even those points with which they do deal.

Hereafter a more or less comprehensive and complete sketch of the whole system will perhaps be given, at present the object of all these detached papers merely is, to familiarize readers with the barest outlines of some of the more salient of its features. We do not pretend to furnish pictures, much less photographs, only the roughest possible sketches.

If "C. C. M." wants to know why he and others, like himself honestly anxious to learn the whole truth, cannot get this at once *totus terres atque rotundus*, the reply is that those who presumably know best, and who, be this as it may, hold the keys of the position, declare that the time has not come for giving more than stray glimpses of that truth to the world.

It would be well too for "C. C. M." and other worthy Brothers, unacquainted with the East, to remember that the adepts (with whom it rests to give to us little or much and to give what they do give slowly or promptly, grudgingly or freely) differ intellectually in many respects from ourselves. I, for instance, distinctly hold that knowing what they do, it is a *sin* on their part not to communicate to the world all the knowledge they possess, which would not involve conferring on people unworthy, probably, to exercise them, occult powers. I hold that, be a man an adept or what not, all the knowledge he possesses, he holds, simply, in trust for his fellow-men. Under that trust he *may* reserve, for specially tried disciples, such knowledge as would invest men with abnormal powers over their fellows, but the rest he is *bound* to give.

* That is just what we had the honour of repeating more than once, privately and in print. We have repeatedly stated that the title was a misnomer and—through no fault of ours. Therefore, the charge that precedes, is, quite uncalled for,—Ed.

But they scout any such idea, and hold that the knowledge they possess is their own especial property, to communicate or not to others as they please and they consider this communication, which I hold to be a simple *duty*, the greatest possible *favour* and one which must be worked for.

Again, even when disposed to teach, their ideas of doing this differ *toto cælo* from ours. If we wanted to teach any thing, we should teach it piece by piece, and each branch with perfect accuracy. They on the contrary seem to care nothing about complete accuracy. All they appear to desire to convey, is a sort of general conception of the outline. They do not seem to wish, that any one, not bound to them by obligations rendering them practically their slaves, should learn even their philosophy, *thoroughly*. It suits them now to have some general conception of their views disseminated and they therefore condescend to vouchsafe stray scraps of information sufficient to enable us to put forth now and again feeble sketches of their views on this or that point. But, certainly, in one week I could teach any ordinarily intelligent man, all, that in eighteen months, we all of us have succeeded in extracting from them.*

From my point of view, from the point of view, I believe, I may say, of every educated European gentleman, nothing can, in certain respects, be more unreasonable and unsatisfactory than the position they take up; but, from an Oriental point of view this position so repulsive to me that I have more than once been on the point of closing my connection with them for good, this position I say, would seem to wear no such aspect, since many of my native friends seem to look upon it as not only natural and what was to be expected, but as actually reasonable and right.

European Theosophists should realize this feature of the case, and further that one might as well try to argue with a brick wall as with the fraternity, since when unable to answer your arguments† they calmly reply that their rules do not admit of this or that.

To me personally it appears very far from a hopeful business this dealing with the BROTHERS—one may respect *all*, for the great knowledge, in certain lines, that they possess, and for the extremely pure and self-denying lives that they have led and do lead, and one may even heartily love, some if not all of them for their geniality and kindly natures; but their system and their traditions are opposed to our ideas of right and wrong and it is, to me, still doubtful whether we shall ever be able to get any good out of their teaching at all commensurate with the expenditure of time and energy that this involves. At the same time it is to be borne in mind, that they, and they only possess the highest knowledge; they are not to be reasoned with, nor persuaded; they are neither, according to our European views, altogether just, nor generous; in a dozen different ways they fall short of the European ideal of what men so elevated in learning and so pure in personal life should be, but for all that they alone hold the keys that unlock the secrets of the unseen world, and you must either accept them, as they are, in the hopes that in doing their work you may be able to do some little good to others, or give them up altogether and devote your energies to the service of your fellows on *perhaps* a lower, but *certainly* a more promising field of action.

It is absolutely certain that the BROTHERS honestly believe themselves to be entirely right in all their ways and in all they do and say; it is equally certain that no ordinary educated EUROPEAN will altogether concur with them. But then they do unquestionably possess knowledge entirely hidden from us and which if known to us might wholly

* No doubt, no doubt. Any "ordinarily intelligent man" may learn in an hour, or perhaps less, to speak through a telephone, or a phonograph. But how many years were required to first discover the secret force, then to apply it, invent and perfect the two wonderful instruments?—Ed.

† Our esteemed Brother and Correspondent would, perhaps, do well to first make himself sure that our Masters "are unable to reply" before venturing such a bold assertion.

change our verdict and so it may well be that they *are* right, despite the look matters bear to us, and we *wrong*.* But without this knowledge (and not the slightest hopes of our ever acquiring it is held out to us), *no* EUROPEAN will see it in this light (ASIATICS see it as the BROTHERS do) and so C. C. M. and other British Theosophists, must be prepared to meet constantly with all kinds of things in connection with the alleged sayings and doings of the BROTHERS which to them seem quite inconsistent with such beings as adepts, or more properly with *their* IDEALS of what these OUGHT to be. We have to deal with a set of men almost exclusively Orientals; very learned in some matters, learned beyond the conception of most Westerns, very pure in life, very jealous of their treasured knowledge, brought up and petrified in a system that can only recommend itself to Eastern minds, and saturated with a stream of thought flowing directly at right angles to that in which runs all the highest and brightest modern Western Thought. Their aims, their objects, their habits of thought, their *modi operandi*, even their standards of right and wrong, where many questions are concerned, differ entirely from ours; and the sooner European Theosophists understand all this and square their expectations and demands accordingly, the better it will be for all.

To use Mr. Gladstone's now traditional formula three courses are open to us.

1. To accept the BROTHERS as they are—make the best we can of them, accept gratefully such small crumbs as fall from our Masters' tables and admit once and for all that there is at present no possibility of any such explanation of their policy and system as can be wholly satisfactory to our European (and *perhaps* as *they* would tell us, warped and demoralized) minds.

2. To give up the BROTHERS and their painfully doled out glimpses of the hidden higher knowledge altogether, but to work on in the practical groove indicated by them, labouring to unite all we can in bonds of brotherly love and mutual forbearance and regard.

3. To cut the concern altogether as affording no prospects of any practical results at all commensurate with the time and energy demanded from all who are to be more than nominal members of the Society.

I at any rate as at present advised, prefer the first alternative—but I do think that every Theosophist should clearly realize that these are the only three courses logically open to him, and decidedly adopt one or other of them.

And now before closing I venture to suggest that it might be well to make clear to C. C. M. *why* it is that what we call the personality *can* reappear in the case of idiots and children dying before the time of responsibility arrives. Otherwise looking at the Personality in its literal sense, derived from *persona* or mask, he will possibly be disposed to think that as the mask, the body, dies in those two cases as well as in all others, rebirths in these cases must as in others be accompanied by new personalities.—Of course the fact is that with us the *personality* stands not for the fleshy masks of the two higher duads but for the lower of these two latter, which even to the man himself in most cases, is a very Iron mask to the higher one.

Now to evolve a new personality, in our application of this term, there must be some new materials to melt up with the old, and those materials can only be KARMA, *i.e.*, responsible deeds, words or thoughts—but where there has never been responsibility, there then can be no KARMA, and therefore no new materials; therefore, perforce, no new personality despite the new birth. So too in our sense of the word there is no *change*, only development in the personality, right through the lower kingdom, up to that man-life when as a sequel of multitudinous men-ape, ape-men and physical men lives, the fully responsible man appears and KARMA begins to attend each life. Up to that time there has been evolution but no recast; from that time save in exceptional cases, (two

* With such a *possibility* in view, it would have been perhaps *wiser*, to abstain from such premature and wholesale denunciation.—Ed.

classes of which are above referred to) there is a recast and therefore a change in personality after every life, and with this change (not a mere forgetting but) a *loss* of all memory, the experiences which constituted this, having been melted up into the body of the new personality.

The *Perfect* adept, of course, claims to be able to avert this change of personality and so through thousands of births and through millions on millions of years to preserve his personality, and not merely his individuality, unchanged. But he must be a *perfect* adept* which our immediate adept masters cannot, they tell us, claim to be.† The Perfect Sorcerer can similarly secure a personal immortality through millions of years, but it is an immortality of misery.

Yours obediently,
H. X.

A PROTEST.

We, the undersigned, the "Accepted" and "Probationary" Hindu *Chelas* of the HIMALAYAN BROTHERS, their disciples in India, and Northern Cashmere, respectfully claim our right to protest against the tone used in the above article, and the bold criticisms of H. X.—a *lay* Chela. No one who has once offered himself as a pupil has any right to openly criticise and blame our MASTERS simply upon his own unverified hypotheses, and thus to prejudge the situation. And, we respectfully maintain that it befits ill one, to whom positively *exceptional* favours were shown, to drag their personalities as unceremoniously before the public as he would any other class of men.

Belonging, as we do, to the so-called "inferior" Asiatic race, we cannot help having for our Masters that boundless devotion which the European condemns as *slavish*. The Western races would however do well to remember that if some of the poor Asiatics arrived at such a height of knowledge regarding the mysteries of nature, it was only due to the fact that the Chelas have always blindly followed the dictates of their Masters and have never set themselves higher than, or even as high as, their Gurus. The result was that sooner or later they were rewarded for their devotion, according to their respective capacities and merits by those who, owing to years of self-sacrifice and devotion to *their* Gurus, had in their turn become ADEPTS. We think that our blessed MASTERS ought to be the best judges how to impart instruction. Most of us have seen and know them personally, while two of the undersigned live with the venerated MAHATMAS, and therefore know how much of their powers is used for the good and well-being of Humanity. And if, for reasons of their own, which we know must be good and wise, our Gurus abstain from communicating "to the world all the knowledge they possess" it is no reason why "lay Chelas" who know yet so little about them should call it "a sin" and assume upon themselves the right of remonstrating with, and teaching them publicly what they imagine to be their duty. Nor does that fact that they are "educated European gentlemen"—alter the case. Moreover our learned Brother, who complains of receiving so little from our MASTERS, seems to lose sight of the, to him unimportant, fact that Europeans, no less than natives, ought to feel thankful for even such "crumbs of knowledge" as they may get, since it is not our MASTERS who have first offered their instruction, but we ourselves who, craving, repeatedly beg for it. Therefore, however indisputably clever and highly able, from a literary and intellectual stand-point. H. X.'s letter, its writer must not feel surprised to find that, overlooking all its cleverness, we natives discern in it, foremost and above all, an imperious spirit of domineering—utterly foreign to our own natures—a spirit that would dictate its own laws even to those who can never

come under *any one's* sway. No less painfully are we impressed by the utter absence in the letter, we are now protesting against, of any grateful acknowledgment even for the little that has confessedly been done.

In consequence of the above given reasons, we, the undersigned, pray our Brothers of the THEOSOPHIST to give room in their Journal to our PROTEST.

DEVA MUNI
PARAMAHANSA SHUB-TUNG
T. SUBBA ROW, B.A.B.L.; F.T.S.
DARBIHAGIRI NATH, F.T.S.
S. RAMASWAMIER, B.A., F.T.S.
GUALA K. DEB, F.T.S.
NOBIN K. BANERJEE, F.T.S.
T. T. GURUDAS, F.T.S.
BHOLA DEVA SARMA, F.T.S.
S. T. K. CHARY, F.T.S.
GARGYA DEVA. F.T.S.
DAMODAR K. MAVALANKAR, F.T.S.

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SPECIAL NOTICES.

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

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* One who has successfully passed the highest degree of initiation beyond which is *perfect* Adi-Buddhism, than which there is no higher one on this earth.—Ed.

† May not this confession of our BROTHERS be partially due to one more attribute they are found to share so "grudgingly" and rarely with the too "educated Europeans," namely—*Modesty*?—Ed.

SUPPLEMENT

TO

THE THEOSOPHIST.

Vol. 3, No. 12.

BOMBAY, SEPTEMBER, 1882.

No. 36

THE WORK IN CEYLON.

On the morning of the 18th of July, after a very extraordinarily swift passage of less than three days, the President-Founder reached Colombo, by the P. & O. steamer *Shannon*, and was received at the pier by officers and members of the local Branch of our Society. On the following Sunday he addressed a large audience of Sinhalese at the Kotaheima temple of the great orator Megittuwatte; on the 25th he spoke in the Preaching Hall of the High Priest Sumangala's Vidyodaya College in Maligakanda; on Wednesday, in the city, to an English-speaking audience of Europeans and Burghers (half-castes). His theme on this latter occasion was "The Boundaries of Science." On the following morning he went on to Point de Galle by the mail coach; and is now fully engaged with the long and arduous labours laid out for him under the programme arranged at the Priests' Convention at Galle last December. The extent of the scheme may be gathered from the following extracts taken from a private letter of Mr. Jayasekara, the faithful and indefatigable President of our Galle Branch:—

"We have made arrangements for the Lectures to commence on the 28th instant at the town of Gallo. There are *Seventy-five* lectures already registered in the Calendar. The first 24 within the limits of Galle; then the Colonel is to proceed to Talpe Pattu, where he will be engaged until the 9th September. The 10th and 11th he will be at Galle, and then go to Gangelbodde Pattu, where he will be engaged until the 27th September. The 28th, 29th, and 30th, at Galle; from the 1st to the 16th of that month at Wellabodde Pattu, and the last lecture at Karan. deniya. * * * We have secured an Interpreter and a Private Secretary."

Let us all hope that his constitution may stand this enormous strain! Certainly if the movement fails in Ceylon it will not be on account of lack of hard work. There are very great obstacles to surmount just now in Ceylon, apart from the natural indolence of the Native character, the chief one being their extreme poverty. A succession of bad markets for Ceylon products, and—as regards the Southern Province—the recent removal of the Steamer service from Galle to Colombo, have seriously affected Native interests. However, we mean to do our best, and no one can do more than that.

THE SATYA MARGA THEOSOPHICAL SOCIETY.

A reference to page 2 of the supplement to the April number of the *Theosophist* will show that a proposal was made to establish in Lucknow a Theosophical Society composed of Hindus only. An application for a charter was accordingly received in July and the President-Founder in Council was pleased to issue on the 27th idem a charter authorising the formation of the branch. Below will be found the proceedings of the first meeting:—

PROCEEDINGS NO. 1 OF THE SATYA MARGA THEOSOPHICAL SOCIETY (LUCKNOW.)

The first Meeting of the Satya Marga Theosophical Society was held at the house of Pandit Sheo Narain F.T.S. on the 14th of August 1882 at 5 p. m.

Resolved:—

1. That as the President-Founder and the Corresponding Secretary had been pleased to grant a charter authorising the gentlemen constituting the meeting to form a branch to be called the "Satya Marga Theosophical Society" the following gentlemen be elected officers for the current year, subject to the approval of the Founders:—PANDIT PRAN NATH, President; PANDIT PARMESHIRIDAS, Vice-president; BABU JWALA PRASAD, Secretary and Treasurer.

2. That the following be the objects of the formation of the branch:—(a.) Propagation of the feeling of Universal Brotherhood; (b.) Promotion of the study of ancient Oriental philosophy; (c.) Improvement, both Moral and Spiritual.

3. That funds be raised by means of Donations and Subscriptions in such amounts as may be convenient to the members.

4. That for the management of the business of the Branch the following five gentlemen be constituted the Managing Committee:—Pandit Pran Nath; Pandit Parmeshiridas; Babu Jwala Prasad Sankhadhar; Babu Purun Chandra Mukerji; Babu Raja Bahadur.

5. That the presence of three of the above named gentlemen be necessary to constitute a quorum.

6. That the meetings of the Executive Committee be held twice a month and that the Secretary be empowered to call extra meetings whenever he deems it necessary, in consultation with the President.

8. That ordinary meetings be held once a week.

8. That the bye-laws of the Parent Society be temporarily adopted.

JWALA PRASAD SANKHADHAR,
Secretary, Satya Marga Theosophical Society.

Personal Items.

Rao Bahadur Vinayak Rao Janardan Kirtane, Nayar F.T.S., President of the *Rewah Theosophical Society*, and a high Baroda official, has gone to Madras to pay a visit of condolence to the widow and daughter of the ex-Gaekwar of Baroda.

A contemporary announces that Rai Dhunput Singh, Bahadur, F.T.S., Zemindar of Murshidabad, has compiled 45 *agams* of the Jain Dhurm Shastras, in Pali Prakrit, and Sanskrit, and has just come to the conclusion of his self-imposed task.

THE SECRETARY OF THE "Satya Marga Theosophical Society" at Lucknow (Oude) reports that, on the second of August, Pandit Parmeshri Dass, the vice-President of that Society, had a severe fall from a carriage, which caused a very serious injury to his left leg and thus confined him to bed. The Branch feels a great deal for the invalid Brother, adds our Fellow Secretary—"as it can count few among its members so zealous in the great cause."

Mr. Johannes Mathows de Mel, F.T.S., a Councillor of the Colombo Theosophical Society, was married on the 24th of August to Miss Michaela de Silva. We have to acknowledge, with thanks, invitations to the wedding festivities from the father of the bride and (according to Sinhalese custom) also from the parents of the groom. Our best wishes to the young couple.

Mr. Jehangir Cursetji Jehangir Tarachand, F.T.S., we are sorry to say, has been very ill for some nine or ten months, and is confined to his room for the last five months. If the feeling of prejudice and contempt for mesmeric treatment in the minds of the relatives and the friends of Mr. Jehangir could be got over, we have every confidence that he would soon begin to recover. This, however, being beyond our power, we can only take this opportunity of assuring our brother of our profound sympathy for him and a sincere desire to see him cured by the Bombay Alopatis.

Col. Olcott's work in Ceylon is hampered this year by the absence in India of Mr. W. D'Abrew, the devoted and highly intelligent brother, of the Colombo Branch, who interpreted for him last season. At best it is a most difficult task to render from English into an Asiatic Vernacular, upon the spur of the moment, such thoughtful lectures as our President's upon the profound subjects of philosophy, science and religion; and competent interpreters like Mr. Abrew are very hard to find.

REVIEW OF "THEOSOPHY AGAIN!"

[The following document was sent to us by a native gentleman of Madras,—being signed by thirty six other persons—as a mark of sympathy for our Society and work. The writer and the other gentlemen need hardly be told how profoundly touched and grateful we feel in finding our humble efforts recognised and so well appreciated. The fact is doubly gratifying when we think that such expressions of sympathy have come to us from members of a highly respectable class of native Society, who, being neither Theosophists, nor even—as far as we know—friends or acquaintances, are quite independent and could hardly be accused of any partisanship feeling in our favour. For the satisfaction of our members we publish both the letter and the document.—ED.]

THE EDITOR OF THE "THEOSOPHIST."

The review that follows is not intended to simply fill a column or two of your Journal, but was written as an

illustration of the sympathy of the natives of Madras with the Founders of the Theosophical Society.

It is a review of a paper entitled "Theosophy Again", or a "Review of the 'Whole Truth about the Theosophical Society and its Founders.'" The pamphlet can be had gratis on application to the Proprietor of the Anglo-Vernacular Press, Byculla. As it has a good circulation, it deludes the minds of some sceptics. But, on the whole, the natives are so much disgusted with the pamphlet that some forty of them, all merchants, desired me to reply to it in the defence and favour of the Theosophists. I hope that, since we are neither Christians nor Theosophists, our opinion may well be regarded as impartial, by those Christians that have kindly published the paper. Personally, I am an orthodox Vaishnava Brahmin.

Hoping every success to the Society and its Founders,

I beg to remain,

Your most obedient servant,

S. E. GOPALA CHARLU.

14, Iyyapillay Street,

Madras,

August 15, 1882.

TO THE FOUNDERS OF THE THEOSOPHICAL SOCIETY.

We have received a paper entitled 'Theosophy again,' or 'Review of a pamphlet entitled 'THE WHOLE TRUTH ABOUT THE THEOSOPHICAL SOCIETY AND ITS FOUNDERS.'" The self-styled "Review" calls for some remarks.

1. The first sentence runs thus: "The Theosophical effort seems to be one which knows no God, and has no dependence on Him." This is absolutely wrong. The Society as a whole is a purely scientific body, but individually every member has a right to his own religion. For instance, while the President acknowledges no *personal* God, the Corresponding Secretary, Madame Blavatsky, is a Buddhist.

The reason for the President not alluding to any God, appears to us that he perhaps fears to injure the feelings of his Atheistic brethren, and therefore he abstains from it in his lectures. Thus all that the writer of the paper before us is telling the readers about—is false.

2. The second paragraph opens with—"The Theosophists seem to feel very badly over the mistakes of some Christians and the Christian Church, but not to feel so about very similar mistakes in the adherents of other religions." The remark is an idle one and the writer is once more at fault. We heard many times the learned Colonel say that there was no religion but had some corruption in it. In his lecture delivered in Patchepalli's College, on 22nd April—we mean his first lecture in Madras, the lecturer alluded very clearly to the mistakes of Hinduism. In our humble opinion, if the learned Colonel criticizes more freely Christianity than any other scheme it is perhaps because Christian *padris*—who speak so very highly of their own religion and will never look into, or even think of confessing its weaknesses—fall foul on every other religion without caring whether they hurt other people's feelings or not. As a seeker after truth and a just man, such an one-sided policy naturally irritates the President of the Theosophical Society. Again the writer says—"It is not fair to judge Christianity by those who are not the true followers of Christ." We believe the Colonel was once upon a time of true follower; and moreover, that he knows more of Christ and Christianity than any of those bigoted Christians, who, without a shadow of proof to support them, claim that "the Bible is the *only* sacred book, not the Vedas, not the Zénd-Avesta, not the Koran"! The above words were uttered by that Christian *Padri* who was known at Bombay and elsewhere as the "bumptious orator," the Rev. Joseph Cook who pronounced them in his first lecture at Madras delivered at the "Memorial Hall." Not only the Colonel, but many Europeans who are only nominal Christians, as also a few of the Hindus who have made a careful study of the Bible and Christian Theosophy, are, we believe, the fittest persons, to show, on account of their impartiality what are the deficiencies and the excellencies (if there be any) of Christianity; and to give the fittest opinions thereupon. The Colonel does not choose some parti-

cular sect but argues upon the whole Christian scheme. And so he deals with every other religion. The writer then, either errs again, or is purposely ignorant of the Colonel's opinions about other religions, when he says that "the unfairness of the Theosophical leaders is conspicuous in their singling out the mistakes of Christians and utterly ignoring the weaknesses of others."

After that we are told that Theosophy is *unkind to India* because it dwells on the errors of Christians! Now, even granting that the Theosophists do not dwell on the errors of other religions, Theosophy is never *unkind to India*, which has nothing to do whatever with Christianity, but to *Christians only*. In speaking of their errors the Colonel, perhaps, seeks to force the too bigoted among them not to think so high of their religion, before they cleanse it of its numerous weaknesses.

The writer falls again into another error by supposing, or rather by trying to make us suppose—that the Christian Church has been a special agent and patron of arts and sciences and a medium for all kind of *benevolent* deeds and acts. Any one who reads that excellent work of Draper's "The History of the Conflict between Religion and Science" knows very well that the Christian Church has ever been a deadly enemy to the progress of sciences and arts, because science as a whole has to go against the teachings of the Bible, which are as crude, as they are unscientific. It is only after that great Revolution in the Church—after the reformation, that Christians unable to oppose progress any longer, and finding improvement in various arts and sciences unavoidable began *volens volens* to yield, and forthwith to interpret the Bible in many ways, to make it fit in with science: one of such instances being the transformation of the seven days of creation into seven geological ages!! Let the writer rather honestly confess that science is against, and does not "confirm the teachings of the Bible." It is not however our business at present, to prove that science is against the Bible and we will not digress.

3. Again he says:—

"The all important question is whether Christ or Theosophy is best able to turn weak and wicked men from sin to holiness. This solemn question cannot be answered by showing the mistakes of men and women who are called Christians or Theosophists, but who do not truly trust in Christ nor follow the dictates of Theosophy. The only fair way of settling the point is first, by comparing the fitness of Christ and of Theosophy, to awaken a sense of sin in men, and their probable ability to turn them from sin; second, by comparing the influence of Christ and of Theosophy on the conduct of those who actually submit themselves to *Him* and *It*; lastly, by committing ourselves to *Him* or *It* to find by experience which is true." To this we most certainly must answer that the superiority and success are on the side of Theosophy.

The writer urges "the men and women of India fairly to make such a comparison." If the 'men and women' of India, mean the people of India who are neither Christians nor Theosophists (and who thus alone stand as impartial judges), then beyond all doubt it is but fair to say that the great majority of them are of opinion that *Theosophy alone* awakens a sense of sin in them. And moreover, "a fair examination of the claims of Christ" will never establish that he alone was "holy, wise and powerful," and therefore what he (Christ) said, is not worthier of trust than anything else said by other religious reformers. Though it may be supposed that "the evidences of the resurrection of Christ from the dead are incontestable," in the opinion of Christians, yet it does not mean at all that he was "Lord of life and death;" but simply—if true—that he was acquainted with the science of *Parakūyappravasa* of our old Rishis, that is the transmigration of souls; which the Sadducees and sceptics of his time, and our modern scientists alike, regarded as a *supernatural* phenomenon and hence entirely disbelieved in it. We do not know whether the Theosophists try or do not try to prove that they know more and better than Christ; but one thing we do know, and that is that the reasons put forward by their critic are absurd and ridiculous.

4. The writer claims that forty out of the sixty-four pages of the Theosophists' pamphlet are filled with personalities which have little value in considering the intrinsic work of Theosophy. We answer that the pamphlet is neither a *prospectus*, nor the Rules of the Theosophical Society but simply a pamphlet published, with the view of showing the public, the *whole*

Truth so that they may pass an impartial judgment upon the real state of the Society, its work, &c., and also to counteract the ignorant and uncharitable remarks made by the very Christian Rev. Joseph Cook, on the Theosophical Society and its Founders—that *patri* who refused to discuss with them and Mr. Bennett, because they were infidels, with Captain Banon a Christian gentleman—because he associated with "infidels"; and with the Editor of "The Philosophic Inquirer" because he was a clerk drawing a small salary instead of being a *patri* who lives upon other peoples' money, for which he does not work, &c.: but in reality because he was afraid to argue with individuals who know as much, if not more, than he did. We think that our impartial opinions as non-Christians and non-Theosophists ought to be accepted alike by Christians and Theosophists. What the latter say, of "the policy of the Church of forcing its adherents to disgorge their monies to support thousands of lazy, ignorant and good-for-nothing missionaries as the evangelizing societies do," is we are afraid true, and to the point. Except a very small number of missionaries, most of them are lazy and good-for-nothing. Speaking now and then of Christ and preaching conversion they spend more than 16 lacs of Rupees annually including the Bishops that are supported by the Madras Government alone and we maintain, that during famines, and days of trouble, they rendered little or no assistance to the people of India *in general*, neither as educators, nor as doctors, nor even as friends. They are friends but to those they hope of converting. They are so far educators as distribution of copies of their tracts and Bible *gratis*, goes; they are doctors in giving medical advice to their converts, Christians, and friends (?) in transforming pure and moral Hindus and others into very immoral Christians. All this was done by them in times of trouble, and they do so at present, *i.e.*, they tried and still try to seduce the lowest classes of our Hindus into becoming Christians. Very often it is not a question with them how to get funds for missionary operations, but how to get enough men and women to use the funds; not (as the writer says) "because pecuniary considerations and social difficulties lead them to stay at home rather than to go abroad as missionaries"—but in using the funds to tempt the lower classes of the Hindus, into Christianity; those who are ignorant in general, and thus more easily persuaded and caught into the trap of their sophistical arguments. This is the plain truth. To conclude, the writer of the pamphlet under review is not only as bigoted as the Boston Christian *patri*-lecturer himself, but seems to be totally ignorant, in addition to this, of the real objects of the Theosophists in coming to India from their distant homes, in establishing a Brotherhood by the name of "The Theosophical Society," and in propagating the truths they have discovered in the philosophy of the East, to the same nations which once possessed them, and were as intellectual, as they were learned.

Hoping every success to the Society,

We remain, gentlemen, yours truly,

S. E. GOPALA CHARLOO,

AND 36 OTHERS.

THEOSOPHICAL SOCIETY SCHOOLS.

The Theosophical Buddhist School at Galle, Ceylon, had at one time 525 boys on its register. It almost emptied the Missionary Schools and so alarmed the worthy *Padris* that they—abolished their fees in the School of the Rev. Marks and now give tuition free! This results in largely diminishing the number of boys at our Buddhist school for the time being. But our President, being unaccustomed to be daunted by obstacles, is now trying to secure—besides the National Sinhalese Buddhistic Fund, for which he is daily lecturing—a separate endowment for the support of the Galle School, so that education may be given there always henceforth free of all charge. Then our teachers will have not 525 but 1000 boys to train up in the way they should go. The pious and devoted members of the Perera Abeyawardene family, besides liberally contributing to the support of this boys' School, maintain at their sole expense a school for girls, now numbering 80 scholars. A similar school, as well as a well-conducted school for boys, is maintained at Kotte

near Colombo, by our brother, Mr. Tepanis Percera. So also, Mr. S. Fernando has two at Horrekelly; the Galle Society has a branch school near Baddegama, and there are several others to be noticed hereafter.

SPECIAL NOTICE.

The President-Founder will probably return from Ceylon in the P. & O. steamer of October 29th, reaching Bombay on the 2nd of November. He therefore requests that all applications for lectures, and the organization of new branches of the Theosophical Society, during the coming cold weather, may be at once made to the undersigned so that such engagements as Col. Olcott may be able to make may be assigned dates. It is probable, though not yet certain, that his circuit will be confined to the Bengal and Madras Presidencies, this year.

By order,
DAMODAR K. MAVALANKAR,
Joint Recording Secretary, T.S.

COSTLY CARELESSNESS. Many friends who write to Col. Olcott while he is in Ceylon, put only a half-anna stamp on their letters. The result is that they simply throw away their money, and he has to pay double the usual postage, or 4 annas, on every letter so posted. Considering that a majority of the communications are about matters of interest mainly to the writers, it does seem as if they might spend the two annas, and not put the Colonel to the heavy expense of double postage in addition to the postage on the replies. If this were not a question of many rupees in the aggregate, nothing would be said.

"OUR ARYAN FOREFATHERS' SOCIETY" MISSIONARIES.

TO THE CORRESPONDING SECRETARY OF THE PARENT
THEOSOPHICAL SOCIETY.

About twenty miles east of Tinnevely (Madras Presidency) there is a town, named Alwara Thirunagaram. "The Christian Apostles of Nazareth"—a Mission near that town, having established an Anglo-Vernacular School in that place, as a matter of course the Hindu boys studying there, are more taught than need be very edifying but to them useless lessons from the Holy Bible. Quite recently, some of the Aryan Students of this school were very near embracing Christianity, being allured into such an apostasy by profuse gifts of beautifully-bound, gilt-edged books and the promise of various other favours. Our poor Aryan youths! How could they help yielding to such a great temptation? Of course, as though by a divine miracle, they suddenly become proficient in both Hinduism and Christianity; recognising the inferiority of the former and fully convinced of the superior excellency of the latter. A day was fixed for the baptismal ceremony. One of these boys, a Brahmin by caste, was secretly carried away by a Reverend to Tanjore, and there placed in the safe custody of the local Missionaries lest he might be disturbed in his new faith and his conversion somehow prevented. Our lost lamb was however redeemed and brought back into his native fold not by the Divine Shepherd of the missionaries but by his brave uncle who carried him off in triumph and brought him back to his own family. Timely intelligence of this affair had been trumpeted into our ears by the native Christians of Tinnevely, and before their cries of triumph had time to die away in the air, I, with three other members of "Our Aryan Forefathers' Society," Messrs. Krishna Iyengar, Shummuga Sundram Pillai, and Periya-Swamy Pillai, started as "Aryan" Missionaries for Alwar Thirunagaram, and upon reaching that town, were received by the Hindu Community with the warmest fraternal welcome and sympathy. We took with us no other weapons against our common enemy who would make all of us apostates to our, forefathers' faith, but such works as Paine's "Age of Reason"; Prof. Strauss' "New Life of Jesus"; some of the "Truth-Seeker Tracts," Prof. Clifford's

"Supernatural Religion"; Bradlaugh's and Besant's "Free Thinker's Text-Book"; and Col. Ingersoll's "Anti-Christian Pamphlets"; a fearful arsenal and most terrible weapons against the alien creed they would force us into. We delivered two lectures on "Hinduism, and Its Excellence" and "Christianity and Its Self-contradiction" etc., etc. The whole population was given due notice of the lectures, and turned out to hear us. The "Veteran Soldiers of the Army of Messiah" as the Christians of that place call themselves,* were also challenged to meet us. These veterans were heard to exclaim "it is, indeed, a very strange phenomenon (why?) that the *non-Christian* Hindus should thus come out as Missionaries of their religion; as though the Missionary work were the exclusive birth-right of only the *European* and Asiatic Christians!!! The afternoon came—and a very blessed one it was—and at 4 o'clock a very large and eager concourse of people, including Christians, assembled in the Kalyana Mantapam in front of the Free Alwar Kovil Temple.

Mr. Krishna Iyengar addressed the meeting. The frequent applause and unanimous cheers of the audience shook the *Mantapam*. In the course of the discourse a debate ensued between the Hindus and the Christian converts the result of which was the utter discomfiture of our gallant enemy and his ignominious flight amidst the hooting and jeers of our arbiters and the audience.

Again, another address was delivered on that night in the Temple. This time it was I who lectured. Learned Pundits (in Sanskrit and Tamil,) educated, rich and influential gentlemen of the town, and other notabilities composed our audience. The latter were in fact so pleased with us and so satisfied with the lecture that they did their best to honor our cause. They gave us a sumptuous dinner at the house of M. R. Ry. Anna Thumbu Ramanuja Iyengar Avergal, one of the opulent and influential, gentlemen of the place. We then distributed some anti-Christian pamphlets in Tamil published by the Siva Prakasa Sabba of Jaffna (Ceylon) among the people, advising them to use them as weapons to confront the missionaries whenever the latter would venture to take them away from their faith and to preach to them their own creed instead.

Since our return to the place, we have received many kind invitations from Alwar Thirunagaram. We are asked to visit that town again, and to continue our missionary work there. Some of the Mission-School boys that were in danger of becoming christianized have now written to us to say—that, after they had heard from us what the unvarnished *real* Christianity of the present day was like, that they have thoroughly changed their minds, and are now returning to their forefathers' faith, *namely*, Hinduism. Nay, more; they also request us to revisit their town, and to open there a Branch of "Our Aryan Forefathers' Society." I would gladly send you herewith copies of their letters to us for publication; but I fear my letter is already too long and cannot be made much longer. We must do all we can for those our once apostate brothers; and consequently we have determined to pay them a second visit shortly. Moreover, we have passed the resolution to extend our field of operations to all those places in the district where Christianity has been so unfairly and systematically trying to degrade our noble Aryan Religion and to supplant it with their own.

Begging you will kindly give publicity to this matter,

I am, fraternally yours,

S. SUNDARAM IYER,
Secretary to the Tinnevely
Theosophical Society.

* We will watch with interest to see what the still more "veteran" and, by far more, impudent Soldiers of the "Salvation Army" when it lands in India, will do. Whether they will join the Alwar "Army of Messiah" amalgamating the two against the stronghold of the "mild Hindu's" indifference, or perchance, fight tooth and nail together as some other so called "Christian" sects generally do. Look at the mutual vituperations of the Roman Catholics and the Protestants* published weekly at Ceylon. At any rate our new Aryan Missionaries* of Tinnevely had better look out for their laurels. Let them be ready for the worst and prepare to defend their positions against the "dear little Salvation Army fools" who loudly proclaim their readiness to "fly at the throat of every sinner they meet," as Mrs. General Booth boasts of to the hearing of all Christendom. Bearing in mind that the London veterans are nearly all "taken out of the gutter, slums and gin palaces" the threat does not appear so idle after all, and the "Grand Charge on the Devil may yet turn out anything but allegorical.—Ed.

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