THEOSOPHIST

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


THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

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OUR FOURTH YEAR.

The end of the third year of publication has come (Volume III. ends with the September number), and still the Theosophist exists and thrives, despite its enemies. A large number who subscribed for it at the beginning are still its patrons and, better yet, its friends. Its healthy influence upon Asiatic thought is greater than at any previous time, as the responses from all parts of India to the President's Circular, which appeared in the July number, plainly show. Time, which has torn the masks from so many false friends, has but made more evident the fact that the Theosophist and its founders are the staunch champions of every man and every movement whose object is to improve the intellectual, moral and spiritual condition of the Aryan and Iranian races. The broad eclectic policy, promised for the magazine, has been rigidly adhered to, and to the extent of our ability we have tried to lay the truth about the world's archaic religions before an impartial world. This has been done at the heavy cost of a series of public attacks upon our good faith, and ungenerous misrepresentations of our motives, which, foreseeing, we might have easily avoided if we had been false to our convictions. The Asiatic public has given us the proofs of its sympathy in a support of the Theosophist, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

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A CIVIL-TIBETAN RAMBLES.

BY CAPTAIN A. BONAN, 39TH N. L, F.T.S.

During the month of May, I was in the Gungotri Valley, and wish to relate a few things that struck me as very curious while there; and if any of your readers can explain them, so much the better. There is a tradition, that after the five Pandava Princes abandoned their kingdom, they proceeded to Gungotri, and thence to Thulung in Tibet. Here they are supposed to have left all their weapons, which are still shown. Among other things the bow of Judisthir, so strong, that now-a-days no one can bend it, much less use it.

There is a great Lamasery at Thulung, belonging to the Bhuddist sect, who are red-hot iron workers. It is, however, falling into disuse, as the Spaniards have built a new bridge over the Sutlej River. In a cave on the side of a hill facing the Lamasery, there lives a Rakshain (a female demon), they say, who is eternally engaged in weaving cloth. Each passage of the shuttle is supposed to take a year, and to travel round the world. When the garment is woven, the world comes to an end. The door of her cave or cell remains fastened; but opens, of its own accord, at intervals of six months, when the red-capped Lamas bring her food. Were she to look at any one, he would instantly die. Can any of your readers tell me something of this Rakshain? The devata (angel or god); but I said I was a pisaca; for the Pandavas were in the devakol (place of devas), and were not likely to come fooling round at Mukta. At the next trance Kulwar-devata (?) expressed himself very hurt, at my remarks, and vowed vengeance! Will any Theosophist give me any information of a few illiterate native traders he might have talked with? Ruttunoo is very frequently obsessed, and lately some young Lamas polished off their guru in a drunken frolic. One of these Lamas also, quite recently, demobilised a bridge, and levelled a hill at Nilang. My informant, who was an eye-witness, says he saw a ball of fire strike the hill and bridge, and demolish them instantly. This vindictive Lama had an old score to pay off against the Jads of Nilang.

A Buda has a place of some sanctity on the Bhagirathi. In one of the temples, there is a very curious trident, or trishul, over one of the gateways. Are any of your readers acquainted with this trishul? Some of the Brahmanas there are great astrologers, and the predictions in their Janam-patra, or horoscopes, are wonderfully correct. A little beyond Barahath is a temple named after the Pandavas. If any one encamps under it at night, showers of stones are thrown against his tent. The Brahmanas of the Gungotri temple are called Pandas, perhaps, because, they are descended from the Pandavas. At Mukta, in this connection, there is a curious kind of observation; they believe if you throw a stone, and it does not come light on the obses...
A TREATISE ON SUFISM: OR MAHOMEDAN MYSTICISM.

(Extract from a Paper written in the year 1811.)

Although much has been said on the celebrated, though little known, subject of Sufism, yet there is an ample field for further discussion on this curious and important head; for, though Sir William Jones* explained a number of their tenets, yet it does not fully convey the notions of this peculiar sect, which could not have been done without much digression, nor was primarily intended. Dr. Loyd,† again, was similarly situated, by being confined to Bayezid Ansari and his sect, which was evidently Sufi, or a species of Sufism. There are anecdotes of this wonderful order, though the greater part of them strongly bordering upon the marvellous.

1.—On the Meaning of the term Sufism or Sufi.

In the first place, the word sufī implies wise, devout, spiritual, &c., derived from sufī, meaning purity, clearness; hence sufī, pure, clear, sincere, candid; and sufī, pure, clear, bright, just, upright, sincere. Again, by some the word sufī is supposed to be derived from sufī, wool, on account of this peculiar order wearing woolen apparel, thereby evincing their contempt of luxury and worldly grandeur, and inspiring themselves to a rigid austerity of manners; and, from their exemplary life of wisdom, piety, and devotion, the term became transferred to an epithet implying the above.

The meaning of the term Sufi or Sufism in this case may be wisdom, piety, fervour, ardent devotion; but from the doctrines and tenets, subsequently explained, it will be admitted that the term mysticism, or quietism, will be more applicable, as comprehending the whole system in one word, and being in some degree explanatory of the doctrine.

2.—On the Religion or Doctrine of Sufism.

With regard to the religion, or rather doctrine and tenets, of the sect of Sufis, it is requisite to observe, first, that any person, or a person of any religion or sect, may be a Sufi. The mystery lies in this:—A total disengagement of the mind from all temporal concerns and worldly pursuits; an entire throwing off not only of every superstition, doubt, or the like, but of practical mode of worship, ceremonies, &c., laid down in every religion, which the Mahomedans term Sheryat, being the law or canonical law; and entertaining solely mental abstraction, and contemplation of the soul and Deity, their affluence, and the correlative situation in which they stand. In fine, it is that spiritual intercourse of the individual with the universal soul that disregards and disclaims all ordinances and outward forms, of what sect or religion soever; such as observances of feasts, fasts, stated periods of prayer, particular kinds of meat to be eaten, ablutions, pilgrimages, and such other like rites and ceremonies which come as observances of feasts, fasts, stated periods of prayer, subjects, which are but transitory like our own.

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* See Mystical Poetry of the Persians and Hindus. Asiatic Researches, Vol. III.
† See Asiatic Researches, Vol. II.
It hereby prevents a deal of anarchy and confusion; it is (that it may bind again, bind fast the mind).”

In elucidation of the foregoing, the Mahomedans have some traditions of their prophet, which they entitle Hudaee Neboo: thus—"The law (Sherayt, canonical one, enjoined) is (like) a vessel; the true path, direction (Tureequt) is (like) the sea; the perception and truth of things (Huqeequt) is (like) the shell; and the knowledge of the Deity himself (Marifut) is (like) the pearl (therein); but he who wishes to obtain the pearl must first go on board the vessel." (meaning hereby that that knowledge is only to be obtained progressively). There is another tradition relative to these four states:—"The law (Sherayt) is my precept (or commandment, as in the Pententech); Tureequt is my action; Huqeequt is my state; and Marifut is my mystery.

This is to be considered as of the Almighty, although the Mahomedans will wrest the meaning of this also to their leaders.

The celebrated Dr. Lerdyn has given a passage, or tradition of a nature similar to the preceding in his admirable treatise on the Rosienishit Sect and its Founder, page 411,* where he says that the law is like night, &c. Although the Doctor has so ably and fully described these states, together with four more of Bayezid’s system, I will enter into some further explanation of them: I will endeavour to give an etymological definition of the meaning and purport of the words implying each Mogut or state, and also of four other terms called Menzil or stages, being simply in the nature of the above, but assisting considerably in the elucidation thereof.

The first of the terms indicating one of the four states is Sheryat, which signifies, as before remarked, the law, or that observance of precepts, rites, customs, &c., of religion, which, the Sufis say, is a very salutary ordinance, as a restraint on the minds of the vulgar. I might add, hence the derivation of "religion," as Servius says "at religiis mentem (that it may bind again, bind fast the mind)."

It hereby prevents a deal of anarchy and confusion; it is requisite to keep men better employed than in entering upon the immensity and connection of God and the soul;—to teach that to illiterate and vulgar minds it was at first taught to revere, and enter into the view of the Deity by his soul being an emanation of that essence, and has attained that state, and knows how to appreciate that knowledge, he may himself then look upon those outward prescribed forms as nugatory. It may not be unworthy of remark, especially in this place, that we are, generally speaking, at least in this country, looked upon as a species or one kind of Sufi, from our non-observance here of any rites or forms, conceiving a worship of the Deity in the mind, and adherence to morality, sufficient. In fine, the present free-thinker, or modern philosopher of Europe, would be esteemed a sort of Sufi, in the world and not the one retired therefrom.

This has occasioned another Hudaee Neboo, or tradition of the Prophet, As Sufi in yemiztibee, “The Sufi has no religion.*

By a series of worship, praise, and thanksgiving to the Highest Principle and meditation thereon, the mind becomes so wound up and abstracted that it is supposed to dive into the nature and perception of things, and truth in its logical acceptation as Akensido expresses it, or, I may say, into the pure essence and general principles of the laws of nature. This state, which is the third, is called Huqeequt, or the state of truth: hence it also signifies reality, or, statement of any circumstance. It is derived from Huq, meaning “truth,” an epithet of the “Supreme Power;” it is the state of inspiration or preternatural knowledge.

The fourth, or last grand, state is Marifut, a term for knowledge, wisdom,—from the Arabic word Marif to know. This state is that of union of spirit and soul with God, and is the occasion of another Arabic saying of their prophets, “Unity (union with God) is reality, or the state, truth, and perception of things, where there is neither lord nor servant;” both being united and one and the same, the adorer and the adored; of which there are some instances afterwards related in this essay.

Furthermore, as explanatory of these four states, I now come to the Chebar Menzil, or four stages, which act in union and correspond with the above four. 1st, Nasoot, humanity or human nature, that is man in his simple speaking, at least in this country, looked upon as a species or one kind of Sufi, from our non-observance here of any rites or forms, conceiving a worship of the Deity in the mind, and adherence to morality, sufficient. In fine, the present free-thinker, or modern philosopher of Europe, would be esteemed a sort of Sufi, in the world and not the one retired therefrom.

The second or next state is Tureequt, derived from Tureeq, way, road, direction; it means also a mode, institution, order, religion, &c. This state implies mental or spiritual worship, abstracted totally from the observance of the above, or all forms, rites, ceremonies, or deeds of the law; this is like justification by faith (vide St. Paul’s Epist. to Rom., ch. iv., ver. 28). This may be termed the first state of Suffism. After complete knowledge and due reflection upon the former state and also upon this, after comparing the two systems and comprehending them perfectly, it may then be adopted, if the mind can enter upon it sincerely with arduous and fervour: its object is an incultation of piety, thanksgiving, praise, and effervescence towards the great and the good solely, and of virtue and morality towards man. Thus, when by tuition and due reflection the mind is properly nurtured and become matured, it may throw off those things which it was at first taught to revere, and enter into the view of a sublimser system. When man arrives to a knowledge of being in nature, the affinity he bears to the universal Deity by his soul being an emanation of that essence, and has attained that state, and knows how to appreciate that knowledge, he may himself then look upon those outward prescribed forms as nugatory. It may not be unworthy of remark, especially in this place, that we are, generally speaking, at least in this country, looked upon as a species or one kind of Sufi, from our non-observance here of any rites or forms, conceiving a worship of the Deity in the mind, and adherence to morality, sufficient. In fine, the present free-thinker, or modern philosopher of Europe, would be esteemed a sort of Sufi, in the world and not the one retired therefrom.

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* A siatic Researches, Volume, XI.
THE MNEMONICAL PRODIGIES.

At Madras, during last May, the public were summoned by the liberal advertisement of a Vakil of the High Court, the patron of the hero of the day, to witness an extraordinary performance.

"There was a large gathering at Pachepappu's Hall to witness the most admirable feats of mnemonical skill by Sathavadhani Kistamma Chariar, of Conjeveram. Several Sanskrit Pandits and two of the interpreters of the High Court gave out to the Avadhany, at broken intervals, isolated words and sometimes letters of Sanskrit stanzas, while Mr. Scharlieb, Acting Chief Presidency Magistrate, gave out to the Avadhany words in irregular order from certain Latin sentences at various intervals between 5 and 8 p.m. Mr. Scharlieb gave the Avadhany one word at a time, stating also the position which the word would occupy in the sentence by saying that it is the fifth word, or the tenth word, and so on. Meanwhile, Mr. Dnhil, Attorney-at-Law, gave out at intervals words from an English sentence, one word at a time. The Avadhany's troubles did not end here, for Mr. the Advocate of the High Court, read out sentences in French, in irregular order. The Avadhany had further to respond to the calls of other gentlemen, who put him questions on various subjects and others tried to disturb the Branimah's mind by keeping him engaged in discussions. To the astonishment of all, the Branimah, a few minutes after 8 p.m., correctly and in regular order, delivered the whole of the English, and Sanskrit languages by the gentleman above named, and the feat venerated is truly admirable when it is observed that the three languages of English, French, and Latin are perfectly foreign to him. Of course, as was expected, the pronunciation in the foreign tongue was incorrect; but there is no doubt that the words were carefully retained and delivered in their proper order and were delivered in time as if they were called for, three hours after they were delivered."

At nearly the same time—i.e., in May, 1882, at Guntoor, a small town in the Madras Presidency—Colonel Olcott and Madame Blavatsky, at a large gathering of native Theosophists were witnessing astonishing facts of a similar character. The extraordinary man, who was the object of their investigations on that night is a well-known character in the Presidency, a Sanskrit scholar residing—as so many other great Indian geniuses do—in an obscure poor village; both himself and his native place being entirely unknown to the rest of the world. The difficulty Russian words, he repeats, without an accent missing, not one phonetic difficulty left un-}

not an accent missing, not one phonetic difficulty left un-}

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the Gods. It also, by copying after their goodness, which was otherwise imperceptible, brings it to light in action; and by so producing its likeness it also perfects their operations. It renders utterable the facts pertaining to the divine good which were otherwise arcane; it causes that which was without form to become manifest in forms; it exhibits in open speech that principle of good which was otherwise beyond all expression. It received, at the beginning, a participation in the supernal excellence, and freely imparts it to the races which are of lower rank. In this way these intermediary orders, having received the sources of all these things from the Gods alone, fill out the connection which is common alike to the divinities and to the races, and close the common bond which unites them indissoluble; they are superior to the last of these orders in one continuous succession, and make the entire communication to be indivisible; and cause every individual essence to have the most perfect blending and continuing with the whole series. They induce an outflow of energy from the nobler to the inferior orders, and a reciprocal influence from the subordinate races to those above. In some peculiar way they establish among the more undeveloped spirits a number and diffusion for the proper and equal distribution of the benefits which are transmitted from the nobler and intermediate orders, and make all things from the divine source to be addressed and adapted to all.

Do not imagine, therefore, that this diversity is a "characteristic of potencies or energies, or of essence," nor consider any one of them singly, taking it up separately. Extend your inquiry, instead, to all of them equally. You will obtain completely the answer in regard to the peculiarities of the deities, tutelary spirits, half-gods, and ensouled entities, concerning which you made inquiry.

DEITIES AND SOULS DISTINGUISHED.

Again, however proceeding from another starting-point, it is necessary to ascribe to the deities all these things worthy of notice; as, everything which exists as a unit, such as it may be and of whatever kind; everything which is duly fixed in itself as a principle, and is the origin of indivisible (immaterial) essences; the immovable, which is to be considered in this case as that which has no motion, and is so placed from above. I mean unity with the other Orders, stainless purity, and a permanent condition, an operative and life-imparting motion; that has common participation with all things existing and coming into existence, and which unites them indissoluble; all the superior and other more imperfect races as their superior. But the race of half-gods is more readily associated with division and increase, as well as motion, intermingling, and matters akin to these things, and is so placed from above. It has likewise received boons of a nobler character—such as are concealed within. I mean unity with the other Orders, stainless purity, and a permanent condition, an indivisible identity, and superiority to other natures. Each of these intermediaries is next to one of the extreme Orders; one next to the very highest and the other to the last. Hence it follows, as a matter of course, that the one which takes its starting-point from the most excellent proceeds in a continuous chain of relationship to the lower Orders; and the other, having its first connection with the lowest Orders, is to some degree already merged. So we omit the intermediaries, already known from the others, and make our definition of the latter in very short terms.

(To be continued.)

"THARANA," OR MESEREM.

BY N. CHIDAMBARAY IYER, ESQ., B.A.

In the June number of the THEOSOPHIST, Babu Prudha Chandra Mukerjee enumerates certain processes resorted to by purifying and sanctifying Tharanas, in their treatment of sick patients. I adopt a certain method of curing persons suffering from sprain, and I wish to know whether the cure thus effected can be regarded as effected by mesmerism.

I cause the patient to be seated at some distance before me, and on observing what part of his body is affected, I simply rub with my hand the corresponding part of my own body, pronouncing a mantram at the same time. This rubbing I continue for less than five minutes. The patient finds himself perfectly cured in less than six hours after he leaves me. It is now four years since I learned the mantram and, if I may trust my memory, I think I have successfully treated about 20 cases, having failed in only one instance, in which I have had reason to suspect that there had been some serious injury to the part affected. Some of the cases treated by me have been rather acute ones, and, in some, the patients had suffered for a fortnight before they came to me. In only two cases, have I had to treat the patients for two or three consecutive days.

If any credit is due to me for possessing any innate knowledge of mesmerism, the following will show that I never for a moment sat down to practise the art to become successful in it:

Four years ago, a Bramhan offered to teach me the mantram if I would teach him in return a mantram for the cure of scorpion-bite, in which I was considered an adept. I agreed to do so; and when the Bramhan said that I should not expect to achieve anything like success if I did not, as a preliminary measure, repeat the mantram a hundred thousand times, I told him that I should like to learn it only if he would kindly make over to me the effect of a hundred thousand of his own repetitions. This he did by pouring into my hand a quantity of water—a process by which, according to the Hindus, gifts are effected. From this time forth I have been successful in...
If he was an initiate—well and good; but, in such case, how happened it that he asked one, who was not an adept, to teach him in return? Such are not the ways of initiates. An adept, acquainted with one CENTRE, knows them all—since there is but one centre, of Occult Force in nature. He knows that in the centre of the Astral Fire must be searched in nature for the origin of the “AYSTREUM,” which sound is the inaudible curative agent in a mantra. Such a man knows that it is from this centre alone, never from the circumstances of the SHAKTOKA CHAKRAM, that the sounds transmitted (even by the external currents of Astral Light or Ether) proceed, while the six diverging points (which represent the radiations of this central point), but convey and echo them from within without, and vice versa, in every occult process of nature. It is within and from a given point in space (which must always be central, wheresoever it is placed) that the force which is at the basis of any phenomena, in whatsoever element, proceeds from; for this centre is the “seat” of the unmanifested deity,—says the esoteric Brahmanical doctrine of the “AYSTREUM,” which sound is the inaudible curative agent in a mantra within the six points of the chakram. All the forces in nature, whether great or small, are trinities completed by quaternaries; all—except the ONE, the Crown of the Astral Light. If we say that nature has in reality seven, not five or even four, elements, some of our readers may laugh at our ignorance, but an initiate would never do so, since he knows very well what we mean. He knows that, in the case in point (the power of a mantra), it is through occult sounds that the adept commands the elemental forces of nature. SARDARBHAIHAN’s vehicle is called Shadajam, and the latter is the basic tone in the Hindu musical scale. It is only after reaching the stage called “Tridevi” (the range of the first six points of the chakram) that a Yogī begins to see Kala Brham, i.e., perceives things in the Astral Light. When our correspondent will have mastered the nadis and nīdhis of the Raj-Yog, and reached at least the above named stage, then will be comprehended what we mean in saying, that a gradual development of the mental and physical occult faculties is the method used by the true adept in studying the Raj-Yog. The practice of blindly “transforming” and “receiving”—is that of sorcerers, whether they are so consciously or unconsciously. Moreover, the ignorant practice of Hatha-Yoga leads one invariably into that undesirable acquisition. The Hatha-Yogi either becomes a sorcerer, or learns partially, or learns the rudiments. If he is an adept, he will never do such an unjustifiable practice. The mantra ignorantly employed may, and often has, proved a treacherous weapon, whose mystical power has caused it to turn and stab the user.

PROFESSOR LIONEL BEALE, F.R.S., ON MODERN SCIENTIFIC THOUGHT.

A crowded meeting of the members of the Victoria (Philosophical) Institute,—a Society founded to investigate all scientific questions, including any said to militate against Religious Belief—took place at No. 7, Adelphi Terrace, London, on the 15th of May, when Professor Lionel Beale, F.R.S., President (1881) of the Microscopic Society, read a paper. He commenced by alluding to the varied opinions that existed among scientific men, as to whether the hypotheses upon which modern scientific opinions in favour of some form of the physical doctrine of life were based were worthy of acceptance. He himself confessed that he was among those who held that no form of the hypothesis which attributes the phenomena of the living world to mere matter and its properties has been, or can be, justified by reason." He added,—"I would draw attention to the declaration again and again repeated and now taught even to children, that the living and the non-living differ only in degree, that the living has been evolved by degrees from the non-living, and that..."
the latter passes by gradations towards the former state. No one has adduced any evidence in proof of these conclusions, which are, in fact, dictatorial assertions only, and no specimen of any kind of matter which is actually passing from the non-living to the living state, or which can be shown to establish any connection between these absolutely different conditions of matter, has been, or can be at this time, brought forward. Between purely vital and purely physical actions, not the faintest analogy has been shown to exist. The living world is absolutely distinct from the non-living world, and, instead of being a necessary outcome of it, is, compared with the antiquity of matter, probably a consequence or accidental addition to it,—not, of course, an addition of mere transformed or modified matter and energy, but of transcendent power conferred on matter which controls, regulates, and manages both matter and its forces according, it may be, to laws, but not the laws of inert matter. It is not only one or two of the positions assumed by the materialist that are open to doubt or objection. Facts completely controvert all materialistic views which have been put forward. To be condemned as untenable is the doctrine that there is a finite, everlasting atoms, as they bound through the ages from void to void. This, the dullest, the narrowest, the most hideous,—has been half accepted by hundreds of persons in accepting as a truth,—if, indeed, they are not actually conditioned to it,—the monstrous assumption that the living world is concentrated within the heathen walls of Athens and of Rome. The rest was all barbarism. And yet great civilisations and brilliant empires existed in Asia when Egyptian Carus founded Athens and the she-wolf's nurslings nursed that monstrous beast in Tibet's fen. Even at that epoch a civilisation eclipsed, or rather annihilated, by Rome shone in Latium. The Umbrians, the Ligurians, the Volques, and, above all, the Etruscans do not merit the name of barbarians. Their monuments, now discovered, bear witness to a high degree of civilisation ere Rome had a name. The first Assyrian empire fell, when Rome was scarce in her cradle. The Orient was then old. It had old monarchies in decadence. It had run over all phases of civilisation. The Occident was then steeped in dense barbarism. And yet they would date everything from Athens and Rome, language, religion, the arts, and philosophy. Nay, more! They would that the moral idea, which dominates modern society, was but recently brought into the world, and that all the large portion of humanity, which has been, and is, still, represented in the East had been disinherited of it. Can austerity go further? The very facts give this doctrine the lie. And even, were it not so, our good sense would not admit of such blasphemy to the most High. Heaven preserve us from all Religious Tract Book Society manuals! How grossly have facts and figures been mutilated! How ancient history has been made one mangled heap of the distorted and disfigured dead!

Nothing is more dangerous and difficult of eradication than the errors and false facts propagated by illustrious names. Historians of philosophy, like Hegel and H. Ritter, of whom we would expect otherwise, have run into the same error. Speaking of Confucius, the first says "We have the conversation of Confucius with his disciples. A popular moral is expressed in it. This is to be found everywhere and with all the nations, perhaps better with some. It is but vulgar. Confucius is a practical philosopher. There is nothing speculative in his writings. It is but vulgar. Confucius is a practical philosopher. These rules of conduct and these moral sentences have served us from all Religious Tract Book Society manuals! How grossly have facts and figures been mutilated! How ancient history has been made one mangled heap of the distorted and disfigured dead!"

Vorlesungen über die Geschichte der Philosophie.
Histoire de la Philosophie Ancienne, Traduction Française de M. Tisch. 

* The assumption is "monstrous" indeed, as presented to us by modern materialism which rejects with the idea of a personal creator, every other intelligent principle in nature. But is it more "monstrous" or less illegitimate to attribute the creation of a boundless universe out of nothing and to father the same upon a finite and conditioned personal deity? There is much to say on both sides; and very soon it will be said.—Ec.
THE MYSTERY OF LEVITATION.

WHY DO BIRDS FLY, AND FISHES SWIM?

By W. R. Frink.

About four years ago, I took quite an interest in spiritualism and pursued my investigations, in Philadelphia, with the two mediums, Mrs. Bliss and Henry Gordon; at Tertre Haute, with Mrs. Stewart and Laura Morgan, for "materialisation," so called. At St. Louis, I hold sances with a Mrs. Sawyer, for tapping ropes, clairvoyance, &c., and get constant proof of the genuineness of her phenomena. I soon came to the conclusion, that there was more fraud with the invisibles than with the mediums. I then got Isis Unveiled, read and re-read it, and pondered on the codes and teachings in the Theosophist from first to last, and the powers of the Yogi seem to me most important and mysterious. If it is a fact, that man can, by study and training, become able to project his simulacrum, or astral body, to any distance and make it visible at his will, and remain in it for months without food—it certainly opens up to the minds of the Western peoples, an idea of the capabilities of man, in an entirely new light. And, if, as Mr. Leadbeater says, the mind or soul should certainly find somewhere in nature parallel phenomena. In regard to the cataleptic state, we find that in frogs and other hybernating reptiles and animals.

As to the overcoming of gravity, I have often wondered at the flight of birds, the philosophy of which has never been satisfactorily to my mind. I have often, when at sea, watched birds, and seen them sail in the air, from the surface of the water, without food; it certainly opens up to the minds of the Western peoples, an idea of the capabilities of man, in an entirely new light. And, if, as Mr. Leadbeater says, the mind or soul should certainly find somewhere in nature parallel phenomena. In regard to the cataleptic state, we find that in frogs and other hybernating reptiles and animals.

Take, for example, the bird, called the Flying squirrel. The Scientific American, December 24, 1881, gives a beautiful cut and description of one, and says he will "climb up fifty or more feet, that we may be able to look behind him as he continues his ascent." The Scientific American, December 24, 1881, gives a beautiful cut and description of one, and says he will "climb up fifty or more feet, that we may be able to look behind him as he continues his ascent." The Scientific American, December 24, 1881, gives a beautiful cut and description of one, and says he will "climb up fifty or more feet, that we may be able to look behind him as he continues his ascent." The Scientific American, December 24, 1881, gives a beautiful cut and description of one, and says he will "climb up fifty or more feet, that we may be able to look behind him as he continues his ascent."
of the water, does not militate against the scientific theory of
swimming, when it concerns such fish, man, or a bladder filled
with air. But we are left as wise as ever, when it is a ques-
tion of rapid sinking, to the bottom, whether by man or whale.
In the former case the such sinking might be ascribed to volition.
But man's inability to sink as rapidly and to such a depth,
even though a most experienced diver, — who has to sink himself
by a stone — proves that there must be something more than
blind instinct or conscious volition. What is it? Occult
science tells us the word: it is "a change of polarity and of
normal gravity," but not admissible by scientists, either with
birds and animals — as instinctive a mechanical action as any other
they execute; with man, when he thus defies the familiar
conditions of gravity, it is something he can acquire, in his
training as a Yogi. Though the former act unconsciously, and
he changes his polarity at will, the same cause is made oper-
active, and both produce an identical effect. There are certainly
alternating changes of polarity going on in the bird while
ascending or dropping, and a maintenance of the same polarity
while sailing at any given altitude.

Correspondence.
THEOSOPHY AND SPIRITUALISM.
A Calcutta correspondent asks: —
(a) Is Occultism a science akin to Spiritualism?
(b) What are the principal points in which the Theosophists
and the Spiritualists differ?
(c) Can a Spiritualist call himself a Theosophist without
altering his faith? and vice versa?
(d) I understand not what is meant by Spiritualism — then
how is it that a Spiritualist has been elected President for
the Bengal Branch of the Theosophical Society?
To which we answer: —
(a) That Theosophy is a very ancient science, while Spiritual-
ism is a very modern manifestation of psychical phenomena.
It has not yet passed the stage of experimental research.
(b) The difference is in our theories to account for the
phenomena. We say they are mainly, though not always,
due to the action of other influences than that of the dis-
embodied conscious spirits of the dead. The Spiritualists
affirm the contrary.
(c) Yes; many excellent persons are both, and none need
alter their faith.
(d) We do believe in the phenomena, but not as to their cause
— as above remarked. There being no religious or other
test—other than that of good moral character and sympathy
with the objects of our Society, applied by us to those who
seek for admission, the election of the venerable Babu Peary
Chunder Mitra, as President of our Bengal Branch, was not
only most proper, but very desirable. He is certainly the
most spiritual Theosophist and most theosophic Spiritual-
list we have ever met.

QUESTIONS ABOUT ESOTERIC THEOSOPHY
ANSWERED.
TO THE EDITOR OF THE THEOSOPHIST.
I have been studying the pamphlet on Esoteric Theosophy,
and find the doctrine professed therein very religious indeed
but after reading it I asked myself the question: — Is it really
the chief end of man to live an ascetic de-nothing life, and then,
when dead, to lose his identity?

In my humble opinion, the laws of nature which your
disciple professes to teach are altogether against you, in proof
of which I would ask you the following questions, viz.:
1. Supposing we all turned Esoteric Theosophists, how would
we continue our species?
2. For what purpose were various organs given to us by
Nature, if they were not intended to be used?
3. Supposing we were all good, what would man's
mission upon earth be?
I should say your religion is only intended for priests, and,
if we all turned into priests, there would be no one to preach
to, and the world would come to a stand-still.
I have no doubt that you would do a lot more good if you
only propounded your moral laws to the public, keeping the
hidden laws of nature to yourselves until you had fitted mankind
to accept and understand them. I think you injure your cause
(a very good and high one, indeed,) by trying to disseminate
ordinary mortals from a belief in God, and what they consider
to be supernatural.

I myself believe in you and Madame Blavatsky thoroughly,
but I am afraid to show your paper, the Theosophist, to any of
my friends who are good Christians, (not only professing, but
behaving as such).

I am a Spiritualist, and try to be a Christian.

Trust you will not grudge me a few lines in explanation of
the three questions.

I am, dear Sir,
Yours truly,
W. H. C. D.

Our correspondent need not trouble himself as to what
might be the consequences, if all the world should turn
ascetics and chelas and train for adeptship. There are
enough realities in this life for us to look into, without
concocting such wild contingencies to vex ourselves with.
There was never a time yet, nor ever will be, while this
human race lasts, when anything more than a small
minority would devote themselves to the mighty task of self-
conscious and self-developing evolution. The adept is as
rare as the flower of the Vagay tree, which, the Tamil
proverb says, is most difficult to see. So what our friend
read in Esoteric Theosophy referred to the ideal man,
living—and most necessary—type of human perfectibility.
The mere certainty that such rare powers—psychical and
intellectual—and such moral grandeur, as he exemplifies,
are within human reach, gives dignity to our common
nature and a worthy model to look up to, and, in some
degree, pattern after. The organs of our body were not
"given" to us at all— if we may credit modern science ;
they developed themselves as occasion required; and, when
disused, they gradually diminish and disappear: which
they would not if "given." "What man's mission upon
everth would be if all were good," is more than we can say.
To merely imagine such a state of things is beyond the
limited range of our mental powers. But if they were
not too good they might, perhaps, try to become better.
There is no "Theosophical religion," and every member
professes the one he prefers.

We regret our inability to concur in the suggestion to
supersede discussion of the occult powers of nature, since
that is the only thing most needed to existanthist
superstition and sweep away false religions from the
face of the earth. Our correspondent does well not to show
to any persons who are "good Christians (not only professing
but behaving as such)" any copy of our magazine, which
may contain an attack upon "professed" Christians, who do
not at all behave as such: our strivements are not meant
for the former, and it would only give them pain to see
how the bad conduct of the others provokes reprisal, and
brings disgrace upon the faith they misrepresent.

A DESERVED RETALIATION.
TO THE EDITOR OF THE THEOSOPHIST.
Madam,—The occurrence, which I am here going to
relate, may interest some of your readers, and I therefore
beg to request the favour that you would, if you think
proper, allot it space.

In the district of Pilibheet (which borders on that of
SinhaJanpur) there was, a few months ago, a Mahomedan
gentleman who held an influential position in the police.
He one day wished to talk to a fakir who resided in the
neighbourhood, and sent a man to bring him. The fakir
refused to go to the officer who, therefore engaged, ordered
four policemen to proceed to the spot where the fakeer was staying, and to drag him hand-cuffed into his presence. The constables to the fakeer and, having bound him hand and foot, brought him to the officer. The officer then said to the fakeer: "Now, sir, do you perceive the results of your rash disobedience of my orders? Did you not know that I am in authority here, and that all obey me?" The fakeer replied: "I care not to know who you are, nor do I know the significance of the term "authority."

This answer made the officer furious, and he ordered the four policemen to beat him. They behavioured the poor man till he was half dead. The officer then ordered his men to desist, and said to the fakeer: "It is merely downwards. I have known of no remarkable cures effected by mesmerism. For it used, years ago, to be the common practice in its scientific bearing, was better understood in Zoroaster's days, and those who then followed it knew exactly the respective part played in it by the prayer and the passees. But, as has happened in the case of every religious system, the real meaning of the practice in question, as of most of the other practices taught by the Parsi prophet, has come to be lost sight of altogether, and the practice is regarded by the so-called educated men of our days as a piece of superstitious mummery, unworthy the serious consideration of a cultivated mind. Until lately I was myself the victim of this shortsightedness, but thanks to your journal and the collateral reading which it has induced, I now consider nothing so unworthy a cultivated mind as the hasty branding of all phenomena, that one fails to understand or to account for, as superstitions and absurd.

Yours faithfully,

H.

July 15, 1882.

WHAT IS THEOSOPHY?

BY A PARAMAHANSA OF THE HIMALAYAS.

1—Theosophy is that branch of human perfection, by which one may establish himself with the eternal cause of invisible nature; to which this physical effect is a visible bubble.

2—Theosophy is that knowledge which leads one from animalism to Divinity.

3—Theosophy is that branch of human philosophy, which theoretically teaches one what he really is beyond mind and personal individuality (Ego).

4—Theosophy is that branch of chemistry, by which one begets IMMORTALITY.

5—Theosophy is that branch of painting (one's self) which Time cannot efface.

6—Theosophy is that branch of husbandry (agriculture) by which one may preserve the seed without rearing the tree.

7—Theosophy is that branch of optics, which magnifies one's view to see beyond physical nature.

8—Theosophy is that branch of human surgery, which separates physical nature from the spiritual.

9—Theosophy is that branch of Masonry, which shows the universe in an egg.

10—Theosophy is that branch of music, which harmonises physical nature with spirit.

11—Theosophy is that part of gardening, which teaches one how to rear trees out of charcoal.

12—Theosophy is that branch of sanitation, which teaches one how to purify nature by means of cause and effect.

13—Theosophy is that branch of engineering, which bridges the gulf between life and death.

14—Theosophy is that warlike art, which teaches one how to subdue (subjugate) time and death, the two mightiest foes of man.

15—Theosophy is that food, which enables one to taste the most exquisite sweetness in his own self.

16—Theosophy is that branch of navigation, which teaches one the starting point and the final goal of human life.

17—Theosophy is that branch of commerce, which makes one fit to select unerring the commodities for both lives.

18—Theosophy is that branch of politics, which unites past and future into one present, and establishes peace with the most tumultuous off-shoots of debased nature.

19—Theosophy is that branch of mineralogy, by which one may discover the source of eternal wealth, combining life, knowledge and eternal joy into one.

20—Theosophy is that branch of astronomy, which proves that spirit is the only fixed star which sets not throughout the revolutions of nature.

21—Theosophy is that branch of gymnastics, which invigorates the mind, expands the intellect, unites the thoughts with the tie of breath, removes the heat of lust, and produces a balmy calmness, which is the heart's eye, to penetrate the mysteries of nature.

* Paramahansa are the order of the highest Yogi-Sannyasis, who alone are allowed to throw off the yoke of the Hindu caste separations. While all the others have to perform, more or less, the daily outward ceremonies of their respective Astraus or orders, no rules of action can be assigned to them. —Ed.

† This relates to occult practices. —Ed.
22—Theosophy is that branch of mental philosophy, by which one may know the exact centre of his individual Self and its identity with the entity of the second principle of the Vedantists, or the seventh one of the present Theosophists,* or what is commonly known by the name, God.

23—Theosophy is that branch of medicine by which one may rid himself of his sins from time immemorial.

24—Theosophy is that branch of natural philosophy, by which one may watch and witness nature in her birth—

25—Theosophy is that occult branch of the Christian church, on which the ground-work of that church was originally planned,— i.e., the essential non-difference of God with the individual witness.

26—Theosophy is that branch of Christianity, which eliminates the spiritual Christ from the corporal one of the orthodox generation.

27—Theosophy is that part of the Christian theology, which shows that the present churches of the West are abusing the Bible by misinterpretations.

28—Theosophy is that part of the Aryan independence, by which one may exist without the help of nature.

29—Theosophy (to be brief) is the sum total of the wisdom of the Aryan Brahma—the happiness eternal—and the life everlasting. It is Theosophy which taught the Aryans how to soar far beyond the region of Shakti and to be in perpetual joy—(the play-ground of Shakti). In short, it is half of all the knowledge that exists in the eternity.

A PARAMAHANSA.

THE SISHAL AND BHUKAILAS YOGIS.

TRANSLATED FOR THE THEOSOPHIST BY BABU BAJNAKOH ROSK.

[We are indebted to the kindness of the learned President of the Adi Brahmo Samaj, for the following accounts of two Yogis, of whom one performed the extraordinary feat of raising his body by will-power, and keeping it suspended in the air without visible support. The Yoga posture for meditation or concentration of the mind upon spiritual things, is called Asana. There are various of these modes of sitting, such as Padmasan, &c., &c. Babu Rajnarin Bose translated this narrative from a very old member of the Tatwabodhini Patrika, the Calcutta organ of the Brahmo Samaj. The writer was Babu Akkhyana Kumar Datta, then Editor of the Patrika, of whom Babu Rajnarin speaks in the following high terms:—] A very truth-loving and painstaking man; very fond of observing strict accuracy in the details of a description.—En.]

SISHAL YOGI.

A few years ago, a Deccan Yogi, named Sishal, was seen in Madras, by many Hindus and Englishmen, to raise his Asana, or seat, up into the air. The picture of the Yogi showing his mode of sitting and other particulars connected with it may be found in the “Saturday Magazine” on page 28. His whole body rested on the air, only his right hand lightly touched a deer-skin, rolled up in the form of a tube, and attached to a brass rod which was firmly stuck into a wooden board resting on four legs. In this position the Yogi used to perform his yoga with his eyes half-closed. At the time of his ascending to his aereal seat, and also when he descended from it, his disciples used to cover him with a blanket.—The Tatwabodhini Patrika, Chaitra, 1768 Sakabla, corresponding to March, 1817.

THE BHUKAILAS YOGI.

The extraordinary character of the Mehopurshok, who was brought to Bhukailas in Kilderpore, about 14 years ago, (in 1833) may still be remembered by many. In the month of Aaus, 1754, Sakabla, (1834) he was brought to Bhukailas from Shippore, where he was under the charge of Huri Singh, the darwan of Mr. Jones. He kept his eyes closed and was without food and drink for three consecutive days, after which a little quantity of milk was forcibly poured down his throat. He never voluntarily took any food but only when forced upon him. He seemed always without external consciousness. To break his Yoga, Dr. Graham applied ammoniac to his nostrils; it could only make him shoke his body, but did not break his Yoga state. Three days went before he could be made to speak. He said that his name was Dulilab Nabad, and when annoyed, he exclaimed “गुड़मा०।” From his language it was inferred that he was a Punjabi. When he was laid up with gout, Dr. Graham attended him; but he refused to take medicine either in the form of powder or ointment. He was relieved from the disease only by the application of ointments and liniments prescribed by the doctor. He died in the month of Chaitra, 1755 Sakabla, of a choleric affection.—The Tatwabodhini Patrika, Chaitra, 1768 Sakabla, corresponding to March, 1817.

RE-BIRTH.

TO THE EDITOR OF THE THEOSOPHIST.

The Hindu Aryan Philosophy inculcates the doctrine of re-birth, or Janmanistrum, according to merit or Karma, until the final spiritualization,—called Mohaha or Nirvana, if the latter term does not mean “a state of total unconsciousness or nothingness”—of the materio-spiritual being is reached. The laws of nature, as yet understood by physical scientists, do not, objectively, prove this doctrine, but there are at times, in man, states of thought which, from external association of ideas, subjectively infer that such a thing may be reality; and, of this once convinced, many things, seemingly inexplicable before, are easily explained. However this may be, a believer in this doctrine has no more reason to believe in it as a materialist or atheist to deny it. To my point—

2. The emotions in a human being of “laughing” and “crying” are peculiar to him, or rather more unmistakably expressible in his facial features than other animals. The causes of these emotions are present experiences or recollections of past ones; in either case, the experiences belonging to this world,—this present life. Every one will have noticed a child only ten or fifteen days old laughing and crying alternately while sleeping in the cradle. This child has as yet had no (this) worldly experiences to stimulate these emotions. May not the cause then be recollection of the former “Ego,” and its acts—the Purusha-janma ? Our old mothers innocently declare that “Blindness” (God) makes the child laugh or cry—or is this explainable by physical physiology, by stating that the appearance to us of the child’s laughing and crying is the spontaneous relaxation and contraction of the facial muscles, which of their own accord train themselves in this manner, so that they might readily obey when called up by worldly experiences to be gained hereafter?

I am, yours truly,

A. GOVINDA CHARIU.

Camp Gubbi, Mysore Province, July 7, 1882.

"ON SPIRITUAL SELFISHNESS."

Such is the name of a paper written, a few months ago, in the Spiritualist by the author of the very interesting “Life beyond the Grave” in which he attacks the occultists, robustly, to say the least,—whether quite wisely is another matter. His argument is, that no practical good for the benefit of humanity ever proceeds from the occultists, in assertion which he rashly includes the Eastern Brotherhood of Theosophists and Nalini Chatterjee. Nor does it appear to me that such a weapons have failed to inculcate the doctrine of re-birth, and that the world would do quite as well

* The above particulars of this Mehopurshok have been obtained on unexceptionable testimony.—En. T.P.

† I use this term “physical physiology” in contradistinction to “metaphysical physiology,” for, while less than the latter is your “psychology” or “exoteric philosophy” †—A. C. C.—[and quite correctly.—En.]

‡ Written at the end of 1831.
now, is this really the case? are such persons so intimately known by people living the usual earthly lives that these facts can be so easily substantiated? if not, why attempt it? at the least they are scrupulous. we can all of us, who lead ordinary lives, live through our own experiences and inferences of other persons. other persons are equally ignorant of the mysteries of soul-science, will be fairer. to begin with, there are not multitudes of good men and women, a goodly throng daily growing larger, who pass their lives in doing good to the bodies of their fellow-men and women, and of ministering to all their external needs? such people are following in the steps of buddha and christ on the external plane only, but probably enjoying an infinitely wealthier life on the spiritual plane when they are re-incarnated to a fresh life on earth. by doing so, they are opening the first avenues to the soul. to minister to the bodily wants of our neighbours, rich and poor, is the positive duty of everyone born into the world. our turn always comes to minister and to be ministered to; let us unselfishly do our utmost in each right living.

who are these? all right and noble, but are there not a large, and ever-increasingly large, number of persons who are anxiously looking out for ministers to their souls? they have all that their body requires, but they are starved for soul-food, soul-knowledge, soul-science. any thing and everything that is above, outside or inside the natural man, and who is to give it them? does it not appear that these souls of ours are the most needy in the world? such people are entirely content with exoteric religion, but not all. in these days of earnest study and daring thinking, of eager investigation, of the writings of the great seers and mystics and all the exponents of the divine science, as of the blessing of the knowledge of the external and the science of the internal, the thinkers of every country and creed are to them truly prisons of flesh. to these there can be but one answer—no. to do they do, after all, to the souls of their fellow-creatures. my answer is—no! thrice no! to be an " adept"—that word and name so glibly written and talked about, and so little understood—is not a condition of manhood so ordinary as to justify the careless talk we hear about it. neither need we fear that there will be many people who will be so selfish as to aspire to it. "many are called, but few chosen," may not be said of such rare human beings. few are called, and still fewer chosen; so we need not fear either depopulation of the world or loss of bodily comforts to its inhabitants by the general adoption of such "selfishness." we all know that, when a person leads a solitary life, a word of comfort and counsel from him is to us a balm that we feel more healing to our souls than velvets or bread? no! thrice no! to be an " adept"—that word and name so glibly written and talked about, and so little understood—is not a condition of manhood so ordinary as to justify the careless talk we hear about it. neither need we fear that there will be many people who will be so selfish as to aspire to it. "many are called, but few chosen," may not be said of such rare human beings. few are called, and still fewer chosen; so we need not fear either depopulation of the world or loss of bodily comforts to its inhabitants by the general adoption of such "selfishness." we all know that, when a person leads a solitary life, a word of comfort and counsel from him is to us a balm that we feel more healing to our souls than velvets or bread? no! thrice no! to be an " adept"—that word and name so glibly written and talked about, and so little understood—is not a condition of manhood so ordinary as to justify the careless talk we hear about it. neither need we fear that there will be many people who will be so selfish as to aspire to it. "many are called, but few chosen," may not be said of such rare human beings. few are called, and still fewer chosen; so we need not fear either depopulation of the world or loss of bodily comforts to its inhabitants by the general adoption of such "selfishness." we all know that, when a person leads a solitary life, a word of comfort and counsel from him is to us a balm that we feel more healing to our souls than velvets or bread? no! thrice no! to be an " adept"—that word and name so glibly written and talked about, and so little understood—is not a condition of manhood so ordinary as to justify the careless talk we hear about it.

this is the case with the very few, while the majority of us are doing our duty actively and privately, that the works of the great Austrian philosopher, baron reichenbach, are invaluable to the student of astrophysics. his discovery of the dyadic force and its universality in nature; its polarities under different combinations in the human, the animal, vegetable and mineral kingdoms; its transmissibility from individual to individual, and from substance to substance in juxtaposition, throws a flood of light upon the weight of ignorance of a purely external religion. a.d.c.
upon the whole department of ancient thought. Their discovery explains to us not only the meaning of terms and names in philosophy and folk-lore, but also the original cause of religious rites and ceremonies and social observances that have come down to this generation from antiquity without a visible clue to account for them. However, we do not intend to go into this subject just now, though we do hope in good time to make Reichenbach's name known throughout all Asia as it deserves to be. We wish only, for the sake of our medical friends, to let them read the opinion of a highly educated professional man—an M. D.—after reading Reichenbach's Researches on Magnetism, Electricity, Heat, &c., &c., in their Relation to the Vital Force.

He writes:

"My dear Colonel Ocott,

I return the book you lent me (Reichenbach on Animal Magnetism). I beg you to accept my best thanks for your kindness in lending it to me. I have read and re-read it with delight, and owe you a debt of gratitude for having introduced me to a writer, who has thrown a great deal of light on many an obscure problem in mental pathology. It is a pity that such books should be tabooed by the Faculty. It is invaluable, if only as a method of experimental research.

Sincerely yours,

W. S. V."

Joshua Davidson.*

An English romance, in which the hero, Joshua Davidson (Joshua, or Jesus, son of David) is made to practically exemplify the principles and imitate the human virtues of the Founder of the Christian religion. It is a most interesting and suggestive work. The sensation it made upon its appearance and its large sale show that the authors hit their mark squarely and fairly. She shows—tells—that a Jesus could not fit in with our modern "Christian civilisation," but that any one, who should strictly follow out his social and moral precepts, would risk his safety, hit her mark squarely and fairly. She shows that a righteous, or represent a religion practically so much superior, as to qualify them to sit in the seat of judgment.

A Manual of General English.†

This is a very compact, lucid and systematic hand-book for the use of the student of the English language. The copy of the new edition sent us is well bound and well printed. The author—who is the able Principal of the Timevelly Hindu College—has shown good judgment in employing type of a larger font and fuller face for the headings of his sections. The book deserves the wide circulation it is likely to have.

* The True History of Joshua Davidson, Christian and Communist, By E. Lyon Linton. (London: Chatto and Windus.)

† A Manual of General English for the use of Candidates for the Matriculation Examination. By R. S. Steadman, B.A. (Edinburg: Elliot and Co.)

The Four Gospels.*

This French work, by Mr. J. B. Rostaigne, translated by Mr. W. F. Kirby and Miss Anna Blackwell, the well-known authoress, an ardent follower of the spiritistic school of Allan Kardec, is one of the most curious in the entire library of spiritistic literature. "Emerging from spirits of high degree, it is designed," as the author tells us, "to throw light on everything which has appeared or will appear, and to demonstrate the faith of every thing which has been regarded as false, in the great work of the Messianic Revelation, accomplished by Jesus, and recorded in the Gospels." A heavy contract this, for any body to undertake! Swedenborg tried it and failed; so have many others, and so will many more, no doubt.

One who reads the book cannot rid himself of the idea that here are thoughts as old as the race, dressed up in modern garb and ticketed with new names. The facts, when discovered to be such, are, in every instance, Aryan and pre-Aryan speculations and discoveries; but they are here marshalled as fresh revelations from the Christian Evangelists under apostolic auspices. Where they came from to M. Roustain is of less consequence to his readers than they appear to be to himself. For us, Asiatics, the claim that they were given by St. Matthew, or John the Baptist, impairs their value instead of enhancing it; and it exacts of one the widest feeling of altruistic tolerance to go on beyond the introduction, and find the many wise, striking, novel, and interesting, truths that are faithfully contained in it. To an Asiatic, especially a Northern Buddhist, like the writer of the present lines—it is most repugnant to find all earthly phenomena, including the nominal achievements of the human intellect, persistently ascribed to supernatural agencies. Jesus—our author tells us—was "an unfallen spirit of perfect and immaculate purity;" had been "constantly docile to the advice and instruction of his guides;" appointed by God as the Founder, Protector and Ruler of our globe, and...entrusted with the development and progress of our world and of all the creatures which inhabit it...as well as with the development and progress of the human race, which he is to guide to perfection." "He was," we are told, "clothed with a fluidic body,—that is, in Hindu language, he had no sthulasthanita, niyata, or Lingasvatra, but only the Kamarupa united with the three higher principles; the fluidic roopa being condensed by supernatural power, so as to appear solid and objective, and though the persipiritual body of Jesus was incomparably more material than that of a superior spirit, the difference between his body and yours" (ours) (p. 26). Mary, his mother, was a medium, around whom "the spirits...drew the fluids [aunais, properly speaking] needed to produce an illusion," and she being under "an illusion. (Marya?)" thought she begot the child Jesus, and the announcement made to her by the angel appeared to her to be literally fulfilled," Zacharins (Luke, chap. i.) was "unknown to himself, a seeing and hearing medium" (vol. i., p. 7).

John the Baptist was a re-incarnation of the prophet Elijah, thought to have been "constantly docile to the advice and instruction of the guides; appointed by God as the Founder, and the development and progress of our world and of all the creatures which inhabit it...as well as with the development and progress of the human race," which he is to guide to perfection. "He was," we are told, "clothed with a fluidic body,—that is, in Hindu language, he had no sthulasthanita, niyata, or Lingasvatra, but only the Kamarupa united with the three higher principles; the fluidic roopa being condensed by supernatural power, so as to appear solid and objective, and though the persipiritual body of Jesus was incomparably more material than that of a superior spirit, the difference between his body and yours" (ours) (p. 26). Mary, his mother, was a medium, around whom "the spirits...drew the fluids [aunais, properly speaking] needed to produce an illusion," and she being under "an illusion. (Marya?)" thought she begot the child Jesus, and the announcement made to her by the angel appeared to her to be literally fulfilled," Zacharins (Luke, chap. i.) was "unknown to himself, a seeing and hearing medium" (vol. i., p. 7).

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accounts of the four Evangelists of the events witnessed by them and attributed to each having "preserved the independence of his nature, under spiritual influence," though nevertheless "inspired historical mediums" (p. 1).

And so we may go through the three volumes of this work, and find everywhere the agency of spirits upon mediums, and no independence, no free will, or intellect left for humanity. Now, we have the sincerest friendship of all this helpless mediumship and spirit control, which advocates for any dogmatic creed? Where are the proofs like development up to limits of perfectibility in the

Tathagata Buddha's mother. Our philosophical teaching all is there to add to what formerly existed (or rather to supply for which did not exist), that there ever were such personages as the twelve apostles, and that they were not eyewitnesses of the polemic signs? Not however; we have only the assertions of those who are here called by the familiar apostolic names,—and nothing more! No one can prove that there were no such men in the flesh or out of it, but since there is no legal evidence that there were, or that, if there were, they dictated this "new Revelation," the less stress laid upon the claim the better.

But, now, putting the medium-and-guide question aside, we are at once struck, in reading this book, with the fact that in many features it is a restatement of the Buddhist occult doctrine as prevalent among the educated followers of the North-eastic Buddhist, the mysticism of Mary is her Mahatma, and Mary is the expressive name of our Lord Tathagata Buddha's mother. Our philosophical teaching with respect to the influence during the primeval evolution of man of the Dhyan Chohans (see vol. i., p. 46); to the varying atmospheric densities upon different inhabited planets, proportioned to their evolutionary place in the series of world-formation (p. 25); to the future development of psychic powers (those now found only in the highest initiates) by the whole human race (p. 11); to the development of humanity from one primitive germ, after a long period of evolution, to limits of perfectibility in the animal and vegetable kingdoms (see p. 12?)—are all here.

See, for example, how thoroughly coincident with our Buddhist belief is the following (from p. 129 and 130):—

"The transition from the state of primitive incarnation to the human form is effected by the development of the unique type in the germ. The type is one, but is modified by its surroundings; and hence you may deduce conclusions regarding the formation of the spirit in the various kingdoms of nature. Just as the origin of the human type arises from plastic and fecundated slime, so is it likewise with the principle of the first plants and animals. Microscopic plants are developed, which grow and spread on, or under the soil. They produce seeds, which are carried to different places, and are modified by the various influences of the surrounding soil, water, heat, and fluids. Then the animal types are born, which pass through similar transformations, and follow a similar development of psychic powers throughout. "When he (man) has become truly a man, the animal natures have at least the semblance of material development superior to that of the humanized spirit [the primitive anthropoid]. The progress of man has not been hastened, but retarded. The latent principle (of intelligence) must pass through an immanurable series of transformation, &c., &c. And this passage also:—"Re-incarnation is the holy ladder which all existences which must be passed through, first in the inferior, and then in the superior worlds, before arriving at the summit." This is all good, but inasmuch as it was taught by Gautama Tathagata, twenty-four centuries ago, it did not need to be given out again in France as a new Evangel. Nor does the author see the logical inconsistency between the claims put forth for Jesus, as the "Founder, Protector and Ruler" of this planet, and the present state and past history of the Christian religion. That such a being should have deferred his advent upon earth until after the generations of man had lived and died there for nine million years (as the latest learned anthropologist has tried to prove) and, presumably, each ancestor needed this Revelation as badly as his descendants; and that, with such philosophic self-sacrifice, "the material, the psychical, and the spiritual" of your (our) planet and its humanity," he should at this very day allow to be only one Christian of all non-Christians of all sorts—is contrary to logic and offensive to the instincts of common-sense. The argument is old, but it is also unanswerable.

The book is written up to certain preconceptions and is special pleading throughout. The scribe makes this but too plain in his introduction (p. 15.), where he says that he had regarded "the general outbreak of spirit manifestation, all over the world, as a sign of the commencement of the new era predicted by Jesus...Profoundly impressed with the necessity of making it possible for all who might be at hand to receive this new Revelation, the author besought of the Almighty to grant me the favour of a manifestation from the spirit of my father and from John the Baptist. The manifestations, I so earnestly desired, took place shortly afterwards...I was assured that the time has come for the fulfilment of the promises of Jesus, and that I should be permitted to take part in the work." Of course, with so strong a "prepossession" and "expectancy"—as the doctors say—it was inevitable that his mesmeric revelations should have any value, would reflect his "spiritual yearnings" and the "superior worlds." The more so since he tells us he had made "a theoretic and practical study of human magnetism as a preparation for the study of spirit-magnetism," and the revelations came to him through a "lady sensitive. We make no reproach against M. Rous-}


ting on this score, for if the matter of a book be but good, we need no more trouble ourselves as to its source than about its binding. But the mental expectancy of the writer is decidedly a factor, when it is a question of so astounding a claim as that God has willed and Jesus, our "planetary Governor," executed a new Revolution of divine truth, intended to corroborate a previous alleged Revelation and dogmatically answer all objecting critics. And here we find the author getting at every step the very messages he desired, and proving co-cathedral the identity of the Biblical personal God, the Divine Rulerhip of Jesus, and the personality of the disciples, apostles, witnesses and supernumeraries; filling every gap with assertion, and chloroforming every doubter with unsupported affirmations. Thus, to answer those who so often and pertinently asked why, if Jesus were the Son of God, or even himself, he could have uttered that cry of agonising despair, "My God, my God; why hast thou forsaken me?" M. Rous-ting makes the following explanation, or rather, we should say the four Evangelists do, since they are the revelations: "The words of Jesus have been misinter-pretated..."...When the Divine Model left his tangible perispiritual body (the Mayaviroopa) on the cross, and his spirit regained its liberty, he cried out, "Lord all is accomplished; here am I." What more proof could be asked of the unregenerate Heathen? To doubt after that would be impious. The more so, when our author was told by his Evangelists, "We give you these words exactly, by the Master's orders..."...It was amid the tumultuous agitation of a crowd animated by such diff-ferent feelings that Jesus said; "Lord...here am I;" and—some of those present (and they were those, the Twelve apostles and revelators)—thought that Jesus had spoken them. So easy is it to-
remove weak points in a case, if one can only secure the right witnesses; nor does it seem more difficult to settle that in certain cases,—(those cases, of course, which it is desirable to pass for unimpeachable facts)—"the Apostles recorded the events under the impression of their own occurring, as it were, mediatorially" (p. 407).

And if so, if the Biblical personages and the Apostles who inspired the work under review, if those deponents who sign themselves in it invariably as " Moses, Matthew, Mark, Luke, John, assisted by the Apostles" were "mediums" and nothing better, why should the reader be expected to believe we were brought before the (Evangelists) eyes, and were anatomists, and that of the Resurrection and Ascension, we are asked to "bear witness anew to the reality of that mission (of Jesus) by this new Revelation," we draw the conclusion that its rendering, in English, is far superior to that of its origin to the period of its first publication, and that his facts will ever afterwards continue to stand as facts scientifically proven. In our notice of the first edition we praised, as it deserves, our dear Brother Mr. Massey's rendering of the work into English. He has contributed a prologue to the book, which, while calculated and written in a faultless tone as every thing he writes, yet, as disdainfully as might be expected from a brave and honest heart, depicts the unfair treatment Zöllner's work has received from the British press. How true an image of the mean side of human nature is this: "It is always so much the worse for the facts when they cannot be adopted to our preconceptions. They may stare us in the face, but they cannot enter the mind that has no place for them." If they unfortunately refuse to be allotted a place in our minds, and are voluntarily hustled out of sight by all sorts of logically foul means. No logic is too despicable, no prejudice too unfair, to be adopted in such a strait. If Mr. Massey had been writing upon our personal experience in India, he could not have come nearer to the mark. No Theosophical library can be deemed complete without this work of the great Leipzig Professor of Astronomy, whose recent death is a deplorable loss to all students of transcendental physics.

"THE NATIONAL REFORMER."

We acknowledge with great pleasure the receipt of the June and July numbers of the above-named able London "Weekly Reformer," which, while demolishing in that quiet humoristic way, so peculiarly Mr. Bradlaugh's—the laborious arguments set forth by the pious writer for "the existence and character of God," forcibly reminds us of the philosophical disputations between the early Buddhists and their heretical foes, the Bramhans. We can easily imagine, that the irreligious Members for Northampton is a deadly thorn in the side of all those who would advocate "uncaused causes." Nevertheless, the work is worthy of a careful perusal. It contains most noble and elevating ideas, and we take it to task merely for its pretensions of reconciling the irreconcilable, and proving that which can never be proved. It is well printed on good paper; and also translated as most excellent. Hence having view to the remarkable literary ability of both translators, we feel justified in our suspicion that its rendering, in English, is superior to the original French work. It is on this ground that we recommend it to our readers. In its present English garb it should be in the possession of every student of Psychology; not for the names of the pretended authors, nor even on account of the translators' correct remark, that "of the purity and sublimity of the moral teachings of the work there can be but one opinion"; but for reasons entirely different. Laying aside the rather tawdry and lame explanations of the alleged spirits of the apostles and their claims to "bear witness anew to the reality of that mission of Jesus by the new Revelation," we draw the attention of our Eastern psychologists and occultists to many answers to Mr. Roustaing's questions irrelevant to the main object of his work. To his queries in relation to the origin of the "soul," its phases, its progress, and its end, when is the "perpetual motion" of the universe, Mr. Massey replies (in Colloquium's— No. 4): "To fix the period when it attains to perfection" (p. 108, vol. 1., "Evolution of the Spirit") and that other—"How is the Spirit which has arrived at the preparatory period to humanity led to the state of formal spirit, or of intelligent, free and responsible individuality" (p. 124, vol. i.)—the answers are most remarkable. If we eliminate from them such words as "creation," "paternal influence of God," etc., etc. terms in accord with a preconceived belief in a "Creator and Ruler" of the universe, we find in them the strongest echo of the eastern Eastern doctrines on Cosmogony and Evolution. Whence and how it reached the medium's—Madame Vigil's—ears; how, so much that is absolutely correct and scientific could be so deplorably mixed up with the improbable speculations and one-sided view of only some of the Eastern esoteric philosophy claims for many thousands of years to have given it all its attention, and that its discoveries agree with the latest discoveries of the naturalists in general, and of psycho-physiological science especially. Materialistic science, on the other hand, having never consented to give such claims one moment of serious attention, rejects alike the teachings of the mediumists and those of the Spiritualist.
writer, to dogmatize and issue autocratic ukases after she has herself suffered so cruelly and undeservedly at the hands of blind bigotry and social prejudice in her life long struggle for freedom of thought, seems to say the least, absurdly inconsistent! That she must have been labouring under some strange mistake, is fully proved by her writing the following:

Judging by her address from the President of the Society, Colonel Olcott, it does hold to some strange theory of “apparitions” of the dead... I trust that Hindu Freethinkers will not be led away by his (Colonel Olcott’s) appeal, for, while Secularists would have no right to refuse to enrol Theosophists, if they desired it, among their members... consistent members of our body cannot join a society which professes belief therein” (i.e., in the apparitions).

Until proofs to the contrary, we prefer to believe that the editor of the Philosophic Inquirer—though himself a “Fellow” of our Society—has constantly been falling into such errors. Some of those mistakes are very curious. For instance, he says:

“It is a matter of fact that both Madame Blavatsky and Colonel Olcott are professed Buddhists, and as Buddhists consistently believe in a future state of existence, and advocate the doctrine of Karma, which is simply unmeaning to us, as Material atheists, judging from our own rational conception, that qualities or characteristics apart from organizations cannot be generators of this or that birth, good or bad.”

While willingly conceding that, as a “material atheist,” the editor of the Philosophic Inquirer cannot be reasonably expected to know much of any other “ism” but “materialism,” nevertheless, he ought to know enough of Buddhism to remember that “prosessed Buddhists” would “consistently (dis) believe and not believe in a future state of existence, as the Spiritualists do. The Buddhist believes in a future rebirth and rebirths innumerable in the “Cycle of Necessity”; but no Buddhist, whether Southern or Northern, believes in a “soul” as a distinct self-existing entity. Hence he rejects the modern theory about the “spirits of the dead.”

Least of all does he believe in Golus Creativus. The lesson of “Attaida” (belief in a soul) or the doctrine of Self-knowledge (the delusion of individuality or personality, i.e., belief in a “I am”) apart from Universal Existence,—together with the belief in the efficacy of rites and mummeries—are regarded by him as “primary delusions,” the direct result of ignorance or Maya.

The Buddhist advocates Karma, because, while avoiding the superstitious extreme of Attaida of the theists, he is firmly confident of the existence of a law of universal Moral Justice, or Retribution. He knows that no exterior power can obliterate the result of a man’s deeds, and that the most, must work out to the end, since every thing in nature is subject to the law of Cause and Effect, and that science herself is showing us how every thing is constantly changing. We doubt whether the “scientific materialism of secularism” can ever hope to reach, let alone surpass, the “scientific materialism” of Buddhism. Only, while the former feeling deficient of its own powers of observation and investigation, cautiously prefers to take its ultimate facts of existence in the material visible universe, scientific Buddhism carries matter into the invisible, and makes it subject to the law of cause and effect in regions, so far, undeclared of by modern material science. There are worlds besides our own—spiritual but in the sight of the short-sighted; still material in that of the fearless pioneers of thought: worlds “where devas live and die,” and are again born. Thus, when the editor of the Philosophic Inquirer assures his readers that “Colonel Olcott proclaims his belief in the apparitions of the dead,” he errs and leads others into error, since the Colonel proclaims nothing of the kind—only his belief in the existence of various phenomena, and in that of psycho-physiological Maya, the latter being with every day more corroborated by science. We hope our much persecuted colleague and Brother will fall no more into such misconceptions, but will remain for ever true and loyal to his principles of a Free-thinker and—A Fellow of the Theosophical Society.

“THE THINKER.”

We have the honour to acknowledge receipt of a postal card from the Manager of the new Madras organ of the Hindu Free-thinking, in which we are notified that “the first two issues of the Thinker are sent, by post, for your (our) review and exchange.”

Having from the beginning adopted the policy of not exchanging our magazine with Sectarian or dogmatic organs, we regret that we cannot make any exceptions to our rule.

AN ORGAN OF PHILADELPHIA comments at length upon the secession of our Society from the Arya Samaj. Its reliable information was gathered from a letter sent to the New York Sun by aarsi school-boy, who claimed admission into our Society, was refused Fellowship by the President for good causes, and who now, instead of attending college, prefers hanging on to the Bombay missionaries, and to play the part of the cat’s paws” for those holy men. Ignoran of the fact that the father—of that youthful “prosquil son” and Co., one of the most respectable members of the Parsi community, has already written a letter to be published in the Sun, in which he shows his heir in his true light and strongly denounces the lies and impudence of that poor, misled (rather half-witted than vicious) lad—the, Philadelphian “Organ of Thought” indulges in metaphoric misrepresentations and heavy jokes. “For a while,” says the editorial, “the (Theosophists) hung on to the steps of a car or omnibus when they catch behind,” to the Arya Samaj. “But before long, they put on such airs, that the Chief Pandit... had to tell them to go about their business. Thus the Theosophical Society is reduced to a state of orphanage, without followers, without credit, and even without any definite belief”! The italics are ours. We wonder whether the writer of this shrewd editorial is one of those clairvoyant mediums, for which the Quaker city of brotherly love is so renowned?

THE CLAIMS OF HINDUISM AND CHRISTIANITY.

“An Address delivered at Berhampore, in the Grant Hall, on the 28th April, 1882, by Babu Kedar Nath Basu, M.C.A.S.” is the title of a pamphlet, the receipt of which we acknowledge with thanks. Agreeing with its general spirit but the last three words of the motto which head it—a quotation from Henry Thomas Buckle—we give it willingly a few words of notice. Indeed, the author of “History of Civilization in England,” when expressing his desire that—“it should be clearly understood that every man has an absolute and irrefragable right to treat any doctrine, as he thinks proper, either to argue against it or to ridicule it”—(the italics are ours) might have shown more charity and,
perhaps, judiciousness by leaving out the words we have underlined, altogether. Of course, every one has the undeniable "right to argue against" any religion or doctrine, but not "to ridicule it." Ridicule was never yet an argument, least of all a weapon of persuasion. It is not the doctrines that we ought to find fault with, but rather with the bigoted and sectarian doctrinaires who generally pervert, misinterpret and misuse them. However, the lecturer has wisely abstained from heaping stone-droppings by sive demonstration than that of the disintegrability of to ly of household utensils, such as cups, mugs, basins, and the like, partly of purely fancy and other dishes, and the like, mounted on the animals, which they had domesticated. These animals themselves are stated to be unerringly executed. Some of them represent the bear, the prairie dog, and other quadrupeds, as well as birds of North America. But others seem to represent types of the Old World, such as the two-humped Baktrian camel, the rhinoceros, hippopotamus, and European dog. There are also some specimens obviously executed since the appearance of the white man, as shown by the horse with his rider, firearms, shoes, &c. The material of all these has a much fresher look than the others, and is of much ruder workmanship, as if they were the work of the present race of Indians. These races are undoubtedly of the pure Indian type, Mr. Keane stated, and recognised themselves as intruders in this region, where they had certainly been preceded by more civilised peoples, such as the Mount-builders and others, of whom they had traditions, and whom they had extirpated long before the arrival of the Europeans. Amongst these extinct peoples were the Allegs or Alleghewis, whose name survives in the "Alleghany Mountains." These Alleghewis are said to have been a different race from the Indian, and it is possible, Mr. Keane thought, that in their new homes in the Alleghans they may have continued or developed the culture, of which we have met with remarkable evidence in these stone objects. It is evident, however, that before any conclusions can be built on this interesting find, the conditions under which it was found must be carefully sifted by archaeological specialists. Nature, June 15.

"THE POPULAR SUPERSTITION."

By D. ... P...—JL, F.B.S.

With no malice prepense, but as a simple fact of particular interest for Asiatics, our Society has before now stated that the signs multiply that the Christian religion is rapidly losing its old influence in "Christian" America even more than in Christian England, if possible. The Missionary party are doing their best to give our Hindus and Sinhalese the contrary impression, and after their departure, an American lecturer, Mr. Cook, was boldly asserting throughout Asia that scepticism was rapidly dying in Christendom: Such a line of policy is not a wise one to take, for falsehood is sure to be exposed first or last.

PREHISTORIC MAN.

On Tuesday evening, Mr. Keane exhibited at the Anthropological Institute, on behalf of the finder, Mr. M. S. Valentine, of Richmond, Virginia, some very remarkable stone objects recently discovered by that archaiologist in the neighbourhood of Mount Pisgah, North Carolina. In the course of his remarks Mr. Keane explained that these were merely a few typical specimens selected from an extensive collection of over 2,000 articles, partly in stone and partly in micaceous clay found in this upland region, between the Alleghany and Blue Ridge Mountains during the years 1870-82. The material of the stone objects is almost exclusively steatite, or soap-stone, which abounds in the district, and which might almost seem to have been sculptured with metal instruments, so perfect is the workmanship. The objects themselves are absolutely of a unique type, consisting partly of human and animal figures, either in the round or in various degrees of relief, partly of household utensils, such as cups, mugs, basins, dishes, and the like, partly of purely fanciful and other miscellaneous articles, illustrating the tastes, usages and culture of the unknown people by whom they have been executed. Collectors they present, Mr. Keane maintains, a unique school of art which developed itself in a region where the presence of civilized men had not hitherto been even suspected. The human type, which presents great uniformity, while still by no means conventional, is distinctly non-Indian, according to Mr. Keane; but whether Mongolic or Caucasie, it would at present be premature to decide. All are represented as fully clothed, not in the hairy blanket of the Red Man, but in a close-fitting well-made dress somewhat after the modern "united garment." The animals are similarly illustrating those known as "Ingestre Chairs," while others are mounted on the animals, which they had domesticated. These animals themselves are stated to be unerringly executed. Some of them represent the bear, the prairie dog, and other quadrupeds, as well as birds of North America. But others seem to represent types of the Old World, such as the two-humped Baktrian camel, the rhinoceros, hippopotamus, and European dog. There are also some specimens obviously executed since the appearance of the white man, as shown by the horse with his rider, firearms, shoes, &c. The material of all these has a much fresher look than the others, and is of much ruder workmanship, as if they were the work of the present race of Indians. These races are undoubtedly of the pure Indian type, Mr. Keane stated, and recognised themselves as intruders in this region, where they had certainly been preceded by more civilised peoples, such as the Mount-builders and others, of whom they had traditions, and whom they had extirpated long before the arrival of the Europeans. Amongst these extinct peoples were the Allegs or Alleghewis, whose name survives in the "Alleghany Mountains." These Alleghewis are said to have been a different race from the Indian, and it is possible, Mr. Keane thought, that in their new homes in the Alleghans they may have continued or developed the culture, of which we have met with remarkable evidence in these stone objects. It is evident, however, that before any conclusions can be built on this interesting find, the conditions under which it was found must be carefully sifted by archaeological specialists. Nature, June 15.

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"The number of new journals which have appeared during the past year, and to which additions are being constantly made, and all warning against the 'popular superstition of the day,' as they term Christianity, is an intellectual phenomenon of time. We have seen how, in the course of the National Literary Day in America, this idea came into the full possession of that great organization on the first of last month. It was vigorously for a thorough and absolute divorcement of Church and State, and shows that the bonds still existing in the United States between them strongly favour Christianitv as a semi-State religion. The Agnostic,
August, 1882] THE THEOSOPHIST.

published at Dallas, Tex., the Kansas Liberal, published at Valley Falls, Kan., The World, of Boston, and the Iconoclast, of Noblesville, Ind., are each and all carrying the Liberal crusade into the very heart of the enemy. The latest and among the ablest journals of this type is the Sunborn Cycle, published at Sunborn, Iowa. A new Liberal Journal has also made its appearance in Maine, and two in Canada, one in Toronto and the other in Halifax. These, with such old veterans as the New York Truth Seeker, the Boston Investigator, and the Freidricb of Milwaukee, make a strong army of aggressive opponents to the popular superstition.

A LEARNED BRAMHAN SPIRIT!

[Mr. Peter Davidson, F.T.S., of Scotland, has sent us as the following official report of a "testing" of the world-famous spirit Hafed, the "control" or "guide" of Mr. David Duguid, of Glasgow, through whose mediumship the world has been presented with a book called "Hafed, Prince of Persia"; of "Jan Steen," the alleged spirit of the famous painter of that name; and of another intelligence which pretends to be a "learned Bramhan." We will leave it to the judgment of our learned Hindu readers, acquainted with their religion, to decide how far he is learned and how much there is of the Bramhan in him. From the joint replies to Mr. Davidson's questions, there would seem to be very little of either. One would think that a transfer of a Bramhanehshasa's activity to the cold Boulevardian climate, is fatal to his memory and destructive to his learning even upon the most familiar Indian subjects. If our friends at Glasgow long for communication with a genuine Bramhanehshasa or Bhut, they should send their mediums here to "sit for development" by an abandoned well or under an unmagus sacred tree !—Ed.]

Questions given to "Hafed," the Persian, and the Bramhan, spirits speaking through David Duguid, the Glasgow Medium.

As the spirit calling himself "Bramhan" claims, through his medium, D. Duguid, to have acquaintance with the ancient Brotherhood, this prompted me to put the following eight queries.

Glasgow, March 22.

Seance No. 1.

Query 1.—"What power is placed by oriental occultists in the Nabhachakra region?"

"Jan Steen," loquitor.—I take it that word has reference to one who has power over the body, power over spirits, and power also to leave the material body. (11) But I will leave the more questions to some of our Eastern friends.

(Exit. Prudently steps aside.)

"Hafed," Prince of Persia, loquitor.—(Referring to the questions and their phrasology, he said)—"Why should truth be thus disguised? I have heard you talk about elemental spirits. There are but three grades-God, Man, Animals. There is no other. Man seeks to dip deep, but care should be taken that no attempt be made to play with spirits, lest they should come back to you in a way not dreamt of?"

The sceptical public should, perhaps, also "take it" that Jan Steen, the "Jolly Dutch painter," as he is called, was the last of all the spirits in the whole Summerland to dip into occult Yog philosophy. One, as addicted as he to good living, during his lifetime (he is even said to have opened a public tavern?) a boon companion, a drinker of deep potations; one soJely interested—as his biography and pictures show—in card-playing and merry-making, would hardly even after 103 years of launching out in the "ambient ether" have become so spiritually cleansed as to mix in a company of "spirits" who know anything of the "Nabhachakra regions"! Yet since the great painter, who, as the German critic, Kugler, has put it in his "Hand-book of the History of Painting," had all the "elements of genuine low comedy" in him, he may have put on the philosopher's robe in joke, as, in the jolly old days, he would have wrapped himself in a monk's cowl just for the fun of the thing!—Ed.

(1) The sceptical public should, perhaps, also "take it." Hafed, an ancient Persian, may be very well acquainted with the old tenets of Zoroastrianism. (Mr. P. Davidson ought to try him in that department), but what can the spirit of a "Prince of Persia" be expected to know about Nirvana and the "good Doctrine"?—Ed.

(2) * Shadows of the great Ahlats and Swabhâvikas, may not feel disturbed! Hafed, an ancient Persian, may be very well acquainted with the old tenets of Zoroastrianism. (Mr. P. Davidson ought to try him in that department), but what can the spirit of a "Prince of Persia" be expected to know about Nirvana and the "good Doctrine"?—Ed.
spirit power. It has been said that they could transport themselves bodily from one place to another. They themselves deny this; * the distance is but bridged over by spiritual vision. Our Bramhan friend has told you that he met one of these Brothers in a far distant land (Japan)—for they also sent out some of their number as Missionaries to other countries. That took place when they were in their best state. But, nearer to your day, many of these men sold themselves to evil powers (/1)"...

And so this Bramhan, in the course of time, drew this class of (bad) spirits. For the holy Brahmans, when their original order was gone—they had fallen from their high estate and had lost much of their power. The blind were blind, and the diseased had but little relief. Ignorance of the outside world and pride had a good deal to do with this decline. The lower orders of the people looked on them as gods, and they became proud. To regain their former eminence, they must cultivate communion with the higher spirits."

Editor's Note.—Nor do we think it a pity, since the venerable “spirits” of the “Bramhan” seems to know as much about India and Bramhism as the “Prince of Persia” about the “Brothers.”

**ANTHROPOMORPHISM.**

**BY POLITTO.**

(VContinued from the June number.)

VI.

BACK THROUGH THE AGES.

My thoughts leap back over the eras of human chronology; across the epochs of geological reckoning to a time when this world was not. Back they still fly across the ages to a period when Cynoara, with its solitary state; the fishes, in their colossal expanse; the diamond-dusted milky way; the ramant Baurus; the glittering Pleiades, and the planetary and starry systems, with all their harmony and immensity, had no existence.

* We should say, they did. It is only given to mediums to be transported bodily from one part of London to another instantly, and without feeling the worse for it. — En.
  + In other words, to allow themselves to be controlled by the “Bramhan” and “Hafed, the Prince of Persia.”—En.
  § The temple alluded to in the book “Hafed” is described thus: We (i.e., Jesus and Hafed) journeyed on towards the mountainous part of India, where the tops of the hills are snow-clad all the year round. At length we reached a village at a very high mountainous part of India, where the tops of the hills are snow-clad all the year round. At length we reached a village at a very high mountainous part of India, where the tops of the hills are snow-clad all the year round.
  ¶ We were told that therein was contained the whole law and theology of the future, with an account of the Creation; not unlike that given by Moses.—The name of the place was, in my day, Zenda. We remained for about two months in Zenda; and we were not alone, and we stayed so long; for what we had lost in our previous wanderings in Lower India, we made up for in our residence with the Holy Brotherhood. They were ardent lovers of truths, and manifested an earnest desire to set before their fellow-countrymen what they believed to be the truth— even to the sacrifice of their lives on its behalf. These men had still the pure vein of gold that had run through the theologies of the old days. There were those among them who went the Holy-life, living from the Divine Spirit, to proclaim man to man in the earth.—(“Hafed, Prince of Persia”), pp. 152, 153, 154, and 155.)

Space is an empty void. No sun rises or sets; no stars glimmer down through a frosty night, or grow pale and disappear before the glance of dawn. Infinite silence brooks over the immensities of space. From the depths to the outermost extent of this infinitude there is no gleam of light, no motion, no existence.

Somewhere in this illimitable expanse dwelt this God. Without beginning, he had been there eternally in supreme isolation; His domain, never-ending stretches of unoccupied space. Whether He slept, recumbent and unenergetized; and floated and drifted, or sank and rose within this awful nothingness, I cannot tell. But there came a time when He awoke to activity. He resolved to fill the whole lonely spaces which enclosed him. In His omniscient breast he evolved a grandly-comprehensive plan.

He determined to create man. He would make him happy and sinless; and yet, numberless trillions of centuries before the work began, he predestined that the inalienable majority of the race he was about to create should, after a brief human existence, be given over to eternal torture—should writhe for ever in unenquenchable fire.

The first of creation was issued. The green-earth, full-born, was launched in its orbit. Gentle dawn and pensive twilight came into existence. The blue sky was reared in its beauty; the stars shone out; the red fruits and the cedars waved their branches joyously to the music of the summer winds. Sweet flowers bloomed on the green hillsides, and frescoed the valleys with their variegated hues.

The sun shone down; the pale moon lighted up the night; and shimmering showers kissed the dust from the leaves, and filled the drinking cups of the expanded blossoms.

Man came—strong, healthful; and woman—lilith, loving, clinging, tender; and then the omnipotent fiat had been obeyed.

This is the same God whom I now see, and before whom stands and pleads the Nazarene.

It is the God who, ere the edict of creation had gone into full effect, repented Him that He had made man. It is the God who, seated in His lofty empire, unloosed the imprisoned waters of earth and sky, until the rising waves met above the crests of the loftiest mountain-tops, while through and upon them floated and drifted the swollen corpses and agonized faces of gray-haired men, beautiful women, and sinless children. It is the God who condoned the heinous offences of Lot and David; who slew relentlessly the first-born of the Egyptians; who came down while the Assyrian cohorts were sleeping and stiffened them with the icy frosts of death; who ordered the Amalekites to be smitten hip and thigh, old men and young, bearded grandsires, tottering women, the expectant mother, the babe clinging to the maternal breast. It is the God who sent among the wandering Israelites hideous and slimy serpents, which drove their deadly fangs into the bodies of the old, the middle-aged, and the young.

It is the God whose unappeasable anger demanded incessantly the fumes of blood spurted from the gashed throats of sheep and bullocks; who sent His own son to die a lingering and cruel death, and who, to-day, only refrains, at the unceasing expostulation and remonstrance and intercession of this murdered son, from shriveling this poor earth to a cinder with the fiery simoom of his seven-fold breath. It is the God who sent the flood, and the deluge, and the fire; who, in mercy, spared the only righteous soul. It is the God to whom was given the child of promise, who was born, was launched in its orbit. Gentle dawn and pensive twilight came into existence. The blue sky was reared in its beauty; the stars shone out; the red fruits and the cedars waved their branches joyously to the music of the summer winds. Sweet flowers bloomed on the green hillsides, and frescoed the valleys with their variegated hues.

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VII.

UNPEOPLED SPACES.

This wretched, sterile heaven which I see, and which has come to me from earliest childhood shaped from the soil and the teachings of my birth-place, seems most lamentably empty. The indistinct and grotesque resemblance to the old, high-backed pews, appear to have no occupants. There are no jasper battlements, no gleaming turrets, no golden streets; I have not even the poor
satisfaction of seeing a place which has a single sensuous attraction to relieve its barrenness. The poverty of the soil which grows the plaintive pines and hemlock; which is laden with mossy boulders, and broken with rugged ledges of rocks, is reproduced in this celestial residence. The chill sepulture of the winter snows seems to have effected all that is warm and sympathetic.

Away to the right of the throne the distance grows misty, as if seen through a veil of white. Here and there, in this region of the indistinct, there are unfulled outlines of forms and faces. Among them is a face, feminine in its softness, with downcast eyes, long, golden hair, and white rainbow. All this is rather like a vision in a dream, than a reality. She or He resembled a woman, and now an angel, for there are the shadowy outlines of wings. The hands are folded across the bosom; the attitude is one in which the body leans forward, as if in reverence or profound sorrow. Without seeing anything distinctly, I yet am impressed that this form is the embodiment of supreme compassion and of a boundless and wondrous solicitude. I am possessed with the idea that the figure is of one whose mission it is to console, to wipe away the tears of the suffering and the afflicted. I have a feeling as if in a moment she would shed a weeping, troubled child to her bosom; and would, with fulness and content with cooing words and soft caresses.

This, to me, is the third person in the Trinity. Why a woman; why an angel; why thus pensive, sad, compassionate, tender, I cannot tell.

This form may have been born of some of the few sunny days, of the moonlight, of the melancholy voices calling to each other in the solemn hush of night, of the sparse paternal endearments of the region in which I first saw the light.

All through this domain of mist and indistinctness, and in whose foreground stands the benignant Spirit just described, I look in vain for a familiar face. The countenances which I see are dim, shadowy, but always those of strangers. I interrogate them for the features of a father, mother, brothers, who “have gone before,” but I see them not. They are not there; and yet if they are not, blameless lives and deep-felt piety are of no account, and Christianity, as a means of salvation, is a monstrous lie.

Possibly, however, despite their integrity, their simple trusting faith, their good and brave deeds, they may be among those who were, before the foundations of the earth were laid, predestined to eternal death.

VIII.

A DEAD PICTURE WHICH LIVES.

I know that there is a seeming of morbidity in this emotional recrudescence; but I am depicting, not what I would like to see, but what has grown into my soul till it has become ineffaceable. To give other outlines, to fill in with different colours than those I have used, would be to be unfaithful to the truth—to the task I have undertaken.

Why, in the picture thus early painted in the background of my soul, there is no devil I can offer no explanation. It is not that the existence of this potent monarch of evil formed no part of my childhood's teachings. He was there in a hideous propping, ever leering, ever menacing, ever on the watch to snatch a soul from the darkness of midnight, and in a strange locality. God I saw, and I feared and hated Him. But with my whole soul; the devil, whom I did not see, I hated as I did God, but I feared Him infinitely less than I did the other.

I can account for the God whom I see, but how explain the indefiniteness, the want of form, of reality of the other? My poor, sterile heaven, with its scant furniture and its unattractive features, is the product of the poor, sterile, unattractive region of my birth. Is it the case that the soil of that unproductive spot is not sufficiently rich to grow into definite form two such monsters? Or was it that my soul being already filled with the form of the one, had no room for that of the other?

To-day I have not, I do not discount myself of the belief in the existence and prevailing presence of this potentate of evil. Nevertheless, the intolerable and terrifying feeling that he is everywhere present; that he is lurking in the darkness; that every unwholesome thought and impulse are the consequence of direct suggestion on his part; that he is at mine, and at the elbow of every man and woman, waiting, whispering, watching, ready at any moment to drag the soul shrinking into punishment—has, to a very great extent, faded away. This may have come from the growing conviction that he is a surplus factor in the wonderful scheme for populating hell. What need of a devil to tempt men to their eternal probation, when, as I was taught in my childhood, the destinies of the human race were decided on long before men were created—a decision which exactly determined who should be saved and who should be lost? This thought, forcing itself upon me in the plastic period of early life, may have been potent in the partial exorcism from my soul of the arch enemy of the human race.

There is no need that I should dwell longer on the results of these early impressions and teachings. Whether or not it be that I have chosen a subject unwisely, it is, at least, certain that I have dwelt upon it all that the reader can be expected to submit to with patience. It is a most unlovely theme. I approached it with profound reluctance, and I shall leave it with the satisfaction which one experiences when one throws off a painful, a repellant task.

It seemed to me, however, that the narration of an experience such as might have the effect to invite attention to the degrading consequences of a certain kind of teaching upon the impressionable minds of the young; and to the further fact that such instruction must result in absolute infidelity, or in a life which is a torture at every step from the first dawnings of consciousness to the death struggle which accompanies dissolution.

THE HARMONICS OF SMELL.

The old proverb, that “Truth is stranger than fiction,” is again exemplified. An Englishman—Professor William Ramsay, of University College, Bristol—has just communicated to Nature (see Number for June 22), a theory to account for the sense of smell which is likely to attract much attention. As the result of observation and experiment, he propounds the idea that smell is due to vibrations similar to, but of a lower period than those which give rise to the sense of light and heat. The sensation of smell, he explains, is provoked by the contact of
The proximate cause of smell is the minute hairlets of the nasal membrane lining the upper part of the nasal cavity. The primary cause of smell is the minute hairlets of the nasal membrane which connect with the nerves through spiral-shaped cells. The sensation is not excited by contact with a liquid or solid, but always with a gas. Even in the case of smelling metals, such as brass, copper, tin, etc., there is a subtle gas or pungent vapour given off by them at ordinary atmospheric temperatures. The varying intensities of smells depend upon their relative molecular weight, the smell growing stronger as the gases react...at...at...at College, Bristol, we would ask Mr. Ramsay to take a...
"I am the Father, the Mother, the Provider and the great Sire of the Universe." Arjuna says in the same book,—

"Thou art the Father of this movable and immovable Universe, thou art its object of adoration and the Superior of all Superiors."

Another false imputation cast upon Hinduism is, that it is a dry religion devoid of all sentiment, of love. But this imputation is false. In the Bhishnamanyaka Upanishad it is said—

"God is to be worshipped with love."

"This In-dwelling Spirit is dearer than son, dearer than wealth, and dearer than all others."

What do these words and the expression in the Bhagavat-Gita—

"They who worship me with love,—" signify? What does again the expression used in rites and ceremonies, "I do this through love of Vishnu," signify?

There is another false imputation cast upon Hinduism that it does not contain any word about self-sacrifice. That this imputation is false appears from the following Sloka quoted by Sankaracharya from the Shastras:

"One cannot gain immortality by means of wealth, or children, or ritual observances, but by means of self-sacrifice only."

Agni-pravesh or self-cremation, Prayopavesana or fasting one's self to death, and Panchatapa or sitting in the midst of blazing fire in summer and immersing one's self in water in winter, and other mortifications practised by ancient Hindus, as well as the modern practice of Sannyasi or adopting the life of a mendicant, for the sake of water in winter, and other mortifications practised by ancient Hindus, as well as the modern practice of Sannyasi—

"The gods await the advent of the man who himself does not use harsh words to another, nor maketh another use them towards him; who, being struck, does not himself strike another, nor maketh another strike him; and who does not wish to slay the evil-doer."—Mahabharata.

"He really seeth, who seeth all beings as himself."—Brahma Dharma Grantha.

Many say that Hinduism especially sanctions caste, but this assertion is false. The Rig Veda does not make mention of caste. The Mahabharata says:

"There is no distinction of caste in this world of Brahmans. The men who were created before by God, obtained caste according to the professions which they followed."

The origin of caste is traceable to the diversity of professions which men followed, and, according to which, they were classified as high or low. We see instances in ancient India of a man's four sons becoming Brahman, Vaisya, Kshatriya and Sudra, respectively, according to the character which each bore or the profession he followed. In former times a Brahman became a Sudra, and a Sudra became a Brahman according to his profession and character.

"The Sudra can become a Brahman and the Brahman a Sudra. The same is the case with Kshatriya and Vaisya."—Mahabharata.

"In whom the qualities of truth, munificence, forgiveness, gentleness, abstinance from cruel deeds, contemplation and benevolence are observed is called a Brahman in the Smriti or Law. The characteristics of Sudra do not exist in Brahmans. A man is not a Sudra by being a Sudra, nor a Brahman by being a Brahman. Oh Serpent! He in whom the above qualities are observed is a Brahman.—Mahabharata Vanaparvam.

The grand precept of Christ, "Do to others as you would they should do unto you," is one of the chief things of which Christianity is proud. Many are under the impression that Hinduism does not contain such sublime precepts, but this impression is unfounded—

"He really seeth, who seeth all beings as himself."—Brahma Dharma Grantha.

"One should offer due hospitality to an enemy who comes to his doors. The tree does not refuse shade even to the wood-cutter."—Bhagavat-Gita.
"Oh Goddess! the Sudra who performeth these good actions and is endowed with these good qualities is a Brahman, and the Vaisyas, who acteth like a Kshatriya is a Kshatriya. Oh Goddess! if the low-born Sudra acteth in this way, he becomes a Brahman ordained as such with Vedic rites. Oh Goddess! this is the law of God that the son of a Sudra who, by good acts, obtains purity of mind and a control over his passions is to be respected as a Brahman. It is my opinion that the Sudra who performeth good acts and is of a good character is superior to a Brahman. Birth in a Brahman's family, ordination as a Brahman, and study of the Vedas do not make a Brahman; he who is virtuous is a Brahman. All become virtuous Brahman by being virtuous. If a brahman be virtuous, he attains the rank of a Brahman. Oh! All-Auspicious Goddess! it is my belief that God's nature is everywhere the same; he who scatheth in his own heart God, who is holy and is devoid of (material) qualities, is a Brahman. I thus tell you the mystery by which man becomes a Sudra and the Sudra a Brahman."—Mahabharata, Anmasana l 'arva.

In accordance with the opinions mentioned above always prevailing among the Hindus, Rama Rishi mentioned in the Vedas, who was a Sudra by birth and Viswamitra mentioned in the Puran who was a Kshatriya, attained Brahmanhood, and Loubarsana, who was by birth a carpenter became an object of reverence to the Rishi, and was appointed by them to the post of narrator of the holy story of the Mahabharata. Further it is evident from the customs of intermarriage, dining with men of other castes, and of sea-voyage, all of which were prevalent in ancient days, that the rules of caste were not so rigid and severe as they are in modern times. Even now the custom of intermarriage obtains amongst men of certain respectable castes in Eastern Bengal.

Having thus far proved the groundlessness of the imputations cast upon Hinduism, I now proceed to show in what respects it is superior to other prevailing religions. I shall first show how Hinduism in general is superior to other religions, and then I shall offer a few remarks on the special excellence of Jyotir kenca, which is called by Hindus the higher religion, or the religion of the strong; as opposed to the religion of the Dharma of the weak.

1.—Hinduism does not take its name from any particular person, like Buddhism, Christianity and Mahomedanism, which are named after their respective founders, namely, Buddha, Christ and Mahomed. This is an evidence of its broad character. Religion is catholic, and so it ought not to go by the name of any person. The Hindus, therefore, call their religion the Somastwa, or the eternal or undivered religion, and have not named their religion after any person.

2.—Hinduism does not believe in the incarnation of Brahma, or the one Supreme God. True, there is mention of various incarnations of Vishnu, Shiva and other gods, in the Hindu Shastras, but it is nowhere said that the eternal and the unchanging Supreme Being himself (Parabrahma) took birth in the womb of a mortal. It is said in the Upanishad regarding Brahma—

"God is not born, nor doth He die. He is not, nor has He become, any of these things."

This idea is preserved in the whole Hindu religion. I do not deny that in some places in the Shastras a god or his incarnation is called the Full Brahma by way of hyperbolical exaggeration, but nowhere is it mentioned in the Shastras that the bodiless and unchanging Parabrahma took birth in the womb of a mortal or assumed a human form like Brahma, Vishnu, or Shiva.

3.—Hinduism recognizes no prophet or mediator between God and man. They do not say at the end of each prayer as the Christians do, "Through Jesus Christ, our Lord and Saviour." The belief in a mediator or intercessor is prevalent among the followers of all Semitic religions, that is, Christianity and Mahomedanism, with the exception of Judaism. In fact, this belief in a prophet or mediator is the prominent characteristic of those religions. The prophet is the special individual who alone is believed to be capable of taking us to God and to be the only way to Him. The practice of worshipping God through such an individual standing between the adorer and the adored does not prevail among the Hindus. "The Mahomedan religion teaches us to worship the one God, but still it maintains that, unless one has faith in Mahomed at the same time, he cannot attain salvation. Even God cannot grant salvation unto one who betakes himself to him, and him only, without Mahomed's intercession. If, on the Day of Judgment Mahomed says to God, "I know him not," God will hurt him to hell. Christianity also refuses salvation to one who worships God alone. He must have faith in Christ also. A man says, I have obeyed all the commandments of God and shall I not be saved? Christianity says, unless you have faith in Christ, God cannot save you. But the authors of our Shastras say that the knowledge and worship of God is the sole cause of salvation. If, therefore, no mediator or prophet is not required for that purpose."

4.—There is another point in which Hinduism is superior to other religions, and that point is this, it teaches us to worship God with the knowledge that he is present within us as the soul of the soul and the heart of the heart. We do not meet with such teaching either in the Bible, or the Koran, or the scripture of any other religion. This constitutes the principal glory of Hinduism, and, in fact, we do not see God so near to us as when we contemplate Him as existing within us as the soul of the soul or the heart of the heart.

5.—Another point in which Hinduism is superior to other religions is this, that it teaches Yoga or intimate and unfailing communion with God. This subject of Yoga is nowhere so minutely treated of and so much discussed as in the Hindu Shastras. We do not see such an explanation as in the Hindu Shastras, nor are rules for the same so ably laid down any where else as in the latter. I am not speaking of that communion which requires us to forsake world and family, and retire into a forest, but of the superior communion which can be practised living in the bosom of our families. There is a beautiful simile illustrating such communion in one place in the Hindu Shastras—

"As the proficient female dancer observes the rules of dancing and music, but still does not allow the pitcher full of water on her head to fall down, so the wise man, paying the closest attention to worldly affairs, does not forsake the

* Tattwaraladik Patrikha, No. 299.
This is a poem composed in Bengali by the Bengali poet Kasidasa. It is only found on the story of the Mahabharat, and is not a translation of the same.
some degree. There is quite an extensive literature of the subject of crystal and mirror visions, and some seers—among whom the historical name of Dr. Dee will be recalled—have aroused great public interest by their real or pretended revelation. In this connection a letter received by Colonel Olcott from an old Indian officer of the army will be read with interest:

"Mr. Dear Colonel,"

"After you left, I held the glass in my hand without any result for some time. At last it gradually became so heated, that I thought I should have to relinquish my hold of it. All this time I observed very strange flashings of something forming in the crystal. The temperature of the latter grew less, and as it did so, a nervous tremor affected my hand and arm. I still held the mirror (the crystal) in hand and perceived colours of varied hue, all very brilliant and seeming to mingle with one another in quick succession, and making the most beautiful phosphorescence! After the colours had died away, the same cloudy appearances affected the mirror, and its temperature again rose—this time, to such a degree that I had to drop it upon the table. After a few seconds I again took it in my hand and then, to my astonishment, I saw in it the image of a man whose face is quite familiar to me, but where I have seen him I cannot as yet present myself to recollect. After this had disappeared, there came up the image of the little child which I had seen before you left, and, last of all, there came, as pale shadows, the heads of a woman and a child, both of which, I thought, I recognized. At this juncture my hand and arm were nervously affected again, and the crystal landed with a bounce upon the table.

"With the recollection of these short, but striking, experiences of the magic crystal with which you left me to pass away an hour, allow me to say, my dear Colonel, that, there is more in the crystal philosophy than I was prepared to credit; and if the devil is not in that glass, I am sadly mistaken.

"I may add, that, upon looking up from the table to resume my pipe, I perceived a figure standing close to the mirror. The figure was that of an old man, and bore a striking resemblance to the one I had seen in three years before. He gazed intently upon me for some time, and as I rose from my chair, he waved his hand, and at the same moment I felt something apparently strike me, and I fell back in the chair. On recovering myself and looking around the room, I could discover nothing, but that I was alone with my own thoughts, and on the table the crystal, and the writing apparatus with which you asked me to jot down what I might see in the evidently spiritualized atmosphere of your chamber.

"Yours very sincerely,

"F. W. L.

"This is something more than a mere case of clairvoyance: the element of mediumship is mingled with it. The visions that the officer saw in the crystal were subjective—the effects of imagination; while the figure of the old man was probably that of a Pisacha. It is not at all uncommon for those, who see such apparitions, to receive a blow—a case of the kind, in which several persons were hit, occurred only the other day at Bombay. We would not at all recommend persons of the sensitive temperament of our friend, the Officer, to pursue researches into the mysteries which are involved with other mediums for the spiritualistic phenomena. For they are natural mediums, and, our opinion with respect to the dangers of mediumship practised without any knowledge of Eastern philosophy has been heretofore so fully set forth that it is unnecessary to repeat it in this instance.

"ISIS UNVEILED" AND THE "TEOSOPHIST"

"Re-INCARNATION" ON-Re-INCARNATION.

In Light (July 8) C. C. M. quotes from the Theosophist (June 1882) a sentence which appeared in the Editor’s Note at the foot of an article headed “Seeming Discrepancies.” The Editor, in reviewing the “Perfect Way” in the same number, quotes at length from “an authoritative teaching of the later period,” as he adds rather sarcastically,

"There never was, nor can there be, any radical discrepancy between the teachings in ‘Isis’ (‘Unveiled’) and those of this later period, as both proceed from one and the same source—the Adepts.” (Editor’s Note in “Seeming Discrepancies.”)

Having drawn the attention of his readers to the above assurance C. C. M., proceeds to show—as he thinks—its fallacy:

"To begin with, re-In-carnation—if other worlds besides this are taken into account—is the regular routine of nature. But re-In-carnation in the next higher objective world is one thing; re-In-carnation on this earth is another. Even that takes place over and over again till the highest condition of humanity, as known on this earth, is attained, but not afterwards and not in the same body. But once let a man be so perfected by successive re-Incar- nations as the present race will permit, and then his next re-Incar- nation will be among the early growths of the next higher world, where the earliest growths are far higher than the highest here. The ghastly mistake that the modern re-In-car-natists make is in supposing that there can be a return on this earth to lower bodily forms.—not, therefore, that man is re-In-car-nated as man again and again upon this earth, for that is laid down as truth in the above cited passages in the most positive and explicit form. (Review of T. P. W. in the Theosophist.)

And now for ‘Isis’—"
stands close behind the latter, then assuredly Koot Hoomi is not, as has been maliciously suggested, an alias for Madame Blavatsky. "C. C. M."

We hope not—for Koot Hoomi's sake. Mme. B. would become too vain and too proud, could she but dream of such an honour. But how true the remark of the French classic: _La critique est aisee, mais l'art est difficile_—though we feel more inclined to hang our dimhided head in sorrow and exclaim: "Like a mighty tree that clothes itself every spring with a new foliage, to see it wither and die towards autumn, so the eternal Monad prevails through the series of smaller cycles, over the same, yet ever changing and perishing, as it were, its garments. Nought, that failed to do so one year, will re-appear in the next; the leaf that reached its maturity and died a natural death—can never be re-born on the same tree again. While writing _Isis_, we were not permitted to enter into details; hence—the vague generalities. We are told to do so now—and we do as we are commanded.

And thus, it seems, after all, that "two and three" will "make just four," if the "three" was only mistaken for that number. And, we have heard of cases when that, which was universally regarded and denounced as something very "black"—shockingly so—suddenly re-became "white," as soon as an additional light was permitted to shine upon it. Well, the day may yet come when even the much misunderstood occultists will appear in such a light. Vent verita ierc giec jaunatis?

Meanwhile we will wait and see whether C. C. M. will quote again from our present answer—in _Light._

### PARAGRAPHS FLAHSHE

In a recent scientific paper Sir John Lubbock says: "Like the soil of the sea, the stars of heaven have ever been used as effectual symbols of number, and the improvements in our methods of observation have added fresh force to our original impressions. We now know that our earth is but a fraction of one out of at least 75,000,000 worlds. But this is not all. In addition to the luminous heavenly bodies, we cannot doubt that there are countless others, invisible to us from their great distance, smaller size, or feeble light; indeed, we know that there are many stars which emit no light, or comparatively little. Thus in the case of Procyon, the existence of the invisible body is proved by the movement of the visible star." The foregoing statement in regard to the number of the stars, like each fresh utterance of science only serves to increase our admiration for the person who can say without blushing that he believes they were all created within a week by the God of the Jews—Truth-Seeker.

An idle word may be seemingly harmless in its utterance; but let it be sown by passion, let it be sown with the fuel of misconception, of evil intention, of prejudice, and it will soon grow into a sweeping fire that will burn to ashes many cherished hopes and blend many fair names than one.—Charles A. Dicken.

Talmage has made a discovery. A discovery compared with which all other evidences of Christianity are as nothing. Nothing less than two testimonies to the complete list of the New Testament writings in the first century. Ingersoll now holds his diminished head, and the ministers, who have recently seceded from the churches to infidelity, hurriedly make back tracks to orthodoxy. Talmage's two witnesses are Jerome and Enueslus. He assures his Christian world that Jerome and Enueslus in the first century, and Origen in the second, and other writers in the third and fourth centuries, gave a list of the New Testament writers just exactly corresponding with our list.

Unfortunately, Jerome was not born until A.D. 346, nor Enueslus till 463, and the latter rejected the book of Revelation. Origen did not write until the beginning of the third century, and he doubted the second episode of Peter, and says of the epistle to the Hebrews, "God only knows who wrote it."—London Free-thinker.
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THE MEDAL OF HONOUR.

At a meeting of the General Council, on the 5th of February, 1880, it was determined that "With a view to stimulate enquiry by the natives of India into the literature of ancient times, to increase their respect for their ancestors and to thus accomplish one important object for which the Theosophical Society was formed"—there should "be founded a high prize and dignity," to be known as "The Medal of Honour of the Theosophical Society" for award under competition. This offer was published in the *Theosophist* for March, April, May and September, 1880; but—although the time for the filing of competitive Essays was largely extended, no papers were offered of sufficient merit to be worthy of so high an honour as the award of this Medal. It was the determination of the General Council from the first, to be very chary about crowning any work that should not come up to the standard of excellence governing like competitions in European Societies. Quite recently, however, the President-Founder has received from one of our Fellows in Southern India a paper so thoughtful and able that it is deemed best to renew the offer of the Medal;—the essay in question having come more than a year too late to be considered as admissible under the original offer of Council. Notice is hereby given, therefore, that competitors are again afforded the chance to win the prize. Papers must be sent in within six months from the date of this notice; the rules prescribed by the Council to be strictly complied with.

By the Council,

H. S. OLCCOTT,

President, T. S.

Head-Quarters T. S., Bombay, July 27, 1882.

Following is the text of the Council's Resolution as now amended:

Resolved—

"That there shall be founded a high prize and dignity to be known and designated as 'The Medal of Honour of the Theosophical Society,' for award under competition."

"The said medal shall be of pure silver and made from ancient Indian coins melted down for the purpose; and shall be suitably engraved, stamped, carved, or embossed with a device expressive of its high character as a Medal of Honour. It shall be annually awarded by a committee of native scholars, designated by the President, to the native author of the best original essay upon any subject connected with the ancient religions, philosophers, or sciences; preference being given (in the Department of Science) other things being equal, to the occult, or mystical, branch of science as known and practiced by the ancients."

"The following conditions to govern the award, viz.:

1.—The Essay shall be of a high merit.

2.—Each Essay shall bear a cipher, initial, verse or motto, but no other sign by which the authorship may be detected. The author's name, in each case, to be written in a separate closed envelope, outside which shall be inscribed the cipher or other device which he has attached to his essay. The manuscripts to be placed by the President in the hands of the Jury, and the envelopes filed away unopened and not examined until the Jury shall have made their awards.

3.—All essays submitted, to be at the disposal of the Society, whose officers may designate such as are pronounced most meritorious for publication in the *Theosophist*, with their authors' names attached; so that their learning may be properly appreciated by their countrymen.

4.—The Society to be allowed to publish, as a separate pamphlet, the Essay which shall be deemed worthy of the Medal of Honour, on condition of giving to its author the entire nett profits of the publication.

5.—Essays to comprise not less than 2,500, nor more than 4,000 words—foot-notes and quotations included.

6.—The Jury shall also award to the authors of the essays, which they consider second and third in degree of merit, special diplomas, to be entitled Diplomas of Honour and authenticated by the seal of the Society.

7. The Jury may also specially name three other essays if meritorious, besides the three aforesaid, for the distinction of certificates of Honourable Mention; to be issued to the respective authors under the seal of the Society.

8.—Essays to be submitted in English, but it is not obligatory that the author shall himself know that language.

9.—All competing manuscripts to be in the President's hands by 12 o'clock noon of the 27th day of January, 1883, and the Jury to announce their awards on the 27th day of April, 1883.

10.—Upon the receipt of the report of the Jury, the President shall at once identify the names of the successful authors, and officially publish the same throughout India and in all countries where there are branches of the Theosophical Society.

11.—Full authority is given to the President to adopt whatever measures may be required to carry into effect this Resolution."
THE MADRAS THEOSOPHICAL SOCIETY.

At the meetings of the Theosophical Society held at Madras—the President-Founder in the chair—it was proposed, seconded and unanimously resolved:

1. That a Branch of the Theosophical Society be known as “The Madras Theosophical Society” be formed at Madras;
2. That the Bye-Laws of the Parent Society be temporarily adopted, so far as they may be applicable to the Local Branch;
3. That the following officers be appointed for one year:

A. THEYAGA RAJIER,
Assistant Secretary.

THE KRISHNA THEOSOPHICAL SOCIETY,
GUNTOOR.


C. V. Chinnna Sathanayya Garu, Vice-President in the chair.

The following Rules and Bye-laws have been adopted:

1. The Krishna Theosophical Society is established with the following objects:
   - To cultivate the feeling of Universal Brotherhood among the various Branches of the Theosophical Society, other Samajis and mankind at large;
   - To promote, by all legitimate means, the moral reform and spiritual progress of the people of the Krishna District in particular;
   - To encourage the study of Smarak;
   - To give countenance and support to the Founders and Promoters of the Parent Society by word and deed; and
   - To investigate the hidden mysteries in nature and psychical powers latent in man.

2. The Society is open to all persons of good character without any distinction of creed or colour, who may sympathize with the aims and objects of the Society.

3. Applicants for membership must be recommended by at least two Fellows.

4. A knowledge of English is not essential, but every candidate must possess a fair knowledge of some spoken language. Instructions and Upadeshas will, from time to time, be translated, as required, into the vernacular for the convenience of members.

5. Candidates must, before being permitted to join the Society, sign the documents prescribed by the Parent Society, pledge themselves to endeavour to the best of their ability to live a life of temperance, morality and brotherly love, to devote themselves unselfishly to the Society's aims to keep secret from non-members all its legitimate transactions and psychological or scientific researches and experiments, except as permission to divulge may be given by the President or his temporary substitute, and to conform to the Rules and Bye-Laws of the Society.

6. The Officers of the Society shall be a President, two Vice-Presidents, a Secretary and Treasurer, one Assistant Secretary, and nine Councillors. The Officers shall be ex-officio members of the Council.

7. The President of the Society shall take the chair at the meeting of the Council, as well as at the ordinary meetings of the Society, shall seek from deserving persons and impart to earnest inquirers information and instruction on important theosophical questions, and deliver an address at the beginning of the Society's year reviewing the past year's transactions of the Society, and offering suggestions for its future guidance. The duties of the President shall, in his absence, be performed by one of the Vice-Presidents.

8. The Secretary shall keep records of the proceedings and transactions of the Society, and read the same at the meetings, submit an annual report, reply to all official letters and correspond, in consultation with the President, with individuals and other societies in sympathy with this, and convene all meetings of the Council as well as of the Society. He shall also have charge of all monies belonging to the Society, keep accounts of receipts and disbursements, collect subscriptions and donations, make payments under the sanction of the Council, and render a monthly account of income and expenditure to the Council.

9. The Council shall be empowered to transact all ordinary business connected with the Society. Three members of the Council shall form a quorum.

10. Each member of the Society shall, besides the Initiation Fee of Rs. 10 (paid once for all to the Parent Society), pay a subscription of not less than eight annas a month. The subscription is payable quarterly in advance. It shall be appropriated for payment of printing, stationery, postage, and other charges. It will be optional for a member to pay for the year in advance.

11. Should any member be too poor to pay the Initiation Fee, the President-Founder's consent having been obtained, the Council may, at its discretion and recommendation of a Brother-Theosophist, either reduce it, or entirely exempt such fellow from the payment of such fee as the circumstances of the case may require. It will, however, be optional and meritorious for any Fellow to pay for any other member who may thus be unable to pay.

12. The Officers of the Society are elected annually from among the Society's members, and by them they may be re-elected any number of times with the consent of the Parent-Founder, the day of election being the 27th of December, unless altered by the Council. The anniversary of the Society will be held during Xmas holidays on the day previously fixed by a meeting of the Council.

13. The ordinary meetings of the Society shall be held twice a month, and those of the Council once a month at such convenient hours as the Council may from time to time direct; the Secretary being empowered to summon an extraordinary meeting whenever, in the opinion of the President, the necessity for it arises.

14. Any member of the Society may be warned or suspended by the Council, and if his conduct or life is manifestly inconsistent with the rules, objects and dignity of the Society, expelled by a vote of two-thirds of the members.

15. The above rules are subject to revision by the Branch at the annual general meeting of the Society.
The Nellore Theosophical Society.

At the meetings of the Theosophical Society, held at Nellore, on the evenings of the 8th and the 20th of May,—the President-Founder in the chair and a quorum present,—it was proposed, seconded and carried unanimously that:—

1. A Branch of the Theosophical Society be established at Nellore; and
2. The same be known as the "Nellore Theosophical Society".

The following officers be appointed for one year:—

President : M. R. R. M. Ramaswamy Naidu Garu;
Vice-President: B. Veeramani Iyya Garu, V. Sash Iyer Avergul, and R. Casava Pillay Avergul;
Treasurer: V. Sashiar Avergul; Secretary: R. Casava Pillay Avergul; Assistant Secretary: C. Aravannulu Iyengar Avergul and B. Ramaswamy Naidu Garu

The objects and rules of the Nellore Theosophical Society.

1. The Nellore Theosophical Society is a branch of, and subject in every respect to, the Theosophical Society and Universal Brotherhood which was founded at New York, America, on the 16th October, 1875, (and since transferred its Head-quarters to Bombay).

2. The Nellore Theosophical Society is founded with the following objects:

(a) To cultivate and disseminate, as widely as possible, the objects of tolerance, benevolence and Brotherhood;

(b) To study and promote Aryan literature, philosophy and science, and to cultivate a national appreciation, and support the same with the help and under the guidance of the Parent Society; and—

(c) To aid the Parent Society in carrying on its legitimate work in India.

3. All Fellows must, before being permitted to join the Branch, pledge themselves to endeavour to the best of their ability to live a life of temperance, purity, and brotherly love.

4. Neither the abandonment of caste, nor the knowledge of English, is the requisite to joining the Branch. For the convenience of such as do not understand English, lectures will, from time to time, be delivered in Telugu and other languages, if necessary.

5. To carry out its objects, the Society has a body of officers and councillors who will form the Managing Committee to conduct the work connected with the Society.

6. The body of officers consists of one President, three Vice-Presidents, one Secretary and Treasurer, and two Sub-secretaries and nine councillors including the officers acting as ex-officio members.

7. The officers and the members of the Managing Committee are elected, by votes, for one year at the Society's annual general meetings from among the Society's members, and, by them, they may be re-elected, any number of times.

8. The Treasurer is in charge of all moneys belonging to the Society, keeps accounts of receipts and disbursements, collects subscriptions and donations, makes payments sanctioned by the Managing Committee, and renders a quarterly account of income and expenditure to the Managing Committee.

9. The Managing Committee meets, when occasion arises, considers all matters connected with the Society, takes necessary steps for the accomplishment of the objects of the Society, and convenes ordinary, extraordinary, and annual general meetings of the Managing Committee.

10. Members only can vote at meetings of the Society for and the members of the Managing Committee at meetings of that body.

11. All questions at all meetings of the Society are decided by a majority of votes. When the number of votes is equally balanced, the President has a casting vote which decides the question. In the Managing Committee three members form the quorum, and in the general committee, seven.
16. Those seeking to join the Society must be recommended by at least two Fellows. They must pledge themselves to obey the rules of the Society, to devote themselves unselfishly to its aims and regard as secret all its legitimate transactions, and psychological and scientific researches and experiments, except as permission to divulge may be given by the President or his temporary substitute.

17. Each member will pay subscription of not less than annas eight a month; this subscription is payable monthly in advance and will be appreciated for the purposes of the Society.

18. Any member desiring to sever entirely his connection with the Society may do so on signing the same, in writing, to the President, but such severance shall in no wise relieve him from the solemn engagements, into which he has entered, to maintain absolute secrecy as to all matters connected with the Society which may have been communicated to him during his connection with the Society with the intimation that they must not be revealed. At least a month’s notice of resignation must, however, be given before a member can cease his connection with the Society, unless the President and Council should decide otherwise.

19. Members can be expelled only at a special meeting of the Society, and when not less than two-thirds of the resident members are present, the non-resident members being also at liberty to vote by proxy at such meetings, provided always that such expulsions are subject to the approval of the Parent Society.

20. The rules of the Society can be altered, modified, or changed at the annual general meeting of the Society, also at extraordinary general meetings convened for the purpose by the Secretary with the sanction of the Managing Committee, but at no other time.

21. If a body of the members of the Society, larger than the Managing Committee, send up a written requisition to the Secretaries, requesting them to call an extraordinary general meeting, they are bound to convene it; if they do not call such a meeting within a reasonable period, the applicants can themselves convene the same.

22. All notices concerning meetings of the Society are issued at reasonable periods before their date of meeting, with the objects of the meetings stated therein.

23. The ordinary meetings of the Society shall be held on the second and last Sundays of every month, at 4 p.m.

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

R. CASAVA PILLAY,
Secretary.

RULES AND BYE-LAWS OF THE "MEERUT THEOSOPHICAL SOCIETY."

I. The Meerut Theosophical Society is a Branch of the Theosophical Society of New York. It has been formed with a view to give local support in the Meerut station to the Parent Society, and assist its Founders, Colonel Olcott and Madame Blavatsky, in propagating and disseminating the doctrine of the Universal Brotherhood of Humanity, without distinction of race, colour, creed, sex, in promoting the study of the Aryan literature, religion and science, by vilifying its importance before the world, and, lastly, in investigating the hidden mysteries of nature and the psychical powers latent in man.

II. To properly carry out the objects of this Branch, its management is vested in the following officers:—a President, a Vice-President, a Secretary, and an Assistant Secretary and Treasurer, to be elected annually by a majority of its members, on the anniversary day of the foundation of the "Meerut Theosophical Society." Each officer shall hold office for one year only, but shall be eligible for re-election, at the end of that year, subject to the sanction of the President of the Parent Society.

III. The President of the Society shall take chair at every meeting of the Society, deliver an address at its annual meeting, giving a review of the past year’s actions of the Society, and offering suggestions for the future guidance of the Branch.

IV. In the absence of any officer, or officers, at any meeting of the Society, the officer of the highest rank present shall discharge the duties of the President and shall elect, if necessary, from among the members present, any gentleman to discharge the duties of the Secretary pro tem.

The President shall also have the power to nominate any member to the duties of any office vacated by death or resignation, subject to the confirmation of the Society.

V. The Secretary shall keep records of the proceedings and actions of the Society, answer all official letters, correspond with other societies and individuals in sympathy with the objects of this Society; and shall, with the consent of the President, convene extraordinary meetings of the Society, if necessary.

VI. The Assistant Secretary and Treasurer shall reply all vernacular letters, shall keep correspondence in Urdu and Hindi, shall be in the charge of the funds of the Society, and shall keep account of re-imbursements and disbursements, which shall be placed before the Society in the first meeting of every month.

VII. The meetings of the Society shall be held on the first and third Wednesday of every month, at 7 p.m. No notice of any ordinary meeting shall be issued to the members.

VIII. Any member absenting himself, without any sufficient cause, from the meetings of the Society, for a period of two months continuously, shall, after due warning, be reported to the President of the Parent Society for inattention.

IX. At the ordinary meetings of the Society, the members shall deliver, in the form of a lecture, any information which they may have acquired, for the benefit of the following present.

X. Neither the officers, nor the members of the Society, have the right to preach their own sectarian views and depreciate the religion of any Brother-Theosophist present.

XI. Precarious transactions, amongst the members of this Society, in the capacity of membership, is strictly prohibited.

XII. A knowledge of the English language is not requisite for the membership of this Branch.

XIII. Applications for admission into the Society will, if supported by two Fellows, remain under the consideration of the Society for a period of one calendar month; if the confirmation of which period the candidate, if approved, be duly initiated by the President, in a meeting of the Society convened for the purpose. But the President shall have the power to dispense with this period of candidature if he deems necessary.

XIV. An Initiation Fee of Rs. 10 with postal charges will be paid by persons joining the Society, which will duly be forwarded to the Head-Quarters of the Parent Society.

XV. At the time of the Initiation, every candidate shall be required to give, in writing, his solemn and sacred promise, and repeat the same by word of mouth before witnesses, to the effect, that he will never reveal, on pain of a fine of five rupees, to any person who is not an initiated member of the Society, any information, signs or tokens, which may be communicated to him under the injunction of secrecy.

XVI. Members shall have the right to attend the ordinary meetings of the Society, to have access to the books, &c., belonging to the Society, and to demand and obtain intellectual sympathy from his Brother-Theosophists,
Correspondence.

THE MERITS OF SCHOPENHAUER.

Before quitting Penang for Borneo, our correspondent—now happily our Brother-Theosophist—Mr. Sanders addressed to Colonel Olcott the annexed letter, in which he gives a useful catalogue of the works of that most physical and intuitive of European philosophers, Arthur Schopenhauer. There is, we believe, a very good English translation of at least a portion of his writings, though we have never yet chanced to see it. What we know of his ideas has been obtained at second-hand, yet that was sufficient to make us appreciate his rare genius, as the readers of Isis Unveiled are aware (vol. i, 45, 59; ii, 138). Mr. Sanders writes:

PENANG, June 30, 1882.

Colonel Henry S. Olcott,
President, Theosophical Society.

Dear Sir,

Of the honour conferred upon me by accepting me as a member of your society, I am thoroughly sensible, and beg the Founders, Madame Blavatsky and yourself, to accept my sincere thanks. The fact that I enjoy that distinction is probably due to my interest in Schopenhauer's philosophy, which prepared me to have my eyes open at once upon reading Mr. Sinnett's "Occult World"; and which has filled me with the desire of benefiting my fellow-men by imparting a knowledge of the philosophy, which alone enables one to fathom and grasp the whole truth implicit in Brother Koot Hoom's letters. Therefore, I translated for you portions of his works and felt happy to do so. The English being to me a foreign language, my rendering, of course, is not idiomatically correct, though, as I hope, it renders Schopenhauer's expressions accurately. While it is true that I wrote only for you and a few friends, yet I am so thoroughly convinced of the truth of this philosophy, that I cannot but hope that it will be thought worth while to edit the translated portions for the press, as they will supply recipient minds with philosophical matter of the highest importance quite in keeping with the intelligence of their only true philosopher and author—Schopenhauer. I have done what I could in this direction myself. What yet I will be able to do more, I do not know, but I feel confident that when either you, or our Society takes this matter in hand, a great wrong will be redressed and a great benefit conferred upon all men of philosophical mind.

Schopenhauer's works are:

Wert als Wille und Vorstellung, 2 vols. (his principal work).

Vierfache Wurzel des Satzes von Queschiclden Granden (the Key of his philosophy).

Willes in der Natur, (written forty years later—after the development of the science of that period).

Grund Probleme der Ethik (lacking their completeness by "Soul" philosophy to be true in the principal points).

Parerga und Paralipomena, Handelschriftlicher Nachlass (containing gems of thought of the purest water).

Ueber das Sehen und die Farben (irrefutable, though long scoffed at).

To the great end we have in view, I know of nothing more productive than what I have had the privilege of explaining above; and I am ready to assist towards its realization with all my heart and to the full extent of my capabilities.

I remain, dear Sir,
Yours respectfully,

L. A. SANDERS, F.T.S.

ANOTHER "ORTHODOX" PROSECUTION!

[On page 184 of the April number of our current volume will be found an account of the shameful prosecution against our Brother, Charles E. Taylor, for being a practitioner of homoeopathy and magnetism. The Secretary of our society has now received the following letter from Mr. Taylor, which, we trust, will be read with interest. Mr. Taylor, we need not repeat, is the pro tem., President of our branch Society at St. Thomas, West Indies.—Ed.]

"I have to thank Madame Blavatsky for her expression of sympathy for me. As will be seen from the Banner of Light of the 25th March, I have forwarded a petition to His Majesty the King of Denmark. It is recommended by the Chairman, the Vice-Chairman, the Secretaries and other members of the Colonial Council, by the prosecuting and defending lawyers in the suit instituted against me, and by nearly all the Gomuls, merchants and leading inhabitants. In the petition I have stated, among other things, that I was "admitted a Fellow of the Theosophical Society which numbers, among its members, such men as the great inventor Edison and the Astronomer, Camille Flammarion. This Institution, specially founded for the purpose of studying Aryan and other Eastern literature, religions and sciences, and for the investigation of the hidden mysteries of Nature and the psychical powers latent in man, has recently done me the high honour to constitute me President of the Branch Society of St. Thomas, and to grant me a Charter for its legal establishment." I hope I have not done wrong in thus availing myself of this opportunity to bring our beloved Institution to the notice of the King of these countries. I feel that I am right and am able to face the world in such a cause as ours.

"En present, I may mention that I have been vilely abused by an anonymous writer from St. Croix, 'D.W.L.', in the National Tribune of April 3, a large sheet published in Denmark. The usual epithets—quack, charlatan, impostor, &c.—are freelylavished upon me. To another
paper of that island I have sent my rejoinder which will be out in a few days. "My appeal to the Upper Court in St. Croix has resulted in the confirmation of the sentence of the Lower Court. The whole case has been appealed to the High Court, Copenhagen. I intend fighting the battle to the last. "A future number of the Banner of Light will contain the results of my visit to St. Croix, where I gave two lectures. A correspondent, "A----", did me the honour to viliy me in the newspaper of that island, and to assert that my cures were false; but he was warmly taken up by my friends. He has now retired ignominiously from the contest in the face of an account, published in the same paper in which I was attacked, of a remarkable cure of paralysis that I had effected, and which was certified to by the party concerned. "May you be blest for the noble work you are doing for the redemption of the mass of mankind, and may the ideas, you promulgate, soon permeate the world!"

CHARLES E. TAYLOR, M.D., F.T.S.
St. Thomas, May 13, 1882.

The Libraries of the Branches of the Theosophical Society throughout India can get, free, Copies of the three bound Volumes (pp. 1112, 9 Vols.) of Mr. N. M. Orley's "Angelice Revelations," on remitting to the Manager of the Theosophist twelve annas for postage for each set.

Personal Items.

[Our members and Fellows of the Theosophical Society throughout the world are earnestly invited to send to the Office of the Theosophist, to be inserted under this heading, short paragraphs concerning themselves, or their Fellow-Brothers, whenever there happens anything of general interest to our Society. — Ed.]

Colonel H. S. Oclott, the President of the Theosophical Society, has left Bombay for Ceylon by the P. & O. Steamer "Shannon" on the 15th of July. He proposes to return to the Head-Quarters by the 1st of November.

Mr. R. D. Sethia, B.A., LL.B., F.T.S., who is in England now qualifying for the Bar, has obtained a prize of 30 guineas in "Real and Personal Property." Lately, he carried off a prize of 30 guineas in "Jikosopjiist" for his researches of the Society, which may be communicated to the members whenever any necessity for such donations arises in the opinion of the Committee.

The Secretary and Treasurer shall submit, once a month, a statement of accounts for the inspection of the committee.

(5) The President of the Branch may admit any person irrespective of sex, race, colour, or creed, to be a member, of the Society for reasons that may appear satisfactory to him. Any member, wishing his name to be kept secret, will be allowed to do so, and no one, except the President, has the right to know the names of such members.

(6) Ordinarily, the candidate must make an application for admission, in writing, (see Form A) declaring at the same time his sympathy with the Society's objects. Two or more fellows must endorse the candidate's application certifying to his fitness for admission, and transmit it together with the prescribed initiation fee, to the President. On being accepted by the President, the candidate shall, at the expiration of three weeks in ordinary cases, be invested with secret signs, words or tokens by which Theosophists of the Third Section make themselves known to each other. On initiation a solemn obligation upon honour (vide Form B) must be executed by the candidate in writing, and subsequently repeated by him orally before witnesses, to the effect that he will neither reveal the above-mentioned signs, pass words or tokens to any improper person, nor to any one outside of the Society, nor even to an uninitiated candidate, nor divulge any information connected with the legitimate work or researches of the Society, which may be communicated to him under an injunction of secrecy.

(7) No member shall be expelled from the Society unless by a majority of votes in a general meeting of the members convened for the purpose.

(8) General meetings of the Branch will be held twice a month, on the first and third Sundays of every month. The managing Committee shall consist of the following members:—

The President, the Vice-President, the Secretary, Dr. R. Balchandra, Dr. R. Balbutuin, Mr. Moolah H. Sudgill, and Mr. Keshav Shastri Gudgil.

P. DORABJI,
Secretary and Treasurer, Rewah Theosophical Society.

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