

a glossary of the terms commonly used by Chiromantists. A book like the present cannot profess to supply much original information, but the author makes some interesting remarks drawn from personal observation on the true character of the ring of Venus which she does not, like former scientists, consider indicative of evil, but has generally found on refined hands and on such as showed a restless disposition unlikely to succeed in life. It is to be hoped that students of this work will lay to heart the hint given that energy and patience are necessary before sufficient knowledge can be acquired to enable them to read hands with an approach to correctness, and that they will not, by amateur performances, "frighten innocent people out of their wits." A little knowledge is never a more dangerous thing than in any attempt at fortune-telling.

Chiromancy may be useful to teach people what qualities they should cultivate and what tendencies they should restrain, but a foreknowledge of evil, if possible, is seldom beneficial, and may very often be harmful.

With this caution we may commend Miss Hill's little book to all would-be chiromantists.

BACON, SHAKESPEARE AND THE ROSICRUCIANS.

(By W. F. C. WIGSTON.)

It is a matter for deep regret that a writer, who had some interesting facts regarding several brothers of the Rosy Cross in England to lay before the public, has chosen to put these facts forward in company with what we must in charity call some very unsound scholarship and several extremely wild and nebulous theories.

That Bacon's Atlantis is in large measure identical with Heydon's "Voyage to the land of the Rosicrucians," though written several years before that work, is in itself an interesting fact, and if the possibility which it suggests, that Bacon had some acquaintance with the doctrines and mysteries of the Rosy Cross, can be supported by any valid external evidence, this discovery, with the facts supporting it, might have formed the subject of a very excellent *brochure* which would, no doubt, have interested Mr. Wigston's circle of readers. But when an author not content with this, and even while singing the praises of Bacon, the inductive method, and sane sense, commits himself to such fantastic nonsense as the celebrated Donnelly Cryptogram, that author demands too much. There is no doubt that every consistently stated truth in human life has reference to all other human truths, and may be said in some sense to typify them; but this proposition is far from capable of bearing the monstrous corollary that Mr. Wigston seeks to attach to it—namely, the Shakespeare's "Tempest" is a dramatic unfolding of the Eleusinian mysteries.

The evidence which our author brings to support the craze of the Baconian authorship of Shakespeare's dramas is of such a kind that it might be shewn with equal force that the dramas are the work of Lyly, Hollinshead, Sir Philip Sydney, Hall, Plutarch or any of a dozen writers, ancient and modern, from Homer to Marlowe, whose works find echoes in the Shakespeare plays; in fact it is the kind of evidence which may be made to prove anything, and in reality proves nothing, at least if we accept the canons of the deified Bacon and his inductive method.

While taking this view of the contents of Mr. Wigston's work, we cannot but admire the excellent garb in which the publisher presents it to the public.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

THEOSOPHY—RELIGION, NOT A RELIGION.

LUCIFER for November opens with a powerful and very important article, by a well-known hand which well deserves the close attention of all Theosophists. "Is Theosophy a Religion?" as the article is called, is a question frequently asked, and nothing could be more timely than the clear, conclusive and authoritative answer given in this article.

The writer begins by accounting for the strange fact, that despite reiterated protests, the public will continue idiotically to call Theosophy "a new religion," or, sillier still, a "sect,"—attributing this stupidity to the desire on the part of narrow-minded and malicious people to have a peg on which to hang their spiteful little criticisms; it being almost always those who are narrow sectarians themselves who raise the cry of "new sect," for "he who believes his own religion on faith, will regard that of every other man as a lie, and hate it on that same faith"; whereas materialists and agnostics, from whose ranks Theosophy has recruited many of its most devoted adherents, not being hide-bound by a narrow little creed themselves, are able to conceive of something larger and higher.

A few quotations, however, will give a better notion of the writer's ideas:—

"Theosophy, we say, is not a religion. Yet there are, as every one knows, certain beliefs, philosophical, religious and scientific, which have become so closely associated in recent years with the word Theosophy that they have come to be taken by the general public for Theosophy itself. Moreover, we shall be told these beliefs have been put forward, explained and defended by those very founders who have declared that Theosophy is not a religion.

What is the explanation of this apparent contradiction? How can a certain body of beliefs and teachings, an elaborate doctrine, in fact, be labelled Theosophy and be tacitly accepted as theosophical by nine-tenths of the members of the Theosophical Society, if theosophy is not religion?—we are asked...

"It is perhaps necessary, first of all, to say, that the assertion that Theosophy is not a religion, by no means excludes the fact that Theosophy is religion itself. A religion in the only true and correct sense, is a bond uniting men together—not a particular set of dogmas and beliefs. Now religion, *per se*, in its widest meaning, is that it binds not only all men, but also all beings and all things in the entire universe into one grand whole. This is our theosophical definition of religion."

It will immediately strike the reader that if Theosophy be religion, then Theosophists are in reality doing no more than carrying out Voltaire's much admired and easily understood sentiment: "In the name of religion I protest against religions." Following up this idea the writer says:—

"Theosophy is RELIGION, and the Society its one universal Church; the temple of Solomon's wisdom, in building which there was neither hammer, nor axe, nor any tool of iron heard in the house while it was building" [1. Kings vi.] for this temple is made by no human hands, nor built in any locality on earth—but, verily, is raised only in the inner sanctuary of man's heart, wherein reigns alone the awakened soul. Thus Theosophy is not a religion, we say, but RELIGION itself, the one bond of unity, which is so universal and all-embracing that no man, as no speck—from gods and mortals down to animals, the blade of grass and atom—can be outside of its light. Therefore, any organization or body of that name must necessarily be a universal BROTHERHOOD.

"Were it otherwise, Theosophy would be but a word added to hundreds of other such words as high-sounding as they are pretentious and empty. Viewed as a philosophy, Theosophy in its practical work is the alembic of the mediæval alchemists. It transmutes the apparently base metal of every ritualistic and dogmatic creed (Christianity included) into the gold of fact and truth, and thus truly produces a universal panacea for the ills of mankind. This is why, when applying for admission into the Theosophical Society, no one is asked what religion he belongs to. . . . Hence, once that we live up to such Theosophy, it becomes a universal panacea indeed, for it heals the wounds inflicted by the gross asperities of the Church "isms" on the sensitive soul of every naturally religious man."

Theosophy teaches the existence of beings far higher in the scale of "creation" than man, and it would be absurd to suppose that they have no higher and grander religious conceptions than those current among man. It is the function of these beings to watch over and direct the development of mankind, now passing through the same stages that they passed through æons and æons ago, and as men become fit to receive impressions from them, these beings, directly or indirectly, convey an instalment of truth to their minds; impressing, at the beginning of the cycles, the seeds of future ideas.

Religion, therefore, is not the monopoly of man. He has, and as yet can have, but a faint and fragmentary glimmering of what is known to beings higher in the scale. In this respect the writer says:—

"We have said that we believe in the absolute unity of nature. Unity implies the possibility for a unit on one plane, to come in contact with a unit on or from another plane. We believe it. The just-published 'Secret Doctrine' will show what were the ideas of all antiquity with regard to the primeval instructors of primitive man and his three earlier races. The genesis of that WISDOM-RELIGION in which all Theosophists believe, dates from that period. So-called 'Occultism,' or rather Esoteric Science, has to be traced in its origin to those Beings who, led by Karma, have incarnated in our humanity, and thus struck the keynote of that Secret Science which countless generations of subsequent adepts have expanded since then in every age, while they checked its doctrines by personal observation and experience. The bulk of this knowledge which no man is able to possess in its fulness—constitutes that which we now call Theosophy or 'divine knowledge.' Beings from other and higher worlds may have it entire; we can have it only approximately.

"Thus, unity of everything in the universe implies and justifies our belief in the existence of a knowledge at once scientific, philosophical and religious, showing the necessity and actuality of the connection of man and all things in the universe with each other; which knowledge, therefore, becomes essentially RELIGION, and must be called in its integrity and universality, by the distinctive name of WISDOM-RELIGION.

"It is from this WISDOM-RELIGION that all the various individual religions, erroneously so-called, have sprung, forming in their turn offshoots and branches, and also all the minor creeds based upon, and always originated through some personal experience in psychology. Every such religion, or religious offshoot, be it considered orthodox or heretical, wise or foolish, started originally as a clear and unadulterated stream from the mother source. The fact that each became in time polluted with purely human speculations and even inventions, due to interested motives, does not prevent any from having been pure in its early beginnings. There are those creeds—we shall not call them religions—which have now been overlaid with the human element out of all recognition; others, just showing signs of early decay; not one that escaped the hand of time, but each and all are of divine, because natural and true origin; aye—Mazdeism, Brahmanism, Buddhism, as much as Christianity."

"Revelation," understood in this manner, "becomes a matter of natural law, like the instruction which, instinctively, the parent gives the child, or the elder give the younger." In further elucidation of the theosophical view of revelation, the writer says:—

"An humble servant of Theosophy, the Editor, declares once more her belief in Beings, grander, wiser, nobler than any *personal* God, who are beyond any spirits of the dead, Saints, or winged Angels, who, nevertheless, do condescend in all and every age to

overshadow rare sensitives—often entirely unconnected with Church, Spiritualism or even Theosophy.... There is not a religion worthy of the name, which has been started otherwise than in consequence of such visits from Beings on the higher planes. Thus were born all prehistoric, as well as all historic religions, Mazdeism and Brahmanism, Buddhism and Christianity, Gnosticism and Mahomedanism; in short, every more or less successful 'ism.' All are true at the bottom, and all are false on the surface. The Revealer, the artist who impresses a portion of the Truth on the brain of the Seer, was in every instance a true artist, who gave out genuine truths; but the instrument proved also, in every instance, to be only a man. Invite Rubenstein and ask him to play a sonata of Beethoven on a piano left to self-tuning, one half of the keys of which are in chronic paralysis, while the wires hang loose; then see whether the genius of the artist notwithstanding, you will be able to recognize the sonata. The moral of this *fabula* is that a man—let him be the greatest of mediums or natural seers—is but a man; and man left to his own devices and speculations must be out of tune with absolute truth, while even picking up some of its crumbs..... Hence the multi-coloured dogmas of the churches. Hence also the thousand and one philosophies so-called, and the variegated 'Sciences' and schemes, Spiritual, Mental, Christian, and Secular; Sectarianism and bigotry, and especially the personal vanity and self-opinionatedness of almost every 'Innovator' since the mediæval ages. These have all darkened and hidden the very existence of TRUTH—the common root of all. Will our critics imagine that we exclude theosophical teachings from this nomenclature? Not at all. And though the esoteric doctrines which our Society has been and is expounding, are not mental or spiritual impressions from some 'unknown, from above,' but the fruit of teachings given to us by living men still, except that which was dictated and written out by those Masters of Wisdom themselves, these doctrines may be in many cases as incomplete and faulty as any of our foes would desire it." [This somewhat sweeping charge of unreliability might be used against any preacher of theosophy, and would completely discredit his words if it were understood to mean more than that Theosophists, like every one else, are liable to interpret imperfectly, or twist out of shape, the things that they are taught, and that therefore, their teachings should always be submitted to the searching scrutiny of reason.]

Theosophy however, is more than Religion—it is Science also in the same sense that it is Religion. On this point the writer says:—

"Theosophy as repeatedly declared in print and *vivâ voce* by its members and officers, proceeds on diametrically opposite lines to those trodden by the Church; and Theosophy rejects the methods of Science, since her inductive methods can only lead to crass materialism. Yet, *de facto*, Theosophy claims to be both "RELIGION" and "SCIENCE," for Theosophy is the essence of both."

The writer then goes on to show that these two, religion and science, are two aspects of the same thing—of that knowledge whose flower is understanding, and whose fruit is wisdom:—

"The modern materialist insists on an impassible chasm between the two, pointing out that the 'Conflict between Religion and Science' has ended in the triumph of the latter and the defeat of the first. The modern Theosophist refuses to see, on the contrary, any such chasm at all. If it is claimed by both Church and Science that each of them pursues the truth, and nothing but the truth, then either one of them is mistaken and accepts falsehood for truth, or both. Any other impediment to their reconciliation must be set down as purely fictitious. Truth is one, even if sought for or pursued at two different ends. Therefore, Theosophy claims to reconcile the two foes. It premises by saying that the true spiritual and primitive Christian religion is, as much as the other great and still older philosophies that preceded it—the light of Truth, 'the life and the light of man.'

"But so is the true light of science. Therefore, darkened as the former is now by dogmas examined through glasses smoked with the superstitions artificially produced by the Churches, this light can hardly penetrate and meet its sister ray in a science, equally as cobwebbed by paradoxes and the materialistic sophistries of the age. The teachings of the two are incompatible, and cannot agree so long as both religious philosophy and the science of physical and external [in philosophy false] nature, insist upon the infallibility of their respective 'will-o'-the-wisps.'

"The two lights, having their beams of equal length in the matter of false deductions, can but extinguish each other, and produce still worse darkness. Yet, these can be reconciled on the condition that both shall clean their houses, one from the human dross of the ages, the other from the hideous excrescence of modern materialism and atheism. And as both decline, the most meritorious and best thing to do is precisely what Theosophy alone can and will do: *i. e.*, point out to the innocents caught by the bird lime of the two waylayers—verily two dragons of old, one devouring the intellects, the other the souls of men, that their supposed chasm is but an optical delusion; that, far from being one, it is but an immense garbage mound respectively erected by the two foes, as a fortification against mutual attacks."

It can be easily understood that it is not outsiders only that misunderstand the true nature and scope of Theosophy as set forth in the article under notice. Several prominent members have from time to time left the society; of these the writer says: "Some left because most of them were either half-hearted or too self-opinionated—a Church and infallible dogma in themselves. Some broke away, again, under very shallow pretexts indeed, such, for instance, as: because Christianity [to say churchianity, or sham Christianity, would be more just] was too roughly handled in our Magazines, just as if other fanatical religions were ever treated any better or upheld! Thus, all those who left have done well to leave, and have never been regretted.

"Furthermore, there is this also to be added: the number of those who left can hardly be compared with the number of those who found everything they had hoped for in Theosophy. Its doctrines, if seriously studied, call forth, by stimulating one's

reasoning powers and awakening the inner in the animal man, every hitherto dormant power for good in us, and also the perception of the true and the real, as opposed to the false and the unreal. Tearing off with no uncertain hand the thick veil of dead letter, with which every old religious scriptures were cloaked, scientific Theosophy, learned in the cunning symbolism of the ages, reveals to the scoffer at old wisdom the origin of the world's faiths and sciences. It opens new vistas beyond the old horizons of crystallized, motionless belief and despotic faiths, and turning blind belief into a reasoned knowledge founded on mathematical laws—the only exact science—it demonstrates to him under profounder and more philosophical aspects the existence of that which, repelled by the grossness of its dead letter form, he had long since abandoned as a nursery tale. It gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in society, and of whatever culture and degree of intellect. Practical Theosophy is not one science, but embraces every science in life, moral and physical. It may, in short, be justly regarded as the universal 'coach,' a tutor of world-wide knowledge and experience, and of an erudition which not only assists and guides his pupils towards a successful examination for every scientific or moral service in earthly life, but fits them for the lives to come, if those pupils will only study the universe and its mysteries within themselves, instead of studying them through the spectacles of orthodox science and religions.

"And let no reader misunderstand these statements, it is Theosophy *per se*, not any individual member of the Society or even Theosophist, on whose behalf such a universal omniscience is claimed. The two—Theosophy and the Theosophical Society—the vessel and the *olla podrida* must not be confounded."

SPIRITS OR BHOOTS?

ANOTHER of those curious irruptions of the denizens of some other plane of existence into the material sphere of ordinary humanity has lately occurred in the United States. Similar instances are not uncommon in that country, but, being sporadic, and happening generally in the families of non-spiritualists, they are frequently hushed up and forgotten. The phenomena in question took place on the farm of Peter Cure, near the village of Worth, about 18 miles from Chicago, and an account of them is contained in the *Chicago Times* of September 27th.

"The place," we are told, "has not the appearance of a haunted house. It is a large, two-storied, frame building, which stands near the highway. It is such a house as a prosperous farmer like Peter Cure usually owns. Back of it stretches the 320 acres of rich land, all in cultivation." The trouble began on September 14th. Mrs. Cure had laid the supper, and while her back was turned for an instant everything was thrown in disorder. She ran

for her husband, but when they entered the room everything was in its proper place again. "While Mr. Cure was guffawing at his wife they both heard a noise, and looking round saw the door of the kitchen oven fly open and a pan of roast pork shoot out and drop half way across the room. Instinctively Mr. Cure looked over his shoulder, and behold! the dinner-table was over in the corner again, and again the dishes had been changed by deft hands." Mr. Cure presently harnessed his horse to the wagon in order to fetch some of his neighbours, but while he was getting his hat the "spirits" unhitched the horses and hung the harness upon its pegs. He managed, however, to bring three of his neighbours to the house. "As soon as they reached the threshold the door slammed in their faces, and a flowerpot with a big geranium in it dropped at their feet and was shattered...As they entered, a china teapot fell from the shelf and crashed on the floor. The stove pipe fell, and the doors banged with great violence. In the dining-room, where the family sat, the pictures turned faces to the wall."

By means of writing questions on a slate, which the ghost obligingly answered, it was discovered that there were several ex-members of the family present. "His [Peter's] father had been dead for thirty-four years, and he thought that was long enough to make him satisfied with his present quarter, so that he would not want to visit the earth again. But his father came back, and brought other members of the family along with him. His father, mother, and one of his brothers worried him and his family for several days, and then left, saying that they were compelled to go." The immediate cause of the departure of the spooks seems to have been the holy water and imprecations of a priest whom the farmer had procured from a neighbouring town at the urgent request of his friends. "After this," we are told, "Peter Cure and his wife and children slept soundly for a few nights and then the spook of Frederick Cure came on the scene. That particular spook raised the mischief, and nothing could exorcise it, so that it would not return. Some of the neighbours say that Peter Cure offered the priest at Mount Forest \$1,000 to rid his house of the spirit, but the priest would not attempt to drive it out. Father Bruno of Blue Island went to the house two or three times, but he told Peter Cure and his wife that the spook was not an evil spirit, and no charm could drive it away. So Peter was compelled to entertain the spirit and allow it to have its own sweet way about the house. Mrs. Cure bears testimony in her own homely words to the truth of the story. "The first spirits did not do any harm," she said, "but we have not had any sleep lately. When the rocks began sailing through the doors and windows without breaking them, or dropping from the ceiling without any hand being there to drop them, I did not know what to think. One day I was baking. After I had taken the bread from the oven it was spirited away. Then I took a cake from the oven, and I said to myself, 'I wonder if this will go the same way as the bread.' I turned my back, and when I looked again the cake was gone. We would find things after a time, but we would find them in places where they were not put. I would have to watch things

all the time. If I was getting a meal some one would have to be in the kitchen and some one in the dining room to keep an eye on the victuals or they would fly away."

"Had you ever believed in spirits before?" asked the *Times* reporter.

"Never! No one could have convinced my husband or myself that there was such a thing. I thought at first that some one was trying to bother us, but it is not so. My husband was always good to his relatives, and I do not see why they should come back to bother us."

The spirits seem to have been of the "tricksy" order. The good wife continues: "First it would be in the kitchen, then in the dining room, then in the parlour, then upstairs. We learned that it was best to leave things as we found them, for the spirit would replace everything. After the spirit had placed anything in any one position, it did not want to have any one touch it. We have had a good many things broken. If things were left untouched they were not injured. Day and night something was being done. Very often during the day a stone, or a cabbage stump, or a potato would fall from the ceiling just in front of my face. I could see them start about a foot from the ceiling. The chairs too were dropped from the ceiling in the same way."

In the cellar and in the store-room the spooks turned everything topsy-turvy, upsetting the provisions, opening packages and jars, and strewing their contents about. The *Times* reporter interviewed several of the neighbours, who all bore testimony to the occurrence of the phenomena, but whose narratives of their experiences in the haunted homestead are too long to reproduce here, and contain no new feature.

The account in the *Chicago Times* ends as follows:

"The spook was tired of his antics last Sunday, and retired to the other world. Before going word was left that the shade was that of Frederick Cure. The family had learned that this particular spook would answer questions, not with words, but by throwing or dropping something from above. Tuesday morning the members of the family were beginning to think they were free from their unbidden, unwelcome guest. One of the children remarked: 'I wonder if Uncle Fred is here yet?' The hobgoblin had been so long about the premises that the children felt on very good terms with him, and would have climbed on his knee and pulled his ghostly whiskers if they had had an opportunity. They were not afraid of him. Not by any means. A stray turnip might be wandering aimlessly about the room and strike them on the head, but they had never been hurt. Finally one of them asked, 'Are you here uncle?' A stone as large as a walnut dropped with a crash into the fried eggs. Numerous questions were asked and answered in this way. Finally the question was asked: 'Can you write?' A big rock was the answer, and paper being provided the ghost was kept busy writing all day. By this means he was able to make his wants known. Several quires of paper were used up, and the writings are all preserved. The *Times* reporter was shown one of the messages in which Uncle

Fred said he wanted to see his son Frederick, who, he thought, was afraid to come to the house. . . . No one saw the writing done. Uncle Fred would write only in seclusion. If the family were upstairs, the writing took place downstairs, and when the writing was done upstairs, the family were in some other part of the house.

"Peter Cure started for his nephew Tuesday evening, and brought him to the house. There the ghost held long communion with his offspring in the flesh. No words were spoken, and the young man felt no ghostly arms creeping around his neck, but the ghost was satisfied, and wrote Goodbye to all, and vanished. Yesterday Mrs. Cure was busy putting her house to right, and getting ready to enjoy sleep and rest."

The really interesting point in this story is, that the visitors from "outré tombs" behaved just as do the bhûts that sometimes come to annoy a Hindu, or other native family. They were received moreover by the worthy and religious Illinois farmers in the very same spirit as such visitants are in India—an extreme desire to get rid of them being its principal feature. That the tormented ones applied to the priest to drive out the spook with bell, book and candle, is perhaps due rather to the echoes of mediæval tradition than to natural instinct, although it seems to have been mother wit, rather than the rubric of exorcism, that suggested to his Reverence from Blue Island the convenient conclusion that since the spooks were not disagreeably affected by holy water they must be quite respectable.

Had the phenomena occurred in the house of a spiritualist, the operating intelligences would, without doubt, have been welcomed with effusion, and would have conformed to the ways of the place, and administered ghostly consolation of the usual kind to the mortals present, desirous of proof substantial of "immortality." Eastern experience as well as Eastern theory, teaches that Farmer Cure was wiser in his simplicity than he perhaps dreamed.

Such irregular and unwelcome psychic persecutions of families, in which there is some unsuspected medium, are happening almost daily in some part of the world. A few months ago Pondicherry was thrown into a state of excitement by similar uncanny disturbances in a house, which baffled the acumen of all the detectives, policemen, magistrates and amateur ghost-hunters at the time, and have remained a mystery to this day. Later, a family in Ootacamund was annoyed by the upsetting of furniture, the *apport* of mud and other disagreeable things from outside, and the making up of comical figures o' nights out of the clothes of the family, mysteriously abstracted from locked closets and wardrobes, or left about the room. It is a fact to be noticed that these last named phenomena occurred in the bright half of the moon, and chiefly as it approached the full; thus showing some apparent connection between the manifesting power and the lunar phases. One still reads in the chief spiritualistic journals of very marvellous and convincing phenomena, embracing all varieties of proof that an unseen agency is at work, from the production of palpable, visible, compacted forms, down to such "unconsidered trifles" as table tiltings and raps. Certainly the first named class of mediumistic

phenomena are the most surprising and unanswerable in the whole range of spiritualistic marvels.

Slate-writing, or psychography, is one of the most interesting of all the phenomena. It comes within the class of "precipitated pictures." You buy your two slates at a shop on the way to the medium's house, wipe them clean, lay between them a grain of slate pencil, tie them together, face to face, seal the edges if you like, then the medium and you lay your hands or fingers on them for a few moments; you hear the scratch of writing going on inside, then you cut the strings, open the slates, and find either a message signed with the name of some deceased friend, or some other writing or drawing! Perhaps neither you nor the medium touch the slate, or perhaps you lay it in your chair and sit upon it, or place it upon the carpet under the table, with your foot upon it, or—even more wonderful to relate—suspend it from the lighted chandelier in mid air, the phenomenal result being always the same. There are many such slate-writing mediums even now before the public. Among them none is more remarkable than a certain Mr. Fred. Evans, who, upon the authority of a Brisbane (Australian) newspaper, did the following:—

The communication to the Brisbane paper takes the form of an affidavit, signed by Mr. H. W. Fox, and "Declared before me at Brisbane this 19th day of October, 1888. E. MacDonnell, J. P." It says:

"Before proceeding the second time to Mr. Evans' residence, I bought two slates in town, and placing two bits of red pencil and one bit of ordinary slate pencil about an eighth of an inch long between the slates, tied them together with a piece of string, before tying them up, I put my name, and also got one of my fellow officers to affix his initials on the wooden frame of both slates, and also made certain marks on the slates with a knife in order that we might identify them afterwards. I then wrapped the slates up in brown paper and again tied them with another string. In this form I took them to Mr. Evans, and was again accompanied by my friend.... I was about to remove the brown paper wrapper from the two slates I had taken with me, so as to leave them simply tied together and give free access to any magnetism that may have to penetrate the slates, when Mr. Evans said it was not necessary, and, that I was to keep the slates tied up as they were in paper. He said he did not profess to *always* obtain writing on slates brought by sitters fastened up beforehand, or, in fact, on any particular slates, but the former is obtained if the magnetism of the sitter happens to be favourable, as it was in my case. He requested me to hold my slates on edge on the table for a minute or two, which I accordingly did, he just touching the edge of the frames next to him. I then lay the slates down at my left hand, and at his request wrote several names of deceased friends on a slip of paper without allowing him to see what I was writing by keeping my left hand over what I wrote. I wrote four names on the paper, and folded it while still behind my hand, and held it in my left hand during the remainder of the seance. Mr. Evans then stood up, and taking my packet of slates

by one corner, threw it on the floor (which was covered with oil cloth) some distance from the table; the slates lay there during the remainder of the seance in full view all the time; Mr. Evans did not get off his chair again till the end of the seance, and he could not reach the slates without doing so. I can certainly aver that it remained where thrown till the close of the sitting. No one entered the room, Mrs. Evans being engaged in conversation with my friend in the next room during the whole time I sat with Mr. Evans."

The slate lay on the floor for some time, during which various writings were obtained on other slates; then, proceeds the account:—

"All this time the tied up slates had lain where they were put on the floor and had certainly not been touched. Mr. Evans said he heard rapping on them, and getting up picked them up and placed them on the table by my side, still tied up in the brown paper I had brought them in. After taking the first string and paper wrapper off, I found the string round the bare slates exactly as I had put it on, when I had removed that and opened the slates, I found writing on both slates, in red, and also in slate pencil. On examination I found *facets worn on both particles of pencil*, proving that they had been both used. The messages read as follows (in red pencil):—

"God bless you, I am glad to have given you these few lines to prove that spiritualism is true. I have written with your pencil as an extra proof. This from your cousin. (Love from Mrs. W——.)"

(In red pencil):—"Your sister, R. P——, is here and will control you to write soon. Love to all from your sister. R. P——."

(In slate pencil):—"What more proof do you want? John Grey."

I leave my readers to decide for themselves how the writing was done.... I may state however that although the writing appears at first sight to be in different hands, it all has a resemblance in the character of many of the letters. This is not very strange however, and is easily understood by the psychologist, seeing it comes through one medium or channel, and is likely to partake of his organism."

If this medium should come to Madras and submit himself to testing by a committee, of which Dewan Bahadur R. Raghunath Row, D. B., P. Sreenevasa Row, Sir T. Madhava Row, and others of like standing were members, he might reap a richer harvest of gold mohurs than any mine of the Deccan would yield.

Still, despite all this sporadic phenomenalism, Spiritualism as a distinctive movement seems to be weakening. It is losing its heart; many of the best minds have already become Theosophists. As pointed out by us before, our ranks are being recruited by despairing Spiritualists—those who are wearied with forty years of phenomenalism, with no corresponding philosophical evolution. They like Theosophy, because it accounts for all their phenomena, and militates against none of their real experiences. Some of their journals have raised the note of alarm, and attack Theosophy with their personalities; thus, in ironical consistency with the

weakness of human nature, giving us the same measure which has all along been meted out to them by the clergy, and the religious and scientific press of the West. Others—and these are invariably the higher class of Spiritualistic organs—are beginning to speak favourably of Theosophy.

One of the saddest features of that species of psychic intemperance and debauchery—unregulated, unrestrained, unscientific mediumship, practised among a public, selfish and psychically ignorant—is its tendency to degrade the medium. Not that we would be understood as implying that mediumship is inevitably degrading; far from that. There are many noble and pure mediums who under special surroundings have practised their profession for years, and borne themselves honestly and loyally to truth, according to their lights; but if the medium have latent the least vicious tendency, it is more than likely to be nourished and developed until his or her moral ruin is accomplished.

Among the most noted mediums of our times have been the Davenport Brothers, Gordon, the Eddys, and the Fox Sisters, Kate and Margaret. The Davenports after convincing thousands of their true mediumship by the most irrefutable tests, and submitting to the scrutiny of numberless committees of clever scientists and sharp detectives, turned expositors in Australia when the exhibition of the phenomena no longer supplied their daily wants (see *Medium and Daybreak*, October 26, 1888). Gordon, at one time so genuine a medium that he was floated through the air over the heads of the sitters, finished his career in New York by being caught exhibiting a "Spirit Bride," which was only a big doll dressed up in trumpery costume. The phenomena of the Eddy Brothers were probably the most excellent proofs, whether we consider the length of their continuance, their variety of phases, or their crushing character as an answer to materialists, afforded by the annals of Spiritualism; yet the latest rumour from America is that two out of the four mediums in that family have turned expositors (apparently neither Horatio nor William). Lastly, and most regrettably, Kate and Margaret Fox, two of the three sisters with whose mediumship this whole gigantic movement of Modern Spiritualism began, in 1848, have just come before the New York public, under the management and at the expense of the Jesuits; confess themselves to have been tricksters and swindlers these past forty years; and beg the pardon of the Catholic Church, with which they have become reconciled! Naturally the anti-spiritualistic Press are wild with joy, and are announcing (for the thousandth time) the final explosion of the hated "delusion." Unfortunately, however, for their present exploiters, there are certain drops of gall in their cup of ambrosia. Item one: Both Kate and Margaret are irreclaimable drunkards, and one of them at least is proclaimed by the *Religio-Philosophical Journal* a "debauched wreck of a woman" (*R. P. J.*, October 27). Kate's children were taken from her this year by order of a New York Court, upon evidence showing her character to be so bad as to unfit her for maternal responsibilities; and poor, broken down Margaret has for years been a constant shame to her friends, and

to the movement in general. The explanation of the phenomena given by the self-accusing sisters is too ignobly inadequate to deserve a moment's consideration; and this brings us to—Item two: That a hundred previous attempts to explain away the mediumistic phenomena, by the discovery of real or pretended frauds of mediums, have miserably failed, as must this one also. The witnesses to the reality of the phenomena are to be counted by millions, and are spread over the whole world. The Theosophists have never pretended to challenge their reality, but only the nature of the communicating intelligences. Every such disgraceful occurrence as the treachery of the Fox sisters adds strength to the Theosophical movement; for, let opponents say what they may, the Eastern philosophy does rationally account for mediumship and its phenomena, and give a common-sense theory of *post-mortem* human existence.

These calamities, due to mediumistic treacheries, are the fault solely of the Spiritualists themselves. The Editor of *Light*, the ablest and most reasonable and enlightened of all their journalists, has for years been beseeching them to take their mediums in charge, support and train them properly, protect them from the often vile influences of the visiting public, and from their own moral imperfections. This same advice was given them in America by the present writer, who declared the mediums *irresponsible in proportion to the genuineness of their Mediumship*, since they are unable to discriminate and select good influences from bad, and are thus, being necessarily passive, completely at the mercy of the psychic influences of their seance-room.

H. S. O.

MATERIALISTIC SCIENCE.

(A Summary.)

IN the August number of this Magazine, in an essay entitled "Two Thousand Years Ago," I endeavoured to show that all that is vital and formidable in the theories of modern materialism existed, either latent or developed, in the civilization of the Roman Empire under the Cæsars, before that in Greece, and earlier still in Egypt and India.

The conclusion that a hasty abandonment of ancient faiths and cherished hopes,—as a consequence of materialistic deductions,—not only from the imperfect nature of these theories, but also from the fact that their existence has never during ages impeded the outflow of the soul in religion,—that such abandonment of faith is an inconsiderateness little short of folly, I tried to press home.

To make the subject complete, it only remains to sketch the outlines of materialistic science, as I have sought to do in the present article.

Perhaps it is unnecessary to remind our readers that the arguments, theories, and deductions I bring forward are those of materialism, which I have sought only faithfully to mirror.

Our own views are sufficiently well-known to our readers, therefore I shall simply endeavour to give a fair presentment of the theories of my opponents, without note or comment. To turn then to my subject:

Conspicuous as leader of the revolt against the philosophy and methods of Aristotle appears Francis Bacon: and his *Novum Organum* was the gospel of the new-born school of scientists who surrounded him, fully convinced of the truth of his inductive philosophy, and impatient to put it in force, unchecked by prohibitory laws or dogmatic intolerance.

The year 1662 saw the foundation of the Royal Society. The great invasion of Nature's realms which followed, and which has continued for two centuries with unabated zeal, has produced two great scientific generalizations; the Nebular hypothesis, explaining the formation of the planets and solar system, and the Evolution theory, which claims to show how the worlds came subsequently to be inhabited by thousands of species of animals and plants.

And these two generalizations have done more than anything else to break up the old traditional theory of the universe which we call theology, and to cast discredit on its views.

To trace the gradual development of either hypothesis up to its present position is unnecessary; their conclusions only need be summarized.

The Nebular hypothesis, in order to account for the formation and present condition of the solar system, begins by postulating all space full of atoms of matter, in motion.

In their earliest condition these diffused atoms seem to have resembled the recently discovered "radiant matter" of Professor Crookes.

The atoms, at first spread evenly throughout all space, in a condition of almost infinite tenuity, became gradually congregated together, into vast and hardly defined vaporous masses; still of a consistency probably many times more attenuated than the rarest gas.

The forces of attraction and repulsion which animated them acting on these immense indefinite masses, gradually caused them to assume the form of a loose gigantic gaseous sphere, with a more condensed central region, or nucleus.

Laplace, the chief formulator of this theory (to use the words of Nasmyth) "conceived the sun to be at one period the nucleus of a vast nebula, the attenuated surrounding matter of which extended beyond what is now the orbit of the remotest planet of the system.

"He supposed that this mass of matter in process of condensation possessed a rotatory motion round its centre of gravity, and that the parts of it that were situated at the limits where the centrifugal force exactly counterbalanced the attractive force of the nucleus, were abandoned by the contracting mass, and thus were formed successively a number of rings of matter concentric with, and circulating around, the central nucleus.

"As it would be improbable that all the conditions necessary to preserve the stability of such rings of matter in their annular

form could in all cases exist, they would break up into masses which would be endued with a motion of rotation, and would in consequence assume a spheroidal form. These masses, which have constituted the various planets, in their turn condensing, after the manner of the parent mass, and abandoning their outlying matter, would become surrounded by similar concentric rings, which would break up and form satellites surrounding the various planetary masses; and, as a remarkable exception to the rule of the instability of the rings, and their consequent breakage, Laplace cited the case of Saturn as the only instance of unbroken rings that the whole system offers us, unless indeed we include the zodiacal light, that cone of hazy luminosity which is frequently seen streaming from our luminary shortly before sunrise and after sunset, which Laplace supposed to be of formed molecules of matter, too volatile to unite either with themselves or with the planets, and which hence must circulate about the sun in the form of a nebulous ring, and with such an appearance as the zodiacal light actually presents."

Nasmyth only announces the common opinion when he says "this hypothesis has never been overthrown, but remains the only probable, and, with our present knowledge, the only possible explanation of the cosmic origin of the planets of our system."

One of the many evidences for this theory is that all the planets as well as their satellites lie almost in the same plane, and that all spin round the sun in the same direction, the satellites also spinning round their primaries in the same direction (with one exception, which, however, like Saturn's ring system, only proves the rule); and the planets spinning each round his own axis in the same direction. At the point where astronomy leaves off, geology takes up the cooling globes, and shows them gradually contracting and solidifying; an external crust forming and hardening; this gradually cracking, from the shrinkage of the internal mass; molten matter from the uncooled interior filling the cracks; this hardening; the hardened surface pierced by the expansive gases of the interior, the outlets forming volcanoes; the crust changing its form; water condensing, falling on it and wearing its surface away; air abrading the rough edges and projections; *strata* formed of the abraded particles; coal levels formed; the ocean-bed hardening to sandstone; chalk formed of myriads of little shellfish; and so on till we have the globe as we now find it; seas and rivers, mountains and hills, rock and deserts, rich valleys and fertile plains. Where the geologist leaves off, the biologist takes up the theme, and substituting for the millions of details and isolated cases of his predecessor, the natural historian, the one general rule of Evolution, proceeds to explain and describe the formation of each species and genus of planets and animals.

The biologist's work has already been the subject of so many masterly summaries and eulogiums that to summarize here the Doctrine of Evolution is almost unnecessary.

This evolutionary doctrine postulates that, at some period during the gradual cooling of the globe, the combinations of the various

elements formed, amongst other compounds, a substance of a certain chemical constitution to which the name of *protoplasm* has been given.

Further forces of attraction and repulsion acted on this substance and gradually formed in it certain local centres of activity, just as the nucleus of the nebula was formed before, matter congregating round those centres, gradually produced a certain definite form endowed with some rudimentary capacity for expansion and contraction. A division of the substance caused the formation of a new centre of activity in each of the pieces, just as a fractured magnet breaks up into small magnets, each endowed with a similar polarity. To the centralized protoplasm scientists give the name of *Monera*; the division of a single moneron producing two new individuals. Having taken the step from a particular compound of carbon, hydrogen, oxygen, phosphorus, and one or two other elements to protoplasm, and thence to the moneron, we are prepared to suppose a layer of sand sticking to the moneron, which gradually hardening produced a rudimentary shellfish. Various circular motions of the moneron would give to the shell its spiral markings, similar in cause and appearance to the markings of the spiral nebula. Various changes, expansions, protractions, gradually caused small protrusions on the surface of the monera; these by slow degrees became feelers or arms.

And so the gradual process may be followed through all the lower kingdoms, vegetable as well as animal, the lowest representatives of each being unassignable definitely to either class, and forming a sort of neutral territory between them, until we reach the more complex structures of the higher kingdoms. To illustrate the gradual formation of the different species, let us take two examples.

If we examine the flower of an ordinary dandelion, we find it composed of a great number of little flowerets, each having its five petals joined together almost to the top; the sepals have taken the form of hairs or down, giving the withered flower its well known form, the children's "what's-o'clock;" and the pistils and stamen, ovary and ovum, of each little flowerlet are all perfect and complete; so that the familiar yellow disk of the dandelion, is really a colony of perhaps hundreds of tiny yellow flowerlets.

Flowers, say the Evolutionists, serve to attract to the plant various insects, without whose intervention the seeds would not be duly fertilized; the plant, therefore, with the largest flower, will have the best chance of attracting these indispensable insects. Out of a hundred seedlings from one plant, as every gardener knows, some will have larger and brighter flowers than others: these will attract more insects, and more easily than those with paler, smaller flowers; consequently they will be better fertilized, and will have a better chance of producing seed in their turn. Their peculiarities these better flowers will transmit to their own seedlings, amongst which will be variations, some better, some worse, than the parent plant; of these the best will be better fertilized as before; and so we have a gradual improvement of the flower by its interaction with insects, an entirely natural process.

This whole process is familiar to every gardener and is capable of verification by any who has access to a box of earth and a packet of seeds.

Just as a larger flower gives a plant a better chance of fertilization, so a cluster will be more conspicuous than several single flowers. At first we find the flowers on a single stalk, as in the celandine and primrose; then those which have their flowers closer together attract more insects, and getting better fertilized, more seeds inheriting their tendencies will germinate. Of these, as before, some will have their flower-stems closer together, some less so than the parent flower. Those more clustered together will outshine the others; and as gradually this process will pick out the plants whose flowers approach each other, till we come to a stage at which all grow from a single main stalk as in the lily. By the action of the same process in each generation the flowers will approach nearer to the top of the stalk than their predecessors, for the sake of conspicuousness, as in the geranium. Finally, this form gives place to that of the daisy, on whose head a colony of little flowerets are gathered together, the outer row having only having yet lost their perfect, bell-like form; till at last we reach the form of the dandelion, where all the little flowerets have become one-sided by pressing against each other.

This example will show how it is conceived that all the species of flowers and of the whole vegetable kingdom were gradually produced from a few primitive forms; themselves the offspring of the indefinite lower kingdoms.

To illustrate the same idea from the animal kingdom, let us take as an example the bat, as furnishing a good text, on account of its strongly marked peculiarities.

Amongst the smaller animals, many have their home in the trees, as monkeys, squirrels, marmosets. To escape from their enemies, some swing from branch to branch, some are forced to leap to the ground and take refuge in flight. Their pursuer then leaps after them to the ground, and an exciting chase ensues.

In a race, to get the start is everything; and if the little fugitive can escape far enough by his initial leap, his chance of safety is considerably augmented. Of all the offspring of a single pair, those whose skin is a little loose, with perhaps slight folds upon the sides, will be the better leapers, and will have the better chance of escape; the loose fold of skin aiding them as the feather does the arrow. These loose folds will appear again more strongly in some of the offspring of their first possessors, till at last we come to the flying lemur, whose membranes merely enable him to skim obliquely to the ground, his gliding leap bearing to true flight the same relation as the parachute bears to the balloon.

Let the same peculiarity be exaggerated by an almost imperceptible amount in each successive generation; let the claws gradually grow longer and wider apart, let the webs between them grow thinner, and in a period to nature brief, we have the bat with all his peculiarities complete.

To take another instance. The fully feathered wing of the hawk is far enough from the arm of the monkey; the bones, it is true,

coincide accurately; but what a difference! On the one, feathers; on the other, hair; and yet how the lines of distinction become obliterated when we add the platypus, with the hair of the animal, and yet an unmistakable duck bill; after him add the apterix, in which the front legs are passing into wings, so that they can hardly be called either; and whose body is covered with hair; add the cassowary and emu, where the hair is gradually passing into feathers, then the ostrich, whose wings are fully feathered, but as yet not fit for flight; and by easy gradations we come to the fully formed and unmistakable bird of the air. And we see the same bird family approach the seal and walrus—themselves near cousins to the porpoise and the whale—in the case of auk, whose front wings are very badly disguised flappers or fins, and whose proportions make him at home only on the water.

Thus in the animal kingdom we see how the peculiarities of every species might be produced from a few primitive forms; these, as before, being developments of the indefinite lower kingdoms. These few applications of the general formula furnished by evolution, will make its main idea clearer than any detailed description of its theories.

A few gaps occur, it is true, like the case of Hugh Miller's grandfather-less ganoid the *Asterolepis*, but the science is young, and nature is vast, and when almost everything around us points to the chain of evolution, are we to hastily deplore the temporary absence of a link or two?

To carry this theory on to man was the natural course which suggested itself to every one; and how successfully this has been done, those who have followed the recent progress of science on the subject know well.

The conclusion of this school of thought may be stated thus. Man is a highly developed animal, an organized form of matter produced by the action of natural forces through countless ages. From the protoplasm, and more remotely from the radiant matter of which the nebulae were formed. Man, like all aggregations of matter, is merely a temporary circumstance, a casual grouping of atoms no more durable than a chance pattern in the kaleidoscope. During the brief space that these atoms hold together, in the case of each man, it is only prudence to get the greatest quantity of enjoyment possible, irrespective of other atom-groups who call themselves our fellowmen. Life is short, let us at least have pleasure while it lasts. The practical conclusion is—"Let us eat and drink, for to-morrow we die."

C. J. F. T. S.

PHANTOM PICTURES.

MENTION was made, in an article in this Magazine, entitled "Phantom Pictures in the Astral Light," Vol. VIII, p. 27, of a phantom burning ship being seen from time to time off the New England coast. It was stated, from recollection only, that this was the surviving phantasmal counterpart of an emigrant ship which was burned in those waters many years ago. The following paragraph, contributed by Mrs. Eleanor Kirk, a favourite American writer, to the columns of a local journal, *The Cape Ann Advertiser*, shows that the phantom vessel was recently seen:

"For the first time this year the phantom ship has been sighted off Block Island. The peculiarity of this appearance consists in its always being seen at various points, with the same results in the way of description. In other words, the spectators all tell about the same story. This night the great blaze was witnessed by a lady at Noyes Beach, two gentlemen at Watch Hill, several members of a family at Charlestown, and so on. No one has yet been able to account for this wonderful sight. It seems like a ship on fire, and is generally visible for some minutes. Old residents of Rhode Island claim that it is the ghost of the three-masted schooner from Holland which was led to destruction over a century ago, by the wicked Block Islanders. The crew was murdered, and the vessel plundered and burned. Strange as it may seem, the theory of the phantom ship is held by many intelligent persons. Whittier's poem on this uncanny appearance is one of the most beautiful things in the language. The 'Spook Schooner,' as one of the natives call this curious light, is said to make its appearance usually after a storm."

VAJRASUCHI UPANISHAD.

(This Upanishad belongs to the Sama Veda and gives an idea of a true Brahmin and his qualifications.)

I NOW proceed to declare the *vajrasuchi*—the *chusthra* (killer) and the curer of ignorance—which condemns the ignorant and praises the wise.

2. There are four castes—the Brahmins, the Kshatryas, the Vysias and the Sudras. The Smritis declare in accordance with the words of the Vedas that the Brahmin is the most important of them.

3. Then this remains to be examined. What is meant by a Brahmin? Is it a jiva? Is it a body? Is it a class? Is it *gnanam*? Is it *karma*? Or is it a doer of *dharma* (virtuous actions)?

4. To begin with; is jiva Brahmin? No. Since the jiva is the same in the past and the future bodies (of all persons), and since

one man through his actions obtains many bodies, and plainly jiva is the same in all of them, therefore jiva is not Brahmin.

5. Then is the body Brahmin? No. Since the body as it is made up of the five bhutas (elements) is the same for all people from *Chandalas*¹ upwards, since there is no absolute distinction that the Brahmins are white colored, the Kshatryas red, the Vysias yellow, and the Sudras dark, and since in burning the corpse of his father, the murder of a Brahmin will accrue to the son if the body is Brahmin, therefore the body is not Brahmin.

6. Then is a class Brahmin? No. Since there were many great Rishis sprung from beings other than Brahmins—Rishya-sringa was born of a deer; Kausika of *Kusa* grass; Jambooka of a jackal; Valmiki of an ant-hill; Vyasa of a fisherman's daughter; Gautama of the posteriors of a hare; Vasishta of Urvase²; and Agasthya of a waterpot; thus have we heard. Since they, even without the recommendation of caste, have stood first among the teachers of Divine Wisdom, therefore a class is not Brahmin.

7. Then is gnanam Brahmin? No. Since the *Prarabdha*³, *Sanchita*⁴, and *Agami*⁵ karmas are the same for all beings, and since all people perform their actions as impelled by karma, therefore karma is not Brahmin.

9. Then is a doer of virtuous actions Brahmin? No. Since there are many Kshatryas who are givers of gold, therefore a doer of virtuous action is not Brahmin.

10. Who then is a Brahmin? Whoever he may be, he who has seen with his (spiritual) eyes face to face his atma and who is as certain of the existence as a person would be of that of a fruit in his palm—of his atma, that is without a second, that is devoid of class, qualities and actions, that is free from the faults of the *Shadoorme*⁶ and the *Shadbhava*,⁷ that is of the nature of Sachithananda, that is without any change in itself, that is the substratum of all the kalpas, that exists penetrating all things, that pervades everything within and without as *akas*, that is of the nature of undivided bliss, that cannot be reasoned about, that is known only by direct cognition, that shines only when seen by one's own eyes (of spirit). He who by the reason of having obtained his wishes is devoid of the faults of thirst after worldly objects and passions, who the possessor of the qualifications beginning with *Sama*⁸, who is free from *bhava*, malice, thirst after worldly objects, desire and sorrow—he whose mind is untouched by pride, egotism, &c., who possesses all these qualities and means—he only is a Brahmin.

- (1). The lowest class of persons among the Hindus.
- (2). One of the celestial nymphs dancing in the Court of Indra.
- (3). The karmic affinities generated by us in our former lives, the fruits of which are being enjoyed in our present life.
- (4). Those karmic affinities generated by us in our former lives and collected together to be enjoyed in our future lives.
- (5). Those affinities generated by us in our present life to be enjoyed hereafter.
- (6). The six states—hunger, thirst, grief, confusion, old age and death.
- (7). The six changes—birth, existence, growth, transformation, contraction and decay.
- (8). *Sama*, *Dama*, *Uparati*, *Thethikshai*, *Samathanaam* and *Sradha*.

11. This is the true meaning of the Vedas, the Smritis, the Itihasas and the Puranas. Otherwise one does not obtain the status of a Brahmin. One should meditate on the atma as the Sachithananda, Brahma and the non-dual one. Yea, one should meditate on the atma as the Sachithananda, Brahma and the non-dual one. Such is the Upanished.

K. NARAYANSAMI AIER.

THEOSOPHY AND MIND CURE.

WE live now-a-days on the surface of things, but occasionally some one scrapes away the earth beneath his feet, and, astonished to find something there, digs down a little; then he puts his head out of the small hole he has made, and cries at the top of his voice that he has discovered the centre of the earth! The intellectual world is becoming honeycombed with these "claims" of the little surface-miners in things spiritual, but there is a particular group of them, forming a kind of separate "diggings," as it were, which has special interest for the student of Theosophy. This group comprises the Mind Curers, Christian Scientists, Metaphysicians, Faith Healers, Mental Scientists, and others of that ilk. They are all characterized by a half perception of a few half truths from the region of the Occult, an extreme jealousy of each other, and a firm conviction that it is their mission to establish the Millennium. These systems have a common origin in the present reaction against materialism and agnosticism, and, as happens in all reactions, the pendulum has in this case swung far away in the opposite direction. To the proposition: "There is nothing but matter, what is easier than to oppose the contradictory one: "Matter does not exist"? To the assertion: "We can never be certain of anything," what is simpler than to reply: "You have only to believe anything, and it is as you fancy it!" And having thus laid a solid foundation for your system of absolute TRUTH, what can be easier than to support it by "denying away" all that is adduced against it, and, by "affirming" everything that you can think of on its behalf?

The name "transcendental quackery," which has been applied to the ideas and practices of these good people, is hardly accurate, for with them the consciousness of deception is apparently as absent as in the case of regular physicians of body or soul. Their method, however, is purely empirical, and their assertions and pretensions are as audacious as those of any ignorant dispenser of a universal cure-all.

In the December number of the *Theosophist* an esteemed contributor gave her views on the subject of Mind Cure, her contention being that Mind Cure is practical Theosophy. This implies an estimate of Theosophy as erroneous as it is pitiful and likely to be misleading. Theosophy is a far bigger thing than any system of healing disease,—the *raison d'être* of all the members of the group under consideration. Theosophy is an explanation of the puzzling pro-

blom of existence. It shows the intimate connection, interdependence, and interaction of all existing things, not only on the material, but also on the psychic and spiritual planes. It teaches that in the universe there is going on a vast process of progressive development, which is governed by the law of cause and effect in all three "worlds,"—the material, the psychic, and the spiritual,—so that causes produce effects, not only each on its own plane, but also on the other planes. Theosophy teaches that he will be happy who governs his life in accordance with this tendency of all Nature to development, and that he who goes against this intention of Nature, or "will of God" [as the LAW may be variously called,] will inevitably be unhappy; and it gives reasons why certain lines of conduct should be followed as being conducive to happiness—reasons as clear and logical as those laid down in any material science or art. Theosophy is the science of which the leading of a happy life is the corresponding art. It is the theory by which is explained the practice of those whose lives are happy. If, then, Theosophy be susceptible of division in the way Miss Bell supposes, into theoretical and practical, the whole of a good and happy life comes under the head of practical Theosophy—being, so to say, the materialization of the corresponding ideal; and to take, as Miss Bell seems to do, one little item in what is really the most vulgar and most material side of happiness, and preëminently personal one too, namely, the avoidance of pain and sickness, and present it as the ultimate fruit, the crown and glory of that majestic system of philosophy and religion which now goes by the name of Theosophy, borders very closely on the grotesque.

What says Theosophy of the use and value of pain and disease in the Universe? It says that these two most unpleasant things are the great teachers of mankind at present. Man has lost, or has not yet acquired, the instructive perception of the harmfulness of things that is possessed by the animals, and even when he does sense danger he has seldom got the strength to avoid the threatened evil if there be a little bit of present enjoyment connected with it. Pain and sickness not only indicate to him where danger lies, but act as incentives to resist temptation, and thus tend to develop in him, and make a part of his nature, the strength of character he so badly needs. More than that, disease and pain by their very existence prove that errors and sins are in active operation in our lives; and, rightly regarded, they ought to be our greatest moral teachers; and more especially is this true in mental, moral, and spiritual things. Even that refined selfishness that is known as "enlightened self-interest" has already shown that in order to drive a fever from a city, the wretched dens which poverty and misery inhabit must be purified before the palaces of the rich are safe; and Theosophy teaches a further and deeper lesson—one which humanity has hardly yet begun to learn—namely, that the happiness of each is dependent on the happiness of all; that it is even more impossible for any one to be truly good while others are unhappy and bad, than it would be for any one living in a plague-stricken town to keep away infection by deodorizing his own house; for so long as the latter is surrounded by nests of infection,

the germs of disease will enter through every door and window. There is no greater mistake than to fancy that we have forgotten the things that may not be actively present in our thoughts. They are there all the time, in the "sub-conscious region of the mind." We know that the world is full of misery, crime, injustice and cruelty; but we try to forget it all, for we feel instinctively that if we thought of these things we would never smile. So we pull down our blinds, and light our lamps, and open our books or pianos, leaving the hungry to starve and the freezing to perish, and presently we begin to wonder what it is that makes the world seem so hollow, and life so worthless. If we could look into the sub-conscious region of our minds we should know, for we would find that region filled with the unhappiness of others; and this makes it as impossible for us to be truly happy, as it is for us to be healthy with diseased organs that give us no sensation of pain—impossible to be truly happy so long as any human being is in suffering; for the sufferings of others are really our sufferings, and were we able to be truly happy in our isolation, we should never learn to feel the sympathy for others which proves to us the truth of the theosophical maxim, that our neighbour is part of ourself.

There is another very important view which Theosophy takes of pain and sickness; namely, as an effect of Karma. This point is almost forgotten by all these "curers" and "healers," although some of them do, indeed, recognise the action of Karma in so far as it will cover their failures, by conveniently attributing obstinate cases to causes "generated in a former incarnation." Now the theosophical doctrine of Karma is not fatalistic; it does not pre-suppose a rigid and minute direction, on the part of the higher intelligences, of the exact manner in which causes shall produce their effects. Our own wills are often a factor in determining the direction in which the Karmic impulse will expend itself, and when we knowingly undertake to interfere with any natural action, which if let alone would have had other effects, we do change the direction of the Karmic impulse, and in so doing we generate fresh Karma, for we are, in part at least, responsible for the new effects; and this is true whether our efforts be, or be not, apparently followed by an effect—there being no warrant for asserting that we cannot in one incarnation modify the consequences of Karma generated in a previous one. When therefore, a "healer" knowingly employs means for inducing physical health which do not belong to the physical plane, such as the abnormal stimulation of the action of mind upon body, he runs the risk of ignorantly diverting the Karmic current into channels in which it will do harm instead of good. All the planes of being are intimately connected, as the Mind Curers themselves declare, and if the causes which produce a disease are counteracted on the physical plane, there is a very real danger that they may be driven to expend their energy on the psychic, or even on the spiritual plane, in a disastrous fashion—they may, in fact, be *driven in*, just as a quack might drive in the eruption in a fever, or heal up an old issue, boasting all the time of the wonderful cure he is making, whereas, in truth, he is doing his ignorant best to kill his patient;

nor would the mischief be one whit the less were he to ingeniously connect his treatment with a charming theory of the moral government of the Universe.

It must not be thought that Theosophists deny it to be an excellent thing to alleviate the pain and cure the diseases of others, or a legitimate thing to help oneself in these respects by every lawful means; but no one should use means for those purposes the result of whose action on the system is only very partially understood. These various schools of healers make use of one of the occult powers developed by the practice of Yoga, and which may be best explained by saying that by strong and continued action of the imagination and the will, the consciousness of self is transferred from the physical body and lodged in the "inner man;" the result being that, according as the transfer has been more or less completely accomplished, the will and the imagination [for formative power] are enabled to act on the higher, or rather more internal, plane. Acting on this plane, the imagination and the will can set to work certain forces, some of them belonging to the individual himself, and some being forces of Nature, and can direct them in a given direction, or employ them for a certain purpose. It does not matter by what particular means this peculiar condition of consciousness is induced, whether by simple concentration of the will, or by religious contemplation, or by "affirmations" and "denials," the result is the same, and consists of the modifying of the vital processes of the body in accordance with the wish of the operator, who is able to use the "curative power of Nature," or induce it in others whose minds are receptive of psychic influences, in a greater or less degree, without being in the least able to understand how he does so—unless he be an Occultist. More than the bare fact that this power exists, and can be called forth in a greater or less degree by various methods, is not known to those who practise these different "cures;" for the elaborate theories that are employed to account for the facts are perfectly distinct from the facts themselves, and in reality add nothing whatever to our knowledge of them. It can hardly be denied that, after allowing for the exaggeration naturally born of enthusiasm and ignorance, there remains a residuum of real occult action in the practices of these various healers and the danger lies in the fact that they are working with forces and in a field which they do not understand. It is as if a doctor were to employ drugs, one small effect of which upon the human constitution he knew, while he was ignorant of several other and more powerful effects.

That persons who, like Miss Bell, have studied Theosophy, should seriously maintain that it has any vital connection with Mind Cure, or any similar system of healing, seems strange, since they must surely be aware that the process of influencing the body through the mind can with equal plausibility be connected with the Christian or any other scheme of the Universe in which the existence of spirit is acknowledged. In her case, as in that of the Rev. W. F. Evans, there seems to exist a natural affinity for deep and spiritual thought, with which Theosophy is more in sympathy

than any other philosophy, and the two things become blended in the mind. The unfortunate thing is that those to whom this happens subordinate Theosophy to the necessities and purposes of their theory of curing disease, and though they themselves appear to think that the mixing of Theosophy and Mind Cure results in the magnifying and glorification of their healing art, to other Theosophists the effect, on the contrary, seems to be the belittling and degradation of the grandest of possible philosophies, and the bringing of it to the level of a specific for curing a congested liver or an aching tooth.

There are two principal dangers in the views put forward under the high sounding name of philosophy by Mind Curers *et hoc genus omne*; dangers, that is to say, for those who do not distinguish the little grain of occult truth contained in this kind of healing, from the patchwork robe of ancient and modern philosophic and religious ideas in which it is paraded before the public; and dangers that would be very serious indeed if Miss Bell's idea—that Mind Cure is Theosophy reduced to practice—were accepted as embodying even an approximate truth. The first danger is that this view of matter and evil (that they have no real existence) utterly disinclines and disqualifies any one who accepts it from pursuing any further enquiry into the hidden side of things *at least in the spirit of a student*. The second danger is that were Theosophy regarded by the public as the spiritual or spiritualized side of Mind Cure, not only would it be dwarfed and distorted, but it would be held responsible for practices for which it affords no warrant, and seldom any excuse.

Let us examine the fundamental proposition of Mind Cure "philosophy" [which is the same as that of all the kindred systems] and it will be clear that any further search for truth becomes impossible the moment it is accepted, for the simple reason that it cuts the Gordian knot by begging the whole question, thus leaving nothing for the student to do but to adjust the universe to the Mind Cure conception of things. The idea common to all these systems is that there is no other power in the universe but good, and that "God is the good," or "good itself" or "the spirit of good," or the "spirit of goodness," and this complete ignoring of the dark side of nature is weak and silly sentimentalism, contrary not only to Theosophy, but to every serious system of religion and philosophy. The problem of the existence of evil in the world is as old as the world itself, and there are only two ways in which mankind has sought to solve it, or could seek to solve it when the problem is rightly understood. The one is the postulation of two "principles," eternally in opposition; the principles, or spirits of good and evil, personified as God and Devil. The other is the postulation of One Principle containing in itself the elements of both good and evil. All religions are occupied in weaving these simple materials into various textures and patterns, and in no religion do we find a fabric woven out of the pure wool of either one or other supposition. "God made man in his own image," says the Hebrew Bible, and there are many passages in that book which support the idea that God, like his "image" man,

has the elements of both good and evil in himself, and that the early Hebrews so regarded him—the conception of the devil being brought back by them from Persia on their return from captivity. Still there is no Christian doctrine which rests more firmly on biblical authority than that of the existence of a separate principle of evil, which thwarts the purposes of the principle of good, and even divides with it the government of the Universe. The same confusion may be traced, in one form or other in every religion and religious philosophy, but when these are analysed it becomes clear that the two conflicting ideas of the government of the Universe come from different sources, and that there is no logical escape from one or other of the alternatives. Either the Power that governs the Universe is both good and bad—the cause of both good and bad alike; or there are two opposite, counterbalancing, and contending forces, powers, intelligences—an Agathodemon, God; and a Kakodemon, Devil; or viewed in another aspect, Spirit and Matter.

To think that this world-old problem has been solved by “denying away” the existence of evil and matter, and “affirming” that nothing but good and spirit exists, is too foolish for serious consideration. Even the calling of evil and matter by the name of “error” does not alter their nature or banish them from the earth—does not diminish or change by one iota the fact of the existence of pain and suffering in the world, a perception of which led to the ideas and names “evil” and “matter,” and which perception is as vivid now as it was ten thousand years ago, if indeed it be not more intense. Surely no sane person outside the charmed circle of a Mind Cure class would seriously contend that if we only pretend hard enough to ourselves that evil and matter do not exist, these hitherto eternal things will disappear from the world, leaving nothing but good and spirit for us to deal with, and to account for; and thus enabling any ten-year-old student of Mind Cure to make away with the problem which has perplexed the greatest intellects of mankind in all the ages.

The Theosophic doctrine [that of the Wisdom-Religion,] is the very antithesis of such childish avoidance of the question. It says that there is and can be but one All, one Absolute; for the very idea of duality implies limitations and relativeness. This One Absolute cannot but include everything whether thinkable and unthinkable, to us existing and non-existing, good and evil. But we cannot form any conception of that Absolute further than that by a logical and metaphysical necessity it must exist. We can only know of it through its concrete and conditioned manifestations, emanations from and of it, of various degrees of physical and metaphysical subtlety, from the most ethereal spirit that we can conceive in the most shadowy way, down to the “gross matter” of our earth and bodies. It is in these emanations that the duality is found, and in them it occurs always and everywhere. It is as if the emanations from the Absolute became polarized as they were emanated, acquiring a positive and a negative pole, and corresponding forces, and resolving themselves into a series of eternal opposites, light and darkness, pleasure and pain, good and

evil, and so on. Now, since the Absolute contains, or rather *is* everything, spirit and matter must, like the other pairs of opposites, be merely the two poles of an emanation from the Absolute; and that is the teaching of Theosophy [as understood by the present writer at least]. Spirit and matter are one and the same, regarded from the point of view of their origin; different and eternally opposite, regarded as the poles of one and the same emanation; but opposition does not necessarily imply conflict, for that is the result of the loss of equilibrium between the forces which we call good and evil, in accordance with their conformity to our wishes or necessities; forces which eternally support each other by their very opposition, being equally necessary in the economy of the universe and equally divine, and whose existence and interaction in the Kosmos only comes to our consciousness within the very narrow limits of our little lives; although the same positive and negative, centrifugal and centripetal forces,—spirit and matter, good and evil, are present equally in the lives of every existing thing, from an atom to a sun. The natural corollary to all this is that there is no such thing as absolute evil; or, in other words, good and evil, being but the opposite poles of one whole, are both, necessarily, only relative. But this ancient philosophical idea of the relativity of good and evil is a completely different thing to the Mind Cure dictum that “evil does not exist,” for the latter means that relative evil does not exist, or will become good if we say that it is so, and think of it as such. That absolute “evil does not exist,” would, indeed, be very poor consolation for any one suffering even from a tooth-ache, and would be quite useless for Mind Cure purposes.

The arrest of development which Mind Cure philosophy causes by painting out the problems of existence, and inscribing in their place its own war-cries—“Evil does not exist.” “There is no matter,” &c., does not confine itself to the intellectual. All these systems of healing are the enemies of every other method of curing or preventing disease. Were people to take them seriously the world would neglect every sanitary precaution, for what would be the use of drains, and so forth, when every one could “deny away” the evil caused by the want of them? Who would care to curb his appetites if he could, by mentally repeating a Mind Cure spell, prevent the unpleasant effects of a surfeit or a debauch? Very strange and disastrous consequences, indeed, would ensue were Mind Cure theories commonly put into practice. Were health and happiness to be had for the mere fancying, the great spur to human effort in all directions would cease to be felt. Our whole civilization is built upon the necessity of action in order to avoid pain and suffering; abolish these and the world would become one vast camping ground of Lotus-eaters. But, it may be asked, would not that be better than to have it as it is now, one vast and pitiless battleground; Theosophy answers, NO (!) The day of rest, the seventh day of humanity, the sabbath of our planet, is still far off. If pain and suffering were abolished now, the human race would go no further on its upward journey; the grand process of development would be arrested and the habit of industry for its own sake,

—the impulse to activity in directions useful to others and conducive to the further development of the species, which humanity is now getting all the time with bitter tears and cruel bloodshed—would never be acquired or even understood.

The causes of suffering are far deeper down—far more intimately woven into the texture of human existence—than the philosophers of the Mind Cure school seem to have any conception. A little more is needed to enable us to reach them than the learning of the first few letters of the alphabet of Yoga. It is not by teaching people to charm away their pains and aches, or even those of their neighbours, that Theosophy proposes to point the way to their salvation. The work of Theosophy is to open the hearts and the intellects of men, to enlarge their minds, their ideas and their sympathies; to enable them to discover in themselves the little seed of love and sympathy which exists at the bottom of every heart, and which when brought to the light of day, and watered with noble and unselfish aspirations, will grow into a great tree, the perfume of whose flowers will clear away the mephitic vapours of vice and crime that are now poisoning the very air we breathe. Theosophy teaches us to open the door of that “sub-conscious region of the mind,” in which, under lock and key, we now keep the sorrows of our neighbours. Those who have obtained a glimpse of that hell within us are not much inclined to exalt the cure of pains and aches into the *summum bonum* of existence, and the perfect fruit of philosophy; for in proportion as we feel the sorrows of others we forget our own, and the cry of the true Theosophist is not: “Make me whole, Oh Lord!” but “Master! Let me suffer with the rest, and for the rest, until the day come when no pain or sorrow shall exist on earth.”

The second danger that lies in the identification of Theosophy with Mind Cure or any other of these similar systems, is that the former should come to be identified with practices unconnected with it, of which it disapproves, and to combat which is, in fact, one of its chief concerns.

The objection that one hears raised so often to-day: “Why do not the Adepts, if they exist, give to the world the benefit of their knowledge?” is still answered in the same words in which it was probably met when thoughtless people made it ten thousand years ago: “Because they could not impart a knowledge of occult forces that would or could be employed only beneficially for mankind.” The same forces of nature can be employed by any one who knows how to handle them so as either to benefit or to injure, and were a knowledge of them imparted to the world before men were sufficiently unselfish to use them for the good of others, instead of for their own gratification, the consequence would be that the earth would become a nest of “black magicians,”—that is to say, of men and women willing and able to sacrifice their neighbours to the attainment of their personal ends, and to the gratification of their lusts and vanities. It requires very little knowledge of the world, and of the secret thoughts of men, to be aware of the probable results of putting into the hands of the average man of to-day the power to influence the thoughts and act of others, silently, irresis-

tibly, by a mere effort of the will. Such a power indiscriminately bestowed, would be an incentive to every possible vice, and a safeguard for every possible crime. Property, honour, life itself, would be at the mercy of any unscrupulous man who had mastered the science, the first rudiments of the corresponding art of which these Mind Curers, Christian Scientists, and others are now endeavouring to popularise under the specious disguise of a “gift of healing.” The only safeguard for the general public even now, is that these “healers” really do not know what they are doing, and, therefore, are able to teach very little indeed; they do not understand the forces they are playing with, any more than a child, who has accidentally learned how to strike a match, understands the chemistry of explosives. Like children, they are now striking psychic matches, and are delighted with the pretty flame, utterly unconscious of the danger of setting themselves or the house on fire. So far it has fortunately been almost solely well-intentioned or harmless people who have become addicted to these practices, so evil application of the “healer’s” art not yet come before the world; and the uninviting mixture of amateur metaphysics and hackneyed moral exordiums, in which the practical instructions in these arts are usually administered, is calculated to discourage the evilly-disposed. Nevertheless it is high time to warn the unsuspecting public against these insidious and seemingly beneficent arts, even at the risk of sharing in the ridicule with which the “healers” are so often greeted.

Let Mind Curers, Hypnotisers, Christian Scientists, Mesmerists, and others who practise different varieties of the same elementary phase of “magic,” continue if they like to “treat” their patients, but let them, in the name of all that is just, and true, and righteous, tell those patients, openly and candidly, that in submitting themselves to a course of treatment they make themselves sensitive to the action of certain psychic forces which can be employed both by other human beings, and by some of the most dangerous kinds of elementals. Let them tell their patients that the action set up by this process of healing is not a normal action in men at present, and besides presenting grave psychological dangers, concerning which they (the “teachers”) are completely in the dark, the tendency of this method of curing disease is to draw the attention away from the larger sanitary and social causes thereof, whose study is so much to be desired, and whose lessons in hygiene and morality it behoves the world so much to attend to, understand, and profit by. Let them tell their patients that the cure of pain, and even of disease, is a small and insignificant aim compared with the rooting out of the causes of suffering from the world, and that to make mere “healing” an all-important thing is simply to seek to escape the penalties incident to our selfish, stupid and sinful hygienic practices, social and economic, while, pig like, we enjoy the comforts of indifference and negligence, and shirk the duty, and escape the labour, of cleansing the Augean stables of our 19th century civilization. Let them warn their patients that these methods of healing belong properly to a period not yet arrived; when the powers they call

into action may be entrusted to men without fear that they will be misused, and that these methods are abnormal to man in his present state of moral development, and fraught with danger to both physician and patient, because, even with the best intention, they may become, in the hands of the ignorant, a disturbing force in men's lives, or even series of lives, by perverting the natural course of Karma. Lastly, let them warn their patients that their healing practices are not in themselves connected with any particular system of religion or philosophy, and that they are explicable with equal plausibility by several different hypotheses, and justifiable with equal speciousness on several different grounds, and that there is one system of religion and philosophy which does not justify them as now practised, and which explains them in a manner little satisfactory to their votaries, and that system is—Theosophy.

On a future occasion, I shall have something to say about "Christian Science."

R. HARTE.

THE EVIL EYE.

RECENT research into mesmeric laws and phenomena has thrown much light upon the nature of that maleficent magnetic glance of the human eye, whose direful effects have been known in all countries since the remotest antiquity. If the Hindu mother suspends around the child's neck an amulet to protect it from the Evil eye, and similarly the Indian cultivator guards his thriving field or orchard, or his new house, by setting up some uncouth image or painting, a Svastika, or some other sign of power, to arrest the first envious glance, so also do the simple folk of other countries adopt the like expedients. The human eye is, in fact, a reservoir of tremendous psychic power, and the world's literature teems with expressions to indicate the potency of its light, its lightning, and its blandishments. In "Isis Unveiled," Vol. I, p. 380, an account is given, upon the authority of a well-known physician, Dr. d'Alger, of a certain French peasant named Jacques Pelissier, who actually made his living by killing little birds by steadfastly looking at them. In the presence of the physician himself and several scientific colleagues, he proved this strange power by killing birds. Some of the most romantic stories extant are based upon the fact of ocular fascination. The benevolent healer cures the sick by his kindly glances, and animals and lunatics are alike subjugated by the spell of the fixed gaze. The possessor of Evil eye is often unconscious of his gruesome gift, and disposed to ascribe to mere coincidence the tragedies of which he seems to others the perhaps unwitting and horrified cause. The writer received from the lips of a gentleman in England lately a number of accounts of accidents and even deaths occurring to animals and even men upon his merely saying, in moments of temporary irritation, that he wished such or such a misfortune

might befall them, at the same time not at all wishing or willing it to happen. These facts may be appropriately supplemented with the following story of three fatal proofs of the possession of the Evil eye by a great singer in our days, the details of which are easily verifiable, since real names are given; it is translated from the Russian journal, the *Neeva* :—

"Under the Second Empire, at the Imperial Opera in Paris, a singer named Massol was a great favourite with the public. In private life he was a man of a disagreeable, morose character, and of repulsive exterior. The general opinion was that there was a disagreeable lightning in his eyes. His enemies asserted that he had the Evil eye and was able to cause the greatest misfortunes by a single glance. He was, moreover, a man of very small intellect. However his musical voice produced an indisputable effect. Many ladies of the French aristocracy found something like demoniac charms in his singing.

One of the operas of the season was "King Charles VI," the most celebrated of Massol's parts. His "Curse" aria was encored every time he sang. The first time he sang it with uplifted eyes, the clamour of applause had not ceased, when the scene-shifter, who was moving the sky pieces during the aria, fell down on the stage. They hurried to help him, but he was already dead. This incident impressed the actors and the spectators so much that the opera was not put on the stage again for some time.

The second time he sang this part Massol was reminded so vividly of his innocent victim, that he dared not again lift up his eyes, and the "Curses" were sung almost without dramatic expression. Aimlessly he gazed at Mr. Hebenet, the leader of the orchestra; before the end of the scene the latter felt himself unwell, and in spite of all the efforts of the most celebrated physicians of Paris, he did not recover, but died on the third day of his illness.

Several months elapsed before the public of Paris heard this opera again, and the third time of its production every one wondered if the ill luck of the actor would produce a new disaster.

Unfortunately these expectations were destined to be realized.

Massol chose an unoccupied box to fix his eyes on at, during the "Curse" scene. This box had been taken by a young merchant of Marseilles, who was late in coming on account of preparations for a journey. He entered the box just at the moment when Massol began his fatal aria.

Several days later the curiosity of the Parisians was satisfied by hearing the news of his sudden death, long before he reached the end of his destined journey. After this event the opera was permanently excluded from the repertory, and a short time afterwards, in 1858, Massol left the stage."

V. J.

THE OCCULTISM OF SOUTHERN INDIA.

SOUTHERN India has always produced the greatest Aryan philosophers. Madhavâchârya came from Southern India, and Sankarâchârya was born in Malabar; and at the present day there are high adepts and schools of occultism in Southern India. In the adept hierarchy, there are always seven classes of adepts, corresponding to the seven rays of the Logos. Two of these classes of adepts are so mysterious, and their representatives on earth are so rare, that they are seldom spoken of. Perhaps one or two adepts of these two mysterious orders appear every two or three thousand years.

It is probable that Buddha and Sankarâchârya come under this category.

But of the other five classes of adepts, representatives are always to be found on earth.

All five classes are represented in the Himâlayan school.

At present, it is unlikely that all five classes are represented in Southern India: though all the adepts of this and every other school must belong to one of these five classes.

It is a doctrine of the Southern Indian school that, though belonging to one of these five classes, and falling into one of these five rays, all of which are represented in the Himâlayan school, adepts, in India for example, need not be correlated to the Tibetan school,—need not dovetail, so to speak, into the *Guruparampara* chain of the Himâlayan school,—and need not therefore owe allegiance to one of the five *Chohans*, or chiefs of the five classes of adepts in Tibet.

When a great adept has passed away from incarnated life, his spiritual self may select some suitable person on whom to impress his teachings, who thus becomes his unconscious medium and apostle: this chosen exponent of the adept's wisdom may not recognise the source of his knowledge and power; to recognise their source is almost impossible, since these ideas are instilled into the inmost spirit of the man, the deep, secret place of his nature, from whence arise moral leadings and spiritual ideals. Such apostles have often found that their wisdom left them even in life, when their work was done; the overshadowing adept then withdrawing his inspiration this overshadowing by a high adept is what is called a divine incarnation, an *avatâr*.

It is probable that Sankarâchârya was such an incarnation.

He was already a great adept when he was sixteen years old; at which time he wrote his great philosophical works.

It seems that Gautama Buddha was not such an incarnation, as we see in him the actual life struggle of man striving to perfection, and not the fruition of a great soul who had already reached its goal. But in Sankarâchârya we see no such struggle; this is why we say he is a divine incarnation.

The seven rays we have spoken of represent the outflowing energy from the seven centres of force in the Logos: represent

seven forces, so to speak, which must enter into every thing in the universe. No object can exist without the presence of each of these seven forces.

A man's past Karma determines which of the seven, or, practically speaking, five rays of occult wisdom he shall take his place in; but it is impossible to say that the fact of belonging to one of these rays indicates the presence in a man of any particular moral or mental quality; such as patience, honesty, or courage, on the one hand; or the poetic or artistic faculty, on the other.

The Southern Occult school divides the states of consciousness into three:—(1) *jagrat*, or waking consciousness; (2) *swapna*, or dream consciousness, and (3) *sushupti*, or the consciousness of dreamless sleep. As this classification stands, however, it is purposely obscure: to make it perfect, it must be understood that each of these three states is further divided into three states.

Let us take these in their order, beginning with the lowest.

The *jagrat* consciousness is divided into three; (1) the *jagrat* of *jagrat*, which is ordinary waking consciousness; (2) the *swapna* of *jagrat*, the ordinary dream state; (3) the *sushupti* of *jagrat*, which is dreamless sleep.

Similarly, the *swapna* state has three divisions; (1) the *jagrat* of *swapna*, which is the consciousness of waking clairvoyance; (2) the *swapna* of *swapna*, or somnambule clairvoyance; and (3) the *sushupti* of *swapna*, the consciousness of *Kama Loka*.

The *sushupti* state is also divided into three states; (1) the *jagrat* of *sushupti*, the consciousness of Devachan; (2) the *swapna* of *sushupti*, the consciousness in the interval between two planets; and (3) the *sushupti* of *sushupti*, the true *arupa* (formless) consciousness which exists between two planetary rounds.

To make this clear, the following table may be useful:

<i>Jagrat.</i>	{ <i>Jagrat.</i> —Waking consciousness.
	{ <i>Swapna.</i> —Dreaming.
	{ <i>Sushupti.</i> —Dreamless sleep.
<i>Swapna.</i>	{ <i>Jagrat.</i> —Waking clairvoyance.
	{ <i>Swapna.</i> —Somnambule clairvoyance.
	{ <i>Sushupti.</i> — <i>Kama Loka</i> .
<i>Sushupti.</i>	{ <i>Jagrat.</i> —Devachan.
	{ <i>Swapna.</i> —Between planets.
	{ <i>Sushupti.</i> —Between Rounds.

Above these nine stages, come the true mystical states of consciousness, to which the adepts have access.

These different states of consciousness mean simply this, that the one observer, the *âtma*, or self, observes nine classes of objects; the fact that the *âtma* observes one class of objects is indicated by saying that such and such a state of consciousness is active.

In each of these classes of objects, which are on the different planes, there are five elements, each corresponding to one of the senses. In the view of the occultists of Southern India, it is erroneous to speak of seven senses, two being considered still undeveloped. It is true that there are seven factors in each plane of consciousness; but only five of these are senses, nor, in the view of

this school, will there ever be two additional senses analogous to these.

The sixth factor is the mind, which rules and guides the senses, and draws deductions from their impressions when collected and arranged. The seventh factor is the *âtma*, which is the observer of the generalization which the mind makes from the impressions of the senses. It is the self, the sense of "I" in us, behind which it is impossible to go, either in logic or in observation. These seven factors must be present on every plane: in dreaming, for example, objects corresponding to the senses of sight, touch, taste, smell and hearing, pass before the dreamer: his mind classifies these impressions, and he feels the sense of "I," the observer which is the subject of these subjects. There is the sense of "I" on each plane, but it is not quite identical, only the kernel, or basic notion of "I" remaining unchanged.

Corresponding to the five senses are the five classes of objects on each plane; or, as we may call them, the five qualities of impression, or five elements.

These are, (1) earth, corresponding to the sense of smell; (2) water, corresponding to the sense of taste; (3) air, corresponding to the sense of touch; (4) fire, corresponding to the sense of sight; (5) ether, or Akâsh, corresponding to the sense of hearing. Each of these has its psychic counterpart; the counterpart of earth is magnetism; the counterpart of water is electricity; the counterpart of air is perhaps the forces discovered by Keely; while the counterparts of the other two are mystical forces the names of which it is useless to give.

When the seven rays we have spoken of proceed from the *logos*, they are separate, and subsequently co-mingle in the formation of all beings. When an individual begins his course of evolution, these rays are equally balanced in him, none preponderating more than another. In the course of time the man's actions, his *karma*, cause him to come particularly under the influence of one or other of the rays. Up this ray he must make his further progress, till he has succeeded in merging his life in the life of the *Logos*,—the grand fountain-head of light and power.

When this mergence takes place, the man does not suffer loss of individuality; rather he enjoys an almost infinite extension of individuality. Each of the seven classes of *logoi* has its own peculiar consciousness, and knows that this is so; that is to say, each *Logos* recognises its own light; but each *logos* also participates in the life of all the other classes of *logoi*; that is to say, the peculiar quality of their life is represented in it also; so that an individuality, in merging in a particular *logos*, is not cut off from the consciousness of the other *logoi*, but shares in, and experiences, their consciousness also.

We have said that the *âtma* is represented on every plane, and the *logos* is related to the *âtma* on each of the planes. It is however useless to attempt to understand the relation between the *âtma*, on any plane, and the *logos*.

This relation must be known, however, after the last initiation, when man will thoroughly understand his spiritual nature.

After the last initiation, the adept thoroughly comprehends the relation of *âtma* with the *logos*, and the method of merging himself in the *logos*, by which he obtains immortality: but it is a mistake to suppose that the life of the *logos* rises up within the man at the last initiation, or that its light enters into him.

He understands his spiritual nature, and sees the way to the *logos*; but it may take him several incarnations after the last initiation before he can merge in the *logos*.

This philosophy recognises two paths, both having the same end, a glorified immortality.

The one is the steady natural path of progress through moral effort, and practise of the virtues. A natural, coherent, and sure growth of the soul is the result, a position of firm equilibrium is reached and maintained, which cannot be overthrown or shaken by any unexpected assault. It is the normal method followed by the vast mass of humanity, and this is the course Sankarâchârya recommended to all his Sannyasis and successors. The other road is the precipitous path of occultism, through a series of initiations. Only a few specially organised and peculiar natures are fit for this path.

Occult progress, growth along this path, is effected by the adept directing through the chela various occult forces, which enable him to obtain prematurely, so to speak, a knowledge of his spiritual nature: and to obtain powers to which he is not morally entitled by degree of his progress.

Under these circumstances it may happen that the chela loses his moral balance, and falls into the *dugga* path.

From this it must not be concluded that the Southern Indian school of occultism regards adeptship and initiation as a mistake, as a violent and dangerous usurpation of nature's functions.

The adept hierarchy is as strictly a product of nature as a tree is: it has a definite and indispensable purpose and function in the development of the human race: this function is to keep open the upward path, through which descend the light and leading without which our race would require to make each step by the wearisome, never ending method of trial and failure in every direction, until chance showed the right way.

In fact the function of the adept hierarchy is to provide religious teachers for the stumbling masses of mankind.

But this path is eminently dangerous to those who do not hold the talisman which ensures safety; this talisman is a perfectly unselfish, self-forgetting, self annihilating devotion to the religious good of mankind, a self-abnegation, which is not temporal, but must have no end for ever, and the object of which is the religious enlightenment of the human race. Without this talisman, though the progress of the chela may be very rapid for a time, a point will come when his upward advance will be arrested, when real moral worth will tell; and the man who progressed along the slow and steady path may be first to merge himself in the light of the *logos*.

This school recommended as the best path for all, a devotion to virtue, a gradual withdrawal from the grosser material concerns, a

withdrawal of the life forces from the outward world and its interests, and the direction of these forces to the inner life of the soul, until the man is able to withdraw himself within himself, so to speak, and then, turning round to direct himself towards the logos and the spiritual life and away from the material plane; passing first into the astral life, and then into spiritual life, till at last the logos is reached, and he attains *Nirvāna*.

It is therefore wiser not to seek the path of chelaship; if the man is fit for it, his Karma will lead him to it imperceptibly and infallibly; for the path of occultism seeks the chela and will not fail to find him, when the fit man presents himself.

[The foregoing is a summary of a discussion with Mr. T. Subba Row, B. A., B. L., at the Adyar Library, on the 1st December 1888.—*Ed.*]

NOW, AND FOR EVER.

“FOR which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it?”

You, who are about to take the vow of the neophyte, do you know to what you are pledging yourself? Have you considered well what it is you are about to undertake? The vow will be taken alone; in the privacy of your own chamber, on the shore of the ever-restless sea, or where some rapid river dashes headlong over mountain boulders, on its way to the plains.

No eyes will gaze curiously at you as you stand before the altar; no ears will be strained to hear whether your voice is firm and unflinching, as you renounce the world. But though there will be no white robed choir, no incense, or low chanted hymn; there have never been vows, taken by a novice when leaving the world for the shelter of the churches protecting arm, severer, or more isolating, than those, with which you now bind yourself. Have you thought well, what it means, to leave all and follow—? Do you know that you will have no longer a country? You will be what? A citizen of the world?

No, an outlaw. True, you may live for many years in the land of your birth, amongst the people you have familiarly known: but you can no longer rejoice, as you consider the history of a race, of a country's power—and say that is “my people,” “my country,” you can no longer weave laurels for the victors, in some great national contest. Look, and you will but see, brother fighting against brother, men tortured and killed by their fellow-men.

In the land of your birth, there is a struggle for power between opposing factions; what right have you to interfere? If you do, will you not be looked on with distrust; as a go-between, and a spy?

Do you know that you will have no longer a home? Father and mother, brothers and sisters, husband or wife or children, compensate others for expatriation; but you, what will you have left?

It is true there is a promise of houses and lands, brothers and sisters, wives and children, a hundred-fold. But do you know how? and where? and when? When you are no longer one by yourself, but part of a whole, a drop in the ocean, will you not own houses and lands? as the wind owns them, free to come and go.

You will have the weak, and poor, and down-trodden, and degraded and struggling men and women for your brothers and sisters. You will have won the right to help them in every way that you can—remembering always that those from whom you would protect them are—no matter how cruel and mistaken their conduct—your brothers and sisters too. You will have lost the right to despise any man or woman, no matter how fallen; they are still soiled with the mire from which you raised yourself. “Ages ago?” Perhaps, but is your robe so perishable that you are unwilling to aid them for fear of smirching it? And yourself? You have lost yourself, and have given your body to be the servant of humanity; it cannot serve two masters; see to it, then, that by no self-indulgence is its usefulness impaired.

Work no longer for your own advancement. Beyond the needs of health, all possessions are held in trust for your brothers and sisters. It is written that “True renunciation consists in the fulfilment of daily duties, without hope of reward, without personal preference.” Again, that we have “stepped outside,” the struggle for existence; and must, no more, “resist, or resent the circumstances of life.” It is necessary now to act with wisdom and without faltering; for hesitation or failure now means distress, and pain perhaps death, to those for whom you are working. You perchance have thought, hitherto, that you could suffer alone? Be ignorant no longer, can one limb suffer and the body remain insensible? You have gained the right—to use your strength to the uttermost, to give bread to the hungry, to wrestle with nature for secrets, in order to aid mankind in conquering sin and death; to acquire knowledge, that you may teach it to those around you; to every man, as much as he wills to understand.

But you have no right henceforward to let personal feeling guide you; do two forms lie on the battle field, the nearest a nameless outcast, that one further off, the man or woman you loved best? You have lost the right to pass by the stranger, even though the delay cause pain so intense as to leave you lifeless.

Salve, no longer, wounded vanity with bitter words. Speech and thoughts belong to mankind to aid them, though never so little in attaining completeness of being: union with Truth, Harmony and Righteousness. Face the future firmly; thoroughly realize what it will cost to destroy self. Test carefully your strength; can you depend on your courage to walk alone and unaided amidst the difficulties which surround you? The clouds hide those in front from your view, those behind need all your help, and example to urge them onward; vain indeed to look to them for strength or succour.

Nevertheless have faith, what is sowed, that ripens at harvest time. The law of Karma is a perfectly just law. Aid mankind

willingly; knowledge and power shall not fail you; work which ought to be done, can always be accomplished.

Remember then that your fellowmen are struggling with pain and death in the valley, enveloped in a thick, dark fog. Is it enough for you, who believe that sunlight and pure air may be had on the mountain top, to hurry alone to the summit promising ropes and guides, should you reach it? Rather take each step followed by all those whom your voice can persuade, your hand aid. Fastened together, they will steady you in dangerous paths; and should your body perish, another will be found to continue the search for life. As one who walks in advance, you must be even more lightly burdened than the others, your garments, damp and heavy with poisonous mists, were far better cast in great part aside; and your sometime treasures forgotten, in order that you may give yourself wholly to your self-imposed task now and for ever.

G. A. H. JOHNSTON, F. T. S.

Editor's Note.—We print the above as an interesting sign of the effect of such works as *Light on the Path* upon a pure young Western mind, alive to the stimulating influences of spiritual ideas. The dominant thought seems to be that the aspirant for the higher life must be absolutely altruistic and eclectic, with the moral courage to accept every consequence of the self-provoked struggle between the animal and divine selves.

CONVERSATION BETWEEN A THEOSOPHIST AND AN ENQUIRER.

(Continued from page 188.)

ENQUIRER—4. Do the Dwaitis believe in the existence of the nine doctrines inculcated by the Wisdom-religion?

THEOSOPHIST.—Yes, they do. In my answer to Question 3, I have already explained to you the first three doctrines, namely, (i) The Deity, or the eternal power or law, (ii) *Prakriti*, or the rootless material root, and (iii) *Jeewatma*, or individual soul, which is designated "*Chidabbas*" by the Adwaitis, which, literally translated, means "Spirit shrouded by matter." The Dwaitis and the Vishistadwaitis call it *Jeewatma*. They hold that it has an individual existence of its own; necessarily subordinate to the universal soul or spirit. But the Adwaitis here differ from both these sects, arguing that the *Jeewatma* is but a drop in the ocean of Parabrahman, purposely separated and veiled over by matter during the process of evolution. We must always bear in mind that the spirit or life is apart from matter. Life is indeed meaningless, unless it be coherent and ubiquitous. We maintain our existence by reason of our being the part and parcel of that *which is*, and not by reason of our being. Spirit is omnipresent, unchangeable, and destined to endure for ever. Matter is wedded to change, but the atoms that go to build it up are not so. They are eternal, and are infinitesimally small.

Man is a compound of seven inherent principles interblended with each other, the more ethereal, being but duplicates of the same

grosser aspects. These seven parts, which constitute what is commonly called the human body, are—

1. Body.
2. Vitality.
3. Astral body.
4. Animal body.
5. Human soul.
6. Spiritual soul.
7. Spirit.

Here I will ask you to read the very instructive book called the *Dwaita Catechism* by Mr. P. Sreenavasa Rao and Col. H. S. Olcott, compiled for the use of the Theosophical Society. It is a pamphlet intended for the use of beginners, and gives a general idea of the *Dwaita Philosophy*.

The next task that now lies before me is to explain to you what is Karma and Reincarnation, the fourth and fifth doctrines of the Wisdom-religion. These two are, in reality, the A, B, C, of the Wisdom-religion. Karma is the sum total of our acts, both in the present life and in the preceding births. It is of three kinds—

1. *Sanchita* karma.
2. *Prarabdha* karma.
3. *Agami* karma.

Sanchita karma includes human merits and demerits accumulated in the preceding and in all other previous births. That portion of the *Sanchita karma* destined to influence human life in one or the present incarnation is called *Prarabdham*. The third kind of karma is the result of the merits and demerits of the present acts. *Agami* extends over all your words, thoughts, and acts. What you think, what you speak, what you do, as well as whatever results your thoughts, words, and acts produce on yourself, and on those affected by them, fall under the category of the present karma, which will be sure to sway the balance of your life for good or for evil in your future development.

"In man there are arteries thin as hair split a thousand times filled with fluids white, blue, red, green and yellow. The "tenuous involucrum (the base or ethereal frame of the astral "body) is lodged in them, and the ideal residues of the experimences of the former embodiments adhere to the said tenuous "involucrum, and accompany it in its passage from body to body." This is the definition given in Upanishads of the genesis of karma. *Linga Deha*, in Sanscrit, is the base or ethereal frame of the astral body, the third of the seven principles constituting the human frame. Look around you and observe the society in which you move. The eye gloats upon variations and changes infinite and endless. The contraries are always in juxta-position—the good and the bad, the rich and the poor, the wise and the foolish, the happy and the miserable, ring their changes, ever beginning never ending, with a severity and monotony hard indeed to realize. These and other similar inequalities, which lead the ignorant to doubt the unswerving justice and rectitude of the all-powerful law, in social gradations, are the outcomes of previous births, or the ideal residues of the experiences of by-gone embodiments.

Till such time as all the accumulated influences of our past acts hurl us back into fresh incarnations, the Divine spirit must wear its coat of flesh in different worlds, in different states, answerable to its karma.

Embodiments cease as soon as the effects of karma are exhausted by the purification of the mind, or *Bhakti*; or by the fire of love for *God*, which is synonymous with the Deity, the all-pervading and all-supporting power or law. It is indispensably necessary that man as such should be subject to karma,—it is the *sine qua non* of his life, both in this or any other world. He was incarnated for the purpose of doing karma, but then what is required of him is to do it *unselfishly*, in other words, he must do it without attachment, without useless anxiety, without care, without worry, and without feverish longing for the fruit. Selfishness creates demerit, unselfishness destroys it.

Human nature proves that it is prone to pleasure and pain, joy and grief, anger and love. One life-time of incarceration in flesh is unable to satiate one-hundredth part of soul's longing for sensation. This itch can only be satisfied by passing through the experiences of many births. It does not deserve punishment in hell, but it must free itself from its coils in births and forms. Hell is the eighth sphere in the system of the universe. Nature is, in one sense, the handmaid of the Deity, and is the kindest of mothers to those who require her ministrations. She is never weary of her children, nor does she ever desire to lessen them in number. Her sole object is to advance life spiritually, and this she compasses not by destroying her children, but by passing them through ordeals of birth and death. What reason can there be for the soul's departure to any other sphere but the one wherein it sowed its seeds. Man returns to physical life as the drunkard to his bottle of wine, he knows not why, except that he desires the sensation produced by wine. There are Mahatmas or seers who can perceive or read the photographs made on the astral light by our desires, and ideal residues of experiences gathered in prior embodiments. They can reveal them to you when the time to do so comes. This is what is called the *Chitragupta's* (चित्रगुप्त) diary of man's virtue and vice. Tastes, conditions and modes of life vary with different men. To exhaust or minimize karma, Reincarnation is necessary.

Intimately connected with the law of Karma and Reincarnation is the natural law of the selection of castes.

In *Prakriti* there are three *gunas*, or dispositions or attributes; (a) *Satwa*, (b) *Rajo*, (c.) *Tamo*. It is these attributes or dispositions which play such an important part in regulating man's tastes and caprices. Man is not a chance bubble of Divine caprice. He has *free will*, subject to the universal unchangeable harmony. "While man is free to act as he pleases, the manner in which he will act was foreknown from all time, not on the ground of fatalism or destiny, but on the principles of universal unchangeable harmony. Upon the astral light is kept the record of all that was, is or ever will be."

Each man has one or other of the said three *gunas*, or attributes or tastes preponderating in him, swayed entirely by his previous karma. There are four castes or classes in India, (1) Brahman, (2) Kshatrya, (3) Vysia, and (4) Sudra. Bhagwat gita, Ch. XVIII, v. 41—44, declares that with reference to the preponderance of one or other of the said *gunas* in man, castes have been selected and divided.

1. The natural duty of a Brahmin is peace, self-restraint, zeal, purity, patience, rectitude, wisdom, learning and theology (*Satwaguna*).

2. The natural duty of a Kshatrya is bravery, glory, fortitude, rectitude, generosity, and princely conduct.

(3). The sphere of duty of a Vysia is the cultivation of land. He tends his cattle, and, as a rule, buys and sells.

(4). The natural duty of a Sudra is servitude.

Time changes according to cyclic laws, according as spirituality or materiality of humanity increases or decreases. It is thus divided into four Yugas or cycles:—

1. *Krita Yuga*.....(Best).

2. *Treta Yuga*.....(Better).

3. *Dwapara Yuga*..(Good).

4. *Kali Yuga*.....(Ordinary.)

In cycles when spirituality preponderated, man followed his profession as selected by nature, and the duties of the respective castes were maintained unalloyed. But as material tendencies set in stronger and stronger, spirituality began to wane; man got himself entangled in the meshes of matter, and felt desires foreign to his aptitude or natural selection. Our shastras, scriptures, and the living Mahatmas declare, what our experience proves true, that the cyclic laws exist, and that during one cycle the rate or quality of progress appertaining to another is not possible. They say that we are at the bottom of the present cycle, and evidently in a transitional stage. In ancient times our Rishis or Mahatmas (who are our living depositaries of knowledge and wisdom) were kings and priests. They taught the people their duties assigned them by nature, and used to mix with them pretty freely, so long as the latter retained a sufficient amount of spirituality. This was during the *Krita*, *Treta* and *Dwapara Yugas*. The present cycle or *Kali Yuga* in which spirituality is decidedly dying out, the worldling has become repulsive to Rishis and Mahatmas, who have found safe asylum only in the depths of forests and solitudes apart from the taint of the present day humanity. They are endowed by nature with clairvoyance and clairaudience, and can easily smell the magnetic aura proceeding from a man, a crowd or a country. They even can perceive the preponderance of spirituality or materiality in a town or a man. As they are the custodians of the interests of humanity at large, they occasionally depute their advanced disciples, whose spirituality can stand against worldly contamination, with a view to help the deserving; as far as their ignorance and spiritual blindness can permit. In course of time experiments were made to weed out the useless and unfit men from their respective castes, and transfer

them to classes to which their merit or demerit entitled them. There were promotions and degradations consequent on such a procedure. This, of course, did not satisfy the ignorant, whose resistance it provoked in no small degree. The growing evil could not be fully arrested. It was also found incumbent to add a fifth class to the four already existing. The newly created fifth caste is denominated *Panchama* or *Chandala*. The scum of the Hindu society went to form its bulk. Thus gradually these five castes became *hereditary* and *artificial* without respect to natural capacity, taste or fitness. Many of the members of the higher castes mimic ceremonies, &c., of their original prototypes.

कलौ पञ्च सहस्राणां

जायते वयं संकरः

This verse means that at the end of five thousand years of the present Kali Yuga, the castes would become promiscuous and corrupted. The five thousand years mentioned in the verse are fast approaching.* The verse comes from a Hindoo book of prophecy, I think the *Bhavishyat Pooranah*. The corruption or intermingling of castes has nearly come to pass, and it remains to be seen what the masters of wisdom are going to do in this threatening emergency. The Dwaitis place a very great stress upon the law of karma, upon that of individual incarnation, and upon the system of castes, but the Wisdom-religion countenances not at all the *present artificial system of castes*.

ENQUIRER.—5. Thanks to you for the information on the first five doctrines of the Wisdom-religion. Pray give me now some idea of the remaining four doctrines.

THEOSOPHIST.—The sixth, seventh and eighth doctrines are closely connected with each other. Evolution and Dissolution take place every day and night of Brahma, of which I shall try to give you some idea when I come to speak of the eighth doctrine. Eternity is a limitless time, without either beginning or end. The limited time is conditioned, and its divisions run up from seconds and minutes into Yugas and cycles. Years go to form Yugas, of which I have already mentioned four. I shall now give you the period each covers.

Kreta Yuga ;	mortal years	1,728,000
Treta Yuga ;	„ „	1,296,000
Dwapara Yuga ;	„ „	864,000
Kali Yuga ;	„ „	432,000

These four added together amount to 4,320,000 mortal years, and they in their turn added to certain periods intervening between the respective reigns of the fourteen manus appointed by the Eternal Law make up one Mahayuga. This Mahayuga is also called a Kalpa, which is one day of Brahma. 360 such days together with nights of equal duration constitute one year. One hundred such years make the full period of Brahma's age called *Maha kalpa*. *Brahma kalpa* is one day of Brahma. At the beginning of each

day of his, all that had then remained in a dormant state in the womb of *Prakriti* is evolved and manifested, and at the end of each Brahma kalpa, *i. e.*, at the beginning of Brahma's night, the world of forms and names, or the phenomenal world, is dissolved and merged into the unmanifested *Noumenon*, to be re-manifested at the beginning of the next Brahma kalpa. Thus evolution, dissolution and re-evolution go on alternately and eternally in regular succession. They had had no beginning, and will have no end. An inconceivable number of Brahma kalpas have flown away, and an inconceivable number is destined to do the same. Such is the ineffably wonderful revolution of the wheel of Time. This evolution of the wheel is co-eternal and co-evil with the Deity. The Dwaitis represent *Prakriti* as Lakshmi, who in popular phraseology is the wife of Vishnu, the omnipresent life or spirit pervading the whole space. It is by the union of these two, the one representing the male and the other the female principle of nature, that the universe is evolved.

The ninth doctrine is Nature, the phenomenal world as seen by us. It is composed of spirit, soul and matter. Whatever exists has these three inherent in it. Some philosophers view *Prakriti* as nature.

The first three principles of the Wisdom-religion are held by some as the product of nature, and the others, from the fourth to the eighth, as the resultants of those powers. In short, they include all the eight doctrines into one as the products or constituents of the Law of Nature. In connection with my statement here, I may refer you to the views of our illustrious Madame Blavatsky in the November number of the *Theosophist* (pp. 69—82). Read them carefully and digest the ideas therein put forth so forcibly. No doubt you will be greatly profited by them. She belongs to the foremost rank of the Wisdom-religion, which she represents as one of the two agents of the great Mahatmas under whose auspices and influence the Theosophical Society was founded.

The Dwaitis believe that man has a double constitution, one the Divine principle *Soojeevah*,* and the other animal *Doorjeevah*.† The former must be elevated above the latter. Listen what a high Occultist says in the matter.‡

“Two great tides of emotion sweep through his nature; two forces guide his life; the one makes him an animal, and the other makes him a god. No brute of the earth is so brutal as the man who subjects his godly power to his animal power. This is a matter of course, because the whole force of the double nature is then used in one direction. The animal pure and simple obey his instincts only, and desires no more than to gratify his love of pleasure. He pays but little regard to the existence of other beings except in so far as they offer him pleasure or pain; he knows nothing of the abstract love of cruelty or any of those vicious tendencies of the human being which have in themselves their own gratification. Thus the man who becomes a beast has a million times the grasp of life over the natural

* सुजीवि.

† दुर्जीवि.

‡ Through the Gates of Gold.

* The present year of the cycle being 4969.

beast, and that which in the pure animal is sufficiently innocent enjoyment, uninterrupted by an arbitrary moral standard, becomes in him vice, because it is gratified on principle. Moreover he turns all the divine powers of his being into this channel and degrades his soul by making it the slave of his senses. The god deformed and disguised waits on the animal and feeds it.

"Consider then whether it is not possible to change the situation. The man himself is the king of the country in which the strange spectacle is seen. He allows the beast to usurp the place of the god, because for the moment the beast pleases his fancy the most.

"This cannot last always: why let it last any longer? So long as the animal rules there will be the keenest sufferings in consequence of change, of the vibration between pleasure and pain, of the desire for prolonged and pleasant physical life..... But let the king resolve to change the face of his Court, and forcibly evict the animal from the chair of state, restoring the god to the place of divinity.

"Ah! the profound peace that falls upon the palace! All is indeed changed. No longer is there the fever of personal longings or desires, no longer is there any rebellion or distress, no longer any hunger for pleasure or dread of pain. It is like a great calm descending on a stormy ocean; it is like the soft rain of summer falling on parched ground; it is like the deep pool found amidst the weary thirsty labyrinths of the unfriendly forest.

"Once force the animal into his rightful place, that of the inferior, and you find yourself in the possession of a great force hitherto unsuspected and unknown. The God as servant adds a thousand-fold to the pleasures of the animal, the animal as servant adds a thousand-fold to the powers of God. And it is upon the union, the right relation of these two forces in himself, that man stands as a strong king, and is enabled to raise his hand and lift the bar of the Golden Gate of Heaven."

P. IYALOO NAIDU, F. T. S.

(To be continued.)

FLOREAT THEOSOPHIA!

HOW many times has not theosophy been declared to be in *articulo mortis*? Every now and then a clergyman or a newspaper editor feeling in want of exercise, makes up a man of straw, ornaments this creation of his according to his own sweet prejudices, labels him "Theosophy," and then belabors him with abuse, stabs him with satire, jumps on him, consumes him in the fire of pious indignation, and scatters his ashes in the wind. If Theosophy could be harmed by being murdered, burned and buried in effigy, it would have gone badly with it ere now; but, happily, that kind of thing, as every one knows, is nothing but a safety-valve for impotent spite; and how it happens that

these doughty slayers of nondescript men-of-straw can fancy that their tirades could possibly affect the well-being of Theosophy is one of the mysteries of life. As a matter of fact, Theosophy remains not only quite unscathed by all the attacks that have been made upon it, but from all sides come the evidences of its growing activity and increasing influence. Hardly an important newspaper in the world but occasionally mentions Theosophy. Not always, it is true, in the form of a blessing, but then it must be remembered that abuse of Theosophy is only the passing form which an intelligent interest in the subject sometimes takes in the minds of those who are as yet in ignorance about it, —and an advertisement, after all, is an advertisement!

It is certainly a remarkable sign of the times, and a very encouraging fact, that every Mail brings us proof of the spread of Theosophy. Putting out of the reckoning the reports from Theosophical sources of the growth of our Society and the spread of our ideas, we have the striking testimony to the power of Theosophy contained in a sad, almost despairing article in *The Epiphany* for December 8th, reprinted from the *Indian Church Quarterly Review*, on "The Present Relations of the Hindus to Christianity." The conclusion reached by the writer is that the reason why the attempts of the missionaries to convert the natives of India to the British religion have been a dead failure, is National pride. "*Pride of nationality*," says the writer, in italics, "*has now made Hinduism a rival to Christianity*." There is at the present moment a movement on foot in Japan to convert England to Buddhism; what would good Christians say we wonder, if these strangers from Japan, in case of non-success, wrote home from England that the national pride of the British makes Christianity a rival to Buddhism? The cases are parallel, and were the missionary mind permeable to the sense of the ridiculous, the consummate impertinence of this way of putting the case might possibly strike it. Be that as it may, it is to the Theosophical Society that these two leaders of clerical opinion in India attribute the failure of the missionaries. These are the words of the article: "It is simply *vanity and pride*, fanned into flame by a few European and American Theosophists." Great as the honor might be of such a victory by few Theosophists over the united hosts and hoards of all Christendom, still, if the honor be thrust on us in such a form, we Theosophists must decline it. It is *not* by flattering the national pride that Theosophy has gained the ear of the people of India, as the missionaries know perfectly well, but by pointing out, insisting on, and proving two things; First: That below the incrustation of dead-letter forms, there exist in the religions of the East a morality and a religious philosophy far in advance of those of the Christianity of the Churches; Second: That the religion which the missionaries preach is not that taught by Jesus; the latter, on the testimony of their own Bible, being diametrically opposite to the religion which is now called by Christ's name. These two fundamental propositions are the Jachin and Boaz of the temple of Theosophy in this country.

Turning in another direction, we meet with the Spiritualists, who in years gone by have said a good many silly and spiteful things about us, but who, judging by the altered tone of most of their organs, are beginning to know us better and to appreciate us more. The Spiritualists seem, in fact, to suspect now, what Theosophists have said all along, that they and we are in reality natural allies, having far more points of agreement than of difference, and having common enemies against whom it would be self-evident wisdom to join forces. In the London *Light*, one of the ablest, if not the very ablest of the Spiritualist weeklies, contains an editorial in the issue of November 24th, which begins thus :

“ One can hardly fail to be impressed by the fact that the various forms of thought called Spiritualistic, Occult, Theosophic, and so on, are gradually converging into one channel, along which will run a current of knowledge, different both as to its source and as to its nature from the ordinary knowledge of, at any rate, the Western world.”

The whole article is a powerful one, and gives hope that at no distant date a defensive alliance, even if it be a tacit one, may be concluded between these common enemies of materialism.

Then we have *The Golden Gate*, a Liberal and well edited Spiritualist weekly, published in San Francisco. In the issue of Nov. 3rd, the first page contains an answer to the question “ Whence, What, Whither ? ” by Allen Griffiths, F. T. S., in which the main tenets of Theosophy are well put forth in an article of two and a half columns in length; while on another page is found an able plea from the pen of a Spiritualist for a fair and attentive hearing for Theosophy, in whose teachings the writer expresses great interest.

Again, the *Religio-Philosophical Journal* of Chicago, the organ of those who sit on the religio-philosophical fence, which contains very often exceedingly able articles, has made some slight amends for the vulgar, scurrilous and ignorant abuse of Theosophy, and of Madame Blavatsky, to which it has from time to time opened its columns, by printing a long and excellent disquisition on the fundamental doctrines of Theosophy, from the pen of Mr. E. I. J. Noyes, F. T. S., in its issue of November 10.

When facts such as these are laid before him, the natural idea of any one accustomed to the methods of propaganda generally employed in religion and politics, would undoubtedly be that the Theosophical Society must have an enormous membership and great financial strength. Look at the millions expended in Church Missions! Think of the immense sums it takes to change public opinion about any law or social custom,—the “ Leagues ” and the “ Unions,” the public meetings everywhere, the deluge of pamphlets and tracts! And to think that a mere handful, comparatively speaking, of earnest men and women, without influence of any kind, without money, without friends in any of the sects and schools, should be moulding the world’s opinions, as the Theosophists are undoubtedly doing! Surely this seems at first sight a veritable miracle.

The fact is that “ the stars in their courses ” are fighting for us. A great unrest has taken possession of the minds of all thinking men,—and all men, and women too, are beginning to think. Listen to what *Light* says in the article above quoted: “ A spiritual upheaval appears imminent. The failure of the methods of a false Christianity is becoming apparent even to the commonest order of intelligence. Men are wondering what will happen next. The bulwarks of society are rotting away. Crime and vice are rearing their heads as they never do unless spiritual revolution is in the air.” From all sides comes the same forecast of an approaching religious and, perchance, social and political earthquake. In what direction are men to turn in their necessity? Not, surely, to the dry bones which are served up on gilded platters of the churches. Not to the lifeless mechanism that modern science has patented and holds up to the world as the solution of the enigma of life itself. Where, indeed, if it be not to the Wisdom Religion, the Mother of all the religions and philosophies that have in turn illumined and darkened the earth? Theosophy is the hope of the world to-day. It is a sentiment, an aspiration, an intuition of the good, the beautiful and the true, rather than a limited, definite something which can be seized, and overthrown, and destroyed. It seems to be impalpable and indefinite, yet there is no creed, no doctrine, no body of believers, no human heart that it cannot take hold of and enter and, entering, purify and bless.

A NATURAL THEOSOPHIST.

M. VALENTIN TOURNIER is another instance of a fact which is the cause of ever renewed and pleasant surprise to Theosophists, namely, that there are a large number of persons scattered here and there in the world, in whom a perception of the main truths of Theosophy is innate—who are, in fact, born Theosophists. M. Tournier tells us that he had, by what may be called intuition, worked out a cosmological system of his own, believing it to be original, when one day he came across a copy of the Vedas in the library at Pau, and was filled with surprise and delight to find therein all his own ideas, and much more besides. Encouraged by this discovery he gave a lecture in the town hall of Carcassone, expounding these ideas, in May, 1880, and a reprint thereof has lately been issued* with some additions. As a sample of the author’s habit of bringing his reason to bear upon the problems of which Theosophy treats, we may translate a passage about “ suffering.” He says [page 39] :

“ Suffering occupies but a relatively small place in any existence. During all the period which the Monad [L’être] passes in the mineral, and in the vegetable kingdoms, it does not suffer, it sleeps. Suffering only begins to manifest itself in animal life, and

* Le Dieu de la République, par Valentin Tournier, Liege.

there it is not great, for the animal lives entirely in the present moment. It reaches intensity only in man. But in the series of existences of a man, if some are painful, there are others which, by compensation, are happy ones. Even in the most painful lives evil cannot be much in excess of good, for the number of suicides is small. Moreover, we forget too often that the present life is not the only one, that there is a life beyond the grave, which we ought always to bear in mind; for if this life be one of trial, that is a life of punishment and reward. The best thing, therefore, is not pleasure which stupifies, but effort, by which progress is realized. We curse poverty, and we long for riches and power, without considering that he who is poor and weak on this side of the tomb, if he be honest and battles bravely, will be rich and powerful on the other side, and that he who makes bad use of riches and power will there find himself weak and defenceless... Finally, when the series of incarnations is finished, when man has won the moral and intellectual qualities which will render him fit to fulfil higher functions in the earth, he pursues his course, freed from this gross body, the source for him of so much misery. Pain, thenceforth will be but the sauce of pleasure, the spur of desire, without which the very meaning of satisfaction would be incomprehensible."

M. Tournier accepts the idea formulated by Jesus, and insisted on by Theosophy, that men are the sons of God, and gods themselves.

The pamphlet may be obtained by sending one franc to the author, 21 Rue Lakanal, Tours, France.

TO CONVERT CHRISTENDOM TO BUDDHISM.

(From the Calcutta National Guardian.)

WE have received from Japan the first number of the *Bijou of Asia*. It is a paper which was established in Kiyoto last July, under the editorship of Mr. M. Matsuyama, for the propagation of the Buddhist faith in Christian countries, and for that reason it is printed in the English language, now of all others the language of the world.

In the leading article the design of the publication is very freely and frankly described. After reciting that all the four great religions of the world, "Mohammedanism, Brahminism, Buddhism, and Christianity," had their origin in Asia, and considering their present condition and geographical distribution, it comes to the conclusion that Christianity, the religion of the West, shows unmistakable signs of decay. "Christianity," according to this Buddhist observer, "is now rapidly declining in Europe and America; it is losing its influence upon the social life, and is dropping away, the principles forming the part and parcel of its system." He therefore looks for the speedy coming of the time when "the Christian faith will disappear, or at least will receive transformation," since

its "rude explanations of the human nature and of man's origin and destiny must fail to satisfy the developed intellect."

But since "religion is indispensable for man as long as his nature lasts," when one religion is discarded, another must take its place, and in the logical order of development, the new religion must be better able "to gratify the developed mind." Therefore he asks, "when the Christian faith has disappeared from the souls of the western people, what should be the religion to fill the gap it leaves?" and his answer is, that it must be a "higher and a purer religion," that is Buddhism, the highest and purest.

Then he proceeds to give a brief history of the religion of BUDDHA, and to describe what seems to him its incontestable superiority to Christianity as a religion satisfactory to the soul, and the intellect of the developed man. Its vast advantage in this respect consists, he says, in its more philosophical character, and its higher moral elevation. By discarding the belief in a personal God, Buddhism, he argues, has reached a philosophic plane far above Christianity, the conception of an anthropomorphic deity being only "a heritage of one of the barbarous ideas," and a profane and childish attempt to limit the Supreme by human conditions and attributes. In his view, the Christian God is no more than an idol constructed by man, while Buddhism dares not even attempt to conceive the image of the All Powerful. He is the Unknowable, and His ways are past finding out. Therefore it seems to this Buddhist that in passing from Christianity to Buddhism the Western World will ascend from the midst of barbarous superstition into the clear light of philosophic truth.

The philosophy and the moral principles and maxims of the Buddhists are so pure and perfect that "if our own true nature, obscured by passions, and the mental perplexity is illuminated fully," we are already in Buddhahood, though we know it not. "This attainment," he continues, "is accomplished by the three practices of morality, meditation, and wisdom." And as "to be a true Buddhist is to devote himself to benefit all men;" the *Bijou of Asia* exhorts every good Buddhist to lend his aid in the great work of propagating their sublime faith throughout Christendom, so sorely in need of a higher and purer religion. Mr. Matsuyama also publishes extracts from many letters from America urging him to persist in his purpose, and calling for direction and assistance in the missionary work.

There is already a considerable number of Buddhist converts in this country, the Eastern religion having especially gained a foothold in Boston; but the writers express the need of somebody qualified to admit converts into the Buddhistic Church, and therefore they beg for suitable missionaries from Japan. "There are many," says one of the writers, "who know nothing of Buddhism by name, but who yet believe in the law of compensation, in the doctrines of cause and effect, and who are firmly of the opinion that a man must be punished or rewarded for his acts in life." Such persons seem to him so far on the road to Buddhism, that properly qualified and authenticated missionaries could carry them fully over. The trouble is that the Boston Buddhists do not know

exactly what they believe themselves, and therefore are unable to explain their faith to other people; but they are all sure that this is a capital field for Buddhist expounders who really know what they talk about.

These appeals are listened to very seriously by Mr. Matsuyama, and he promises to publish books and translate Buddhist works for the American benefit, meantime having established the *Bijou of Asia* as a forerunner in the work of propagation and as a means of communication. It seems that the Hansei Kawai, or the Temperance Association of Japan, has also resolved "to apply the money accumulated from the temperance of our Buddhists for the introduction of its religion to foreign lands."

CHANGE IN FOREIGN OPINION.

THE philosophy of Hinduism and that of Buddhism have latterly attracted almost general attention in England. It is due partly to the labours of the European and American Orientalists and partly to those of the Theosophist teachers like Mr. Sinnett and Colonel Olcott. The Buddhist doctrine is reported to have now many followers in New York, and that the report is not without foundation is proved by the appearance of articles against the tenets of Buddhism now and then in some of the periodicals of the United States. A Christian monthly of New York has recently had an article entitled, "The Insufficiency of Buddhism," and its tone and manner plainly testify that the writer who is a prominent clergyman is anxious to prevent his countrymen from accepting the principles of that religion. Without entering into a discussion of the relative merits of Christianity and Buddhism or Hinduism, I must be allowed to say that it is a matter for congratulation that the religious systems of India are now being prominently brought to the notice of the European and American public, thus enabling them to be in a position to judge of their real character and to accept whatever of truth be in them. One significant fact is being gradually brought to light by the labours of the Orientalists and Theosophists, and it is this, that the popular Christian interpretation of the Faiths of India have been inaccurate.—[*Indian Spectator*.]

Reviews.

THE SECRET DOCTRINE.

THE personal relations existing between the authoress of this splendid production—one of the towering pinnacles of modern literature—and this Magazine, make it more seemly that we should copy the criticisms of third parties rather than put forth our own. But we may at least say that, however opinions may differ with respect to the philosophical and metaphysical value of the ancient esotericism, the unanimous verdict of our age must be that "Isis Unveiled" and "The Secret Doctrine" are works of a phenomenal character. Whether we consider the advanced years of the Authoress, the comparative rapidity of its composition, the varied erudition, and the boldness and originality of thought they display, the sparkling of their literary style, the strong light thrown upon some of the most recondite problems of symbology, mythology, and comparative theology, biological and psychological science, and evolution, the reader is struck with amazement at the several features of this intellectual "efflorescence" of our times. To the intimate friends of Madame Blavatsky, who have been near her at the time [1876-7 and 1886-8] when the two books were being written, their production has been clothed with all the interest of psychic phenomena of a class infinitely higher than the vulgar wonders of physical thaumaturgy. Enfeebled by disease, and on several occasions pronounced moribund by the physicians, forced by them to leave India under warnings of probably sudden death by apoplexy, she has yet worked at her desk on "The Secret Doctrine" an average of about twelve hours daily, from 6-30 or 7 a. m. to 7 p. m., and, while the work was passing through the press, often read fifty pages of proof a day. To see the hundreds of references to other authors one might naturally suppose her possessed of a very extensive library, whereas, in point of fact, neither for "Isis Unveiled" nor "The Secret Doctrine," had she access to more than comparative handfuls. Her quotations have often been called in question by friends who had been permitted to read her MSS., but when they searched in the British Museum and American Libraries her accuracy was vindicated. A case in point. For a title-heading in one of her essays she wrote a certain verse and credited it to Tennyson. Two persons, one an authoress of repute, who thought themselves familiar with every line that Tennyson has published, vehemently protested against her committing such a blunder, one sure to be detected at once. On Madame Blavatsky's persisting that it had so come into her mind and must be right, a gentleman of great literary experience—Dr. C. Carter-Blake—made a long search in the British Museum, which resulted in finding the verse *verbatim et literatim* in a Magazine of the year 1831, *The Gem*, long since dead and forgotten. For some reason or other the poet had not cared to include it in any edition of his works.

Opponents of a *calumnious diathesis* have not scrupled to charge Madame Blavatsky with interested motives in her Theosophical work. To such, the following circumstances should be interesting. The first edition of "Isis Unveiled" was, to the pleased surprise of its publisher, Mr. J. W. Bouton of New York, exhausted within ten days or a fortnight of its appearance, and a second edition was demanded. Mr. Bouton came to Madame Blavatsky's house and, in the presence of the present writer,

made her the following liberal offer. If she would write another book, in a single volume, which should unveil Isis a little more, just enough to satisfy the mystical class of minds, he would bring out an edition of one hundred copies, sell them at \$100 (about £20) each, and give her \$50 per copy as author's copyright: in short, pay her a splendid literary fee of \$5,000 (say Rupees 15,000) for a work which she could easily finish within a year. She refused on the ground that it was not permitted at that time to reveal more of the Esoteric philosophy than had been given out in "Isis Unveiled." Yet just then she had not the money to pay her passage out to India!

There are some who say that the Book of Dzyan, upon whose majestic stanzas her work under notice is based, has no existence: that it is a literary fraud. Well, whether so or not, it is at least one of the most striking compositions in literature; its tone solemn and grandiose, like the organ-peals through a Cathedral, or the rhythmic tone of Nature upon which ancient music is said to be founded. If it was written by her indeed, then a Hindu might be inclined to suspect that she is a reincarnation of some such sage as bequeathed to an admiring world the "Bhagavad Gita," the "Ramayana," or other archaic classical works. It is not of the least consequence *per se* whether there is or is not a Book of Dzyan preserved in the hidden libraries of the Sages, whether or not there be any such libraries (though the writer has personal knowledge of the latter fact, and could, if he chose, point out the very spot of one of them from a railway carriage in passing). The book stands upon its own merits, and so solidly that it will take a mighty adversary to overset it. If there is one thing more hateful than another to the independent thinker, it is to have a book put forth as specially entitled to reverence because of its alleged infallible parentage, and apart from its intrinsic merits. A book is good or bad, sound or unsound, instructive or silly *as a book*, and all the gods of Olympus, and Recluses of all the Holy Mountains or Deserts, cannot make falsehood truth or imbecile nonsense Divine revelation. This is clearly Madame Blavatsky's opinion also, as the special disclaimers of authority in her "Secret Doctrine" amply show.

The value of this book is so great to would-be Theosophists that if a single chapter, or portion of a chapter, were read at each meeting of a Branch, by some one who can read well and understand the text, they need seek no further for teachings or teachers in theoretical Occultism. It is a library in itself, unique, in the sense of a Dictionary or an Encyclopædia, and if the Theosophical movement had produced only the two books of this authoress, it would, in the eyes of posterity, be regarded as an epoch-marking phase of human thought.

As no stress is sought to be laid upon the supposed primal source of Madame Blavatsky's inspiration—the school of Eastern Sages—so her friends are not disposed to excuse her for any of the literary faults of her books; her discursiveness, unmethodical jumbling together of various topics, plethora of proofs adduced in support of a given proposition after her ground has been covered, so to say, three layers thick; her frequent lack of exactness in presentation of scientific theories and conclusions, and her sometimes contradictory language. Conceding all these, it is still most certain that she is one of the most brilliant conversationalists, most graceful and interesting writers of modern times, whether in her own Russian vernacular, or in French or English—in all which three languages her pen seems equally facile. The critics of 1877 said that the prototype of "Isis" was the "Anacalypsis" of Godfrey Higgins; but while the *magnum opus* of that erudite yet neglected author never

reached its complete second edition, and Mr. Bouton and Mr. Quaritch have still many unsold copies in stock—fifty years after its appearance in 1836—the first edition of "Isis Unveiled" was sold within a fortnight, and the first of "The Secret Doctrine" (of 500 copies) sold actually in advance of publication. The times are certainly changed for the better, and the number of minds capable of grasping these high themes much larger than in the generation which not only misunderstood but socially persecuted Godfrey Higgins.

H. S. O.

LIVES OF ALCHEMYSTICAL PHILOSOPHERS.

(BY ARTHUR EDWARD WAITE.)

THIS one-sided work is prefaced by an interesting essay on the spiritual interpretation of alchemy, in which Mr. Waite defines the secret science thus:

"When individual man, by a natural and appropriate process, devoid of haste or violence, is brought into unity with himself by the harmonious action of intelligence and will, he is on the threshold of comprehending that transcendent unity of which is the perfection of the totality of nature, for what is called the absolute, the absolute perfection, and the perfection of nature, are one and the same."

A still better definition is the following from the end of the preface.

"There is a change, a transmutation, or a new birth, possible to the embodied man, which shall develop into manifestation the esoteric potencies of his spiritual being, so that the flesh itself shall be purged, clarified, glorified, and clothed upon by the essential light of the divine pneuma."

Amongst the celebrated alchemists whose lives find place in Mr. Waite's work are Geber, Albertus Magnus, Roger Bacon, Raymon Lully, Paracelsus, Van Helmont and Jacob Böhme, but for fuller information we must refer our readers to Mr. Waite's book.

The fault of this work is that Mr. Waite always seems limited to the most superficial and common-place view of the characters he deals with. He gives us, not independent research, but an echo of the popular voice, or even the venom of enemies, as in the history of Cagliostro. The book, however, is well bound and printed, and will doubtless find many readers.

THE QABBALAH.

No better way could perhaps be found of giving our readers an adequate idea of the field covered by the valuable and handsomely issued work which Mr. Isaac Myer has just given to the world, than by quoting *in extenso* the title-page, which is of an exceptionally descriptive character. It runs:—

"Qabbalah. The Philosophical Writings of Solomon Ben Yehudah Ibn Gobirol or Avicbron and their connection with the Hebrew Qabbalah and Sepher ha-Zohar, with remarks upon the antiquity and content of the latter, and translations of selected passages from the same.

Also an ancient Lodge of Initiates, translated from the Zohar, and an abstract of an Essay upon the Chinese Qabbalah, contained in the book called the Yih King; a translation of part of the Mystic Theology of Dionysios, the Areopagite; and an account of the construction of the ancient Akkadian and Chaldean Universe, etc. Accompanied by Diagrams and Illustrations. By Isaac Myer, L. L. B., Member of the Numismatic and Antiquarian Society of Philadelphia; La Société Royale de Numismatique de Belgique, Corresponding Member of the American Numismatic and Archaeological Society, Historical Society of the State of Pennsylvania, etc. 150 Copies. Published by the Author. Philadelphia, 1888."

If it be true that it needs a Cæsar to criticise a Cæsar, then to criticise the work before us would require some one of exceptional acuteness of intellect and penetration of intuition, who has made the Kabala a life-long study. Unfortunately there is no one on the staff of the *Theosophist* at the present moment who answers to that description. Without, however, endangering our reputation as Reviewers, we may safely recommend the work to the careful study of those to whom it is dedicated, namely, "To all earnest, unprejudiced and independent searchers for the truth, Theologians, Priests and Laymen." The book contains 499 pages 8vo., and has an excellent index. We do not know the price at which it sells, but the Author's address is, 929, Clinton Street, Philadelphia, Pa., U. S. A. The edition is of one hundred and fifty copies only.

THE MAGAZINES.

"LUCIFER."—In another place we have noticed the editorial by Madame Blavatsky in the November number of our militant contemporary in London. After reading that powerful essay, the rest of the Magazine falls somewhat flat, although many of the contributions are up to *Lucifer's* usual mark.

In an article on the "The Function of Attention in Personal Development," "I" gives a very thoughtful analysis of the invaluable power of concentration. He does not follow the lines of Eastern psychology; but then, neither does he pin his faith to the materialistic school of Bain and Spencer. On the whole, however, the writer seems to incline to the practical view of things. "Attention," he tells us, "is that condition or attitude of consciousness in which its rays are steadily and unintermittently centred upon a thing being done or the subject of study." Again:—"Will is the manifestation of the real human ego: attention designates the mode in which that manifestation is functionally exhibited, and by which alone permanent results are produced." "I" makes a difference between "passive" and "active" attention, and says that "passive attention rules the consciousness when one listens to an eloquent speech or interesting lecture." He adopts the paradoxical definition of "genius"—that it is "an infinite capacity for taking pains"—a definition which must have been first invented by an exceedingly matter-of-fact person, for if there be one thing which, according to the general experience of mankind, is the characteristic of genius, it is a dislike of details; yet "I" says "the expression 'taking pains' is merely a synonym for *close attention to minute details*. 'Close attention to details' takes each brick of which the 'mansion for all lovely forms,'—the structure of personal knowledge, capacity and ability—is to be built, and carefully places it *in its due position, cementing it there at once*. The structure so put together is

substantial, capacious, beautiful and efficient. This structure, the result of infinite pains long continued, is what the world wonders at, and worships and calls genius." With all due respect to "I," it may be doubted if the world does any such thing. Pyramids are made of bricks, but mountains are not, and the difference between a plodder and a genius is fully recognized by the world, for it is quite as great, both in kind and in degree, as that between a pyramid and a mountain. The writer thus sums up his ideas: "Concentrated Attention is the expression of the Will, and Will is the central, animating force proceeding from the Ego. Will, operating under the condition of Attention upon the chaos of its attendant world, and co-ordinating the energies, forces and movements of that world, converts it into a realm of form, power, and purpose, centering round the Ego." This is very fine; but, unfortunately, not quite clear; and might more particularly apply to "black magic."

Madame Jelihovsky brings on her exciting story, "Accursed," another stage. *Lucifer* is very much addicted to fiction and poetry, there being not less than about thirty pages of this November number given to these branches of the subject to which the Magazine is devoted: the other serials are "Was He Mad?" and "From the East of Time."

Prince Chandrdhat Chudhathar's article on the Nature of Man, which appeared in last month's *Theosophist*, is reprinted with notes. *Lucifer* does not seem to think the Siamese Prince's views sound in all respects, but, after all, what a rare and excellent thing it is that a Prince Royal should have any views of his own at all on such a subject. A European Prince would be much more likely to expatiate on the Nature of Woman.

The first of a series of "Letters on Magic and Alchemy" promises well. "Zeno" is evidently a diligent student of the old writers on those subjects, not fearing, however, to let in upon them some of the rising "Light from the East." During the present interval, however, between the publication of "The Secret Doctrine" and the production of its effect upon the minds of students of the Occult, one feels inclined to be a little bit impatient with elaborate speculations based on previously existing theories, and to say: "Wait till you have read Madame Blavatsky's new book!" The following excellent passage may show the quality of the article:—

"The one is self-existent and self-sufficient, and therefore eternal and not subject to change. It will for ever be intellectually incomprehensible, because the intellect is only one of the many forms of its manifestations, and a part cannot comprehend the whole. A scientific examination can therefore have nothing to do with the qualities of the absolute one, it can only deal with its manifestations. As soon as the one begins to manifest itself, it steps out of the sphere of pure being and a duality comes unto existence. Formerly it was only cause; now it is Cause and Effect, and, as every action produces a reaction, it becomes at once a Trinity of cause, action and reaction; the incomprehensible mathematical point extending in three dimensions, assumes the aspect of a triangle constituted of matter and motion and space."

"Wagner's Gospel," by Evelyn Pyne, is a rhapsody of the wildest and most exaggerated kind about "Art" in general and Wagner in particular.

The only other item of much interest in the November number is a long letter from Mr. Sinnett to Madame Blavatsky, called forth by some criticisms in the "Secret Doctrine," in which a few points of importance are explained and set right, that, owing to misapprehension on Mr. Sinnett's part, had been misstated in "Esoteric Buddhism."

"THE PATH."—Sydney Smith has taught us how to get a joke into a Scotchman's head, but it is still a moot point how best to get theosophy into that of an average European. Is it better to hammer it in, as *Lucifer* does, or to gently insinuate it like the *Path*? Both methods are good if used with discrimination, and the first article in the November *Path* is an admirable illustration of the gentler method. In it, Mr. Alexander Fullerton coaxes a carefully oiled theosophical screw into the reader's mind, and then he turns it gently, firmly, irresistibly, and screws it in up to the head. He thus contrasts the condition of any one under the old dispensation and under the new:—

"His Deity had been an enlarged, not always an exalted, man; his universe ended with the telescope; his chronology went back but 60 centuries; other than animals, he knew of but three kinds of beings—men, angels and demons; human life was short, not easily justified, and morally puzzling; its hereafter was hazy, and all but its terrors had been carefully concealed; of its present, nothing could be known except what was disclosed to the eyes, ears, and touch, and any supposition of forces or beings or agencies beyond was probably absurd and certainly false.

"Out of these ideas the Theosophist has removed to a realm practically boundless. Limitations have dropped off in every direction. Anthropomorphic conceptions of Deity vanish at once. Matter expands till it fills space. Existing chronologies have as much real antiquity as yesterday's newspaper. Life multiplies till air, earth, fire, water, the illimitable ether, teem with it. Humanity receives a justification, and acquires a destiny. Light is poured into futurity. The senses as sole criteria of facts are deposed; means are put within reach by which the investigation of the whole universe is made possible. There is no boundary-line to knowledge, there is not even an horizon."

That is the screw, and this is the method by which he inserts it:—

"It would appear that the means to give reality to the more distinctive features of Theosophy, is to perceive their likeness to those in departments of life better known. While we treat them as eccentric, we are never free from a haunting suspicion that they are doubtful. But if they are merely an extension of principles elsewhere demonstrated, if analogy shows that, so far from being isolated or grotesque, they lie really along the very lines enclosing, conceded fact, the only thing needed for greater peace of mind is greater use of mind. The demand is not for more faith but for more reason. We are not obliged to apologize, internally or externally, for positions which seem at first odd, but rather to assert that they are quite what might have been expected from the very constitution of being."

We regret that want of space prevents us from quoting more at length from this excellent article.

Harij's contribution, "The Practical Side of Theosophy," is up to his usual mark, and is calculated to bring a blush on the cheek of those self-seeking and wordly persons who ask: "How will the Theosophical Society benefit me? What shall I gain? What have I gained by joining the Theosophical Society?"

William Brehon continues his interesting Bhagavad Gita Studies. After which comes an array of Answers to Questioners.

In "Two Systems—Of Lust and Sorrow," "A Buddhist" counsels moderation—neither giving way to the allurements of pleasure, by which at present most men are swayed, nor practising unnatural asceticism in order to acquire abnormal powers. Buddha, the writer reminds us, preached moderation, and the harmonious development of all sides of our nature.

"Is Heredity a Puzzle?" is a criticism of an article in *Harper's Magazine*. In it the writer points out that unless the doctrines of Reincarnation and Karma be taken into account, it is impossible to formulate a theory of the moral government of the world, which will not be contrary to some canon of justice. Unless these doctrines be accepted, to punish any one who is born with an hereditary tendency to crime is obviously unfair; but once you suppose that the individual

is not an absolutely new and innocent production when he is born, but an old stager in a new disguise, who has come back on purpose to have his evil propensities knocked out of him, the apparent injustice of punishing him for what seems his misfortune rather than his fault, entirely disappears.

In this month's "Theosophical Activities," *the Path* gives a fairly hopeful account of the progress of Theosophy in America, and makes an admirable suggestion, which is quite as applicable to Europe and India as to the United States. The *Path* proposes the formation of groups of Theosophists, in the different Branches, for the purpose of serious study. If this idea were expanded in one direction, and contracted in another, it might work still better. Why should these groups of students contain none but members of Branches? Every egg is a possible chicken, and every student is a probable F. T. S., if he be judiciously hatched out in just such a Theosophical incubator as a group of this kind might be made. Again, why should not all students of Theosophy, whether Fellows of the Society or not, concentrate their energies at present upon the marvellous book which Madame Blavatsky has just given to the world? "Secret Doctrine Circles" would learn more Theosophy, and better Theosophy, in a few months than students, however diligent, of other books, could learn in years.

Julius as usual brings up the rear of the procession with some curious and amusing stories of psychic sensitiveness.

L'AURORÉ.—The first article in the November Number is by the Abbé Calixte, Mèlinge, on the symbolism of the Cross. Being a Doctor of Theology the Abbé naturally endeavours to reduce this emblem to the terms of Christianity. A Brahmin would with far more right express its meaning in the terms of Hinduism, for the Cross was a central religious symbol long before the year one of our era. However, it is interesting to see how, in order to give an esoteric explanation to the Cross, a special pleader on the side of Christianity is obliged to make admissions the application of which to a larger field may safely be left to the reader—presuming that his reason also is not chained to the ecclesiastical whipping post.

"Le Monde Spirituel," by "Marie," is a charming little article and quite a relief after the Abbé's laboured sophisms. The other contributions are up to the usual level of the Magazine.

(We have not received *Le Lotus* for November.)

L'INITIATION for November is an advance upon the preceding number. The first article is the preface of a forthcoming work by M. Stanislas de Guaita, entitled "Le Serpent de Genèse." A passage from an article by Mons. de Guaita is quoted in another place in this number of *L'Initiation* which, coming from a French student of the Occult, may interest our readers:—

"Hail, then, to the ancient Mother of Occult Science, to that venerable, India, which, after having given such great light to the entire world, is far from having said her last word. Hail to those Mahatmas of Tibet, who still preserve the sacred treasure of Hindu esotericism, on the summit of those same mountains where eight thousand years ago dwelt the sovereign Pontiff of the Universal Religion. Let it be permitted to a child of the West, humble heir to the Judeo-Christian traditions, to address, from the distant Celtic varaha, a fraternal though distant homage to the Adepts of the Himalayas. And he does not fail to join thereto his felicitations and his good wishes to that brave Theosophical Society, which extends over the two hemispheres, under the shade of its growing Branches, of its doctrines of Truth, of Justice, and of Peace."

Correspondence.

AN INTERESTING QUESTION.

SIR,—I should like to draw the attention of some of our learned brothers to a subject that seems to me well worthy of elucidation in your columns. The influence of different modes of disposing of the dead upon the *post-mortem* processes.

A man dies, and let us suppose:—

(a) That the body is left in the open air, but protected from beasts and birds of prey.

(b) That the body is exposed to the elements, as before, but unprotected from beasts and birds.

(c) That it is buried in the ground, in a simple wooden coffin.

(d) That it is buried as before, but in a metallic coffin, air-tight.

(e) That it is cremated, and the ashes preserved.

(f) That it is buried in the open sea.

(g) That it is embalmed and the mummy preserved.

Now the question is: What in each of these cases is the influence of the method employed to dispose of the dead upon the disintegration of the body, upon the dissociation of the astral body, and upon the evolution of the other elements that compose the human body?

Yours, &c.

D. A. C., F. T. S.

[We shall be very glad to hear from any reader who wishes to throw light on this interesting subject.—*Ed.*]

PUBLICATION WORK.

SIR,—With reference to the letter from Professor Max Müller which appears in the *Theosophist* for December, I beg to state that the printing of the Rig Veda with Sayana's Commentary has not been given up, and that the first Ashtak is now ready for sale.

I did receive a friendly note from Prof. Max Müller some months ago, advising me to give up the printing of the Rig Veda with Bashya, but I was unable to act up to his advice, since the work had by that time been put in the printer's hands and much expense incurred on account of it.

Yours fraternally,

TOOKARAM TATYA,

17, TAMARIND LANE, } *Manager, Theosophical Publication Fund, Bombay.*
6th Dec. 1888.

ANTHROPOLOGY AND ETHNOLOGY.

SIR,—I shall feel much obliged if you or any of your readers will kindly let me know through the medium of your esteemed Magazine the names of Sanskrit books, which treat of Anthropology and Ethnology.

Yours, &c. STUDENT.

[The writer of the above, Mr. Raj Coomar Roy, F. T. S., will be glad to correspond with any Brother on the subjects mentioned. His address is, Jamalpur, Monghyr, Bengal.—*Ed.*]

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

“IS DENUNCIATION A DUTY?”

WE reproduce here lengthy extracts from a powerful article by Madame Blavatsky in *Lucifer* for December, as many of our Indian readers do not see that Magazine, and the article, like all that falls from that writer's pen, is, of course, worthy of the most serious attention of all Theosophists.

The Article was called forth by the objections made to one of several clauses of a “Pledge” which has been laid before such Fellows of the Society as wish to make Theosophy a real factor in their lives, and think that they will be strengthened in whatever good resolves they may make, by banding together to pledge themselves to, or, at least, in the presence of one another, instead of trusting wholly to their own secret resolutions and their allegiance to their “Higher Selves.” This “Pledge” was explained and defended in an article called “The Meaning of a Pledge,” in the September *Lucifer*, and the correspondence which that article has caused to flow in from all quarters of the globe, from outsiders as well as from members of the Society, is understood to have been the immediate cause of Madame Blavatsky's vigorous reply to questioners and critics alike.

The article has two mottoes, a Buddhist precept, and a Christian aphorism, which are:—

“Condemn no man in his absence; and when forced to reprove, do so to his face, but gently, and in words full of charity and compassion. For the human heart is like the Kusuli plant: it opens its cup to the sweet morning dew, and closes it before a heavy shower of rain.”—BUDDHIST PRECEPT.

“Judge not, that ye be not judged.”—CHRISTIAN APHORISM.

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