

THE THEOSOPHIST

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

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

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NOTICE TO CORRESPONDENTS.

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

THE PRESENT GREAT NEED OF A METAPHYSICO-SPIRITUAL VOCABULARY.

In *Light* (of February 11) "C. C. M." in the article "Communicating Spirits," says the following:—

"It will thus be seen (1) that only the first, or earth-bound class, and the third,—(the third according to Böhm? Ep.)—the perfected spirits, have power *voluntarily* to communicate with us and to interfere in human affairs, and this by reason of the *body* (though of very different sort) which serves as the medium of communication; and (2) that the 'earth-bound' condition supposes the continuance of the 'astral' body. This, according to occultist teaching, is in *process* of disintegration—the communication becoming more and more incoherent as that process advances. According to the *recent teaching* in the THEOSOPHIST, the *Linga-S'arira* is dissolved with the *external body* at the death of the latter. This is quite opposed to what we are told by Eliphas Levi and many other authorities, and does not appear probable."

"C. C. M." errs very seriously: (a) in accepting Böhm as an *authority*; (b) in taking no exception to his crude classification of souls—which makes him place the "perfected spirit" in the "third class;" (c) in rendering the term "heavenly Essentiality" by "divine *embodiment*;" (d) by terming the doctrine about the *Linga-S'arira* in the THEOSOPHIST "a recent teaching" and showing it "quite opposed to what we are told by Eliphas Levi and many other authorities," whereas, most of those "authorities" sin only in adopting a terminology, which, while sufficient for their generalisations, is utterly deficient as soon as they touch upon details; hence, sorely puzzling to the uninitiated reader.

With the permission of our friend "C. C. M.," we will try to demonstrate wherein lie hidden his several mistakes.

We will not stop to prove Böhm the reverse of an authority: this is a question of personal opinion entirely depending upon the degree of faith that may be reposed in him by his admirers. But by noticing the (b)

and (c) errors we will show in a few words how utterly unmetaphysical, hence illogical, from the occultist standpoint, is Böhm's classification and definition of the "perfected spirit." Had the Goërritz seer said "soul" instead, there would be more probability of making his various teachings agree than there seems to be now. The term "spirit" coupled with the idea of "embodiment" becomes as incorrect, and as great a fallacy as to represent the non-conditioned, or the *Infinite* "ALL" (the one *Reality*) by a limited and conditioned portion of a finite object, one of the evanescent mirages ever flickering and disappearing in our phenomenal world. The "perfected" or rather "*Perfect Spirit*"—since the *Absolute*, or limitless UNITY and perfection can neither be divided, nor can it be invested with attributes and degrees involving *gradual* perfectibility—can become the Unity or Spirit, but after having lost every form and shape—(hence body), which would necessarily make of it a DUALITY. It can have no relation to, or concern with, any object of consciousness in our illusionary world, as this alone would involve dualism, which must exist wherever there is any relation at all. Hence—if under the name of "Perfected Spirit"—ABSOLUTE consciousness is meant, then the latter, incapable of either internal or external cognition, must necessarily be viewed as incapable also of a *voluntary* communication with us mortals. And, since we undertake to divide "souls" or "spiritual entities" into classes and degrees, how can we presume, whatever be our authority, to limit those so flippantly but to three classes? Surely, the careful study of the doctrine of the *seven* principles of living mortal man, as taught by the Arahats' esotericism, each of which principles is subdivided in its turn into seven more, would serve at least one useful purpose, namely, to bring something like order into this infinite chaos and confusion of terms and things. As a proof of this, we now find our esteemed friend "C. C. M." confusing the Sanskrit term "*Linga S'arira*" with the *Mayavi* or *Kama Rupa*—the "astral soul," and calling the doctrine of its dissolution with the body—a "recent teaching." If he but turns to the back volumes of the THEOSOPHIST he will find in the *November* issue of 1879, (Art: "*Yoga Vidya*") a correct definition of the term in that sentence which says (p.44, col.2) that: the *Linga-S'arira*...is the subtile, ethereal elements of the Ego of an organism (whether human or animal or vegetable)...inseparably united to...the latter" and never leaving it "but at death." And if so, how could the "astral body" of man, if we call it *Linga-S'arira*, leave him during his lifetime and appear as his double, as we know, is repeatedly the case with mediums and other peculiarly endowed persons? The answer is simple: that which appears, or the "double," is called *Mayavi-Rupa* (illusionary form) when acting blindly; and—*Kama-Rupa*, "will" or "desire-form" when compelled into an objective shape by the conscious will and desire of its possessor. The *Jivatma* (vital principle) and *Ling-S'arira* (Sex-body)* are *inner principles*; while the *Mayavi-Rupa* is the *outside* "soul" so to

* In this esoteric sense *linga* means neither "phallus" as translated by some, nor "knowledge," as done by others; but rather "male" or "sex." Bádrayana, calls it in his *Darsana* (system of philosophy) *Kritāta S'arira*,—the "contemptible body," as it is but the *turba*-stirring principle within man resulting in animal emanations.—Ed.

say: one which envelops the physical body, like in a filmy ethereal casing: It is a perfect counterpart of the man and even of the clothing which he happens to wear.* And this principle is liable to become condensed into opacity, compelled to it, either by the law of inter-magnetic action, or by the potentiality of *Yoga-ballu* or "adept-power."

Thus, the "*Linga-S'arira*" is "dissolved with the external body at the death of the latter." It dissolves slowly and gradually, its adhesion to the body becoming weaker, as the particles disintegrate. During the process of decay, it may, on sultry nights, be sometimes seen over the grave. Owing to the dry and electric atmosphere it manifests itself and stands as a bluish flame, often as a luminous pillar, of "odyle," bearing a more or less vague resemblance to the outward form of the body laid under the sod. Popular superstition, ignorant of the nature of these *post-mortem* gaseous emanations, mistakes them for the presence of the "suffering" soul, the personal *spirit* of the deceased, hovering over his body's tomb. Yet, when the work of destruction has been completed, and nature has broken entirely the cohesion of corporeal particles, the *Linga-S'arira* is dispersed with the body of which it was but an emanation.

It is high time then, that we should think of making a "metaphysico-spiritual vocabulary." If we adopt Eastern beliefs and accept their system of thought under whatever name—we must take care that they be not disfigured through our carelessness and misunderstanding of the real meaning of the terms. The sooner we do it, the better for the Spiritualists and ourselves; lest, as we see, it should lead our best friends,—those who travel along a parallel, if not quite identical, path with us, and are pursuing the same and one knowledge,—to a severe conflict for shadows. A battle, based upon a misconception of words elevated to the dignity of dogmas and an ignorance of synonyms for what is but one and the same thing would be something to be extremely regretted. The more so as many of our enemies show themselves but too eager to convert such simple misconceptions of terms into irreconcilable heresies as to facts and axioms.

(Continued from the March Number.)

THE "ELIXIR OF LIFE."

(From a *Chela's Diary*.)

BY G.....M.....F.T.S.

Furthermore, History and Science teach us plainly that certain physical habits conduce to certain moral and intellectual results. There never yet was a conquering nation of vegetarians. Even in the old Aryan times, we do not learn that the very Rishces from whose lore and practice we gain the knowledge of Occultism, ever interdicted the *Kshatriyas* (military caste) from hunting or a carnivorous diet. Filling, as they did, a certain place in the body politic in the actual condition of the world, the Rishces would have as little thought of preventing them, as of restraining the tigers of the jungle from their habits. That did not affect what the Rishces themselves did.

The aspirant to longevity then, must be on his guard against *two dangers*. He must beware especially of impure and animal† thoughts. For Science shows that thought is dynamic, and the thought-force evolved by nervous action expanding itself outwardly, must affect the molecular relations of the physical man. The *inner men*,‡ however sublimated their organism may be, are still composed of actual, *not hypothetical*, particles and are still subject to the law that an "action" has a tendency to repeat itself; a tendency to set up analogous action in the grosser "shell" they are in contact with and concealed within.

And, on the other hand, certain actions have a tendency to produce actual physical conditions unfavourable to pure

thoughts, hence to the state required for developing the supremacy of the inner man.

To return to the practical process. A normally healthy mind, in a normally healthy body, is a good starting-point. Though exceptionally powerful and self-devoted natures may sometimes recover the ground, lost by mental degradation or physical misuse, by employing proper means, under the direction of unswerving resolution, yet, often things may have gone so far that there is no longer stamina enough to sustain the conflict sufficiently long to perpetuate this life; though what in Eastern parlance is called the "merit" of the effort will help to ameliorate conditions and improve matters in another.

However this may be, the prescribed course of self-discipline commences here. It may be stated briefly that its essence is a course of moral, mental, and physical development, carried on in parallel lines—one being useless without the other. The physical man must be rendered more ethereal and sensitive; the mental man more penetrating and profound; the moral man more self-denying and philosophical. And it may be mentioned that all sense of restraint—even if self-imposed—is useless. Not only is all "goodness" that results from the compulsion of physical force, threats, or bribes (whether of a physical or so-called "spiritual" nature) absolutely useless to the person who exhibits it, its hypocrisy tending to poison the moral atmosphere of the world—but the desire to be "good" or "pure" to be efficacious, must be spontaneous. It must be a self-impulse from within, a real preference for something higher, not an abstention from vice because of fear of the Law; not a chastity enforced by the dread of Public Opinion; not a benevolence exercised through love of praise or dread of consequences in a hypothetical Future Life.*

It will be seen now in connection with the doctrine of the tendency to the renewal of action before discussed, that the course of self-discipline recommended as the only road to Longevity by Occultism is *not* a "visionary" theory dealing with vague "ideas," but actually a scientifically devised system of drill. It is a system by which each particle of the several men composing the septenary individual receives an impulse, and a habit of doing what is necessary for certain purposes of its own free-will and with "pleasure." Every one must be practised and perfect in a thing to do it with pleasure. This rule specially applies to the case of the development of Man. "Virtue" may be very good in its way—it may lead to the grandest results. But to become efficacious it has to be practised cheerfully, not with reluctance or pain. As a consequence of the above consideration the candidate for Longevity at the commencement of his career must begin to eschew his physical desires, not from any sentimental theory of right or wrong, but for the following good reason. As, according to a well-known and now established scientific theory, his visible, material frame is always renewing its particles, he will, while abstaining from the gratification of his desires, reach the end of a certain *period* during which those particles which composed the man of vice, and which were given a bad predisposition, will have departed. At the same time, the disuse of such functions will tend to obstruct the entry, in place of the old particles, of new particles having a tendency to repeat the said acts. And, while this is the *particular* result as regards certain "vices," the general result of an abstention from "gross" acts will be (by a modification of the well-known Darwinian law of Atrophy by non-usage) to diminish what we may call the "relative" density and coherence of the outer shell (as a result of its less-used molecules); while the diminution in the quantity of its actual constituents will be "made up" (if tried by scales and weights) by the increased admission of more ethereal particles.

What physical desires are to be abandoned and in what order? First and foremost, he must give up alcohol in all

* See in this connection the "Soul of Things" by Prof. Denton.—Ed.

† In other words, the thought tends to provoke the deed.—G. M.

‡ We use the word in the plural, reminding the reader that, according to our doctrine, man is septenary.—G. M.

* Col. Olcott clearly and succinctly explains the Buddhist doctrine of Merit, or *Karma*, in his *Buddhist Catechism* (question 83).—G. M.

forms; for, while it supplies no nourishment, nor even any direct pleasure (beyond such sweetness or fragrance as may be gained in the taste of wine &c, to which alcohol, in itself, is non-essential) to even the grossest elements of even the "physical" frame, it induces a violence of action, a rush, so to speak, of life, the stress of which can only be sustained by very dull, gross, and dense elements, and which, by the action of the well-known law of Re-action (say, in commercial phrase, "supply and demand") tends to summon them from the surrounding universe and, therefore, directly counteracts the object we have in view.

Next comes meat-eating, and for the very same reason in a minor degree. It increases the rapidity of life, the energy of action, the violence of passions. It may be good for a hero who has to fight and die, but not for a would-be sage who has to exist and.....

Next in order come the sexual desires; for these, in addition to the great diversion of energy (vital force) into other channels, in many different ways, beyond the primary one (as, for instance, the waste of energy in expectation, jealousy, &c.,) are direct attractions to a certain gross quality of the original matter of the Universe, simply because the most pleasurable physical sensations are only possible at that stage of density. Alongside with and extending beyond all these and other gratifications of the senses (which include not only those things usually known as "vicious," but all those which, though ordinarily regarded as "innocent," have yet the disqualification of ministering to the pleasures of the body—the most harmless to others and the least "gross" being the criterion for those to be last abandoned in each case)—must be carried on the moral purification.

Nor must it be imagined that "austerities" as commonly understood can, in the majority of cases, avail much to hasten the "etherealising" process. That is the rock on which many of the Eastern esoteric sects have foundered, and the reason why they have degenerated into degrading superstitions. The Western monks and the Eastern Yogees, who think they will reach the apex of powers by concentrating their thought on their navel, or by standing on one leg, are practising exercises which serve no other purpose than to strengthen the will-power, which is sometimes applied to the basest purposes. These are examples of this one-sided and dwarfed development. It is no use to fast *as long as you require food*. The ceasing of desire for food without impairment of health is the sign which indicates that it should be taken in lesser and ever decreasing quantities until the extreme limit compatible with life is reached. A stage will be finally attained where only water will be required.

Nor is it of any use for this particular purpose of longevity to abstain from immorality so long as you are craving for it in your heart; and so on with all other unsatisfied inward cravings. To get rid of the inward desire is the essential thing, and to mimic the real thing without it is barefaced hypocrisy and useless slavery.

So it must be with the moral purification of the heart. The "basest" inclinations must go first—then the others. First avarice, then fear, then envy, worldly pride, uncharitableness, hatred; last of all ambition and curiosity must be abandoned successively. The strengthening of the more ethereal and so-called "spiritual" parts of the man must go on, at the same time. Reasoning from the known to the unknown, meditation must be practised and encouraged. Meditation is the inexpressible yearning of the inner Man to "go out towards the infinite," which in the olden time was the real meaning of adoration, but which has now no synonym in the European languages, because the thing no longer exists in the West and its name has been vulgarised to the make-believe shams known as prayer, glorification, and repentance. Through all stages of training the equilibrium of the consciousness—the assurance that all *must* be right in the Kosmos, and, therefore, with *you* a portion of it—must be retained. The process of life must not be hurried but retarded, if possible; to do otherwise may do good to others—perhaps

even to yourself in other spheres—but it will hasten your dissolution in this.

Nor must the externals be neglected in this first stage. Remember that an adept, though "existing" so as to convey to ordinary minds the idea of his being immortal, is not also invulnerable to agencies from without. The training to prolong life does not, in itself, secure one from accidents. As far as any physical preparation goes, the sword may still cut, the disease enter, the poison disarrange. This case is very clearly and beautifully put in *Zanoni*; and it is correctly put and must be so, unless all "adeptism" is a baseless lie. The adept may be more secure from ordinary dangers than the common mortal, but he is so by virtue of the superior knowledge, calmness, coolness, and penetration which his lengthened existence and its necessary concomitants have enabled him to acquire; not by virtue of any preservative power in the process itself. He is secure as a man armed with a rifle is more secure than a naked baboon; not secure in the sense in which the *devu* (god) was supposed to be securer than a man.

If this is so in the case of the high adept, how much more necessary is it that the neophyte should be not only protected but that he himself should use all possible means to ensure for himself the necessary duration of life to complete the process of mastering the phenomena we call death! It may be said, why do not the higher adepts protect him? Perhaps they *do* to some extent, but the child must learn to walk alone; to make him independent of his own efforts in respect to safety, would be destroying one element necessary to his development—the sense of responsibility. What courage or conduct would be called for in a man sent to fight when armed with irresistible weapons and clothed in impenetrable armour? Hence the neophyte should endeavour, as far as possible, to fulfil every true canon of sanitary law as laid down by modern scientists. Pure air, pure water, pure food, gentle exercise, regular hours, pleasant occupations and surroundings, are all, if not indispensable, at least serviceable to his progress. It is to secure these, at least as much as silence and solitude, that the Gods, Sages, Occultists of all ages have retired as much as possible to the quiet of the country, the cool cave, the depth of the forest, the expanse of the desert, or the highest of the mountains. Is it not suggestive that the Gods have always loved the "high places"; and that in the present day the highest section of Occult Brotherhood on earth inhabit the highest mountain plateaux on the earth?*

Nor must the beginner disdain the assistance of medicine and good medical regimen. He is still an ordinary mortal, and he requires the aid of an ordinary mortal.

"Suppose, however, all the conditions required, or which the reader will understand as required—(for the details and varieties of treatment requisite, are too numerous to be detailed here) are fulfilled, what is the next step?"—the reader will ask. Well, if there have been no back-slidings or remissness in the procedure indicated, the following physical results will follow:—

First, the neophyte will take more pleasure in things spiritual and pure. Gradually gross and material occupations will become not only uncraved for or forbidden, but simply and literally repulsive to him. He will take more pleasure in the simple sensations of nature—the sort of feeling one can remember to have experienced as a child. He will feel more light-hearted, confident, happy. Let him take care the sensation of renewed youth does not mislead, or he will yet risk a fall into his old baser life and even lower depths. "Action and Re-action are equal."

* The stern defence to the Jews to serve "their gods upon the high mountains and upon the hills" is traced back to the unwillingness of their ancient elders to allow people in most cases unfit for adeptship to choose a life of celibacy and asceticism, or in other words—to pursue adeptship. This defence had an esoteric meaning before it became the prohibition, incomprehensible in its dead-letter sense; for it is not India alone whose sons accorded divine honours to the WISE ONES, but all nations regarded their adepts and initiates in a supernal light.—G. M.

Now the desire for food will begin to cease. Let it be left off gradually—no fasting is required. Take what you feel you require. The food craved for will be the most innocent and simple. Fruit and milk will usually be the best. Then, as till now, you have been simplifying the quality of your food, gradually—very gradually—as you feel capable of it, let him diminish the quantity. You will ask—“Can a man exist without food?” No, but before you mock, consider the character of the process alluded to. It is a notorious fact that many of the lowest and simplest organisms have no excretions. The common guinea-worm is a very good instance. It has rather a complicated organism, but it has no ejaculatory duct. All it consumes—the poorest essences of the human body—is applied to its growth and propagation. Living as it does in human tissue, it passes no digested food away. The human neophyte, at a certain stage of his development, is in a somewhat analogous condition, with this difference or differences, that he *does* excrete, but it is through the pores of his skin, and by those too enter other etherealised particles of matter to contribute towards his support.* Otherwise, all the food and drink is sufficient only to keep in equilibrium those “gross” parts of his physical body which still remain—to repair their cuticle-waste through the medium of the blood. Later on, the process of cell-development in his frame will undergo a change; a change for the better, the opposite of that in disease for the worse—he will become *all* living and sensitive, and will derive nourishment from the Ether (Akas). But that epoch for our neophyte is yet far distant.

Probably, long before that period has arrived, other results, no less surprising than incredible to the uninitiated will have ensued to give our neophyte courage and consolation in his difficult task. It would be but a truism to repeat what has been again alleged (in ignorance of its real *rationale*) by hundreds and hundreds of writers as to the happiness and content conferred by a life of innocence and purity. But often at the very commencement of the process some real physical result, unexpected and unthought of by the neophyte, occurs. Some lingering disease, hitherto deemed hopeless, may take a favourable turn; or he may develop healing mesmeric powers himself; or some hitherto unknown sharpening of his senses may delight him. The *rationale* of these things is, as we have said, neither miraculous nor difficult of comprehension. In the first place, the sudden change in the direction of the vital energy (which, whatever view we take of it and its origin, is acknowledged by all schools of philosophy as most recondite, and as the motive power), must produce results of some kind. In the second, Theosophy shows, as we said before, that a man consists of several men pervading each other, and on this view (although it is very difficult to express the idea in language) it is but natural that the progressive etherealisation of the densest and most gross of all should leave the others literally more at liberty. A troop of horse may be blocked by a mob and have much difficulty in fighting its way through; but if every one of the mob could be changed suddenly into a ghost there would be little to retard it. And as each interior entity is more rare, active and volatile than the outer, and as each has relation with certain different elements, spaces, and properties of the kosmos which are treated of in other articles on Occultism, the mind of the reader may conceive—though the pen of the writer could not express it in a dozen volumes—the magnificent possibilities gradually unfolded to the neophyte.

Many of the opportunities thus suggested may be taken advantage of by the neophyte for his own safety, amusement, and the good of those around him; *but the way in which* he does this is one adapted to his fitness—a part of the ordeal he has to pass through, and misuse of these powers will certainly entail the loss of them as a natural result—the *Itchcha* (or desire) evoked anew by the vistas they open up will retard or throw back his progress.

But there is another portion of the Great Secret to which we must allude and *which is now*, for the first in a long series of ages, allowed to be given out to the world, as the hour for it is now come.

The educated reader need not be reminded again that one of the great discoveries which have immortalised the name of Darwin is the law that an organism has always a tendency to repeat, at an analogous period in its life, the action of its progenitors; the more surely and completely in proportion to their proximity in the scale of life. One result of this is, that, in general, organised beings usually die at a period (on an average) the same as that of their progenitors. It is true that there is a great difference between the *actual* ages at which individuals of any species die. Disease, accidents and famine are the main agents in causing this. But there is, in each species, a well-known limit within which the Race-life lies, and none are known to survive beyond it. This applies to the human species as well as any other. Now, supposing that every possible sanitary condition had been complied with, and every accident and disease avoided by a man of ordinary frame, in some particular case there would still, as is still known to medical men, come a time when the particles of the body would feel the hereditary tendency to do that which leads inevitably to dissolution, *and would obey it*. It must be obvious to any reflecting man that, if by *any procedure* this critical climacteric could be once thoroughly passed over, the subsequent danger of “Death” would be proportionally less as the years progressed. Now this, which no ordinary and unprepared mind and body can do, is possible sometimes for the will and the frame of one who has been specially prepared. There are fewer of the grosser particles present to feel the hereditary bias—there is the assistance of the reinforced “interior men” (whose normal duration is always even in natural death) to the visible outer shell, and there is the drilled and indomitable Will to direct and wield the whole.*

From that time forward, the course of the aspirant is clearer. He has conquered “The Dweller of the Threshold”—the hereditary enemy of his race, and, though still exposed to ever-new dangers in his progress towards Nirvana, he is flushed with victory, and with new confidence and new powers to second it, can press onwards to perfection.

For, it must be remembered that nature everywhere acts by Law, and that the process of purification we have been describing in the visible material body, also takes place in those which are interior, and not visible to the Scientist, by modifications of the same process. All is on the change, and the metamorphoses of the more ethereal bodies imitate, though in successively multiplied duration, the career of the grosser, gaining an increasing wider range of relations with the surrounding kosmos, till in Nirvana the most rarefied Individuality is merged at last into the INFINITE TOTALITY.

From the above description of the process, it will be inferred why it is that “Adepts” are so seldom seen in ordinary life; for, *pari passu*, with the etherealisation of their bodies, and the development of their power, grows an increasing distaste, and a, so-to-speak, “contempt” for the things of our ordinary mundane existence. Like the fugitive who successively casts away in his flight those articles which incommode his progress, beginning with the heaviest, so the aspirant eluding “Death” abandons all on which the latter can take hold. In the progress to Negation everything got rid of is a help. As we said before,

* In this connection we may as well show what modern science, and especially *physiology*, have to say as to the power of human will. “The force of will is a potent element in determining longevity. This single point must be granted without argument, that of two men every way alike and similarly circumstanced, the one who has the greater courage and grit will be longer-lived. One does not need to practise medicine long to learn that men die who might just as well live if they resolved to live, and that myriads who are invalids could become strong if they had the native or acquired will to vow they would do so. Those who have no other quality favourable to life, whose bodily organs are nearly all diseased, to whom each day is a day of pain, who are beset by life-shortening influences, yet do live by will alone.”—*Dr. George M. Beard*.

* He is in a state similar to the physical state of a fœtus before birth into the world.—*G. M.*

the adept does not become "immortal," as the word is ordinarily understood. By or about the time when the Death-limit of his race is passed, HE IS ACTUALLY DEAD, in the ordinary sense, that is to say, that he has relieved himself of all or nearly all such material particles as would have necessitated in disruption the agony of dying. He has been dying gradually during the whole period of his Initiation. The catastrophe cannot happen twice over. He has only spread over a number of years the mild process of dissolution which others endure from a brief moment to a few hours. The highest Adept is, in fact, dead to, and absolutely unconscious of the World:—he is oblivious of its pleasures, careless of its miseries—in so far as sentimentalism goes, for the stern sense of DUTY never leaves him blind to its very existence. For the new ethereal senses opening to wider spheres are to ours much in the relation of ours to the Infinitely Little. New desires and enjoyments, new dangers and new hindrances arise, with new sensations and new perceptions; and far away down in the mist,—both literally and metaphorically—is our dirty little earth left below by those who have virtually "gone to join the gods."

And from this account too, it will be perceptible how foolish it is for people to ask the Theosophists to "procure for them communication with the highest Adepts." It is with the utmost difficulty that one or two can be induced, even by the throes of a world, to injure their own progress by meddling with mundane affairs. The ordinary reader will say—"This is not *god-like*. This is the acme of selfishness"...But let him realise that a very high Adept, undertaking to reform the world, would necessarily have to once more submit to Incarnation. And is the result of all that have gone before in that line sufficiently encouraging to prompt a renewal of the attempt?

A deep consideration of all that we have written, will also give the Theosophists an idea of what they demand when they ask to be put in the way of gaining *practically* "higher powers." Well, there, as plainly as words can put it, is the PATH.....Can they tread it?

Nor must it be disguised that what to the ordinary mortal are unexpected dangers, temptations and enemies, also beset the way of the neophyte. And that for no fanciful cause, but the simple reason that he is, in fact, acquiring new senses, has yet no practice in their use, and *has* never before seen the things he sees. A man born blind suddenly endowed with vision would not at once master the meaning of perspective, but would, like a baby, imagine, in one case, the moon to be within his reach and, in the other, grasp a live coal with the most reckless confidence.

And what, it may be asked, is to recompense this abnegation of all the pleasures of life, this cold surrender of all mundane interests, this stretching forward to an unknown goal which seems ever more unattainable? For, unlike some of the anthropomorphic creeds, Occultism offers to its votaries no eternally permanent heaven of material pleasure, to be gained at once, by one quick dash through the grave. As has, in fact, often been the case, many would be prepared willingly to die *now* for the sake of the paradise hereafter. But Occultism gives no such prospect of cheaply and immediately gained infinitude of pleasure, wisdom and existence. It only promises extensions of these, stretching in successive arches obscured by successive veils, in un-imaginable succession up the long vista which leads to NIRVANA. And this too, qualified by the necessity that new powers entail new responsibilities, and that the capacity of increased pleasure entails the capacity of increased sensibility to pain. To this, the only answer that can be given is two-fold: (1st) the consciousness of Power is itself the most exquisite of pleasures, and is unceasingly gratified in the progress onwards with new means for its exercise; and (2ndly) as has been already said—THIS is the only road by which there is the faintest scientific likelihood that "Death" can be avoid-

ed, perpetual memory secured, infinite wisdom attained, and hence an immense helping of mankind made possible, once that the adept has safely crossed the turning point. Physical and metaphysical logic requires and endorses the fact that only by gradual absorption into infinity can the Part become acquainted with the Whole, and that that which is *now something* can only feel, know, and enjoy EVERYTHING when lost in Absolute Totality in the vortex of that *Unalterable Circle* wherein our Knowledge becomes Ignorance, and the Everything itself is identified with the NOTHING.

THE BENI ELOHIM AND THE BOOK OF ENOCH.

BY JOHN YARKER, HON. F. T. S., KETHER.

I am obliged to your correspondent, Mirza Moorad Ali Beg, F. T. S., for his kindly notice of me in No. 28 of the THEOSOPHIST, and wish I had a little time to devote to a careful study of the points which he has raised, valuable as they are, when considered in the light of the Oriental mind and mother-land, I hope ere long to have more time on my hand, and will then go carefully over the contents of the three volumes of the THEOSOPHIST, published, and in course of publication.

In its primitive conception the two OPPOSING PRINCIPLES were the negative and positive energies of nature; the luminous energy, and the dark inert energy, the apparent struggle between which was considered as the base of animated existence; bringing, so to speak, in their train, light and darkness, life and death, good and evil. This is clearly the figurative base of the doctrine of the Zend Avesta. By the lapse of ages these energies became mythically personified, and, admitting the reality of spiritual beings, were absolutely personified by living entities. But in the personified Egyptian myth, Light became Osiris, and Darkness Typhon,—Shemitic, Jehovah and Satan or Azazel. The Grecian legend was the same under other names; and the Emperor Julian says:—"We celebrate the august mysteries of Ceres and Proserpine at the autumnal Equinox, to obtain of the Gods that the soul may not experience the malignant action of the *Power of Darkness* that is then about to have sway and rule in nature."

So far our worthy Brother Theosophist is undoubtedly correct, and the old myth was a grand conception shadowing, for the initiated adept, a great truth, but I doubt very much whether we can apply this truth to the extent your correspondent intimates when dealing with the symbolic myth of the Garden of Eden. That part of our Bible, written 3,000 years ago, in the decline of life of Oriental nations, had the good and evil principles ready made and accepted, and it was quite natural to introduce them to Adam and Eve in colloquial style, so we need only try to find out what was *secretly* intended by the serpent tempting Eve to eat of the forbidden fruit and give to her husband to eat. The whole subject is a very difficult one, the language has probably been many times adapted and re-translated, and needs to be traced first to the primitive legend; and so far I have not seen this done anywhere in a manner satisfactory to my mind. Our old mystics treated the serpent as an emblem of sensuality, the eating of the apple being the loss of primitive innocence. They now saw that they were naked and children were born to them. The inventor of this special myth, whoever that may have been, wished to account for the sin and misery existing in the world, and made it to arise from an act of disobedience.

The Book of Enoch has every appearance of having been written by a Babylonian Jew about the time of the Captivity. Of course, the frequency of the termination *EI* in the name of angels, proves that the author wrote for those who worshipped God as *EI* and not as J. H. V. H. What makes against the study of the Book of Enoch in this country is the ridiculously crude nature of its astronomy. The stars and planets perform their set tasks as intelligent beings and contrary to the known laws of revolution. To get over these difficulties some English writers have attempted to separate the Book into very ancient and more modern parts. This is unsatisfactory, and it is possible that the Book has been badly translated from Hebrew into Coptic, and from the latter into English. As to the 14th Chapter, it has undoubtedly a mystical reference, but what struck me specially is the kind of language, which resembles that given to me by good mesmerized clairvoyants who leave their body.

The Book, called "Count de Gabalis," was written by a French Abbé at the close of the seventeenth century in ridicule of the doctrine of the Rosicrucians. It may, however, be accepted as a testimony of the beliefs of this little known sect. I could send your correspondent the passage he requests, but it would not do him much good, and is, according to our modern notions, too gross for publication. I need only say that the writer asserts that the Rosicrucians believed in the reality of such commerce as that alleged against the Beni Elohim, and that married women might have progeny of the spirits and not of their husbands. These sexual angels, both male and female, might live 1,000 years, but only became immortal by such earthly attachments. In further illustration of this, I may mention that recently I had a conversation with a very excellent medical clairvoyant, who has given me numerous and unailing proofs, though he is not equally successful with every one, and he mentioned the case of a lady visitor who he saw had such, and his belief that progeny might ensue, but this I do not believe. In regard to this question of spiritual beings visiting our earth, I am inclined to think that the Theosophists are a little too dogmatical. Allowance must be made for the difference in constitution between the Indian and the European. The former are very sensitive to magnetic influence, the latter scarcely at all. It is only a very infinitesimal portion of Europeans who are sensitive, or subject to good or evil magnetism. With the Indian nature it is different, and the pure take every possible step to guard against contamination. In my mesmeric experiments I had proof that the very highest spirits could visit my séance-room, but, I was told, the "Parsecs' will, on no account, pass outside our gates (heaven), as they would consider themselves contaminated."

ASTROLOGY VERIFIED.

BY WILLIAM Q. JUDGE, F.T.S.

Writing in the THEOSOPHIST upon the subject of Astrology, C. C. Massey says that he thinks at present we are not fully acquainted with the science, and that, as now practised, it is not always reliable.

His remarks as to its unreliability are justly applicable to that branch of it which relates to nativities alone, and so far I agree with him, because I have encountered numerous cases where judgments upon nativities have been most erroneous. That department of the science is very abstruse and beset with difficulties requiring constant years of study to master. Can we wonder then at the mistakes made by the professional astrologer? He cannot afford these years of patient toil, for even with but one foot upon the threshold of this hoary art he begins to dispense his judgments and prognostications.

The three first divisions of the science: *Genethliacal Astrology*, or telling what shall be the individual's fate; *Mundane Astrology*, or foretelling the circumstances of nations, the occurrence of wars and pestilence; and *Atmospherical Astrology*, or indicating the weather from certain aspects of the planets, are by no means easy to understand or practise, as they require not only a close application for several years, but a good education too. But there is another branch of the subject called *Horary Astrology*, or the answering of questions put to the Astrologer at any time upon any subject whatever about which the questioner is anxious. This can be soon learned by close attention, and its practice will be found to reward the student with answers having in them as much of certainty as we can hope for in this illusionary world. Nor need one wait for years before trusting himself to make replies to questions or to solve problems, excepting always *Elections*, or the determining of days and times for beginning or doing anything. This can be left untouched as it is not very useful.

Zadkiel, who was a well-educated man, an ex-officer of the English Navy, in writing on this subject, says that any one of average intelligence can soon learn by *Horary Astrology*, whom to do business with, what things to avoid, and what will be the result of any particular business engaged in or proposed. That Zadkiel was right I have had for some years abundant proof. And we have Lilly who

preceded Zadkiel, saying the same as his follower. In Lilly's Introduction to Astrology there are given hundreds of instances where *Horary Astrology* has furnished correct answers to questions then put. Lilly was the astrologer who predicted the great fire which in 1666 burnt down London, and also the plague that took off a vast number of her inhabitants. No matter how much the so-called scientific world may sneer at this, it remains a fact quite susceptible of proof.

In my experience with *Horary Astrology* I have found that some persons have not naturally the proper cast of mind for giving a correct reply to a question, which, by another reader of the figure, would be justly answered; and, again, that one who will always be correct in *Horary* questions may be quite unable to do well with a nativity.

It is permissible to name those professors who are dead, because then we cannot be accused of advertising them. In the city of New York there resided, upto within a short time ago, one Dr. Charles Winterburn who practised medicine and incidentally *Horary Astrology*. I consulted him many times for which he would take no pay, and I cannot remember a case in which he made a wrong answer. His mind was peculiarly fitted to give a sound reply to any question astrologically put, and it was with a sincere sorrow that I heard of his death. From among the many questions answered by him I have taken a few as well as some upon which judgments were given by other astrologers, by myself and some other amateurs.

Two years ago, at exactly 3 p.m., I signed a contract relating to the use of the electric light. The conditions were favourable, and every one interested thought much money would be made. I sent to Dr. Winterburn and three other astrologers—each being unaware that the others had the question and one living in a distant city—this question: "At 3 p.m. to-day I signed a contract; what will come of it." No other data were given. With startling unanimity, they all replied that *nothing* would come of it, but that it would be abandoned. Dr. Winterburn said that I might get from it a small sum, but expenses would eat that up, and one of the others said that the opposite parties to the contract were disagreeing amongst themselves and had no funds. This I afterwards found to be true. Eleven weeks was the length of time given by astrology for it to last. Within eleven weeks the whole matter was abandoned, and I made nothing whatever from it.

Subsequently, I entered into a matter having some connection with the Government and a certain manufactured article. For the sake of collecting evidence for, or against, Astrology, I obtained judgments on the affair laying them away without paying enough attention to them to even read them. The business went forward with apparently good prospects, but at last it began to assume an unfavourable turn, and then I looked into the replies I had received. With one accord, as before, they declared I had better not go on; all stating that there appeared to be evidence of some money, but also of a greater amount of expense. Dr. Winterburn, in reply to a letter written on this point, said: "On the 20th of this month you will get some return from it, but then you should drop it. However, I see that you will give it up, and it will slip away from your neighbourhood *in toto*." On the 20th I received the only money ever paid in the case, and from that day to this have had no more to do with it than if I had never heard of it.

In the year 1879, I contemplated a removal of my offices, and asked Dr. Winterburn for an astrological judgment. He replied: "Do not move yet, the place offered is not good, and you will have great annoyance and loss there: wait." Soon after a room, apparently no better in another building, was offered. Dr. Winterburn and others with the same unanimity said: "Move; the new offer is good, it will be pleasant in every way." As the new place was good and cheap I moved, and not because Astrology said so. But, singular as it may appear, in eight months afterwards the place against which they advised me—and

the location and description of which they were perfectly unaware of—was invaded by masons and carpenters, the wall torn down in midwinter by order of the Municipal Government, and the whole place exposed for half a year to weather and dirt. Had I been there the expense would have been great, and the annoyance immeasurable. Let me say further that when the replies were given, neither the landlord nor the Government had these alterations in contemplation.

When President Garfield was shot, some friends and myself erected different astrological figures on the event, and construing by the rules, we all said he would die. I placed his death about a week off. Our mistakes were of time and were not the mistakes of the art.

Previous to my father's death, Dr. Winterburn, having no acquaintance with him and never having seen him, said: "All the indications are bad; I think the direction I have named will be fatal. He will die in a few days, but his death will be easy and calm." He died in fifteen days as calmly and sweetly as a child would drop to sleep. The only datum given to the astrologer was the question:—"My father is sick; what will come of it."

Such are a few of many instances I have had of the preciseness and truth of this ancient art. I could give hundreds.

These experiences lead me to the conclusion that Horary Astrology is a correct mode of divination. Those ancient men, who, with minds unfettered by the shackles of bigotry or theology, but having an overflowing desire to benefit that "great orphan Humanity," were wont in the part of India and Egypt to inquire into all of Nature's works, found that Nature is one vast machine whose wheels work one within the other. Calculate the motion and know the mode of motion of one, and you have a key for all. So they took the planets with the heavenly road in which they travel, and erected a scheme based on experience and the universal reign of law, which enabled them and will enable us to guide the faltering steps of man through the dark and rugged valley of this life. Anxiety is one of man's greatest and most insidious foes. It fetters his energy and defeats his ends. If Astrology will relieve one at any crisis from anxiety, is it not well to foster its pursuit and spread its fame? It has relieved me often from anxiety which, without it, I would have felt for months. It will do the same for any one.

Let the light then shine from the East where Astrology began: let those whose forefathers gave to Claudius Ptolemy the materials for his Tetrabiblos, give to us what aid they can for the greater understanding and development of this most ancient art.

New York, January 28, 1882.

WAS IT MEDIUMSHIP?

(The Confession of a Brahmin.)

BY S. A.

It was in the year 1875, while staying in Trevandrum for my education, that I happened to go one midnight to the tank at the end of the street. Descending the steps which lead to the water and having washed my face and hands, I was about to start, when suddenly I heard a splashing in the water just in the centre of the tank. Attributing it to some persons who, I thought, might be swimming, I took no notice of the noise, when, on turning round the corner, on my way home, I saw a figure dressed like a Brahmin girl standing in my way by the roadside. Believing her a person on some private business of her own, I passed without taking any notice of her. A few more steps, and the same figure, in the same dress and attitude, was once more before me....Then my blood curdled and my heart failed, for another and a huge figure stood before me, its colossal and monstrous body stretching from the earth up to the sky. A few seconds more, and it vanished. I hurried home greatly disturbed, and hastily got into my bed, which was

spread for me on the verandah. Two school-boys were sleeping on either side, while a third was snoring near the opposite wall. An hour later, I was dreaming of the same colossal, hideous figure uglier than ever. It had now a companion, a mate resembling it in every way, and behind these two there appeared a dwarfish black woman. Then I saw the two boys between whom I was sleeping, taken up before my eyes by the two monstrous figures and hurled into the street. They woke up in terror, and thinking that I had unconsciously disturbed them in my sleep, they took their beds and went to sleep further on. I felt spell-bound, and like one fascinated, my tongue refusing to serve me. In the frenzy of my terror, I pulled the hair of the third boy who slept opposite me with all my force. He awoke and demanded an explanation. I told him of my terrors and how I was frightened with those apparitions, and begged hard of him to share with me my bed. He complied with my request, and fell asleep again. An hour later, the dwarf, alone this time, and more hideous than ever, with its outstretched tongue and eyes flashing like fire, approached my bed, and, bending over my face, began slowly moving towards my feet. This was repeated several times. I was quite awake during the process, but had lost all control over my limbs which were utterly paralyzed. It was near dawn, and daylight was breaking when the figure disappeared. For three successive nights I could not sleep at all. On the fourth, my vision returned, and with it a figure, but, this once, though the outline was the same, its appearance had completely altered. It now looked a charming girl of about twenty, dressed trim and spruce, and tastefully bedecked with costly jewels. The vision was that of a dancing girl just equipped for a *fête*. She approached me with beaming sweet smiles all over, with jessamine flowers in one hand and a plate of sweetmeats in the other. I was fascinated. An irresistible mysterious force drew me towards the apparition. I forgot the world, and every thing in it, in her contemplation. I became her slave, ready to obey a nod from her, and acting but as I was commanded. I tasted of the sweetmeats and accepted the flowers. She remained in my company for about three hours, and then disappeared. Not one word was there audibly exchanged between us on that night. During the next three nights all was quiet, and I neither saw nor heard anything. On the fourth night the vision re-appeared, bringing with it the same things and dressed in the same style. After remaining with me for three hours, it spoke. It began assuring me that it was influenced by no evil motives in coming to me; that its connection with me would bring no harm, no ruin, but, on the contrary, it would entail upon me bliss and every worldly benefit, were I but to remain passive and keep the matter secret. It swore by Iswar's holy name to the truth of all its assertions.

The school-boys who slept with me saw in the morning the flowers, some bits of sweetmeats, and the sandal powder. They spread the news abroad. My father heard of it, and hastened in person to the town. But I did not confide to him *my secret*. I was afraid lest he should put a bad construction upon the whole affair, and thus impeach my character. He treated, however, the whole affair as an absurd school-boys' story, and returned home. Then the visits of the Pisach* became regular and continued uninterrupted for some time. Every Tuesday and Friday she came without fail, and would spend each time three hours with me (from 11 p.m. to 2 a.m.). Strange to say, although myself fully awake all the time, nothing could arouse the boys who slept near by. While the figure was with me, they seemed plunged in a lethargic slumber, out of which it was impossible to awake them. But as the boys saw everything in the morning—flowers and sandal powder—after the figure had gone, they kept spreading louder than ever their evil reports of the mysterious affair. My wife's parents came to know of it,†

* The demon, a female ghost.—Ed.

† In India, as our Western readers will remember, every boy married sometimes as early as at the age of six or seven, and the marriage-tie is indissoluble, there being no divorce.—Ed.

and they conjured my father to make serious enquiries into the case. He came again to town and remained closeted with me for some time. I was determined to keep my connection a secret, and, therefore, refused to confess, and denied the whole. My father accused me of dealing falsely with him in a matter, he said, that concerned my eternal welfare. For, if what he had heard would prove to be correct, then was I *en rapport* with a "Pisach," a demon, my criminal conversation with whom would lead me to an eternal disgrace and ruin. "What you see in her," he added, "is nothing more or less than the simulacra, or *reliquiæ* of a bad woman, whose life of depravity and her concupiscence during her stay in this world have now drawn down and bound her to the earth with heavy chains. The weight of her material grossness prevents the disintegration or scattering of the 'Shell.' Remember, my son, that all the *Shastras* warn men against having anything to do with such creatures. Under no circumstances can their like lead you but to eternal perdition." His good advice was lost upon me however; and I still persisted in denying the accusation. At last he seemed to be satisfied and left me. But in the evening of the same day, and all of a sudden, he and some other of my friends and relatives took me into a room, where I beheld seated in deep contemplation an old Brahmin. Lamps were burning before and around him, and figures (*chakrams*) of various sorts were traced on the floor in front of him with rice powder. I was compelled to take my seat on a stool as indicated. A few seconds more, and I was fully entranced!

It was but some time after that I heard from my father that I had confessed during my mesmeric sleep every thing to the old Brahmin. The "Pisach" was an *Etchi*, which at first had refused to leave me; then pleaded hard to be left undisturbed, swearing all the while in a loud voice that it would do me no harm; but it was finally compelled by the Brahmin to leave me, and departed for good. When I came back to consciousness I was ordered to wear on my thread a "Ritcha"—a small copper-plate inscribed with various circles and triangles, and other figures enclosed in a little hollow ring. I have never seen after that the figure. I tried by leaving off wearing the ring for several successive nights to invoke the shadow of the *Pisach* back, but all proved to no purpose!

Thus, for six months, I have been a "medium." Were it not, for my parents' determination, I would still have been so now, heedless of all the consequences in store for the transgressors. My eyes are at last opened; and oh! from the brink of what a precipice have I been so happily rescued!

A SAD LOOK-OUT.

As if in corroboration of the curious story published above, and which comes to us from Southern India, an English gentleman, a Fellow of the British Theosophical Society, writing to a Hindu Brother Theosophist of Bombay, says the following:—

"As to the absolutely shocking state at which Spiritualism has arrived in London, you can scarcely form a conception: it has degenerated, in many cases, into the grossest and most immoral forms of the BLACK MAGIC—this is a *fact*. Physical mediums, materialised spirits, and circles, are often descending to the very lowest depths of...moral depravity (we substitute a less offensive term). Such a disgusting state of matters, that I even forbear from writing... But, you will be able to judge when they (mediums, Spirits and Spiritualists) familiarly talk of their materialised 'Spirit wives,' and 'husbands'..... I can assure you this is no misstatement of the case."

This is no news, though a sad confirmation of a state of things we have found growing among the American Spiritualists some years ago. Of course, it is needless to say that highly educated and refined Spiritualists will ever avoid such séance-rooms and circles. Yet we are afraid these are the small minority, while the majority will do every thing

in their power to attract the Western *Pisachas*. Surely, no "spiritual"-minded Spiritualist will ever take us to task for saying that *neither* the generic "John King," who descends from "the spheres of light" to drink tea with brandy and eat toasts in the medium's cabinet, nor yet the disembodied clown, "Peter," cracking his vulgar and heavy jokes, can be viewed as "angels." That both are male *Pisachas*—we have the assurance from an American lady medium's own lips.

MASONS AND JESUITS.

Our Masonic readers, of whom very respectable numbers are scattered throughout India, ought to be on the lookout for recent publications against their Fraternity. We find quite an interesting little libel upon their organization quietly running through the columns of the Roman Catholic *Tablet* in its November issue of 1881. The two Nestors of Patriotism, Giuseppe Mazzini and Garibaldi, come in for a very fair share of venomous abuse in the said Epopee headed—"Rome as a Capital of Italy"; but fortunately they have to largely share their honours in the ecclesiastical vilification with the "Royal Sardinian usurpers."

A few extracts from the short slander-peppered chapters, published in the columns of the *Tablet* and offered to us as an historical record, may prove of interest to some of our Hindu readers. They are well calculated to enhance the importance of that respectable and quiet, yet withal mysterious-looking, building to be met with in almost every town of India, the object of a superstitious awe to the unsophisticated cooly, who designates it as a "Jadukhana" (Sorcery-house), while the guide-book introduces it to the traveller as a Masonic Lodge. How little does the well-meaning native, who, dying for the honour of admission into the craft, is ready to be laying out any amount of money yearly and monthly, if he can but get himself recognized as one more Masonic cipher in the numberless Chapters, Senates and Councils—suspect the true amount of iniquity fathered upon his Grand Masters and Fellow-apprentices! Well may, indeed, the uninitiated Babu, who so readily swallows the tales spread about the "Bara Sahibs" of Masonry, feel an extra thrill of horror creeping down his back, while reading the accusations fulminated against the "Illustrious" Brethren by their irreconcilable enemy—the Church of Rome. The wide-spread legend about the skeleton, stealthily quitting during Masonic meetings his hiding-place—a secret tomb under the tasseled floor of the Jadukhana—and creeping from under the banquet-table to appear in his ominously clattering bones, and drink the health of the Grand Master—will receive an additional colour of verisimilitude, when it compares notes with these additional accusations. Indeed, the charges brought out in the *Tablet* against the "Freemason-poet" and "his hymn to SATAN," published, as alleged in the "'Bollettino' of the great Orient of Italy," is worthy of perusal. In this pre-eminently interesting *exposé* we are told, to begin with, that the unity of Italy "for which torrents of blood were shed, was but a pretext to destroy Papacy, and especially Christian,— "Catholic Rome." This design originated with the "Anti-Christian Sects," (?) who thus promoted "the ambition of one particular State."

"It was a necessity for the sects to strive to eradicate certain principles out of Italy, and especially the Papacy. They needed Rome as a capital to destroy Catholic Rome. The State needed accomplices in order to carry out her old ambition of eating up the Italian artichoke leaf by leaf. And so it happened, one fair day, that the sects offered a hand to the State to help her to eat up the artichoke. And the State ate it up, promising in return to lead the sects to Rome."

The above is but an *entree en matière*, indispensable to throw sufficient light upon other and far darker passages that will follow. No need of reminding the reader that our attention was not turned to them on account of their

political flavour. We are thinking more of the priest than of the politician. For,—adds the writer:—

“This is no parable. It is a true story, and not only true but undeniably *proved by confessions.*”

During the first centuries of Christianity, a law was enacted—and we do not know it was ever abrogated,—under which a priest who divulges the secrets of the confessional, even in a case of the greatest crime,—is sentenced to have his tongue cut out. Since then, the apostles seem to have grown in wisdom; Christian religion has become the hand-maid and the secret agent of wordly ambition, its mysteries being made subservient to political espionage. Such a public confession in print is really valuable, inasmuch as it contains a useful warning to those of our members who, having remained good Christians, though only nominal Roman Catholics, may have a mind of going some day to confession. It is unnecessary to remind the reader that by “Anti-Christian sects” the *Tablet* writer means the Freemasons. Thus—

“Certain things which have been written lately by the more imprudent of those Sectarians in the praises which they have lavished on their Pietro Cossa, ... the poet of this new Rome who ascribes every new glory to MARTIN LUTHER ... the German foreigner and an apostate friar, ... have revealed a good deal more than ... they intended, of the real object they had in view in snatching Rome from the Pope ... in ruining the Papacy and restoring Pagan Rome.”

One of the principal writers “of these sects”—“JULIUS,” is quoted, as he clearly proved the true object by saying:—

“*Rome, ancient Rome, civil and Pagan, Rome rises from the mortal lethargy in which Sacerdotalism had buried her...* Let us tear from the breast of civil Rome, Sacerdotal Rome”... GIUSEPPE MAZZINI ... said openly: A revolution may bring about the era of a new faith, a new free Church.....for all this we must have Rome in our hands. And the ‘*Bollettino*’ of the Great Orient of Italian Freemasonry, in its very first number writes—‘as long as Italy permits the Papacy to continue...the world will groan under an intolerable yoke.’ And still more clearly, later on, it says:—‘The world at this moment begins to breathe, seeing Italy prepared to drive away the Roman Pontificate.....Foreign countries recognise the right of the Italians to exist as a nation now that they have confided to them the highest mission, i.e., that of freeing them from the yoke of Catholic Rome.’”

Many good Christians of whom we know,—and no friends of Freemasonry, nor of sectarian Protestantism either—may nourish, we suspect, a feeling of gratitude to the Masons, could they but seriously believe that the Italian craft is doing even so much toward the liberation of the world from the tyrannical, narrow-minded SACERDOTALISM. Moved by the sincerest philanthropic feelings, we fervently hope that the above will prove less of a calumny than the construction put in the said article upon one of the most honest, and certainly the most patriotic, of Italian popular poets, whose name closes the following paragraph:—

“The work of the sects (Anti-Christian Masons) and the work of the propagators of Italian unity are one; and in vain do they try to deny this union when the names of their chiefs, their Ministers, their deputies, their senators, and the prefects who govern Italy, are all to be found in the registers of the sects, which anyone may see who has in his hand the ‘*Freemason Almanack*.’ Their watchword is, *to destroy the Catholic Church and Catholic Rome.* This is the confession of the ‘*Journal of the Great Orient*’: *è il fine che la Massoneria si propone.* (This is the end which Freemasonry proposes to itself) and for which it has laboured ‘for centuries.’ It was to carry out this intention that it occurred to the Freemasons to deprive the Pope of Rome; and Rome was, in consequence, torn from the Pope. And the Freemason poet in his hymn to SATAN, which was published in this same ‘*Bollettino*’ of the Great Orient of Italy, writes:—

“Tu spiri, O Satana,
Nel verso mio,
Se dal sen rompemi
Sfidando il Dio
Dei se Pontifici.”*

* “It is thou, O Satana
Who inspirest my verse,”

Ending the poem with this triumphant Masonic vow:—

“Salute! O Satana!
Hai vinto il Geova
Dei Sacerdoti.”†

War to the God of the Catholics and to the Pope as Vicar of Jesus Christ, that war to promote which the Masonic journal has an apposite rubric, *this is the true end and aim of Rome, Capital of Italy.*”

Freemasonry has declared war to the Papacy; has profited by the ambitions, the passion, the vices of all parties, and made use of the arm of a Catholic State to complete its preparations, by making Rome the capital of the anti-Papal movement. In her official bulletin it is said, without any attempt at concealment, by a writer named STEFANO DE RORAI:—

“Freemasonry will have the glory, of subduing the terrible Hydra of the Papacy, planting on its ruins the secular standard, *verità, amore.*” (Truth and Love.)

FERARI had already said: “We cannot advance one step without striking down the Cross.”

SBARBARO, in his book on Liberty, confessed: “*All Liberals* are agreed that we never shall have national liberty till we have freed consciences from the slavery of Rome. . . . which penetrates into families, schools, and all social life.” And elsewhere he said: “We are in the midst of a serious struggle, not only of social interests, but of *religious principles*, and he must be blind who does not perceive it.” Freemasonry, as SBARBARO has over and over again repeated, and as all its leaders have declared, “*must take the place of the Church.*” And for this reason alone she has stolen Rome from the Popes to make it her proper centre, under the plea of making her the capital of Italy. This was the real reason for the choice of Rome as a capital; which was not necessary or desirable, either historically or politically; neither for military nor for national reasons; and still less for the advantage of the Italian people.

But this end, this real scope of the whole movement, “*It is premature to mention,*” wrote GIUSEPPE MAZZINI “*and must be only preached to a redeemed people.*” For, before this “redemption” of Italy, it was necessary to blind their eyes and ears with big words about nationality, and liberty, and the necessity of Rome for United Italy. To-day Freemasonry thinking it has sufficiently “redeemed” the unhappy Italian people, throws off the mask and cries without reserve what ALBERTO MARIO had said a short time before the coming of Italy to Rome:

“To disarm the Church is not to kill her.
We must decapitate her in Rome.”

Etc., Ect.,

We wonder whether the innocent Parsi and the “mild” Hindu of the native “Jadukhanas” have ever given one single thought to the above. Do they ever have their dreams disturbed by the uncomfortable thought that, notwithstanding their enforced rupture with the “Grand Orient” whose chapters wickedly refuse—do what their Brethren of the “Orthodox” Craft masonry may—to bow to the “Jehovah of the Priests,” but will have their “Principe Createur,”—that they, too, are part and parcel with that depraved Body known as the “Great Orient of France and Italy”—that so unblushingly confesses to an inspiration “from Satan?”

GOOD TIDINGS.

The Secretary of the “Rohilkund Theosophical Society” (Bareilly Branch) writes to say:—“.....Among the benefits that have been done to us by Colonel Olcott’s visit to Bareilly, I am particularly to bring to your notice the formation of a Sanskrit School here, by individual effort. At our yesterday’s meeting, it was resolved that the institution be started a week hence. As you see a beginning is now made and it will be our best endeavour to ask for private and public donations, to help to promote the interests of the new institution. Who knows it may some day grow into a very large and useful college for the diffusion of Sanskrit literature and science. The people have begun to feel the want and we may expect brighter days. Thus your echo ought to answer in the affirmative now.....”

If it breaks forth from my breast
Defying the God
Of the Pontiff-Kings.”

† “All Hall; O Satana! Thou hast conquered the Jehovah of the priests.”

BISHOP MEURIN AND THE BOMBAY CATHOLIC DEBATING SOCIETY.

Explanatory notes by the Compiler and the Debater.

The following notes by Mr. "G." who has kindly placed them at my disposal, with the replies thereto, by Bishop Meurin, S. J., have been compiled by me at the request of many friends who wished to see them published in a connected form. The "Replies" are taken *verbatim* from the reports of the proceedings of the "Bombay Catholic Debating Society" as they appeared, in the columns of the *Bombay Catholic Examiner*, at the time.

While the papers containing the arguments of Mr. "G." against the propositions laid down by his reverend opponent are four in number, the replies by the Rt. Revd. Bishop are incomplete. Having answered Paper No. 1, and half answered No. 2, he did not condescend to notice Paper No. 3, at all, which would appear against the rules of every debating Society. As to the last paper (the 4th) read by Mr. "G.," Bishop Meurin replied in two sentences which were no reply, but rather a general remark, beginning with a criticism and closing with an improved assumption as the reader will see. The papers and the replies speak sufficiently for themselves and need, therefore, no comment.

PANDURANG HURRICHUND BHIOJANE, F.T.S.

Bombay,
March, 1882.

It may be stated here, that the "Debates" came to an untimely end and were closed quite unexpectedly. It was the general belief, at the time, that the society had suspended its meetings only for a short period; His Lordship intimating that it was done on account of the Christmas vacation (of 1880) and that the re-opening of the debates would be duly notified in the local papers after the holidays were over. But days, weeks and months passed away, and the Christmas holidays of 1881, had already become a thing of the past, and we are now in the year of grace 1882, but no notice or sign either of the re-opening of the "Debate meetings" has yet appeared in the local papers! His Lordship, perhaps, is of opinion that in this case, the "end justifies the means," fully? In our turn we may then answer; "better late than never"; and in order to rescue the results of the "Debates" from entire oblivion, and to submit them to the impartial judgment of the reader, these papers are now published in the THEOSOPHIST, whose columns are opened with equal impartiality to the believer, as they are to the unbeliever.

"G."

Bombay,
March, 1882.

PAPERS BY MR. "G.," SUBMITTED AT THE MEETINGS OF THE "BOMBAY CATHOLIC DEBATING SOCIETY" DURING THE MONTHS OF NOVEMBER AND DECEMBER 1880, HELD AT ST. XAVIER'S HALL, ESPLANADE; AND THE REPLIES THERETO BY THE CHAIRMAN, THE RIGHT REVD. BISHOP MEURIN, S. J.*

PAPER BY MR. G.

No. I.

The debates in connection with this society having been re-opened, I beg your Lordship's permission to moot a few questions. I listened with much attention to the lecture delivered last Thursday on the "Nature of God," but as I have not had an opportunity of obtaining a copy of it yet, I beg leave to refrain from alluding to it for the present. I observed, however, during the lecture, your Lordship lay the greatest stress on what may be called the "succession argument" to prove the non-eternity of matter, and thereby infer the existence of a creator. To my mind this argument is far from convincing. We are not aware of any succession of movements or events which has a beginning of the nature such as your Lordship claims for the Universe. Every succession of movements or events we are aware of, has for its *first link a cause* which in its turn is the *effect* of a prior cause, which again is the effect of a still prior cause, and so on. We are unable to conceive the beginning of anything without an antecedent, condition or cause, which is not again the effect of some still prior cause. *Here I take my stand.* Until it can be shown in case of any given succession that its *cause* is an *uncaused* one, then only may the analogy be proceeded with, with regard to the argument for the non-eternity of the Universe. To say, therefore, that all movements can be numbered and measured by time, is to beg the question altogether. The theory of creation is open to two grave objections. First, to begin with, we have no reason to suppose that there was a First Cause at all. Secondly, if there was a First Cause, we have no reason to suppose that it was MIND rather than MATTER. It is quite as conceivable that matter existed first and developed into mind, as that mind existed first and created matter. The one is as conceivable as the other, for the simple reason that neither the one nor the other is conceivable at all. The limits of our powers of conception are determined by experience, and of an absolute beginning we have had no experience.

Strauss, indeed, argues that if everything in the Universe is caused by something else, what we reach at last is not the conception of a First Cause, but of a self-centered kosmos, a substance of which the various kosmical phenomena are but the accidents. But it is not clear that we reach even this, or ever yet beyond the fact of the existence of a chain of causation, so far at least as we know or can conjecture. If we choose to call this chain a "substance" of which

REPLY BY BISHOP MEURIN.

No. I.

If we suppose that God has created the whole Universe at once, and does no more create any new material beings, and admit also the supposition of Mr. G. that nothing can be admitted of what we have had no experience, then, indeed, would it be altogether impossible for us to say anything about the origin of the Universe, because no man was present when God made the world. But Mr. G. is mistaken in his supposition as is clear from what we learnt in Logic, viz., that the sources from which we derive certainty are, besides experience, also evidence and authority. *Experience* we derive from the testimony (1) of our exterior senses regarding all sensible exterior objects, (2), of our intimate sense regarding all our present interior affections; and (3) of our memory regarding our past affections. *Authority* gives us, under due conditions, certainty regarding facts and events which have not come under our own experience; such authority is either human or divine. *Evidence* we derive from the intuition of truth by our intellect, and such evidence is either *immediate*, viz., of the first principles of truth, like these. A thing cannot be at the same time and not be; no effect can exist without sufficient cause; or *mediate*, viz., by logical conclusions from evident premises.

Now, the non-eternity of the Universe cannot be proved by the *experience* and *testimony* of anybody except of the one who was present at its beginning, viz., God; but it can be proved by the *evidence* of logical argumentation like that which we have used in our lectures. We grant Mr. G. that the non-eternity is not proved by experience, but we do not grant him that it is not proved at all. Let him refute the arguments based on the impossibility of a *successive exhaustion of an infinite number* of changes. As long as they are not refuted, the non-eternity of the Universe remains a proved fact. That this fact proves at the same time the necessary existence of an immutable eternal cause of the universe, called God, is evident.

The substitution of a *chain of causes and effects* for the expression: "*a movable world*," used in the lecture on the *Existence of God*, does not alter the force of the argumentation in the least. Whether we assert the possibility of an infinite number of links, or of an infinite number of successions, is all the same mistake. From link to link, from cause to effect, from movement to movement, is a

* Of the above published papers by Mr. "G.," No. I. is printed on the right column, while the reply thereto, is on the adjoining column. The rest of the papers (2nd, 3rd and 4th) will be printed in the usual way, since the reply to No. 2, is very short, and Nos. 3 and 4 evidently could not be answered, by the High Reverend gentleman.—Ed.

the likes are the accidents, we gain nothing but obscurity ; while the notion that this chain is attached at one end to a self-supporting post, is a purely arbitrary assumption. Thus we see that Theism attempts to account for the existence of things apparent, by the existence of something not apparent, thereby introducing one of those hypotheses which explain nothing, inasmuch as they only serve to remove the difficulty one step further back into the impenetrable darkness.

Bombay,
17th November, 1880.

(To be continued.)

Reviews.

DAPHNIS, AND OTHER POEMS. BY HENRY GEORGE HELLON. Kegan Paul, Trench, and Co., 1 Paternoster Square.

This is a charming little volume, gracefully bound and elegantly printed, the mystical symbolism on whose cover—a double triangle, stars, palm-trees, &c.—does not belie its contents. The deep mysticism of some of its poems though—such as the “Seer,” for instance—is not of the kind dreaded by the general reader. It has nothing dry or abstruse in it, no preternatural subtlety of thought, no far-fetched imagery difficult to seize, or still more difficult to follow. The principal Pastoral and some other pieces are full of dreamy idealities couched in an extremely captivating, often brilliant, verse, bespeaking a rare imaginative faculty, and an originality of conception, which—according to Dryden’s ideal of a poet—shows the author a true “maker.” “A poet is a maker as the word signifies, and one who *cannot* make, that is *invent*, hath his name for nothing,” says the old poet laureate. Our poet gives the preference in his little volume to the sonnet in its legitimate form, as introduced by Guitone d’Arezzo, and adopted by old Petrarch—the 14-iambic decasyllabic or endecasyllabic lines. His sonnets are rich with melody and poetical thought, yet not to be compared with Daphnis, his Sicilian Pastoral. The “Song of the Nymphs who”

“...Roam through meads where rivers wend,
Where willows wave, and alders bend ;
'Mid sylvan scenes and silent shade
By wood, and fern, and sunny glade ;
Till round our isle the moonlight’s shed,
Which woos us to our mossy bed.”.....

The cry of Daphnis for help unto Hermes—when struck blind by the vindictive and jealous Naiad, the response, and the last chorus—is a vivid and dramatic scene. We really do not know whether to give preference to the first or to the last part of the pastoral. The last scene, moreover, contains a mystical allusion, the hidden significance of which, whether known or unknown to the gifted author, is found in the words of consolation as uttered by Hermes, and in the final chorus. The last as the most terrible of the neophyte’s “trials” before his last initiation into the Mysteries, lay in the artificial blindness with which he was struck, not being permitted to know whether the sudden calamity was of a temporary or an eternal duration. After that, if born heroically, he was ushered into the “Divine Presence” and the “Eternal Light” of final knowledge. Thus, when Daphnis exclaims :—

“Father ! I see no more the verdant plain,
My gentle flocks will bleating call in vain :
Oh ! blindness, dark as death, my eyes enthrall !
Father ! Oh, Father, unto Thee I call !
Restore, restore my Sight !”

change ; and as each change implies a succession a *before* and an *after*, these successions are countable ; consequently also the links. And as an infinite number has been proved to be a sheer impossibility, an infinite chain of causes in the past eternity is likewise proved to be a sheer impossibility. The existence of the changeable world forces our reason to admit a First Cause which is in itself unchangeable, immutable. Hence the existence of a first and “Self-supporting post” as “G.” calls God, is not an arbitrary assumption but a logical necessity ; not a mere hypothesis which adds to the darkness of the question, but a rational conclusion, which nobody can refute, and which sheds an abundant and most satisfactory intelligible light on the origin of the world.

—Hermes responds by saying :—

“My son, the woe that’s wreaked shall blessings bring,
And on the Naiad now recoil its sting ;
I’ll guide thy spirit to the bliss of years,
Where love shall greet thee in eternal spheres !
Rise ! ere the twilight leaves the orb of day,
And songs of joy will greet us on our way...”

And that the chorus sings :—

*There Daphnis soars, on wings of glory bright,
By Hermes borne to heaven’s celestial light !*

When reading the above, we say, it is difficult to escape conviction that, besides being a natural-born poet, the author is also a natural born “Seer.” His poem of that name seems more like the consecutive narrative of a genuine vision, while yet fresh and vividly impressed upon the memory, than due to the mere fancy of a poet’s imagination, however exuberant. Coleridge’s best poems were written under the morbid effect of opium-eating. E. Poe’s most thrilling tales.—“The Facts in the case of M. Valdemar,” “The Fall of the House of Usher,” &c., and his famous poem “The Raven,” were all written during the hours of maddening intoxication. The scenes suggested by his sombre, wild, and morbid imagination, are yet sketched with a most wonderful power of naturalness. There is such a ring of truth about them, showing in the author such a subtle faculty of analysis, that to the really *spiritual* mind they are fully suggestive of the psychological possibilities, nay—of the *realities* in the “Night-side of Nature.” And, we know that the visions of the opium-eater as those of the frenzied drunkard are produced by the same abnormal disturbance that takes place in the brain of the *Seer* ; the effects differing in so far only that the two first-named states—brought about artificially and brutally, and, therefore, violating nature, are ever exemplified by an entire absence of moral sentiment in the victims to that vice, whereas seership, if well regulated, is productive of both a keener appreciation of beauty and morality, and of the things hidden from the sight of the profane and the sceptic. All the three states, before yielding results, tend to paralyze, for the time being, the functions of the physical brain, during which period, those far keener perceptions of the so-called “spiritual” mind, come into play. To such a state of clairvoyance and seership we attribute the stanzas of the remarkable piece of poetry before us, called “The Seer, a *Prophetic Poem*.” It commences with a prose quotation from Lytton : “Man’s first initiation is in *trance*. In dreams commences all human knowledge, in dreams hovers over measureless space the first faint bridge between spirit and spirit—this world and the worlds beyond !”

We will quote some of the most striking passages, and, can only regret that space should forbid our publishing the whole of the poem :—

“ In dreams I view a world so fair,
That life would love to linger there,
And pass from this to that bright sphere,

The gloaming fades into the West,
The songster seeks her downy nest
I lie in Nature's perfect rest ;

And nothing know till morn's sweet breath
Steals through the veil that lies beneath ;
The mystic bridge 'twixt life and death !

These thoughts but leave the soul to dream,
Nor gather at life's ebbing stream,
Till darker Nature's mysteries seem.

But he whose spirit's learned to pray,
Subdues the flesh from day to day,
Can see the light, and guide the way !

A trance steals o'er my spirit now,
Bright vapours fan my throbbing brow,
And folding fancies lightly flow.

A cold chill thrills each nervous vein ;
So sweet the influence, rest of pain,
A sigh is but the symbol'd strain !

I commune with a wondrous Seer,
And with him pass from sphere to sphere,
While sibyls chant in pæans clear !

Far into space, each burning sun,
And cycled world through Nature run,
From one great source : THE MYSTIC ONE !

Ah ! when the final cycle's ran,
The soul will mark Jehovah's plan,
And with the *sixth-sense* perfect man !

Then ye who scoff at Nature's plan
Who seers and adepts lightly scan,
Shall learn how near is Heaven to man !

As taught philosophers of old,
The priceless Vedas still unfold
The magic of the mystic mould.

Wist ye not well what Buddha knew,
Are not Nirvana's teachings true,
Still symbol'd to the sacred few ?

The sacred Soma drink may bring
The marvels that the Fakirs sing,
But adepts know the secret spring ;

And in the caves of India still
Their magic mysteries instil,
Where quenchless lamps the silence fill.

Go ! find the light, the soul to save ;
The truth that Zoroaster gave,
His strength from cradle to the grave.

From truth to darkness still ye crawl,
Could ye the Archaic period call,
Ye'd find the long-lost key to all.

Know that the progress of mankind
Is marked by cycles, yet so blind,
Hood-winked ye walk THE TRUTH to find !

The dwellers on the threshold now
Unveil mythology and bow,
To truths which Buddha lived to show :

The evolution taught through time,
By all the saints in every clime,
From darkness to the Truth sublime !

The Prophets of the Orient preach
E'en now, their occult mysteries teach,
And guide the world her goal to reach !

Soon shall Atlantis come to light,
Rise from the sea, in giant might,
Her cupolas of marble bright !

With them the LOST WORD passed away,
The secret signs, and symbols grey,
Which Plato sought in his own day.

The ROYAL ARCH * may pierce the night,
But curtained still is to the sight,
The SACRED WORD the Lamp of Light !

And there's an island o'er the west,
Whose ancient towers in silence rest,
To still far greater truths attest.

Then shalt thou know thy Astral light
And lift the veil that shields the sight
The gloom of the long Polar night !

Reveal a race—till now unknown
Borne ages since to God's own zone
A *sixth-sense* race ; unlike your own !

Now silence reigns within my sphere,
I list no more the wondrous Seer,
My slumbering senses waking hear ;

And move my spirit's mystic chain
That leads to earth : no longer twain
My soul and body wake again

We have trespassed beyond allowed space, and will say no more. Every mystically inclined Theosophist ought to have a copy of this charming little volume.

“FREEDOM, LOVE AND BROTHERHOOD, *Verses* by PROGRESSUS.” London: E. W. Allen, 11, Ave Maria Lane, E.C.

This little volume of poems, simple and original, comes to us for review from England. It reads well. We presume we are correct in thinking this to be the author's (Progressus) first production. If so, we may hope to read some still more notable performances from the same pen, for it would be a pity for the author to stop half way. As the title would imply, the poems, some seventeen in number, run in the free-thought style, and the arguments which they adduce in favour of Religious Tolerance and Universal Brotherhood are well chosen, and many of the smaller poems graceful and full of rightly understood morality and of noble thoughts. The short *Preface*, however, is spoiled by a childish attempt to express prose in what the French call *bouts rimés* style. Such sentences as: “I feel it my duty to conscience obey, and endeavour to weaken King Bigotry's sway ; to prompt men to ask themselves *why* they are led and enslaved by archaical, mystical creeds ; to ask *why* they all act as though reason had fled, and as if a blind faith can be all that man needs”—only weaken the ideas contained in them by what some critics are sure to uncharitably view as a piece of buffoonery. We hope to see it altered in the next edition. But this little imperfection in the preface does not take away from any of the merits of the poems, some of which are very good. In fact, the author exhibits poetic ability beyond the average, though many will prefer the ideas to the verses—the former being unexceptionable throughout the whole volume. The subjects are well selected for the purpose of advocating

* This sign and symbol is known only to the initiated.—*Author*.

Freethought and are blended with a high sense of morality. Poem the first, "Narrow, Broad and Broader," is a piece of some length, as it is a Dialogue between a pious orthodox Vicar and a Freethinker, the latter succeeding in the end in converting the Parson,—a rare piece of work we should say. The points taken against orthodoxy and dogma have nothing new in them, as they may be found in any Freethinker's publication or lectures, but they are, on the whole, very ably expressed. Our poet also indulges occasionally in prophecy, as may be gathered from the following thoughts on the bible :—

The men of the future will deem it Divine,
And make it their guide and idolatrous shrine
No more than the other old works of the East,
Which are loved by Chinese and Brahminical priest ;
They may all be *inspired*, but in time 't will be found
Inspiration with Fiction may sometimes abound
And the misunderstood inspirational force
May spring from a *human* and *fallible* source
And the visions of Seers' and Evangelists' pen
Were controlled by imperfect, though spiritual, men."

More than one member of our Universal Brotherhood,—

"...The man who denies that he can live again
And yet lets his love of morality reign,"

And many of those who are—

".....Without faith, proof, or hope,
And yet who with wickedness manfully cope..."

—will recognize in the following lines their own portraits, as well as those of some of their most pious, hence most cruel detractors. It is asked of the former—

"...What do they reap ? Do they gather a prize ?
Are they loved and applauded, or deemed very wise ?
Let the pulpit give answer, for sermons oft tell
That in nought but in evil can they e'er excel ;
They are spurned and derided, considered a pest,
Whose principles all honest persons detest :
The men who declare they're performing the will
Of him who ne'er wished his own murderers ill,
Show their love by denouncing a brother who strives
To remove what he deems are humanity's gyves,
While it's rare that they publish or even take heed
Of the weakness or vices of one of their creed

... ..
Their zeal for their faith scarce permits them to own
That virtue can be by an infidel shown

... ..
Cease teaching the vain Theological lore
But teach men Religion itself in its stead,
For when Dogmas are living Religion is dead."

The little poem, "Lines to the Slumbering," is a touching appeal for the forlorn and the poor :—

"Listen, oh, list to the sorrows and sighing,
List to the prayer of the sick and the dying—
Pause in the struggle for wealth,
Soothe the forlorn who in silence are weeping—
Let not your sympathy *ever* be sleeping ;
Labour for spiritual health."
"Prove that your life is a blessing to others,
Acting as though e'en the worst are your brothers—
Brothers though erring and frail";
"Treat them with tenderness—love is a power
Able from weeds to engender a flower—
Able 'gainst vice to prevail."

Thus, the little volume expresses throughout, the most elevated and moral thoughts. It appeals to man's noblest feelings, trying to awaken him to the sense of his duty to his fellowmen, to his duty to himself. We have no doubt but the pious Picksniffs of orthodoxy, will brand this volume as a pernicious piece of literature. But we should be glad to advocate it among the liberally and morally inclined readers ; and, notwithstanding its trifling imperfections of style, to see a copy of this production in the hands of every brave defender of Truth and Justice, which is paramount to saying that we recommend it to every Freethinker.

"CHRONICLES OF THE PHOTOGRAPHS OF SPIRITUAL BEINGS AND PHENOMENA *Invisible to the Material Eye*," by Miss HOUGHTON. London : E. W. Allen, 11, Ave Maria Lane, E.C.

A neat and curious volume "Illustrated by six Plates containing fifty-four Miniature Reproductions from the Original Photographs." The book is full of valuable testimony. It comes from some of the most eminent men of science and literature of the day, who all testify to the fact that photographs have been, and are, taken from "Spirit Beings," their more or less shadowy forms appearing on the negative near or about the sitters in visible flesh and blood. "His Most Serene Highness, George, Prince de Solms," is one of the witnesses to the phenomena. In a letter incorporated in the *Preface* he remarks :—

"I have examined the various explanations which have been offered of imitating the Spirit-photographs, but certainly none that I have seen, are sufficient to account for the phenomena. I am not aware of any possible explanation of photographs of this description, of which the figure is displayed partly before and partly behind the person sitting."

Another eminent witness, Mr. A. R. Wallace, the Naturalist, also gives his testimony. He says :—

"If a person with a knowledge of photography takes his own glass plates, examines the camera used and all the accessories, and watches the whole process of taking a picture, then, if any definite form appears on the negative besides the sitter, it is a proof that some object was present capable of reflecting or emitting the actinic rays, although invisible to those present. The fact that any figures, so clear and unmistakably human in appearance, should appear on plates taken in a private studio by an experienced optician and amateur photographer, who makes all his apparatus himself and with no one present, is a real marvel."

Quite so ; and the evidence is so strong in favour of the genuineness of the interesting phenomenon, that to doubt its possibility would be paramount to proclaiming oneself a bigoted ignoramus. Nor is it the *fact* of the phenomenon we doubt. We are thinking rather of the causes underlying it. The more we study the clear, perfectly logical and connected evidence of the eye-witnesses gathered in Miss Houghton's interesting volume, the more we compare it with her own testimony, and then turn to the illustrations given in the book, the less we feel ready to recognize in the latter the direct work of Spirits, *i.e.*, of disembodied Egos. This is no sophistical cavil of prejudice or predetermined negation, as some of our critics may think ; but the sincere expression of honest truth. We do not even attribute the appearance of the figures, so mysteriously appearing without any seemingly physical cause for it, to the work of the elementary or the elementals—so odious to the orthodox Spiritualist. We simply venture to ask why such photographs, without being a fraudulent imitation,—and even though one day recognized as phenomenal by the Royal Society—should be necessarily "Spirit pictures"—and not something else ? Why should the forms so appearing—often no forms at all, but patches of formless light, in which it is as easy to detect figures and faces and likenesses, as it is in a passing cloud, or even in a spot of dirt upon a wall—why should they be rather taken for the pictures from original human or any other Spirits than for the reflection of what is already impressed as images of men and things photographed on the invisible space around us ? A more or less successful reproduction (the photographer remaining unconscious of it)—of a deceased person's features *from an image already impressed in the aura* of the living medium, or the persons present, would not be a dishonest attempt to impose upon the credulous, but a *bona fide* phenomenon. Let us once grant for the sake of argument this hypothesis, and it would account perfectly for the "figure displayed partly before and partly behind the person sitting." Moreover, the theory would cover the ground and explain every unsatisfactory feature in such photographs, features hitherto unaccountable but on the theory of fraud. The "daughter of Jairus" would not appear in the aura of a Hindu medium, not if he were to sit for thousand years before a camera,

But, the said biblical personage is a very natural reproduction in the presence of a Protestant, an intensely pious medium, whose thoughts are wholly absorbed with the Bible; whose mind is full of the miracles of Jesus Christ; and who gives thanks, after every successful "Spirit-photograph," to the "wisdom of God" by blessing and praising his name. A Hindu or a Buddhist medium would evoke no "spoon" emerging from a ray of celestial light above his head—but rather his fingers with which he eats his food. But the biblical interpretation given by the author (pp. 78 and 79) to explain the apparition of the spoon after she had placed a marker in the Bible, (the passage referring to the twelve spoons of gold, the offering of the Princes of Israel) is just as we should expect it. Nor would an orthodox heathen cause to appear on the photograph, surrounded by a cluster of clouds, pictures "found to be a representation of the Holy Family"—for the simple reason that having never given a thought to the latter family, no such picture could be created by his mind, whether conscious or unconscious; hence none being found invisibly impressed around him, none could be caught in the focus. Were, on the other hand, a picture of a boar or a fish to appear instead, or that of a blue gentleman playing on the flute; and were a Hindu medium to recognize in the former the two *Avatars* of Vishnu, and in the latter Krishna, we doubt whether any Christian Spiritualist would be fair enough to admit of the correctness of the symbolical interpretation, on even of the genuineness of the "Spirits", since no Christian sensitive believes in either *such* Avatars, nor in a cerulean coloured god.

The most remarkable feature, in the book under review, is in its illustrated plates. In their intrinsic value, the miniature photographs are perfect. They do the greatest honour to both the talent of the artist and the perseverance and patience of the author required of her, before she could achieve such fine results. As "Spirit" photographs, however, they allow a large margin for criticism, as they leave everything unexplained, and the figures are by no means satisfactory. From Plate I. to Plate VI., with one or two exceptions, the figures of the Spirits exhibit a strange sameness and rigidity about them. Beginning with "Mamma extending her hand towards me" and ending with "Tommy's grandmother," (Plate I.), nine groups in nine different attitudes represent to our profane eye but two and the same persons on each picture: the author and a shrouded ghost—with features invisible. In each case, the Spirit is wrapped up in the traditional white shroud, very pertinently called by some correspondent in the work the "conventional *white-sheeted ghost*." Why it should be so, is not sufficiently explained on the theory given (p. 207) that "the human form is more difficult to materialize than drapery." If it is a "*Spirit Power*, ... used in God's Wisdom to promote the visible appearance of spirit forms," as we are told (p. 21), then both the power and wisdom fall very wide of the mark that should be expected from them. And if not, then why such a servile copy of the conventional ghosts in theatricals?

There are many valuable, interesting and highly scientific attempts at explanation found scattered throughout the work, and evidence given by well-known writers of ability and learning. But the opinion we agree with the most, is contained in the extracts given from Mr. John Beattie's paper—published in the *Spiritual Magazine* for January, 1873,—on the "Philosophy of Spirit-Photography." We will quote a few lines:—

"All our most complete thinkers in the great schools of physical science...are formed to the conclusion that there exists an infinite ocean of ether, in which all material substance floats, and through which are transmitted all the forces in the physical universe.....In photography we have to deal with purely physical conditions. Is there any proof that in the production of these pictures any other than physical conditions have had play?... In the spirit photographs taken under my observation, I had considerable proof that spirit-substance was *not* photographed. The forms were vague, but as photographs extremely well defined.....these forms are such,

and are so singularly related to one another that, even to the superficial, it is impossible not to see that such a series of forms could never have been conceived of by any one who would have had a mind to deceive...We daily hear of spirit-photographs being made, many of them said to be recognized as likenesses of friends...Now are these photographs any other than material resemblances, moulded by *spiritual beings*, of substances capable, when so condensed, of throwing off energy very actively...I have seen many of the photographs said to be likenesses. I have two before me now: the same gentleman in both. In one there is with him a sitting figure half under the carpet, clearly from an etching of a face with a *profile type exactly like his own*; in the other there is a standing figure extremely tall and ill defined. *In both cases it is said to be his mother...No likeness could be discerned between the two.* The sitting figure evidently had been taken from some drawing."

"I mention all this to combat the notion that the actual spirit can be photographed, I have seen a large number of them which I believe to be genuine, but in no case have I seen them indicating the free play of true life. Besides, we cannot believe spiritual light to depend upon physical laws such as reflection, absorption, &c., but rather on states of the perceiving mind. If I am right, within the range of psychological phenomena, spirit-photography must take a high place in usefulness, if marked by suitable evidence without which all manifestations are worthless."

We heartily concur with all that is said above, but we disagree entirely with one of the conclusions and deductions drawn therefrom by Mr. Beattie. So far the genuineness of the phenomenon, called "spirit-photography," is sufficiently proved. But before we dogmatize upon the agency or rather the causes producing the phenomenal effects, we have to consider three theories, and choose the one which not only covers the most of the ground, but explains, in the most satisfactory way, the evident defects in the results so far obtained. Now the Spiritualists maintain that these pictures are the photographs of spirits. Men more cautious, those of Mr. Beattie's turn of mind, would rather think that they are "Photographs *by* Spirits" the form of the object, having been given from plastic invisible substance "by intelligent beings *outside* of it and moulded into shape for their purpose." And we (the Occultists) say, that they are objective copies from *subjective* photographs impressed upon the ether of space, and constantly thrown out by our thoughts, words, and deeds...

The final verdict as to who of us is right and who wrong, can be brought out by the jury of reason only after a better and more reliable evidence is obtained of the *facts*, and, upon a profounder acquaintance with the Invisible Universe and Psychology; both, moreover, have first to become entirely separated from, and independent of, anything like preconceived notions, or a sectarian colouring. So long as "Spirit-Photography," instead of being regarded as a science, is presented to the public as a new Revelation from the God of Israel and Jacob, very few sober men of science, will care to submit to a microscopic inspection "Mary the Virgin, Mother of our Lord," or even "St. John with a dove and three stars in the niche above him."

THE JAVIDAN KHERAD, OR "ETERNAL WISDOM," a *Practical Manual of the Philosophy of Magic*, is a work written in Persian, and kindly sent and presented to the Society by the Editor, a learned Parsi gentleman of Teheran, Mr. Manekje Linji Hooshang Haturia. Colonel Olcott, in his lecture on the Spirit of the Zoroastrian Religion, says:—

There exists among the Persian Parsis a volume older than the present Zoroastrian writings. Its title is *Gjavidan Chrad* (properly *Javidan Kherad*), or "Eternal Wisdom." It is a work on the practical Philosophy of Magic, with natural explanations.*

* How little the Colonel knew when mentioning it, at his lecture, that we already actually had it, though ignorant of its contents, until, through the kindness of another Persian scholar, it was translated and reviewed for us,—E.D.

A fragment of this book is now brought to light by the exertions of the Durwesh-e-Fani, in Persia. Mr. Manekji Limji Hooshang Haturia, otherwise known as the Durwesh-e-Fani, has very recently edited it under its old name, for the public benefit. The history of this Fragment is very interesting. When Mamoun-al-Rashid was deputed as the Governor of Khorasan by his father, Haroun-al-Rashid, of Arabian Night's fame, the neighbouring Chiefs sent him presents in token of their loyalty to his Royal Parent. In his turn, the Chief of Cabul sent a present which he described to be the best, greatest, and most precious that could be ever sent. It was a philosopher, named Zouban. Mamoun was much struck by this extraordinary present. But when the philosopher was found to be very learned and highly skilled in all the sciences of that time, he (*himself a very learned king*) kept the man with him and created him as a special minister of his Court. Shortly after, Haroun-al-Rashid died, and a struggle ensued between Mamoun and Mahomed Amien for the throne. In this struggle, by the skill and advice of Zouban, Mamoun remained victorious. In consideration of the services thus rendered, Mamoun offered a gift of 100,000 *dinars* to Zouban. The philosopher declined the offer in the following words: "My patron, the Chief of Cabul, has not sent me unprovided and penniless, so as to be in want of any worldly thing. However, if the King would grant the prayer, I have one request to make to him." This being granted, the philosopher desired to have a certain book, buried in the Palace of King Nashirvan at Bagdad, bestowed upon him. On Mamoun's arrival at Bagdad, the philosopher was ordered to point out the exact place where the book lay. On digging the place was found a small box made of black glass. Zouban was called and the box, locked and sealed as it was, given in his charge. When it was opened, they saw a parcel wrapped in brocade. The covering was removed and out fell exactly a hundred sheets of paper. Zouban gave the box to Mamoun saying that it would prove very useful for preserving jewellery and other precious articles in it. Then, thanking the King for his generosity, he departed with the hundred sheets. Hasan-ben-Sahal, Mamoun's Minister, led by curiosity, followed the philosopher home, in the hopes of learning something more about the book. In answer to his queries, the philosopher explained that it was the book ascribed to King Husang, one of the Peshdadian Kings of Persia; that it was named *Javidan Kherad*, or "Eternal Wisdom," and that it treated of the philosophy of the Ancients (the five great dynasties that preceded the Peshdadian in Persia). Hasan wished to read those pages, and the philosopher gave him the first leaf. As it was written in the old Persian language, Hasan could not read it. So he went out and brought with him one Khezar-ben-Aly, who had studied the old languages of Persia. By his help, Hasan translated, into his own language, thirty pages out of the hundred on the first day. On the next morning when he went to Zouban and desired to proceed with his translation, he was refused. The philosopher said "I allowed you to go through as many leaves as was practicable; as to the rest, I do not think it advisable that any one in the world should have or even know of them."

This is the Fragment, which has descended to us under the name of *Javidan Kherad*. The celebrated Hakim, Abu Aly Ahmed ben Mahamed Maskowi, hearing of the famous Fragment, translated it into the Arabic language and added to it the teachings of the great philosophers of India, Persia, Arabia and Room (Greece and European Turkey.) The book under notice is the Persian translation from this Arabic compilation, by the son of Haji Shams-ud-din Mahomed Huseen.

As to the contents of this book, it would take a volume to comment even briefly upon them. In the first place, the hidden meaning of the original has been altogether neglected by the later translators. But even the outward meaning given to the words, is full of precepts, moral and philosophical. In the whole compilation, there is

not a single sentence which can be pointed out as less important than the rest. If space would allow, we could quote passages after passages which may be read with benefit even by the most advanced moralists and theologians of the present day. This book alone is sufficient to show the learning and acquirements of the much-abused Ancients. If those, whom we are taught to look upon as primitive men in semi-barbarity, could write such works on theology, morality, and even *politics*, as are hardly rivalled by any work of the present so-called age of Progress and Civilization, we must confess that we would like to follow in the steps of such semi-barbarous men, and leave the much-vaunted civilization to its own deluded followers.

NEW MAGAZINES.

THE ARYA, "a Monthly Journal devoted to Aryan Philosophy, Art, Literature, Science, and Religion, as well as to Western Modern Philosophy" conducted by R. C. Bary, at Lahore. It is published in the interests of the Arya Samaj, founded by our friend and ally, Swami Dayanand Saraswati. The March number, the first of the new publication just started, is before us. Conducted by a Brother of ours, his ability, we doubt not, will guide it safely through the dangerous passes of literature, the Thermopyles, where so many new journals find an untimely death. The first number contains some very interesting information; among other matter, a learned and comprehensive article, "The Theory of Evolution from an Aryan Point of View" by one F. T. S. If the initials mean "Fellow, Theosophical Society," then the latter ought to feel doubly proud; first, of the member who wrote it; and then of the laudable feeling of modesty which made him conceal a name of which, as a writer, he need never be ashamed. The article is so good, that we hope it will be continued. "A Choba and his Jujman," by Lalla Sobha Ram, is a satirical Dialogue between an old orthodox Brahman and an Arya Samajist, who is kind enough to mention in it and thus give some prominence to the humble labours of the Founders of the Theosophical Society. "Infant's Home Education," by X., contain some excellent advice to native parents. "A Guide to Greek Nomenclature," a learned article by Daya Rama Varma, of Mooltan, an old contributor of ours, who shows in a very satisfactory way that the Kings of Magadha, or the Magedanians, who were "lords paramount and emperors of India for above 2,000 years," and whose country was "the seat of learning, civilization and trade," were the forefathers of the Greek Macedonians." This is a very ingenuous theory and the author's Nomenclature of ancient names deserves to be more widely known. *Hymn First*, of the "Rig Veda Samhita," and the "Principles of the Arya Samaj," with an explanation of the objects of that body, are also given. Having on the first page "deplored the fact" that the Arya Samajists are "talked of as the blind followers of Swami Dayanand Saraswati," denounced by "self-styled Pundits.....as Atheists," and regarded by some of their best friends "as a religious sect," the true position is explained further on, in an article signed R. C. We confess, we have ourselves always laboured under the impression that the Arya Samaj was a sect. Notwithstanding all denial, we could hardly be blamed for it, since the Arya Samaj is a Society answering perfectly to the definition of the word "sect" as given by Dictionaries. A sect is a body of persons who have separated from others in virtue of some special doctrine or doctrines; a religious or philosophical school, which has deserted the established church, or "which holds tenets different from those of the prevailing denomination in a Kingdom or State." The Arya Samaj then, since it is a body of men who follow the teachings of Swami Dayanand, whose school has separated itself from orthodox, or established Brahminism and Hinduism, must be a sect as much as is the Brahmno Samaj, or any other body composed merely of co-religionists. Our Society is not a sect, for it is composed of men of all sects and religions, as of every school of thought. But we believe

no Mahomedan or Buddhist would be received into the Samaj of our respected friend, the Swamijee, unless he gave up, one—his reverence for his prophet, the other—for Buddha. Moreover, he would have to renounce the tenets and dogmas of his religion, and accept those of the Vedas, as the *only* revealed books; and the interpretation of the latter by Swami Dyamand as the *only* infallible ones, though, to interpret an *infallible revelation*, requires an *infallible revealer*. Let it not be understood that we take our friends, the Arya Samajists, to task for it; or, least of all, that we seek to undervalue, in any way whatsoever, the teachings of Pandit Dayanand. We only expect to call correct things by their correct names, as it would be beyond our power to quarrel with every well established definition. But the objects as defined in the article signed "R. C.," are excellent:—

"The Arya Samaj is a society established with the object of dispelling, from among humanity, ignorance with all the superstitions which it has bred, and which unfortunately still bind in iron chains the people of India and, to some extent, the people of the West, as well as to reform all religious rites and ceremonies by the light of the doctrines of the Vedas...A pious and righteous person who has correctly read and understood the Vedas and who never deviates from their teachings in his practice is a Brahman, be he or she the native of America, Europe or Aryavart itself.

"The Arya Samaj holds the Vedas as a Revelation vouchsafed to man at his introduction into the world, and this Revelation as having a counterpart in nature, *viz.*, the whole creation. A religion that conflicts with science does not deserve that name. The laws of nature are universal and irrevocable and no man or woman can infringe any one of them with impunity, and so is the case with the doctrines of the Vedas which teach us that our thoughts, words, and deeds are the authors of our fate and of our future state. There is no stern deity punishing innocents or an over-merciful one forgiving sinners."

This last doctrine is highly philosophical; and, having a true Buddhist ring about it, appears to us perfectly logical. Only in such a case what is the active part, if any, allotted to God in the Arya system? Will our esteemed colleague and brother kindly enlighten us on this subject? This is no idle criticism, but an earnest enquiry which we would fain settle seriously with the Aryas. In the "Principles of the A. S.," we are told that, among many other things, God is "just and merciful." Now, if his justice and mercy are simply nominal attributes *since there is no deity to punish or to forgive*, why such attributes, or even such a deity at all? Science, common-sense and experience teach us that by the disuse of any organ, when the functions are suspended in it, the limb becomes atrophied, the same law holding good in the case of mental qualities. If the "All-wise, the Support and the Lord of all," the omniscient God, is no better than a constitutional sovereign, the supreme power being vested in him but nominally, while the real power remains in the hands of his Parliament (represented in our case by man's "thoughts, words, and deeds," or *Karma*), and that thus the "Lord of All" becomes simply ornamental, why have him at all? We hope the *Arya* will not refuse to enlighten us upon the subject. Meanwhile we wish it sincerely long life and success.

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THE HINDU REFORMER AND POLITICIAN is another *monthly* magazine published at Madras, and also started by friends and allies, as it is conducted under the patronage of the "HINDU SABHA,"—founded by our excellent Brother, A. Sankariah Avergal, Dewan Peishkar. If we are not mistaken, the Journal of that Sabha is incorporated in the *Hindu Reformer*. The Magazine (No. 1 for January) is to hand, and its reading matter will prove intensely interesting to all the native members of our Society, since it treats of, and is full of, Theosophy. We read with pleasure in the notice to correspondents on the cover the following:—

"Although it forms part of our programme to vindicate the ancient Hindu Religion on the basis of its own Science and Philo-

sophy, yet it is our plain intimation that religious communications should always treat more of what is right in one religion than what is wrong in others."

This is the best means of avoiding wrangling and quarrelling, and some of our friendly native magazines might do worse than to enforce and carry out the same policy. As to the general programme of the new magazine, it is defined in the first editorial. We welcome it the more, since we are told in it that the Journal is established to "discharge what we consider to be our peremptory duty of waking up our countrymen from their lethargic sleep and national indolence, to celebrate the march and progress of happy events which must...sooner or later, elevate the Indian Peninsula from its low level of moral, political, and social degradation."

This gives us hopes that we may hitherto walk hand in hand with the *Hindu Reformer*, since, with the exception of its political programme, we pursue the same objects, and devote our labour and time to the same end.

Speaking of the Golden Past and comparing it with our modern times, the editor accounts for the loss of priceless ancient records and esoteric information for the following reasons:—

'The discoveries that were made in the course of scientific researches, the philosophical disquisitions which were characteristic of marked ingenuity and intellectual capacity, the codes of law and other necessary ingredients of a nation, were either imprinted on tablet of stones in characters that we are in throes of agony to decipher at the present day, or on tablets of men's memories to be transmitted to posterity through the somewhat unreliable channel of human retentiveness. A well-kept compact of exclusiveness based upon the conviction of the danger of letting out esoteric secrets to the uninitiated, precluded our ancient sages, schoolmen and philosophers from arraying their learning before the masses; nor were the latter permitted by reason of their social, and, we may add, political inferiority to soar high, however capable of gratifying their intellectual thirst by drinking at the springs that flow from the fountain of ancient lore. We have a rich abundance of valuable materials lequeathed to us, but hidden in the depth of profound learning and wisdom, or lost in the apparently hopeless usage of glowing and imposing verbiage. They only who had prepared themselves by a rigid system of mental and moral discipline were initiated into the hidden meaning of the "verbiage" and there were many in those days who so prepared themselves... Learning, which in those days consisted mostly in knowledge of the esoteric meaning of the Vedas, had, therefore, to be confined within the pale of one favoured section of the community. Hence the origin of the intolerant priest class. Later on, stone tablets and shaky memory yielded to palmyra cadjans wherein were entombed some of the noblest productions of oriental intellect indicative of decidedly superior powers of comprehension and admirably felicitous flights of imagination. The precious contents of these unique literary documents had, in the nature of things, to be divided between moth and man and the progeny that sprang, did not become any bit the wiser by possessing such vulnerable repositories of ancient thought and wisdom. This deplorable state, which lasted for a long period of years, accounts for the complete paucity of a beneficial and wide-spread intellectual activity and for the concomitant evils of moral degradation, religious tyranny, social apathy and political subjection. To conquer this seemingly, mighty confederation of India's foes and the foes of all 'progressive' reformers is in some measure the first object of this journal.....

"Living as we do in the midst of such happy 'signs of the time and knowing, as we do, the reforming tendency of the age, it behoves us to set to the work of pruning the Hindu Society of such old ideas and usage as are really inconsistent with the spirit of the Shastras and that impede our moral and material progress. We all know that a great deal of positive mischief is caused by uneducated (so-called) priests who have inherited the office but not the learning of their fathers, but who exercise a pernicious influence on conservative minds..... We are, however, firmly convinced that our nation must improve, must regain its position. False Conservatism must melt away directly as reason and conviction begin to assert themselves. We have a glorious future yet before us provided we conquer that apathy and the indifference, stolidity and conceit that unfortunately stand conspicuous at this time. We have indulged in tall talk to an intolerable extent and now we must 'girdle our loins' and march up for active operations.

"We beseech our countrymen to help us in our undertaking and to do themselves the credit of elevating our nation, morally and politically by union of thought and action. We must sweep away the relics of fraudulent crafts of priesthood which have, in our day, become crystalized into superstitious beliefs and rank bigotry, with the aid of reason, enlightenment and courage of convictions. Without shying at mere shadows of obstacles based on unsubstantial sentimentalism, we must resolutely set our faces against, and positively disapprove of such customs and usage which have been chiefly instrumental in rendering us a people without any back-bone. Spiritual dependence and political subjection have been long preying upon the vitality of our nation, and have greatly deprived us of strength and power. By disseminating sound views of religion and morals, through the rank and file of the masses as expounded by our wise sages and Rishis, who were never actuated by party-spirit or sinister motives—through the medium of this journal, we hope to encourage and bring about those reforms that are so necessary for elevating ourselves. We humbly expect the help, sympathy and co-operation of our friends and the forbearance of our critics. Defects and drawbacks, in performing the task we have undertaken, do exist; we seek the indulgence of the public in consideration of the momentous importance of the national questions that we intend bringing before their notice hereafter. We fervently hope for a kind and brotherly reception at the generous hands of our compeers and for a long life of usefulness and merit to ourselves and to the realm of journalism which we enter this day."

We sincerely hope that this warm appeal to the patriotism of the native youths and educated men will not have been made in vain. We cannot believe that all those noble qualities—implied in the very name of "Arya,"—that spirit of mental independence and liberty of philosophic thought, should have entirely died out in the modern sons of Aryavarta. In the words of our President-Founder, pronounced by him at his first lecture in Bombay (Feb. 23rd 1849): "The youth of India will shake off their sloth, and be worthy of their sires. From every ruined temple; from every sculptured corridor cut in the heart of the mountains; from every secret *vihar* where the custodians of the Sacred Science keep alive the torch of primitive wisdom, comes a whispering voice saying: 'Children, your Mother is not dead, but only sleepeth!'"

THE ANTI-CHRISTIAN, a Monthly Journal, EXPOSING THE ABSURDITIES OF THE CHRISTIAN FAITH." Edited by Kaliprasanna Kavyabisharad, F.A.C.S., Member of the National Secular Society, London.

The programme of the new Calcutta Journal—as much as its very sincere title—is sure to awaken the rife of the professors of the faith so irreverently spoken of. It is, however, but a natural thing for a Native editor to publish such a magazine. For long years, the "mild" Hindu and his ancestral faith have been unceremoniously sat upon by the "poor" missionary; and now, in his turn, when liberal College education and the study of modern literature have qualified the native gentleman to pass an opinion on the "Rights of Man" in Western civilization generally, and on those of the Christian *Padri* especially, he is preparing for a reprisals, and *reclines*, in his turn, upon the meek "Man of God." "With what measure you mete, it shall be measured to you again."

Yet the dauntless and fearless editor of the new journal acts *en bon sive*, in his way, and deals with his opponents handsomely. He neither backbites nor slanders them behind their backs, but challenges them to meet him openly to debate upon the merits of their religion, which they would thrust *volens volens* upon his countrymen. He manfully tells them in the words of Job: "If thou canst answer me, set the words in order before me, stand up"—and offers them the columns of his own journal as a debating ground. But, instead of "standing" up, and answering his direct accusations, the Christians—those at least who have made a feeble attempt at answering—"A Servant of the Lord," and some other "servants," have poured torrents of personal abuse so far, but have not dis-

proved as yet one single argument. "Servant" No. 1 went, however, one step further. Finding nothing to break the head of the *Anti-Christian* with, he availed himself of the good opportunity offered, to revile the Theosophists instead. "It seems very probable that you are either an atheist or one of the *band of the reckless adventurers known as the Theosophists!*"—he goes out of his way to tell the editor. The latter gentleman was kind enough to take up the cudgel in our defence: we feel grateful, but the trouble was really not worth taking. The "servants of the Lord" begin proving such a standing disgrace to their Master in this country, that the burden of their silliness is on the eve of ruining his cause for ever. We sincerely hope that this idiotic attack upon persons—who have nothing to do whatever with the *Anti-Christian* beyond reading it with a great interest and laughing heartily at the silliness of its correspondents—will be the means of swelling the number of its subscribers. Its perusal is worth double the amount of its subscription.

Editor's Note.—We promised to give in this number a review of "Buddhismus und Christenthum." Having read it, we propose to do better than that. After translating it, we will give copious extracts from the pamphlet, and publish it nearly as it stands. The lecture is really worth translation and publication.

A THEOLOGICAL SNOB.

A pretty story comes to us from Madras about the American lecturer, now starring in India. The *Bombay Gazette* once wittily remarked of him that "there is one thing greater than his ability, and that is his bumptiousness." To this adjective it might have pertinently added—had Mr. Joe Cook unveiled himself as fully here as he has done in Calcutta and Madras—those of his snobbishness and malice. In the last named city,—we are told in a letter—"his public vilifications of the celebrated infidels and heretics of the day, became so indecent, that *even* the *Madras Mail*,—the only paper that noticed his lectures—had to prudently suppress them." His Christian utterances must have been superb, indeed. We tender our congratulations to his Lordship, the Bishop of Madras, who, we are told, occupied the chair during Cook's pious deliveries. It behooved well—the chief pastor of a flock entrusted to him by one who said, "Blessed are the meek," and the successor of that other, who declared that—"Being reviled, we bless" (1 Cor. II., 12)—to preside over such an assembly. But perhaps, as the apostle assures us, that "no Reviler shall inherit the kingdom of God"—his Lordship kindly intended to give Mr. Cook the benefit of his intercession and prayers?

Mr. Joseph Cook's policy seems to be well taken from a Loyolian point of view. He first reviles and slanders those whom he may well fear, and then, whenever challenged to substantiate his calumnies, basing himself on the slanders invented and circulated by himself, he refuses pointblank to meet them! This brave champion of "modern religious thought" acts prudently. His great intellect—which may well be likened to those brilliant toys-balloons which burst at the first hard touch of a finger—could never resist the mighty palm of a Bradlaugh, or even that of a less intellectual person. Thus, when in London, he hastened to slander Mrs. Besant and Mr. Bradlaugh, and then refused to meet them on the ground of his own villainous calumnies. In Bombay he pursued the same policy with regard to Colonel Olcott and Mr. Bennett; in Poona he impertinently refused to have anything to say to Captain Banon for the same weighty reasons, &c., &c. And thus he acted now at Madras, only slightly varying his programme, as will be seen and adding thereby to his immortal wreath of oratorical *bumptiousness* one more unfading leaf—that of *snobbishness*. We have the delightful story from the victim's own

pen: he being a well-educated, respectable and highly cultivated, young man of Madras, the editor of the *Philosophic Inquirer* and a well-known Freethinker: Mr. P. Murugessa Mudaliyar—in short.

There is not a man or woman in India, we presume, but knows that neither the social or moral standing, nor yet the birth, education or intellect of a young native, can be ever measured by his salary or the official position he is made to occupy. And, we are not the only one to know that there are poor clerks at a most infinitesimal salary in this country, who might give points to the best European metaphysician of the day and yet remain the victors in the wranglership. Mr. Cook had certainly time enough to be posted about this fact by his numerous *patri-satellites*. And so he was, we have no doubt; but that was the very reason why he had the *vulgarity* and bad taste to resort to a mean stratagem instead. Dreading to meet in public debate our correspondent—who is also employed in the Bank of Madras—he put openly forward the excuse that *he was only an humble clerk on a very small salary!* He had volunteered to answer publicly every question and objection put forward by educated non-Christians; and when the hour of the trial had come, he actually had the disgusting snobbery of answering from the platform: "*I cannot deal with a man who is only a writing clerk in the Bank, on Rs. 20.*"!!

This objection—as coming from a public lecturer of America, a country which hardly ever had a President, but had begun life as a poor village stable-boy, a farmer's labourer, or had, before moving into the "White-House," to put away his tailor's scissors with a pair of unfinished pants—is the most refreshingly ludicrous anecdote we have ever heard of. This fact of the people of America, electing for the highest honours men, according to their personal worth and merit, and regardless of their birth and social standing—which is the noblest and grandest feature in the American Republic and its Constitution—seems to have entirely escaped the memory of our *aristocratic* preacher. We would like to know who may possibly be the ancestors of Mr. Joseph Cook himself? And, we would be as glad to learn the name of that American—even of one, out of the forty millions of its citizens—who is able to boast of a genealogical table equal to that of the humblest native clerk in India. Does this "orator" want us to believe he descends from William the Conqueror, or perchance, like Pallas-Athena, from Jupiter's brain, his wisdom being equal to his warlike propensities, if not to his bravery? An American going by the very plebeian name of *Cook*, refusing to lower *his dignity* by meeting in a discussion a *clerk* is curious news, indeed! It is really more than we expected even from that very high caste Brahmin of the city of Boston.

ANOTHER "ORTHODOX" PROSECUTION!

The Asiatic nations have often been accused of holding obstinately to their old routine and customs, and of being the less progressive individuals in the whole world. Gradual civilization alone, it is urged, has the needed potentiality in it, to destroy unreasoned prejudices. Education, only, can force, upon the mind of a reviving nation, the conviction that the world and everything in it has to move on, lest that people which should fall asleep over its old ways and customs be outrun by its neighbours, and left in its motionless condition to die the death of stagnation.

All this and much more is preached by the moralists of Europe and America. Unfortunately, for the practical good of humanity, while imitating theoretically that German preacher, who making his naïve declaration to the parishioners, enjoined them to "Do as I tell you and not as I do," most of those pioneers of progress themselves, the press and others, never fail to practically rap on the knuckles of those who follow out the second part of the wise advice. Neither law, nor educated society, nor yet the majority of the people, ever go apace with the progress of civilization: never at least, so far, as to prove its good results

by helping to demonstrate the benefit of an innovation in its practical applications. Old and mouldy laws are allowed to remain without revision or amendment; fetish worshipping society is permitted and even encouraged to fall foul of any one who disregards those grim old idols of hers, called "Public Prejudice" and "Conventional Respectability"; while the common herd, the *plebe*, whose innate feature seems to be modelled by the law of *atarism* upon that of their forefathers the sheep, will follow servilely and blindly its leader—the majority—and try to hoot out of his life any innovator that society condemns as an iconoclast of their cherished routine.

Such thoughts naturally suggest themselves to one who reads the news of a recent and another persecution and trial, of an honest and a good man. The victim, this once, is one among the most worthy members of our Society: a true brother of the great "Brotherhood of Humanity"—Charles E. Taylor, M.D., a well-known book-seller and a very successful magnetic and homœopathic healer of St. Thomas, West Indies. A few years back, Dr. Henry Slade, a quiet unobtrusive man, a thorough gentleman in his ways and manners, and an honest and sincere Spiritualist, was prosecuted and barely escaped imprisonment with hard labour, for the sole crime of being a wonderful medium and for proving it most effectively to any one who had a mind to investigate for himself the claim. An old law, which growing civilization had left in disuse to moulder in its archives for over a century, the law against soothsaying and palmistry, was dragged out from its biding-place for the greater shame of the British code, and made to serve as a weapon to break the medium's head with. Law is but too often made a convenient mantle, under the cover of which bigotry in all its protean forms revels and chuckles in its triumph over truth. In the case of Dr. Slade, it was the bigotry of dogmatic materialism, under the guise of orthodox science that floored for a short time *fact*; and Dr. Slade was sentenced under the provision of the wise old law. This once, it is the bigotry of professional rapacity, the envy of a mercenary apothecary that triumphs. In December last, our brother, Mr. Charles E. Taylor, was sentenced at the Town Court of St. Thomas, "for having practised animal magnetism and dispensed homœopathic medicine." True, he had practised the former for years *gratis*; he had relieved and cured hundreds of poor patients, to whom, were they to die at the door of the drugstore of the said apothecary, the complainant would not have given his allopathic drugs and pills without being paid for them, while the defendant dispensed to rich and poor his homœopathic medicine *free from any charge*. His treatment, moreover, as was legally shown, had never proved detrimental to those treated by him. But what does it all matter! The apothecary is a legally licensed *leech* for bleeding men and their pockets, while Mr. Taylor is but an unselfish practical benefactor of his fellow-creatures. The apothecary relieves his clients of the weight of their species, while Mr. Taylor relieved them but of their pains and awes—if not as legally at least as effectually. But Law has to countenance licensed robbery, though it has no provision made to force "orthodox" physicians and druggists to refund their money to those whom they *do not* cure, let alone to bring back to life those whom they may *legally* kill in the course of their *legal* practice. On the other hand, having once provided for the safety of its monopolists, it is forced to put a check on all those who may be in their way; even though, they do prove, as in the case in hand, that they have alleviated the sufferings of hundreds and thousands of men, rescued more than one life precious to a number of friends and relatives, and thereby as a natural result saved the latter from months and years of cruel mental torture. All this, of course, in the eyes of the all-wise law and social prejudice counts for nothing. Christian law and Christian societies in their pre-eminently Christian lands may conveniently forget in the nineteenth century that the practice of *healing* by "laying on of hands," and the

"miracles" of mesmerism lie at the very bottom, and are the very corner-stone in the foundation of their faith—as it originated during the first century. Trained in, and accustomed to, as it is, to wallow in the mire of hypocrisy and false pretences, it would be useless to try and have society admit that, were there anything like logic and consistency in the laws of its respective countries, once that such a mode of healing is shown illegal, and mesmeric "miracles" proved no better than a *moonshine*, then does their creed based upon such practices crumble down the first like an edifice pulverized hollow by the white ants. This glaring contradiction between their profession of faith and their bitter opposition, coupled with an insurmountable prejudice to that old mode of healing—hence to Spiritualism and Theosophy—as shown by Christian Society and Christian Law are the legitimate outcome of fifteen centuries of *cant* and hypocrisy. These facts alone, that while society finds it superlatively respectable to believe in, and accepts *theoretically* and upon blind faith that which it scoffs at and rejects when shown its possibilities *practically*; and that law,—one of whose duties it is to enforce and protect its state-religion,—shows nevertheless the most superb contempt for, and practical disbelief in, the efficacy of that which constitutes the very basis of the "miracles" claimed to have been worked by their Christ—would be preposterously ludicrous, were not its daily results so sad and so hurtful to humanity. The pointed remark in a sermon preached by Henry Ward Beecher, that could Jesus come back and behave in the streets of New York, as he did in those of Jerusalem, he would find himself confined in a jail and forced by the city authorities to take a juggler's licence—holds now as good as ever. Law and Society with their boasted civilization, become with every day more "like unto whited sepulchres, which, indeed, appear beautiful outward, but are within full of dead men's bones and of all uncleanness." The paradox that we now find *practical* Christians but among the atheists, the materialists and the infidel heretics, is rapidly becoming an indisputable theorem. Hence one more victim of disgraceful bigotry supported by the hand of Christian Law.

"Only allopaths, belonging to some recognized university are allowed to practise in these Islands" (of West Indies), writes to us Mr. Taylor. "Formerly not even an allopath was allowed here, unless he had passed an examination before the Board of Copenhagen. The Homœopathic *Eclectic* or magnetic physicians—not even when diploma'd—if I may use the term—are permitted to practise here; nor does the apothecary (the complainant) keep homœopathic medicines. Thus, the old fable of the 'Dog in the Manger' is repeated... I am not unkindly disposed towards him—but there is a limit."...

This proves that the laws of Copenhagen need as careful a revision as those of nearly every other country now; and, that Denmark, if it expects to keep apace with progress and civilization, may be as sorely in need of a new codification as it was in the days of its Prince Hamlet. Even Russia abolished the law forbidding the homœopathic physicians to prepare their own medicines, so far back as in 1843. In nearly every large town, the world over, there are homœopathic societies. In Europe alone in 1850 there were already over 3,000 practising homœopaths, a two-thirds of whom belonged to Germany, France and Great Britain; and, there are numerous dispensaries, hospitals and wealthy curative establishments appropriated to this method of treatment in every large town, even in Copenhagen itself. At this very day, a revolution is taking place in science, owing to the proofs given by the famous Professor Iæger of Stutgard of the marvellous efficacy of the *infinitesimal* homœopathic doses. Homœopathy is on the eve of being *demonstrated* as the most potent of curative agents. Figures cannot lie. We send the St. Thomas fogies to the newly invented application by Professor Iæger—a most eminent physiologist—of the instrument called chronoscope by which his *neural-analyses* are produced.

At the incipient stage of every useful innovation, its success only increases the enmity of the opponents. In 1813, when after the withdrawal of the allied armies the typhus

patients became so numerous in Leipsic, that it was found necessary to divide them among the physicians of that city, of the 73 allotted to Dr. Hahneman, the founder of the homœopathic system of medicine, and by him treated on that method, *all recovered* except one, a very old man; while the patients under the care of the allopaths died in the proportion of 8 men in 10. To show their appreciation of the services rendered, the authorities, at the instigation of the apothecaries, who conspired to make the former revive against Dr. Hahneman an old law,—exiled the doctor who was forced to seek refuge in Köthen in the dominions of the Duke of Anhalt. Let us hope that Mr. C. E. Taylor will find his reward for his invaluable and disinterested services in the end, even as Dr. Hahneman has for his work. For, after having been the object of ceaseless attacks for over thirty years from those whose pecuniary interests were opposed to the beneficent innovation—as those of our modern allopaths are opposed now to mesmerism in addition to homœopathy—he lived to see Leipsic atoning for its sins and repairing the injury done to his reputation by erecting a statue to him in one of the city squares.

(Extract from the "St. Thomas Times," No. 105, 31st December, 1881.

DEAR SIR,—Would you be so kind as to insert in the columns of your valuable journal the accompanying translation of the sentence pronounced against me by the Town Court of this Island.

Having given notice of appeal I shall not enter into further details.

For myself, I have not a word of complaint to utter. I was very kindly treated by those in authority and received a very patient hearing in both the Police and Town Courts. To say that I have been unfairly treated would, therefore, be wrong. Besides, as the mission of every man on this plane of existence is to do as much good as he possibly can, not even for the authors of this most unjust persecution do I bear malice. No! not even for invoking the aid of the law to prevent me giving any further help to my fellow-creatures when called upon.

The real sufferers, after all, will be the hundreds of deserving poor who put faith in my methods of cure, and received relief at my hands.

This "labour of love," the common heritage of mankind, I can scarcely forgive anyone for depriving me of—nor would others, perhaps, who have made helping the sick a part of their duty.

Be it as it may, I trust that the good sense of this community will see that such old laws that punish men for doing good, are not suited to the times in which we live, and should be abrogated by those who have the welfare of the people at heart.

If protection *must* be given to certain systems, let other laws be framed more in accordance with the spirit of the age—others that will not clash with Faith, Hope, and Charity—three sublime virtues—of which as was once truly remarked—"The greatest of them all is Charity."

Thanking you in anticipation,

I remain,

Yours for the truth,

CHARLES E. TAYLOR, M.D., F.T.S.

[Free Translation.]

EXTRACT.

FROM THE SENTENCE PROTOCOL OF
ST. THOMAS JURISDICTION.

ON FRIDAY, 23rd Dec., 1881, at 2 o'clock P. M., was pronounced in the Special Town Court, St. Thomas, in the Criminal Suit, No. 46, 1881.

LAWYER PETERSEN, for the Complainant.

versus

Bookseller C. E. TAYLOR.

THE FOLLOWING SENTENCE.

According to the Government order of the 15th last month, action was taken in this case against Bookseller C. E. TAYLOR,

or as he himself declares his full name to be, EDWIN WILLIAM CHARLES BERNARDO TAYLOR, of St. Thomas, for Quackery and Illegal Sale of Medicines.

In regard to the first clause it is, according to the defendant's own acknowledgment, which agrees with what else had been elucidated, proved that he, who has no right to practise Medicine in this country, has in the last two or three years taken sick persons of different classes under treatment and has used a manner of treatment, which, from the description he has given of the same and to use his own term, must be classed under the denomination of Animal Magnetism. Besides, Defendant, in some instance, has given his patients Homœopathic pills.

According to the depositions made in the case, it is mainly for internal sickness such as from fever, dropsy, thrush and epilepsy that the defendant, in this way, has taken people under treatment, and he has besides explained that he has only taken people under his care at their own desire, and also that he has never asked nor received payment from his patients.

Notwithstanding that it is not proved that the Defendant's treatment has been detrimental to those treated by him—it appears even from several of the descriptions in the case *that several of his patients have felt soothing and CURATIVE EFFECTS* from the treatment used, he cannot be exempted, from being punished according to the law of 5th September, 1794, sec. 5, for his above mentioned deeds. (! !)

As far as concerns the action for illegal sale of medicines, it must be considered, from the explanations given by him, sufficiently proved that he, in his Book Store in this town, has had for several years a stock of Homœopathic Medicines and Homœopathic Sugar Balls, which he has imported partly from New York and partly from Europe. These medicines the defendant, it is said, delivered gratuitously to people who applied to him for them. He denies having sold medicines as he only sold books containing Homœopathic directions for the use of them, and with the sale the medicines followed without a particular payment. It must, however, be considered just that the defendant's way of acting constitutes a real sale, not only of the books but also of the accompanying medicines. Defendant's deeds ought, therefore, in that respect be considered to be an infringement of the laws, especially the law of 4th December, 1672, sec. 30, and placard of 1st December, 1779, against the sale of medicines in general and foreign medicines in particular, outside of the Apothecary Shop.

The Defendant, who states that he was born in London 12th June, 1843, and who has not been found formerly accused or punished here in these Islands—will, according to what has been stated above, be punishable, according to the cited laws, by a fine of \$7,680, to be shared according to rescript of 12th October, 1759, and Royal Resolution 27th February, 1788, and besides the stock of Homœopathic medicines in hand liable to be confiscated and payment of Court Expenses.

The case having been properly conducted, it is, THEREFORE, DECIDED: that the defendant EDWIN WILLIAM CHARLES BERNARDO TAYLOR ought to pay a fine of \$7,680, to be shared according to rescript of 12th October, 1759, and Royal Resolution 27th February, 1788, also to pay Court Expenses, besides the Homœopathic remedies ought to be confiscated.

The above fine to be paid and the sentence executed according to law within fifteen days after it is legally served.

[Sd.] H. HANSHELL,
Const.

(Editorial of the St. Thomas Times.)

We publish to-day the sentence of the Town Court in the case of our esteemed townsman, Dr. C. E. Taylor, for having practised Animal Magnetism and dispensed Homœopathic Medicine.

It will be remembered that, a short time ago, an investigation took place at the Police Court, where from the evidence elicited it appears that Mr. Taylor had cured many persons of all classes of this community, who applied to him for relief. From what we have been enabled to learn, it seems that he cheerfully gave his advice, and, —as will be seen by the words of the sentence, which is drawn in very mild terms, founded on laws dating so far back as 1672—never asked fee or reward for such service.

If we are to judge from his letter, it is intended to appeal the case was; Mr. Taylor aptly remarks "that he feels that he has committed no wrong in thus helping his fellow-creatures and, therefore, cannot feel satisfied at a result so unmerited." While

we entertain the profoundest respect for the laws that govern these colonies, we cannot help thinking that he deserved a better fate, as he holds a diploma as Doctor in Medicine and Magnetism from a legally accredited institution of the United States of America, and is also a member of several learned bodies in England, France and America; besides he has gained considerable reputation as a writer on Magnetism, Psychology, and Medical Electricity.

We are informed that Dr. Taylor, in order to avoid incurring further prosecutions, is about to petition Our Gracious Majesty The King, for leave to continue his good work as a Magnetic Physician, and also intends to ask his fellow-citizens to unite with him in his appeal.

We heartily wish him success, and do not doubt for a moment that one and all will unite in giving him their hearty co-operation.

THEOSOPHY IN AMERICA.

A few months ago there was circulated all over Europe and Asia a statement, copied from a New York daily paper, that since the departure of the Founders from New York, the theosophical movement had entirely subsided. To give apparent weight to the calumny the journal in question published a pretended letter from Col. Olcott to one of our New York colleagues, and a report of an interview with that gentleman, at which he was falsely made to say that there were but two or three Theosophists now remaining in America. This pitiful subterfuge of our enemies to injure a cause whose spread they could not prevent by any fair means, was so contemptible and transparent that Col. Olcott did not even deign to notice it. That he had ample reason to trust to the progress of events for our complete vindication from all aspersions is now clear. In the *Supplement* to the present number will be found the text of a document received by a recent mail that is worth reading. It is an application to the Parent Society for a charter to found a Branch at the famed city of Rochester, in the State of New York, the very locality from which began in the year 1847, that movement called Modern Spiritualism, which has overspread the whole world, and which possesses so deep an interest for intelligent Hindus. The name of Mr. Parker Pillsbury, which heads the list, is that of one of the best known and most respected men in America, a philanthropist of the highest personal character, and commanding intellectual ability. He was one of the great souls who laboured for many years in the cause of emancipation for the poor negro slaves on the cotton and other plantations of the Southern States of the American Republic. Clearly this one man, who enjoys the universal respect of his countrymen does not consider the Theosophical Society either defunct or an assemblage of "adventurers." And, by the way, we have one more epithet to lay away in the calendar of our memory as a *souvenir* of our enemies: the Lucknow correspondent of the *Calcutta Statesman and Friend of India* (a pretty "friend" indeed!) says Col. Olcott may be the Anti-Christ of Biblical prophecy! This is at least funny.

As may be known in Bombay, Mr. B. M. Malabari left for Bengal two weeks ago, to place his valuable scheme of translations of the Hibbert Lectures of Prof. Max Müller before the public. The leading journals of Calcutta have given Mr. Malabari a most hearty welcome. From advices to hand it seems that Mr. Malabari's project is likely to prove a complete success. We are delighted to hear it for the sake of this able poet and journalist. The THEOSOPHIST has had differences with the Editor of the *Indian Spectator*; but we bear no malice, and wish him well in all laudable enterprises, among which must certainly be reckoned the important work of bringing the splendid researches of Prof. Müller within the reach of non-Anglicized natives.

"A FAITHFUL 'WITNESS' WILL NOT LIE."

"Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous WITNESS" (*Exodus* xxiii, 1).

The *Indian Witness* is our old Methodist friend—the Lucknow Witness—in disguise. Why the godly creature should have cast off its skin, is a problem to be set aside with the other ways of Providence quite as mysterious and puzzling to the God-fearing Christian as they are to the infidel Theosophist. Whether it suddenly felt the need of proving its ubiquity as one of the "Witnesses" to the God of Abraham and Jacob, and so volunteered its inestimable services; or, that it was *suborned*, and, with the "people's dollar" in its pocket, had to enlarge its field of operation, in order to give evidence on a broader scale; or, again, that it found Bengal a fitter locality—from a climatic point of view—to threaten the obstinate heathen with damnation, are all delicate points which we need not raise at present, nor lose our time to discuss. However it may be, it has quietly shifted its head-quarters from provincial, modest Lucknow, and we find it in the very centre of religious fermentation—the proud capital of Bengal,—Calcutta. Our prying, psalm-croaking well-wisher and colleague, was right. Its choice was certainly judicious, as it has now before its prophetic and inspired eye a far broader horizon, a far wider scope for religious reflection and critical observation than it could ever hope for in Mussulman Oudh. All the specialists agree in saying that the "City of Palaces" is the best manured spot with the theological guano of stray birds of prey of every feather, in all India. Hence, it is the most fertile and for missionary "plant" and for raising reformers and "Christian witnesses" on it, of every colour and species. Calcutta, as we all know, is the very hot-bed of brilliant oratory and world-famous preachers, from the mellifluous Babu Keshub Chunder Sen—preaching Christ and Durga,—down to the mealy-mouthed dissenters on the editorial staff of our Wesleyan contemporary, gushing over the departure and virtues of another "Christian Witness," as they call Major-General Crofton, whosever that gallant warrior may be. Anyhow, the *Lucknow-Indian Witness*, having placed itself in an excellent position, from whence to spy and encourage the variegated specimens of converted preachers running amuck for their heathen brother's scalps, we had fondly hoped that, as an eye-witness, it might have now amended its evil ways; that it had become a trifle more truthful in its denunciations of the iniquities perpetrated by all the non-Christian sects and societies; and, less exaggerated in the evidence brought to bear upon the moral beauty and sanctity of every stray Christian lecturer. Alas, we were once more disappointed! The *Indian Witness* is as false and untruthful, as slandering and gushing as was its Lucknow Sosia—no mean compliment, by the way, to the latter. Acting on a different policy than the missionary papers generally do, we mean to substantiate our charges.

In its issues of February 25th and March 4th, we find ourselves, very unexpectedly, receiving high honours, and a prominent place in the editorial paragraphs of that organ of deep Methodist thought. Its meek editors chuckle with suppressed delight; and their large, apostolic hearts seem overflowing with Christian love and charity—the very essence of Christism,—as they couple our humble names with that of the "great" Lecturer, and still greater libeller and caviller, Mr. Joe Cook, of the Back-biting Army of the Lord. It is no doubt, from that most trustworthy personage, that the no less trustworthy Methodist journal got the following bits of reliable information? Says the *Indian Witness* in its issue of March 4th:—

"Defections from the ranks of infidelity are becoming somewhat frequent of late. Colonel Olcott recently named *D. M. Bennett, Colonel Ingersoll, and Mr. Bradlaugh, as the three most worthy 'martyrs' of the age, and now the American papers tell us that Ingersoll begins to show signs of receding from his extreme positions. He no longer denies the existence of the soul after death, although he uses an 'if' in speaking*

on the subject. Intimate friends say this is only one of many indications of a change that has been coming over him recently; meanwhile, *Mr. Frothingham, the strongest, and perhaps the most influential, of the avowed disbelievers in America, has confessed that his system of infidelity has proved a failure, while Mr. Abbott, a well-known leader of the extreme school, has just written a letter, saying that he had withdrawn from the Free Religious Association, because he could not induce the body with which he acted to say a single word in repudiation of the identical charges, which Mr. Joseph Cook brought against Bennett and his friends in Bombay. (?) The same charges had been made by Mr. Cook in America, and Mr. Abbott, himself an avowed infidel, was the only man in the Association who was willing to wash his hands of the accusation. Truly, our Theosophists seem ready to open a cage of very unclean birds in our Indian cities."*

We have italicized the five glaring mis-statements composing the five sentences, contained in about two dozen of lines. They are all represented as facts, but, as the reader will see, consist of three skilful misrepresentations, of one clumsy falsehood, and of one calumny of the kind so beloved by, and so constantly resorted to, in the missionary organs, devoted to proving the superiority of the Christian morality over that of the *false* religions of the Hindu systems. We will enumerate the misstatements.

1. Colonel Olcott has *never* either published or named Mr. D. M. Bennett, Colonel Ingersoll, and Mr. Bradlaugh as "the three most worthy martyrs of the age." Our President having nothing to do with the Western materialistic Freethought, and being well acquainted with the lives of the three gentlemen above named, has respect and sympathy for them personally, but none whatever for their extreme views. Knowing, therefore, (a) Colonel Ingersoll, as a very happy, prosperous man, successful throughout his lecturing career, always coming out triumphant from his squabbles with the bigots who attack him, and one who probably never had one hour's "martyrdom" in his life; and (b) Mr. Bradlaugh as rather the reverse of a martyr, inasmuch as he certainly gives more trouble to his persecutors than they can ever give to him,—he could not have uttered such an absurdity. What he said and maintains is, that those three gentlemen had done more to upset dogmatic Christianity in England and America, and to arrest its progress even here, than any other three men living. And, hence, that they had to suffer for it in their reputations torn to pieces by vile calumny and the efforts of untruthful and unprincipled Christian zealots.

As for Mr. Bennett, though this sentiment has never found room in Colonel Olcott's public utterances, for there was no need for it, yet the editor of the *Truth Seeker* may justly be regarded by all those who know him personally as a "martyr," and the victim of a gigantic and the most shameful conspiracy ever resorted to, in order to get rid of a dangerous opponent. We, who know something of his private life, and believe in the impartial judgment of some of our best friends in America, who knew him for years, maintain that he was made a martyr to, and has suffered for, that cause of freedom for which every right-minded man in America will stand up and will die for, if necessary. We certainly do not include in the latter category the majority of American clergymen and missionaries, nor yet the fools and bigots who become their blind tools. And knowing so much, notwithstanding, and to the face of Mr. Joseph Cook, and his pharisaical supporters, we proclaim Mr. Bennett a kind, truthful, quiet, right-minded man, imperfect and liable to err, as every other mortal, but, at the same time scrupulously honest, and, as incapable of spreading false reports even against his bitterest enemies, as the latter are incapable of doing anything else. Impenetrable as they are to any decent feeling of justice, forgiveness or charity, most of them carry, under their black gowns and white ties, a bladder full of gall instead of a heart.

2. Colonel Ingersoll has not shown the slightest sign of recanting, or of "receding from his extreme positions." To our knowledge, and having heard him lecture years back, he has never *denied* the principle of immortality,

but had only questioned the possibility for any man of obtaining any certainty to that effect. Is it his latest pamphlet, "What shall I do to be saved?" or his sharp rejoinder to Judge Jere S. Black, on the subject of the Christian religion (see November Number of the *North American Review*) that show any such sign of "receding?"

3. The news spread by other American false WITNESSES to the effect that Mr. Frothingham "has confessed that his system of infidelity has proved a failure," is denied by that eminent gentleman himself, in the papers. This is what the Reverend M. J. Savage, the personal friend of Mr. Frothingham, said in his Discourse delivered "upon authority from Mr. Frothingham himself, to explain more fully the latter gentleman's present position, and remove certain misconceptions of that position made by the press, especially by the evangelical religious press of the country." The latter, of course, being as prompt as ever to catch at a straw, and to spread false reports in order to maintain its reputation for disseminating the truth of God. If the *Indian Witness* is eager to know the exact position of Mr. Frothingham, the most intellectual and broad-minded of those Freethinkers who are called the "Free Religionists," it may learn it now.

In a letter republished in the *Boston Banner of Light*, January 7, 1882, and other papers, Mr. Fred. L. H. Willis informs us that:—

"From Mr. Savage's explanation of Mr. Frothingham's position, if we may so term it, we learn that the representative of the press who interviewed the latter gentleman and elicited from him the statements that have called forth such wide-spread comments, instead of taking notes of what was said, trusted to his memory, and consequently mis-stated ... some of Mr. Frothingham's positions."

For example: Mr. F. does not think that 'unbridled free thought leads to a dreary negation called materialism.' "On the contrary," says Mr. Savage, "he holds that no science worthy the name of a science can possibly tend that way." "Nor does he believe that revealed religion is stronger to-day than it was twenty years ago," as has been so triumphantly asserted." (By Mr. Cook for one.)

"He would limit thought in no direction. He would go back to no past church statement or creed. He believes that the work of the iconoclast is not yet finished, and denies that he has any disposition to recall one word that he has spoken or published."

That settles the question. If this is "confessing that the system of infidelity (in the sense of the sectarians and dogmatists) has proved a failure, then we can expect the *Indian Witness* to say one of these days that we have confessed to the missionary papers as to the most truthful organs in the world. But what is Mr. Frothingham's real position? Mr. Savage tells us that in so many words:—

"For many years," says Mr. Frothingham to his friends, "I have been inclined to try to prove that everything comes out of the earth from below, that religion is purely earthly in its origin, something made by man in his effort to perfect himself, and I have not taken account enough of the working in the world of a divine power—a power above man working on and through him to lift and lead."

"I hope that new light will break out, not of God's words in the sense of a book, but of God's universe through new manifestations, through natural methods in the human soul."

This is the expression of pure Theosophy, and the very essence of it: Therefore, Mr. Frothingham is merging with every day more into Spiritualism and Theosophy; and rejecting the Bible, which he contemptuously styles a "book," he "would go back," he says—"to no past church statement or creed." How does this tally with the *Indian Witness*'s truthful statements?

4. We never knew a Mr. Abbot, nor do we know of any Mr. Abott, who knows us, least of all one, who would feel obliged to come out as our champion. Nor has our Society, nor have we ourselves anything to do, or in common with the "Free Religious Association." Therefore, the statement given out that a Mr. Abott withdraws from that Society, because he could not induce that body to repudiate "the identical charges which Mr. Cook brought against Bennett and his friends in Bombay" is a deliberate and

impudent falsehood, whoever may be its author. For all we know, its first part (regarding Mr. Bennett) may be true; nevertheless, it is utterly false in its concluding words. To begin with, no one had (not even ourselves), nor was any one expected to repudiate any charge brought against us by J. Cook, since with the exception of the insane and ridiculous charge against the "THEOSOPHISTS"—i.e., Colonel Olcott and Madame Blavatsky,—having come to India to learn sorcery and then to teach it in their turn, "to the mediums already exposed!"—no charge was ever preferred. There was plenty of direct and vulgar abuse, and, perhaps, hazy hints and suggestions which made people laugh more at the lecturer than at what he had said, and that is all. But so far neither the noisy Cook, nor its servile admirer—the *Indian Witness*—have ever substantiated any charge worthy of being noticed.

"Truly our Theosophists seem ready to open a cage of very unclean birds in our Indian cities" is the concluding strike of the little Methodist viper. We do not know of any uncleaner birds in India than the crows and vultures, of the genus *maleficus* of the *Theologus* family; unless it be the American bustard, which began to emigrate here in masses of late. All such feed on the heathen refuse, and boast of it as of a dainty dish. As for the Theosophists, their "cage" has never yet contained an unclean bird, but it found itself immediately expelled and pecked out of the society as every other element that pollutes it. Let the *Indian Witness* read our *Rules and Statutes* carefully before it ventures on any more such calumnies as the one quoted; and let its editors beware of what they say, lest they find themselves one day, compelled by law, to publish a full retraction and an apology to the Theosophists: as even were the editors of the *Dnyanodaya* and of the *Calcutta Statesman*. Of course, in offering this salutary advice we bear in mind the wise proverb of Solomon, the King of the 700 wives and the 300 concubines, that saith: "An ungodly WITNESS scorneth judgment and the mouth of the wicked devoureth iniquity." Yet, we derive some hope and consolation from the verse that directly follows, since it promises that—"Judgments are prepared for scorners and stripes for the back of fools."

MR. WILLIAM EGLINTON'S DEPARTURE FROM INDIA.

The enemies of Spiritualism and Theosophy can rejoice and triumph, and the Calcutta bigoted and dyspeptic fogies—old or young—are invited to render thanks to their respective gods. Mr. Eglinton is gone, having left for England on the S. S. "Vega" on the 16th ult. And now, for some time to come at least, they are allowed a respite and can draw a long breath of relief. Newspaper accounts of levitations, of materialization and direct writing, of instantaneous transfer of articles and letters through distances of thousands of miles, and many other weird and inexplicable phenomena may trouble their dreams no longer. The nightmare of a new religious belief—with its genuine, palpable, demonstrated "miracles" to support its claims; a belief arresting the progress, if not entirely superseding the religions based upon blind faith and unverifiable traditions no better than fairy tales, has vanished and dissolved behind the great ocean mists, like one of Macbeth's unclean witches.....

Well, time alone will show which of the two now prevailing superstitions is calculated to survive. Whether it is occult phenomena—based upon, actual, though yet undiscovered, correlations of natural forces; or—belief in *Divine* and *Satanic* "miracles." Methinks, faith in the "miracles" of an Infinite, personal NO BODY, and in those of his hereditary foe,—the cloven-footed, horned, and caudated gentleman, the Lord of the hot regions—is more calculated to disgrace our age of agnosticism and blank denial, than belief in the Spiritual agencies. Meanwhile, Mr. Eglinton is gone, and with him

the best opportunity that was ever offered to India to investigate into, and vindicate the claims of, her old world-renowned sages and philosophers—is also gone. Thus for some time at least, will the assertions of the Hindu Shastras, the Buddhist and Zoroastrian books of wisdom, to the effect that there exist occult powers in man as well as in nature—be still held as the unscientific vagaries of the ancient savages.

Since the appearance of the editorial, "A Medium Wanted" (THEOSOPHIST, May, 1881,) in which Mr. Eglinton was mentioned for the first time, and our readers shown that the wonderful phenomena produced through him were attested to over the signature of such witnesses as Mr. A. R. Wallace, Sir Garnet Wolseley, General Brewster, Mr. Robert S. Wyld, LL.D., Edin., M. Gustave de Vey, and a host of others—from that day to this one we never met him personally, nor even held a correspondence with him. We refused going to Calcutta to meet him, and, felt obliged to deny ourselves and our numerous members the instructive pleasure of seeing him here, as was several times proposed. We have done so intentionally. Feeling that we had no right to subject him to insulting suspicions—such as we had ourselves to suffer from, and which once we were brought together would be sure to follow in our trail,—we abstained from seeing him, and spoke even of his work but casually, once or twice in this journal and only for the purpose of giving publicity to some wonderful phenomena of his. Our cautious policy inspired by a natural feeling of delicacy—more for his sake than our own—was misunderstood and misinterpreted by our best friends, who attributed it to a spirit of opposition to every thing connected with Spiritualism or its phenomena. No greater mistake was ever made, no more erroneous misconception ever set afloat. For now that Mr. Eglinton is gone, and with him every danger from malicious slanders has disappeared, we give our reasons publicly for such a "policy of non-interference," on our part, and gladly publish a full recognition of the good that gentleman has achieved in India. If he has failed to convince the general public and the masses, it is because, knowing of him, they yet knew nothing of his wonderful gifts, having never had an opportunity of witnessing his phenomena. The séances given were limited to a small fraction of the Anglo-Indian Society, to educated ladies and gentlemen—worth convincing. And so much Mr. Eglinton has most undoubtedly achieved with great success. During the several months he passed in Calcutta, and notwithstanding the determined and ferocious opposition coming from ingrained sceptics as much as from religious Zealots, no one who came to his séances ever went away with a shadow of doubt, but that what he had seen, was *pukka* genuine phenomena, which to whatsoever agency it might be attributable was no sleight of hand or clever conjuring. The life of a medium—especially that of a genuine and honest medium, born with the instincts of a gentleman—is a hard and a bitter one. It is one of daily mental tortures, of deep felt and everlasting anxiety, lest through the brutal interference and precipitation of the first dissatisfied sceptic, who imagines he detects fraud, there where there is but the manifestation of a weird genuine phenomenon, his hard-won reputation for honesty should be ruined in a few moments. This is an agony that few of the investigators, even among the Spiritualists are able to fully realize. There are so few genuine, honest mediums among the professionals of that class, that accustomed to the feigned agitation—as easily soothed as exhibited,—and as the feigned indifference, manifested at the first symptoms of suspicion by the mediums of the tricky crew, that the Spiritualists themselves become insensible to the degree of mental suffering inflicted upon the true sensitive who feels he is unjustly suspected. And such an unsufferable state of mind, we suspect, must have fallen to the lot of Mr. Eglinton during his stay in India. Notwithstanding that he lived under the strong protection of devoted friends, we have reasons to believe that it was that, which made him hasten the day of his departure.

At all events, it would have been in store for him had he remained much longer in Calcutta. While disgusting intrigues were set on foot by the public enemies of truth, who plotting secretly, as they always do, wrote unguarded letters to Bombay (which we have seen and read); in Calcutta, peremptory clamouring for séances more open to the public than was thought advisable, was becoming with every day louder, and all his watchful friends could do was to keep the curious mob at arm's length. They have done well; for that mob—which in many cases may include so-called ladies and gentlemen—would have surely brought in with the tide Calcutta Lankesters, Dr. Beards, and other like benefactors of "deluded" humanity. Therefore, for Mr. Eglinton's sake, we are glad he has left just at the right time. No greater misfortune could have befallen the Theosophical Society, and with it Spiritualism, were in the present psychologically undeveloped state of mind of the Anglo-Indian Society, its ignorant, but would-be all-wise areopagus to take it into its clever head that a medium *was* exposed, when *defacto* he would be perhaps *only suspected*, and very unjustly too. Sad experience has taught us in the past that it is not sufficient that a medium *should be* all that is honest and fair, but that he had yet to so *appear*. The supposed cheating of Dr. Slade owing to the undoubted one of M. Lankester and Co. has now crystalized itself in India into an axiomatic truth. The fact that the great American medium, *has never* yet been *proved* guilty on any incontrovertible testimony, disappears from the memory of the scoffer, the fool and the sceptic, to leave instead but the one vivid recollection—that of his unjust trial and disgraceful sentence in London.

Alive to the above, we would never advise a professional medium, unless he is a coarse-fibred charlatan, to bring to India his "angel-guides." No gentleman ought to ever run such a risk. Yet we must say that in the case in hand the loss is decidedly India's, and not Mr. Eglinton's. Some hope to see him back in June, but we doubt whether it will be so. Many will be those who will regret his departure, and the opportunities lost unless he returns. But it is too late in the day for useless regrets. If his friends are really worthy of that name, and if they are anxious to show themselves above mere phenomena—hunters, who regard the medium in no better light than an instrument they have hired at so much per hour, let them now use their influence to get Mr. Eglinton into a position which would place him above every risk and peril of professional mediumship. Among his proselytes we have heard of many an Honourable, and of more than one official in high and influential position, for whom it would be an easy task to undertake.—It now remains to be seen whether any one of them will lift up a finger for the sake of SCIENCE, TRUTH and FACT.

PARAGRAPH FLASHES.

AN INDIARUBBER MAN.—The strangest phenomenon people have seen for a long time is now on view in Vienna. "Der Gummimensch," or the Indiarubber man, is quite the queerest fellow imaginable. He is a pale, flaccid man, with red hair and a bilious complexion; he wears black velvet knicker-bockers, and is very polite. He can seize the skin of his chest with both hands, pull it away from his body about 18 inches, and raise it to the level of his head; and yet, when he leaves go, instead of this skin hanging in horrid folds, it goes spreading itself again, so that not a crease is to be discovered. The skin of his nose he can stretch six inches, the skin of his fingers two inches, so that his hands look sizes No. 20 or 30. He drags at the calf of his leg, and behold a goodly and translucent membrane, in which can be seen the ramified network of arteries, pink and pulsating. This does not hurt him. He can—but enough. You see that he well deserves his title of "Gummimensch." What with his cadaverous face and glaucous elasticity, he much reminds one of Dore's ghastly portrayal of the damned in the grand illustrations of the "Inferno." The medical faculty are highly exercised ament this man, and they have begged him for the smallest strip of skin, just for a microscopical investigation. There has not been such a case for two

centuries, and in those days, of course, the microscope was rather primitive. "Gummimench" is a Bavarian, 32 years of age, married and has three normal children. He charges two florins to show himself; his skin feels like velvet, or perhaps rather like the breast of a plucked fowl; but it is not a sweet sensation to touch him.—*Globe*.

A PROFITABLE TRADE is being just started, we find; one, which is likely, for sometime to pay.

THE MEDIUM AND DAYBREAK has an advertisement which informs us that a "Mr. Bogue has published a work, Atlas 4 to, cloth, price five guineas, entitled—The Likeness of Christ. Being an enquiry into the verisimilitude of the received likeness of our blessed Lord. Illustrated with twelve portraits, coloured by hand, and fifty engravings on wood from original frescoes, Mosaics, Paterœ, and other works of art of the first six centuries. By Thomas Heaphy. Edited by Wyke Bayliss, F.S.A."

In addition to this "likeness" we are told in the same paper that "A recent communication received from Baroness Adema Von Vay, of Austria, contained a photograph of Jesus Christ, said to have been reproduced from an engraving of an ancient gem. Physiognomically and phrenologically" it differs from any we have seen.....On the back of the card is printed a Prayer for Meekness." We do not wonder at the precaution, as great "meekness" and faith too, are required, of one, who reads the above. We rather wonder whether human speculation will stop at that, instead of setting to work to present us with a "photograph" of the third person in the Christian Trinity!

THE FIGURES IN THE CENSUS OF PUBLIC HOUSE ATTENDANCE do not diminish though in the country where such "portraits" are sold.

"The *Western Daily Press* publishes a Saturday night census showing the number of persons who entered all the public-houses in Bristol on Saturday evening between seven and eleven o'clock. About 2000, enumerators were engaged in this compilation..... This Saturday evening census shows that 104,000 entered the public-houses in the four hours, 54,000 being men, 36,000 women, and 13,000 children?

A NOVEL MEDICAL INSTRUMENT.—One of the most curious uses of the light from an incandescent piece of platinum wire is furnish by an instrument recently devised to enable physicians to look into a patient's stomach and get ocular information as to its condition. It is a wonderful piece of mechanism, consisting of two tubes at right angles with each other. At the end of one is the piece of platinum wire in a glass case, and above it is a window through which a view of a part of the stomach may be projected upon a mirror and thence reflected and transmitted by mirrors and prisms to the eye-piece at the other end. The piece of platinum wire is made incandescent by an electrical current carried on wires inside of the tube. The glass having been passed down into the stomach, which is thereby illuminated, the physician, looking through the eye-piece at the outer end of the instrument, can see a reflected image of that part of the stomach opposite the window of the tube. By turning a little wheel he can revolve the window so as to bring different parts of the stomach successively into view. A great many very delicate pieces of machinery are required to give all the necessary motions in the machine, and besides the features heretofore mentioned, a constant current of water is kept circulating about the little electric lamp to keep it cool. The metal tube that enters the stomach is so jointed as to be somewhat flexible, and yet it presents no edges or joints that are likely to do injury to the patients.—*Philadelphia Public Ledger*.

A PHILLOGICAL PROBLEM.—The following problem is given for some beginner in arithmetic to solve. The English language has one "t" and four substitutes for "t"—namely, ct as in "ctesiphon," pt as in "ptisan," phth as in "phthisic," th as in "Thomas." It also has "a" and ten substitutes for "a"—namely, ai as in "vain," ay as in "ray," eigh as in "eight," eig as in "reign," ey as in "they," nig as in "campaign," e as in second syllable of "Alleghany," au as in "gauge," no as in "gaol," aigh as in "laight." Combining the above, how many different ways are there of spelling the first syllable of the word "tailor," and then, writing the second with lar, ler, lir, lor, lur, lyr, larr, lerr, lirr, lorr, lurr, lyrr, llar, llor, llir, llor, llur, llyr, llarr, llerr, llirr, llorr, llurr, llyrr, lour, leur, lner, how many different ways are there of spelling the word "tailor?"

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

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

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

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SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 3. No. 7.

BOMBAY, APRIL, 1882.

No. 31.

A NEW BRANCH IN AMERICA.

APPLICATION TO THE THEOSOPHICAL SOCIETY OF NEW YORK.

The undersigned having read attentively and approvingly the objects of your Association, together with its Rules and Regulations, and having studied also with interest and profit, as we have had opportunity, the writings of eminent Theosophists of the older, as well as modern time, hereby make application to the Parent Society in New York for a Charter; with permission to form a Branch Association, to be known as "The Rochester Branch of the New York Theosophical Society." And we respectfully request that the President, or some other officer of your Society, be authorised to visit Rochester for the purpose of establishing the Branch in due form.

(Signed) PARKER PILLSBURY (and 13 others).

290, Race Street,

CINCINNATI O., Jan. 28, 1882.

I hereby certify that I am personally acquainted with but one of the above signers, viz., Mr. Pillsbury. He, vouching for each and every other signer and with his full approval which he has made to me, I should trust them under all circumstances. I consider it one of the highest honours to be able to call Mr. Pillsbury my friend, and to know that he is a Theosophist, in whom there is no guile, understanding and practising, as he does, the rules and obligations of our order. As such, and more, I endorse and recommend him.

J. D. BUCK, M.D.

THE PRESIDENT-FOUNDER ON HIS ANNUAL TOUR, AND THE ESTABLISHMENT OF NEW BRANCHES.

In our last number was mentioned Colonel Olcott's visit to Jeypore and the establishment in that city of a Branch Society. From Jeypore he proceeded to Delhi, which he reached on the 22nd of February, and was received at the station by Babu Baldeo Prasada, F.T.S., who had gone there from Meerut specially for that purpose. The President remained there but for one day, and after seeing the "Kutub" and various other places of interest, proceeded to Meerut where he reached on the 24th. An account of his visit and of the formation of the branch will be found further on, in the report from the Secretary of that Society. Colonel Olcott's lecture at Meerut, at "the Meerut Association Rooms," is reported to have been attended by many educated natives and a few Europeans. Subjects: "The sending abroad of Native Youths to learn useful Arts," and "The Reconciliation of Ancient and Modern Science." He succeeded in making a great impression upon the native minds and aroused them to a

sense of their duty to their mother-country. He told them how they should work to collect a National Fund, and for what purpose it should be applied. These suggestions were so much approved of, that he was asked to embody them in a written document for the consideration of "The Meerut Association." At Meerut an Anglo-Indian gentleman, connected with the army, called on Colonel Olcott and showed him some letters, which he had received from his friends in Germany, who all spoke highly of our society. After Colonel Olcott's lecture, a short address was read by a student, in which our President was thanked "for the disinterestedness shown by him in his work for the regeneration of India," and for pointing out "all the drawbacks of the Hindu community, which had brought it from the glories of the past to such a degrading condition." Swami Brahmanand Saraswati, F.T.S., also made a short speech in Urdu on *Yog Vidya*. Another lecture was delivered by the President, on the next day, after which, on the evening of the 27th, he initiated several candidates; and having organised the new Branch, Colonel Olcott left for Bareilly on the 28th. Just before starting, however, he had to initiate two more candidates.

In regard to his visit and reception at Bareilly this is what a trustworthy and reliable Correspondent and Brother of ours writes to us:—

"Those persons who speak without one moment's reflection, against the Theosophical Society, whatever chances to come first into their brains, will observe if they go to the trouble of visiting any one of the Branches (as, for instance, Meerut and Bareilly) that the Society has done practical good. The receptions and hospitality shown to the President and his Secretary by the Theosophists of the N. W. Provinces, gladden my heart. I am in a position now to tell you that there exists a great harmony and fraternal love amongst all our brother Theosophists."

At Bareilly our President advised the Secretary of the local Society to have the Branch open a school, in which, at the same time as secular, religious education should be given to the young boys. His Excellency the Marquis of Ripon in his speech, delivered at the Convocation of the Calcutta University of the 10th March, spoke to the same effect. The minds of young boys ought to be prepared to receive the benefits of modern education without running the risk of under-valuing their own national ancient wisdom, as many graduates and under-graduates have hitherto done. These have almost all become sceptics simply owing to their college education. On the 2nd of March, Colonel Olcott delivered another lecture in the Town Hall on "Theosophy, its Objects and Claims." The audience was considerably large. The lecturer defined clearly what was Theosophy, and who is a true Theosophist, stating, at the same time, that a person who cares merely for physical comforts and the satisfaction of his own base passions which nature made prominent but in the unreasoning beasts, cannot be a true student of Theosophy. The latter must be more or

less free from those passions and crave for something higher and nobler than the mere physical pleasures. He also pointed to the harm done by those missionaries who misinterpret the mythical portion of the *Purans* in which great truths, under the mask of figurative language, lie concealed. The late discoveries of the men of science (as, for instance, of Baron Reichenbach and Dr. Gregory) confirm the theory that Hinduism is based upon the solid foundation of science; and all the ceremonies of the Hindus to the most insignificant have some scientific truth underlying them. Recent investigations have proved that there is a force in nature which in its correlations differs widely from the electricity and magnetism of modern science. This force is diffused throughout the universe and manifests itself differently in different persons in strict proportion with their physical purity and spiritual development. The lecturer explained further on the esoteric meaning of some ceremonies, and said that if the Brahmans did not like their food and property to be meddled with, or touched by strangers and men of other castes, it was not because they originally considered themselves superior to others, but through fear, lest their spirituality might be impaired and even lost through the impure emanations from persons, less spiritual than themselves. He concluded by saying that those Hindus who revere their ancestors for their great wisdom should join heads together and work for the regeneration of India. He drew some diagrams on a black board; and, showing the audience some bazaar-pictures of the Hindu gods, explained to them the meaning of some of the caste observances of Brahmans. This lecture, which produced an excellent effect upon the whole audience, riled a certain high Anglo-Indian official suffering apparently either from dyspepsia or an extra peg which made him behave, as we are told, in a most undignified and rude manner. In short, he transgressed the rules of good breeding and society, sufficiently to bring upon himself the remonstrances of several other Europeans who were there. He deliberately insulted Colonel Olcott by saying that his lecture was "a theosophical twaddle;" and made other remarks as appropriate and wise, very much to the annoyance and disgust of other Anglo-Indian gentlemen present.

One of them, a high English official, actually stood up and said that it was unbecoming a person to insult a lecturer merely because he did not agree with his views. He himself loved fair play. The object of Colonel Olcott's lecture was announced as bearing upon "Theosophy," and he had a perfect right, as the Founder of the Society, to speak upon the subject as he did. A good many educated natives, who were present on the occasion, were very much pleased with the lecture. For the benefit of those who did not understand English, Munshi Bishen Lal, M.A., President of the Rohilkund Theosophical Society at Bareilly, interpreted it into Urdu. The effect made upon the audience was so great that many natives went to see the President and had long conversations with him on "Theosophy" and Occultism. After initiating several new members of the Branch, Colonel Olcott proceeded to Lucknow.

In this city, the capital of Oudh, he was received by His Royal Highness Prince Souleman Kadar Bahadur, President of our Lucknow Branch, "The Oudh Theosophical Society." With the assistance of the Editor of the *Oudh Akbar*, hasty preparations for a lecture were made, and Colonel Olcott delivered it on March the 7th at the "Baradari Kaisar Bagh." The lecture was a full success, the audience being very large for Lucknow—even larger, than our good friend's, Mr. Cook's was, or even that of Babu Keshab Chunder Sen. The audience is reported as having listened to it very attentively, and showing itself very appreciative. The lecture was interpreted into Urdu by Paudit Ruttun Nath, the Editor of the *Oudh Akbar*. It was proposed to establish there a branch to be composed solely of Mahomedans, with His Royal Highness the Prince as

the President. The Oudh Theosophical Society, consisting of Hindus, would thus have become independent of the Mussalman Branch. The proposal has not yet been given a practical shape, but, when carried out, the fact will be duly announced in this Journal. Babu Jwala Prasada Sankdhar was duly appointed Secretary of the Oudh Society. After initiating some new candidates of Lucknow, the President proceeded to Cawnpore.

Reaching this city on the 8th, he delivered a lecture on "Theosophy and Occult Science," on the 9th of March, at the Royal Theatre. Many European ladies and gentlemen were present at the meeting. The lecture lasted for more than a hour-and-a-half, and the patient and undisturbed attention given by the audience showed that it produced a good effect. Some Europeans, who were already interested in the subject of "Theosophy," went to see Col. Olcott. Several candidates were then initiated into the society, and a branch of the Theosophical Society was immediately formed and chartered under the name of "The Chohan Theosophical Society." Rai Kishen Lal, B.A., Moonsiff at Cawnpore, and the Brother of the President of the Rohilkund Theosophical Society at Bareilly, was elected President for the current year. Colonel Olcott was accompanied to Lucknow and Cawnpore by Munshi Bishen Lal, M.A., President, as well as by Pandit Cheda Lal, B.A., Secretary of the Rohilkund Theosophical Society at Bareilly. After the establishment of the branch, both of them returned to Bareilly, and Colonel Olcott proceeded to Allahabad where he reached on the 11th, and stopped at the residence of Mr. Sinnett, one of the Vice-Presidents of the Parent Body.

At Allahabad, our President lectured on the 13th of March, at the "Kayastha Pathshala" before a full audience. The subject of the lecture was "Correct Conceptions about Theosophists and the Theosophical Society." The lecture appears to have given satisfaction, as some fresh applications for admission into the Society were immediately received. After a few days of rest, during which he initiated some new candidates, Colonel Olcott proceeded to Berhampore (Bengal), which he reached, as it is believed, on the 17th.

An account of his visit to the above named place, whence he will proceed to Calcutta, and of his future travels, will be given in our next. Since he left Bombay, three new Branch Societies have been formed by him—at Jeypore, Meerut and Cawnpore. We have already had Branches at Bareilly, Lucknow, Allahabad, and Berhampore. It will thus be seen that, notwithstanding the *pious* efforts of the enemy and their ceaseless and very *malicious* misrepresentations, our CAUSE is steadily progressing.

Reports from various Branches.

THE MEERUT THEOSOPHICAL SOCIETY.

To the Parent Theosophical Society at Bombay.

I am glad to report to the honourable Society and Council that Colonel H. S. Olcott, our worthy President, arrived here on the evening of the 24th February, 1882. He kindly consented to accept the invitation of the undersigned to stay at his house for three or four days. During that time he delivered two lectures. The subject of the first was—"The sending abroad of Native Youths to learn useful Arts." It was delivered on the 25th February, at 7 P.M., at the Meerut Association Rooms; the other treated of "The Reconciliation of Modern and Ancient Science," and was delivered on the 26th February at 4 P.M., at the bungalow of Rai Ganesli Lal, the Proprietor of the *Prince of Wales' Gazette* and of the *Jalwaitur*. On the evening of the 27th the Ceremony of Initiation, and the formation of a Branch Society took place.

I beg to remain yours fraternally,

BALDEO PRASAD SANKDHAR,
Secretary, "Meerut" Theosophical Society.

Proceedings (No. 1) of the THEOSOPHICAL SOCIETY.

1. At a meeting of the above Society, held at Meerut on the 27th February, 1882, Colonel H. S. Olcott, the President-Founder, upon motion, took the chair.

2. The Chairman first proposed that Baboo Hurry Har Muckerji, F.T.S., be appointed, Secretary of the meeting, *pro tem*.

3. Proposed by Jwala Prasad, F.T.S., and seconded by P. Ganidan Lal, B.A., F.T.S.: "That it was desirable that a Branch of the Theosophical Society should be established at Meerut, to be known as 'The Meerut Theosophical Society.'" The proposal was carried unanimously.

4. Moved by Pundit Baldeo Prasad Sankdhar, and supported unanimously: "That a Sub-committee be appointed by the Chair, to frame the rules and bye-laws of the Branch Society, and that, meanwhile, the bye-laws of the Parent Society be adopted." Accordingly the following gentlemen were appointed as members of the said Sub-committee:—

Baboo Jwala Prasad; Pundit Ganidan Lal, B.A.; Pundit Baldeo Prasad Sankdhar; Pundit Bhagwan Chundra; and Swami Brahma-nand Saraswati.

5. On motion it was decided that the Chair should nominate and appoint the Officers of the Branch Society, each Officer to hold office for one year. The Chair accordingly appointed Baboo Jwala Prasad, President; Pundit Baldeo Prasad Sankdhar, Head-master, Normal School, Secretary; and Pundit Bihari Lal, Second Master, Assistant Secretary and Treasurer. The gentlemen thus appointed, after offering their thanks for the honour conferred upon them, accepted their various offices.

6. Moved by Pundit Baldeo Prasad: "That a fund for the purchase of scientific and other useful books be raised, with a view to further the aims and objects of the Meerut Branch." The motion was put to, and carried unanimously, and the gentlemen present heartily and generously responded to the request made.

7. Blank books were then presented by Baboo Jwala Prasad, Pundit Baldeo Prasad Sankdhar, and Pundit Behari Lal for the use of the Branch Society, for which they were thanked by the chair.

After a vote of thanks to the Chair, the meeting dissolved.

(Signed) HARRY HAR MUCKERJI, Secretary.

THE CHOHAN THEOSOPHICAL SOCIETY OF
CAWNPORE.*Proceedings.*

The members of the Theosophical Society met at Cawnpore, on the 10th of March, 1882, at 10 P.M., the President-Founder in the chair.

Branch.—It was proposed by Rai Kissen Lal, and seconded by Dr. Mohendra Nath Ganguli: "That a branch be formed at Cawnpore to be named the 'Chohan Theosophical Society.'" Carried unanimously.

Bye-laws.—On motion it was resolved: "That the bye-laws of the parent Society be temporarily adopted."

President.—Moved by Dr. Mohendra Nath Ganguli, and seconded by Babu Ardhendra Sekhar Mustaphi: "That Rai Kissen Lal be elected as President for the ensuing year." Carried unanimously.

Secretary and Assistant Secretary.—Proposed "That Dr. Mohendra Nath Ganguli be elected as Secretary, and Babu Ardhendra Sekhar Mustaphi be elected as Assistant Secretary." Carried unanimously.

The Chair then appointed as committee, the President and Secretary of the Branch, and Messrs. Ardhendra Sekhar Mustaphi and Ram Narain.

The President-Founder then declared that the Branch was duly formed, and the Society adjourned to meet at the house of the Secretary on the 17th instant at 7 P.M.

By order of the President-Founder,

MOHENDRA NATH GANGULI,

15th March, 1882.

Secretary.

THE BOMBAY THEOSOPHICAL SOCIETY.

At a special meeting of the Bombay Branch of the Theosophical Society, held on the 5th March, 1882, the annual report of the Branch was read, which showed that the Branch was doing good work. Lectures were delivered, and meetings held to consider the bye-laws of the Branch, which were, after discussion, adopted. From the statement made by the Treasurer at the meeting, it appeared that after the satisfactory re-organization of the Branch during the past year, its financial condition was sound, as there was a good surplus to its credit after meeting its expenses. The office-bearers elected for the current year are as follows:—

President.—The Hon. Rao Bahadur Gopalrao Hurry Deshmook. *Vice-Presidents.*—Dr. D. E. Dudley, Dr. Paudurang Gopal, and Mr. K. M. Shroff. *Councillors.*—Messrs. Tookaram Tatia, Nusserwanji Dorabji Bahadurji, Framji Rustomji Joshi, S. St. Lawrence, Furdoonji Merwanji Bannaji, Nusserwanji Coyaji, and Martandrao Babaji Nag-nath. *Secretary and Treasurer.*—Mr. Bal Nilaji Pitale.

From the recent steps taken by the Branch to study the Theory of Occultism, convening meetings regularly every week for the purpose, the current year promises to be one of progress, which will be reported to you next year.

BAL NILAJI PITALE,

Secretary and Treasurer.

THE IONIAN THEOSOPHICAL SOCIETY.

Corfu, January 17, 1882.

TO THE PARENT THEOSOPHICAL SOCIETY.

I do myself the honour of enclosing herewith the Address of our President, Sigr. Pasquale Menelao, delivered by him before the Fellows of the Ionian Theosophical Society on the 1st instant.

With reference to my last communication of 9th July, 1881, wherein I alluded to a certain Roman Catholic Arch-Priest, who is said to have exhibited some phenomena of a rather occult nature some years ago in Italy. Mr. Menelao was hitherto unable to procure the important documents which, it is reported, he (the Arch-Priest) had left after his death unpublished, and which are cursorily mentioned by Mr. Menelao in his aforesaid address. However, our President is determined to continue his researches, and will proceed with his investigations of the subject during the forthcoming summer, at which time he usually visits Italy on a flying visit to his relatives.

Our Fellow-Brother, Count Gonemis, is constantly occupied with his experiments in Mesmerism and Homœopathy, and, as he says, is about to write a series of articles for the columns of the THEOSOPHIST, which will treat, from a philosophical stand-point, of Animal Magnetism, Spiritualism and Homœopathy, intended to form the preamble of his forthcoming work on the above important problems of the day.

Another Fellow-Brother, Rombotti, writes to say that he believes he has discovered a new, and, according to his ideas, an important phenomenon connected with animal magnetism; but, as his experiments are not yet completed, he will delay his report upon the subject. As soon as he arrives at something positive, however, he will not fail to submit it to the Society's consideration and approval.

None of the other Brothers, including my humble self, are idle or deficient in efforts towards moral and philanthropic improvement. It is not an easy task to accomplish, and bitter experience must have made you well aware of the fact that to try and bring about a salutary change in minds thoroughly imbued with notions of a dogmatic, sceptical and superstitious character, and which, besides that, are fettered with the heavy chains of sensuality,—is a difficult undertaking. Alas, the latter are the worst enemies of mankind; undermining insensibly the corruptible physical frame, they are alienating, for the

sake of illusory and evanescent so-called pleasures and interests in life, the only true Regenerator and Saviour of man, his Spiritual Self, which *alone* can lead him to immortality. And yet, as soon as one seeks to open the eyes of the people to this truth, he risks to be considered either as an atheist, or an idolator, or an adventurer, if not worse. Yet, notwithstanding all this, we are looking steadily and hopefully to a brighter future, and to that immutable, inexorable and eternal Law to which all must submit *volens volens* one day, and which reigns supreme enthroned in the harmony of the universe.

With respectful regards,

Dear Sirs and Brothers,

Ever fraternally yours,

OTHO ALEXANDER,

Secretary of the Ionian Theosophical Society.

Corfu, January 27, 1882.

DAMODAR K. MAVALANKAR, Esq.,

Joint Recording Secretary,

Bombay.

DEAR SIR AND BROTHER,

The perusal of the December and January numbers of Volume III. of the "THEOSOPHIST" containing the uncalled-for slanders, so insidiously and basely flung at both the Founders of the Theosophical Society—Colonel Olcott and Madame Blavatsky—caused not a little surprise and pain to the Brothers composing this Branch. We doubt not, but that the publication had the same effect on all those who had the good fortune to know personally, and be in direct correspondence with those unselfish, heroic, and zealous champions of the highest of causes.

We have no doubt, but time, the great touching-stone in such matters, shall do its work, and that our Founders will be vindicated. Honest characters have nothing to fear either from men or demons.

The spirit of all those pure souls, that sacrifice knowingly all ephemeral material comforts, to strenuously struggle and work, with the two-fold object of un fettering their fellowmen from the bonds of flesh and superstition and with the supreme view of bringing about a harmonious understanding between various races, and thus creating a real feeling of Brotherhood among men, has in all such praiseworthy endeavours self-supporting Power which baffles human wickedness. It is with feelings of fraternal regard and esteem, and the hope of the dawning of a new era, which the slanderers are uncautiously bringing about, for the good of humanity and the cause of Theosophy, that, in the name of this Branch Society, we, its members, send to the Parent Body our best greetings.

Believe me, dear Brother,

Respectfully and fraternally yours,

OTHO ALEXANDER,

Secretary of the Ionian Theosophical Society.

The following communication from a Brother Theosophist, who, on several occasions, took up the cudgel for the Theosophical Society against the rabid attacks of the now defunct Journal, whose death he records, is presented to our readers:—

"It is our painful duty to record the obituary of the *Indian Herald* of Allahabad. The issue of a 'representative Hindu' and 'non-representative' Europeans, it led an indifferent life, and strangely enough, took no interest in the welfare of its Indian poor relations. At one period of its life it suffered acutely from Theosophobia which settled into a chronic condition. It died a painful and slow death of 'want of support.' As, at least, on one side of its parentage it was richly connected, the inglorious death can only be attributed to the evil decree of the gods, which in its case was carried out by the *vox populi*. May the sweet Spirit which animated it, now divorced from its material envelope, attain *Nirvana*; and may it never return to animate again a mundane shell of its class to make war against Theosophy."

OBITUARY.

DEATH OF THE PRESIDENT

OF THE

"POST NUBILA LUX THEOSOPHICAL SOCIETY."
The Hague, 18th February, 1882.

To the Corresponding Secretary of the Parent
Theosophical Society at Bombay.

DEAR MADAME AND SISTER,

I have the sad duty to announce, to the Head-quarters of the Parent Theosophical Society, the passing away of our much-beloved President, Mr. Thos. von Stolk, at the age of 54.

He was a *good* man in the *real* sense of the word. Not only his friends, but also all the poor lament his sudden transit from this to another world, and, let us hope, to a happier state.

He was a wealthy man on earth, but used his means for the benefit of others. No one who ever came in contact with him could help feeling attracted to him.

He was a staunch Theosophist and a special friend of mine. Our friendship dates some fourteen years back, and all that time he remained always true to himself and others. He had been ill, but only four days, and departed this life last Monday, February 13th, at 7 P.M. I was very much affected when his wife sent me the sad news on the same evening. I did not even know he was ill. I saw his body in bed. It was the same serene face I had known for so many years. He leaves behind him a wife (F.T.S.), a daughter of 20, and a son of 18.

As soon as we shall have elected a new President, we shall send to you the nomination.

I received the report of the proceedings, etc.

With best wishes,

Believe me, dear Madame and Sister,

Yours most fraternally,

A. DE BOURBON,

Corresponding Secretary,

P. N. L. Theosophical Society,
the Hague.

THE ANSWER FROM THE CORRESPONDING SECRETARY.

DEAR SIR AND BROTHER,

It is with deep regret and a profound and respectful sympathy for the widow and children of our lamented Brother, Mr. Thomas von Stolk, that every member of our Society will hear of the sad news from Hague. Meanwhile, the Parent Body and the Theosophical Society of Bombay beg to send, through me, the expression of their heartfelt regrets and warm sympathies for their respected Sister and Fellow-Member, Mrs. Von Stolk. May she and her half-orphaned children gather strength and consolation in the conviction that the memory of the good husband and kind father they have lost, will never die in the grateful hearts of those who knew him.

Pray to convey to Mrs. Von Stolk on behalf of our President, Colonel H. S. Olcott, and myself, the assurance of our personal condolence and regrets. To many of us, the late Mr. Von Stolk is *not dead*, but only gone to a better and brighter existence.

Believe me, yours fraternally, and in profound sympathy,

H. P. BLAVATSKY,

Corresponding Secy., Parent Theo. Society.
Bombay, March 15, 1882.

To M. ADELBERTH DE BOURBON, F.T.S.,
Secretary of the "Post Nubila Lux Theo. Socy."

MILK FOR BABES AND STRONG MEAT FOR MEN.

When the great poet and writer, Coleridge, tried to establish his *Watchman*—a periodical in prose and verse, intended to advocate liberal opinions—owing partly to its too learned and philosophical contents, and partly to the fact that its views were not those which its supporters had expected, the *Watchman* was dropped at the tenth number. Without presuming to compare, in any way, our humble work and ability to those of the most versatile genius of England, we may yet remark that, luckier than the poet, inasmuch as we had not yet to drop our publication, nevertheless we are very often threatened to lose subscribers on the ground that the journal is too profound for them to understand, and its matter too abstruse for the general reader. The objection is an unreasonable one, since for one metaphysical article there are ten, which are quite understandable by any one of general knowledge, and we often publish papers, which, as far even as non-specialists are concerned, are likely to awaken their interest, if not to entirely meet their approbation. Thus, since the first appearance of the THEOSOPHIST, we had to labour under a variety of difficulties in order to please all our readers. Some wanted it less philosophical; others clamoured for more metaphysics; many took exception to the spiritualistic or phenomenal element in it; while still more complained of being unable to come to a definite conclusion in regard to the "beliefs" and "creed of the Theosophical Society," whose organ it was. All this is, as it should be; the various complaints being a perfect test that our journal has hitherto carried out faithfully its original programme: namely, an impartial hearing to all; no dogmatism or sectarianism; but a constant and patient work of investigation into, and comparing notes with all and every claim, which is held in common by either small or large bodies of our fellow-men. That these claims, once laid down, were not always followed by adequate explanations, and sometimes failed entirely in giving their *raison d'être*, is no fault of ours, and no one could reasonably take us to task for it. It certainly is not our province—even though we do defend the right of every man to hold to his particular view or views—to explain, least of all to support the views so expressed. In the first place, it would necessitate a universal knowledge of things—an omniscience we were never so foolish and conceited as to lay claim to; and secondly, even admitting the capability of the editor, in a few cases, to express her opinion thereon, the explanation would prove worthless, since passing but through one side of the lens of our personal opinion—it would naturally modify the whole aspect of the thing. Having first of all to satisfy the "thousand and one" creeds, beliefs and views of the members of the Society, who belong to the greatest variety of creeds, beliefs and views, the THEOSOPHIST has to make, as far as it can, room for all, and having done so, to remain as impartial as possible under the circumstances. So narrow-minded and bigoted is the majority of the public that the person, liberal enough to afford to his brother and fellow-man the opportunity he loudly exacts for himself, is a *rara avis* indeed. Our Journal—we say so with a just pride—is the only one in the whole world, which offers such opportunities to the adherents of every religion and philosophical system, or even ideas. It is for them to make the best of the chance so offered, and we can do no more.

We draw the attention of our members to a new publication just out—a small pamphlet reprinted from the Missionary *Dnyanodaya*, and headed *Review of a Report of the Public Anniversary of the Theosophical Society held in Bombay on January, 12, 1882*. That our friends, the *padris*, are anxious to spread this new published misrepresentation of what was said during the Public Anniversary, is evident, since every one is invited to get copies of this pamphlet on application to the Anglo-Vernacular Press in Bombay. We join our voice to that of our well-wishers; we cordially advise every one who reads the THEOSOPHIST, and the

Subodha Patrika (see December 4, 1881) to secure a copy of the precious pamphlet, as therein he will find once more how *unreliable*, *cunning* and *shameless* are some missionary organs, and their supporters. One of them, the *Sattthiavartamans* starts a falsehood in October or so. It is to the effect that when the cocoanut was planted by our President in the Shivite temple at Tinnevely, "a few days after, when the native community began to take in the situation, the cocoanut *had to be pulled up*, and the temple had to be purified of Theosophy and Colonel Olcott"—a lie from first to last.—The statement was contradicted, disproved, and shown what it was—a gratuitous calumny—on Dec. 4—in the THEOSOPHIST and, yet, two months later, the editor of *Dnyanodaya* not only republishes, and gives it a wide circulation, but actually enquires in it with a superb contempt for truthfulness, how it is that the President of our Society did not mention the fact, in his Lecture of Jan. 12th! "He must have known the final act in that comedy, and it strikes us as exceedingly disingenuous that he should have spoken only of the first act and not of the *finale*"—the pamphlet remarks. How *this* observation will strike every honest reader—whether Christian or heathen—acquainted with the affair, need not be enlarged upon here. An epithet ready to characterize such a policy, will not fail to escape the reader's lips as soon as he reads the above Jesuitical observation.

Again, the writer of the pamphlet catching at a straw, would make his readers believe that the Society, or rather "Theosophy," is trying to make real the doctrine of the *Fatherhood of God (!)* the "sum of the religious opinion of the Society," and is, therefore, "but what Christianity itself teaches." Needless to say that the "Society," as a body, neither teaches, nor "tries to make real" anything of the kind. This expression, moreover, found no utterance during the meeting of the 12th of January; and neither Colonel Olcott, nor Mr. Mirza, having ever announced anything of the sort, it falls to the ground and discovers in itself another untruth. Nor is the substance of what Mr. Mirza said on that day in Framjee Hall, to be understood to mean "Anything—true or false—anything but Christianity." Speaking for the Mahomedan section of our Society, not for the *whole* Body what he said was: "We decline to admit of the second god which the Christians would force on us... We refuse to accept the Demiurge Jehovah, the tribal deity of an obscure Shemite tribe, in preference to the Mahomedan 'Allah,' the Primeval Deity... We refuse to accept semi-darkness instead of such light, *perfect or imperfect*, as we may severally have..." We invite the readers of the *Dnyanodaya* pamphlet to read also the pamphlet (now being distributed *gratis* to the amount of 5,000 copies by our Bombay Society), "The Whole Truth about the Theosophical Society and its Founders," and the *Report of the Society with Mr. Mirza's speech in it*—and compare. Such a deliberate mis-statement of facts and the assumption of that which is *known to be false*, by the writer, is utterly contemptible. The motto of the sons of Loyala to the effect that "the end justifies the means" has become that of the Protestant missionaries; and they have no more right to thrust it into the teeth of the Jesuits. Applying to the *truth and facts* of the *Dnyanodaya* and other *padris*, the words which concluded Mr. Mirza's speech in reference to Christianity, we now say: "We will not have them back torn, twisted, and defiled. Take them away!"

THE PHILOSOPHIC INQUIRER, of Madras, a *weekly Anglo-Tamil Free-thought Journal*, has sent us its issue of March 19 with two editorials, and an article in it for republication. We think it but fair to our brave Madras colleague, to help him to circulate the truth about that most disagreeable person,—the perstreperous and perspirative orator flung to us over the Atlantic by the Bostonians, who had enough of him. Unless we do so, and, by helping the fearless little Dravidian champion help truth

to come to light, very soon all America and Europe would be deluged with missionary tracts spreading broadcast his shameless falsehoods, and still falser reports about his imaginary triumphs in India. It is not because we would avenge our own wrongs—as, on the whole, that poor J. Cook has done us more good than harm—but, as it is useless to expect the so-styled respectable secular Anglo-Indian papers—the religious organs being out of question—to come out with a true account of anything that is likely to be distasteful to some of their subscribers, we range ourselves—as we always do—on the side of the minority and of the weakest. With the exception of the *Pioneer* and the *Bombay Gazette*, no other English paper in India we know of, however much itself “free-thinking” (*sub rosa*, of course), has hitherto had the courage to pronounce Mr. Cook what he really is—a brutal, coarse, and vulgar lecturer. Therefore, we gladly make room in our Journal to the honest, though rather too outspoken editorials of our esteemed colleague of Madras. May his subscribers increase at the rate of his enemies.

THE REV. JOSEPH COOK :
THE PIOUS SLANDERER.
(From the *Philosophic Inquirer*.)

The modern world has not produced a worse slanderer, and more powerful reviler of great intellects, than Joseph Cook, the Christian. The Christian world cannot the worse sully its name and character than through the instrumentality of the Rev. J. Cook's vilest tongue. The Christian church has never had a more dishonourable, more cowardly, and more despicable champion of its cause than the Rev. Joseph Cook, of America. If “lying lips are an abomination unto the Lord,” no one better deserves the abomination-penalty than this ignominious Cook. His celebrity as a “bumptious” pulpit orator consists solely in his brutal attacks upon great men of honest thought, men of materialistic views, and intellectual kings,—Spencer, Bain, Darwin, Tyndall, Huxley, Buchner, Bradlaugh, Ingersoll, etc., etc.,—whose statures are bigger and nobler than Joseph Cook's stature can ever rise to be; men with grander and greater brains; and men capable of leaving their foot-prints on the “sands of time” for indefinite ages, while Cook's slurs and slanders will be forgotten, except so far as he has ignobly linked his name with his vituperative charges upon them. It was about a year ago, we had to see in the *National Reformer*, a notice of the doings of this notorious Christian champion, from the learned and thoughtful pen of Mr. Foote, one of the accredited lecturers to N.S.S., and respectable advocates of freethought in England, which we take the liberty to reprint below:—

“Joseph Cook, the celebrated Boston lecturer, who is now starring in England as a champion of Christianity, although he carefully avoids meeting any sceptic in debate, is reported to be bound for India, where he will endeavor to convert the Hindus. Mr. Cook gained a great but spurious reputation in ‘the hub of the universe’...but now Boston thinks little of him, and he has visited us in order to enkindle his waning reputation. We cannot, however, learn that he has met with much success here, nor do we expect he will meet with much in India. The pariahs [and Timnevelly Shanoos] of that country, amongst whom nearly all converts are made, will not understand Mr. Cook; while the educated men of higher caste will regard his importation of German metaphysics as ‘bringing coals to Newcastle.’ Mr. Cook will find the educated Hindus too tough for his moulding and too subtle for his grasp. He had better stop at home, and prove his courage by jousting with a champion of scepticism, instead of riding up and down a close field and boasting his valour without an enemy in sight.—*National Reformer*, February 6th, 1881.

The Christian champion above referred to, was the Rev. Joseph Cook who has, we believe, been bound for India by the Clergy of New England, to lecture to the Hindus upon the Christian Evidences, to repudiate the Hindu religions, to “expose the weakness of scientific scepticism, to talk lot of nonsense about science, to malign all thought-begetting *sarants*, to pronounce all possibly untruthful statements and unwarranted slurs upon the infidel champions whom he was too cowardly to meet when challenged both in England and America. The success of this Christian lecturer in Bombay, Calcutta and Madras, is so well-known, and the chivalry of the man has been so repeatedly described in these pages, that it is almost needless to revert to the subject again. But there has been one general impression created by this slanderous being among the

thinking portion of the Hindus in all places where he lectured upon his three worn-out themes,—that Mr. Cook *has degraded Christianity in the eyes of the Indians instead of making them appreciate it.*” The oratory of Cook has been truly pictured to an audience at the Framji Cowasji Institute, Bombay, by Col. Olcott in his fervid Reply to Cook in these words: “You have heard a great orator with a voice like the trumpeting mad elephant, arms whirling like a wind-mill, and feet stamping like a war horse.” We have found Mr. Cook's oratory pictured as above by Olcott to be true, and by his utterances we have marked Mr. Cook to be a coward, a slanderer, an unscrupulous Christian, and an untruthful exponent of the tenets of his brain-benumbing and waning faith. Of Mr. J. Cook's three lectures in the city so loudly and so joyfully talked of by Christian missionaries of his type, a few words will suffice. His utterances were mostly of untruthful nature; his tongue was vile; his wisdom “above the average order” was shown in his smashing, under his heels, the names of leading thinkers, scientists, and heretics of the day on both sides of the Atlantic. As an instance of the chivalry of Mr. Cook, we submit the following incident to the notice of our unprejudiced readers. On the 13th March, an advertisement was given in our pious and infidel-hating Evening contemporary, to the effect that Mr. Cook was prepared to offer satisfactory answers to any kinds of queries that might be put to him by the infidel public in general on the evening of the 13th, at the Evangelistic Hall..... The Chairman, on the occasion, was the Rev. W. Stevenson, M.A., the well-known professor of the Christian College; and it was expressed, in some prefatory words by Mr. Cook, that the Rev. Chairman would “weed out the questions and put away all frivolous questions.” About a score of intelligent and very logical questions put to Mr. Cook, were handed over to the Chairman, and the Chairman while reading out to Mr. Cook one question after another, we proposed, as directed, a query in writing, and the same was also handed over to the Chairman who happened to be a “bird of the same feather,”—as was very truly and wittily remarked by an intelligent graduate, and a ripe fruit of the Christian college. The query was this:—

“The first verse of the Bible says, *In the beginning God created the heaven and the earth.* In the beginning, when? Does the word creation, according to the Bible, mean the bringing in into existence of something out of nothing, or something?”

The moment this question was read out to Mr. Cook, he admitted the gravity of the question.....and said, that “God created *not* out of nothing, but out of something,” and that the creation was made out of the “substance of the absolute.”!! The answer sounded very queer indeed to our ears; and we respectfully asked Mr. Cook “What was that something before the beginning?” and while attempting to also ask Mr. Cook, as to what the “substance of the absolute” meant from his Christian standpoint, the dexterous Chairman, unduly intervened between the disputants, and pronounced that there was no room for discussion. We then wished to know whether Mr. Stevenson would allow us to question Mr. Cook as to any doubts which might be involved in his answers, and which could not tend to convince our mind as to the truthfulness of the verse in question. The Chairman again rose up from the chair, and repeated “Sit down, sit down.” Mr. Cook, in the meanwhile, very proudly pretending to solve the difficulty in the verse, called in to his help Prof. Dana, the Geologist..... We immediately suggested to the audience that “we did not require Mr. Cook to enter into the Geology of the verse; but that the query was merely as a speculative one.” Mr. Cook could no more answer; and the Chairman ruled us again saying “Sit down.” Our question paper was at once dropped down, amidst the laughter of the audience. This single instance was sufficient to convince the audience of the chivalry of Messrs. Cook and W. Stevenson, and the public in general of the palpable weakness of Christian Missionaries to meet the infidels on a fair platform. We have said enough of Mr. Cook's Championship; and we now dwell upon his last lecture delivered at the Memorial Hall, on the 14th, on the “Failure of Infidelity in England and America, and the Future of India.” Mr. Cook, being so well-known as a powerful speaker, though equally so known as a powerful slanderer, had a large audience to hear him on the above subject. The lecturer had always two pre-eminent duties before him to perform: misinterpreting the state of Christianity, and slandering heretics of all countries and all climes. As a defender of the Christian faith, he was heard to say that the lament of the English and American clergy as to the spread of infidelity in all parts of the

world, and the growing minority of the Christian Church was false; in this he has proved himself an unique and unscrupulous perverter of facts; and his second task he full well fulfilled, to his heart's content. He pronounced the names of all leading thinkers and freethought advocates, and he trampled them all under his glorious foot. He unblushingly remarked that he was not to meet Bradlaugh and Besant, although challenged,—but had been challenged by the former as a fact—for he knew their “holy connection.” Shame! He “would not press his hands with the rough hands of Olcott and the lily hands of Blavatsky.”* Shame! He would not accept a challenge from Col. Olcott, for he kept company with his American brother Bennett, whom the Christian law of America most unrighteously punished for selling, not writing or publishing, a plain physiological pamphlet on the marriage question, which is sold up to date, by Christians as well, in the United States, who enjoy impunity under the same Christian law. Mr. Bennett was made the victim of Christian intolerance, and this very Cook was instrumental to his suffering. One grave reason that the honourable Cook advanced here and in Bombay as to why he would scruple to stand on the same platform with Mr. D. M. Bennett, was that he had been “convicted under righteous American laws and pronounced guilty by jurors of his own nation.” Granting that Mr. D. M. Bennett was found guilty *de facto*, not merely *de jure*, and that this offered Mr. Cook sufficient plea or justification for his declining to accept Mr. D. M. Bennett's challenge, what must be thought of the honourableness of this same Cook who is proud of his acquaintance with the Rev. Henry Ward Beecher who was unanimously found “guilty” of a far more serious crime—adultery and perjury—by eleven of the twelve jurymen of his own nation in the *Tilden-Beecher* case; and whose guilt, “with the exception of his staunchest friends” is solemnly stated to have been “unanimously proclaimed and believed by all in America”? Is Christianity then to be measured by the dishonourable deeds of Cooks who hate and denounce honest infidels, while, trying their best to screen from “righteous” laws many a criminal clergyman and many a criminal Bishop? Mr. Cook, the lecturer, spoke in most fervid language about the humanity of the Christian Church, and its fruits since the Roman period. “By their fruits shall he know them.” The intolerance and humanity of the church can well be judged by the tongues and deeds of Cooks and Varleys. Every reader of history knows that the Christian Church perpetrated the most heinous crimes; committed the most horrible slaughters; massacred, burned, hanged, and imprisoned heretics of all denominations when Christianity was in the ascendant in Europe, and civil power was allied to the Church. Every reader of the Bible knows that Christianity enjoined slavery, upheld polygamy, war; sanctions hatred of man to man; engenders apathy, and rejoices and glories in the persecution, torture, and killing of heretics, which rewards, the humane Cook shamelessly admitted, “infidels deserved.” These are the fruits of the Christian church; these are the glories of Christendom; these are the good works done by Christians on earth with a hope of Heaven in the name of the God of Moses, and in the name of the kind, loving Christ. We are not to be understood, however, that we make no exceptions of good and true Christians living to-day. There are honourable exceptions; and among them can be reckoned the names of Revs. Beecher, A. Mursell, S. Headlam, W. Binns, W. Sharman, J. Freeston, M. Miall, A. C. Symonds, C. E. Stoward, C. H. Jones, R. A. Armstrong, W. R. Brown, Dr. McCann and many others of the type, we have no space to mention. While true sincere Christians like these deserve the heartiest thanks of infidels for their large heart, and humanitarian feelings, the Rev. J. Cook has left in our mind, as well in the minds of all good men he met, spoke to, and addressed, one great impression that he was an un-Christian slanderer, and a coward.

REV. JOSEPH COOK: THE PIOUS AND VAIN.

Never on public platforms was such an injustice done to the great intellects and the shining lights of this century, and never was their reputation so much soiled and their character maligned, as on that memorable day, the 14th March, 1882, under the auspices of the Christian local clergy, by the abovementioned transatlantic Christian *padri*, who has lately trodden on our land to afford us another instance of that charity and good nature, which have been characteristic

of the Christian church, in the present time, and in times gone by. We have never met with, and never read of, such an unscrupulous follower of “*the Lamb*,” who could make it a boastful profession of his faith in the objectionable creeds of the Christian church, by traducing unimpeachable characters, and throwing mud and dirt in the fair face of the scientific luminaries of the latter part of this century. Professor Bain, Herbert Spencer, Dr. Darwin and others have had a fair share of foul abuse from one “who is unworthy to loosen the shoelatchets of them he has so foolishly attacked.” His vile aspersions upon the Secular Society of Great Britain, and the Liberal Leagues of America, his malicious sneer of the reputed Theosophical leaders in Bombay, are but indications of the filthiness of the brain from which they have sprung up; and we must judge the tree by its fruits. If Christianity with its vaunted supreme civilizing influence has not smoothened the vile tongue, and purified the evil heart of this clerical maligner of the pioneers of intellectual progress, and has not made him grateful to them for the vast impetus they have given to scientific movements, in all parts of the civilized world, what shall we think of the creed of Christendom? If the “*righteous*” Cook had lived in the Middle Ages, the period in which the church of Christianity had its greatest influence, he would with his own hands have roasted many human souls on a slow fire and kindled the flames which consumed for ever the then Heretics, who died for the liberty of conscience. Fortunately for mankind our Bostonian *padri* is a man of the nineteenth century, born in a land of freedom, where Christian “*charity*” is always at a low ebb; and where if any *padri* begin to revive the old inquisitorial spirit, his teeth would be at the risk of being most mercifully drawn off and his mischievous claws pared to the quick. The church, to some extent, is everywhere like the carcass of a once formidable lion, whose appearance brings back to our memory the atrocities he committed when alive, but which no one now fears to approach. Rev. Cook is as infallible in his representations of the failure of infidelity, as the Pope of Rome in his interpretations of the only “revelation to man.” He said that infidelity in England and Scotland is on the decline, and that the literature of the infidels, whose books are in paper covers,—as if his were in cloth boards, and, therefore, more respectable,—is everly read only by the half-educated and the uneducated. We need not here pause to point out the magnitude of the falsehood that this Christian gentleman has thought fit to utter, to elicit a hollow applause from what the Editor of the *Theosophist*, might characterize as “some innocent fools who may regard him as an authority.” The lamentations and groans of the clergy on the pulpits against the onward march of infidelity among all classes of the British, and their inability and insufficiency to stem effectually the torrent which is sweeping over the island, are too well known to the English reading public, especially those who take any interest in the advance of thought and the consequent retrogression of faith in all parts of the civilized world. Why does this transatlantic *padri*, whose success in life depends upon the number and magnitude of the lies that he may utter regarding the enemies of his worm-eaten church, attempt to label himself as a liar? What better proof can we adduce in regard to the spread of infidelity apart from the influence of the National Secular Society and the British Secular Union in Great Britain, than the mere existence of such high class magazines, such as the *Fortnightly Review*, the *Journal of Mental Science*, the *Mind*, and several other less important ones? Every one of these is heretical in its tone and utterance, being enriched by the pens of such eminent men as Prof. Bain, Spencer,.....the very men the reverend reviler Cook would certainly not accept as authorities in matters of science and philosophy, simply because they are not sufficiently advanced in the Science of numbers as is Helmholtz, the genuine Christian philosopher of Cook's liking,...has not a tittle of regard for such agnostic philosophers as we have mentioned above,.....and these are the people the blatant preacher would well afford to spit at and smash under his heels. We need not point to the influence of the *National Reformer*, edited by Charles Bradlaugh, which has the largest circulation in the world among class journals; the *Secular Review*, edited by Mr. Charles Watts, and the *Freethinker*, by Mr. G. W. Foote. The “truthful” Cook has said in the course of his lecture, that the Secularists of Great Britain are half-educated men of low standing. We need, to rebut this impudent assertion, simply draw our readers' attention to the fact that the President of one of the two Secular Societies in it, is the Marquis of Queensbury, one of the most enlightened of the landed aristocracy of Great Britain. The hands of the British Secularists have been recently strength-

* If that refined gentleman said that, then for once he uttered a great truth, as it is hardly likely that the two last mentioned individuals would ever give him an opportunity for such an unsavory operation...*proh pudor!*—ED.

oned by their affiliation with the "*International Federation of Freethinkers*" of Europe, whose President is the Venerable Dr. Ludwig Buchner, one of the most eminent naturalists of Germany, and the author of that celebrated work on "*Force and Matter*." Are these the half-educated and uneducated men he would look upon with an impudent scorn? The Mephistophelian sneer of the "*Christian*" Cook will not make one convert, among the thoughtful of the land, to the Church of the meek "*Lamb*" whose unworthy follower he has proved himself to be. Is this the man who when smitten on the one cheek would turn the other as his master did and taught?

ICONOCLAST.

Another contributor in the same journal writes—

..... We are happy we are not Christians, as we learn from our lecturer that drunkenness and dissipation are the vices of Europe, the great Christian-continent. Wherever the Christian Missionary goes, the brandy bottle is the pioneer of his mission. We pray our Christian friends not to pollute us any more with this emblem of Christianity—*i. e.*, the wine (the blood of Christ). Alas! they have already let loose the vicious spirits on the innocent land of Hindustan and thousands are sacrificed at the altar of alcohol; many a noble brain has fallen a victim to it. We beg earnestly our Christian Reverends to leave us alone and not introduce any more spirits to destroy our nation. Save us from every spirit! Let us live happily and cheerfully without spirits on the health-giving matter—matter that can regenerate India. Let us live on the real matter and not starve for the imaginary spirit. We earnestly recommend once more our readers, and especially the lecturer to go through Col. Ingersoll's lectures, so that he may not any further waste his lungs on useless topics, and occupy the precious time of some of his hearers as he had done on the night of the 9th.

V. V. N.

[The following letter was sent by a "Staunch Theosophist" to Mr. Cook while at Calcutta, and was published in the *Amrita Bazar Patrika*, dated 2nd March.]

MY DEAR SIR,—It was an unfortunate day for you in India when in one of your lectures at the Town Hall in our city (Bombay) you tried to revile the Theosophical Society and run down the spiritualists. The Society in many parts of India is more powerful than you can ever imagine. By saying a lot of nonsense about it you have disturbed a nest of hornets and you remember how you felt the stings both during your next lecture in the same Hall and also at Poona. Although out of sight for about three weeks, you are not out of our mind. You have simply made us diligent by your aspersions. In a week's time five thousand copies of a pamphlet will be distributed *gratis*, in which we have shown what the Society really is, and posted you up as a coward, and a slanderer. I send you by to-day's post a copy of the *Bombay Gazette* of the 17th February in which we have shown to the public of Bombay what character you have. You seldom dreamt that a statement you signed in March, 1880, in Boston, would be held up against you in Bombay in February, 1882, after you had reviled the experiments of a Body you had the honour to sit together with. This is your Christian veracity. Remember that by your orations you have degraded Christianity in the eyes of the Indians instead of making them appreciate it. Even true Christians in Bombay say in reference to you "Save us from our friends." I wish for the cause of Christianity you had stayed away at Boston. You will be perhaps leaving our shores after you have gone through a few of your ostreperous dramatic performances which you call lectures. So let me wish you a hearty farewell and a *bon voyage* and assure you that you have left Christianity as remote, or perhaps remoter, from the hearts of the educated natives than it ever was. India will never be Christian, try to prove it how you may, with all your learning.

AN UNPLEASANT SURPRISE.

The pamphlets, "The Truth about the Theosophical Society," came just in time. In fact, they travelled with Mr. J. Cook. The same train, which brought the pamphlets, brought the Boston Orator to us. As I wrote to you last night, they were widely distributed among the people here. This morning, as Mr. Cook entered the Mission School, an innocent little schoolboy hastened to hand the book to him. He looked at it, exclaimed, "Tush!" and seemed terribly disconcerted. Very soon he pleaded engagements in Ceylon, which, he said, could not be put off on any account. This very afternoon he took the train to Tuticorin without even visiting the Mission stations of the district, which rejoice in the Biblical names of Nazaret, Galilee, Bethlehem, Christianagaram, Mennanapuram (true knowledge!), Suvisheshapuram (Gospel Town), &c., &c. No *Jordan-pura* is to be found in the number, as all these pious places are desolate, sandy tracts studded with scanty palmyras. His evil genius hunted him down to the

Railway Station, where another smiling boy handed to him the same pamphlet, as he was taking his seat in the carriage. He exclaimed "Tush" with still more pronounced disgust, and dropped into his box with an air of profound vexation. The missionaries, who, before his arrival here, kept trumpeting on all the tones that "Mr. Cook was coming from America, and that *now* would Theosophy go to the dogs, and Christianity become the religion of India, &c., &c.," now mournfully explain to the people that poor Mr. Cook suffers from a sore throat, and, therefore, goes away *without lecturing*, as he had intended to. It is extraordinary the effect one humble pamphlet can sometimes produce.

And to think that this great American Apostle was introduced to our schoolboys as "The gentleman, who has come from the far far West, moved by the purely philanthropic spirit of doing good to you, and at an enormous sacrifice and expense to himself." Yes: he goes to Ceylon, but only to be disappointed, I am afraid, as these pamphlets must have preceded him, and our Singalese Bros. are not likely to go to sleep over them.—S. R., F.T.S. *Tinnevely, 22nd March, 1882.*

THE THEOSOPHICAL SOCIETY AND SWAMI DAYANAND.

Owing to misrepresentations and consequent misunderstandings caused by our mutual ignorance of each other's language, the learned Pandit Dayanand Saraswati was prevailed upon, by our enemies, to deliver a public lecture denouncing us personally and our Society collectively, without even giving us any notice of his intentions. In addition to this, he caused his statements to be printed, accusing us of having "sold" him and of having been unfaithful to our promises. He charges the Founders of the Theosophical Society with having first believed in the *Ishwar* preached by him; acknowledging him (the Pandit) as their spiritual guide; and with having subsequently become Buddhists and—finally Zoroastrians!!!

Such extraordinary accusations need no comment. The Founders *never* believed in *Ishwar* as a *personal* god; they are Buddhists for many years and were so long before they knew of Swami or even before his Arya Samaj had come into existence; and—he knew all this well. We had accepted and formed an alliance with him, not for his religious doctrines, but, because—believing him able to teach our members what we thought he knew far better than we did (since he was a Brahmin Yogi for eight years), namely, *Yog Vilya*,—we had hoped to secure for our Society perfect instruction in the ancient Brahminical esoteric doctrine. If any one was "sold," it was the Founders, not the esteemed Swami. For reasons best known to himself, however, while telling us privately that *Yog Vidya* *must not* be taught promiscuously as it was a sacred mystery, he laughed at the Spiritualists, denounced every spiritual and occult phenomenon as a *tamasha*, a juggling trick, and pool-pooled publicly at that which *we all know to be* undoubted and genuine facts, capable of demonstration and verification. Thus we were laid under the necessity of accepting one of these two conclusions: either (1) he did not himself know practical *Yoga*; or (2) he had determined to keep it secret from the present generation. As we cannot persuade ourselves to believe the former, we shall submit to the latter alternative. Henceforth we will be content with our Ahat or Buddhist esotericism.

Well, things have now gone too far to be mended. We had been repeatedly warned by the orthodox Pandits as to the Swami's true character, but—did not heed them. Though we never agreed with his teachings from the very beginning, we have yet been faithful and true to him for three long years. We respected him as a great Sanskrit scholar and an useful Remormer; and, notwithstanding the difference in our religious opinions, we have supported him through thick and thin. We regret to be unable to record as much of him. As a consequence of all this, we declare the alliance between the Theosophical Society and the Arya Samaj broken. Not for all the alliances in the world shall we renounce what we consider to be THE TRUTH—or pretend belief in that which we know to be FALSE.

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