

THE  
COMPLETE WORKS OF  
H. P. BLAVATSKY

*Edited by*  
A. TREVOR BARKER

*VOL. III*  
1881-1882

LONDON: RIDER & CO.  
PATERNOSTER HOUSE, E.C.

Made and Printed in Great Britain at  
*The Mayflower Press, Plymouth.* William Brendon & Son, Ltd.  
1935

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## PREFACE

FOR many years students of the teachings of H. P. Blavatsky have looked forward to the re-publication of her works in one uniform Edition. The earlier volumes of the present series contain every article that H. P. B. is known to have contributed to newspapers and periodicals, Theosophical and otherwise, in English, French, Russian or Italian, with, of course, full translations of the foreign languages.

The material has been arranged in chronological order according to the date of original publication from 1874 onward, thus adding greatly to the historical value by enabling Theosophical students to trace the gradual unfolding of H. P. B.'s Mission from her first contact with the Spiritualists in America to the day of her death in 1891.

In the majority of cases, and unless otherwise stated, the transcription has been made *verbatim et literatim* direct from the originals. Peculiarities of literary style, and the spelling of proper names, and Sanscrit and technical terms, have been left unaltered. No attempt has been made, therefore, to introduce a uniformity and consistency in these particulars, which the author's writings as originally published did not possess. On the other hand, obvious typographical errors have been corrected.

It will be observed that whilst the majority of the articles are signed by H. P. Blavatsky, or by her under one of her known pen names, there are also quite a number of unsigned articles, most of which were originally published in *The Theosophist*, a magazine which she herself founded and edited.

Although the Editor himself believes that the unsigned articles which have been included in this volume came from the pen of H. P. Blavatsky, nevertheless he considers it would be inconsistent with his duty if he did not point out to the reader, that he can offer no absolutely *irrefutable* proof of their authenticity. He can only say that they have been generally assumed by competent students to have come from H. P. B.'s pen; not only because they, as a rule, bear the characteristic stamp of her remarkable literary style, with its well-known idiosyncrasies of expression and use of foreign idioms, etc., but also because definite references have been found to certain of these articles in various Theosophical books, memoirs and

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pamphlets of the early times, showing them to have been written by H. P. B. In other cases there may possibly be traces of authorship by someone other than H. P. B., but nevertheless written under her inspiration, and usually showing clear evidence of her correcting and editing pen. Such material, for the strong reasons of almost certain authenticity just mentioned, has been included.

It should be understood that throughout this volume all particulars which appear within square brackets have been added by the Editor unless otherwise stated ; occasionally a missing word within square brackets has been added to a sentence where the meaning would not be clear without it.

All footnotes are part of the articles as originally published unless within square brackets and signed " Ed.", in which case they have been added by the Editor.

Obviously the Editor in very many cases could not himself see the original publications and documents from which these articles were transcribed ; of necessity he has relied upon a number of collaborators to make transcriptions, which are as accurate as they knew how to make them.

The consideration of the reader is therefore asked if any error of transcription be discovered, remembering that the work has been done by the Editor and his collaborators in good faith as a labour of love, and a lasting tribute to the memory of H. P. Blavatsky.

A. TREVOR BARKER

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# THE COMPLETE WORKS OF H. P. BLAVATSKY

## A PSYCHIC WARNING

[*The Theosophist*, Vol. II, No. 9 (21), June, 1881, pp. 187-188.]

[Mr. A. Constantine of Agra wrote to the Editor asking for enlightenment as to the following psychic phenomenon : he and a very close and intimate friend were employed in the same Government office. They had arranged to go together during the next holiday for a visit to Meerut ; but at the last moment the friend backed out on the ground that he had, for health reasons, to take his family to Rambagh (a sanitarium on the other side of Agra). On parting the friend shook hands with Mr. Constantine and again expressed his regret, saying that though absent in body, he would be present with him in thought and spirit. Mr. Constantine duly went to Meerut ; but on the morning of the third day of his stay there, a curious sensation came suddenly over him ; he felt dull and melancholy, and told his brother-in-law, at whose house he was staying, that he must return to Agra immediately. In spite of the remonstrances of his relatives, his urge to return made him insist on going straight home, to find on arriving at Agra, that his friend had died suddenly at Rambagh that very morning, about the time when the impulse to return had first seized him.]

*Note by the Editor.*—No need of attributing the above “ warning ” to anything supernatural. Many and varied are the psychic phenomena in life, which unintentionally or otherwise are either attributed to the agency of disembodied “ spirits ” or entirely and intentionally *ignored*. By saying this we do not intend at all depriving the spiritual theory of its *raison d'être*. But beside that theory there exist other manifestations of the same psychic force in man's daily life, which is generally disregarded or erroneously looked upon as a result of simple chance or coincidence, for the only reason that we are unable to forthwith assign for it a logical and comprehensive cause though the manifestations undoubtedly bear the impress of a

scientific character, evidently belonging, as they do, to that class of psycho-physiological phenomena which, even men of great scientific attainments and such specialists as Dr. Carpenter are now busying themselves with. The cause for this particular phenomenon is to be sought in the occult (yet no less undeniable) influence exercised by the active will of one man over the will of another man whenever the will of the latter is surprised in a moment of rest or a state of passiveness. We speak now of *presentiments*. Were every person to pay close attention—in an experimental and scientific spirit, of course—to his daily action and watch his thoughts, conversation and resultant acts, and carefully analyse these, omitting no details, trifling as they might appear to him, then would he find for most of these actions and thoughts coinciding *reasons* based upon mutual psychic influence between the embodied intelligences.

Several instances, more or less familiar to everyone through *personal* experience, might be here adduced. We will give but two. Two friends or even simple acquaintances are separated for years. Suddenly one of them—he who remained at home and who may have never thought of the absent person for years, thinks of that individual. He remembers him without any possible cause or reason, and the long-forgotten image sweeping through the silent corridors of MEMORY brings it before his eyes as vividly as if he were there. A few minutes after that, an hour perhaps, that absent person *pays the other an unexpected visit*. Another instance—A lends to B a book. B having read it and laid it aside thinks no more of it, though A requested him to return the work immediately after perusal. Days, perhaps months after that, B's thought occupied with important business, suddenly reverts to the book, and he remembers his neglect. Mechanically he leaves his place and stepping to his library gets it out, thinking to send it back without fail this once. At the same moment, the door opens, A enters, telling that he had come purposely to fetch his book, as he needed it. Coincidence? Not at all. In the first case it was the thought of the traveller, which, as he had decided upon visiting an old friend or acquaintance, *was concentrated upon the other man*, and that thought by its very activity proved energetic enough to overpower the *then passive* thought of the other. The same explanation stands good in the case of A and B. Mr. Constantine may argue, "my late friend's thought could not influence mine since he was already dead, when I was being irresistibly drawn to Agra." Our answer is ready. Did not the warmest friendship exist between the writer and the deceased? Had not the latter promised to be with him in "thought and spirit?" And that leads to the positive inference that his thought was strongly preoccupied before his death, with him whom he had unintentionally disappointed. Sudden as may have been

that death, thought is instantaneous and more rapid still. Nay, it surely was a hundredfold intensified at the moment of death. Thought is the last thing that dies or rather fades out in the human brain of a dying person, and thought, as demonstrated by science, is material, since it is but a mode of energy, which itself changes form but is eternal. Hence, that thought whose strength and power are always proportionate to its intensity, became, so to say, concrete and palpable, and with the help of the strong affinity between the two, it enveloped and overpowered the whole sentient and thinking principle in Mr. Constantine, subjecting it entirely, and forcing the will of the latter to act in accordance with his desire. The thinking agent was dead, and the instrument lay shattered for ever. But its last sound lived, and could not have completely died out, in the waves of ether. Science says, the vibration of one single note of music will linger on in motion through the corridors of all eternity; and theosophy, the last thought of the dying man changes into the man himself; it becomes his *eidolon*. Mr. Constantine would not have surprised us, nor would he indeed have deserved being accused by the skeptical of either superstition or of having labored under a hallucination had he even seen the *image*, or the so-called "ghost" of his deceased friend before him. For that "ghost" would have been neither the conscious spirit nor the soul of the dead man; but simply his short—for one instant—*materialized* thought projected unconsciously and by the sole power of its own intensity in the direction of him who occupied that THOUGHT.

## APOLLONIUS TYANEUS

[*The Theosophist*, Vol. II, No. 9 (21), June, 1881, pp. 188-189.]

IN the *History of the Christian Religion to the Year Two Hundred*, by Charles B. Waite, A.M., announced and reviewed in the *Banner of Light* (Boston), we find portions of the work relating to the great thaumaturgist of the second century A.D.—Apollonius of Tyana, the rival of whom had never appeared in the Roman Empire.

"Apollonius Tyaneus was the most remarkable character of that period. . . . Before his birth, Proteus, an Egyptian god, appeared to his mother and announced that he was to be incarnated in the coming child."

This is a *legend* which, in days of old, made of every remarkable character a "son of God" miraculously born of a virgin. And what follows is *history*.

[In his youth, Apollonius was famous for his personal beauty, his

mental powers and his ascetic life. When nearly 100 years old, he was brought before the Emperor at Rome, accused of being an enchanter ; he was thrown into prison from which he vanished, and was met that same day by his friends at Puteoli, three days' journey from Rome.]

Some writers tried to make Apollonius appear a legendary character, while pious Christians will persist in calling him an *impostor*. Were the existence of Jesus of Nazareth as well attested by history and he himself half as known to classical writers as was Apollonius, no sceptic could doubt to-day the very being of such a man as the Son of Mary and Joseph. Apollonius of Tyana was the friend and correspondent of a Roman Empress and several Emperors, while of Jesus no more remained on the pages of history than as if his life had been written on the desert sands. His letter to Agbarus, the prince of Edessa, the authenticity of which is vouchsafed for by Eusebius alone—the Baron Munchausen of the patristic hierarchy—is called in the *Evidences of Christianity* “an attempt at forgery” even by Paley itself, whose robust faith accepts the most incredible stories. Apollonius, then, is a historical personage ; while many even of the Apostolic Fathers themselves, placed before the scrutinizing eye of historical criticism, begin to flicker and many of them fade out and disappear like the “will o'-the-wisp” or the *ignis fatuus*.

## LAMAS AND DRUSES

[*The Theosophist*, Vol. II, No. 9 (21), June, 1881, pp. 193-196.]

MR. L. OLIPHANT'S new work *Land of Gilead* attracts considerable attention. Reviews appeared some time since, but we had to lay the subject aside until now for lack of space. We will now have something to say, not of the work itself—though justice can hardly be sufficiently done to the writings of that clever author—but of what he tells us respecting the Druses—those mystics of Mount Lebanon of whom so little is known. We may, perchance, shed some new light on the subject.

“‘The Druse,’” Mr. Oliphant thinks, “has a firm conviction that the end of the world is at hand. Recent events have so far tallied with the enigmatical prophecies of his sacred books, that he looks forward to the speedy resurrection of El Hakim, the founder and divine personage of the sect. In order to comprehend this, the connection between China and Druse theology has to be remembered. The souls of all pious Druses are supposed to be occupying in large numbers certain cities in the west of China. The end of the world will be signalized by the approach

of a mighty army from the east against the contending powers of Islam and Christianity. This army will be under the command of the Universal Mind, and will consist of millions of Chinese Unitarians. To it Christians and Mahomedans will surrender and march before it to Mecca. El Hakim will then appear ; at his command, the Kaaba will be demolished by fire from Heaven, and the resurrection of the dead will take place. Now that Russia has come into collision with China, the Druses see the fulfilment of their sacred prophecies, and are eagerly waiting for an Armageddon in which they believe themselves destined to play a prominent part." *The Pioneer*.

Mr. Lawrence Oliphant is, in our opinion, one of England's best writers. He is also more deeply acquainted with the inner life of the East than most of the authors and travellers who have written upon the subject—not even excepting Captain and Mrs. Burton. But even his acute and observing intellect could hardly fathom the secret of the profoundly mystical beliefs of the Druses. To begin with : El Hakim is *not* the founder of their sect. Their ritual and dogmas were *never* made known, but to those who have been admitted into their brotherhood. Their origin is next to unknown. As to their external religion, or what has rather transpired of it, that can be told in a few words. The Druses are believed to be a mixture of Kurds, Mardi-Arabs, and other semi-civilized tribes. We humbly maintain that they are the descendants of, and a mixture of, mystics of *all nations*—mystics, who, in the face of cruel and unrelenting prosecution by the orthodox Christian Church and orthodox Islamism, have ever since the first centuries of the Mahomedan propaganda, been gathered together, and who gradually made a permanent settlement in the fastnesses of Syria and Mount Lebanon, where they had from the first found refuge. Since then, they have preserved the strictest silence upon their beliefs and truly occult rites. Later on, their warlike character, great bravery, and unity of purpose which made their foes, whether Mussulmans or Christians, equally fear them, helped them toward forming an independent community, or, as we may term it, an *imperium in imperio*. They are the Sikhs of Asia Minor, and their policy offers many points of similarity with the late "commonwealth" of the followers of Guru Nanak—even extending to their mysticism and indomitable bravery. But the two are still more closely related to a third and still more mysterious community of religionists, of which nothing, or next to nothing, is known by outsiders : we mean that fraternity of Tibetan Lamaists, known as the Brotherhood of Khe-lang, who mix but little with the rest. Even Csoma de Kőrös, who passed several years with the Lamas, learned hardly more of the

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religion of these *Chakravartins* (wheel-turners) than what *they* chose to let him know of their exoteric rites ; and of the Khe-langs he learned positively nothing.

The mystery that hangs over the scriptures and religion of the Druses is far more impenetrable than that connected with the Amritsar and Lahore "Disciples," whose *Grantha* is well known, and has been translated into European languages more than once. Of the alleged forty-five sacred books<sup>1</sup> of the Lebanon mystics, none were ever seen, let alone examined, by any European scholar. Many manuscripts have never left the underground *Holoways* (place of religious meeting) invariably built under the meeting-room on the ground-floor, and the public Thursday assemblies of the Druses are simply blinds intended for over-curious travellers and neighbours.

Verily a strange sect are the "Disciples of H'amsa," as they call themselves. Their *Okhal* or spiritual teachers besides having, like the Sikh *Akali*, the duty of defending the visible place of worship, which is merely a large, unfurnished room, are also the guardians of the Mystical Temple, and the "wise men," or the *initiates* of their mysteries, as their name of *Okhal* implies ; *Akl* being in Arabic "intelligence" or "wisdom." It is improper to call them Druses, as they regard it as an insult ; nor are they in reality the followers of *Daruzi*, a heretical pupil of H'amsa, but the true disciples of the latter. The origin of that personage who appeared among them in the eleventh century, coming from Central Asia, and whose secret or "mystery" name is "El-Hamma," is quite unknown to our European scholars. His spiritual titles are "Universal Source, or Mind," "Ocean of Light," and "Absolute or Divine Intelligence." They are, in short, repetitions of those of the Tibetan Dalai-Lama, whose appellation "Path to the Ocean,"<sup>2</sup> means, Path or "Way to

<sup>1</sup> The work presented by Nasr-Allah to the French King as a portion of the Druse Scriptures, and translated by Petit de la Croix in 1701—is pronounced a forgery. Not one of the copies now in the possession of the Bodleian, Vienna, or Vatican Libraries is genuine, and besides, each of them is a copy from the other. Great was always the curiosity of the travellers and greater yet the efforts of the indomitable and ever-prying missionary, to penetrate behind the veil of Druse worship, but all have resulted in failure. The strictest secrecy as to the nature of their beliefs, the peculiar rites practised in their subterranean *Holoways*, and the contents of their canonical books was enjoined upon their followers by H'amsa and Boha-eddin, the chief and first disciple of the former.

<sup>2</sup> "Lama" means path or road in the vulgar Tibetan language, but in that figurative sense it conveys the meaning of *way* : as "way to wisdom or salvation." Strangely enough it also means "cross." It is the Roman figure X or ten, the emblem of *perfection* or perfect number, and stood for ten with the Egyptians, Chinese, Phœnicians, Romans, etc. It also is found in the Mexican secular calendars. The Tartars call it *lama* from the Scytho-Turanian word *lamh*, hand, (from the number of fingers on both hands), and it is synonymous with the *Jod* of the Chaldees, "and thus became the name of a cross, of the High Priest of the Tartars, and of the Lamaic Messenger of God," says the author of *The Book of God ; Commentaries on the Apocalypse*. With the Irish, *luam* signifies the *head of the Church*, a spiritual chief.

the Ocean of Light " (Intelligence) or Divine Wisdom—both titles being identically the same. It is curious that the Hebrew word *Lamad* should also mean " the God-taught."

An English Orientalist recently found that the religion of Nanak had a good deal of Buddhism in it. (Art. " Dewali " in *Calcutta Review*.) This would be only natural since the Empire of Hindustan is the land of Buddhas and Bodhisattvas. But that the religion of the Druses, between whose geographical and ethnological position and that of the Hindus there is an abyss, should be so, is far more incomprehensible and strange. Yet it is a fact. They are more Lamaists in their beliefs and certain rites, than any other people upon the face of the globe. The fact may be contradicted, but it will be only because Europe knows next to nothing of either. Their system of government is set down as feudal and patriarchal, while it is as theocratic as that of the Lamaists—or as that of the Sikhs as it used to be. The mysterious representation of the Deity appears in H'amsa, whose spirit is said to guide them, and periodically re-incarnate itself in the person of the chief *Okhal* of the Druses, as it does in the Guru-Kings of the Sikhs, some of whom, like Guru Govind, claimed to be the re-incarnations of Nanak, while the Dalai-Lamas of Tibet claim to be those of Buddha. The latter, by the way, are loosely called *Shaberons* and *Hobilgans* (both in various degrees re-incarnations, not of Buddha, the MAN, but of his Buddha-like divine spirit) by Abbé Huc and others without any regard to the difference in the appellation : El Hamma or H'amsa came from the " Land of the Word of God." Where was that land ? Swedenborg, the Northern seer, advised his followers to search for the LOST WORD, among the hierophants of Tartary, Tibet and China. To this we may add a few explanatory and corroborative facts. L'Hassa, the theocratic metropolis of Tibet, is commonly translated as " God-land," that is to say, this is the only English equivalent that we can find<sup>1</sup>. Though separated by the Karakorum range and little Tibet, the great Tibet is on the same Asiatic plateau in which our Biblical scholars designate the table-land of Pamir<sup>2</sup> as the cradle of the human race, the birth-place of the mythical Adam. Tibet or

<sup>1</sup> And a most unsatisfactory term it is, as the Lamaists have no conception of the anthropomorphic deity which the English word " God " represents. Fo or Buddha (the latter name being quite unknown to the common people) is their equivalent expression for that All-embracing, Superior Good, or Wisdom from which all proceeds, as does the light from the sun, the cause being nothing personal, but simply an Abstract Principle. And it is this that in all our theosophical writing, for the want of a better word, we have to term " God-like " and " Divine."

<sup>2</sup> There are several Pamirs in Central Asia. There is the Alighur Pamir which lies more north than either—the great Pamir with Victoria Lake in its vicinity. Taghdumbast Pamir and the little Pamir, more south ; and eastward another chain of Pamir dividing Mustagh Pass and Little Guhjal. We would like to know on which of these we have to look for the garden of Eden ?

Ti-Boutta, will yield, etymologically, the words *Ti*, which is the equivalent for God in Chinese, and *Buddha*, or wisdom: the land, then, of the Wisdom-Deity, or of the incarnations of Wisdom. It is also called "Bod-Jid." Now "Jid" and "Jod" are synonymous apocalyptic and phallic names for the Deity—YOD being the Hebrew name for God. G. Higgins shows in his *Celtic Druids* the Welsh Druids altering the name of Bod-Jid into Budd-ud which with them meant the "Wisdom of Jid" or what people now call "god."<sup>1</sup>

The religion of the Druses is said to be a compound of Judaism, Mahomedanism and Christianity, strongly tinged with Gnosticism and the Magian system of Persia. Were people to call things by their right names, sacrificing all self-conceit to truth, they might confess things otherwise. They could say, for instance, that Mahomedanism, being a compound of Chaldeism, Christianity and Judaism; Christianity, a mixture of Judaism, Gnosticism and Paganism; and Judaism a wholesale Egypto-Chaldean Kabalism, masquerading under invented names and fables, made to fit the bits and scraps of the real history of the Israelite tribes—the religious system of the Druses would then be found one of the last survivals of the archaic Wisdom-Religion. It is entirely based on that element of practical mysticism of which branches have from time to time sprung into existence. They pass under the unpopular names of Kabalism, Theosophy and Occultism. Except Christianity which, owing to the importance it gives to the principal prop of its doctrine of Salvation (we mean the dogma of Satan) had to anathematize the practice of theurgy,—every religion, including Judaism and Mahomedanism, credits these above-named branches. Civilization having touched with its materialistic all-levelling, and all-destroying hand even India and Turkey, amid the din and chaos of crumbling faith and old sciences, the reminiscence of archaic truths is now fast dying out. It has become popular and fashionable to denounce "the old and mouldy *superstitions* of our forefathers"; verily even among the most natural allies of the students of theurgy or occultism—the Spiritualists. Among the many creeds and faiths striving to follow the cyclic tide, and helping it themselves to sweep away the knowledge of old, strangely blind to the fact, that the same powerful wave of materialism and modern science also sweeps away their own foundations—the only religions which have remained as alive as ever to these forgotten truths of old, are those which from the first have kept strictly aloof from the rest. The Druses, while outwardly mixing with Moslems and Christians alike, ever ready to read the Koran as well as the Gospels in their Thursday public

<sup>1</sup> The name in Hebrew for sanctuary is *Te-bah* and *Ti-boutta* and *Tebet*, also a cradle of the human race. *Thebeth* meaning "a box"—the "ark" of Noah and the floating cradle of Moses.



meetings, have never allowed an uninitiated stranger to penetrate the mysteries of their own doctrines. Intelligence<sup>1</sup> alone communicates to the soul (which with them is mortal, though it survives the body) the enlivening and divine spark of the Supreme Wisdom or Ti-meami—they say—but it must be screened from all non-believers in H'amsa. The work of the soul is to seek wisdom, and the substance of earthly wisdom is to know Universal Wisdom, or "God," as other religionists call that principle. This is the doctrine of the Buddhists and Lamaists who say "Buddha" where the Druses say "Wisdom"—one word being the translation of the other. "In spite of their external adoption of the religious customs of the Moslems, of their readiness to educate their children in Christian schools, their use of the Arabic language, and of their free intercourse with strangers, the Druses remain ever more than the Jews a peculiar people"—says a writer. They are very rarely if ever converted; they marry within their own race; and adhere most tenaciously to their traditions, *baffling all efforts to discover their cherished secrets*. Yet they are neither fanatical, nor do they covet proselytes.

In his *Journey through Tartary, Tibet and China*, Huc speaks with great surprise of the extreme tolerance and even outward respect shown by the Tibetans to other religions. A grand Lama, or a "Living Buddha," as he calls him, whom the two missionaries met at Choang-Long, near Koum-boum certainly had the best of them in good breeding as well as tact and deference to their feelings. The two Frenchmen, however, neither understood nor appreciated the act, since they seemed quite proud of the insult offered by them to the *Hobilgan*. "We were waiting for him . . . seated on the kang . . . and *purposely did not rise to receive him*, but merely made him a slight salutation"—boasts Huc (Vol. ii. p. 35-36). The Grand Lama "did not appear disconcerted" though; upon seeing that they as "purposely" withheld from him "an invitation to sit down," he only looked at them "surprised," as well he might. A breviary of theirs having attracted his attention, he demanded "permission to examine it"; and then, carrying it "solemnly to his brow," he said: "It is *your* book of prayer; we must always honour and reverence other people's prayers." It was a good lesson, yet they understood it not. We would like to see that Christian missionary who would reverently carry to his brow the *Vedas*, the *Tripitaka*, or the *Grantha*, and publicly honour other people's prayers! While the Tibetan "savage," the heathen *Hobilgan*, was all affability and politeness, the two French "Lamas of Jehovah," as Abbé Huc called his companion and himself, behaved like two uneducated bullies. And to think that they even boast of it in print!

<sup>1</sup> The Druses divide man into three principles: body, soul and intelligence—the "Divine Spark," which Theosophists call "spirit."

No more than the Druses do the Lamaists seek to make proselytes. Both people have their "schools of magic"—those in Tibet being attached to some la-khang (lamaseries), and those among the Druses in the closely-guarded crypts of initiation, no stranger being even allowed inside the buildings. As the Tibetan *Hobilgans* are the incarnations of Buddha's spirit, so the Druse *Okhals*—erroneously called "Spiritualists" by some writers—are the incarnations of H'amsa. Both peoples have a regular system of pass-words and signs of recognition among the neophytes, and we know them to be nearly identical since they are partially those of the Theosophists.

In the mystical system of the Druses there are five "messengers" or interpreters of the "Word of the Supreme Wisdom," who occupy the same position as the five chief Bodhisattvas, or *Hobilgans* of Tibet, each of whom is the bodily temple of the spirit of one of the five Buddhas. Let us see what can be made known of both classes. The names of the five principal Druse "messengers," or rather their titles—as these names are generic, in both the Druse and Tibetan hierarchies, and the title passes at the death of each to his successor—are :

(1) <sup>1</sup>H'amsa, or "El Hamma," (spiritual wisdom) considered as the Messiah, through whom speaks Incarnate Wisdom.

(2) *Ismail*—Ti-meami—(the universal soul). He prepares the Druses before their initiation to receive "wisdom."

(3) *Mohammed*—(the Word). His duty is to watch over the behaviour and necessities of the brethren—a kind of Bishop.

(4) *Se-lama*, (the "Preceding") called the "Right Wing."

(5) *Mokshatana Boha-eddin*, (the "Following") named the "Left Wing." These last are both messengers between H'amsa and the Brotherhood. Above these *living mediators who remain ever unknown to all but the chief Okhals* stand the ten Incarnates of the "Supreme Wisdom," the last of whom is to return at the end of the cycle, which is fast approaching—though no one but El Hamma knows the day—that last "messenger" in accordance with the

<sup>1</sup> Very curiously the Druses identify their H'amsa with Hamsa, the Prophet Mahomet's uncle, who, they say, tired of the world and its deceitful temptations, simulated death at the battle of Ohod, A.D. 625, and retired to the fastnesses of a great mountain in Central Asia where he became a saint. He *never* died in spirit. When several centuries after that he appeared among them it was in his second spiritual body, and when their Messiah had, after founding the brotherhood, disappeared, *Se-lama* and *Boha-eddin* were the only ones to know the retreat of their Master. They alone knew the bodies into which he went on, successively re-incarnating himself—as he is not permitted to die until the return of the *Highest Messenger*, the last or one of the *ten* avatars. He alone—the now invisible but expected one—stands higher than H'amsa. But, it is not, as erroneously believed, "El-Hakim," the Fatimite Khalif of bad name.

cyclic recurrences of events being also the first who came with H'amsa, hence Boha-eddin. The names of the Druse Incarnations are Ali A-llal who appeared in India (Kabir we believe); Albar in Persia; Alya in Yemen; Moill and Kahim, in Eastern Africa; Moessa and Had-di in Central Asia; Albou and Manssour in China; and Buddea, that is, Boha-eddin<sup>1</sup> in Tartary, whence he came and whither he returned. This last one, some say, was *dual-sexed* on earth. Having entered into El-Hakim—the Khalif, a monster of wickedness—he brought him to be assassinated, and then sent H'amsa to preach and to found the Brotherhood of Lebanon. El-Hakim then is but a mask. It is Buddea, i.e., Boha-eddin they expect.<sup>2</sup>

And now for the Lamaic hierarchy. Of the living or incarnate Buddhas there are five also, the chief of whom is Dalay, or rather Talay-Lama—from *Tale* "Ocean" or Sea; he being called the "Ocean of Wisdom." Above him, as above H'amsa, there is but the "SUPREME WISDOM"—the abstract principle from which emanated the five Buddhas—Maître Buddha (the last Bodhisattva, or Vishnu in the Kalki avatar) the tenth "messenger" expected on earth—included. But this will be *the* One Wisdom and will incarnate itself into the whole humanity collectively, not in a single individual. But of this mystery—no more at present.

These five "Hobilgans" are distributed in the following order:

(1) Talay-Lama, of Lha-ssa, the incarnation of the "Spiritual" "passive wisdom,"—which proceeds from Gautama or Siddartha Buddha, or Fo.

(2) Bande-cha-an Rem-Boo-Tchi, at Djashi-Loombo<sup>3</sup>. He is "the *active* earthly wisdom."

(3) Sa-Dcha-Fo, or the "Mouthpiece of Buddha," otherwise the "word" at Ssamboo.

(4) Khi-sson-Tamba—the "Precursor" (of Buddha) at the Grand Kooren.

(5) Tchang-Zya-Fo-Lang, in the Altai mountains. He is called the "Successor" (of Buddha).

The "Shaberons" are one degree lower. They, like the chief *Okhals* of the Druses, are the *initiates* of the great wisdom or Buddh esoteric religion. This double list of the "Five" shows great

<sup>1</sup> One of the names of Minerva, Goddess of Wisdom, was Budea.

<sup>2</sup> In the Druse system there is no room for a personal deity, unless a portion of the divine impersonal and abstract wisdom incarnates itself in a mortal man. The deific principle with them is the essence of Life, the All, and as impersonal as the Parabrahm of the Vedântins or the Nirvana State of the Buddhists, ever invisible, all-pervading and incomprehensible, to be known but through occasional incarnations of its spirit in human form. These ten incarnations or human avatars, as above specified, are called the "Temples of Ti-meam" (Universal Spirit).

<sup>3</sup> [In *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 363, these words were spelled as follows:—Ban Cheng Rin Po Ché; Tashi Lhun Po.—Ed.]

similarity at least between the polity of the two systems. The reader must bear in mind that they have sprung into their present *visible* conditions nearly at the same time. It was from the ninth to the fifteenth centuries that modern Lamaism evolved its ritual and popular religion, which serves the Hobilgans and Shaberons as a blind, even against the curiosity of the average Chinaman and Tibetan. It was in the eleventh century that H'amsa founded the Brotherhood of Lebanon; and till now no one has acquired its secrets!

It is supremely strange that both the Lamas and Druses should have the same mystical statistics. They reckon the bulk of the human race at 1,332 millions. When good and evil, they say, shall come to an equilibrium in the scales of human actions (now evil is far the heavier), then the breath of "Wisdom," will annihilate in a wink of the eye just 666 millions of men. The surviving 666 millions will have "Supreme Wisdom" incarnated in them<sup>1</sup>. This may have, and probably has, an allegorical meaning. But what relation might it possibly bear to the number of the "grand Beast" of John's *Revelation*?

If more were known than really is of the religions of Tibet and the Druses, then would scholars see that there is more affinity, between Turanian Lamaists and the Semitic, "El-Hammities," or Druses, than was ever suspected. But all is darkness, conjecture, and mere guesswork whenever the writers speak of either the one or the other. The little that has transpired of their beliefs is generally so disfigured by prejudice and ignorance that no learned Lama or Druse would ever recognize a glimpse of likeness to his faith in these speculative fantasies. Even the profoundly suggestive conclusion to which came Godfrey Higgins (*Celtic Druids*, Part I, 101) however true, is but half so. "It is evident," he writes, "that there was a *secret science* possessed somewhere (by the ancients) which must have been guarded by the most solemn oaths . . . and I cannot help suspecting *that there is still a secret doctrine* known only in the deep recesses of the crypts of Tibet. . . ."

To conclude with the Druses: As *Selama* and *Boha-eddin*—two names more than suggestive of the words "Lama" and "Buddha"—are the only ones entrusted with the secret of H'amsa's retreat; and having the means of consulting with their master, they produce

<sup>1</sup> The Hindus have the same belief. In the "Deva-Yug" they will all be devas or gods. See *Lama-nim-tshen-po*, or "Great Road to perfection"; a work of the fifteenth century. The author of this book is the Great Reformer of Lamaism, the famous Tzong-ka-pa, from whose hair sprang up the famous koum-boum letter tree—a tree whose leaves all bear sacred Tibetan inscriptions, according to the tradition. This tree was seen by Abbé Huc some forty years ago, and was seen last year by the Hungarian traveller Count Szitcheny; who, however, begging his pardon, *could not*, under its physical surroundings, have carried away a branch of it, as he pretends to have done.

from time to time his directions and commands to the Brotherhood so, even to this day do the Okhals of that name travel every *seventh* year, through Bussora and Persia into Tartary and Tibet to the very west of China and return at the expiration of the eleventh year, bringing them fresh orders from "El'Hamma." Owing to the expectation of war between China and Russia, only last year a Druse messenger passed through Bombay on his way to Tibet and Tartary. This would explain the "superstitious" belief that "the souls of all pious Druses are supposed to be occupying in large numbers certain cities in China." It is around the plateau of the Pamirs—they say with the Biblical scholars—that the cradle of the true race must be located: but the cradle of *initiated* humanity only; of those who have for the first time tasted of the fruit of knowledge, and these are in Tibet, Mongolia, Tartary, China and India, where also the souls of their pious and initiated brethren transmigrate, and re-become "sons of God." What this language means every Theosophist ought to know. They discredit the fable of Adam and Eve, and say that they who ate first of the forbidden fruit and thus became "Elohim" were Enoch or Hermes (the supposed father of Masonry), and Seth or Sat-an, the father of secret wisdom and learning, whose abode, they say, is now in the planet Mercury<sup>1</sup>, and whom the Christians were kind enough to convert into a chief devil, the "fallen Angel." Their evil one is an abstract principle, and called the "Rival."

The "millions of Chinese Unitarians" may mean Tibetan Lamas, Hindus, and others of the East, as well as Chinamen. It is true that the Druses believe in and expect their resurrection day in Armageddon, which, however, they pronounce otherwise. As the phrase occurs in the *Apocalypse* it may seem to some that they got the idea in St. John's *Revelation*. It is nothing of the kind. That day which, according to the Druse teaching "will consummate the great spiritual plan—the bodies of the wise and faithful will be absorbed into the absolute essence, and transformed from the many, into the ONE." This is pre-eminently the Buddhist idea of Nirvana, and that of the Vedantin final absorption into Parabrahm. Their "Persian Magianism and Gnosticism," make them regard St. John as Oannes, the Chaldean Man-Fish, hence connects their belief at once with the

<sup>1</sup> Buddha is son of Maya; and (according to Brahmanic notion) of Vishnu; "Maia" is mother of Mercury by Jupiter. Buddha means the "wise" and Mercury is God of Wisdom (Hermes); and the planet sacred to Gautama Buddha is Mercury. Venus and Isis presided over navigation, as Mary or Maria, the Madonna presides now. Is not the latter hymned to this day by the Church:

"Ave Maris Stella. . . .  
 Dei Mater Alma?"—or  
 Hail, Star of the Sea,  
 Mother of God—thus identified with Venus?

Indian Vishnu and the Lamaic Symbology. Their "Armageddon" is simply "Ramdagon<sup>1</sup>," and this is how it is explained.

The sentence in *Revelation* is no better interpreted than so many other things by Christians, while even the non-Kabalistic Jews know nothing of its real meaning. Armageddon is mistaken for a geographical locality, viz., the elevated table of Esdraelon or *Armageddon*, "the mountain of Megiddo," where Gideon triumphed over the Midianites<sup>2</sup>. It is an erroneous notion, for the name in the *Revelation* refers to a mythical place mentioned in one of the most archaic traditions of the heathen East, especially among the Turanian and Semitic races. It is simply a kind of purgatorial Elysium, in which departed spirits are collected, to await the day of the final judgment. That it is so is proved by the verse in *Revelation*. "And he gathered them together into a place called . . . Armageddon xvi, 16), when the seventh angel will pour out his vial into the air." The Druses pronounce the name of that mystical locality "Ramdagon." It is, then, highly probable that the word is an anagram, as shown by the author of the *Commentary on the Apocalypse*. It means "Rama-Dagon"<sup>3</sup> the first signifying Sun-God of that name, and the second, "Dagon" or the Chaldean Holy Wisdom incarnated

<sup>1</sup> *Rama*, of the Solar race, is an incarnation of Vishnu—a Sun-God. In "Machha," or the first Avatar, in order to save humanity from final destruction (see *Vishnu Purana*) that God appears to King Satyavrata and the seven saints who accompany him on the vessel to escape Universal Deluge, as an enormous fish with one stupendous horn. To this horn the King is commanded by Hari to tie the ship with a serpent (the emblem of eternity) instead of a cable. The Talay-Lama, besides his name of "Ocean", is also called *Sarou*, which in Tibetan, means the "unicorn", or one-horned. He wears on his head-gear a prominent horn, set over a *Yung-dang*, or mystic cross; which is the Jain and Hindu *Swastika*. The "fish" and the sea, or *water*, are the most archaic emblems of the Messiahs, or incarnations of divine wisdom, among all the ancient people. Fishes play prominently a figure on old Christian medals; and in the catacombs of Rome the "Mystic Cross" or "Anchor" stands between two fishes as supporters. "Dagh-dae"—the name of Zarathustra's mother, means the "Divine Fish" or Holy Wisdom. The "Mover on the Waters" whether we call him "Narayan" or Abatur, (the Kabalistic Superior Father and "Ancient of the World") or "Holy Spirit" is all one. According to *Codex Nazaraeus*, *Kabalah* and *Genesis*, the Holy Spirit when moving on the waters mirrored himself—and "Adam Kadmon was born." *Mare* in Latin, is the sea. Water is associated with every creed. Mary and Venus are both patronesses of the sea and of sailors—and both mothers of Gods of Love, whether Divine or Earthly. The mother of Jesus is called Mary or Mariah—the word meaning in Hebrew *mirror* that in which we find but the reflection instead of a reality, and 600 years before Christianity there was *Maya* Buddha's mother, whose name means *illusion*—identically the same. Another curious "coincidence" is found in the selections of new Dalay-Lamas in Tibet. The new incarnation of Buddha is ascertained by a curious ichthyomancy with three gold fishes. Shutting themselves up in the Buddha-La (Temple), the Hobilgans place three gold-fish in an urn, and on one of these ancient emblems of Supreme Wisdom, shortly appears the name of the child into whom the soul of the late Talay-Lama is supposed to have transmigrated.

<sup>2</sup> It is not the "Valley of Megiddo", for there is no such valley known. Dr. Robinson's topographical and Biblical notions being no better than hypotheses.

<sup>3</sup> *Ram* is also womb, and valley; and in Tibetan "goat." "Dag" is fish; from Dagon, the man-fish, or perfect wisdom.

in their "Messenger," Oannes—the Man-Fish, and descending on the "Sons of God" or the Initiates of whatever country; those, in short, through whom Deific Wisdom occasionally reveals itself to the world.

## NATIVE ASTROLOGERS

[*The Theosophist*, Vol. II, No. 9 (21), June, 1881, pp. 198–199.]

[Mr. K. D. Dosabhoy wrote to *The Theosophist*, saying that his faith in astrology had been destroyed as the result of the failure of the astrologers he had consulted to make correct predictions. H. P. Blavatsky's editorial comment on this was as follows :]

OUR esteemed Brother and correspondent was unlucky in his astrological researches, and that is all we can say. Because half-educated astronomers in one country may fail to correctly predict an eclipse, is it a reason why its inhabitants should decry astronomy and call it a visionary science? Besides the great neglect into which astrology has fallen during the last two centuries, it is a science far more difficult to master than the highest of mathematics; yet, notwithstanding all, we assert again that, whenever studied conscientiously, it proves the claims of its efficient correct. No more than Mr. Darasha Dosabhoy do we believe astrology capable of predicting every *trifling* event in our life, any accidental illness, joy or sorrow. It never claimed as much. The stars can *predict* (?) no more *unforeseen* events than a physician a broken leg to a patient who never stirs from his house. They show a lucky or unlucky life, but in general features, and no more. If our friend was unsuccessful with every astrologer he met, we know at least a dozen of well-educated men who were forced to believe in astrology as its predictions came to pass in every case. A large volume would be necessary to explain in detail the understanding of this ancient science, yet a few words may serve to correct one of the most glaring errors concerning it, not only current among the masses, but even among many who understand and practise astrology, namely, *that the planets make us what we are*, their good and evil aspects causing fortunate and unfortunate periods. Says a Professor of Astrology, W. H. Chaney: "Take to the unphilosophical astrologer the horoscope of a boy born with Sagittarius rising, Jupiter in the same, on the ascendant, in exact trine to the Sun and Leo, with other favourable configurations, and instantly he would declare that the boy would become a great man, a Prince, a President—and so would I. But the astrologer might insist that all this good fortune was *caused* by the boy having been born under such fortunate aspects, whereas I should look *beyond* the birth for the *cause*, and should

probably discover that, before his conception, his parents have been away from each other for weeks or months, during which both lived a life of perfect chastity; that they were very harmonious, in excellent bodily health, their intellects clear, their minds cheerful, and their normal natures strong."

The Egyptian episcopo ("overseer"; our English word "episcopal" is derived from the name of this ancient pagan star-gazer) discovered that in the morning, shortly before sun-rise, in June, he could see in the east the brightest fixed star in the heavens, and immediately after thus seeing the star the Nile would overflow. Having witnessed the phenomena for many successive years, he laid it down as an axiom that this star *indicated* the overflow of the Nile, no one thinking of disputing him; for the cause should be traced to the melting of the snow in the mountains of Africa. Now, suppose someone—a sceptic—had heard of this idea of a star *causing* the Nile to overflow, what an opportunity it would have afforded for heaping scorn and ridicule upon the poor episcopo? Yet the episcopo would have continued to observe the same phenomena year after year; and being called "moon-struck," a "fool," etc., would not have changed his opinion in the least. Now all the hubbub on this point would arise from ignorance on the part of the sceptic just as nine-tenths of all the disputes and quarrels arise. Teach the man that the appearance of that star at a particular time and place in the heavens *indicated*, not *caused* the overflow of the Nile, and he would have ceased to call the episcopo an idiot and liar.

The intelligent reader must now see the point at which we aim—namely, that in astrology the stars do not *cause* our good or bad luck, but simply indicate the same. A man must be a psychologist before he can become a perfect astrologer, and understand correctly the great Law of *Universal Sympathy*. Not only astrology but magnetism, theosophy and every occult science, especially that of attraction and repulsion, depend upon this law for their existence. Without having thoroughly studied the latter, astrology becomes a *superstition*.

The article "Stars and Numbers" which follows was written before we received the above letter. We draw our esteemed correspondent's attention to it.

## STARS AND NUMBERS

[*The Theosophist*, Vol. II, No. 9 (21), June, 1881, pp. 199-201.]

ANCIENT civilization saw nothing absurd in the claims of astrology, no more than many an educated and thoroughly scientific man



sees in it to-day. Judicial astrology, by which the fate and acts of men and nations might be foreknown, appeared, nor does it even now appear, any more unphilosophical or unscientific than does natural astrology or astronomy—by which the events of so-called brute and inanimate nature (changes of weather, etc.) might be predicted. For it was not even prophetic insight that was claimed by the votaries of that abstruse and really grand science, but simply a great proficiency in that method of procedure which allows the astrologer to foresee certain events in the life of a man by the position of the planets at the time of his birth.

Once the probability, or even the simple possibility, of an occult influence exercised by the stars upon the destiny of man admitted—and why should the fact appear more improbable in the case of stars and man than in that of the sun-spots and potatoes?—and astrology becomes no less an exact science than astronomy. The earth, Prof. Balfour Stewart, F.R.S., tells us—“is very seriously affected by what takes place in the sun” . . . a connection “is strongly suspected between epidemics and the appearance of the sun’s surface.”<sup>1</sup>

And if, as that man of science tells us, “a connection of some mysterious kind between the sun and the earth *is more than suspected*” . . . and the problem is a most important one “to solve,” how much more important the solution of that other mystery—the undoubted affinity between man and the stars—an affinity believed in for countless ages and by the most learned among men! Surely the destiny of man deserves as much consideration as that of a turnip or a potato. . . . And if a disease of the latter may be *scientifically* foretold whenever that vegetable crops out during a “sun-spot period,” why should not a life of disease, or health, of natural or violent death be as *scientifically* prognosticated by the position and appearance of the constellation with which man is as directly connected and which bears the same relation to him as the sun bears to the earth?

In its days, astrology was greatly honoured, for when in able hands it was often shown to be as precise and trustworthy in its predictions as astronomical predictions are in our own age. Omens were studied by all imperial Rome, as much, if not more than they are now in India. Tiberius practised the science; and the Saracens in Spain held star-divination in the greatest reverence, astrology

<sup>1</sup> One of the best-known vegetable epidemics is that of the potato disease. The years 1846, 1860, and 1872 were bad years for the potato disease, and those years are not very far from the years of maximum sun-spots . . . there is a curious connection between these diseases affecting plants and the state of the sun. . . . A disease that took place about three centuries since, of a periodical and very violent character, called the “sweating sickness” . . . took place about the end of the fifteenth and the beginning of the sixteenth century . . . and this is exactly the sun-spot period. . . . (*The Sun and the Earth*. Lecture by Prof. Balfour Stewart).

passing into Western Europe through these, our first civilizers. Alphonso, the wise king of Castile and Leon, made himself famous in the thirteenth century by his "Astrological Tables" (called Alphonsine); and his code of the *Siata Purtidas*; and the great astronomer Kepler in the seventeenth, the discoverer of the three great laws of planetary motions (known as Kepler's laws), believed in and proclaimed astrology a *true science*. Kepler, the Emperor Rudolph's mathematician, he to whom Newton is indebted for all his subsequent discoveries, is the author of *The Principles of Astrology*, in which he proves the power of certain harmonious configurations of suitable planets to control human impulses. In his official capacity of Imperial astronomer, he is *historically* known to have predicted to Wallenstein, from the position of the stars, the issue of the war in which that unfortunate general was then engaged. No less than himself, his friend, protector and instructor, the great astronomer Tycho de Brahe, believed in, and expanded, the astrological system. He was forced, moreover, to admit the influence of the constellations on terrestrial life and actions quite against his will or wish, and merely because of the constant verification of *facts*.

Closely related to astrology is the *kabala* and its system of *numerals*. The secret wisdom of the ancient Chaldees left by them as an inheritance to the Jews relates primarily to the mythological science of the heavens and contains the doctrines of the hidden or occult wisdom concerning the cycles of time. In the ancient philosophy, the sacredness of numbers began with the great FIRST, the ONE, and ended with the naught or Zero, the symbol of the infinite and boundless circle, which represents the universe. All the intervening figures, in whatever combination, or however multiplied, represent philosophical ideas relating either to a moral or a physical fact in nature. They are the key to the archaic views on cosmogony, in its broad sense, including man and beings, and relate to the human race and individuals spiritually as well as physically. "The numerals of Pythagoras," says Porphyry, "were hieroglyphical symbols, by means whereof he explained *all* ideas concerning the nature of all things" (*De Vita Pythag.*). In the symbolical *kabala*—the most ancient system left to us by the Chaldeans—the modes of examining letters, words and sentences for hidden meaning were numerical. The *gematria* (one of the three modes) is purely arithmetical and mathematical, and consists in applying to the letters of a word the sense they bear *as numbers*—letters being used also for figures in the Hebrew as in the Greek. Figurative Gematria deduces mysterious interpretations from the shapes of letters used in occult manuscripts and the *Bible*.

Thus, as shown by Cornelius Agrippa, in *Numbers* (x. 35), the

letter Beth means the reversal of enemies. The sacred anagrams known as *Zeruph* yield their mysterious sense by the second mode named *Themura*, and consist in displacing the letters and substituting them one for another and then arranging them in rows according to their numerical value. If, of all operations in the occult sciences, there is not one that is not rooted in astrology, arithmetic and especially geometry are a part of the first principles of magic. The most recondite mysteries and powers in nature are made to yield to the power of numbers. And let this not be regarded as a fallacy. He who knows the relative and respective numbers or the so-called correspondence between causes and effects will alone be able to obtain of a certainty the desired result. A small mistake, a trifling difference in an astronomical calculation and—no correct prediction of a heavenly phenomenon becomes possible. As Severinus Bœthius puts it, it is by the proportion of certain numbers that all things were formed. "God geometrizes," saith Plato, meaning creative nature. If there are so many occult virtues in natural things, "what marvel if in numbers, which are pure and commixed only with ideas, there should be found virtues greater and more occult?" asks Agrippa. Even Time must contain the mystery number; so also does motion, or action, and so, therefore, must all things that move, act, or are subjected to time. But "the mystery is in the abstract power of number, in its rational and formal state, not in the expression of it by the voice, as among people who buy and sell" (*De Occultis Philo.*, cap. iii., p. cii). The Pythagoreans claimed to discern many things in the numbers of names. And if those who having understanding were invited to "compute the number and name of the beast" by the author of St. John's *Revelation* it is because that author was a Kabbalist.

The wiseacres of our generations raise daily the cry that science and metaphysics are irreconcilable; and *facts* prove as daily that it is but one more fallacy among the many that are uttered. The reign of exact science is proclaimed on every house-top, and Plato, who is said to have trusted to his imagination, is sneered at, while Aristotle's method built on pure reason is the one accepted by Science. Why? Because "the philosophical method of Plato was the inverse of that of Aristotle." Its starting-point was universals, the very existence of which is, "a matter of faith," says Dr. Draper, and from these it descended to particulars, or details. Aristotle, on the contrary, "rose from particulars to universals, advancing to them by inductions" (*Conflict between Religion and Science*). We humbly answer to this, that mathematics, *the only exact and infallible science* in the world of sciences—proceeds from

UNIVERSALS.

It is this year especially, the year 1881, which seems to defy and challenge sober, matter-of-fact science, and by its extraordinary events *above*, as *below*, in heaven as upon earth, to invite criticism upon its strange "coincidences." Its freaks in the domains of meteorology and geology were prognosticated by the astronomers, and these every one is bound to respect. There is a certain triangle seen this year on the horizon formed of the most brilliant stars which was predicted by them, but none the less left unexplained. It is a simple geometrical combination of heavenly bodies, they say. As to that triangle, formed of the three large planets—Venus, Jupiter and Saturn—having aught to do with the destinies of either men or nations—why, that is pure superstition. "The mantle of the astrologers is burnt and the predictions of some of them, whenever verified, must be attributed to simple and blind chance."

We are not so sure of that ; and, if permitted, will further on tell why—meanwhile, we must remind the reader of the fact that Venus, the most intensely brilliant of the three above-named planets, as was remarked in Europe and for all we know in India also—suddenly parted company with its two companions and, slowly moving onward, stopped above them, whence it goes on dazzling the inhabitants of the earth with an almost preternatural brilliancy.

The conjunction of *two* planets happens but rarely ; that of three is still more rare ; while the conjunction of four and five planets becomes an event. The latter phenomenon took place in historical times but once, 2449 years B.C., when it was observed by the Chinese astronomers and has not recurred since then. That extraordinary meeting of five large planets forebode all kinds of evils to the Celestial Empire and its peoples, and the panic then created by the predictions of the Chinese astrologers was not in vain. During the following 500 years, a series of internal broils, revolutions, wars and changes of dynasty marked the end of the golden age of national felicity in the Empire founded by the great Fu-hi.

Another conjunction is known to have happened just before the beginning of the Christian era. In that year, three large planets had approached so closely together as to be mistaken by many for one single star of an immense size. Biblical scholars were more than once inclined to identify these "three in one" with the Trinity, and at the same [time] with the "Star of the wise men of the East." But they saw themselves thwarted in such pious desires by their hereditary enemies—the irreverent men of science, who proved that the astronomical conjunction took place a year before the period claimed for the alleged birth of Jesus. Whether the phenomenon forebode good or evil is best answered by the subsequent history and development of Christianity, than which, no other religion cost so many human victims, shed such torrents of blood, nor brought the

greater portion of humanity to suffer from what is now termed the "blessings of Christianity and civilization."

A third conjunction took place in A.D. 1563. It appeared near the great nebula in the constellation of Cancer. There were three great planets and—according to the astronomers of those days—the most nefarious: Mars, Jupiter and Saturn. The constellation of Cancer has always had a bad reputation; that year the mere fact of its having in its neighbourhood a triune conjunction of evil stars caused the astrologers to predict great and speedy disasters. These did come to pass. A terrible plague broke out and raged in all Europe, carrying off thousands upon thousands of victims.

And now, in 1881, we have again a visit of three other "Wanderers." What do they forebode? Nothing good; and it would seem, as if of the great evils they are likely to pour on the devoted heads of hapless humanity, the fatal prelude is already being played. Let us enumerate and see how far we are from the truth. The nearly simultaneous and certainly in some cases unexpected deaths of great and the most remarkable men of our age. In the region of politics, we find the Emperor of Russia, Lord Beaconsfield and Aga Khan;<sup>1</sup> in that of literature, Carlyle and George Eliot; in the world of art, Rubinstein, the greatest musical genius. In the domain of geology—earthquakes which have already destroyed the town of Casamicciola on the Island of Ischia, a village in California and the Island of Chios which was laid entirely waste by the terrible catastrophe—one, moreover, predicted for that very day by the astrologer Raphael. In the domain of wars, the hitherto invincible Great Britain was worsted at the Cape by a handful of Boers; Ireland is convulsed and threatens; a plague now rages in Mesopotamia; another war is preparing between Turkey and Greece; armies of Socialists and red-handed Nihilists obscure the sun of the political horizon in Europe; and the latter thrown into a violent perturbation is breathlessly awaiting the most unexpected events in the future—defying the perspicacity of the most acute of her political men. In the religious spheres the heavenly triangle pointed its double horn at the monastic congregations and—a general *exodus* of monks and nuns—headed by the children of Loyola, followed in France. There is a revival of infidelity and

<sup>1</sup> H. H. Aga Khan was one of the most remarkable men of the century. Of all the Mussulmans, Shiahhs or Soonis, who rejoice in the green turban, the Aga's claims to a direct descent from Mahomet through Ali rested on undeniable proofs. He again represented the historical "Assassins" of the Old Man of the Mountain. He had married a daughter of the late Shah of Persia; but political broils forced him to leave his native land and seek refuge with the British Government in India. In Bombay he had a numerous religious following. He was a high-spirited, generous man and a hero. The most noticeable feature of his life was that he was born in 1800—and died in 1881, at the age of 81. In his case too the occult influence of the year 1881 has asserted itself.

C

mental rebellion, and with it a proportionate increase of missionary labourers (not labour), who like the hordes of Attila destroy much and build little. Shall we add to the list of signs of these *nefasti dies*, the birth of the *New Dispensation* at Calcutta? The latter, though having but a small and quite a local importance, shows yet a direct bearing upon our subject, *i.e.* the astrological meaning of the planetary conjunction. Like Christianity with Jesus and his Apostle, the *New Dispensation* can henceforth boast of having had a fore-runner in starry heaven—the present triune conjunction of planets. It proves, moreover, our kabalistic theory of periodical cyclic recurrences of events. As the Roman sceptical world of 1881 years ago, we are startled by a fresh revival of mendicant Ebionites, fasting Essenes and Apostles upon whom descend “cloven tongues like as of fire,” and of whom we cannot even say as of the Jerusalem twelve, “that these men are full of new wine,” since their inspiration is entirely due to water, we are told.

The year 1881, then, of which we have lived but one-third, promises, as predicted by astrologers and astronomers, a long and gloomy list of disasters on land, as on the seas. We have shown elsewhere (*Bombay Gazette*, March 30, 1881) how strange in every respect was the grouping of the figures of our present year, adding that another such combination will not happen in the Christian chronology before the year 11811, just 9930 years hence, when—there will be no more a “Christian” chronology we are afraid, but something else. We said: “Our year 1881 offers that strange fact, that from whichever of four sides you look at its figures—from right or left, from top or bottom, from the back, by holding the paper up to the light—or even *upside down*, you will always have before you the same mysterious and kabalistic numbers of 1881. It is the correct number of the three figures which have most perplexed mystics for over eighteen centuries. The year 1881, in short, is the number of the great Beast of the *Revelation*, the number 666 of St. John’s *Apocalypse*—that Kabalistic Book *par excellence*. See for yourselves:  $1+8+8+1$  make eighteen; eighteen divided thrice gives three times six, or placed in a row, 666, “the number of man.”

This number has been for centuries the puzzle of Christendom and was interpreted in a thousand different ways. Newton himself worked for years over the problem, but ignorant of the secret Kabala, failed. Before the Reformation it was generally supposed in the Church to have reference to the coming Antichrist. Since then the Protestants began to apply it, in that spirit of Christian charity which so characterizes Calvinism, to the Latin Popish Church, which they call the “Harlot,” the “great Beast” and the “scarlet woman,” and forthwith the latter returned the compliment in the same brotherly and friendly spirit. The supposition that it

refers to the Roman nation—the Greek letters of the world *Latinus* as numerals, amounting to exactly 666—is absurd.

There are beliefs and traditions among the people which spring no one knows from whence and pass from one generation to the other, as an oral prophecy, and an unavoidable fact to come. One of such traditions, a correspondent of the *Moscow Gazette* happened to hear in 1874 from the mountaineers of the Tyrolian Alps, and subsequently from old people in Bohemia. "From the first day of 1876," says that tradition, "a sad, heavy period will begin for the whole world and will last for seven consecutive years. The most unfortunate and fatal year for all will be 1881. He who will survive it, has an iron head."

An interesting new combination, meanwhile, of the year 1881, in reference to the life of the murdered Czar, may be found in the following dates, every one of which marks a more or less important period in his life. It proves at all events what important and mysterious a part, the figures 1 and 8 played in his life. 1 and 8 make 18; and the Emperor was born April 17th ( $1+7=8$ ) in 1818. He died in 1881—the figures of the years of his birth and death being identical, and coinciding, moreover, with the date of his birth 17 ( $1+7=8$ ). The figures of the years of the birth and death being thus the same, as four times 18 can be formed out of them, and the sum-total of each year's numerals is 18. The arrival at Petersburg of the late Empress—the Czar's bride—took place on September 8th; their marriage April 16th—( $8+8=16$ ); their eldest daughter, the Grand Duchess Alexandra, was born August 18th; the late Czarevitch Nicolas Alexandrovitch, on September 8th, 1843 ( $1+8+4+3=16$ , *i.e.* twice 8). The present Czar, Alexander III, was born February 26th ( $2+6=8$ ); the proclamation of the ascension to the throne of the late Emperor was signed February 18; the public proclamation about the coronation day took place April 17th ( $1+7=8$ ). His entrance into Moscow for the coronation was on August 17th ( $1+7=8$ ); the coronation itself being performed August 26th ( $2+6=8$ ); the year of the liberation of the Serfs, 1861, whose numerals sum up to 16—*i.e.* twice 8!

To conclude, we may mention here a far more curious discovery made in relation, and as a supplement, to the above calculation, by a Jewish Rabbi in Russia—a Kabbalist, evidently, from the use he makes of the Gematria reckoning. It was just published in a St. Petersburg paper. The Hebrew letters as stated have all their numerical value or correspondence in arithmetical figures. The number 18 in the Hebrew Alphabet is represented by the letters—"HETH" = 8, and "JOD" = 10, *i.e.* 18. United together Heth and Jod form the word "khai," or "Hai," which literally translated means the imperative—*live* and *alive*. Every orthodox Jew during

his fast and holy days is bound to donate for some pious purpose a sum of money consisting of, and containing the number 18 in it. So, for instance, he will give 18 copecks, or 18 ten-copeck bits, 18 rubles or 18 times 18 copecks or rubles—according to his means and degree of religious fervour. Hence, the year 1818—that of the Emperor's birth—meant, if read in Hebrew—"khai"—or *live, live*—pronounced emphatically twice; while the year 1881—that of his death read in the same way, yields the fatal words "Hhai-tze" rendered in England, "*thou living one depart*"; or in other words, "life is ended." . . .

Of course, those sceptically inclined will remark that it is all due to blind chance and "coincidence." Nor would we much insist upon the contrary, were such an observation to proceed but from uncompromising atheists, and materialists, who, denying the above, remain only logical in their disbelief, and have as much right to their opinion as we have to our own. But we cannot promise the same degree of indulgence whenever attacked by orthodox religionists. For, that class of persons while pooh-poohing speculative metaphysics, and even astrology—a system based upon strictly mathematical calculations, pertaining as much to exact science as biology or physiology, and open to experiment and verification—will, at the same time, firmly believe that potato disease, cholera, railway accidents, earthquakes and the like are all of *Divine origin* and, proceeding directly of God, have a meaning and a bearing on human life in its highest aspects. It is to the latter class of theists that we say: prove to us the existence of a *personal* God either outside or inside physical nature, demonstrate him to us as the external agent, the Ruler of the Universe; show him concerned in human affairs and destiny and exercising on them an influence, at least, as great and reasonably probable as that exercised by the sun-spots upon the destiny of vegetables and then—laugh at us. Until then, and so long as no one is prepared with such a proof and solution, in the words of Tyndall—"Let us lower our heads, and acknowledge our ignorance, priest and philosopher, one and all."

### "PRAISE HIM WITH THE TIMBREL AND DANCE"

[*The Theosophist*, Vol. II, No. 9 (21), June, 1881, pp. 201-202.]

. . . "Let the children of Zion . . . praise the Lord's name in the dance . . . with the timbrel and harp." (*Psalms* cxlix, 3).

. . . THE Brahmo body (the Sadharan) publishes in its organ odds-and-ends called "Musings on the New Dispensation," which are witty but cruel hits against its venerable Parent, the Brahmo



Samaj that was, and the New Apostolic Church that is—of Babu K. C. Sen. There is a paragraph on a NEW INVENTION which speaks of the :

“ ‘ Mode of chastising apostacy with love, persecution with prayer, and scoffing with solemn hymns.’ Weapon ? ‘ Artillery of forgiving love and prayer ’ as personified in the following lovely and dignified epithets : ‘ deluded renegade,’ ‘ wanton blasphemy,’ ‘ irreverent scoffing,’ ‘ weak-minded brother,’ ‘ misguided brother,’ etc.”

Our esteemed colleague of the *Brahmo Public Opinion* is somewhat unjust. He should bear in mind that these “ lovely and dignified epithets ” are not at all original with the Aryan apostles of the *New Dispensation*. They are but mild echoes of those so profusely lavished upon each other, in days of old, by their Semitic predecessors, the Apostles Peter and Paul (with whom, we are told, Mr. Sen is on friendly terms and even occasional communication), and which have been of late years so strongly revived by our valued friends, the *Padri* Editors of Dissenterism.

And there is another bit quite as liable to mislead the uninitiated reader and make him regard the venerable *New Dispensation* Church as a branch of the whirling and dancing dervishes of the Mussulmans of Turkey.

“ Philosophy of Dancing—‘ The minister ’ asked the Lord’s help, ‘ perpetually to dance and smile.’ Believing that a response had been given, he shaved his head, took the vow of poverty, put on *dore kopin*, tied a brass *ghoongoor* round his ankles, and began to dance. This is the religion of the New Dispensation ! ”

We are sorry to see our witty colleague cast a slur upon one of the oldest and most venerable rites of antiquity. Mystical dancing is a practice hoary with age and pregnant with occult philosophy, and the “ Minister ” of the New Dispensation has done wisely to adopt it. It can bring him but into closer affinity with, and make him resemble the more, the “ man after God’s own heart.” The sweet psalm-singing King David, “ danced before the Lord with all his might,” *uncovered* himself “ in the eyes of the handmaids of his servants,” promised “ to be more vile than this,” to be base even in his “ own sight,” and apparently succeeded. It is at this moment, we love to think that the clairvoyant eye of the Prophet of the *New Dispensation*, after the fashion of Professor Denton’s psychometers, caught sight of the King Psalmist in a retrospective image performing the circle-dance of the Amazons around a priapic image, and thus moved, gave birth to the sweet hymn of the “ Mystic Dance.”

. . . “ Jesus dances, Moses dances. . . . Old King David dances, . . .  
And with him Janak and Yudhistir.” . . .

And why not ? The mystics and devotees of nearly every religion and sect have at some time adopted the salutary exercise. There was the "Dance of the Daughters of Shiloh" during the Jewish Mysteries (Judges xxi. 21, 23 *et passim*) and the "Leaping of the prophets of Baal" (1 Kings xviii. 26). From the Sabean dance—denoting the motion of the planets round the sun—down to the American Shakers of old Mother Lee, the truly religious bodies found themselves occasionally possessed with Bacchic frenzy. During their religious meetings the Shakers first sing a hymn, then form a wide circle around a band of male and female singers, to the music of whom they dance in a solemn rhythm, until "moved by the spirit they begin prophesying and speaking with tongues." Dancing was established as a rite, together with the *kiss of charity*, by the Agapæists, the venerable members of that primitive Christian institution called the "Agapæ" which counted St. Augustine among its influential members. Of these, the too plain-spoken Tertullian, who had belonged to the sect and spoke from experience, said after he had joined the Montanists: . . . "In the Agapæ, the young men lay with their sisters, and wallowed in wantonness and luxury" (*Treatise on Fasting*, c. 17). Prominent among the modern and highly philosophical dancing sects we may also place that of the Methodist negro "jumpers" of the United States. The piety and zeal of these humble "descendants of Ham," during religious service, baffles description and puts the infidel to shame. They have been even known to make frantic efforts to catch at the legs of Jesus, whom they affirm having seen above their heads in all His glory, and so to forcibly bring their Redeemer down to land in their midst; their fury of zeal endowing them with the agility of a *Hanuman* and making them jump in dancing higher than the benches. Then, again, we have the Russian dissenters called *Molokans* and the *Dooobory*, two jumping sects, whose elders bring promiscuously together persons of both sexes to dance and pray—disrobed and in utter darkness; who choose their own "Mother Virgin"—the community representing collectively the "Spirit of God"; and who recognize her subsequent first male progeny as Christ, and set aside the female issue as material for future "virgins." Verily dancing *with, before, and for* "the Lord" is an old institution, and must have been adopted by the Christian sect-founders to avoid the accusation contained in Matthew and Luke: "We have piped unto you and ye have not danced." Babu Keshub's *New Dispensation* containing, as we hear, "pipings" from every religion, especially from those of Mahomedanism, and Christianity, whose vow of poverty and sacrament it has adopted, did not, of course, wish to be outdone by Dervishes, Shakers and Negro-Methodists. Let the Grihastavairagis of the Calcutta Church, by all means "go forth in the

dances of them that make merry." They have our Theosophical blessing.

Following is the text unabridged of the New Dispensation's Hymn of the "Mystic Dance,"<sup>1</sup> as we find it in the organ of that sect, and which we will venture to call—A COTILLION OF SAINTS.

. . . . .

In short, the whole company of the apostles and martyrs in the various "heavenly masions" seem to have been bitten by the tarantula. Our European and American members will perhaps sigh to think that in so promiscuous a quadrille of saints and sinners—there should have been no room for the "atheistic Theosophical Society." Is it, we wonder, because the Bengal Psalmist thought it would be straining metaphor too far to picture such thoughtful and sedate persons as moving in "the mazy" and "tripping it on the light fantastic toe"?

## A POSTHUMOUS PUBLICATION

[*The Theosophist*, Vol. II, No. 10 (22), July, 1881, pp. 211-212.]

WE are glad to lay before our readers the first of a series of unpublished writings of the late Eliphas Lévi (Abbé Louis Constant), one of the great masters of occult sciences of the present century in the West. An ex-Catholic priest, he was unfrocked by the ecclesiastical authorities at Rome, who tolerate no belief in God, Devil or Science outside the narrow circle of their circumscribed dogma, and who anathematize every creed-crushed soul that succeeds in breaking its mental bondage. "Just in the ratio that knowledge increases, faith diminishes; consequently, those that know the most, always believe the least——" said Carlyle. Eliphas Lévi knew much; far more than the privileged few even among the greatest mystics of modern Europe; hence, he was traduced by the ignorant many. He had written these ominous words: . . . "The discovery of the great secrets of true religion and of the primitive science of the Magi, revealing to the world the unity of the universal dogma, annihilates fanaticism by scientifically explaining and giving the reason for every miracle," and these words sealed his doom. Religious bigotry persecuted him for disbelieving in "divine" miracle; bigoted materialism for using the word "miracle" and "prodigy"; dogmatic science, for attempting to explain that which she could not yet explain herself, and in which, therefore, she disbelieved. The author of *The Dogma and Ritual of High Magic*, of the *Science of Spirits* and of *The Key to the Great Mysteries*, died, as his famous

<sup>1</sup> [These verses have been omitted.—ED.]

predecessors in the occult arts, Cornelius Agrippa, Paracelsus and many others did—a pauper. Of all the parts of the world, Europe is the one which stones her true prophets the most cruelly, while being led by the nose by the false ones the most successfully. Europe will prostrate herself before any idol, provided it flatters her preconceived hobbies and loudly appeals to, and proclaims her *superior* intelligence. Christian Europe will believe in divine and demoniacal *miracles* and in the infallibility of a book condemned out of its own mouth, and consisting of old exploded legends. Spiritualistic Europe will fall into ecstasies before the Eidolon of a medium—when it is not a sheet and a clumsy mask—and remain firmly convinced of the reality of the apparitions of ghosts and the spirits of the dead. Scientific Europe will laugh Christians and Spiritualists to scorn, destroy all and build nothing, limiting herself to preparing arsenals of materials which she knows not in most cases what to do with, and whose inner nature is still a mystery for her. And then all the three agreeing in everything else to disagree, will combine their efforts to put down a science hoary with age and ancient wisdom, the only science which is capable of making religion—*scientific*, science—*religious*, and of ridding human Intelligence of the thick cobwebs of CONCEIT and SUPERSTITION.

The article that follows is furnished to us by an esteemed Fellow of the Theosophical Society, and a pupil of Eliphas Lévi. Having lost a dear friend who committed suicide, the great master of the occult science was desired by our correspondent and his pupil to give his views upon the state of the soul of the *felo-de-se*. He did so ; and it is with the kind permission of his pupil, that we now translate and publish his manuscript. Though personally we are far from agreeing with all his opinions—for having been a priest, Éliphas Lévi could never rid himself to his last day of a certain theological bias—we are yet prepared to always lend a respectful ear to the teachings of so learned a Kabbalist. Like Agrippa and, to a certain extent, Paracelsus himself, Abbé Constant may be termed a Biblical or Christian Kabbalist, though Christ was in his sight more of an ideal than of a living Man-God or an historical personage. Moses and Christ, if real entities, were human *initiates* into the arcane mysteries in his opinion ; Jesus was the type of regenerated humanity, the deific principle being shown under a human form but to prove humanity alone divine. The mysticism of the official church which seeks to absorb the human in the divine nature of Christ, is strongly criticized by her ex-representative. More than anything else Éliphas Lévi is then a Jewish Kabbalist. But were we even so much disposed to alter or amend the teachings of so great a master in Occultism, it would be more than improper to do so now, since he is no longer alive to defend and expound his positions.

We leave the unenviable task of kicking dead and dying lions to the jackasses—voluntary undertakers of all attacked reputations. Hence, though we do not personally agree with all his views, we do concur in the verdict of the world of letters that Éliphas Lévi was one of the cleverest, most learned and interesting of writers upon all such abstruse subjects.

## FOOTNOTES TO " A SUICIDE'S AFTER-STATE "

BY ÉLIPHAS LÉVI

[*The Theosophist*, Vol. II, No. 10 (22), July, 1881, pp. 212-213.]

[Describing the state of suicides after death, the writer says among other things : " You may help the poor deserter of life, with ' prayer '—but that prayer must *be one of action*, not words. See whether he has not left something undone, . . . and then try to accomplish the deed for him, and in his name." To this H. P. B. remarks :]

THE Kabalistic theory is, that a man having so many years, days and hours to live upon earth and not one minute less than the period allotted to him by fate, whenever the *Ego* gets consciously and deliberately rid of its body before the hour marked, for then must it still live even as a disembodied suffering soul. The *Ego*, or the sentient individual soul is unable to free itself from the attraction of the earth and has to vegetate and suffer all the torments of the mythical hell in it. It becomes an Elementary Spirit ; and when the hour of deliverance strikes, the soul having learned nothing, and in its mental torture lost the remembrance of the little it knew on earth it is violently ejected out of the earth's atmosphere and carried adrift, a prey to the blind current which forces it into some new reincarnation which the soul itself is unable to select as it otherwise might with the help of its good actions. . . .

" The souls disenthralled from their earthly fetters elevate our own to themselves ; and in our turn our souls can attract them down, through a power similar to that of the magnet."

It would be an error to infer from the above that Éliphas Lévi believed in the so-called *Spiritualism*. He derided both the Spiritualistic and the Spiritist theory of the return of the disembodied souls or spirits in an objective or materialized form on earth. Teaching the Kabalistic doctrine of the *subjective* inter-communication between the embodied and the disembodied spirits, and the mutual influence exercised by those souls, that influence is limited by him to purely psychological and moral effects, and lasts but so long as the pure soul slumbers in its transitory state in the ether, or the

sinful one (the Elementary Spirit) is kept in bondage in the earthly regions.

“ But the sinful souls suffer two kinds of torture. One is the result of their imperfect disenthralment from the terrestrial bonds which keeps them down chained to our planet ; the other is owing to a lack of ‘ celestial magnet.’ ”

*Celestial magnet* means here that spiritual buoyancy (the absence of sinful deeds and thoughts supposed to be possessed of a material heaviness) which alone is enabled to carry the disembodied Soul to higher or rather to purer regions.

### FOOTNOTES TO “ A LETTER FROM SOORB-O VANESS ”

[*The Theosophist*, Vol. II, No. 10 (22), July, 1881, pp. 213-215.]

“ Forthwith I was apprized of the novel geological discovery that Ararat had formed once upon a time part and parcel of Allah-Dag, but falling into the hands of the Persians it broke away from the latter and placed itself on Christian territory, leaving in its precipitate flight the ‘ sacred ’ ark in the safe keeping of Allah-Dag. Since then Mathan refuses to give it up.”

IN George Smith's *History of Babylonia*, the author expresses an opinion to the effect that the Biblical Ararat “ does not mean the mountain now called Ararat, but a mountainous country south of this and near the lake Van ” (p. 50). The great Assyriologist can hardly have heard of that popular tradition and must have been prompted to say this on some knowledge grounded upon weightier reasons than popular tradition. But one corroborates the other.

“ . . . the Armenians . . . call themselves Haiks, the descendants of Haig, a contemporary of *Bilu* (Belus), a king of the Babylonians who deified and worshipped him after death as a Sun and Moon God.”

Not to be confounded with the Sun-Gods Belus and Baal—two far more ancient deities.

“ . . . during the days of the Chaldean King Ubara-Tutu—‘ the glow of sunset,’—the last but one of the antediluvian kings of Berosus.”

During the *milleniums* rather, since, according to the chronology left to us by Berosus, the reign of that king lasted 8 *sari* or 28,800 years.

“ Each and all of these aquarian teachers came from his *habitat*, in lands unknown *ascending from the Persian Gulf*.”

One of the cylinders states that this sea was part of the great chaotic deep out of which our world was formed ; the celestial region where the " gods and spirits " (the initiated Magi, or Sons of God) dwelt *was in their neighbourhood, but not in their country.*

" The Armenians, . . . had accepted the name of *Ovaness* for their Chaldean man-fish Annedotus. They were easily made to believe that ' Ovaness the Baptist ' who led them into the water, was identical with Ovaness or *Oannes*, who had instructed their forefathers arising out of, setting in, and replunging back into the water before, during and after the preaching."

" Joannes the Baptist who is usually associated with waters, is but a Petro-Paulite name and symbol of the Hebrew Jonah (the Jonas swallowed by the whale) and the Assyrian Oannes. . . . The fishermen and fishers of man in the Gospels are based on this mythos " (*Enoch, the Book of God*, Vol. II, 80). This appears the more probable as the Mahomedan inhabitants of Mosul, near the ruins of Nineveh, have assumed for centuries that the mound called by them—" Nebbi Yunus "—contained the tomb or sepulchre of the prophet Jonah, on its summit ; while the excavations of Layard brought to light on the neighbouring mount Konyunjik a colossal image of the Fish-God Oannes—the cause most probably of the later legend.

#### FOOTNOTES TO "THE FIVE-POINTED STAR"

[*The Theosophist*, Vol. II, No. 10 (22), July, 1881, pp. 215-217.]

[In a letter to H. P. Blavatsky, C. H. Van der Linden seeks an explanation of certain unusual experiences that had befallen him and encloses a letter written by him to Col. Bundy of the *Religio-Philosophical Journal*, on the same subject. He says in part : " Some will call me insane, others a dreamer, the majority of humanity an imposter." To this H. P. B. replies : ]

Most undoubtedly they will ; and every member of the Theosophical Society—unless he keeps all such occult and psychological personal experience to himself and strictly secret—must be prepared for it. A public (including the best society)—ready at any day to turn round upon its *idols* and *authorities* and, dashing them to pieces, to pelt them with stones and trample into the mud such men of science as Professors Hare and Zöllner, Messrs. Wallace and Crookes, for no better reason than that they found themselves compelled to recognize certain phenomena as *facts* and to honestly proclaim them as such—is not likely to show itself more lenient towards such humble individuals as we are.

[In telling of his experiences he says : " A few days ago my wife had agonizing cramps in the abdomen. I magnetized her, making

unintentionally in my motions, the figure of the five-pointed star over the suffering parts and lo! the cramp disappeared as by enchantment. . . . Has this sign anything to do with it?"

His letter to Col. Bundy tells of his lying at midnight "dozing but conscious. . . ." He noticed near his bed a "person in ancient garb" who spoke to him saying: "Unknowingly you used a secret to relieve your wife's pains a few days ago, which secret, when generally known, would change the practice of medicine to a very great extent. . . . I will teach you how to apply it personally . . . only one promise I *demand* in return . . . never reveal the secret of it to anyone outside your own family. . . ." In conclusion the writer says: "Science itself becomes corrupt for it refuses to either accept or investigate facts." To this H. P. B. remarks: ]

Many men of science do, on the contrary. But it requires a man of no ordinary moral courage to face the storm of criticism which the avowal of such investigations—especially when successful—brings upon the experimenter. See Professor Zöllner's *Transcendental Physics*, and *Researches in the Phenomena of Spiritualism*, by Wm. Crookes, F.R.S., and judge for yourself.

Such visitations by "Orientals" as the one with which our Brother, Mr. Van der Linden was favoured, become rather frequent in our days. We have several letters to the same effect. No explanation, however, we venture to say, would do any good, unless preceded by a long study and a *thorough understanding* of the occult laws of "magnetic correspondences" so-called. First let us see whether by the accumulation of testimony for identical results, we have a right to include this mysterious influence among *facts*. It is premature for us to speak of such things when even the scientific hypothesis of Professor Zöllner's fourth dimension of space finds so little favour in the eyes of the materialist. Meanwhile, we append to this contribution another letter upon the same subject from a Parsee gentleman, an F.T.S., a full-blown sceptic but yesterday, but whose scepticism was a little staggered by the same results.

[The letter appended to the above is from Darasha Doshabhoj. Besides relating an experience similar to the one of C. H. Van der Linden, with regard to the effects of the pentagram, he writes of having been much impressed by a story of Reincarnation written by a Kshatriya lady, and published in *The Theosophist*, (Vol. II, May, 1881). He says: "I now find that the lady's story confirms my suspicions as it stands to reason that as nothing increases or decreases in this perishable world of matter, the *atma* of one as soon as it leaves the frame or body enters into another. . . . I am still half sceptical about what it is or what it should be. . . ."]

What it is or "should be" is incapable of scientific demonstration. What it *is not* and *cannot* be is pretty well verified though. It is



neither "harp" nor "wings" on a bodiless head with nothing but its ears to sit upon—and that alone is a comfort.

## A REPLY TO OUR CRITICS

(*Our final answer to several objections.*)

[*The Theosophist*, Vol. II, No. 10 (22), July, 1881, pp. 217-218.]

IN the ordinary run of daily life speech may be silver, while "silence is gold." With the editors of periodicals devoted to some special object "silence" in certain cases amounts to cowardice and false pretences. Such shall not be our case.

We are perfectly aware of the fact that the simple presence of the word "Spiritualism" on the title-page of our journal, "causes it to lose in the eyes of materialist and sceptic fifty per cent of its value"—for we are repeatedly told so by many of our best friends, some of whom promise us more popularity, hence—an increase of subscribers, would we but take out the "contemptible" term and replace it by some other, synonymous in meaning, but less obnoxious phonetically to the general public. That would be acting under *false pretences*. The undisturbed presence of the unpopular word will indicate our reply.

That we did not include "Spiritualism" among the other subjects to which our journal is devoted "*in the hopes that it should do us good service among the Spiritualists*" is proved by the following fact: From the first issue of our *Prospectus* to the present day, subscribers from "Spiritual" quarters have not amounted to four per cent on our subscription list. Yet, to our merriment, we are repeatedly spoken of as "Spiritualists" by the Press and—our opponents. Whether really ignorant of, or purposely ignoring our views, they tax us with *belief in spirits*. Not that we would at all object to the appellation—too many far worthier and wiser persons than we, firmly believing in "Spirits"—but that would be acting under "false pretences" again. And so, we are called a "Spiritualist" by persons who foolishly regard the term as a "brand," while the orthodox Spiritualists, who are well aware that we attribute their phenomena to quite another agency than spirits, resent our peculiar opinions as an insult to their belief, and in their turn ridicule and oppose us.

This fact alone ought to prove, if anything ever will, that our journal pursues an honest policy. That established for the one and sole object, namely, for the elucidation of truth, however unpopular, it has remained throughout true to its first principle—that of absolute impartiality. And that as fully answers another charge, *viz.*, that of publishing views of our correspondents with which we

often do not concur ourselves. "Your journal teems with articles upholding ridiculous superstitions and absurd ghost-stories," is the complaint in one letter. "You neglect laying a sufficient stress in your editorials upon the necessity of discrimination between facts and *error*, and in the selection of the matter furnished by your contributors," says another. A third one accuses us of not sufficiently rising "from supposed facts, to principles, which would prove to our readers in every case the former no better than fictions." In other words—as we understand it—we are accused of neglecting scientific *induction*. Our critics may be right but neither are we altogether wrong. In the face of the many crucial and strictly scientific experiments made by our most eminent *savants*,<sup>1</sup> it would take a wiser sage than King Solomon himself to decide now between fact and fiction. The query, "What is truth?" is more difficult to answer in the nineteenth than in the first century of our era. The appearance of his "evil genius" to Brutus in the shape of a monstrous human form, which, entering his tent in the darkness and silence of night, promised to meet him in the plains of Philippi—was a *fact* to the Roman tyrannicide; it was but a dream to his slaves who neither saw nor heard anything on that night. The existence of an antipodal continent and the heliocentric system were *facts* to Columbus and Galileo years before they could actually demonstrate them; yet the existence of America, as that of our present solar system, was as fiercely denied several centuries back as the phenomena of Spiritualism are now. *Facts* existed in the "pre-scientific past," and errors are as thick as berries in our scientific present. With whom then, is the criterion of truth to be left? Are we to abandon it to the mercy and judgment of a prejudiced society constantly caught trying to subvert that which it does not understand; ever seeking to transform *sham* and *hypocrisy* into synonyms of "propriety" and "respectability"? Or shall we blindly leave it to modern *exact* Science, so-called? But Science has neither said her last word, nor can her various branches of knowledge rejoice in their qualification of *exact*, but so long as the hypotheses of yesterday are not upset by the discoveries of to-day. "Science is atheistic, phantasmagorical, and always in labour with conjecture. It can never become knowledge *per se*. Not to know is its climax," says Prof. A. Wilder, our New York Vice-President, certainly more of a man of science himself than many a scientist better known than he is to the world. Moreover, the learned representatives of the Royal Society have as many cherished hobbies, and are as little free of prejudice and preconception as any other mortals. It is perhaps, to religion and her handmaid theology, with her "seventy-times seven" sects, each claiming and none proving its right to the

[<sup>1</sup> See the Article following this: "Science, Phenomena and the Press."—Ed.]

claim of truth, that, in our search for it we ought to humbly turn ? One of our severe Christian Areopagites actually expresses the fear that "even some of the absurd stories of the *Puranas* have found favour with *The Theosophist*." But let him tell us, has the *Bible* any less "absurd ghost-stories" and "ridiculous miracles" in it than the Hindu *Puranas* and Buddhist *Maha-Jataka*, or even one of the most "shamefully superstitious publications" of the Spiritualists ? (We quote from his letter.) We are afraid in all and one it is but :

Faith, fanatic faith, once wedded fast  
To some dear falsehood, hugs it to the last. . . .

and—we decline accepting anything on faith. In common with most of the periodicals we remind our readers in every number of *The Theosophist* that its "Editors disclaim responsibility for opinions expressed by contributors," with some of which they (we) do not agree. And that is all we can do. We never started out in our paper as *Teachers*, but rather as humble and faithful recorders of the innumerable beliefs, creeds, scientific *hypotheses*, and—even "superstitions" current in the past ages and now more than lingering yet in our own. Never having been a sectarian—*i.e.* an interested party—we maintain that in the face of the present situation, during that incessant warfare, in which old creeds and new doctrines, conflicting schools and *authorities*, revivals of blind faith and incessant scientific discoveries running a race as though for the survival of the fittest, swallow up and mutually destroy and annihilate each other—*daring, indeed, were that man* who would assume the task of deciding between them ! Who, we ask, in the presence of those most wonderful and most unexpected achievements of our great physicists and chemists would risk to draw the line of demarcation between the *possible* and the *impossible* ? Where is the *honest* man who conversant at all with the latest conclusions of archæology, philology, palæography, and especially Assyriology, would undertake to prove the superiority of the religious "superstitions" of the civilized Europeans over those of the "heathen," and even of the fetish-worshipping savages ?

Having said so much, we have made clear, we hope, the reason why, believing no mortal man infallible, nor claiming that privilege for ourselves, we open our columns to the discussion of every view and opinion, provided it is not proved absolutely supernatural. Besides, whenever we make room to "unscientific" contributions it is when these treat upon subjects which lie entirely out of the province of physical science—generally upon questions that the average and dogmatic scientist rejects *a priori* and without examination ; but which, the real man of science finds not only possible, but after investigation very often fearlessly proclaims the disputed question as an undeniable fact. In respect to most transcendental

subjects the sceptic can no more disprove than the believer prove his point. FACT is the only tribunal we submit to and recognize it without appeal. And before that tribunal a Tyndall and an ignoramus stand on a perfect par. Alive to the truism that every path may eventually lead to the highway as every river to the ocean, we never reject a contribution simply because we do not believe in the subject it treats upon, or disagree with its conclusions. Contrast alone can enable us to appreciate things at their right value ; and unless a judge compares notes and hears both sides he can hardly come to a correct decision. *Dum vitant stulti vitia in contraria*—is our motto ; and we seek to prudently walk between the many ditches without rushing into either. For one man to demand from another that he shall believe like himself, whether in a question of religion or science is supremely unjust and despotic. Besides, it is absurd. For it amounts to exacting that the brains of the convert, his organs of perception, his whole organization, in short, be reconstructed precisely on the model of that of his teacher, and, that he shall have the same temperament and mental faculties as the other has. And why not his nose and eyes, in such a case ? Mental slavery is the worst of all slaveries. It is a state which, as brutal force has no real power, always denotes either an abject cowardice or a great intellectual weakness.

Among many other charges, we are accused of not sufficiently exercising our editorial right of selection. We beg to differ and contradict the imputation. As every other person blessed with brains instead of calves'-feet jelly in his head, we certainly have our opinions upon things in general, and things occult especially, to some of which we hold very firmly. But these being our personal views, and though we have as good a right to them as any, we have none whatever to force them for recognition upon others. *We* do not believe in the activity of "departed spirits"—*others* and among these, many of the Fellows of the Theosophical Society do—and we are bound to respect their opinions, so long as they respect ours. To follow every article from a contributor with an *Editor's Note* correcting "his erroneous ideas" would amount to turning our strictly impartial journal into a *sectarian* organ. We decline such an office of "Sir Oracle."

*The Theosophist* is a journal of our Society. Each of its Fellows being left absolutely untrammelled in his opinions, and the body representing collectively nearly every creed, nationality and school of philosophy, every member has a right to claim room in the organ of his Society for the defence of his own particular creed and views. Our Society being an absolute and uncompromising *Republic of Conscience*, preconception and narrow-mindedness in science and philosophy have no room in it. They are as hateful and as much

denounced by us as dogmatism and bigotry in theology ; and this we have repeated *usque ad nauseam*.

Having explained our position, we will close with the following parting words to our sectarian friends and critics. The materialists and sceptics who upbraid us in the name of modern Science—the Dame who always shakes her head and finger in scorn at everything she has not yet fathomed—we would remind of the suggestive but too mild words of the great Arago : “ He is a rash man, who outside of pure mathematics pronounces the word ‘ impossible.’ ” And to theology, which under her many *orthodox* masks throws mud at us from behind every secure corner, we retort by Victor Hugo’s celebrated paradox : “ In the name of RELIGION we protest against all and every religion ! ”

## SCIENCE, PHENOMENA AND THE PRESS

[*The Theosophist*, Vol. II, No. 10 (22), July, 1881, pp. 218–220.]

*Fiat Justitia, ruat cælum* is not the motto of our century. Nothing is so amusing as to watch at every fresh exposure of some tricky medium—of whom there are a good many—the attitude of the Press in general, and those time-serving editors of *pseudo* first-class papers—of whom there are still more—especially. In order to flatter the sympathies, and bow to the prejudices of their subscribers, they, who speak in terms of the utmost veneration of a church they often do not believe in, will, at the same time, denounce, in the most objurgatory and vituperative language, spiritualism in which they occasionally themselves believe, and Theosophy of whose tenets they know next to nothing.

Such is the present attitude of some Anglo-Indian papers in relation to the Fletcher case. The trial and sentence to hard labour of Mrs. Fletcher—who was punished for fraudulently obtaining valuables and not at all for being, or rather *not* being a medium—seems to have thrown some of them into ecstasies of joy. Two of them especially—one a Lahore and the other an Allahabad paper—have got quite off their balance and gone beating about the bush after those “ impostors calling themselves Theosophists and Spiritualists ” (! ?) We seriously doubt whether the respective editors of the two above-mentioned papers could ever hope for the high honour of being received into the company of even the flunkeys of some of our titled “ Spiritualists and Theosophists ” of England, whom they include in the category of “ impostors.” But, as there is every probability, in the case in hand, of a certain professional envy on their part against spiritual mediums, their irritation may

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have its *raison d'être*. The mediums "produce" while these editors "absorb" *spirits*. Hence—with an eye to their incurable and well-known bibacity we have to be charitable. One, who is generally as drunk as David's sow, can hardly be made responsible for what he says. The phenomena of *obsession* and *possession* assuming most varied forms, one medium will be *obsessed* by "an imaginary goblin," while another one will be *possessed*—by the seven *fiends of drink*. Hence we accuse the two "medium-editors" of gross inconsistency. For, if the public is made to credit the witty definition of that American reporter who notified the world of his discovery that "materialized spirits are but *frozen whiskey*," they ought certainly to show themselves a little more grateful toward their brother mediums than they do. Leaving, however, English and Yankee-Irish editors to the tender mercies of *delirium tremens* and the spiritual snakes in their boots, we will broach our subject at once.

That spiritualism has made itself unpopular, is an undeniable fact. That its phenomena have become so, chiefly owing to claims of supernatural intervention for them, to the agency of *spirits* in the production of the manifestations, is as incontrovertible. But when the sceptic has once pronounced in tones of contempt the tabooed word "Spiritualism," is there one man in ten thousand who fully realizes the meaning of that which he so abuses? Is it *Spiritualism* proper that is denounced? Or, that faith which professes blind belief in the communication of the living men with the spirits of their departed friends, through mediums? Or, is it only belief in the occurrence of occult phenomena that the average public so strongly objects to? Which?

And now, we are inclined to demonstrate, that were Society—Christians and materialists included—ever capable of acting with anything like impartiality, and of reasoning its antipathies before it became entirely blinded by its prejudices, spiritualism could never have become its *bête noire* as it now has. At all events, whether judged from its social, or examined from its philosophical standard, it stands certainly higher than any of the sects of the "revivalists"—against which Society has nevertheless, not a word to say. Since its ranks are composed chiefly from the well-educated classes, and spiritualism was never half as aggressive and offensive as we find most of the sects of dissenters, the public has no right to taboo it, as it does.

However it may be, as the policy of our paper is to present all things in their *true* light, we mean now to seriously analyse spiritualism. Owing to long years of study, we believe we are more competent to judge of it than those who really know nothing of it—as the native and the Anglo-Indian press for instance. On the other hand, our own theories as to the agency producing most of the phenomena

being diametrically antagonistic to those of the Spiritualists—the accusation of partiality in our case can but fall to the ground. We will now show the inconsistency of the anti-Spiritualists of all classes.

If it is against "*Spiritualism*" proper that the public wrath waxes so hot, then every Christian who abuses it is untrue to his creed. He plays into the hands of Infidelity. Besides having been used for ages in contradistinction to that of materialism the word spiritualism served no farther back than the first half of our century to designate the doctrines and religious life of that class of Christian mystics who believed themselves to be under the guidance of the Divine Spirit; the adjective "Spiritualist" having been always applied to those persons who spiritualized the Jewish Scriptures. In the past centuries such was the appellation given to Jacob Böhme, Madame Guyon, Miguel de Molinas and other Quietists and Mystics, In our present age it belongs by right to the Shakers of America, and even more so to the "Apostles" of the Calcutta *New Dispensation*, than to the lay believers in mediumistic phenomena, who—we are sorry to say instead of spiritualizing matter, *materialize* Spirit. . . . As the notion stands though, the most that could be brought by orthodox Christians against modern Spiritualism is the accusation of being one of the many *heretical* Christian sects of the day. Not only have the majority of Spiritualists retained their belief in the Bible and Christianity, but even the most infidel among them do no worse than the Unitarians—who assert the simple humanity of Christ, contending that he was no more than a divinely illuminated prophet—a *medium*, say the Spiritualists. Hence Spiritualism *as a sect has as much a right for recognition* and at least, outward respect *as any other Christian sect*. But it is perhaps their peculiar *belief* that is so hateful to the *unbelievers*? Another and still grosser inconsistency! For how can belief in spirits, the surviving souls of departed men—quite an orthodox Christian dogma—be held disreputable by a Christian public? We do not mean to be disrespectful but only fair, in asking the following question: Were a sane person placed under the necessity of choosing, but had yet the privilege of a free choice, which of the two stories, think ye, he would accept as the most likely to have occurred: that of a materialized angel and the she-ass *whose mouth was opened by the Lord to speak to Balaam in a human voice*, or that of Mr. Crookes' materialized Katie King? It really would not be generous in us to insist upon a direct answer. But we will do this: placing the Spiritualists on one side, and the Christian Adventists or Millenarians on the other, we will offer our reader a bird's-eye view of both. The former, in company with more than one eminent man of science, will be represented by us at his great disadvantage; namely, in a

spiritual circle, in a half-darkened room singing in chorus a spiritual melody, and anxiously waiting for the apparition of a materialized relative. . . . The Millenarian—surrounded by his family and household gods roosting on the top of a tree, or the roof of his house, singing Christian psalms and waiting as anxiously for his Christ to appear and carry them all away into heaven over a crumbling universe! . . . We insist that our readers should not misunderstand us. *We* laugh no more at the faith of the Millenarian who, notwithstanding many such days of failure when instead of catching hold of his Saviour, he found himself drenched to the bones, caught a bad cold and was occasionally killed by lightning,<sup>1</sup> than we deride that of the believer in the materializations. We simply ask why should the press and the public permit themselves to despise and laugh to scorn the Spiritualist, while hardly daring to mention, let alone laugh, at the beliefs of the former? Learned divines meet and seriously discuss and devise means “to be caught up together in the clouds to meet the Lord in the air.” Dr. Tyng, one of the best educated clergymen of New York, actually pronounces these words: “Yes; we firmly believe in the coming advent. A conference was held in London in February last, and the result was gratifying. . . . At this coming the dead that have died in Christ will rise first, and then those of his children who are alive will be caught up into the clouds with them, and their bodies will undergo a change, and they will dwell in heavenly places for a season”!!

Hence—the logical induction: So long as the Christian public professes belief in, and veneration for its ancestral faith, it behoves them little to throw the accusation of “degrading superstitions and credulity” into the teeth of spiritualism. They are no better than

<sup>1</sup> Hardly a few years since such a case happened in America to some unlucky Millenarians the elders of whose churches had prophesied the day and the hour of the second advent of Christ. They had sold their properties and given it away; settled their worldly affairs after which most of them climbed on that solemn day to the highest trees and hills. A shower, accompanied by a terrible thunder-storm and lightning brought two of the Adventist families together with their trees *down* to the ground instead of taking them Elijah-like to heaven. And that the belief of a *physical* advent of Christ is not confined to the ignorant classes alone is proved by the following clip from an American newspaper of 1878.

“A circular has been issued signed by the Rev. Dr. James H. Brookes of the Presbyterian Church, St. Louis; the Rev. Dr. Stephen H. Tyng, Jr., of this city; Bishop W. R. Nicholson of the Reformed Episcopal Church, Philadelphia; W. Y. Morehead; the Revd. A. J. Gordon of the Clarendon Street Baptist Church, Boston; Maurice Baldwin; the Rev. H. M. Parsons of the Presbyterian Church, Buffalo; and the Rev. Dr. Rufus W. Clarke of the Dutch Reformed Church, Albany, inviting those *who believe in the personal* pre-millennial advent of Jesus Christ to meet at the Church of the Holy Trinity in this city, on the 30th and 31st of October and the 1st of November, to listen to a series of papers on the pre-millennial advent of Jesus Christ, and to join in such discussions as the topics may suggest. A large number of professors, ministers, and laymen have endorsed the call. Among them are the older Tyng, Bishop Vail of Kansas, Professor Kellogg of Alleghany Presbyterian Seminary, the Rev. Dr. Imbrie of Jersey City, George T. Pentecost, the Boston Evangelist, and other well-known men.”—*New York Sun*.



the *hypocrites* denounced in *Luke* ; those who are commanded by Jesus to cast out first the beam of their own eye, and then offer to pull out the mote that is in their brother's organ of sight. As for those gentlemen of the press, who, lacking the courage to denounce the superstitions of the strong and the mighty, fall back upon those whose unpopularity has made them weak and helpless, they act more than in a cowardly way. They are the "Bashi-Boozooks" of Mrs. Grundy's army—those, who under the cover of darkness and in perfect safety to themselves spoil and *finish* the wounded. The Theosophists and Spiritualists have at least the courage of their opinions. They openly and fearlessly proclaim their heterodox and unpopular beliefs and face the enemy's fire without flinching. How many of our colleagues of the press will dare to follow our example? Verily, the ugly cancer of sham and hypocrisy has *gnawed* down to the very bone of educated Society! We find truthfulness and moral courage now, but in a few atheists, who, like Bradlaugh and Colonel Ingersoll bravely defy the whole world. Even great and independent men like Tyndall, cower down before public wrath. He who did not blush to speak of Spiritualism as "an intellectual whoredom" was made before the storm of indignation raised by him among the English clergy to half recant his publicly expressed scientific opinion of the absolute "potency of matter." But he never thought of offering an apology for his insult to those of his scientific colleagues who believed in Spiritual phenomena. . . .

And now dropping off the adjective "Spiritual" from the word phenomena—let us see how far sceptics are justified in throwing a slur upon the latter and to reject the testimony of the greatest men of modern Science in favour of their genuineness. And that, whenever a scientist went to the trouble of *seriously* investigating the phenomena, he was forced to admit the objective reality of these weird manifestations is henceforth an historical fact. And it is precisely that which we purpose to prove in the next article.

## THE EVIDENCE OF SCIENCE

[*The Theosophist*, Vol. II, No. 10 (22), July, 1881, pp. 220-221.]

FROM Professor Hare, the great American chemist, of world-wide celebrity, a quarter of a century ago, down to Professor Zöllner, the Leipzig astronomer in 1878, each and all of the men of Science who, undertaking to expose the so-called *Spiritual* phenomena in the name of science, went yet to work honestly at their investigation—found themselves baffled and finally completely beaten by *facts*.

So, in 1853, Professor Hare publicly expressed the following

determination : " I feel called upon as an act of duty to my fellow-creatures, to bring whatever influence I possess to the attempt to stem the tide of *popular madness*, which, in defiance of reason and science is fast setting in favour of the gross delusion called *Spiritualism*." (*History of Spiritualism*, pp. 115.) Two years later, and after that man of science had brought his keenest acumen to bear upon the phenomena, and had invented all kinds of machinery through which he hoped to detect tricky mediums, but to no avail, Professor Hare *became a Spiritualist*. The Harvard professors by whom the learned doctor had been regarded for forty years as an authority upon all scientific subjects, now denounced his " insane adherence to the gigantic humbug." But the phenomena were found *facts* and had the best of him as they had of many more of learned professors at various times.

In 1869 the Committee of the Dialectical Society of London,<sup>1</sup> composed of twenty-eight persons of education and good public repute, (among whom we find the names of Mr. Grattan Geary, the present editor of the *Bombay Gazette*, of Mr. H. G. Atkinson, and of Mr. Charles Bradlaugh—see *Report of the Committee of the Dialectical Society* of London) after sittings with mediums for months, and having applied to them the most crucial tests, was compelled to acknowledge : 1st—That the phenomena that they had witnessed were *genuine*, and impossible to simulate ; 2nd—That the most extraordinary manifestations thoroughly upsetting many preconceived theories as to natural laws, *did* happen, and *were undeniable*." Some had occurred in their own families.

In 1870 Mr. Crookes, F.R.S., had expressed his opinion in print that he believed " the whole affair a superstition . . . an unexplained trick—a delusion of the senses." In 1875, in his letter upon Katie King, the young lady " Spirit " who visited him for three years during séances held in the presence of a number of men of science, we find Mr. Crookes confessing as follows :—" To imagine the Katie King of the last three years to be the *result of imposture* does more violence to one's reason and common-sense than to believe her to be what she herself affirms. . . ." (a " spirit "). With that man of science, the discoverer of Radiant Matter, that *Force* he had so derided after a long course of honest and scientific investigations had . . . " became not a matter of opinion but of absolute knowledge."<sup>2</sup>

Mr. Alfred Russell Wallace, the great English naturalist, writes in his *preface* to *Miracles and Modern Spiritualism* . . . " Up to the

<sup>1</sup> " At a Meeting of the Council of the London Dialectical Society, held on the 26th January, 1869, on the motion of Dr. Edmunds, a committee was appointed to investigate the phenomena alleged to be spiritual manifestations and to report thereon." (Copy of the Minute of the Council.)

<sup>2</sup> *Researches in the Phenomena of Spiritualism*, p. 45.

time I first became acquainted with the facts of Spiritualism I was a confirmed philosophical sceptic. I was so thorough and confirmed a materialist that I would not at that time find a place in my mind for the conception of a spiritual existence. . . . *Facts, however, are stubborn things.* . . . The facts beat me. They compelled me to accept them as *facts* . . . and led me to accept Spiritualism." (p. 7.)

Mr. Nicolas Wagner, Professor of Zoology at the St. Petersburg University, writes at the beginning of his investigations:—"I accepted Professor Butlerof's invitation to witness the phenomena produced by the medium Home who lived in his house, with the greatest mistrust and even aversion." At the end of about twenty *séances* he closes a narrative full of the most inexplicable phenomena upsetting every scientific hypotheses with the following admission:—"I have presented a truthful account of *facts* witnessed by myself. I desire that all those who will not believe me, may prove to me that I am wrong; but in such a case they will have to support their case with *facts* as positive and as undeniable as those that forced me to my present conviction, that the mediumistic phenomena ARE REAL EXISTING FACTS." (*Messenger of Europe*, 1876.) Nor has Professor Wagner given up to this day his firm belief in the objective reality of such manifestations; for only a few months ago he closes another article upon phenomena obtained, which are the repetition of Professor Zöllner's experiments with Dr. Slade only with non-professional mediums (ladies of high society) with these words: "Again these facts convince us of the necessity of widening the domain of recognized science and its methods and means for the exploration of the invisible and unknown world. . . ." <sup>1</sup>

Professor Butlerof of St. Petersburg, a chemist of the greatest eminence and a member of the Academy of Sciences—one of the few men of learning who, seeking in Science truth alone, feared not to pass on to the minority—has been investigating the phenomena for many years. In the April number of the *Rooskoy Vvestnik*, an orthodox journal of the greatest respectability, we find him beginning a long and scientific article upon "Empiricism and Dogmatism in the Domain of Mediumship" with an equivalent confession of faith:—"Firmly and fully convinced of the objective reality of mediumistic phenomena, I find it necessary to point out in print the first attempts made to connect some of these phenomena with scientific hypotheses," he writes. And then he proceeds to enumerate several great names, of men of science who struck "rock bottom" in Germany, in the shifting sands of phenomena, which had hitherto eluded all scientific grasp. These are Dr. Zöllner, Professor of Physics and Astronomy in the University of Leipzig, who

<sup>1</sup> See *Transcendental Physics*, p. 148, translation by Charles Carleton Massey, Barrister-at-Law (Vice-President of the British Theosophical Society).

stands in the front rank of the scientific men of Europe ; Dr. Fichte, the son of the celebrated German philosopher, for years Professor of Philosophy at the University of Tübingen,<sup>1</sup> and who was at first the greatest sceptic and opponent of the theory which upheld the reality of the phenomena ; Dr. Wilhelm Weber, Professor of Physics—the founder of the doctrine of the Vibration of Forces. “ No scientific reputation stands higher in Germany than that of Weber ” (*Transcendental Physics*, p. 18). Professor Perty of Geneva ; Professor Sheibner, of Leipzig University, “ a well-known and highly distinguished mathematician ” ; Dr. Gustave T. Fechner, an eminent natural philosopher, another Professor of Physics at Leipzig, and von Hoffman ; Baron von Hellenbach of Vienna, etc. etc. Many of these, namely, Professors Weber, Sheibner, Fechner and others, have been witness to M. Zöllner’s scientific experiments with Dr. Slade, the medium, and have taken part in them. Speaking of the physical phenomena which had taken place in that medium’s presence, Professor Zöllner says as follows—“ I reserve to later publication the descriptions of further experiments, obtained by me in twelve *séances* with Mr. Slade, and as I am expressly authorized to mention in the presence of my friends and colleagues, Professor Fechner, Professor Wilhelm Weber, the celebrated electrician from Göttingen, and Herr Sheibner, Professor of Mathematics . . . who are perfectly convinced of the reality of the observed facts altogether excluding imposture or prestidigitation.”<sup>2</sup>

These descriptions of the experiments in the most extraordinary phenomena may be found in that most interesting volume translated and published by Mr. C. C. Massey from the third volume of Zöllner’s scientific treatises, called *Transcendental Physics*. Space in our journal absolutely precludes the possibility of our mentioning them. But in order to answer beforehand the well-known and trite objection that “ any clever prestidigitator can do the same, we will append extracts from two letters here, from the same volume. These are the published confessions of two *jugglers of wide-known fame*—Messrs. Maskelyne of London, and Samuel Bellachini, Court conjurer at Berlin—who repeat that which the celebrated Robert Houdin, the French conjurer, had already stated before ; namely, that “ levitations without contact as produced in the presence of mediums were feats utterly beyond the power of the *professional juggler* ” ; that it was “ the work of *no human agency*, whatever else that agency might be.”

On the 1st July, 1873, Mr. Maskelyne writes in answer to a challenge from a spiritualist who offered him £1000 if he could

<sup>1</sup> In contradistinction to the Hegelian pantheism Fichte established a system of his own which he called—“ Concrete Theism.”

<sup>2</sup> *Transcendental Physics*, p. 18.

reproduce certain mediumistic phenomena, as follows:—"In accepting this challenge, I wish you distinctly to understand *that I do not presume to prove* that such manifestations as those stated in the Dialectical Society *are produced by trickery—I have never denied that such manifestations are genuine*, but I contend that in them there is not one iota of evidence which proves that departed spirits have no better occupation than lifting furniture about<sup>1</sup>. . . . I have never stated that you cannot produce some phenomena in a genuine manner." . . . And in a third letter Mr. Maskelyne adds:—"How *genuine* phenomena can be produced by trickery I am at a loss to know."

There we have juggler No. 1, confessing that there is such a thing as *genuine* phenomena.

In an official document, Samuel Bellachini, the prestidigitator and Court conjurer to His Majesty the Emperor William I, of Germany, certifies over his signature and those of two witnesses to the following :

. . . . "I hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have *not in the smallest degree* found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus ; and that any explanation of the experiments which take place *under the circumstances and conditions then obtaining* by any reference to prestidigitation, to be *absolutely impossible*.

"It must rest with . . . men of Science . . . to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.

(Signed) SAMUEL BELLACHINI?"

*Berlin, 6th December, 1877.*

And that makes juggler No. 2.

These two documents, added to the testimony of the several eminent men of science, ought to settle the "to be, or not to be" of the reality of the phenomena whatever the agency which produces them. If we cannot yet sufficiently prove what it is, there is some consolation to know *what it is not* : it is neither supernatural, divine nor diabolic. And if it is neither and the evidence in favour of its objective reality rests on such a scientific testimony, then the sooner

<sup>1</sup> Given in the *Appendices of Transcendental Physics*.

the public and its *âme damnée*—the press—cease to sneer at and hiss it, the better for both—in future. Until then, to those who oppose and point the finger of scorn at the Spiritualists and Theosophists we will remark that they are quite welcome to call us names in words and even in print. In the words of a spiritualist—a very dear lady friend of ours—addressed to a sneering sceptic last year, at Simla : There is real comfort in the thought that while you only *believe us*—we *know* you to be FOOLS.

## THE SCIENTIFIC BASIS OF SPIRITUALISM

[*The Theosophist*, Vol. II, No. 10 (22), July, 1881, p. 225.]

HAVING already (p. 139, Vol. ii) borne testimony to the admirable moral qualities and intellectual endowments of our lamented friend, the late Epes Sargent, it would almost suffice for us to announce the appearance of his crowning psychological work, *The Scientific Basis of Spiritualism*, to give our readers an idea of its merits. From the beginning to the close of Mr. Sargent's busy literary life, whatever he did was well done. Though a man of strong convictions, he yet showed throughout an earnest determination to state his case fairly and without offensive combativeness—a talent we honestly envy. He became a Spiritualist only under the pressure of hard facts that he could not explain away, and since then has been jotting down for reference instead of merely seeing and forgetting like many others, the proofs that Spiritualism offers to the man of science that it is worth investigating. The fruits of this methodical industry have, as we stated in our recent notice of his death, been given to the world in the form of three of the most useful books upon the subject. Mr. Sargent had no feeling of antagonism to Theosophy. With many enlightened Spiritualists he expressed his entire readiness to join us when he should be convinced of the Theosophical theory of the mediumistic phenomena by as unanswerable proofs as those which had made him what he was. And, as from the nature of things, these proofs were not available outside the closed circle of Asiatic mystics whom he could not visit, he took up an attitude of friendly yet neutral good-will, maintaining correspondence to the last with his Theosophic friends.

In his *Scientific Basis*, Mr. Sargent makes such an array of both logic and phenomena as to silence, if not convince, the sceptical man of science who would sneer mediumism down as a sort of child's play for servant-girls and schoolboys. It is a book to be thought over as well as read by every real student of Psychology. We commend it most heartily to such, notwithstanding that, from having been more

favoured than the lamented author with opportunities to learn the real cause of the mediumistic phenomena, we differ with him as to the necessary agency therein of the spirits of the dead. Messrs. Colby and Rich, the publishers, will accept our thanks for the copy of the work we have received.

## FOOTNOTES TO “ THE WORK OF THE THEOSOPHICAL SOCIETIES ”

[*The Theosophist*, Vol. II, *Supplement*, July, 1881, pp. 228-229]

[While on a visit to Ceylon, Col. Olcott visited Colombo. He wrote in part : “ I lectured at the College last evening to an audience of about five hundred. . . . I had in my hand a paper on which the High Priest, the Rev. Sumangala, had entered all the lies about the Theosophical Society I was to refute. . . . I defied everybody, Christian or otherwise, that had anything to say either about the Theosophical Society or ourselves, to come on the platform like men and say it to my face. . . . But . . . *not a soul dared open his mouth.*”]

AND the Missionary organs, like the *Lucknow Witness* and others, denounce us yet for our lack of sympathy for the *padris* and Christian converts ! For six years we have to fight step by step, falsehoods, slanders and vilification invented with the sole object of making the public lose every confidence in the Theosophical Society. And all that in the name of the *Bible*, which commands—“ Thou shalt not bear false witness,” and in that of Christ, of Him, who, represented as the meekest and the most forgiving of all men, is said to have died for humanity to save the world from sin ! Verily more crimes are perpetrated, and *false* evidence daily given in the name of the “ meek Nazarene ” by His followers, than there ever was among those Jews and heathens He called—a “ generation of vipers ! ” Can TRUTH ever need *such* weapons ?

[The *Ceylon Times* reports in detail the incidents mentioned by Col. Olcott, including his answers to questions during his lecture at Galle. To the question whether the Society is Buddhistic or not, Col. Olcott is alleged to have answered that the “ parent society may be said to be Buddhist.”]

The Reporter must have misunderstood our President. The Parent Society *cannot* be said to be “ Buddhist ” since (a) it is more *unsectarian* than any of its branches, and (b) its numerous body being composed of members who, professing the most widely separated creeds—many of them are liberal Christians, Mahomedans, Hindus, Parsees, etc.—while others, and the greater number, are

materialists and spiritualists. The "Parent Society" is not composed only of the two Founders (now in India) and the Recording Secretary, these three alone being openly Buddhists, but of other original Founders who are scattered about America and Europe, and of members, half a dozen or so of whom also profess that faith and "take refuge in Buddha." But even the fact of the two Founders being Buddhists does not make them respect any the less for it the *Vedas* and especially the *Vedanta*. After as much study as we could give to it, we came to the firm conviction that Vedantism and Buddhism were two synonymous, nearly identical philosophies, in spirit, if not in practice and interpretation. The Vedanta system is but transcendental or so to say *spiritualized* Buddhism, while the latter is rational or even *radical* Vedantism. Between the two stands Sankya philosophy.

[The *Harbinger of Light*, Melbourne, (Australia), reports "the receipt of a photograph of the Theosophical Society's Buddhist School at Point de Galle, where a reform in the right direction was initiated and is now in active operation, *viz.*, the redemption from blind Christianity to rational Buddhism of the Singhalese 'rising generation.'"] . . .

"Buddhism is pure Theism." To this H. P. B. remarks : ]

Our esteemed friend is mistaken. Buddhism is no "Theism," since Buddhists do not believe in a "personal god," and reject altogether *Revelation*. They "take refuge in Buddha" and call him "Saviour" not because they regard him as a *god* but, on account of the "Enlightened Teacher" having saved humanity from the great darkness of superstition, from blind faith in the teachings of fallible men and belief in their authority. Siddârtha Buddha *is* a saviour indeed, for taking us by the hand he was the first to show us the way to true *salvation*—deliverance from the miseries of human life; future everlasting misery and eternal bliss depending upon our own personal merits. *We are our own Saviours.*

### EDITOR'S NOTE TO "THE HINDU SABHA"

[*The Theosophist*, Vol. II, *Supplement*, July, 1881, No. 10 (22).]

[The President of the Hindu Sabha, A. Sankariah, published in his *Journal* an appeal to its members to give special attention to the objects of the Association. He says in part : "Our definition of Hindu is one who respects the Rishis of India and loves the nation devoted to them . . . every educated Hindu should acquire as much proficiency as is possible for him in the Vyasiyam. . . . Yet still after publication of eight numbers of the *Journal*, we have to confront the anomaly of Hindus wishing to know what is the Vyasiyam and who is a Hindu."]



OUR esteemed Brother seems to wonder that "after the publication of eight numbers of the journal" he, the Editor, has "to confront the anomaly of Hindus wishing to know what is the Vyasiyam and who is a Hindu." His surprise may cool, perhaps, when we have told him, that after six years of the Theosophical Society's existence, and after the publication of twenty-one numbers of *The Theosophist* journal, full of the objects and aims of its Society, we encounter nearly daily the "anomaly" of its *Members* and *Fellows* wishing to know "what is Theosophy" and "who or what is a Theosophist!" Some of them we find, laboured under the extraordinary impression that no sooner were they initiated than they would find themselves able to cross the Himalayas astride on a cloud, converse with the "UNKNOWABLE" face to face, or—secure at once an appointment for High Court Judgeship! . . .

## STONE-SHOWERS

[*The Theosophist*, Vol. II, No. 11 (23), August, 1881, pp. 231-233.]

[The writer of the letter to which H. P. B. appends an explanatory note, A. J. Riko, of The Hague, Holland, presents interesting details, including an official report from the Dutch East Indies, signed by Major W. Michiels, concerning the phenomenon of falling stones, singly or in showers. Riko cites several instances in all of which the stones appear to have been guided by unseen hands, as no one was ever hurt, though the stones were sometimes the size of an egg, and continued falling near certain individuals for periods of two weeks. Riko concludes his letter by inquiring of H. P. B. as to the nature of the invisible beings who cause such showers of stones to come down.

Some of the geographical names in Riko's letter are obviously misspelt, and H. P. B., having corrected them, adds in a footnote : ]

UNLESS the blame for the incorrect rendering of the names of these localities is to be laid at the door of the printers we have to beg Mr. Riko's pardon for the liberty we take in correcting them. The cases related by him are most incredible for the general reader, though, having witnessed far more extraordinary phenomena personally, we believe in them thoroughly. But *The Theosophist* is sent throughout the world. Some persons might read this account in Java, or, finding themselves there, desire to ascertain how far the statements are true. It is absolutely necessary that in every case the names of the localities, where the phenomena took place, and their geographical position, should be rendered as carefully as possible. The Theosophists and Spiritualists have too many enemies to allow the latter triumphs which might easily be avoided by

exercising some little care. And neither of us—Spiritists or Theosophists—can be *too* careful.

[The letter is followed by H. P. B.'s comment : ]

Meanwhile, M. Riko will perhaps permit us a word. The last sentence of his letter proves clearly that even he, a spiritist, is unable to trace such a uniformly senseless, idiotic phenomenon—one that periodically occurs in every part of the world and without the slightest cause for it, as without the least *moral* effect upon those present—to the agency of disembodied *human spirits*. We well know that, while most of the spiritists will attribute it to the *Esprits malins* (malicious disembodied spirits) the Roman Catholic world and most of the pious Protestants—at least those who may have convinced themselves of the facts—will lay it at the door of the *devil*. Now for argument's sake, and allowing the idea of such creatures as the "malicious human souls" of the spiritist and the "demons" of the Christian theology to exist elsewhere than in imagination, how can both these classes of believers account for the contradictions involved? Here are beings which or who—whether devils, or malicious ex-human imps—are evidently wicked. Their object—if they have any at all—must be to derive cruel pleasure from tormenting mortals? They cannot be less bent upon mischief or more careful of possible results than ordinary mischievous school-boys. Yet we see the stones, or whatever the missiles may be, *carefully avoiding contact* with those present. They fall all around without "even grazing" the little Javanese girl—evidently *the medium* in the case observed by General Michiels. They fall thick among the ranks of the soldiers at "Fort Victoria"; and pass incessantly for several days before the very noses of the police agents at Paris and The Hague, without ever touching, let alone hurting, anyone! What does this mean? *Malicious* human spirits, to say nothing of devils, would certainly have no such delicate care for those they were bent upon tormenting. What are they then, these invisible persecutors? Ordinary human "spirits"? In such a case human intelligence would be but a name; a word devoid of meaning as soon as it gets separated from its physical organs. It would become a blind force, a remnant of intellectual energy that was, and we would have to credit every liberated soul with insanity!

Having disposed of the theory of "spirits," "imps" and "devils," on the score of the idiocy and total absence of malevolence in the proceedings, once that the genuineness of the phenomenon is proved, to what else can it be attributed in its *causation* or origin, but to a *blind* though living force; one subjected to an intransgressible law of attraction and repulsion—in its course and *effects*—a law which exact science has yet to discover; for it is one of innumerable correlations due to magnetic conditions which are supplied only when

both animal and terrestrial magnetism are present ; meanwhile the former has to fight its way step by step for recognition, for science *will not* recognize it in its *psychological* effects,—do what its advocates may. The Spiritualists regard the phenomena of the stone-showers as irregular ? We, Theosophists, answer that although their occurrence at a given place may appear to be very irregular, yet from a comparison of those in all parts of the world it might be found, if carefully recorded, that hitherto they have been uniform or nearly so. Perhaps they may be aptly compared with the terrestrial magnetic perturbations called by Science “fitful,” and distinctly separated by her, at one time, from that other class she named “periodical” ; the “fitful” now being found to recur at as regular periods as the former. The cause of these variations of the magnetic needle is as entirely unknown to physical science as are the phenomena of stone-showers to those who study psychological Science ; yet both are closely connected. If we are asked what we mean by the comparison—and indignant may be the question on the part of both Science and Spiritualism—we will humbly answer that such is the teaching of *Occult* Science. Both classes of our opponents have yet much to learn, and the Spiritualists—to first *unlearn* much in addition. Did our friends the believers in “spirits” ever go to the trouble of first studying “mediumship” and only then turning their attention to the phenomena occurring through the sensitives ? We, at least, never heard that such is the case, not even during the most scientific investigations of mediumistic powers that ever took place—Professor Hare’s and Mr. Crookes’ experiments. And yet, had they done so, they might have found how closely related to and dependent on the variations of terrestrial magnetism are those of the mediumistic or animal magnetic state. Whenever a true medium fails to get phenomena it is immediately attributed by the Spiritualists, and oftener by the “Spirits” themselves to “unfavourable conditions.” The latter are lumped together in a single phrase ; but never did we hear the real scientific and chief cause for it given : the unfavourable variations of the terrestrial magnetism. The lack of harmony in the “circle” of investigators ; various and conflicting magnetisms of the “sitters” are all of secondary importance. The power of a real strongly *charged* medium<sup>1</sup> will always prevail against

<sup>1</sup> We hold that a “physical medium,” so called, is but an organism more sensitive than most others to the terrestrial electro-magnetic induction. That the powers of a medium for the production of phenomena fluctuate from one hour to another is a fact proven by Mr. Crookes’ experiments and, believing though we do in the existence of innumerable other so-called Spiritual Forces besides and quite independent of human spirits, we yet firmly maintain that *physical* mediums have very little, if anything, to do with the latter. Their powers are purely physical and conditional ; *i.e.*, these powers depend almost entirely on the degree of receptivity, and chance polarization of the body of the medium by the electro-magnetic and atmospheric currents. Purely psychological manifestations are quite a different thing.

the animal magnetism which may be adverse to it ; but it cannot produce effects unless it receive a fresh supply of molecular force, an impress from the invisible body of those we call blind "Elementals" or Forces of Nature, and which the Spiritualists in every case regard as the "spirits of the dead." Showers of stones have been known to take place where there was not a living soul—consequently no medium. The medium charged by the atmospheric legion of "correlations" (we prefer calling them by the new scientific term) will attract stones within the periphery of his force, but will at the same time repel them, the polaric condition of his body preventing the missiles from touching it. And its own molecular condition will temporarily induct with its properties all the other human and even non-sensitive bodies around it. Sometimes there may be an exception to the rule produced by some chance condition.

This explanatory postscript may be closed with the remark to M. Riko that we do not regard the Elementals of the Kabalists as properly "beings." They are the active Forces and correlations of Fire, Water, Earth and Air, and their shape is like the hues of the chameleon which has no permanent colour of its own. Through the interplanetary and interstellar spaces, the vision of almost every *clairvoyant* can reach. But it is only the trained eye of the proficient in Eastern Occultism, that can fix the fitting shadows and give them a shape and a name.

## THE FIVE-POINTED STAR

[*The Theosophist*, Vol. II, No. 11, (23), August, 1881, pp. 240-241.]

[The following comment was written by H. P. Blavatsky on a letter by Mr. S. T. Venkatapaty, who claimed to have successfully used the five-pointed star, drawn on paper with the name of a Hindu god written in the spaces, for healing or mitigating the effect of scorpion bites.]

OF late numerous letters have been received in *The Theosophist* office concerning the efficacy of the mysterious Pentagram. Our Eastern readers are perhaps unaware of the great importance given by the Western Kabalists to that sign, and, therefore, it may be found expedient to say a few words about it just now, when it is coming so prominently before the notice of our readers. Like the six-pointed star which is the figure of the *macrocosm*, the five-pointed star has its own deep symbolic significance, for it represents the *microcosm*. The former—the "double triangle" composed of two triangles respectively white and black—crossed and interlaced (our Society's symbol)—known as "Solomon's Seal" in Europe—

and as the "Sign of Vishnu" in India—is made to represent the universal spirit and matter, one *white* point which symbolizes the former ascending heavenward, and the two points<sup>1</sup> of its *black* triangle inclining earthward.<sup>2</sup> The Pentagram also represents spirit and matter but only as manifested upon earth. Emblem of the *microcosm* (or the "little universe") faithfully mirroring itself in the *macrocosm* (or the great cosmos), it is the sign of the supremacy of human intellect or spirit over brutal matter.

Most of the mysteries of Kabalistic or *ceremonial* magic, the gnostical symbols and all the Kabalistic keys of prophecy are summed up in that flamboyant Pentagram, considered by the practitioners of the Chaldeo-Jewish Kabala as the most potent magical instrument. In magical evolution during which the slightest hesitation, mistake or omission, becomes fatal to the operator, the star is always on the altar bearing the incense and other offerings, and under the tripod of invocation. According to the position of its points, it "calls forth good or bad spirits, and expels, retains or captures them"—the Kabalists inform us. "Occult qualities are due to the agency of elemental spirits," says the *New American Cyclopædia* in article 'Magic,' thus making use of the adjective "Elemental" for certain spirits—a word which, by the bye, the spiritualists accused the Theosophists of having coined, whereas the *N. A. Cyclopædia* was published twenty years before the birth of the Theosophical Society. "This mysterious figure (the five-pointed star) must be consecrated by the four elements, breathed upon, sprinkled with water, and dried in the smoke of precious perfumes, and then the names of great spirits, as Gabriel, Raphael, Oriphiel, and the letters of the sacred tetragram and other Kabalistic words, are whispered to it, and are inscribed upon it"—adds the *Cyclopædia*, copying its information from the books of old Mediæval Kabalists, and the more modern work of Éliphas Lévi—*Dogmes et Rituel de la Haute Magie*. A modern London Kabalist, styling himself an "Adept,"—a correspondent in a London Spiritual paper, derides Eastern Theosophy and would—if he could—make it subservient to the Jewish Kabala with its Chaldeo-Phœnikæan Angelology and Demonology. That new Cagliostro would probably explain the power and efficacy of the "five-pointed star" but the interference of the good "genii," evoked by him; those *jinn*s which Solomon-like he has apparently bottled up by sealing

<sup>1</sup> [Should read "the lower point."—See H. P. B.'s Correction in Footnote on p. 154.—ED.]

<sup>2</sup> The double triangle on the right corner of *The Theosophist* was by a mistake of the engraver reversed, *i.e.*, placed upside down. So is the Egyptian *Tau* with the snake coiled round it, in the opposite corner of the title-page cover. The latter double sign when drawn correctly represents the anagram of the Society—a T. S.—and the head of the snake ought to turn the opposite way.

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the mouth of the vessel with King "Solomon's Seal" servilely copied by that mythical potentate from the Indian Vaishnava sign, together with other things brought out by him from the no-less mythical Ophir if his vessels ever went there. But the explanation given by the Theosophists for the occasional success obtained in relieving pain (such as scorpion-bites) by the application of the Pentagram—a success, by the bye, which with the knowledge of the cause producing it might with some persons become permanent and sure—is a little less *supernatural*, and rejects every theory of a "Spirit" agency accomplishing it whether these spirits be claimed *human* or *elemental*. True, the *five-pointed shape* of the star has something to do with it, as will now be explained, but it depends on, and is fully subservient to, the chief agent in the operation, the *alpha* and the *omega* of the "magical" force—HUMAN WILL. All the paraphernalia of ceremonial magic—perfumes, vestments, inscribed hieroglyphics and mummeries, are good, but for the beginner, the neophyte, whose powers have to be developed, his mental attitude during the operations defined, and his WILL educated by concentrating it on such symbols. The Kabalistic axiom that the magician can become the master of the Elemental Spirits only by surpassing them in courage and audacity in their own elements, has an allegorical meaning. It was but to test the moral strength and daring of the candidate that the terrible trials of initiation into ancient mysteries were invented by the hierophants; and hence the neophyte who had proved fearless in water, fire, air and in the terrors of a Cimmerian darkness, was recognized as having become the master of the Undines, the Salamanders, Sylphs and Gnomes. He had "forced them into obedience," and "could evoke the spirits" for having studied and acquainted himself with the ultimate essence of the occult or hidden nature and the respective properties of the Elements, he could produce at will the most wonderful manifestations or "occult" phenomena by the combination of such properties, combinations hitherto unknown to the profane, as progressive and exoteric science, which proceeds slowly and cautiously, can marshal its discoveries but one by one and in their successive order, for hitherto it has scorned to learn from those who had grasped all the mysteries of nature for long ages before. Many are the occult secrets ferreted out by her and wrung from the old magic, and yet it will not give it credit even for that which has been proved to have been known by the ancient esoteric scientists or "Adepts." But our subject must not be digressed from, and we now turn to the mysterious influence of the Pentagram.

"What is in a sign?" will our readers ask. "No more than in a name" we shall reply—nothing except that as said above it helps to concentrate the attention, hence to nail the WILL of the

operator to a certain spot. It is the magnetic or mesmeric fluid flowing out of the fingers' ends of the hand tracing the figure which cures or at least stops the acute pain in benumbing the nerves and not the figure *per se*. And yet there are some proficients who are able to demonstrate that the simple tracing of the *five-pointed star*, whose points represent the five cordial [sic] limbs of those channels of man—the head, the two arms and the two legs—from whence the mesmeric currents issue the strongest (a tracing produced with far more efficacy with the finger ends than with ink, chalk or pencil), helped by a strong desire to alleviate pain, will very often force out unconsciously the healing fluid from all these extremities, with far more force than it otherwise would. *Faith* in the figure is transformed into intense will, and the latter into energy; and energy from whatsoever feeling or cause it may proceed, is sure to rebound somewhere and strike the place with more or less force; and naturally enough that place will be the locality upon which the attention of the operator is at that moment concentrated; and hence—the cure attributed by the self-ignorant mesmeriser to the PENTAGRAM. Truly, remarks Schelling, that “although magic has ceased to be an object of serious attention, it has had a history which links it on the one hand with the highest themes of symbolism, theosophy and early science, as well as on the other with the ridiculous or tragical delusions of the many forms of demonomania. . . . In Greek theurgy the ruins of a superior intelligence and even of a perfect system are to be found, which would reach far beyond the horizon which the most ancient written records present to us . . . and *portions* of the same system may be discovered in the Jewish Kabala. . . .” That “perfect system” is now in the hands of a few proficients in the East. The legitimacy of “Magic” may be disputed by the bigots, its reality as an art, and especially as a science, can scarcely be doubted. Nor is it at all doubted by the whole Roman Catholic Clergy, though their fear of its becoming a terrific witness against the legitimacy of their own ascendancy forces them to support the argument that its marvels are due to malignant spirits or “fallen angels.” In Europe it has still “a few learned and respectable professors and adepts,” admits the same *Cyclopædia*. And, throughout the “Pagan” world we may add its reality is almost universally admitted and its proficients are numerous, though they try to avoid the attention of the sceptical world.

## MISCELLANEOUS NOTES

[*The Theosophist*, Vol. II, No. 11, (23), August, 1881, p. 246–247.]

THE nefarious influence of the year 1881 is still asserting itself.

The assassination of the President of the United States, General Garfield, follows the murder of the Emperor of Russia. The death of Rubinstein, the great pianist, but preceded that of Henry Vieuxtemps, the Belgian, the greatest violoncellist and composer of our century. And now comes that of Littré, one of the most brilliant scientific lights of France, and it is to him that we will now devote a few lines. But who next ?

Maxmilien Paul Émile Littré, the Academician, and Senator, the great French Lexicographer, born in the first year of our century, has just died in his eighty-first year. The eminent philologist (he knew Sanskrit, Hebrew, Greek and Latin to perfection) was a professed atheist all his life, and a warm friend of August Comte, as well as a prominent promoter of his doctrines of which he gives an excellent synopsis in his great work, *De la Philosophie Positive*, and upon which he expounded, while defending them in a series of pamphlets. For years, owing to the intrigues of the Archbishop Dupanloup, the "fiery Bishop of Orleans," and notwithstanding the eminent scientific achievements of the infidel savant the doors of the Academy of Sciences were shut to him. The forty "Immortals" fearing to admit such a rank atheist lest the aristocratic Faubourg St. Germain, and the Fish Market, in the face of their respective representatives of the fair sex—those ladies from the two opposite ends of the social ladder, having now remained the chief if not the only pillars of the Roman Catholic clergy in Republican France—should stone them. In 1871, however, M. Dupanloup notwithstanding, the "Immortals" feeling themselves suffused with blushes for their cowardice, unanimously elected M. Littré to the Academical chair. We may add *en passant*, that they were rewarded for it by a fearful scandal created by the Archbishop, who cursed and anathematized his colleagues there and then and—withdrew, breaking for ever with the Academy. To the last moment of his *conscious* life, the late Positivist remained true to his principles of negation. And now—he died . . . as the clerical papers triumphantly assert—a Christian !

According to the unanimous testimony of the Paris press, as soon as the octogenarian atheist had fallen *in articulo mortis*, and the agony had begun, the ever vigilant Jesuit Fathers, who had secured to their cause his wife and daughter, proclaimed the news that the atheist had just before that repented ; and, without losing time administered to him the rites of baptism and the viaticum. According to the *Gaulois* the friends and supporters of the dead philosopher were enraged beyond description at such proceedings, and the burial ceremony culminated in a public scandal. The clericals had endeavoured to make the *entourage* of the funeral as solemn and as theatrical as it was possible for them. Since early morning a priest was seen prostrated before the coffin which was surrounded by a



whole army of the clergy who tried to crowd off from the church every infidel they could. They had no trouble to succeed, as none of Littré's associates in atheism would enter it during the service, and M. Rénan, the free-thinking author of the *Life of Jesus*, Barthélemy St.-Hilaire and a host of others standing outside. In the cemetery, when M. Virubof, the intimate friend and literary partner of the defunct, desired to make a speech by his tomb, the clericals interrupted him with cries—"Respect to the bereaved family." In answer, the Positivists, who numbered about two-thirds of the crowd—3,000 men strong—shouted "Vive la libre pensée! Vive la liberté!" (Long life Free Thought! Hurrah, for Liberty!), and regardless of the protest, M. Virubof pronounced his speech excusing the defunct before the Positivists on the grounds given above. The *République Française* vociferates against the clergy and tells its readers that it is they "of the long coats" who shouted "Down with the Republicans!" receiving in reply: "Down with the Jesuits! The church has committed a ravishment upon a dying man. . . . It is guilty of kidnapping!" etc. The presence of the President of the Republic of France served but to throw oil upon the fire. As a matter of course, the clergy who have before now tried their hand at claiming as their prize Thomas Paine and even Voltaire, will now sing victory more than ever. Thus the memory of an honest and a great man, who remained true to his convictions for over three score and ten years—will descend to posterity as that of a MORAL COWARD!

Under the heading of "Forgiveness and Chastisement" the *New Dispensation*, comparing its members to Jesus when whipping out the money-changers from the temple, takes us in its confidence, and proceeds to enumerate its painful but unavoidable duties to the world in general, and the infidels and sceptics especially. "To remove," it says, "the plague" of infidelity and scepticism with which it feels "bound to remonstrate, JESUS-LIKE" (!)—"however painful the task, is a bounden duty, which no believer can shirk. The sharp knife of the surgeon must cut open the festering sore. The New Dispensation *must chastise and heal all its enemies, of whatever class*, and by administering strong medicines make them clean. This is not personal resentment, but healing *and correction* (!) He who does not ply his healing art, under God, is one of the worst foes of society and *an opponent of the New Dispensation*. Burn up every paper that breathes resentment as so much *anti-Dispensation trash*. Destroy also the *entire literature of spurious toleration which flirts with infidelity and corruption, for it too is an enemy of God and . . . of the present Dispensation*" !!

The italics are ours—of course. But, oh, Cerulean Powers! . . . Has Calcutta established then—not even an internuncial see, for that would be only modest—but another R.C. Pontificality, with its *Pontifex Maximus*, the infallible Pope, with its *Index Expurgatorius*, its *In Cæna Domini*, its *Ipse dixit* and the whole lugubrious *cortège* of Papal appurtenances, for their women Hapless Babus, and still more unfortunate Brahmos, who gave up Sutti, but to accept *auto-da-fé* for themselves at some future day? It really would be worth learning though, how the *Dispensationists* come to such an infallibility and power. “Burn up every paper that breathes . . . *anti-Dispensation* trash”; “Destroy the *entire* literature . . . that flirts with infidelity” . . . “which is an enemy of the *present Dispensation*”! Forsooth, we have to be prudent, it seems, with these modern “Princes of Peace and Apostles of Forgiveness,” of “God’s Dispensation”! We know, for we are told so by themselves, that they have “no vindictiveness”; and being full of “forgiveness and love,” and rice and water, if they *chastise* at all, it is not out of “malice” but with the sole object of destroying “God’s enemies.” This is the language of the late Holy Inquisition—happily defunct. Our Dispensationists being prevented by law to burn *their* heretics, they proceed—always in a spirit of charity, of course—to *chastise* the “enemies of God” through little, vile and slanderous attacks upon the enemies’ private characters and even those of their daughters, attacks epitomized in “filthy and obscene correspondences,” in organs “under the distinguished patronage of the Prophet of the *New Dispensation*”—if we have to believe the *Brahmo Public Opinion* (July 7th). The magistrates who may or may not be *anti-Dispensationists* recognize the libel and *chastise* in their turn the weapon, the hand remaining prudently invisible. Thus acted, the *Consiglio dei Dieci*—the terrible “Council of Ten” of the Venetian Doges of old, whose members remained ever invisible behind their masks in the presence of the accused to be “chastised,” brought before them in the secret hall of the Dogal palace, and who unveiled their faces, but when *praying and glorifying God—publicly*. . . .

The cycle is running down and brings back to us in its vortex the things that were—by faithfully reproducing them. So we had the Mosaic *Dispensation*, the tables of stone “written with the finger of God,” a charter signed and sealed by Jehovah himself. Then came the Christian *Dispensation*, written by authors unknown, and chartered by Constantine. But our century presents us with two *New Dispensations* at once: the “Spiritual”—chartered by the “Angels”, and the “Babu-Keshubians,” also claiming a charter as the rest. Only our *Dispensation*, No. 4, is an evident improvement, upon its predecessors, as its “Apostles” inform us; and a kind of

*Re- Revised Bible*, with Renan's Jesus in it, linked with *Chaitanya* and propped by Mahomet and Sokrates. It is written on something as durable as the "tables of stones"—and as transcendental—namely—on the overheated tables of the grey matter of the "Minister's" *cerebellum*. The sensory ganglia being abnormally excited at the expense of the hemispheres of the brain, hence—the delusion of a *Missio in partes infidelium*; that Mission to the unbelievers, the clear perception of which makes our Calcutta Prophet assume an authority and issue *Bulls* as if he had a whole host of celestial Sipahis with flaming swords behind his back to enforce them. Indeed, his newly established rite, that of baptism in a Calcutta "Jordan-tank" was a brilliant idea. Nothing can prove more beneficent to the members of the "New Church" than daily and full immersions in ice-cold water. The Arlington Co. ought to enter into immediate negotiations with the "Apostles" for furnishing them with pneumatic ice machines.

## THE BRITISH THEOSOPHICAL SOCIETY

[*The Theosophist*, Vol. II, No. 11 (23), *Supplement*, August, 1881, p. 2.]

WE have received no official report as yet from those quarters though we hope to publish the Secretary's Report next month. But we gather from a semi-official correspondence that the number of the Fellows is increasing, though our London Brothers are very careful in admitting new members into their Society, and it is on the whole difficult to be admitted into that body. Its esteemed President, Dr. G. Wyld, informs us of an extraordinary opinion held by one of its members—one who lived in India, and is personally acquainted, as it seems, with a Society of Initiates in Tibet—that "*those who live there in the snow (?)* are not adepts but under training, and that a true adept can defy all magnetisms and live in society if he chooses." Most undoubtedly he can. So can a man, gradually having accustomed himself to an ever-increasing heat, pass days—if not altogether live—in a furnace without dying, as recent scientific experiments have proved. So can also a person pass years in the utter darkness of a subterranean cavern and thereby so weaken his sight as to lose it entirely when suddenly emerging into light again. The question is not "could the Eastern initiates" so live or not, but will they, and why should they consent to do so, having no better reason for it than the satisfaction of the curiosity of—to them—an alien race, five-sixths of which would regard them as clever impostors and charlatans, and the other sixth—the best

disposed to believe in their psychological powers, regard them as wonderful physical *mediums* controlled by "spirits." Mr. Sinnett's *The Occult World* is a good feeler in that direction.

### MADAME BLAVATSKY ON "THE HIMALAYAN BROTHERS"

[*The Spiritualist* (London), August 12, 1881.]

SIR,

"On the authority of an adept" (?) "they (the Theosophists and Madame Blavatsky) are all mediums under the influence of the lower spirits." Such is the sentence used by you in an editorial review of Mr. Sinnett's *Occult World* (*Spiritualist*, June 17th). Doubtful as its pertinency might appear, I personally found nothing very objectionable in it, the more so, as elsewhere you do me the honour to express your conviction that (whether controlled by good or bad spirits) I am yet a "strong physical medium"—that term precluding at least the suspicion of my being a regular impostor. This letter then is not directed against you, but rather against the pretensions of a would-be "adept." Another point should also be attended to before I proceed, in order that the situation may be as clearly defined as possible.

Finding myself for the period of nearly seven years one of the best abused individuals under the sun, I rather got accustomed to that sort of thing. Hence I would hardly take up the pen now to defend my own character. If people, besides forgetting that I am a woman, and an old woman, are dull enough to fail to perceive that had I declared myself anything in creation, save a Theosophist and one of the founders of our Society, I would have been in every respect—materially as well as socially—better off in the world's consideration; and that therefore since, notwithstanding all the persecution and opposition encountered, I persist in remaining and declaring myself one, I cannot well be that charlatan and pretender some people would see in me—I really cannot help it. Fools are unable, and the wise unwilling to see the absurdity of such an accusation, for, as Shakespeare puts it:

"Folly in fools bears not so strong a note  
As foolery in the wise when wit doth dote."

It is not then to defend myself that I claim space in your columns, but to answer one whose *ex-cathedra* utterances have revolted the sense of justice of more than one of our Theosophists in India, and to defend them—who have a claim on all the reverential feeling that my nature is capable of.

A new correspondent, one of those dangerous, quasi anonymous

individuals who abuse their literary privilege of hiding their true personality, and thus shirk responsibility behind an initial or two, has lately won a prominent place in the columns of your journal. He calls himself an "adept"; that is easy enough, but does, or rather can, he prove it? To begin with in the light of the Spiritualists, as much as in that of sceptics in general, an "adept," whether he hails from Thibet, India, or London, is all one. The latter will persist in calling him an impostor; and the former, were he even to prove his powers, in seeing in him either a medium or a juggler. Now your "J. K.," when he states in the *Spiritualist* of June 24th, that "the phenomena attendant upon real adeptship are on an entirely different plane from Spiritualism" risks, nay is sure, to have every one of the above expletives flung in his face by both the above-mentioned classes.

Could he but prove what he claims, namely, the powers conferring upon a person the title of an initiate, such epithets might well be scorned by him. Aye, but I ask again, is he ready to make good his claim? The language used by him, to begin with, is not that which a true adept would ever use. It is dogmatic and authoritative throughout, and too full of insulting aspersions against those who are not yet proved to be worse or lower than himself; and fails entirely to carry conviction to the minds of the profane as of those who do know something of adepts and initiates—that it is one of such proficientes who now addresses them.

Styling himself an adept whose "Hierophant is a western gentleman," but a few lines further on he confesses his utter ignorance of the existence of a body which cannot possibly be ignored by any true adept! I say "cannot" for there is no accepted neophyte on the whole globe but at least knows of the Himalayan Fraternity. The sanction to receive the last and supreme initiation, the real "word at low breath," can come but through those Fraternities in Egypt, India and Thibet, to one of which belongs "Koot Hoomi Lal Singh."

True there is "adept" and adept, and they differ, as there are adepts in more than one art and science. I, for one, know in America of a shoemaker, who advertised himself as "an adept in the high art of manufacturing Parisian cothurns." J. K. speaks of Brothers "on the soul plane," of "divine Kabbalah culminating in God," of "slave magic," and so on, a phraseology which proves to me most conclusively that he is but one of those dabblers in Western occultisms which were so well represented some years ago by French-born "Egyptians" and "Algerians," who told people their fortunes by the *Tarot*, and placed their visitors within enchanted circles with a Tetragrammaton inscribed in the centre. I do not say J. K. is one of the latter, I beg him to understand. Though

quite unknown to me and hiding behind his two initials, I will not follow his rude example and insult him for all that. But I say and repeat that his language sadly betrays him. If a Kabbalist at all, then himself and his "Hierophant" are but the humble self-taught pupils of the mediæval, and so-called "Christian" Kabbalists; of adepts, who, like Agrippa, Khunrath, Paracelsus, Vaughan, Robert Fludd, and several others, revealed their knowledge to the world *but to better conceal it*, and who never gave the key to it in their writings. He bombastically asserts his own knowledge and power, and proceeds to pass judgment on people of whom he knows and can know nothing. Of the "Brothers" he says: "if they are true adepts, they have not shown much worldly wisdom, and the organization which is to inculcate their doctrine is a complete failure, for even the very first psychical and physical principles of true Theosophy and occult science are quite unknown to and unpractised by the members of that organization—the Theosophical Society."

How does he know? Did the Theosophists take him into their confidence? And if he knows something of the British Theosophical Society, what *can* he know of those in India? If he belongs to any of them, then does he play false to the whole body and is a traitor? And if he does not, what has he to say of its practitioners, since the Society in general, and especially its esoteric sections that count but a very few "chosen ones"—are secret bodies?

The more attentively I read his article the more I am inclined to laugh at the dogmatic tone prevailing in it. Were I a Spiritualist, I would be inclined to suspect in it a good "goak" of John King, whose initials are represented in the signature of J. K. Let him first learn, that mirific Brother of the "Western Hermetic Circle in the Soul-plane," a few facts about the adepts in general, before he renders himself any more ridiculous.

(1) No true adept will on any consideration whatever reveal himself as one to the profane. Nor would he ever speak in such terms of people who are certainly no more silly, and, in many an instance, far wiser than himself. But were even the Theosophists the poor misled creatures he would represent them to be, a true adept would rather help than deride them.

(2) There never was a true Initiate but knew of the secret Fraternities in the East. It is not Éliphas Lévi who would ever deny their existence, since we have his authentic signature to the contrary. Even P. B. Randolph, that wondrous, though erratic, genius of America, that half-initiated seer, who got his knowledge in the East, had good reasons to know of their existence, as his writings can prove.

(3) One who ever perorates upon his occult knowledge and speaks

of practising *his* powers in the name of some particular prophet, deity, or avatar, is but a sectarian mystic at best. He cannot be an adept in the Eastern sense, a *Mahatma*, for his judgment will always be biassed and prejudiced by the colouring of his own special and dogmatic religion.

(4) The great science, called by the vulgar "magic," and by its Eastern proficient, *Gupta-Vidya*, embracing as it does each and every science, since it is the acme of knowledge, and constitutes the perfection of philosophy, is universal; hence, as very truly remarked, cannot be confined to one particular nation or geographical locality. But, as Truth is *one*, the method for the attainment of its highest proficiency must necessarily be also *one*. It cannot be subdivided, for, once reduced to parts, each of them, left to itself, will like rays of light, diverge from, instead of converging to, its centre, the ultimate goal of knowledge; and these parts can re-become the *whole* only by collecting them together again, or each fraction will remain but a fraction. This truism, which may be termed elementary mathematics for little boys, has to be re-called in order to refresh the memory of such "adepts" as are too apt to forget that "Christian Kabbalism" is but a fraction of *Universal* occult science. And if they believe that they have nothing more to learn, then the less they turn to "Eastern Adepts" for information, the better and less trouble for both. There is but one royal road to "Divine Magic"; neglect and abandon it to devote yourself specially to one of the paths diverging from it, and like a lonely wanderer you will find yourself lost in an inextricable labyrinth. Magic, I suppose, existed millenniums before the Christian era; and, if so, are we to think then, with our too learned friends, the modern "Western Kabbalists," that it was all *Black Magic*, practised by the "old firm of Devil & Co."? But, together with every other person who knows something of what he or she talks about, I say that it is nothing of the kind; that J. K. seems to be superbly ignorant even of the enormous difference which exists between a Kabbalist and an Occultist. Is he aware, or not, that the Kabbalist stands in relation to the Occultist as a little detached hill at the foot of the Himalayas to Mount Everest? What is known as the Jewish Kabala of Simon Ben Jochai is already the disfigured version of its primitive source, the great Chaldæan *Book of Numbers*. That as the former, with its adaptation to the Jewish Dispensation, its mixed international Angelology and Demonology, its Oraphiels and Raphaels, and Greek Tetragrams, is a pale copy of the Chaldæan, so the Kabala of the Christian Alchemists and Rosicrucians is nought in its turn but a tortured edition of the Jewish. By centralizing the Occult Power and his course of actions, in some one national God or *Avatar*, whether in Jehovah or Christ, Brahma or

Mahomet, the Kabbalist diverges the more from the one central Truth. It is but the Occultist, the Eastern Adept, who stands a Free Man, omnipotent through his own Divine Spirit as much as man can be on earth. He has rid himself of all human conceptions and religious side-issues. He is at one and the same time a Chaldæan Sage, a Persian Mage, a Greek Theurgist, an Egyptian Hermetist, a Buddhist Rahat, and an Indian Yogi. He has collected into one bundle all the separate fractions of Truth widely scattered over the nations, and holds in his hands the one Truth, a torch of light which no adverse wind can bend, blow out or even cause to waver. Not he the Prometheus who robs but a portion of the Sacred Fire, and therefore finds himself chained to Mount Caucasus for his intestines to be devoured by vultures, for he has secured God within himself, and depends no more on the whim or caprice of either good or evil deities. True, "Koot Hoomi" mentions Buddha. But it is not because the Brothers hold him in the light of God or even of "a God," but simply because he is the patron of the Thibetan Occultists, the greatest of the Illuminati and Adepts, self-initiated by his own Divine Spirit, or "God-Self," into all the mysteries of the invisible universe. Therefore to speak of imitating "the life of Christ," or that of Buddha, or Zoroaster, or any other man on earth, chosen and accepted by any one special nation for its God and leader, is to show oneself a sectarian even in Kabbalism, that fraction of the one "Universal Science"—Occultism. The latter is prehistoric and is coeval with intelligence. The sun shines for the heathen Asiatic as well as for the Christian European, and for the former still more gloriously, I am glad to say.

To conclude, it is enough to glance at that sentence of more than questionable propriety, and more fit to emanate from the pen of a Jesuit than that of a Kabbalist, which allows of the supposition that the "Brothers" are only a branch of the old established firm of "Devil & Co.," to feel convinced that, beyond some "abracadabra" dug out from an old mouldy MS. of Christian Kabbalism, J. K. *knows nothing*. It is but on the unsophisticated profane, or a very innocent Spiritualist, that his bombastic sentences, all savouring of the *a che son pittore*, that he may produce some sensation. True, there is no need of going absolutely to Thibet, or India, to find *some* knowledge and power "which are latent in every human soul"; but the acquisition of the highest knowledge and power requires not only many years of the severest study enlightened by a superior intelligence and an audacity bent by no peril, but also as many years of retreat in comparative solitude, and association with but students pursuing the same object, in a locality where nature itself preserves like the neophyte an absolute and unbroken stillness, if not silence! Where the air is free for hundreds of miles around



of all mephitic influence, the atmosphere and human magnetism absolutely pure, and no animal blood is spilt. Is it in London, or even the most country hidden village of England, that such conditions can be found ?

*Bombay, July 20th, 1881.*

## FOOTNOTES TO “ IAMBlichOS : A TREATISE ON THE MYSTERIES ”

Translated by PROF. A. WILDER, F.T.S.

[*The Theosophist*, Vol. II, No. 12 (24), September, 1881, pp. 252-253.]

[Iamblichos says : “ I have the same thing to say to you in regard to the superior orders which came next after the deities. I am speaking of the tutelary spirits or demons (1), of heroes or half-gods, and of souls that have not been tainted by the conditions of life on the earth (2).”]

(1) CALLED by the mediæval Kabalists—*Planetary Spirits*, and in the Hindu philosophy—*Devas*.

(2) “ By the conditions of life ” on *our* Earth, and only so far as they have not reached it. No Planetary Spirit (and each human “ Soul ”—rather *Spirit* at the beginning of every new *Pralaya* or the periodical resurrection to objective and subjective life of *our* universe—limited, of course, to our planetary System—is a planetary pure and formless Spirit), can avoid the “ cycle of necessity.” Descending from, and re-ascending to the first starting-point, that junction in the Infinity where Spirit or *Purusha* first falls into *Prakriti* (plastic matter) or that primordial and yet formless cosmic matter which is the first out-breathing of the Infinite and Changeless Universal Soul (the *Parabrahm* of the Vedantins), the Planetary Spirit has to take shape and form and live successively in each of the spheres—our own earth included—which compose the great *Maha-Yug*, or the Circle of Existences, before he can lead a *conscious* Ego-life. Alone the “ Elementals ”—those half-blind Forces of Nature—say the Kabalists—which are the corruscations of matter and of the rudimentary minds of the descending “ spirits ” who have failed on their downward way—have not yet lived but will live some day on earth. The esoteric philosophies of both the eastern and western initiates, whether Greek or Hindu, Egyptian or Hebrew, agree on the whole. Whenever they seem to clash, it will be always found due rather to the difference of terms and mode

of expression than to any essential difference in the systems themselves.

[Iamblichos continues : " What are the peculiarities of the higher Orders, by which they are distinguished from each other? . . . These peculiarities, having been evolved entirely from entities always existing, will be in all particulars distinct and simple." ]

The *Maha-Pralaya* or the Universal Dissolution occurring at the end of every " Day of Brahma " is followed by a Universal *Rebirth* at the end of the " Night of Brahma " which corresponds in length of period to the " Day." It is the beginning of such a rebirth that is considered by the vulgar minds as the " creation " of the world, whereas it is but one of the number of successive existences in an infinite series of *re-evolutions* in the Eternity. Therefore, as Spirit and Matter are one and eternal, the one being thrown into objectivity by the other, and neither capable of asserting itself *per se* to our sensual perceptions unless linked together, these " Entities " have " *always* " existed.

### " THE CLAIMS OF OCCULTISM "

[*The Theosophist*, Vol. II, No. 12 (24), September, 1881, pp. 258-260.]

THIS is the heading of an article I find in a London publication, a new weekly called *Light* and described as a " JOURNAL DEVOTED TO THE HIGHEST INTERESTS OF HUMANITY, BOTH HERE AND HEREAFTER." It is a good and useful journal ; and, if I may judge by the only two numbers I have ever seen, one, whose dignified tone will prove far more persuasive with the public than the passionate and often rude remarks passed on their opponents and sceptics by its " spiritual " contemporaries. The article to which I wish to call attention, is signed by a familiar name, *nom de plume*—" M. A. Oxon," that of a profoundly sympathetic writer, of a personal and esteemed friend ; of one, in short, who, I trust, whether he remains friendly or antagonistic to our views, would never confound the doctrine with its adherents, or, putting it more plainly, visit the sins of the occultists upon occultism and—*vice versa*.

It is with considerable interest and attention then, that the present writer has read " The Claims of Occultism." As everything else coming from M. A. Oxon's pen, it bears a peculiar stamp, not only of originality, but of that intense individuality, that quiet but determined resolution to bring every new phase, every discovery in psychological sciences back to its (to him) *first* principles—*Spiritualism*. And when writing the word, I do not mean by it the

vulgar “ *séance-room* ” spiritualism which M. A. Oxon has from the very first out-grown ; but that primitive idea, which underlies all the subsequent theories ; the old parent root from which have sprung the modern weeds, namely—belief in a guardian angel, or a tutelary spirit, who, whether his charge is conscious of it or not—*i.e.*, mediumistic or non-mediumistic—is placed by a still higher power over every (baptized ?) mortal to watch over his actions during life. And this, if not the correct outline of M. A. Oxon’s *faith*, is undoubtedly the main idea of all the Christian-born Spiritualists past, present and future. The doctrine, Christian as it now may be—and pre-eminently Roman Catholic it is—has not originated as we all know, with the Christian but with the Pagan world. Besides, being represented in the tutelary *Daimon* of Sokrates, that ancient “ guide ” of whom our Spiritualists make the most they can—it is the doctrine of the Alexandrian Greek theurgists, of the Zoroastrians, and of the later Babylonian Jews, one, moreover, sadly disfigured by the successors of all these—the Christians. It matters little though, for we are now concerned but with the personal views of M. A. Oxon which he sets in opposition to those of some Theosophists.

His doctrine then seems to us more than ever to centre in, and gyrate around, that main idea that the spirit of the *living* man is incapable of acting outside of its body independently and *per se* ; but that it must needs be like a tottering baby guided by his mother or nurse—be led on by some kind of spiritual strings by a *disembodied* spirit, an individuality entirely distinct from, and, at some time even foreign to himself, as such a spirit can only be a *human* soul, having at some period or other, lived on this planet of ours. I trust that I have now correctly stated my friend’s belief which is that of most of the intellectual, progressive and liberal Spiritualists of our day, one, moreover, shared by all those Theosophists who have joined our movement by deserting the ranks of the *hoi polloi* of Spiritualism. Nevertheless, and bound though we be to respect the private opinions of those of our Brother-Fellows who have started out at the research of truth by the same path as M. A. Oxon, however widely they may have diverged from the one we ourselves follow—yet we will always say that such is not the belief of *all* the Theosophists—the writer included. For all that, we shall not follow the nefarious example set to us by most of the Spiritualists and their papers, which are as bitter against us as most of the missionary sectarian papers are against each other and the infidel Theosophists. We will not quarrel, but simply argue, for “ Light ! More Light ! ” is the rallying cry of both, progressive Spiritualists and Theosophists. Having thus far explained myself, M. A. Oxon will take, I am sure, *en bon Seigneur* every remark that I may make on his article in

*Light* which I here quote *verbatim*. I will not break his flowing narrative, but limit my answers to modest foot-notes.

[“ M. A. Oxon ” gives his impressions of *Isis Unveiled* and the statements contained therein about the adepts of Tibet. He refers also to A. P. Sinnett’s *The Occult World*, and the “ glimpses revealed of this silent Brotherhood.” He says in part :

“ The material sadly needed reducing to order and many of the statements required elucidation.”]

It is not the first time that the *just* reproach is *unjustly* laid at *my* door. It is but too true, that “ the material sadly needed reducing to order,” but it never was *my* province to do so, as I gave out one detached chapter after the other and was quite ignorant as Mr. Sinnett correctly states in the *Occult World*, whether I had started upon a series of articles, one book or two books. Neither did I much care. It was my duty to give out some hints, to point to the dangerous phases of modern Spiritualism, and to bring to bear upon that question all the assertions and testimony of the ancient world and its sages that I could find—as evidence to corroborate my conclusions. I did the best I could, and knew how. If the critics of *Isis Unveiled* but consider that (1) its author had never studied the English language, and after learning it in her childhood *colloquially* had not spoken it before coming to America half a dozen times during a period of many years ; (2) that most of the doctrines (or shall we say hypotheses ?) given, had to be translated from an Asiatic language ; and (3) that most, if not all of the quotations from, and references to, other works—some of these out of print, and many inaccessible but to the few—and which the author personally had never read or seen, “ though the passages quoted ” were proved in each instance minutely correct, then my friends would perhaps feel less critically inclined. However, *Isis Unveiled* is but a natural *entrée en matière* in the above article, and I must not *lose time over its merits or demerits*.

“ . . . the mysterious Brotherhood for whom the author made such tremendous claims.”

Indeed, the claims made for a “ Brotherhood ” of *living* men, were never half as pretentious as those which are daily made by the Spiritualists on behalf of the disembodied souls of *dead* people !

“ The Brothers . . . sought no one, they promised to receive none.”

No more do they now.

“ The Theosophical Society, which has been the accepted, though not the prescribed organization of the Occult Brotherhood.”

We beg to draw to this sentence the attention of all those of our fellows and *friends* in the West as in India, who felt inclined to either disbelieve in, or accuse the "Brothers of the 1st Section" on account of the administrative mistakes and shortcomings of the Theosophical Society. From the first the Fellows were notified that the first Section might issue occasionally *orders* to those who knew them personally, yet had never promised to guide, or even protect, either the Body or its members.

"We have Mr. Sinnett coming forward . . . to give us his correspondence with Koot Hoomi, an adept and member of the Brotherhood, who had entered into closer relations . . . with him than had been vouchsafed to other men."

With Mr. Sinnett—and only so far. His relations with a few other fellows have been as personal as they might desire.

"Madame Blavatsky . . . possessed certain occult powers that seemed to the Spiritualist strangely like those of mediumship."

Medium—in the sense of the postman who brings a letter from one living person to another; in the sense of an assistant electrician whose master tells him how to turn this screw and arrange that wire in the battery; never in the sense of a *Spiritual* medium. "Madame Blavatsky" neither needed nor did she ever make use of either dark *séance*-rooms, cabinets, "*trance*-state," "harmony" nor any of the hundreds of conditions required by the *passive* mediums who know not what is going to occur. She always knew beforehand, and could state what was going to happen save infallibly answering each time for complete success.

## MIRACLES

[*The Theosophist*, Vol. II, No. 12 (24), September, 1881, pp. 266–268.]

THAT golden treasury of arcane knowledge—the *Catholic Mirror*—reports a "magnificent lecture" upon miracles by Archbishop Seguers. It is a "fascinating discourse" on the "manifestations of supernatural powers of evil spirits," and—"how the demons take possession of human beings." The most reverend lecturer by selecting the Masonic Hall of Portland (Oregon) showed much judiciousness. A "Jadookhana" is the most appropriate place for discussion on such thrilling subjects. Those of our pious readers who have grumbled at us for giving room to ghastly stories from the pen of infidels, will give more credit, we hope, to the present one as it emanates from the divinely authorized and sanctified lips of an orthodox Bishop.

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Remarking by way of introduction that the extraordinary manifestations of a "supernatural and mysterious power at Knock and Lourdes have attracted the attention of the world" the lecturer said he took this opportunity "to elucidate a subject essentially mysterious and obscure with which comparatively few persons are familiar." He, the reverend lecturer, believed in such powers. "I intend," he said, "to treat the subject of miracles, under the four following heads: 1st, The essence and nature of a miracle; 2nd, The possibility of miracles; 3rd, The authority of miracles; 4th, The means to ascertain them, or criterion of miracles."

Space forbidding, we regret our inability to give the whole of the strictly Catholic philosophy upon this interesting topic. We will cull but the most exotic of rhetorical flowers and plants. The learned Bishop after criticising Hume's definition of miracles offered in lieu of his own.

"I introduce," he said, "my definition of a miracle, taking it in a broad, or rather in its broadest sense. *We will call miracle, a wonderful fact or event produced in the visible world by a cause which is not natural.* This definition comprises both miracles, as I said, in their restricted meaning, and miracles in their widest or broadest signification. If the cause, that produces the effect under consideration, is God himself or a spirit acting by God's positive and direct order, that effect is a miracle in the strict sense of the word; if that cause is a created spirit, good or evil, acting spontaneously and without positive instructions received from the Almighty, its effect is a miracle in a broad sense.<sup>1</sup>

"The tendency of our epoch has been called rightfully naturalism. It is against that tendency that we must vindicate the existence of the 'supernatural.' Many people deny the 'supernatural'; they think that every fact can be explained and ought to be explained by natural reasons and causes; the position they take is a very weak one and can easily be taken by storm; they maintain that God, angels and evil spirits never produce an effect, never meet a visible phenomenon in the sphere of nature; now, if we can prove one fact, only one fact, which has a spirit, *either created or uncreated* for cause, this position is taken, naturalism is exploded and the supernatural is vindicated. And what have we to do in order to show and prove a fact to be caused by a spirit? We must show that the agent of the fact under consideration *is endowed with intelligence and free will.*"

With regard to this we will permit ourselves a remark. If, in this

<sup>1</sup> Truly wise are they, who are enabled to distinguish by the effect the true nature of the Cause! As a matter of course this class of divinely appointed technologists of black art and white magic can only be found within the holy orthodox Church, as no layman, least of all a heretic, is competent to judge.

passage, by "naturalism" is meant the denial of a supernatural agency in the miracles and revelations contained in the *Bible*, a disbelief which leads invariably to a thorough rejection of the very occurrence of the latter the Bishop is right. But the proof of "such an agent endowed with intelligence and free will" would far sooner lead to belief in Spiritism and Spiritualism than in Christianity. The former, irrational as it may seem is yet far more logical than the latter, and belief in "Spirits" does not at all necessitate belief in God *i.e.* monotheism; our argument being proved by the twenty million of spiritualists and the eight hundred millions of Buddhists, Brahmans and many more belonging to other non-Christian religions who are either atheists, polytheists or pantheists. Naturalism, properly defined, is simply another form of pantheism, that theory which resolves all phenomena into forces in nature—forces either blind or intelligent—but ever in accordance with fixed and immutable laws, and independent of any direction by one intelligent force called God. And such "naturalists" believe in invisible beings endowed with will and various gradations of intelligence. Therefore, we must again protest against the learned lecturer's assumption when he says: "I believe that very few will be found to disagree with me if I assert that a wonderful event is miraculous, not only when it evinces intelligence and free will in the unknown agent that enacts it, but also *as soon as it surpasses the known forces of nature.*"

No real man of science has ever asserted yet that he knew *all* the forces of nature; that, therefore, which only "surpasses the known" may be entirely *within* the existing natural law though that law be yet unknown. Why should we call the effect "miraculous" for all that? Enumerating the causes of miracles, the Bishop speaks of "three agents, mysterious agents, who must be considered as the causes of any phenomenon which is either supernatural or preternatural—evil spirits, angels, God."

He blames those who disbelieve in a "personal devil." No man can be a Christian, he says, and refuse to believe in Satan.

*"The existence of the devil and his evil influence over man is the very foundation of Christianity; if there is no Satan, there is no Redeemer; if there is no Redeemer, Christianity is a lie.*<sup>1</sup> No, no, we ought not to consider this matter as devoid of importance; it is of the greatest importance, *as the whole structure of Christianity rests upon the actions of Satan as on its foundations; the extreme of evil necessitates the extreme bounty of a bountiful Saviour.*"

After this theological manifesto, the *sine qua non* of both Cathol-

<sup>1</sup> This sentence we are sorry to see is plagiarized word for word by the noble lecturer from Des Mousseaux work—*Mœurs et Pratiques des Démones*, p. 10, and *Hauts Phénomènes de la Magie*. Preface, p. 12. Yet it is eminently orthodox.

icism and Protestantism, the lecturer spoke on objective and subjective phases of phenomena, which, he said, were of two kinds. There was "obsession and possession."

"If we consult medical men, they will be called by them 'hallucinations,' corresponding to obsession, and 'mysterious neuropathy, demonopathy, mania,' and several other medical terms corresponding to possession."

Socrates—he thinks—was "obsessed."

"Every one that has, in his classical studies, read a few lines of Xenophon or Plato, remembers undoubtedly the *daimon*, the god (*Theos*) of Socrates, wherein there is no mention of his god (*sic*). Sometimes, while walking with his disciples, Socrates would suddenly stop and listen to the interior voice of his god. 'Everybody knows,' says Xenophon, 'that Socrates was frequently warned by a demon. . . . He said what he thought, and he maintained that a god (*daimon*), gave him secret warnings; and he warned his disciples to do or not to do certain things according to the dictates of his genius. Those that followed his directions did well, and those that neglected them, had to repent of their folly. Everybody knows that his disciples did not consider him to be an impostor or a fool; now, he would have been both if, pretending to announce hidden things through the inspiration of his god, he had been found a liar.' Thus writes Xenophon, himself one of his disciples; thus speaks Plato, thus testifies Aristophanes. Now, there is a question here, not of any superiority of Socrates' intellectual powers, but of the real inspirations of a god sent to him by the god at Delphi; it is Socrates himself that says so, his disciples understand him to say so; the general public know that he says so. There is question of mysterious manifestations of unknown events at the time that they were taking place at great distances; for instance, when he announced the defeat and death of Sannion, when the latter was marching against Ephesus, there is question of warnings, of presentiments, of predictions, which found accurate and exact fulfilment. To maintain that Socrates was a fraudulent knave, is preposterous; to assert that he was a fool, is absurd; he was the wisest, the most virtuous and most modest of philosophers, the glory of Greece, and the master of the most illustrious disciples. What, then, shall we say of this hallucination? Simply that it is

#### A HISTORICAL CASE OF OBSESSION,

one which cannot be called in question without shaking the foundations of the authority of history. Let us conclude this part of our remarks with one fact borrowed from Plato's *Theages*,



and then we may dismiss Socrates. 'Clitomachus,' said the latter's brother, Timarchus, 'I die for neglecting to listen to Socrates!' What did he mean? When he rose from the table with Philemon, to go and kill Nicias, their object not being known to any mortal man, Socrates stood up and said: 'Do not go out; I receive the usual warning.' Timarchus stopped; but a moment later he rose and said: 'Socrates, I go.' Socrates heard his god's voice once more, and stopped him a second time. Finally, the third time, Timarchus stood up and left, without saying a word, while Socrates' attention was engaged by something else: *and he did that which led him to his death.*"

And it leads, moreover, every reasonable man—once that he accepts the reality of the "Daimon"—to firmly maintain that the latter *if* it was a "Spirit," independent from Socrates, *could not* be a bad or evil spirit—least of all a *devil*, for the fallen angels were never known to be "guardian angels" and hence—the Bishop is preaching *Spiritualism* pure and simple. He is, however, right in remarking that "some people affect to disbelieve them (the devils), because, they say, they are never afraid of them. But not to believe and not to be afraid are two different things. I read about an English unbeliever, who gloried in his unbounded incredulity, and who would never sleep alone in a room without a burning lamp," he added. Nor, as a true son of the Catholic Church, does the lecturer forget the usual hit at his brother Christians—the Protestants. "It is under this class of phenomena (obsession)," he says, "that we must rank spirit-rappers, apparitions of ghosts, temptations of visible spirits under a visible form. Samuel Wesley has left us a conscientious account of the spirit-rappers that obsessed his father, the famous founder of Methodism, and especially his sister." . . .

Having done with obsession, the Bishop gives his verdict upon

"*possession* called by medical men mysterious neuropathy, demonopathy, monomania, etc., and the difference between possession and obsession is that the latter exhibits the action of spirits vexing, tormenting, persecuting a person, whereas possession implies the presence of spirits *in* a person, the union of a spirit with the body, the limbs, the senses of a person, so that in the case of a possession, the movements, the words of a person are no more under that person's control, but under the control of another spiritual agent, who has taken possession of that person's organism."

After this, the venerable prelate passes on to the symptoms of possession. "What are those symptoms that prove and demonstrate the presence and the action of spirits?" he asks, and he answers

“. . . the Ritual enumerates the following : 1st, the speaking and understanding by the patient of a foreign language unknown to him, as was noticeable in the case of that Chinese Christian of Cochin-China ; 2nd, the revelation of hidden things or of distant things which cannot naturally be known by the patient, as was the case with a most remarkable diabolical possession at Loudun in France, as we read in Dr. Calmeil's book on Insanity ; 3rd, the exertion of irresistible power, far above the forces of the patient, as we saw in the case of that hallucinated girl, described by Dr. Delpit ; 4th, the subversion of all the laws of nature, for instance, suspension in the air, flight through the air, as we saw in the life of St. Crescentia, the hanging from the ceiling of a church with the head down, as we heard from Father Lacour, the vomiting of hair, needles, pins, thimbles, rags, pieces of glass and crockery-ware, as was the case with some girls at Amsterdam, described by Dr. de Weir and accepted by Dr. Calmeil. I am aware that legerdemain and sleight-of-hand can accomplish many wonderful things. I saw myself a man suspended from the ceiling of a room with his head downward, by means of iron shoes and a loadstone during two or three minutes ; but such practices are performed with and after due preparation, and no one is deceived by them, because all know that those tricks had been prepared and are performed for the sake of lucre. There is no similarity between the facts of these so-called wizards and the facts of which I have been speaking : the former show ingenuity of mind and nimbleness of hands, the latter demonstrate the presence and action of spiritual and powerful beings, invisible and consequently strangers to this natural and visible world."

And here we will close our quotations, giving but one more opinion thereon. The learned Bishop has brilliantly and once more proved the occurrence of various most weird phenomena, the existence of which no sane man who has seen them would ever think of denying. But no more than the long line of his predecessors of the infallible Church or the unanimous verdict of materialistic science (as infallible in the opinion of *its* representatives) has he explained, or even helped to elucidate the *cause* of these supposed miracles. His "three agents—evil spirits, angels and god"—are on a par with the "human spirits" of the spiritualists. He who is neither a believer in the Church's infallibility nor in the doctrines of the spiritists will ever be satisfied with their respective explanations, for the contradiction between cause and effect is too palpable, and the theories both one-sided and unphilosophical. Hence even that "magnificent lecture" leaves the question as it stood before—both *sub judice* and *sub rosa*.

## COMMENTS ON "STRANGE APPARITIONS"

[*The Theosophist*, Vol. II, No. 12 (24), September, 1881, pp. 273-274.]

["N. D. K." in reviewing the memoirs of Colonel Meadows Taylor gives two authentic instances of apparitions, as related by the Colonel. One of these was the figure of a lady in England whom he dearly loved; it appeared one evening at the door of his tent imploring him: "Do not let me go." He subsequently received word from his father that the lady had married on the day of the apparition. The second instance relates to a young soldier whose figure, in hospital dress, presented itself to the Captain of his company and requested that his pay be forwarded to his mother, giving her address. The Captain made a note of the request, whereupon the man disappeared. Upon inquiry the Captain found that the soldier had died on the previous day.

Concerning the first apparition, "N. D. K." asks: "May it not be that her astral body streamed forth and made itself visible?" To this H. P. B. remarks:]

WE believe such is the case. Intense thought creates and becomes objective, and there is no appreciable distance in the Infinite Space.

[Regarding the second instance, "N. D. K." says: "It were profitable . . . to know what hermetic philosophy has to say about the kind of remembrance of, or connection with, our earth that the Astral Soul continues to enjoy." H. P. B. gives the following explanation:]

"Nature never proceeds in her work of either creation or destruction by jumps and starts," says the late Eliphas Lévi, the greatest hermetic philosopher in Europe of the present century. The "Astral Soul" may remain with the body for days after the dissolution of the latter, but separates itself entirely from it but on its complete disintegration. Such was the belief of the ancient Egyptians in reference to their mummies, such is the general belief of the Hindus who say that the souls of their dead sit upon the roof of the house in which the body breathed its last *for ten days* and, therefore, the survivors offer rice-balls to them by throwing them on the roof. Our belief is that the intense thought and anxiety felt by the soldier in his dying moments for his mother could very easily create what the Hindus call a "Kama-rupa" (a form born of and generated by the powerful desire of the still living man) to achieve a certain object, and that form of himself in his hospital dress, as the "astral soul" *per se* is the exact ethereal likeness of the body, but certainly not of its temporary garments. The soldier realized the necessity of *being recognized* by his superior who might not have

done so had the astral form appeared to him disrobed, and whose attention, moreover, attracted by the unusual sight, would have been distracted from the chief purpose which was that of bringing him naturally to listen and pay due regard to the desire of the dead man. The soldier must have most certainly made several *rehearsals*, so to say, in his imagination, and while yet alive, of the way he would like to appear before that officer and give him his mother's address ; and very naturally saw himself in his fancy as he then was—namely, in his hospital dress. That desire (Kama) faithfully reproduced the scene planned beforehand, and strongly impressed upon the THOUGHT before the party involved in it and with apparently an *objective* reality. . . .

The opinion of hermetic philosophy is unanimous in rejecting the theory of the modern Spiritualists. Whenever years after the death of a person his spirit is claimed to have "wandered back to earth" to give advice to those it loved, it is always in a *subjective* vision, in dream or in trance, and in that case it is the soul of the living seer that is drawn to the *disembodied* spirit, and not the latter which wanders back to our spheres. Nature—say the Kabalists—opens to life all its doors, and closes them as carefully behind, to prevent life from ever receding. Look at the sap in the plants, writes upon that subject Éliphas Lévi, in his *Science of Spirits* ; examine the gastric juice in the crucible of human bowels, or the blood in our veins ; a regular motion pushes them ever onward, and once the blood expelled, the veins, auricles and ventricles contract and will not let it flow backward. "The living *souls* of a superior sphere," tells us Louis Lucas, "can no more return to ours, than a babe already born re-enter its mother's bosom." We think as he and the other hermetic philosophers do, and, therefore, the story of Samuel coming down once more on earth to curse Saul, though believed in by the Christian Kabalists, is explained in quite a different wise. For them the witch of Endor was an ecstatic seer who through somnambulism and other occult means placed herself in direct communication with the mournful and sur-excited soul of the Israelite king and drew forth out of it the ever present form of Samuel whose image preyed on his mind. It is from the depths of the tormented conscience of the murderer of priests and prophets, and not from the earth's bowels, that arose the bleeding spectre of Samuel ; and, when apparently his voice was vociferating anathemas and threats, it was *her* own lips and those of the pythoress—half *medium* and half *magician*—who, drawing down from space the ever-living vibrations and notes of the prophet's voice, assimilated them to hers and reading clairvoyantly in the culprit's mind, repeated but what she saw engraved by the remorse in the thoughts of Saul. "*Chaos magnum firmatum est,*" says Robert Fludd, the great

mediæval Rosicrucian and Hermetic philosopher of England. "The great chaos consolidates and closes, and those who are *above* can no more come *down*." In a future number we will give the translation of a chapter of Éliphas Lévi's *Transition of Spirits or the Mystery of Death*. His views are those of all the Kabalists and adepts.

## MISCELLANEOUS NOTES

[*The Theosophist*, Vol. II, No. 12 (24), September, 1881, p. 275.]

INSANE by Electricity. A young man, twenty-four years of age, named George Odette, has just been adjudged insane and committed to an asylum for lunatics, in Illinois (U.S.A.). His case is very interesting from a scientific point of view. His madness was caused by an overwhelming shock of electricity given to him as a practical joke by some ignorant companions. The American journal from which the above facts are taken very sensibly remarks upon the extreme danger there is in suddenly pouring through the delicate nerve-matter of the brain and spinal-cord a strong current of electricity, and suggests that the best if not the only remedy in such a case is the application of the vital magnetic current of some powerful mesmerizer or "healer." It might have added that it is equally dangerous to saturate a nervous patient's brain with mesmeric fluid, as is too often done by thoughtless tyros in magnetism. The human vital force is the most potent of all known agencies, and health of body or mind is only possible when there is a perfect magnetic equilibrium in one's system. The "healer" heals simply by restoring that balance in his patient by the force of his benevolent desire and will.

FOOTNOTES TO "THE NEW DISPENSATION DIS-  
SECTED"

[*The Theosophist*, Vol. III, No. 1 (25), October, 1881, pp. 4-7.]

[The writer, Babu T. Banerji, discusses the merits of the newly-formed religious sect known as the New Dispensation, whose leader and inspirer, Babu Keshub Chunder Sen, claims inspiration and the power of directly communing with God and the Prophets, and purposes to "purify the religions of India." The writer finds a resemblance between the policy of the new Prophet and that of Mahomet, and says that many a time his religion has been mistaken for Christianity in disguise. Speaking of Babu Keshub C. Sen, H. P. B. says:]

WE believe, that however great the moral mischief produced by Babu K. C. Sen at present, it will be limited to the small nucleus of his followers. On the other hand, the world at large may yet be benefited by the practical instance he affords the modern historian of pointing out to our immediate successors the correct picture of the conception, germination, the growth and development of all the religions founded upon *avatarism*. We see in it the true retrospective representation of what were the beginnings and results of Vishnu, and Christ-worship. We discern in it the possible repetition of the Mosaic Law, whose cruel dogmatism, crystalized under the influence of dry, heartless bigotry and intolerance, led finally the most civilized nations of the world to accepting, the one—Mariolatry as a faithful copy of Isis and Venus worship, the others—Bible worship with its suicidal thirty-nine articles as a result, its brain-murdering theological casuistry, landing into the worst kind of sophistry, its incomprehensible dogmas, and intellect-killing mysteries. We may yet see Babu K. C. Sen's mother become a successor to Isis, Devaki and Mary. Read the *New Dispensation* and even the more cautious *Sunday Mirror* and behold there all the germs of the Inquisition, Calvinism and the Blue Laws of Massachusetts combined.

The very name of the "New Dispensation" is an old one. It was first coined by the Quakers, the followers of old mother Ann Lee, and is now universally used by the Spiritualists, American Spiritualists especially never using another term to designate their belief. See *Banner of Light* and other spiritualistic papers.

[Fatherhood and Motherhood of God.]

This idea is again bodily taken from the Spiritualists. All the invocations to the Deity by their trance or "inspirational" mediums begin with, "O Thou Great *Father* and *Mother* God." See the trance lectures delivered by Mrs. Cora Tapan Richmond—the best, at least the most *verbose* of the American Spiritual trance-lecturers. See *Banner of Light* and other spiritualistic papers. Who knows but after all the Spiritualists of both hemispheres are right in maintaining that Babu Keshub is but a *Medium*!

## STRAY THOUGHTS ON DEATH AND SATAN

[*The Theosophist*, Vol. III, No. 1 (25), October, 1881, pp. 12-15.]

TO THE EDITOR OF *The Theosophist*.

Madam,—Since you have published a posthumous letter of my Master and beloved friend, the late Éliphas Lévi, I think it would be agreeable

to you to publish, if judged suitable, a few extracts of the many manuscripts in my possession, written expressly for, and given to, me by my ever-regretted MASTER.

To begin, I send you—"Stray Thoughts on Death and Satan" from his pen.

I cannot close this letter without expressing the deep indignation aroused in me by the base diatribes published in the *London Spiritualist* against your Society and its members. Every honest heart is irritated at such unfair treatment, especially when proceeding from a man of honour as Mr. Harrison (Editor of the *Spiritualist*) who admits in his journal anonymous contributions that are tantamount to libels.

With the utmost respect,  
I remain, Madam,  
Yours Devotedly,  
BARON J. SPADALIERI.

Marseilles, July 29, 1881.

*Editor's Note.*—It is with feelings of sincere gratitude that we thank Baron Spadalieri for his most valuable contribution. The late Éliphas Lévi was the most learned Kabalist and Occultist of our age, in Europe, and everything from his pen is precious to us, in so far as it helps us to compare notes with the Eastern Occult doctrines and, by the light thrown upon both, to prove to the world of Spiritualists and Mystics, that the two systems, the Eastern-Aryan, and the Western or the Chaldeo-Jewish Kabala—are one in their principal metaphysical tenets. Only, while the Eastern Occultists have never lost the key to their esoterism, and are daily verifying and elaborating their doctrines by personal experiments, and by the additional light of modern science, the Western or Jewish Kabalists, besides having been misled for centuries by the introduction of foreign elements in it such as Christian dogmas, dead-letter interpretations of the Bible, etc., have most undeniably lost the true key to the esoteric meaning of Simeon Ben Jochai's Kabala, and are trying to make up for the loss, by interpretations emanating from the depths of their imagination and inner consciousness. Such is evidently the case with J. K., the self-styled London "Adept," whose anonymous and powerless vilifications of the Theosophical Society and its members are pertinently regarded by Baron Spadalieri as "tantamount to libels." But we have to be charitable. That poor descendant of the Biblical *Levites*—as we know him to be—in his pigmy efforts to upset the Theosophists, has most evidently fractured his brain against one of his own "occult" sentences. There is one especially in the *Spiritualist* (July 22), to which the attention of the mystically inclined is drawn further down as this paragraph is most probably the cause of the sad accident which befell so handsome a head. Be it as it may, but

it now disables the illustrious J. K. from communicating "scientifically his knowledge" and forces him at the same time to remain, as he expresses it "in an incommunicable ecstatic state." For it is in no other "state" that our great modern adept, the literary man of such a "calibre"<sup>1</sup> that to suspect him of "ignorance" becomes equal, in audacity, to throwing suspicion upon the virtue of Cæsar's wife—could possibly have written the following lines, intended by him, we believe, as a *lucid* and clear exposition of his own psycho-Kabalistic lore as juxtaposed to the "hard words," "outlandish verbiage," "moral and philosophical platitudes," and "jaw-breakers" of "the learned Theosophists."

These are the "gems of occult wisdom" of the illustrious Jewish Kabalist who, like a bashful violet, hides his occult learning under two modest initials.

"In every human creature there lies latent in the involitional part of the being a sufficient quantity of the omniscient, the absolute. To induce the latent absolute, which *is* the involitional part of our volitional conscious being, to become manifest, it is essential that the volitional part of our being should become latent. After the preparatory purification from acquired depravities, a kind of introversion has to take place; the involitional has to become volitional, by the volitional becoming involitional. When the conscious becomes semi-unconscious, the, to us, formerly unconscious becomes fully conscious. The particle of the omniscient that is within us, the vital and growing, sleepless, involitional, occult or female principle being allowed to express itself in the volitional, mental, manifest, or masculine part of the human being, while the latter remains in a state of perfect passivity, the two formerly dissevered parts become re-united as one holy (wholly) perfect being, and then the divine manifestation is inevitable."

Very luckily, J. K. gives us himself the key to this grandiloquent gush :

" . . . necessarily," he adds, " this is only safely practicable while

<sup>1</sup> "To accuse a *literary man of my calibre* of ignorance, is as amusing a mistake as it would have been to charge Porson of ignorance of Greek," he writes in the *Spiritualist* of July 8. . . . "The occult is my special subject, and . . . *there is but little . . . that I do not know*," he adds. Now, the above sentence settles the question at rest with us. Not only an "*adept*" but no layman or profane of the most widely recognized intellect and ability, would have ever *dared*, under the penalty of being henceforth and for ever regarded as the most ridiculously conceited of—Æsop's heroes—to use such a sentence when speaking of himself ! So stupidly arrogant, and cowardly impertinent has he shown himself behind the shield of his initials to far better and more worthy men than himself, in his transparent attacks upon them in the above-named *Spiritualist*—that it is the first and certainly the last time that we do him the honour of noticing him in these columns. Our journal has a nobler task, we trust, than to be polemizing with those, whom in vulgar parlance the world generally terms—*bullies*.



living in uncompromisingly firm purity, for otherwise there is danger of *unbalancement—insanity*, or a questionable form of *mediumship*."

The italics are ours. Evidently with our *immaculate* "adept" the "involitional, occult or *female* principle" was *not* allowed to "express itself in the volitional, mental, manifest, or masculine part" of his being, and—behold the results!!

For the edification of our Hindu readers, who are unprogressive enough to refuse reading the lubrications of "J. K." or follow the mental "grand trapeze" performed by this remarkable "Adept" in the columns of the *Spiritualist*, we may add that in the same, article he informs his English readers that it is "Hindu mystification acting on Western credulity" which "brought out the Theosophical Society." "Hindu philosophy," according to that great light of the nineteenth century is no "philosophy" but "rather mysticism." . . . "Following the track of the mystifying and mystified Hindus they (the Theosophists) consider the four above faculties (Siddhis of Krishna) Anima, Mahima, Leghima and Garima to be the power they (we) have to strive for." "Indeed, what a ludicrous confusion of effect with cause!"

The fracture of the brain must have been serious indeed. Let us hope that timely and repeated lotions of "Witch-Hazel" or "the Universal Magic Balm" will have its good effects. Meanwhile, we turn the attention of our Hindu readers and students of Occultism to the identity of the doctrines taught by Éliphas Lévi (who, too, is contemptuously sneered at, and sent by the "Adept" to keep company with "Brothers," Yogis, and "Fakirs") in every essential and vital point with those of our Eastern initiates.

## I

### DEATH

BY THE LATE ÉLIPHAS LÉVI

Death is the necessary dissolution of imperfect combinations. It is the re-absorption of the rough outline of individual life into the great work of universal life; only the perfect is immortal.

It is a bath in oblivion. It is the fountain of youth where on one side plunges old age, and whence on the other issues infancy.<sup>1</sup> Death is the transfiguration of the living; corpses are but the dead leaves of the Tree of Life which will still have all its leaves in the spring. The resurrection of men resembles eternally these leaves.

Perishable forms are conditioned by immortal types.

All who have lived upon earth, live there still in new exemplars of their types, but the souls which have surpassed their type receive elsewhere

<sup>1</sup> Rebirth of the *Ego* after death. The Eastern, and especially Buddhist doctrine of the evolution of the new, out of the old *Ego*.

a new form based upon a more perfect type, as they mount ever on the ladder of worlds ;<sup>1</sup> the bad exemplars are broken, and their matter returned into the general mass.<sup>2</sup>

Our souls are as it were a music, of which our bodies are the instruments. The music exists without the instruments, but it cannot make itself heard without a material intermediary ; the immaterial can neither be conceived nor grasped.

Man in his present existence only retains certain predispositions from his past existences.

Evocations of the dead are but condensations of memory, the imaginary coloration of the shades. To evoke those who are no longer there, is but to cause their types to re-issue from the imagination of nature.<sup>3</sup>

To be in direct communication with the imagination of nature, one must be either asleep, intoxicated, in an ecstasy, cataleptic, or mad.

The eternal memory preserves only the imperishable ; all that passes in Time belongs of right to oblivion.

The preservation of corpses is a violation of the laws of nature ; it is an outrage on the modesty of death, which hides the works of destruction, as we should hide those of reproduction. Preserving corpses is to create phantoms in the imagination of the earth ;<sup>4</sup> the spectres of the night-mare, of hallucination, and fear, are but the wandering photographs of preserved corpses. It is these preserved or imperfectly destroyed corpses, which spread, amid the living, plague, cholera, contagious diseases, sadness, scepticism and disgust of life.<sup>5</sup> Death is exhaled by death. The cemeteries poison the atmosphere of towns, and the miasma of corpses blight the children even in the bosoms of their mothers.

Near Jerusalem in the Valley of Gehenna a perpetual fire was maintained for the combustion of filth and the carcasses of animals, and it is to this eternal fire that Jesus alluded when He says that the wicked shall be cast into *Gehenna* ; signifying that dead souls will be treated as corpses.

The Talmud says that the souls of those who have not believed in immortality will not become immortal. It is faith only which gives

<sup>1</sup> From one loka to the other ; from a positive world of causes and activity, to a negative world of effects and passivity.

<sup>2</sup> Into Cosmic matter, when they necessarily lose their self-consciousness or individuality, or are annihilated, as the Eastern Kabalists say.

<sup>3</sup> To ardently desire to see a dead person is to *evoke* the image of that person, to call it forth from the astral light or ether wherein rest photographed the images of the *Past*. That is what is being partially done in the *séance-rooms*. The Spiritualists are unconscious **NECROMANCERS**.

<sup>4</sup> To intensify these images in the astral or sidereal light.

<sup>5</sup> People begin intuitionally to realize the great truth, and societies for burning bodies and crematories are now started in many places in Europe.

personal immortality ;<sup>1</sup> science and reason can only affirm the general immortality.

The mortal sin is the suicide of the soul. This suicide would occur if the man devoted himself to evil with the full strength of his mind, with a perfect knowledge of good and evil, and an entire liberty of action which seems impossible in practice, but which is possible in theory, because the essence of an independent personality is an unconditioned liberty. The divinity imposes nothing upon man, not even existence. Man has a right to withdraw himself even from the divine goodness, and the dogma of eternal hell is only the assertion of eternal free-will.

God precipitates no one into hell. It is men who can go there freely, definitively and by their own choice.

Those who are in hell, that is to say, amid the gloom of evil<sup>2</sup> and the sufferings of the necessary punishment, without having absolutely so willed it, are called to emerge from it. This hell is for them only a purgatory. The damned completely, absolutely and without respite, is Satan who is not a rational existence, but a necessary hypothesis.

Satan is the last word of the creation. He is the end infinitely emancipated. He willed to be like God of which he is the opposite. God is the hypothesis necessary to reason. Satan the hypothesis necessary to unreason asserting itself as free-will.

To be immortal in good, one must identify oneself with God, to be immortal in evil, with Satan. These are the two poles of the world of souls ; between these two poles vegetate and die without remembrance the useless portion of mankind.

*Editor's Note.*—This may seem incomprehensible to the average reader, for it is one of the most abstruse of the tenets of Occult doctrine. Nature is dual : there is a physical and material side, as there is a spiritual and moral side to it ; and, there is both good and evil in it, the latter the necessary shadow to its light. To force oneself upon the current of immortality, or rather to secure for oneself an endless series of rebirths as conscious individualities—says the *Book of Khiu-te*, Vol. XXXI., one must become a co-worker with nature, either for *good* or for *bad*, in her work of creation and reproduction, or in that of destruction. It is but the useless drones, which she gets rid of, violently ejecting and making them perish by the

<sup>1</sup> Faith and *will-power*. Immortality is conditional, as we have ever stated. It is the reward of the pure and good. The wicked man, the material sensualist only survives. He who appreciates but physical pleasures will not and *cannot* live in the hereafter as a self-conscious Entity.

<sup>2</sup> That is to say, they are reborn in a "lower world" which is neither "Hell" nor any theological purgatory, but a world of nearly absolute *matter* and one preceding the last one in the "circle of necessity" from which "there is no redemption, for there reigns *absolute* spiritual darkness." (*Book of Khiu-te*.)

millions as self-conscious entities. Thus, while the good and the pure strive to reach *Nipang* (*nirvana* or that state of *absolute* existence and *absolute* consciousness—which, in the world of finite perceptions, is *non-existence* and *non-consciousness*)—the wicked will seek, on the contrary, a series of lives as conscious, definite existences or beings preferring to be ever suffering under the law of retributive justice rather than give up their lives as portions of the integral, universal whole. Being well aware that they can never hope to reach the final rest in pure spirit, or *nirvana*, they cling to life in any form, rather than give up that “desire for life,” or *Tanha* which causes a new aggregation of *Skandhas* or individuality to be reborn. Nature is as good a mother to the cruel bird of prey as she is to the harmless dove. Mother nature will punish her child, but since he has become her co-worker for destruction she cannot eject him. There are thoroughly wicked and depraved men, yet as highly intellectual and acutely *spiritual* for evil, as those who are spiritual for good. The *Egos* of these may escape the law of final destruction or annihilation for ages to come. That is what Éliphas Lévi means by becoming “immortal in evil,” through identification with Satan. “I would thou wert *cold* or *hot*”, says the vision of the *Revelation* to St. John (iii, 15–16). “So then because thou art *lukewarm* and neither cold nor hot, I will spue thee out of my mouth.” The *Revelation* is an absolutely *Kabalistic* book. Heat and cold are the two “poles,” *i.e.*, good and evil, *spirit* and *matter*. Nature *spues* the “lukewarm” or “the useless portion of mankind” out of her mouth, *i.e.*, annihilates them. This conception that a considerable portion of mankind may after all not have immortal souls, will not be new even to European readers. Coleridge himself likened the case to that of an oak tree bearing, indeed, millions of acorns, but acorns of which under normal conditions not one in a thousand ever developed into a tree, and suggested that as the majority of the acorns failed to develop into a new living tree, so possibly the majority of men fail to develop into a new living entity after this earthly death.

## II

### SATAN

Satan is merely a type, not a real personage.

It is the type opposed to the divine type, the necessary foil to this in our imagination. It is the factitious shadow which renders visible to us the infinite light of the Divine.

If Satan was a real personage then would there be two Gods, and the creed of the Manicheans would be a truth.

Satan is the imaginary conception of the absolute in evil; a conception necessary to the complete affirmation of the liberty of the human will, which, by the help of this imaginary absolute seems able to

equilibrate the entire power even of God. It is the boldest, and perhaps, the sublimest of the dreams of human pride.

"You shall be as Gods knowing good and evil," saith the allegorical serpent in the Bible. Truly to make evil a science is to create a God of evil, and if any spirit can eternally resist God, there is no longer one God but two Gods.

To resist the Infinite, infinite force is necessary, and two infinite forces opposed to each other must neutralize each other.<sup>1</sup> If resistance on the part of Satan is possible the power of God no longer exists, God and the Devil destroy each other, and man remains alone; he remains alone with the phantom of his Gods, the hybrid sphinx, the winged bull, which poises in its human hand a sword of which the wavering lightnings drive the human imagination from one error to the other, and from the despotism of the light, to the despotism of the darkness.

The history of mundane misery is but the romance of the war of the Gods, a war still unfinished, while the Christian world still adores a God in the Devil, and a Devil in God.

The antagonism of powers is anarchy in Dogma. Thus to the Church which affirms that the Devil exists the world replies with a terrifying logic: then God does not exist; and it is vain to seek escape from this argument to invent the supremacy of a God who would permit a Devil to bring about the damnation of men; such a permission would be a monstrosity, and would amount to complicity, and the god that could be an accomplice of the devil, cannot be God.

The Devil of Dogmas is a personification of Atheism. The Devil of Philosophy is the exaggerated ideal of human free-will. The real or physical Devil is the magnetism of evil.

Raising the Devil is but realizing for an instant this imaginary personality. This involves the exaggeration in one's self beyond bounds of the perversity of madness by the most criminal and senseless acts.

The result of this operation is the death of the soul through madness, and often the death of the body even, lightning-struck, as it were, by a cerebral congestion.

The Devil ever importunes, but gives nothing in return.

St. John calls it "the Beast" (*la Bête*) because its essence is human folly (*la Bêtise humaine*).

. . . . .

Éliphas Lévi's (*Bonae Memoriae*) creed, and that of his disciples.

We believe in a God-Principle, the essence of all existence, of all good

<sup>1</sup> And evil being infinite and eternal, for it is coeval with matter, the logical deduction would be that there is neither God nor Devil—as personal Entities, only One Uncreated, Infinite, Immutable and Absolute Principle or Law; EVIL or DEVIL—the deeper it falls into matter, GOOD or GOD as soon as it is purified from the latter and re-becomes again pure unalloyed Spirit or the ABSOLUTE in its everlasting, immutable Subjectivity.

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and of all justice, inseparable from nature which is its law and which reveals itself through intelligence and love.

We believe in Humanity, daughter of God, of which all the members are indissolubly connected one with the other so that all must co-operate in the salvation of each, and each in the salvation of all.

We believe that to serve the Divine essence it is necessary to serve Humanity.

We believe in the reparation of evil, and in the triumph of good in the life eternal.

FIAT.

## FRAGMENTS OF OCCULT TRUTH

[*The Theosophist*, Vol. III, No. 1 (25), October, 1881, pp. 17-22.]

WE have received from our esteemed Australian Brother Theosophist, W. H. Terry, Esq., the following interesting and temperate note on some supposed errors of Occultists when dealing with the phenomena of Spiritualism. The subject is one of universal interest, and we shall require, therefore, no apology, either for reproducing our good brother's communication *in extenso*, or for appending thereto some few fragments of the lessons taught us in the Occult schools, which may possibly both help to remove his personal difficulties and tend to convey to Spiritualists generally, a clearer conception of the causes of many of the phenomena of which they have had experience. Mr. Terry writes upon—

### *Spirits Embodied and Disembodied :*

“ Aiming at the resuscitation of old truths, or truths long since known but lost sight of, and the evolution of new truths, or truths not yet unfolded to the comprehension of humanity, the elucidation and beneficent application of the innate powers of the human spirit and the encouragement of harmonious thought, the Theosophical Society occupies an elevated and commanding position ; but to maintain and strengthen that position it is essential that the public utterances of its prominent representatives should be strictly philosophical and capable of standing the test of critical analysis. Most of the writings and reported addresses emanating from my brother Theosophists that have come under my notice have in their main features complied with this condition, but I have observed in not a few of them a feature that to me appears to deviate from it, and that is the ignoring of disembodied human spirits as factors in the production of occult mental and physical phenomena.

Asserting that ‘ man is a spirit ’ and that WILL is a function of the spirit, in fact its executive, (and most of those who have not had personal experience of the wonderful physical phenomena producible at will by many Indian Yogis and adepts, will on account of the clear evidence of their occurrence give credence to them,) it cannot be assumed that the physical body has anything to do with the production of these phenomena.

They are undoubtedly the result of spiritual forces, and, as they come in response to the desire of the persons who have acquired or are gifted with the occult power to produce them, they are evidently the result of invisible forces, guided by the human will, and, unless the physical body can be shown to be a necessary fulcrum, there is no valid reason why the disembodied spirit should not be able to produce similar phenomena.

Twenty years of investigation of the phenomena of Spiritualism, Psychology, Mesmerism, and Clairvoyance, although it has served to show me how little I know of the mysteries of nature, has afforded me conclusive evidence that disembodied spirits can and do produce physical and mental phenomena on the surface of this world and of the independent action of their intelligence, at least, so far as the influence of the embodied spirits of those in communication was concerned. For instance, A. B., a sensitive, passes into a trance. A voice differing from his normal one speaks through his lips and says he is C. D. who died in a neighbouring colony some years previous, and is anxious to send a message to his friends there. The message is written as dictated by him, none present having either heard of him or the persons whose names he gives ; all that is stated by him proves correct ; the names of his friends, the address,—the fact of his passing away as specified. Again, a materialized form appears and asks for a person known to the writer, but who resides some five hundred miles away ; this form which professes to be identical with one that has appeared in London and has since given many evidences of identity of both form and intelligence, avers that he has met the gentleman whose name he mentioned in London and that the said gentleman then spoke certain words to him. On writing to this gentleman the statement is corroborated, though none knew till then anything about it, and his name even had not been in the mind of the only person present who knew him.

In these instances which are not at all *singular*, but rather *representative* of common occurrences in my experience, we have a manifestation of distinct intelligence claiming to be a disembodied human spirit, and giving proofs, more or less conclusive of its identity, cumulative evidences of this generally resulting from further intercourse with the unseen intelligence. In another instance where what professes to be disembodied human spirit produces certain physical phenomena we appeal to clairvoyance, whilst the phenomenon is taking place in another apartment, and the clairvoyant describes a spiritual form producing the phenomenon together with the *modus operandi*. Subsequently on describing the form to the only one who had known her in the body it is immediately recognized as that of a departed relative who has often written automatically through a sensitive since her departure from material life. At other times I have tested with two clairvoyants the identities of one I knew and loved in this life, and they have each minutely described the form and dress correctly, but both differing materially from the conception I had at the time in my mind, and neither of the clairvoyants having knowledge of the form described when in earth life. With innumerable experiences of this kind and constant intercourse with intelligences who consistently maintain their identity as the disembodied spirits of men and women who have lived on this earth, giving mental and physical evidences of their

power over mind and matter, the position of those Theosophists who deny to disembodied spirits a legitimate share in the marvellous phenomena that are agitating the minds of all civilized nations at the present time seems eminently unphilosophical. I am not so unreasonable as to assume my personal experiences a demonstration to others. They are merely given to justify my position. I rely upon my *a priori* argument that the phenomena are admittedly producible by the human spirit, and that there is no evidence forthcoming to show that the said spirit loses its power in this direction when finally separated from the physical form. If my Oriental brothers can point out anything illogical in my argument or furnish a rational theory to account for the phenomena I attribute to disembodied human spirits, it will receive from me all the consideration it demands from one whose aim is to gain and give as much light as possible, not only to our Brotherhood, but to that larger brotherhood of humanity who have less facilities for acquiring it than those within our ranks, for this, in my estimation, is the essence of Theosophy."

It is but fair that we should meet the charge brought, and in the same friendly and frank spirit shown in his letter by our esteemed Australian brother Theosophist. Until some one more competent, enters the arena of discussion to pick up the glove flung by Spiritualism to Theosophy across the oceans, we will take the liberty of saying a few words—not in our defence—but as a matter of courtesy to our correspondent.

"Those Theosophists who deny to disembodied spirits a legitimate share in the marvellous phenomena" are few, indeed, for the great majority of Theosophists concern themselves with Spiritualism very little—if at all. Indeed, our members may be divided into five principal classes and described as follows :

(1) Men profoundly concerned in the revival of their respective religious philosophies in all their pristine purity—Buddhist devotees outnumbering all others. These neither know of, nor do they care for, Spiritualism.

(2) Students of various philosophies, searchers after truth, whencesoever it may come. They neither believe nor disbelieve spirits. They are open to conviction in any way, but will accept nothing on second-hand testimony.

(3) Materialists, Freethinkers, Agnostics, who care as little for Occultism as they do for Spiritualism. Their only concern is to free the masses from the fetters of ignorance and superstition, and educate them. Many, indeed most of them, are philanthropists who hold it more expedient to devote their energies to the assistance of the living, than to occupy their time in conversations with the dead.

(4) Spiritualists and Spiritists who could not well be accused of any such "heresy". And finally,



(5) Occultists, who do not number half a per cent in the Theosophical Society.

These latter are the only "Theosophists" who are really open to our correspondent's accusation and even these, if we look beyond the veil of words which more or less conceals the ideas of both Spiritualists and Occultists, will prove to differ less widely on these points from our correspondent than he seems to suppose. For, in this as in so many other cases, it is in a great measure to the different significations attached to the same terms by the two parties, that their apparent irreconcilable divergence is due. "Words," as Bacon, we think, says, "mightily perplex the wisdom of the wisest, and like a Tartar's bow, shoot backwards into the minds of those that follow them," and so here the conflict of opinions between Spiritualists and Occultists is solely due to the fact that the former (who overrate their quality and character) dignify by the name of "spirits" certain *reliquiae* of deceased human beings, while the Occultists reserve the name of Spirit for the highest principle of human nature and treat these *reliquiae* as mere *eidolons*, or astral *simulacra*, of the real spirit.

In order to understand clearly the view of the Occultists, it is necessary to glance at the constitution of the living human being. Even the spiritual theory teaches that man is a trinity, composed of (1) a higher spirit, or the "Spiritual Soul" as ancient philosophers designated it; (2) its envelope—the etherial form or shadow of the body—called by the Neoplatonists the "animal soul"; and (3) the physical body.

Although from one point of view this is broadly correct, yet, according to Occultists, to render our conceptions of this truth clearer and follow successfully the course of man after death, it is necessary to subdivide further these three entities and resolve them into their constituent principles. This analysis being almost wholly unknown to Western nations, it is difficult in some cases to find any English words by which to represent the Occult subdivisions, but we give them in the least obscure phraseology that we can command.

Divisions of the  
Spiritualists.

Subdivisions of the  
Occultists.

- |              |   |                                                                                                                                                                                                                                                                                                                       |
|--------------|---|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. The Body. | { | <ol style="list-style-type: none"> <li>1. The Physical body, composed wholly of matter in its grossest and most tangible form.</li> <li>2. The Vital principle—or (<i>Jiv-atma</i>)—a form of force, indestructible and when disconnected with one set of atoms, becoming attracted immediately by others.</li> </ol> |
|--------------|---|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

- |                                        |   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
|----------------------------------------|---|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 2. The Animal Soul<br>or<br>Perisprit. | } | <p>3. The Astral body (<i>Linga-Sharira</i>) composed of highly etherialized matter ; in its habitual passive state, the perfect but very shadowy duplicate of the body ; its activity, consolidation and form depending entirely on the <i>Kama rupa</i>.</p> <p>4. The Astral shape (<i>Kama rupa</i>) or body of desire, a principle defining the configuration of—</p> <p>5. The animal or physical intelligence or consciousness or Ego, analogous to, though proportionally higher in degree than, the reason, instinct, memory, imagination, etc., existing<sup>1</sup> in the higher animals.</p> |
| 3. The Spiritual<br>Soul or Spirit.    | } | <p>6. The Higher or Spiritual intelligence or consciousness, or spiritual Ego, in which mainly resides the sense of consciousness in the <i>perfect</i> man, though the lower dimmer animal consciousness co-exists in No. 5.</p> <p>7. The Spirit—an emanation from the <i>absolute</i>, uncreated, eternal, a state rather than a being.</p>                                                                                                                                                                                                                                                            |

<sup>1</sup> Western Science, of course, as a rule, holds that animals have no conscious Ego, but this we know to be erroneous ; they possess no spiritual, but they *do* possess an animal, consciousness. Could men communicate with them, they would discover not only this, but also that many of the anthropoid apes possess an intelligence, consciousness, etc., little inferior to that of lunatics and madmen, and some desperately wicked and depraved men who have, in fact, become animals, through the loss, temporary or permanent, of their sixth and seventh principles, even while the combination of the other five principles is still intact, i.e., even during life.

Was it some hazy tradition of the truth handed down through the Romish Church, which has ever possessed some secret knowledge of the teachings of the ancient mysteries, or was it the great Poet Soul's own glimpses into the Astral Light, that made Dante represent the souls of several of his enemies as already in the "Inferno" though the men themselves still lived upon earth ? Of course, the fragment of truth thus embodied, was utterly distorted by the malign influence of the then prevalent material Hell superstition—but it was quite possible, as the Modern West has still to realize, that the souls of some of these evil men might have already passed away (though not to the fabled Inferno), whilst the men themselves still lived.

Now the change that we call death, only immediately affects the first three constituents; the body decomposes to enter into new combinations, and the vital force is dissipated to help to animate new organisms, and the astral human form (Linga-Sharira) dies with the body.

There remain four principles. As a rule (we except the cases of the higher adepts) one of two things occurs in accordance with the Universal Law of Affinity. If the spiritual EGO has been in life material in its tendencies, placing its main enjoyment in, and centring its desires on, material objects and the gratification of earthly desires, then at death, it continues to cling blindly to the lower elements of its late combination, and the true spirit severs itself from these and passes away elsewhere. To follow its course is beside the present question since the remaining principles in which personal or animal consciousness remains have parted with it for ever, and it would require a complete exposition of the entire philosophy of Occultism to explain fully *its* course; suffice it to say, now, that it passes away (taking with it no fragment of the individual consciousness of the man with which it was temporarily associated) to fulfil its mission, still guided and governed by the irresistible cyclic impulse which first projected it through the veil of primitive kosmic matter.

But if, on the other hand, the tendencies of the EGO have been towards things spiritual, if its aspirations have been heaven-wards (we use a conventional term) if it have, when weighed as it were in the balance, a greater affinity for the spiritual than for the earthly constituents (with their accompanying desires) of the combination in which it recently took part, then will it cling to the spirit, and with this pass into the adjoining so-called world of effects, (in reality, a state, and not a place), and there purified of much of its still remaining material taints, evolve out of itself by the spirit's aid a new EGO, to be reborn (after a brief period of freedom and enjoyment) in the next higher world of causes, an objective world similar to this present globe of ours, but higher in the spiritual scale, where matter and material tendencies and desires play a far less important part than here.

In either case, it is not a matter of Judgment, of Salvation and Damnation, of Heaven and Hell, but solely the operation of the Universal Law of Affinity or Attraction, which makes the EGO cling in one case to the more material, in the other to the spiritual components of the late, now death-parted, aggregation. Now neither during its gestation in the subjective world of effects, nor during its temporary period of the enjoyment in its newly evolved Ego-hood of the fruits of the good deeds, its *Karma* on earth, nor after its entry on rebirth into the higher objective world of causes can the EGO re-enter this present world. During the first period it is, so to speak,

dormant, and can no more issue from the state in which it is developing than a child can come out of its mother's womb to pay a visit before the period of pregnancy concludes. During the second period however etherial and purified of gross matter the regenerated Ego may be, it is still subject to the physical and universal laws of matter. It *cannot*, even if it would, span the abyss that separates its state from ours. It can be visited in spirit by men, it cannot descend into our grosser atmosphere and reach us. It attracts, it cannot be attracted, its spiritual polarity presenting an insuperable obstacle. Once reborn into the higher world and (independent of the physical impossibility of any communication between its world and ours, to all but the very highest adepts) the new Ego has become a new person ; it has lost its old consciousness linked with earthly experiences and has acquired a new consciousness which, as time rolls on, will be interpenetrated by its experiences in that higher sphere. The time will come, no doubt, but many steps higher on the ladder, when the Ego will regain its consciousness of all its past stages of existence, but in the next higher world of causes, or activity, to our own, the new Ego has no more remembrance of its earthly career than we here have of the life that preceded this present one.

Therefore, it is that the Occultists maintain that no SPIRITS of the departed can appear or take part in the phenomena of *séance*-rooms. To what *can* appear and take part in these, the Occultists refuse the name of spirits.

But it may be said what is [it] that *can* appear ?

We reply—merely the animal souls or perispirits of the deceased. It might appear from what we have said that while this, according to our previous exposition, would be true in the case of the spiritually-minded, in that of the materially-minded we should have these *plus* the spiritual Ego or consciousness. But such is not the case. Immediately on the severance of the spirit, whether at death, or (as, we have already hinted, is sometimes the case) before death, the spiritual Ego is dissipated and ceases to exist. It is the result of the action of spirit on matter, and it might, to render the matter more clear, be described as a combination of spirit and matter, just as flame is the result of the combination of oxygen with the substance being oxygenized and might loosely be described as the combination of the two. Withdraw the oxygen and the flame ceases, withdraw the spirit, and the spiritual EGO disappears. The sense of individuality in spirit, cannot exist without combination with matter. Thus the pure planetary spirits, when first propelled into the circle of necessity, have no individual consciousness, only the absolute consciousness which they share with all fragments of the spirit hitherto entirely uncombined with matter. As they, entering into generation, descend the ladder and grow gradually more and more hemmed in by matter

and isolated from the universal spirit, so the sense of individuality, the spiritual Ego, grows. How finally on re-ascending the circle, step by step, they regain on reunion with the universal, the absolute consciousness, and simultaneously all the individual consciousnesses which they have developed at each stage of their descending and ascending progress, is one of the highest mysteries.

But to return to the spiritual Ego developed on this earth ; if too tainted to follow the spirit in its upward course, it is, as it were, forthwith torn asunder from it. Left in the terrestrial atmosphere without the sustaining spirit that gave it existence, it has to disappear as the flame does when the oxygen is exhausted. All the material elements which in combination with the spirit gave it a consistency, fly by the Law of Affinity to join the two other principles that remain of the perispirit or animal soul, and the spiritual Ego ceases to exist.

Thus alike in all cases all that remain, all that can appear, are the shells of the deceased, the two principles which we call the animal or surviving astral souls, or animal Ego.

But there is this to be noted. As the clay, as Saadi says, long retains traces of the perfume of the roses, which once honoured it with their companionship, so the etherealized matter which has been in combination with spirit, long retains a power of resisting disintegration. The more pure the spiritual Ego, the less of the matter which in combination with the spirit went to form it, does it leave behind clinging to the two principles ; the more impure, the greater the mass of such spirit-vitalized matter which remains to invigorate the *reliquiæ*.

Thus it follows that in the case of the pure and good, the shells rapidly disintegrate, and the animal soul having ever been kept in subjection is feeble and will-less, and it can very rarely, if ever, happen that such should voluntarily appear or manifest themselves —*their* vitality, desires and aspirations almost exclusively existed in what has passed away. No doubt a power exists which can compel even these to appear, a power taught by the evil science of necromancy, rightly denounced by all good men of old. But why evil it may be asked ? Because until these shells have dissipated, a certain sympathy exists between them and the departed spiritual Ego which is gestating in the fathomless womb of the adjoining world of effects, and to disturb the shells by necromantic sorcery is at the same time to disturb the foetal spiritual Ego.

We said that these shells in such cases rapidly decay, the rapidity being exactly proportional to the purity of the departed spiritual Ego, and we may add that similarly the rapidity of gestation of the new Ego is proportional to the purity of the old Ego out of which it is evolved. Happily necromancy is unknown to modern Spiritualists,

so that it is next to impossible that the *reliquiæ* of the good and pure should ever appear in the *séance*-room. No doubt, the *simulacra* of some spiritual Egos whose fate trembled in the balance, whose affinities, earthwards and heavenwards, to use the popular phraseology, were nearly equal, who have left too much of the matter behind that has been in combination to form them, who will lie long in foetal bonds before being able to develop the new Ego-hood ; no doubt, we say such *simulacra* may survive longer and may occasionally appear under exceptional conditions in *séance*-rooms, with a dim-dazed consciousness of their past lives. But even this, owing to the conditions of the case, will be rare, and they will never be active or intelligent, as the stronger portions of their wills—the higher portions of their intelligence—have gone elsewhere.

Nature draws no hard and fast lines, though in the balance of forces very slight differences in opposing energies may produce the most divergent results. All entities shade off from one end to the other of the chain by imperceptible degrees, and it is impossible for man to gauge the exact degree of purity of the deceased at which the re-appearance voluntarily of his *reliquiæ* through the agency of mediumship becomes impossible, but it is absolutely true that, broadly speaking, as a law, it is only the *reliquiæ* of non-spiritually-minded men, whose spiritual Egos have perished, that appear in *séance*-rooms and are dignified by Spiritualists with the title of "spirits of the departed."

These shells, these animal souls, in whom still survive the major portions of the intelligence, will-power, and knowledge that they possessed when incorporated in the human combination, invigorated too by the re-assimilation of the spirit-vitalized matter that once combined with the spirit to compose their spiritual Ego, are often powerful and highly intelligent and continue to survive for lengthened periods, their intense desire for earthly life enabling them to seize from the decaying *simulacra* of the good and feeble the material for prolonged existence.

To these *eidolons*, Occultists are used to give the name of elementaries, and these it is that by the aid of the half-intelligent forces of nature which are attracted to them, perform most of the wonders of the *séance*-rooms. If to these shells, these *eidolons*, which have lost their immortality, and whence the divine essence has for ever departed, our brothers, the Spiritualists, insist on applying the title of "spirits of the dead"—well and good—they are not spirits at all, they are of the earth, earthy, all that remains of the dead when their spirits have flown—but if this be understood, and it be nevertheless considered desirable to call them that to which they are the precise antitheses—it is after all merely a case of misnomer.

But let there be no mistake as to what they *are* ; hundreds and

thousands of lost and ruined men and women all over the globe attest the degradation to which constant subjection to their influence in mediumship, etc., too generally leads, and we who know the truth should ill discharge our duty if we did not warn all Spiritualists in the strongest terms possible, against allowing this misuse of terms to mislead them as to the real nature and character of the disembodied entities with which they so constantly and confidingly deal.

Now probably Spiritualists will admit that our views would explain the vast mass of trash, frivolous nonsense and falsehood communicated through mediums, as also the manner in which so many of these, good and honest to begin with, gradually grow into immoral impostors. But many objections will be raised. One man will say—"I have repeatedly conversed with my late father—a better, kinder-hearted, more spiritual-minded man never lived—and on one occasion he told me a fact, unknown to me, and, I believe, to every one living, which I subsequently verified."

Nothing is simpler—the father's image was in the son's mind—thus put *en rapport*, the disembodied elementary which, if of one of the more intelligent classes, has glimpses of things in the astral light, and can here and there dimly distinguish the pictures which record every deed, word and thought, (pictures which we are all unconsciously incessantly evolving, pictures which survive long after those who originated them have passed away) the elementary, we say, scanning these, easily picks up sufficient facts for its purpose, and by its will materializes itself, partly out of matter drawn from the medium's body, partly out of inert kosmic matter drawn to it by the help of the elementals of half-blind forces of nature which it, and probably the medium also, has attracted, and stands forth the counterpart of the dead father and talks of things known only to that dead father. Of course, if the matter talked of were known to any present, both elementary and medium, if in a trance, could equally know it, but we have purposely supposed one of those rare cases which are considered to be the strongest proofs of "spirit identity," as it is called. Of course, too, every thing that has once passed before that son's mind, intonation of voice, tricks of manner, infirmities of temper, though apparently forgotten at the moment, are really indelibly recorded in his memory, as is proved by their immediate recognition when reproduced by the elementary who has fished them out of those dormant records.

And it must be remembered that these apparently strong and perfect cases are very rare, and that the elementaries who come as A. or B., usually, if they personate people of any note, make gross blunders and almost without exception betray their falsehood in one way or another, Shakespeare and Milton dictating trash, Newton grossly ignorant of his own *Principia*, and Plato teaching a washed-out

Neoplatonic *cum* sentimental Christian philosophy and so on. At the same time undoubtedly in rare cases the ghostly relics of very clever, very bad and very determined men constitute disembodied entities of high intelligence, which survive for a lengthened period, and the wickeder and more material they are in all their tendencies, the longer do they escape disintegration.

The Orthodox Church is much nearer the truth when it calls the entities that are mostly dealt with in *séance*-rooms "devils", than are the Spiritualists who call them *Spirits*. We do not mean that they are generally actively malevolent, but their magnetic attractions are evil, and they incline and lead those with whom they have much to do to the same evil material passions, which have been their own ruin.

Naturally now some Spiritualists will object that this cannot be true since despite the mass of folly and gibberish, or worse, often heard in *séance*-rooms, the purest sentiments and really lofty ideas and teachings are not so very rarely expressed through mediums.

Several points have, however, to be borne in mind. In the first place, though proved unfit for further development, and, therefore, doomed in most cases by the eternal law of the survival of the fittest to be disintegrated and, losing personal consciousness, to be worked up again in the lower worlds into new combinations, all elementaries are by no means actively wicked all round. On the balance, their whole natures proved to have a greater affinity to matter than to spirit, and they are, therefore, incapable of further progress, but when dealing with a pure circle and speaking through a still pure medium (very few mediums, indeed, continue thus after a long course of mediumship) the better and less degraded side of their nature comes out, and it is quite possible for elementaries to have a perfect intellectual knowledge of truth, and yet be innately vicious in their tendencies. We meet plenty of men who have a sentimental love for virtue, and yet whose lives are one unbroken course of lust and self-indulgence; and as the men were, so are the elementaries, their *reliquiæ*. If we at times speak bitterly of popular modern Christianity, it is because we know that with all its other ennobling and saving tendencies just on this all-important point it leads to the destruction of myriads of souls, for it leads to the belief that it signifies little what a man does, if he only finally believes that his sins are forgiven him, and that by relying on the merits of Jesus Christ he may escape the vengeance of the Lord. But there is no anthropomorphic Lord, no vengeance, no forgiveness; there is simply the action of a natural law impressed on the universe by the Absolute—simply a question of balance of affinities, and they, whose deeds and general tendencies are earthly, go down in the scale, rarely, very rarely, to rise again in their own identities, and those in whom these tendencies are spiritual pass upwards.



It is not, however, possible here to enter into the great question thus glanced at, and we return to the subject of high, or comparatively high, teachings through mediums.

Now it must not for a moment be supposed that all we hear from these latter comes from elementaries. In the first place, a great many well-known mediums are clever impostors. There are notorious trance mediums, especially women, who steadily work up for their so-called trance orations, and these being really clever and working at good books, deliver essays of a respectable and at times almost first-class character. There is no spiritual influence at work here, the only apparently abnormal feature in these cases is that persons possessing such fair abilities should be willing thus to prostitute them, and that people who can talk so well and touchingly of truth and purity, should yet live such lives of falsehood and immorality. Alas! *meliora video proboque deteriora sequor*, has ever found a response in too many human hearts and has in all ages rung the annihilation-knell of too many Egos.

In the second place, in the case of pure and genuine mediums, who in a trance pass entirely under the influence of their own seventh principle, the *augoeides* of the Greeks, the whole teachings come from the medium's own soul, and it is very rare to obtain thus any thing higher than the medium's own intellect, when in a state of spiritual excitement, could produce.

It may be said that in many such cases, the medium says himself or herself, that it is Judge Edmonds, or the late Bishop of ——— etc., that is teaching him or her, but this is merely due to the intervention of mischievous elementaries who are always crowding about every medium, and who, if he is too pure, to enable them to get command over him, yet ever anxious to get a finger in every pie, confuse and deceive him. Only an adept can clearly and consciously place the spiritual Ego wholly under the domination of the Spirit. Mediums who in trances, unconsciously succeed in doing this, are unaware of the source whence they derive their perceptions and can be made to believe by any elementary exerting any influence over them, through any weak point in their character, that these are derived from it. The same, though in a minor degree, is the case with those rare, high, because specially pure, mediums, whose Ego and Spirit can soar together, when the rest of the combination is in a trance, into the astral light, and there can read all the highest thoughts that man has ever thought. True, the Ego of the highest and best mediums can reproduce in this material world only in a fragmentary and confused manner what it reads in the astral light, but still even this dim reproduction is something of a character far transcending the capacities alike of the medium and all those present. How it

comes that the thoughts thus fished up like pearls out of the astral light come often to be attributed by the medium to spirits we have already explained.

But an even more common source of inspiration of mediums, is the mind of one or more of those present. When in a trance, the spiritual soul, (the sixth and seventh principles) can read all that is recorded in the mind or memory of those towards whom it is in any way attracted, and the medium's utterances will in such cases be quite up to the highest standard of those with whom it is thus *en rapport*, and if these are pure, highly cultivated persons, the teachings thus received will be equally pure and intellectual. But here again the unconscious medium as a whole does not know whence its perceptions are being derived. In its spiritual soul it knows no doubt, but in its combination with the other principles—a combination necessary for the writing or speaking of those perceptions,—it is quite in the dark and can be impressed by any elementary, of sufficient force, at hand, with any conception in regard to this point that it chooses to convey.

In truth, mediumship is a dangerous, too often a fatal capacity, and if we oppose Spiritualism, as we have ever consistently done, it is not because we question the reality of the phenomena, which, we know, can and do occur (despite the multitudes of fraudulent imitations) and which our adepts can reproduce at will without danger to *themselves*, but because of the irreparable spiritual injury (we say nothing of the mere physical sufferings) which the pursuit of Spiritualism inevitably entails on nine-tenths of the mediums employed. We have seen scores, nay rather hundreds of, so to say, good, pure, honest young men and women, who but for the cultivation of this evil capacity for the reception of impressions by elementaries, might, and would in all probability, have lived lives leading to higher things, but who through the gradual pernicious influence of these low, earth-bound natures have sunk, from bad to worse, ending, often prematurely, lives that could lead but to spiritual ruin.

These are no speculations—we speak that we do know—and if one in five mediums, who habitually exercise their capacity, escape the doom that overtakes so many, these exceptions cannot justify the Spiritualists in aiding and abetting the crowd of professional mediums who gamble away their immortality with the lower material influences. The practice of mediumship for good purposes, at rare intervals, by virtuous mediums, intermediately (*sic*) ever careful to strengthen their moral and spiritual natures, by pure lives and holy aspirations, is one thing, and the habitual practice, in a worldly, careless, undevout spirit, for gain is another, and this latter cannot be too strongly denounced alike in the highest interests of the medium and of the sitters who employ them.

“ Evil communications corrupt good manners ” is an eternal

truth, trite and hackneyed though it be, and no evil communications are so evil as those subtle influences, that radiate from the low, bestial elementaries who crowd the *séance*-rooms of immoral, or more or less demoralized, mediums, too weak and low to make themselves heard or seen, but strong enough in their intensely material tendencies, to diffuse a moral poison into the mental atmosphere of all present.

That men bewildered amidst the crumbling ruins of *effete* religions, should madly grasp at every clue by which there seems some faint hope of penetrating the cloud-shrouded labyrinth of the mystery of the universe, is neither wonderful nor reprehensible, but it is not through mediums, the prey of every idle spook and elementary that that great truth is to be reached, but by that rigorous course of study, self-discipline and self-purification which is taught in the temple of Occultism to which Theosophy is, in the present day, the high road.

But we digress. Whether he accepts our explanations or not, (and *we* KNOW that they are true) our correspondent will, we believe, admit that in what we have written we have explained according to our philosophy, not only the particular instances he quotes, but at the same time the *modus occurrendi* of most of the phenomena of the *séance*-room, and though in doing this we have glanced at numberless subjects of the highest importance requiring much further explanation, we have already so far exceeded the space usually allotted to such disquisitions that we must, however unwillingly, close, for the present, this interesting discussion.

## II

[*The Theosophist*, Vol. III, No. 6 (30), March, 1882, pp. 157-160]

Mr. W. H. Terry, F.T.S., of Melbourne, Australia, whose letter on "Spirits Embodied and Disembodied" called forth certain explanations under the heading "Fragments of Occult Truth," in the October number, finds our elucidation of the occult mysteries underlying the external facts of spiritualism, an unsatisfactory solution of the difficulties presented to the mind even by "the few instances of assumed spirit communication" which he originally presented for consideration. The letter in which he replies to our explanations is as follows :

"In *The Theosophist* for October, in conjunction with my letter on 'Spirits Embodied and Disembodied,' appears an outline from your pen of Occult Philosophy intended as a reply to my strictures on the attitude of some Theosophists in relation to Spiritualism. The theory there propounded, although it may absolve the Occultist from inconsistency in the

direction indicated by me, does not, in my opinion, satisfactorily explain even the few instances of assumed spirit communication quoted in my letter, but of that anon.

“ I am desirous not only of arriving at ‘ Truth ’ myself, but of assisting others in the same direction, and how can we better do this than by presenting the result of our experiences in search of it ?

“ Theosophy (as I understand it) is a knowledge of the secrets of nature acquired by intercourse with God ; it is not to be assumed, however, that the latter expression implies direct communion with the Great Spirit of the Universe, but rather *rapport* with the higher spheres of spirit, the Great Vortex of Spiritual Knowledge.<sup>1</sup>

“ The result of my experiences up to the present time has been to show that the Human Spirit not only retains its individuality and memory of all that is worth retaining of its earthly existence, but as it ascends by a series of progressive unfoldments to higher states of existence, knowing more of God and his works, it becomes a vehicle for the transmission of ‘ God Knowledge ’ to its less favourably situated brethren in earth life.

“ Now you say you *know* that the Occult theory is correct. I might, with equal justice, say I *know* that my theory is, because all my experiences so far confirm it ; but it is only in this sense that I do know ; further experience may modify or change my belief, for I am not so presumptuous as to imagine I have reached the *ultima thule* of knowledge in this direction. So far my position stands best, for as yet you have only unfolded a theory whilst I have given facts which, even were your theory substantiated, would not be entirely covered by it. I will not, however, analyze either the theory or the facts as most of the readers of *The Theosophist* who are familiar with the subject treated upon, will be able to judge for themselves, but will add some further reasons why I am constrained to believe in the continuity of individuality and the preservation of the unity of soul and spirit after the dissolution of the more material physical body. First then during my early experiments my arm was influenced by what purported to be disembodied human spirits who wrote in handwritings different from my own and whose earthly autographs I had never seen. Moreover, I was generally alone when these writings were done. Yet when subsequently I was enabled to compare them with the autographs of the writer whose spirit professed to control my arm, they were found to be *facsimiles* of the automatic writing. Again for the past fifteen years an intelligence who professes to have existed on this earth in human form upwards of a century since, and who exhibits a distinct individuality, has conversed with me by magnetic impression, and occasionally orally through various media, has advised me on medical and other matters pertaining to the welfare of humanity, has comforted and consoled me in distress, and encouraged me in well-doing. He has been seen again and again by seers and seeresses who describe him as a fine intelligent and benevolent-looking man. For the period I mention, I have ever found him wise and truthful, and he endorses the spiritual theory of the continued personality of spirit and its progression from plane to plane as it increases in wisdom and purity, can it be wondered at that I should attach

<sup>1</sup> We object to this definition. “ Theosophy ” means “ *divine* ” or *God-Wisdom*.

importance to, and have some faith in, this intelligence, a faith founded upon a substantial experience ?

“ You speak of the deterioration of mediums as a natural sequence of mediumship ; in that I might almost say I know you err for I have had media whose whole natures have refined and beautified on the practice of their mediumship, but it is the wise use of it that leads to this result : excess of any good thing inverts its issue. I am quite aware of the tendency to deterioration in public media, especially those who are mediums for materialization and purely physical phenomena, but there are adequate causes to account for this within the spiritual philosophy, the first of which is the psychological influence of those who come to witness the phenomena with minds full of suspicion and animated with a desire to detect what they have in many instances decided beforehand to be a fraud ; secondly, the influences from the spiritual side attracted by such conditions ; thirdly, the more material nature of the lower order of spirits, which facilitates their manifesting in this direction ; fourthly, the deterioration of moral tone that inevitably follows the decadence of the religious sentiment (which in many cases was the primary motor to the pursuit of mediumship) when its practice becomes purely a matter of business. Are not these causes adequate to account for the deterioration of tone and moral decadence of many media ? Surrounding a medium of this class with good moral influences and so circumstancing him as to keep the selfish propensities in abeyance, will prevent all this. I have an instance in the person of Mr. George Sprigg who, for five years, has been a medium for materialization. During the year I have known him, his health and intellect have undoubtedly improved rather than deteriorated and as far as a most intimate acquaintance will allow me to judge, his moral nature has not deteriorated one iota.”

The main point on which our correspondent insists, is that he has had intercourse with a spirit himself and cannot, therefore, be talked out of a conviction that spirits exist. The teaching he has received by subjective impressions, and oral communications through other mediums,—(we say “ other ” because our correspondent is clearly mediumistic himself, which accounts for the tenacity of his belief,)—constitute a substantial experience, which is fortified by the testimony of some seers who have perceived, in a shape visible to them, the individuality conversing with our correspondent and describe him as a being of a dignified appearance and apparently an elevated type of mind. “ You say ” writes our correspondent “ you *know* the occult theory is correct ; I might with equal justice say I *know* that my theory is.” Here lies the all-important difficulty. Who shall decide,—says the familiar proverb—when doctors disagree—that is to say, when people both professing to *know*, make statements that are incompatible with each other. (Clearly in such a case one of the conflicting statements rests on a misconception of what constitutes *knowing* of what real knowledge consists.) This question takes us up into an elevated region of metaphysics ; but it is only by the light

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of metaphysics that we can possibly secure a sufficiently wide-reaching prospect of the questions to be dealt with, to feel sure we are not misled by the mere shows and seeming of its minor details.

What constitutes real knowledge? The question lies at the very threshold of occult study. We say so, not merely because of the prominent way in which it crops up in this discussion, but, because as a fact, having nothing to do with the questions now raised by Mr. Terry, nor with Spiritualism, nor with any controversies in the ordinary world, that query is, in actual practice, the first put before a regular student of occultism, who is taken in hand by the Professors of the Occult World. And the student is taught,—or is led to see,—that there are two kinds of knowledge, the real and the unreal; the real concerned with eternal verities and primal causes, the unreal with illusory effects. So far the statement seems to deal with abstractions too vague to challenge denial. Each school of thinkers will admit so much, reserving to itself the assumption that the illusory effects are those considerations which have fascinated its rivals; the eternal verities its own conclusions. But we no sooner come to a clear understanding as to what mental presentments must be classed as illusory effects, than we find the first proposition of Occult Philosophy at war with the whole current practice of the world at large, as regards all classes of scientific investigation. All physical science, and a good deal of what the Western world is pleased to call metaphysical speculation, rests on the crude and superficial belief that the only way in which ideas can get into the mind, is through the channels of the senses. The physicist devotes all his efforts to the careful elimination from the mass of materials on which he builds up his conclusions, of everything except that which he conceives to be real fact—and it is exactly that which he conceives to be real fact,—anything clearly appealing to the senses—which the profound philosophy of Eastern Occultism deliberately condemns at starting as, in its nature, illusory effects, transitory *secondary* consequences of the real underlying fact. And in acting thus, does Occult Philosophy make an arbitrary choice between rival methods, as a chemist might select one or other of two different methods of analysis? Not at all. Real philosophy cannot make any choice arbitrarily: there is but one eternal verity and, in pursuit of that, thought is forced to travel along one road. The knowledge which appeals to the senses cannot but deal with illusory effects, for all the forms of this world and its material combinations are but pictures in the great dissolving view of evolution; there is no eternity in any of them. By mere inference from physical facts, science, proceeding on its own methods, will recognize that there was a time in its history before any of the life germs on this earth (whatever they may be) had settled into the forms in which they manifest themselves now. Assuredly

there will come a time when all these forms will disappear in the progress of cosmic change. What preceded them, provoking their evolution from fiery nebulae, what traces will they leave behind? From nothing they came; into nothing they will return according to the doubly irrational reply which is the only logical inference from the physical philosophy which makes them the real facts,—the only basis of real knowledge.

Of course, it must be remembered that the unreal knowledge, proceeding from the observation of illusory, because transitory and secondary effects, hangs together satisfactorily as regards the short chain it is able to construct. This it is which leads so many, in many respects powerful, minds, to be blindly contented with it. Some of the laws of matter can be detected (if not understood) by mere observation of matter. But it is obvious that the something out of which matter proceeded, the something into which it will return, cannot be observed by material senses. In what other way can observation be extended beyond the range of material senses? Only if it can be so extended, is any knowledge attainable by Man which has to do with eternal verities and primal causes, which is real as distinguished from the transitory and the unreal? Promptly, in ignorance of the methods by which observation can be extended beyond the range of the senses, the physicist declares,—concerning the hypothetical eternal verities you can only dream and indulge in illusory conjecture—all mere brain-spun fancy. Thus the world at large, not content with hugging illusions and calling them realities, spurns the reality and denounces it as illusion.

But can the eternal verity be reached? Even if hard facts be acknowledged as illusion so far as they are transitory, is not that which is exempt from change removed from observation? Must we not follow up the theoretical admission of the possibility of real knowledge, by the practical admission that no human being can ever have anything to do with it? Now the consistent materialist who honestly believes that a man is simply a structure of gas, phosphates, etc., functioning within itself entirely, would have to be answered by reference to facts which it is unnecessary to rehearse in dealing with controversialists who recognise at all events that the living body includes a spiritual principle, and that the spiritual principle is capable of a life apart from the body when the body itself is dead. There can be no difficulty for a spiritualist in the way of the conception that if the spirit of a man lives, observes, thinks, and communicates its impressions, after the body is burned or buried, so under peculiar conditions, that same spirit *may* separate itself from the body temporarily during life and may thus get into such relation with the world of spirit, as to take direct cognisance of its phenomena. Now it is quite clear that relatively to our own, at all events, such a

world is a world of eternal verities. We know that *this* world is fleeting and transitory. It is readily conceivable, and all analogies suggest the conclusion, which every sort of spiritual statement confirms, that the world of spirit is more durable. So, as that knowledge is real which lasts, and that is unreal which passes away, the spirit of man which comes into direct and conscious relations with the world of spirit acquires the real knowledge,<sup>1</sup> the spirit of man which lives imprisoned in the body and is merely led through the senses with crumbs of knowledge, possesses the unreal only.

But when the imprisoned spirit does not itself rise into direct relations with the world of spirit, but is visited by an emanation from the world of spirit,—or by a *spirit*, (to work with the spiritualistic hypothesis for a moment,) is it entitled to assume that it is coming into possession of real knowledge? Certainly not; for though discussing spiritual things, it is acquiring its knowledge in no way which essentially differs from the method by which mere knowledge of the purely physical sort, knowledge of illusory effects is acquired. The spiritualist, even when himself a medium sitting in receipt of communications, is taking in knowledge just as unreal, just as untrustworthy, and liable to be distorted by an erroneous observation as that which is dealt with by the wholly unspiritual observer of matter. This is the point we have been leading up to and is our reply to Mr. Terry's contention that when we say we *know* the occult theory is correct, he might with equal justice say he *knows* his theory is. It was a very natural thing for him to say, but, in reality, he is entirely unjustified in saying it. He is not in a position to trust to his own observation. Will the reader please refrain even for an instant from imagining that the form of our argument rests in any sort of way on an arrogant personal claim set up in opposition to that of our correspondent? It is enough for us to know at second hand, that the theory set forth in our preceding article, is correct. There *are* those who know, of real personal knowledge, and they are living men who can communicate their knowledge to other living men, who, in receiving it, however commonplace themselves, are not subject to fall into the mistakes which ordinary men may clearly be liable to make when they attempt to take their teaching from the "spirit world" direct.

Who possess the real knowledge as contradistinguished from the unreal?—the student of Occultism is asked, and he is taught to reply—that which we have shown to be the only possible reply—"the adepts alone possess the real knowledge, their minds alone being *en rapport* with the universal mind." Now it is the teaching

<sup>1</sup> As in the case, say—of an initiated adept,—who brings back upon earth with him the clear and distinct recollection—correct to a detail—of facts gathered, and the information obtained in the invisible sphere of *Realities*.



of the adepts<sup>1</sup> that Spiritualists,—in ninety-nine cases of a hundred—are mistaken when they think themselves in contact with the spirits of departed friends, or with such benevolent beings of another sphere as him with whom our present correspondent believes himself to converse; and to us, who know something of who, and what the adepts are, that is conclusive as to the fact. But the fact being so, every conception of Spiritualism which conflicts with it must be explainable—every incident of Spiritualism must be susceptible of transfer to some group of phenomena which can be shown to be something different from what Spiritualists imagine it. While the phenomena of Spiritualism are thrown off in all directions so freely, it is nearly impossible to follow them up in every case and, as regards the general subject, it is best to try and explain, as we sought to do in the last of these articles, why the phenomena of Spiritualism *cannot be* what Spiritualists think them, rather than why each in turn is actually something else. But it is only due to our correspondent whose letters have furnished the text of this occult sermon that the special incidents he quotes should be discussed in detail. First then as regards the automatic writing of which Mr. Terry speaks:—We need not go further than the personal experience of the Editor of this magazine to show Mr. Terry that the production through a medium's arm of handwriting, the *facsimile* of that produced in life by an alleged spirit, is no proof of the alleged spirit's identity at all,—nor even of its *individuality*. A certain Russian lady who was afflicted or gifted (whichever way the reader likes to put it) with mediumship in her youth was "controlled" for about six years by a "spirit" who came evening after evening and wrote reams through the child's arm in the usual automatic way. The spirit professed to be that of an old lady who had lived in a part of Russia far away from that in which she was then manifesting herself. She gave many details of her life and family and told how her son had committed suicide. Sometimes the son came himself (in spirit) and controlled the little medium's arm and gave long accounts of his remorse and sufferings consequent on the crime of self-murder. The old lady was eloquent on the subject of Heaven and its inhabitants, including the Virgin Mary. Needless to say that she was garrulous concerning the circumstances of her own death, and the interesting ceremony of the last sacrament. But she also wrote of worldly matters. She gave a detailed account of a petition she had

<sup>1</sup> Those real, genuine adepts who neither thrust themselves upon the public notice, nor do they invite us at the top of their voices:—"Come all ye, poor ignorant fools, come to me . . . come to learn from me *who has nothing more to learn* since he has made himself omniscient—how to reach 'Christ-State' and Buddha-State. . . ."—Our adepts compare themselves neither with Christ nor Buddha; not even with Ammonius Sakkas—the THEODIDAKTOS or the "God-Taught" Seer; but they may be all that combined, and much more, since they are a *Body of men*—not one isolated, *self-taught* individual.

presented to the Emperor Nicholas and the text of it, *verbatim*. She wrote partly in Russian, partly in German, which the child-medium at the time knew very slightly. Eventually one of the young lady's relatives went to the place where the spriit had lived. Yes: she was well remembered; she had been troubled by a dissolute son who committed suicide; she had gone away to Norway where it was believed she had died, etc., etc. All the automatic communications were verified, in short, and the petition was turned up in the archives of the Home Office at St. Petersburg. The handwriting was perfectly reproduced. Now what better identification could a spirit have? Would not Mr. Terry on such an experience say—"I *know* that the spirits of dead persons can communicate and prove their continued individuality?" A year after the identification of the deceased person at the place where she had lived and of the petition, etc., there came to T—where the young medium and her people were living, an officer who proved to be the nephew of the "spirit." He chanced to show the child a miniature. She recognized it as that of the spirit. Explanations ensued and it turned out that Madame—the officer's aunt, was not dead at all; nor was her son. In all other respects the mediumistic communications were perfectly well substantiated. The son had attempted to commit suicide, but the bullet with which he had shot himself had been extracted, and his life had been saved.

Now, without going further, this story as a mere statement of facts is enough to answer Mr. Terry's story about the automatic writing through him. It shows that without the instrumentality of any deceased person's "spirit" at all, automatic writing attributed by spiritualists to the agency of such spirits may take place; therefore, that no weight can be attached to the experiences on which Mr. Terry partly relies, when he says or implies that he *knows* his theory is correct. But we may go somewhat further and endeavour to account for the Russian story at any rate by the occult "hypothesis," as some of our readers will no doubt regard it. Who, or what was the intelligence writing through the hand of the Russian child-medium? The Devil?—as the priests of the Greek Church contended; some lying spirit?—as the spiritualist might suggest; the elementaries?—as some readers of occult literature might conceive. No; it was the fifth principle of the medium herself, her animal, or physical soul, the portion of the Universal PROTEUS, and it acted as the soul of the clairvoyant acts during the sleep of the body. The officer, who ultimately visited T—, and showed the miniature, had been acquainted with the family several years previously. The medium had seen the picture when quite a young child, but had forgotten it utterly. She had also played with various things that had belonged to Madame — and had been in her nephew's possession.

Preserving faithfully the memory of all it saw and heard in the "Astral Light," or in the "Soul of Things" (many readers will, no doubt, comprehend the allusion here to the book of that name) while playing with the miniature and other trifles, the young medium's inner-self, years afterwards, owing to some associations of memory, began one day unconsciously reproducing these pictures. Little by little the inner-self, or fifth principle, was drawn into the current of those personal or individual associations, and Madame ——'s emanations, and once the mediumistic impulse given—*bon voyage*—nothing would arrest its progress. The facts accurately observed by the "Flying Soul" were inextricably mixed up with pure fancy derived from the teaching to which the medium had been subjected, and hence the account of Heaven and the Virgin Mary.

*Mutatis mutandis* a similar explanation would, in all probability, meet the case not merely of the automatic writing, of which Mr. Terry speaks, but also of the guiding or protecting spirit, who mentally impresses him, and has been seen by seers and seeresses. That the teaching of this intelligence confirms the spiritualistic doctrine of progression from place to place and so forth, is strongly an indication of its real emanation from Mr. Terry's own mind and the fact that the supposed spirit has been seen by clairvoyant mediums cannot be taken as proof of its objective existence. The pictures in the astral light present all the appearance of reality to those who can discern them, and Madame ——'s appearance was as real to our medium in T—— as that of any spirit ever materialized in the wonderful séance-room of the Eddy Brothers in America, though the good lady herself all the while was quietly attending to her knitting with the breadth of Europe between her and the family circle which she had unconsciously entered as a spectral guest.

The difficulty of distinguishing between the creations of the seer's brain and spectral or spiritual phenomena really external to himself,<sup>1</sup> appears to be the cause of the confusion into which untrained, uninitiated observers fall when natural mediumistic gifts enable them to cross the threshold of the world of spirit and awake to a perception of the wonders hanging like an *aura* around the physical planet. From Socrates to Swedenborg, from Swedenborg to the latest clairvoyant, no *uninitiated* seer ever saw quite correctly. But whatever confusing influences have been brought to bear on natural seers of past times, none have been beset with the artificial

<sup>1</sup> The few exceptional cases of genuine spirit-communications will be treated of in one of the future parts of "Fragments"—as the greatest attention and caution must be bestowed upon the subject to avoid every possible misunderstanding. Before we rebuild a house, we have to pull down the old structure. We know that we shall displease many and receive no thanks for it. But it cannot be helped. The Spiritualists having insisted upon having our opinion, we must be left to proceed systematically.

bewilderments that operate to cloud the faculties of the modern spiritualistic medium. A great mass of prepossessions occupy his mind at starting ; every observation he makes, is twisted into the mould of an elaborate predetermined theory, and every picture presented to his finer senses is distorted to suit the expectations of his fancy and coloured to the complexion of a previously formulated creed. The spiritualist may honestly believe himself a seeker after truth, but the spiritualist, who is himself in any degree a medium, is fascinated by the creations of his faith and borne away on an induced current into a phantasmagorial world peopled with his own imaginings. Their apparent reality confirms the conjectures from which they spring, and all suggestions which claim a reconsideration of their character seem almost a blasphemy to their eager devotee. But to the student of occult philosophy there is a grander beauty in the consistent teaching of adeptship, than in the startling excitement of mediumistic revelation, while over it all there shines, for him, the solemn light of absolute truthfulness. Mediumship may afford sudden glimpses of unsuspected wonder—as bits of a strange landscape may be momentarily revealed by lightning, but the science of adeptship casts the steady light of day upon the whole scene. Surely the spiritualists, who have at least shot leagues ahead, in intelligence, of the mere materialistic moles of their purblind generation—in so far as they recognize that there *is* a landscape to be seen if it can only be lighted up—will not deliberately prefer to guess at its features by the help of occasional flashes from the fitful planes of mediumship, but will accept the aid of that nobler illumination which the elevated genius and untiring exertion of Occult Sages of the East have provided for those whose spiritual intentions enable them to appreciate its sublimity, and confide their aspirations to its guidance.

### III

[*The Theosophist*, Vol. III, No. 12 (36), September, 1882, pp. 307-314.]

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

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

Let us see how the case stands. Suppose a number of wonderful tricks are exhibited ; the more intelligent of the spectators commence

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

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

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

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

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

Now, in the first place, it is a fact, and this every one may prove for himself, that each and all who will lead the LIFE (as indicated at *pp. 22 et seq.*, of *Hints on Esoteric Theosophy*, No. I, *second edition*) can satisfy themselves that the BROTHERS really can do this, and thus become entirely independent alike of our, and all other persons', testimony.

But, in the second place, we can offer our correspondent some very definite, even though not absolutely conclusive, evidence on this subject. Will he read attentively all the facts connected with the transmission, by occult means, of certain letters from the steamship *Vega* (at a time when she was at sea, and some 500 miles distant from land) to Bombay and Calcutta ? He will find most of the circumstances recorded in the eighth and ninth numbers of

*Psychic Notes*, and again in the last chapter of the *second edition* of Mr. Sinnett's *Occult World*, but the most complete account is embodied in the Postscript to the *second edition* of the *Hints on Esoteric Theosophy*, No. 1.

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

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

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

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

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

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

the few instances previously presented, still leave an unbroken link of stubborn facts confronting me, behind which, I cannot go.

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

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

4. You say "the spirit of man which comes into direct and conscious relations with the world of spirits acquires the real knowledge." This I admit, and it is by this means much of my knowledge has reached me. I have by magnetic action liberated the spirits of men and women, placed them *en rapport* with the world of spirit, compared their descriptions of spiritual things and found (save in details) a general harmony of results, each and all of them describing worlds or spheres more beautiful than this, peopled by forms in human shape exhibiting a higher average intelligence and greater refinement than pertains to our physical life here, and *all* professing to be men and women, who had been denizens of this world, rehabilitated in forms adapted to their more refined condition of existence. Some of these intelligences in conversation with my subjects have conveyed the most beautiful sentiments displaying the highest conceivable morality and inculcating harmonial principles intuitively acceptable.

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

now expresses itself) that I have two intelligent consciousnesses so distinct from each other as not to know their relationship.

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

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



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

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

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

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

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

12. There is one Spiritualist, at least, who will gladly accept the aid of the "occult sages of the East" to obtain a better knowledge of the after-state, but as I have never in the past accepted the dictum of either man or spirit by faith alone, neither can I in the future (unless by some

unlooked-for change in my nature) accept as truth anything contrary to my own experiences until it commends itself to my reason and intuition.

Fraternally yours,

W. H. TERRY.

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

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

The fourth paragraph must be more particularly noticed. It will be borne in mind that we have never denied that communication in a certain sense can be established between men and real spirits of deceased persons. What we have maintained is that, except in certain cases, of which hereafter, only *shells*, not true spirits, can appear or operate *in the séance-room*.

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

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

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

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

investigated, still in the mere transfer of the observations from the one to the other class of faculties, mistakes and misconceptions must occur.

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

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

But there is yet another source of error. Even the best and purest sensitive can at most only be placed at any time *en rapport* with a particular spiritual entity, and can only know, see and feel, what that particular entity knows, sees and feels. Now no spiritual entity in Devachan, or hybernating prior to passing out of this earth's attraction (and it is, broadly speaking, only with such that a sensitive can be placed *en rapport*) is in a position to generalize. It lives in a paradise or dream of its own creating, and it is utterly unable to give any idea of how it is faring with others. Each individual spirit in Devachan dreams its own dream, lives in its own Summer Land (but it is a *state*, not a land), surrounded by all the people and things it loves and longs for. But these are ideal, and the very people by whom it believes itself surrounded may be each dreaming his own dream, in his own ideal

paradise ; or some of them may be perhaps really still on earth, or even passing through the remorseless wheels of annihilation. And through the veils that curtain in each spirit's dream of felicity, there is no peeping down to earth, a glimpse of which would necessarily mingle some bitterness with the cup of happiness, nor is there any *conscious* communication with the flying souls that come, as it were, to learn where the spirits are, what they are doing, and what they think, feel and see.

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

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

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

elicited by himself and those elicited by equally good men, with equally pure mediums in France,<sup>1</sup> Germany and America.

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

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

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

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

Many other explanations are possible ; the variety of the causes of phenomena is great, and one need be an adept, and actually look into and examine what transpires in order to be able to explain in each case, what really underlies it ; but this much is certain, *viz.*, that no good benevolent person, who passed away upwards of a century ago, can possibly be visiting here on earth, and advising and comforting our correspondent. The molecules of his astral nature may from time to time vibrate in perfect unison with those of some spirit of such a person, now in Devachan, and the result may be that

<sup>1</sup> Allan Kardec is probably the *one* untrained experimenter, who has got nearest the truth, and this because he generalized from such a vast mass of communications by very carefully picked sensitives and did thus eliminate a vast amount of error.

he appears to be in communication with that spirit, and to be advised, etc., by him, and clairvoyants may see in the astral light a picture of the earth-life form of that spirit, but, so far as we have yet been instructed, this is the nearest approach to what our correspondent supposes, that is *possible*.

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

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

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

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

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

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

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

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

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

and these again depend upon the degree of the spirituality and purity of the deceased.

It is not at all necessary (nor, indeed, is it possible under our present hypothesis) that any real conscious communication should have passed between the dormant spirit and the seeress. It was all sufficient for the latter to have come thus in direct *rappor*t with the spirit or its astral image, to think precisely what the spirit, if still conscious and in earth-life, would have thought. This presents absolutely no difficulty.

Possibly the second appearance may be similarly explained. But here the question arises. When this second appearance took place, was the seeress under our correspondent's magnetism? If so, there was probably no appearance at all. The magnetizer tenderly attached to the deceased, by the exertion of his magnetic power unconsciously placed the seeress *en rappor*t with the spirit of the deceased, with which for the time her spirit was more or less perfectly identified, leading to an idea of seeing her (as she was wont to appear when on earth), and receiving from her messages or indications, of which the seeress really became cognizant, when the two spirits were for the moment blended.

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

1. The mesmeric action of our correspondent placed the sensitive's spirit *en rappor*t with that of his dearly-loved deceased friend. Then when for the time the identity of the two was established, the nature of the deceased taken on by the sensitive, being much more spiritual and powerful than her own, and her physical constitution being of such a nature as to admit such changes, her body began at once to exhibit an analogous change corresponding to the change undergone by her spiritual nature in consequence of the amalgamation.

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



magnetizer's aura threw an objective adumbration on the plastic features of his sensitive, and—the phenomenon was produced.

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

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

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

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

But we must premise two conditions. First, we will only accept cases of which he has a complete personal knowledge—we will not accept cases picked up out of books and papers. He is a reliable, philosophical observer, from whom we are sure to get facts carefully observed and accurately recorded. With these we can have no difficulty in dealing. But as for cases recorded here, there and everywhere, many are, to our knowledge, pure inventions, while

many more, although recorded in good faith, have been so transmogrified in the processes of observation and record, that it would be hopeless to discuss them.

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

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

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

But our correspondent's assumptions are erroneous; a practical

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

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

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

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

knowledge. What we rely on are the generalized results of the experiences during a vast period of time of a large body of trained Psychists, who have ever made the attainment of truth, in matters spiritual, the foremost object of their desire, and the promotion (though in secret) of the welfare of mankind, their primary duty.

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

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

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

It is impossible that any real good can come of intercourse with even this class of shell; it will not be *actively* wicked, it is too

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

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

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

As for the elementals, rudimentary men no doubt, but more embryotic even than the spirit that sleeps in the mineral, these, though capable of becoming powerful forces in association with shells, under the spells of sorcerers and under the guidance of adepts, are, as a rule, irresponsible, purblind, neutral entities, taking character and colour moral and mental from the active and more developed spiritual entity with or under whose control they work ; but even these, though themselves incapable of being injured, may become very dangerous to mediums with any inherent evil tendencies.

Here then in elementals and elementaries are to be found the majority, probably, of the performers of the physical phenomena of

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

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

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

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

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

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

though it remain, until the whole store in that upper receptacle is exhausted.

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

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

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

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

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

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

only to wake into active or objective consciousness when re-born in

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

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

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

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

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



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

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

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

And this mediumship is a plant, that like a noxious weed spreads as time runs on, under encouraging influences. Do the Spiritualists who deal so complacently with, nay, who so greedily run after, these physical-manifestation mediums reflect on, or at all realize what they are doing? It is not merely that both they themselves and the mediums are running a fearful risk of moral shipwreck through this intercourse. This *can*, to a certain extent, be guarded against (though it too seldom is) by perfect purity of word, thought and deed; and again the medium *may* (though this too is rare) be naturally so well-disposed that the obsessing spirit, if not rabidly evil, may do little harm, but what is alike beyond control of medium and his or her supporters is diffusion, as the mediumship is developed, of mediumistic

germs through the Akasic atmosphere which lighting here and there in appropriate soils, the weakest and most sensual natures, will produce later a crop of more degraded mediums, destined certainly to include many of the vilest sinners, if not several of the deepest-dyed criminals of the age.

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

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

## KARMA

[*The Theosophist*, Vol. IV, No. 10 (46), July, 1883, pp. 252-253.]  
(*An Appendix to Fragments of Occult Truth.*)

WITH reference to a tenet in one of the *Fragments of Occult Truth*, a respected member of our Society—N. D. K.—writes to enquire “*What Karma propels the higher Ego into the next birth,*” when “*a highly depraved personality is dropped out.*”

At the outset it may be well to repeat again what has been already so often stated, namely, that the *Fragments* being but fragmentary and *incomplete*, must go on exhibiting difficulties and even *apparent* discrepancies until the whole doctrine concerning the after-state of the *Ego* is thoroughly mastered. But students with a tolerable amount of intuitive perception have had enough of philosophy given them, to enable the more advanced ones to work out many a detail : especially if they live the life which clears the inner vision. Few of these can be given in a publication that reaches the outsider as well as the student of occultism. There are secrets of initiation that it is impossible to communicate promiscuously to the world at

large, for it would amount to throwing many a mind into a direful confusion, unless the whole doctrine is explained ; and this no adept or even advanced neophyte would consent to do at this stage of the teaching. But this particular tenet having already outlined, there is no further necessity to remain silent with regard to this special detail.

The readers of Colonel Olcott's *Buddhist Catechism* may well recall here with advantage the following very suggestive passages (pages 54 and 55) :

“. . . In each birth the *personality* differs from that of the previous or next succeeding birth. Karma, the *deus ex machina*, masks (or shall we say reflects ?) itself now in the personality of a sage, again as an artisan, and so on throughout the string of births. But though personalities ever shift, the one line of life along which they are strung like beads, runs unbroken. . . .”

Alongside with the above quotation should be put the following from the *Fragments of Occult Truth*, No. 1.

“. . . The time will come, no doubt, but many steps higher on the ladder, when the Ego will regain its consciousness of all its past stages of existence. . . .”

If the enquirer will realize the real meaning of these two quotations, he will have the key to a correct understanding of the question as to what *Karma* propels the higher *Ego* into the next birth, when even that of a highly depraved personality is dropped out, together with the personal soul that is responsible for it. It will be clear from these passages that the individuality or the spiritual monad is a thread upon which are strung various personalities. Each personality leaves its own—the higher spiritual—impressions upon the divine *Ego*, the consciousness of which returns at a certain stage of its progress, even that of the highly depraved soul that had to perish in the end. The reason for it becomes self-evident, if one reflects that however criminal and lost to every glimmer of a higher feeling, no human soul is yet born utterly depraved, and that there was a time during the youth of the sinful human personality when it had worked out some kind or other of *Karma* ; and that it is this that survives and forms the basis of the *Karma* to come. To make it clearer, let us suppose that A lives to that age when a person becomes an adult and begins to bloom fully into life. No man, however vicious his natural tendency, becomes so at once. He has had therefore time to evolve a *Karma*, however faint and insignificant. Let us further imagine that at the age of eighteen or twenty A begins to

give way to vice and thus gradually loses the remotest connection with his higher principle. At thirty or say forty, he dies. Now, the personality of A between fifteen and twenty is as little the personality of A from twenty to thirty, as though it were quite another man. Even the physiologists divide the physical personality into stages of seven, and show man changing atoms to the last, every seven years. The same with the inner man. The fifth principle of the sensual, highly depraved man, may and will perish, while the *Karma* of his youth though not strong and complete enough to secure for him a bliss in *Devachan* and union with his higher principle—is yet sufficiently outlined to allow the monad a grasp on it for the next rebirth. On the other hand we are taught that it so happens sometimes that the *Karma* of a personality is not fully worked out in the birth that follows. Life is made up of accidents, and the personality that becomes may be hindered by circumstances from receiving the full due its *Karma* is entitled to, whether good or bad. But the Law of Retribution will never allow itself to be cheated by blind chance. There is then a provision to be made, and the accounts that could not be settled in one birth will be squared in the succeeding one. The portion of the sum-total which could not be summed up on one column is carried forward to the following. For verily the many lives of an individual monad were well compared in the *Fragments* to the pages of an account book—the BOOK OF LIFE or—Lives. . . .

Out of these impressions, then, which constitute the *Karma* of the youth, is evolved the new personality. Our botanical friends may know that the croton plant evolves out of itself another plant, when the one already evolved dies out or withers away. Nature must always progress, and each fresh attempt is more successful than the previous one. This fresh evolution is due to the latent potentiality of life it has within itself. In the same manner, although one particular personality may be so far depraved as to be entirely dissociated from the spiritual monad and go into the *eighth* sphere, where annihilation is its lot, yet the impressions of the previous personalities upon the higher *Ego* have in them potentiality enough to evolve a new physical *Ego*, like the croton plant. The connection between a man's spiritual monad and the succession of physical *Egos* with which it is temporarily associated, has been, somewhere in these columns, compared to the retrospective glance of a man on some past period of his earthly existence. While reviewing in his memory his work day by day—those days on which he did nothing of any importance and passed idly away, having left no impression on his mind, must be, and are to him, like a perfect blank. No consciousness that he had passed such days remains there. In the same manner, the *Ego* when at the end of its long pilgrimage will regain consciousness of those personalities only which have made a sufficiently strong

spiritual, hence indelible, mark on the monad, while the memory of the conscious acts of the particular depraved personality which goes to the eighth sphere will be entirely obliterated.

It may be urged what stimulus is there for a man to be good and pure, if his spiritual monad is anyhow to progress? This is no doubt a side issue but a very important one. It must not be discussed however at this stage of our writing.

## MISCELLANEOUS NOTES

[*The Theosophist*, Vol. III, No. 1 (25), October, 1881, pp. 26-27.]

NOTHING promises to prove more dangerous to the *Bible* and to the Bible Christians—not even the new Revision of the sacred volume by the combined ecclesiastical talent of England, than that eminently Hindu funeral rite—cremation. The more this mode of disposing of the bodies of the dead comes into general practice the more it is calculated to strike terror into the hearts of the pious and God-fearing folk who look forward to death, because of the resurrection at the last joyful summons from the Angel's trumpet. But with cremation resurrection has become impossible. But since matters cannot be mended and science has entered into a league with the heathens, even such a bigoted country as Italy, priest-ridden and Jesuit-ridden as it is, has taken the lead in cremation. Germany, according to a correspondent of the *Pall Mall Gazette*, has also its own Cremation Hall at Gotha, a handsome and spacious building, and artistically inferior to only that of Milan. It has been in existence about two years and a half, and was built by an association or *Verein* of some of the most thoughtful and learned men in Germany. The correspondent adds: "Fifty-two persons, five of whom were women, have in this space of time chosen *such a form of burial*, [does not this sound like a *bull*?<sup>1</sup>] one body being sent from New York. The cost of the mere process of cremation is about five pounds sterling, and the religious ceremony can be first read over the body. It is unnecessary to say that the Catholic priest refuses Church burial to anyone electing to be cremated. Protestant pastors, on the contrary, willingly accord it. The cinerary urns bear the name of one or two Jews." It would be worth while determining as to who are the most consistent—the Catholic priests, the Protestant pastors, or the Jews? The correspondent thus concludes: "I think few visitors will visit this cremation hall without being duly impressed in favour of a system so advantageous to the living, and, it must be admitted—at least, of France and Germany—also advantageous to the dead.

<sup>1</sup> [Square brackets are H. P. B.'s.—*Ed.*]

Here, as in France, the law compels such prompt internment that in many cases it has been known to take place before the breath has left the body. In Algeria I have known personally a victim of this misapprehension ; and my German friends all speak to me in warm terms of the new system as irrespective of other advantages, preventing premature burial."

## FOOTNOTES TO " WHO ARE THE ARYAS AND THE BUDDHISTS ? "

[*The Theosophist*, Vol. III, No. 1 (25), *Supplement*, October, 1881, pp. 2-3.]

[This is an extract from the *Journal of the Hindu Sabha*, on the subject of initiations and initiates in ancient India. The writer says that "*the gods were fully Emancipated Theosophists*," to which H. P. B. remarks :]

OR the highest *adepts*. To this day in Tibet, the " perfect Lamas or Bodhisattvas " are called *gods* and Spirits—LAS.

[The writer continues : " We hold the ancient land of the Aryas with their gods and their Rishis to have been the Himalayan station which is even now Sacred to Hindu Theosophists and where Theosophical merit and learning still flourishes and whence the Brahmaputra still flows."]

We italicize these lines as they have a direct reference to our first section, doubted and ridiculed by blind scoffers—a *reality* nevertheless. We can only repeat with Galileo his historical and immortal words : *E pur se muove !* Other scoffers and bigots as blind as our modern skeptics would not allow the earth *to move*, and yet it moved, moves and *will* move unto the last hour of the Pralaya.

And the Brahmaputra *flows from Tibet*. " There is no reasonable doubt that the Tsampu of great Tibet and the Brahmaputra of the plains are one and the same river," says Markham in his recent work *Tibet*. . . . " Great Tibet embraces the region between the Northern and Southern chains of the Himalaya, the towns and principal monasteries . . . are chiefly in the valley of the Brahmaputra."

[The writer concludes saying : " The Founders of the Theosophical Society say that they are in communion with Yogis, the Editor of the *Saddarshana Chintanika* that his Yogi will reveal himself in time, and the Hindu Sabha exhorts every one to invoke the Yogi within himself." To this H. P. B. appends the following note:]

And the Hindu Sabha is quite right, if, by " Yogi," it means *Atma*,

the highest Spiritual Soul. But the writer uses an incorrect expression when saying that the Founders of the Theosophical Society claim communication with *Yogis*; *Yogis* can be but Hindus and in the Fraternity—with which we claim to have some acquaintance—the Hindus are in a minority. Even these cannot strictly be called “*Yogis*” since their modes of life, habits, religious worship and form of Initiation differs entirely from those of the Hindu *Yogis* as known to the general public. In one respect only are the adepts, *we* know, like *Yogis*; namely, in their great purity of life, self-abnegation, and the practice of *Dhyan* and *Samadhi*.

## CURRENT EVENTS

[*The Theosophist*, Vol. III, No. I (25), *Supplement*, October, 1881, pp. 3-5.]

[Commenting on a letter from correspondents who referred enthusiastically to the revival movement in Hinduism, congratulating the Theosophical Society on its work in this direction, and invoking the help of the “*Divine Power*” for “the advocates of the religion inculcated in the *Arya Shastras*,” H. P. B. wrote as follows :]

To avoid misunderstanding and especially “misrepresentations” on the part of our opponents, we must remark in connection with the above letter that we “advocate” no more the religion taught in the *Arya Shastras* than we do any other faith. Our journal is *absolutely* unsectarian and equally open to every sincere and honest defender and advocate of his own faith—whatever the latter may be. We are devoted admirers of the *Vedas*, holding it in veneration as the oldest, and, as we believe, the wisest book of the world, although its mystical and allegorical language needs the interpretation of one who thoroughly understands its spirit. As we do not feel competent to decide which of the various and many interpreters is the right one, we try to be impartial to all and let every sect (with the exception of the “*Maharaja sect*,” of course), advocate its own cause before the public. The Founders of the Theosophical Society and Proprietors of this Journal are the staunch allies and devoted friends of Swamijee Dayanand Saraswati, the founder of the *Arya Samaj*, and author of the *Veda Bhashya*; but though the recognized supreme chief of a number of our Theosophists who belong to the *Arya Samaj*, neither the President of the Parent Society, Colonel H. S. Olcott, nor yet its Corresponding Secretary, Mme. H. P. Blavatsky, can ever be his followers any more than those of any other Preacher, as the *Rules* of our Society strictly forbid its Founders

and the Presidents of its many Branches to advocate either in our journal, or at mixed and general *meetings*, any one religion in preference to any other. We are all upon neutral ground, and even our own personal religious leanings or preferences have nothing to do and must not interfere with the general work. We preach and advocate an incessant and untiring search for TRUTH, and are ever ready to receive and accept it from whatever quarter. We are all enquirers and never offered ourselves as teachers, except in so far as to teach mutual tolerance, kindness and reciprocal enlightenment and a firm resistance to bigotry and arrogant conceit whether in RELIGION or SCIENCE.

### THE THEOSOPHIST AND PANDIT SHRADDHA RAM

[*The Theosophist*, Vol .III, No. 1 (25), October, 1881, *Supplement*, pp. 4-5.]

IN the August number of *The Theosophist* there appeared a short paragraph announcing the death of Pandit Shraddhà Ram of Jallunder, Puñjab. Several friends and Theosophists of Lahore, among others, writing to the Headquarters to express their deep regret, asked the Editor to devote to the death of the late Pandit a few lines of notice. As the President Founder and the Editor had known the deceased gentleman personally, during their stay at Lahore, where, it appears, he was much beloved by all the orthodox Hindus, their just desire was complied with, and the short obituary appeared. It was a small courtesy to show to one who had been a warm defender and preacher of his views during life, a sincere and fearless champion of what was to him sacred truth—Hindu or Brahmanical religion. Yet it was found fault with and strongly upbraided and criticized by the last person we would have ever thought of, in such a connection—A *Theosophist* and an Arya-Samajist!! *On n'est jamais trahi que par les siens* becomes truer than ever. We leave to the impartial reader to judge and decide which, the Editor or the "Critic," is "bringing discredit" upon himself. The criticism appeared in the *Tribune* of Lahore, August 13, and we now give it to our readers as it stands :

#### " THE THEOSOPHIST AND PANDIT SARDHA RAM

' To the Editor of *The Tribune* :

" Sir,—It is curious to see in *The Theosophist* for August 1881 (page 245) that Pandit Sardha Ram, deceased, is trumpeted to have been a



leader of Hindu religion and to have disseminated his opinions so boldly and eloquently that neither Brahma nor Arya-Samajists ever ventured to cross him.

" This is anything but true, and the Editor of that journal is greatly misinformed, and no doubt brings discredit upon herself by giving publicity to such trash and utterly incorrect information in the editorial columns of her paper, for everybody who knew Pandit Sardha Ram knows full well that he was innocent of having ever engaged himself in discussion with an Arya-Samajist, though challenged to do so many a time by them.

" Indeed, he organized a society giving it the name of Hari-Gyan-Sabha, which is composed of a dozen of persons otherwise for the present age, who are disinterestedly devoted to the secret cause of idolatry and superstition, which the Arya-Samaj ruthlessly attempts to sweep away by its sacrilegious act of disseminating Vedic knowledge through the length and breadth of the country.

" True the Pandit was a leader of the Hindu religion, but only so far as the members of Huri-Gyan-Sabha are concerned ; for without the pale of that Sabha no one ever thought him guilty of deep Sanskrit learnings and it is an acknowledged fact that he was not encumbered with Vedic knowledge in the least.

" As regards the Brahmos it would be unjust to omit to state here that once the deceased held a discussion with Babu Nobin Chander Roy and suffered the game to be won by the Babu as is apparent from a pamphlet in which that discussion has been published. We would fain have refrained from criticism upon a dead man, but truth compels us to disabuse the public of a wrong notion which a note in *The Theosophist* from the pen of its Editor is calculated to create, and I, therefore, beg to request you, Mr. Editor, to insert these few lines in the next issue of your paper and oblige,

" Yours &c.,

" A THEOSOPHIST AND ARYA-SAMAJIST."

" Aug. 11, 1881."

### THE THEOSOPHIST AND ARYA-SAMAJIST

To the Editor of *The Tribune*.

DEAR SIR,

A letter published in your issue of August 14th and signed " A Theosophist and Arya-Samajist " has unfortunately—for its writer—appeared in your columns and demands a prompt reply. Had it been signed by any other *nom de plume* I would never think of answering it, still less giving my reasons for publishing anything I choose in the journal conducted by me. As the matter stands, however, and the writer having publicly accused " the Editor of that journal " (*The Theosophist*) of being " greatly misinformed," and bringing " discredit upon herself by giving publicity to such a trash "

(*sic*)—*viz.*, by inserting a few lines to express regret at the sudden death of Pandit Shraddha Ram (!)—I, the undersigned, the Editor of *The Theosophist*, and one of the Founders of the Society to which the writer himself belongs, will now, with your permission, answer his very flippant, untruthful, and, I regret to say—since he is a theosophist—transparently spiteful remarks.

(1) I could not be “*greatly* misinformed” since my information was derived (*a*) from a personal, though a very short acquaintance with the defunct, at Lahore; (*b*) from several trustworthy and impartial informants, such as a high English official, a Christian clergyman, and several respectable natives from that same city; and finally (*c*) from two members of our Society—one of whom is a greatly esteemed and very learned native of Lahore, a valued friend of ours and—a “theosophist of good standing.”

(2) No Editor can possibly “bring discredit” upon himself, unless our critic and Brother (?) has yet to learn the real value of English words—merely for his speaking in a spirit of kindness of a defunct person, were the latter the greatest reprobate, which, even the detractors of the late Pandit, would never dare to say of him. *De mortuis nil nisi bonum* is the motto of every honest man. On the other hand, a “Theosophist”—the more so if in addition to being a Fellow of a Society, based upon the wisest principles of mutual tolerance and universal philanthropy, one, in short, striving to deserve the name of a practical *Brotherhood of Humanity*, he is a member of the Arya Samaj, a body known as opposing and being opposed by every orthodox Hindu—does “bring discredit,” and not only upon himself, but upon the Society he belongs to, by showing such a spirit of personal spite, narrow-mindedness and uncharitableness, as exhibited in his criticism in the *Tribune*. “It is far less a sin to speak kindly of and forgive ten sinners deserving punishment, than to slander or punish one who is innocent” is an old saying, especially—we may add—when the victim is dead and cannot defend himself.

(3) It is not true that Pandit Shraddha Ram “was innocent of any discussion with an Arya-Samajist” as I happen to *know* to the contrary; nor, that his “Hari-Gyana Mandir” (or Hari-Gyan Sabha, as the writer calls it) is composed but of “a dozen of persons”; nor yet that in his polemics with Babu Nobin Chunder Roy “he suffered the game to be won” by that Brahma gentleman, as the Pandit was away, we are told, when his Bengali opponent had his last say, and that since then he published the *Dharma Rakhsha* in which he contradicted every word pronounced by his opponent. All his insinuations are exaggerated and greatly misrepresented. The late Pandit may have been little “guilty of deep Sanskrit learning” for all I can vouch for, but that is no reason why he should

not be honoured after his death as a good and generally respected man. The whole letter under notice, breathing that spiteful and bigoted spirit of partisanship which precludes the possibility on the part of its writer to show himself fair and impartial—his object falls short of its mark and his vilifications harm but their author.

While one "Theosophist" writes a *quasi-libellous* letter, and throws mud upon the memory of one, whose only crime seems to have been to oppose the teachings of the Arya-Samajists which he honestly, *if* erroneously, believed heretical—another *Theosophist* whom we personally know, as a most trustworthy and impartial witness, wrote to Colonel Olcott from Lahore, at the date of July 18, 1881, the following :

"It is with deep regret that I inform you of the sudden death of Pandit Shraddha Ram of Phillour, in the District of Jullander in the Puñjab—who visited you at Lahore. He was the only preacher of orthodox Hinduism, who travelled far and wide on behalf of his religion at his own expenses, and spoke so eloquently and with such a force of argument that neither missionaries, Moulvies, nor Brahmoss, *ever dared to encounter him . . .* (this informant, independently of informant number one, whose paragraph we published, gives the very same testimony as to what our critic contradicts). He was a great orator, and his argumentative powers were very remarkable indeed. In addition to *his knowledge of Sanskrit* he was well versed in Persian, knew medicine and knew the *Nasht Patrika*, a branch of astrology, to almost a miraculous perfection. He also knew music, was a good poet, and an admirable writer in Hindi. Religious hymns of his composition are much appreciated and sung in the Puñjab. His pleasing manners and marvellous abilities secured for him the friendship of many good-natured Christian missionaries and of several European officials of high position. . . . His loss is not only severely felt by all the orthodox Hindus, but *is deeply regretted and sincerely lamented by all his Arya-Samaj and Brahma-Samaj friends.*"

The italics are mine. Whom are we to believe? Evidently Theosophist No. 2 had not met "A Theosophist" No. 1, otherwise the—to put it very mildly—*indiscreet* remarks in his letter would have never appeared, perchance, in the *Tribune*. To conclude :

As the Editor of *The Theosophist*, I now publicly declare that being no sectarian, following no one's lead, and feeling the profoundest contempt for narrow-minded bigotry under whatever form, the columns of our journal—so long as I edit it—will never be closed against any writer, only because he happens to differ with me on religious or philosophical opinions. Holding Gautama Buddha

higher in my veneration than any other religious teacher the world over, I yet publicly, and notwithstanding Buddhist opposition to the Hindu Scriptures—profess a profound admiration for the *Vedas* and the *Vedanta* teaching, simply because I claim an undeniable right of thinking for myself, untrammelled by any divine or human teacher or teaching. And were I to receive, at any day, a well-written article directed either against our Society, the Buddhist Saviour, or myself personally, I would surely publish it in the same spirit of tolerance and impartiality, and with the same readiness as I would give room to one against a declared enemy of ours. And, as the Corresponding Secretary of the Parent or Central Theosophical Society, I am compelled to warn “A Theosophist and Arya-Samajist”. Let him avoid in future giving vent to such feelings as expressed by him in the *Tribune* as they are as discreditable to himself, as they are loathsome to the Society which honoured him by admitting him to the number of its Fellows. Unless he heeds this friendly advice our General Council might some day interfere, and he would suddenly find himself compelled to sign his future denunciations but as “An Arya-Samajist.”

Fraternally yours,

H. P. BLAVATSKY.

*Simla, August 24, 1881.*

## THE SIX-POINTED AND FIVE-POINTED STARS OUR ANSWER

[*The Theosophist*, Vol. III, No. 2 (26), November, 1881, pp. 31-33.]

[“Our Answer” was written by way of reply to an article by K. Lalshankar, entitled *The Six-Pointed and Five-Pointed Stars*. It is quite complete and self-explanatory.]

OUR authorities for representing the *pentagram* or the five-pointed star as the *microcosm*, and the six-pointed double triangle as the *macrocosm*, are all the best known Western Kabalists—mediæval and modern. Éliphas Lévi (Abbé Constant), and, we believe, Kunrath, one of the greatest occultists of the past ages, give their reasons for it. In Hargrave Jennings’ *Rosicrucians* the correct cut of the microcosm with *man* in the centre of the Pentagram is given. There is no objection whatever to publish their speculations save one—the lack of space in our journal, as it would necessitate an enormous amount of explanations to make their esoteric meaning clear. But room will always be found to correct a few natural misconceptions which may arise in the minds of some of our readers, owing to the

necessary brevity of our editorial notes. So long as the question raised provokes no discussion to show the interest taken in the subject, these notes touch but superficially upon every question. The excellence of the above-published paper, and the many valuable remarks contained in it, afford us now an opportunity for correcting such errors in the author's mind.

As understood in the West, *Spirit* and *Matter* have for the *real* Kabalists their chief symbolical meaning, *in the respective colours* of the two interlaced triangles and relate in no way to any of the lines which bind the figures themselves. To the Kabalist and Hermetic philosopher, every thing in nature appears under a triune aspect; every thing is a multiplicity and trinity in unity, and is represented by him so symbolically in various geometrical figures. "God geometrizes," says Plato. The "Three Kabalistic Faces" are the "Three Lights" and the "Three Lives" of EN-SOPH (the Parabrahma of the Westerns) also called the "Central Invisible Sun". The "Universe is his Spirit, Soul and Body," his "Three Emanations". This triune nature—the purely *Spiritual* the purely *Material* and the Middle nature (or imponderable matter, of which is composed man's astral soul) are represented by the equilateral triangle whose three sides are equal, because these three principles are diffused throughout the universe in equal proportions; and the ONE LAW in nature being perfect EQUILIBRIUM—they are eternal and coexistent. The Western symbology then, with a trifling variation, is identically the same as that of the Aryans. Names may vary, and trifling details added, but the fundamental ideas are the same. The double triangle representing symbolically, the MACROCOSM, or great universe, contains in itself besides the idea of the *duality* (as shown in the *two* colours, and *two* triangles—the universe of SPIRIT and that of MATTER)—those of the Unity, of the Trinity, of the Pythagorean TETRACTIS—the perfect Square—and up to the Dodecagon and the Dodecahedron. The ancient Chaldean Kabalists—the masters and inspirers of the Jewish Kabala—were not the Anthropomorphites of the Old Testament or those of the present day. Their EN-SOPH—the Endless and the Boundless—"has a form and then he has no form," says the Book of the *Sohar*<sup>1</sup> and forthwith explains, the riddle by adding: "*The Invisible assumed a form when he called the universe into existence,*" i.e., the Diety can only be seen and conceived of in objective nature—pure pantheism. The three sides of the triangles represent to the Occultists as to the Aryans—*spirit*, *matter*, and *middle nature* (the latter identical in its meaning with *space*); hence also—the *creative*, *preservative*, and *destructive* energies, typified in the "Three Lights". The *first* light infuses

<sup>1</sup> *Sohar*—Book of Splendour, written by Symeon Ben Yochai, in the first century B.C.; according to others in the year A.D. 80.

intelligent, *conscious* life throughout the universe, thus answering to the *creative* energy ; the *second* light produces incessantly forms out of cosmic pre-existent matter and within the cosmic circle, hence is the *preservative* energy ; the *third* light produces the whole universe of gross physical matter ; and, as the latter keeps gradually receding from the central spiritual light, its brightness wanes, and it becomes *Darkness* or *EVIL* leading to *Death*. Hence it becomes the *destructive* energy, which we find ever at work on forms and shapes—the temporary and the changing. The *Three Kabalistic Faces* of the "ANCIENT of the Ancient"—who "has no face" are the Aryan deities—respectively called *Brahma*, *Vishnu*, and *Rudra* or *Siva*. The double triangle of the Kabalists is enclosed within a circle represented by a serpent swallowing its own tail (Egyptian emblem of the eternity) and sometimes by a simple circle (See the Theosophical Seal). The only difference we can see between the Aryan and the Western symbology of the double triangle—judging by the author's explanation—lies in his omission to notice the profound and special meaning in that which he terms "the zenith and the zero" if we



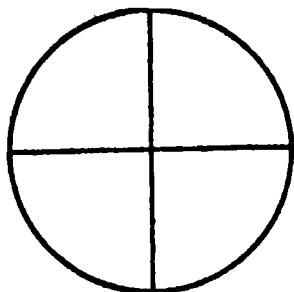
understand him rightly. With the Western Kabalists—the apex of the white triangle loses itself (the meaning being the same in the Egyptian pyramid)<sup>1</sup> in the zenith, the world of pure immateriality or unalloyed spirit, while the lower angle of the black triangle<sup>2</sup> pointing downward towards the *nadir* shows—to use a very prosaic phrase of the mediæval Hermetists—pure or rather "impure matter" as the "gross purgations of the celestial fire"—Spirit—drawn into the vortex of annihilation, that lower world, where forms and shapes and conscious life disappear to be dispersed and return to the mother fount—cosmic matter. So with the central point, and the central

<sup>1</sup> A French archæologist of some renown, Dr. Rebold, shows the great culture of the Egyptians 5000 B.C., by stating upon various authorities that there were at that time no less than "thirty or forty colleges of the initiated priests who studied occult sciences and practical magic."

<sup>2</sup> In the August Number (1881) of *The Theosophist* a mistake has crept in which has now to be corrected. On page 240 (second column, line 16th of the *Editor's Note*) it is said—"the two points of its black triangle inclining earthward," whereas it ought to read—the "lower point of its black triangle," since the black triangle has its two angles forming its base reversed.

cavity, which according to the Puranic teaching "is considered to be the seat of the Avyaktabrahma—or the unmanifested Deity."

The Occultists who generally draw the figure thus, instead of a simple central, geometrical point, (which, having neither length, breadth, nor thickness, represents the invisible "Central Sun," the light of the "unmanifested deity") often place the *crux ansata* (the handled cross or the Egyptian TAU), at the *zenith* of which instead of a mere upright line they substituted a circle—symbol of limitless, uncreated Space, which cross thus modified has nearly the same significance as the "mundane cross" of the ancient Egyptian Hermetists, a cross within a circle. Therefore, it is erroneous to say



the the *Editorial note* stated that the double triangle represented "Spirit and matter *only*" for it represents so many emblems that a volume would not suffice to explain them.

Says our critic: "If, as you say, the double triangle is made to represent the universal spirit and matter only, the objection that two sides—or any two things—cannot form a triangle, or that a *triangle cannot be made to represent one*—a *spirit* alone, or *matter* alone—as you appear to have done by the distinction of *white* and *black*—remains unexplained." Believing that we have now sufficiently explained some of the difficulties, and shown that the Western Kabalists always regarded the "trinity in unity" and *vice versa*, we may add that the Pythagoreans have explained away the "objection" especially insisted upon by the writer of the above words, about 2500 years ago. The sacred numbers of that school—whose cardinal idea was that there existed a permanent principle of unity beneath all the forces and phenomenal changes of the universe,—did not include the number *two* or the *duad* among the others. The Pythagoreans refused to recognize that number, even as an abstract idea, precisely on that ground that in geometry it was impossible to construct a figure with only two straight lines. It is obvious that for symbolical purposes the number cannot be identified with any circumscribed figure, whether a plane or a solid geometric figure; and thus as it could not be made to represent a unity in a multiplicity as any other polygonal figure can, it could not be regarded as

a sacred number. The number *two* represented in geometry by a double horizontal line == and in the Roman numerals by a double perpendicular line || and a line having length, but not breadth or thickness, it had to have another numeral added to it before it could be accepted. It is but in conjunction with number *one* that, becoming the equilateral triangle, it can be called a figure. It becomes, therefore, evident why, having to symbolize *spirit* and *matter*—the Alpha and the Omega in the Cosmos—the Hermetists had to use two triangles interlaced—both a “trinity in unity”—making the former to typify “spirit” —*white* with chalk—and the latter typifying “matter”—*black*, with charcoal.

To the question, what do the other *white* points signify, if the one “white point ascending heavenward symbolizes spirit”—we answer that, according to the Kabalists, the two lower points signify “spirit falling into generation,” *i.e.*, the pure divine spark already mixed with the matter of the phenomenal world. The same explanation holds good for the two black angles of the horizontal line; both of the third points, showing one—the progressive purification of the spirit, and the other—the progressive grossness of matter. Again, to say that “any thought of upward or downward” in “the sublime idea of the Cosmos” seems “not only revolting but unreal,” is to object to anything abstract being symbolized in a concrete image. Then why not make away with all the signs altogether, including that of Vishnu and with all the learned Puranic explanations thereof given by the writer? And why should the *Kabalistic* idea be more revolting than that of “Death—Devourer—Time,” the latter word being a synonym of Endless Eternity—represented by a circle surrounding the double triangle? Strange inconsistency, and one, moreover, which clashes entirely with the rest of the article! If the writer has not met “anywhere with the idea of one triangle being *white* and the other *black*” it is simply because he has never studied, nor probably even seen the writings of the Western Kabalists and their illustrations.

The above explanations given by us contain the key to the Pythagorean general formula of unity in multiplicity, the *one* evolving the many, and pervading the many and the whole. Their mystic DECAD  $1+2+3+4=10$ , expresses the entire idea; it is not only far from being “revolting” but it is positively sublime. The ONE is the Deity, the Two *matter*. The figure so despised by them as matter *per se* can never be a conscious unity<sup>1</sup> the THREE (or Triangle (combining *Monad* and *Duad*, partaking of the nature of both becomes the triad or the phenomenal world. The Tetrad or sacred TETRAKTIS, the form of perfection with the Pythagoreans,

<sup>1</sup> See in Kapila's Sankhya—Purusha and Prakriti: only the two combined when forming a perfect unity can manifest themselves in the world of senses.



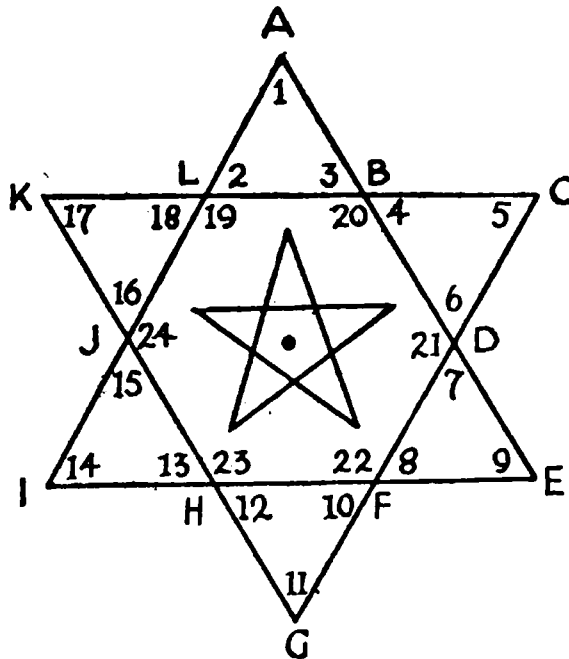
expresses at the same time the emptiness of all—MAYA ; while the DECAD, or sum of all, involves the entire cosmos. " The universe is the combination of a thousand elements, and yet the expression of a single element—absolute harmony or spirit—a chaos to the sense, a perfect cosmos to reason "—we say in *Isis Unveiled*. Pythagoras learned his philosophy in India. Hence the similarity in the fundamental ideas of the ancient Brahmanical Initiates and the Pythagorists. And when defining the *Shatkón*, the writer says it " represents the great universe—Brahmanda—the whole endless Mahâkâsha—with all the planetary and stellar worlds continued in it," he only repeats in other words the explanation given by Pythagoras and the Hermetic philosophers of the hexagonal star or the " Double Triangle " as shown above.

Nor do we find it very difficult to fill up the gap left in our brief note in the August number as to the " remaining three points of the two triangles " and the three sides of each of the " double triangle " or of the circle surrounding the figure. As the Hermetists symbolised everything visible and invisible they could not but do so for the *macrocosm* in its completeness. The Pythagorists who included in their DECAD the entire cosmos, held the number 12 in still higher reverence as it represented the sacred TETRAKTIS multiplied by three, which gave a trinity of perfect squares called *Tetrads*. The Hermetic philosophers or Occultists following in their steps represented this number 12 in the " Double Triangle "—the great universe or the *Macrocosm* as shown in this figure, and included in it the pentagram, or the *microcosm*—called by them—the little universe.

Dividing the twelve letters of the outer angles into four groups of *triads*, or three groups of *Tetraktis*, they obtained the *dodecagon*, the regular geometric polygon, bounded by *twelve* equal sides and containing *twelve* equal angles which symbolized with the ancient Chaldeans—the twelve " great gods " <sup>1</sup> and with the Hebrew Kabalists the ten Sephiroths, or creative powers of Nature, emanated from Sephira (Divine Light) herself the chief Sephiroth and emanation from *Hakoma*, the Supreme Wisdom, (the *unmanifested* wisdom) and EN-SOPH the endless ; *viz.*, three groups of Triads of the Sephiroths and a fourth Triad, composed of Sephira, En-Soph, and " *Hakoma* " the Supreme Wisdom " that cannot be understood by reflection," and

<sup>1</sup> According to Haug's *Aitareya Brahmanam*, the Hindu *manas* (mind) or Bhagavant creates no more than the Pythagorean *monas*. He enters the egg of the world and emanates from it as Brahm, as itself (Bhagavant) has no first cause (*apūrva*). Brahm as Prajapâti manifests himself as the androgyne Sephira first of all as the ten Sephiroths do—as twelve bodies or attributes which are represented by the twelve gods symbolizing 1—Fire, 2—the Sun, 3—Soma, 4—all living Beings, 5—Vayu, 6—Death, —Śiva, 7—Earth, 8—Heaven, 9—Agni, 10—Aditya, 11—Mind, 12—the great Infinite Cycle which is not to be stopped. This, with a few variations is purely the Kabalistic idea of the Sephiroths.

which "lies concealed *within* and *without* the cranium of Long Face,"<sup>1</sup> the uppermost head of the upper triangle formed the "Three Kabalistic Faces," making up the *twelve*. Moreover, the twelve figures give two squares or the double *tetraktis* representing in the Pythagorean symbology the two worlds—the spiritual and the physical, the 18 inner and 6 central angles yield, besides 24, twice the sacred macro-cosmic number, or the 24 "divine unmanifested powers." These it would be impossible to enumerate in so short a space. Besides it is far more reasonable in our days of scepticism to follow the hint of Iamblichus, who says that "the divine powers always felt indignant



with those who rendered manifest the composition of the *icostagonus*" viz., who delivered the method of inscribing in a sphere the dodecahedron—one of the *five* solid figures in Geometry, contained under *twelve* equal and regular pentagons, the secret Kabalistic meaning of which our opponents would do well to study.

In addition to all that, as shown in the "Double triangle" above, the pentagram in its centre gives the key to the meaning of the Hermetic philosophers and Kabalists. So well known and spread is that double sign that it may be found over the entrance door of the *Lha-Khang* (temple containing Buddhist images and statues) in every *Gong-pa* (lamasery) and often over the relic-cupboard, called in Tibet *Doong-ting*. The mediæval Kabalists give us in their writings the key to its meaning. "Man is a little world inside the

<sup>1</sup> *Idra Rabba*. VI, p. 58.

great universe," teaches Paracelsus. "A microcosm, within the macrocosm, like a foetus, he is suspended by his three principal spirits in the matrix of the universe." These three spirits are described as double : (1) The spirit of the Elements (terrestrial body and vital principle) ; (2) the spirit of the stars (sidereal or astral body and will governing it) ; (3) the spirits of the spiritual world (the animal and the spiritual souls)—the *seventh* principle being an almost immaterial spirit or the divine Augoeides, *Atma*, represented by the central point, which corresponds to the human navel. This *seventh* principle is the *Personal* God of every man, say the old Western and Eastern Occultists.

Therefore, the explanations given by our critic of the *Shaktón* and *Panchkon*, rather corroborate than destroy our theory. Speaking of the five triangles composed of "five times five" or 25 points, he remarks of the pentagram that it is a "number otherwise corresponding with the twenty-five elements making a living human creature." Now we suppose that by "elements" the writer means just what the Kabalists say when they teach that the emanations of the 24 divine "unmanifested powers," the "unexisting" or "Central Point" being the 25th—make a perfect human being? But in what other respect does the above sentence—without disputing upon the relative value of the words "element" and "emanation"—strengthened moreover as we find it by the author's additional remark that "the entire figure of the microcosm . . . the inner world of individual living being . . . a figure which is the sign of Brahma, the deified creative energy" —in what respect, we ask, does it clash so much with our stating that some proficients (in Hermetic philosophy) and Kabalists regard the five points of the pentagram as representing the five cardinal limbs of the human body? We are no ardent disciple or follower of the *Western* Kabalists; yet, we maintain that in this they are right. If the twenty-five elements represented by the five-pointed star, make up "a living human creature" then these elements are all vital, whether mental or physical, and the figure symbolizing "creative energy" gives the more force to the Kabalistic idea. Every one of the five gross elements—earth, water, fire, air (or "wind") and ether—enters into the composition of man; and whether we say, "five organs of action" or the "five limbs" or "yet the five senses," it will always amount to splitting hairs, for it means all one and the same thing. Most undoubtedly the "proficients" could explain, at least as satisfactorily *their claim*, as the writer controverts and denies it, by explaining his. In the *Codex Nazaræus*—the most Kabalistic of books, the Supreme King of Light and the chief Æon—MANO, emanates the five Æons—he himself with the Lord Ferho—(the "unknown formless life" of which he is an emanation) making up

the *seven* which typify again the *seven* principles in Man—the five being purely material and semi-material, and the higher two almost *immaterial* and *spiritual* (see ‘Fragments of Occult Truth’). *Five* refulgent rays of light proceed from each of the *seven* Æons, five of these shooting through the head, the two extended hands, and the two feet of *Man* represented in the five-pointed star, *one* enveloping him as with a mist and the *seventh* settling like a bright star over his head. The illustration may be seen in several old books upon the *Codex Nazaræus* and the *Kabala*. What wonder, that electricity or animal magnetism passing most powerfully from the five cardinal limbs of man, and the phenomena of what is now called “mesmeric” force having been studied in the temples of ancient Egypt and Greece and mastered as it may never hope to be mastered in our age of idiotic and *a priori* denial, the old Kabalists and philosophers who symbolized every power in nature, should for reasons perfectly evident for those who know anything of the arcane sciences and the mysterious relations which exist between numbers, figures, and ideas, have chosen to represent “the *five* cardinal limbs of man”—the head, the two arms and the two legs—in the five points of the pentagram? Éliphas Lévi, the modern Kabalist, goes as far, if not further than his ancient and mediæval brethren; for, he says in his *Dogme et Rituel de la Haute Magie* (p. 175): “The Kabalistic use of the pentagram can determine the countenance of unborn infants, and an initiated woman might give to her son the features of Nereus or Achilles, as those of Louis XV, or Napoleon.” The *astral light* of the Western occultists is the *akasa* of the Hindus. Many of the latter will not study its mysterious correlations, neither under the guidance of initiated Kabalists nor that of their own initiated Brahmans, preferring to *Prajna Paramita*—their own conceit. And yet both exist and are identical, the idiotic and ignorant denials of J. K. the London “Adept” notwithstanding.

## FOOTNOTES TO “THE TWELVE SIGNS OF THE ZODIAC”

### “THE TWELVE SIGNS OF THE ZODIAC.”

BY T. SUBBA ROW, B.A., F.T.S.

[*The Theosophist*, Vol. III, No. 2 (26), November, 1881, pp. 41-44.]

[Of the zodiacal sign Virgo:]

VIRGO-SCORPIO, when none but the initiates knew there were twelve signs. Virgo-Scorpio was then followed for the profane by

*Sagittarius*. At the middle or junction-point where now stands *Libra*, and at the sign now [so] called which follows *Virgo*, two mystical signs were inserted which remained unintelligible to the profane.

[Of the zodiacal sign, spoken of by Mr. Subba Row as the Crocodile :]

This constellation was never called Crocodile by the Western ancient astronomers who described it as a horned goat and called it so—*Capricornus*.

[Of the principle which Mr. Subba Row calls the *Jeevatma*, and which he says is represented by the sign *Simham*, or the Lion :]

In its lowest or most material state, as the life-principle which animates the material bodies of the animal and vegetable worlds, etc.

[Of Mr. Subba Row's statement that the sign *Simham*, or the Lion also represents " the real Christ, the anointed pure spirit, though the missionaries may frown at this interpretation " :]

Nevertheless it is a true one. The *Jivatma* in the *Microcosm* (man) is the same spiritual essence which animates the *Macrocosm* (universe), the differentiation, or specific difference between the two *Jivatmas* presenting itself but in the two states or conditions of the same and one Force. Hence, " this son of *Paramatma* " is an eternal correlation of the Father-Cause, *Purusha* manifesting himself as *Brahma* of the " golden egg " and becoming *Viradji*—the universe. We are " all born of *Aditi* from the water " (*Hymns of the Maruts* X, 63 2), and " Being was born from not-being " (*Rig-Veda*, Mandala I, Sukta 166).

[Of the Astral Light :]

Even the very name of *Kanya* (Virgin) shows how all the ancient esoteric systems agreed in all their fundamental doctrines. The *Kabalists* and the *Hermetic* philosophers call the Astral Light the " heavenly or celestial Virgin ". The Astral Light in its unity is the 7th. Hence the seven principles diffused in every unity, or the 6 and ONE—two triangles and a crown.

[Of Mr. Subba Row's statement that " *Jeevatma* differs from *Paramatma*, or to state the same thing in other words, *Baddha* differs from *Mukta*, in being encased as it were within these 36 *Tatwams* (*Tattwas*), while the other is free " :]

As the Infinite differs from the Finite and the Unconditioned from the Conditioned.

L

[Of the 36 *Tattwas* :]

36 is three times 12, or 9 Tetraktis, or 12 Triads, the most sacred numbers in the Kabalistic and Pythagorean numerals.

[Of the sign *Makaram*, or the Goat (Capricornus) :]

See the article "The Five-Pointed Star", [p. 64 of this volume], where we stated that the five-pointed star or pentagram represented the five limbs of man.

[Of the "nine *Prajapatis*—the assistants of the Demiurgus" :]

The nine Kabalistic Sephiroths, emanated from Sephira the 10th, and the head Sephiroth are identical. Three trinities or triads with their emanative principle form the Pythagorean mystic *Decad*, the sum of *all* which represents the whole *Kosmos*.

## THE BRIGHT SPOT OF LIGHT

[*The Theosophist*, Vol. III, No. 2 (26), November, 1881, pp. 45-46]

To the Editor of *The Theosophist* :

Madame,—In the last issue of your valuable Journal, a member of the New York Theosophical Society seeks to be enlightened as to the cause of a bright spot of light which he has often seen. I am also equally curious to have an explanation. I attribute it to the highest *concentration* of the soul. As soon as I place myself in *that* prescribed attitude, suddenly a bright spot appears before me which fills my heart with delight,—indeed, that being regarded as a special sign by the Indian devotee that he is in the right path, leading to ultimate success in the Yoga practice—that he is blessed by the special grace of the Almighty.

One evening, sitting on the ground cross-legged, in that state of innate concentration when the soul soars into the high regions, I was blessed with a shower of flowers—a most brilliant sight, and which I long to see again. I moved to catch at flowers so rare, but they eluded my grasp and suddenly disappeared, leaving me much disappointed. Finally two flowers fell on me, one touching my head and the other my right shoulder, but this time also the attempt to seize them was unsuccessful. What can it be, if not a response that God has been pleased with his worshippers, meditation being, I believe, the unique way of spiritual worship.

P.

September 18, 1881.

*Editor's Note.*—It depends. Those of our orthodox native contributors, who worship some particular God,—or, if they so prefer, the one ISWAR under some particular name—are too apt to attribute every psychological effect brought on by mental concentration during

the hours of religious meditation to their special deity, whereas, in 99 cases out of 100, such effects are due simply to purely *psycho-physiological* effects. We know a number of mystically-inclined people who see such "lights" as that so soon as they concentrate their thoughts. Spiritualists attribute them to the agency of their departed friends; Buddhists—who have no personal God—to a *pre-nirvanic* state; pantheists and Vedantins to *Maya*—illusion of senses; and Christians—to a foresight of the glories of Paradise. The modern Occultists say that, when not directly due to cerebral action whose normal functions are certainly impeded by such an artificial mode of deep concentration—these lights are glimpses of the Astral Light, or, to use a more *scientific* expression—of the "Universal Ether" firmly believed in by more than one man of science, as proved by Mr. Balfour Stewart's *Unseen Universe*. Like the pure blue sky closely shrouded by thick vapours on a misty day—is the Astral Light concealed from our physical senses, during the hours of our normal, daily life. But when concentrating all our spiritual faculties, we succeed, for the time being, to paralyse their enemy—the physical senses, and the inner man becomes, so to say, distinct from the man of matter, then, the action of the ever-living spirit, like a breeze that clears the sky from its obstructing clouds—sweeps away the mist which lies between our normal vision and the Astral Light, and, we obtain glimpses into, and of, that light.

The days of "smoking furnaces" and "burning lamps" which form part of the Biblical visions are well gone by and—to return no more. But, whosoever, refusing natural explanations, prefers *supernatural* ones, is, of course, at liberty to imagine that an "Almighty God" amuses us with visions of flowers, and sends burning lights before making "covenants" with his worshippers.

### FOOTNOTE TO "ADVICE FROM A SWAMI"

[*The Theosophist*, Vol. III, No. 2 (26), November, 1881, p. 48]

[Commenting upon a statement in this article to the effect that certain high stages of meditations bring man face to face with "the Almighty, the Universal, the All-Knowing and the All-Glorious God," H. P. B. says :]

Who, whenever seen, will always prove to be a man's own deific principle, his own luminous *Atman*, at best, and not God or Iswar, who—as well proved by Kapila—if Impersonal and Infinite *cannot* be seen, and if Personal, hence *finite*, is not the "universal" spirit.

## DAYANAND SARASWATI AND HIS FOLLOWERS

[*The Theosophist*, Vol. III, No. 2 (26), *Supplement*, November, 1881, pp. 3-4.]

*To the Editor of The Theosophist.*

Madam: The following is a very important notice received from Benares. Please publish it in your columns, and give your readers an opportunity of judging thereby for themselves.

Yours very truly,

PANDIT GOPI NATH,

Editor *Mittra Vilasa*.

“ Being led away by the misleading reputation of Swami Daya Nanda Saraswatee, we, the undersigned, repaired to him to hear his Vedic lectures and act according to his dictates. But no sooner had we heard him than we became convinced that he was no true reformer. Our doubts now having been removed by our Vedic Guru Pandit Jugulkishore Pathak, a member of The Brahmamrit Varshini Sabha, we made penance, as commanded in our Shastras, for this mistake and sin of ours, and we hereby promise never to deviate from the true and just way taught by our Guru.

“ Sita Rama, Babu Nand Pande, Krishna Rama Shukul and Rama Prasda Dube.”

TRUE to our policy of perfect impartiality, to the promise that every religion, sect, and school of philosophy, will be given a chance of a fair hearing before the public, and the adherents permitted to defend their respective opinions in our journal, we are forced to make room for the above manifesto. But we do so with regret, for this is no philosophical proof that the doctrines taught by the learned Pandit in whose favour it is issued, namely—Pandit Jugulkishore Pathak—are more philosophical, or in any way more true than those expounded by Swami Dayanand Saraswati. As it stands, the declaration is simply the confession of a short-lived apostacy, and, a public contrition in consequence of it. To-morrow the disciples of Swami Dayanand may send us in their reply, and we would have to publish it in our next on the same principle. If ever any good is calculated to come out of such mutual denunciations, then, ought the two learned pandits to furnish us, at least with papers pro and contra their respective interpretations of the *Vedas*; and so leave the verdict to the opinion of the impartial readers. Otherwise such denunciations are calculated to do more harm than good.



WESTERN " ADEPTS " AND EASTERN  
THEOSOPHISTS

[*The Theosophist*, Vol. III, No. 2 (26), *Supplement*, November 1881, pp. 4-6.]

SINCE the first appearance of the *Occult World* the London *Spiritualist* undertook a series of regular weekly attacks upon it. On the ground that Mr. Sinnett had never himself seen Koot Hoomi, the existence of the latter was doubted. This doubt was followed by the arbitrary hypothesis that no one else ever had seen him. Then, when seven Theosophists (four natives of India and three Europeans) had declared over their own signatures that they *had* seen our Brother, a pretext for invalidating their testimony was immediately invented. An objection, loosely grounded upon the fallacious and not very delicate insinuation, that as no one in England knew whether the lives and characters of the witnesses entitled their evidence to be accepted without protest, a very small degree of confidence could be placed upon it. Besides that, it was urged that as neither Mrs. A. Gordon, nor Colonel Olcott had given their testimony,—the latter, moreover, having never declared to have seen the " Brothers "—the claim would receive no attention. Both of the above-named persons have now sent in their evidence. It remains to be seen, whether in the first place their letters will be published ; and if so, what attempt will be made to discredit them.

Meanwhile, for over a period of three months, and week after week, the *Spiritualist* never appeared without containing an attack or two of more or less doubtful literary refinement upon the Theosophists in general, the Founders of the Society in particular, and Koot Hoomi and Mme. Blavatsky—especially. At times, the epithets to their address, and the peculiar phraseology characterizing them, reached a degree of eminence that placed the *Spiritualist*—with its hitherto immaculate columns which ought to be solely devoted to the necrologies of distinguished disembodied angels—on a level with the cheapest political daily of America, during the Presidential elections. The editorial " passes " having been somewhat obstructed by the seven avalanches of the Theosophical witnesses, the *Spiritualist* bethought itself of another expedient. When Italy had fallen into impious doubt and infidelity, Pius IX resorted to the expedient of being protected by foreign hirelings, and a body of " Papal Zouaves " was duly organized. When the Editor of the *Spiritualist* saw himself in danger of being floored by the accumulated testimony to the existence of the " Brothers "—from India, he found out a " Kabalist," and formed with him an alliance—offensive only ; as,

so far no one went to the trouble of attacking him. That *Spiritualist* "Zouave" was J. K., the mirific "adept" and a "widow's son" to boot; a—"Hiram Abiff," reared up and raised by an illustrious grand-master—a "Hierophant of Western origin" as J. K. himself introduced him.

So far, so good. The Kabalistic arrows directed by J. K. against the Theosophists, shooting over their heads, hurt no one but the *Spiritualist*, whose columns were, for a time, filled with the pompous self-glorifications of the Occult "Sir Oracle." These articles provoking homeric fits of laughter among those of the Anglo-Indians who read them, were rather a treat than a nuisance. Had J. K. proceeded in that strain, no one would have ever paid the slightest attention to his harmless diatribes and, as stated in the October *Theosophist*, that would have been the first and the last time that we would have noticed him in our columns. But the alleged "adept" has now resorted to personalities. Forgetting that the "Theosophists" of Bombay are private and *non-professional* characters who neither sell quack medicines for a livelihood, nor advertise "Magnetism classes at one guinea for the course, or 5s. a lesson," he permits himself to speak of better people than himself in a deprecatory tone which, at best, might be assumed only by a regular proficient in the Occult art and knowledge, recognized as such the world over. To make use of such phrases as—"Madame Blavatsky—evidently knows nothing of *our* art, (!?) I (!?) do not hesitate to state (of course, how should a Kabalist of his "calibre" hesitate at anything?) that the voluminous work (*Isis Unveiled*) is a thoroughly misleading one . . . she has not grasped the right meaning" . . . etc., etc.;—the critic must have proved himself as great as Paracelsus or, at the least, as wise as the "Hierophant" who initiated him.

Instead of that, what do we find? Who is that J. K. who like his *En-soph* is ever "speaking of himself, to himself, and through himself?" Since he did not hesitate to name Mme. Blavatsky and tried to show her *so inferior* to himself, we do not see why we should feel the slightest scruple to lift up the "brazen mask" which shrouds the face of the Kabalistic *beau domino*. We declare then in our turn, proofs in hand, that M. Julius Kohn is a very conceited, vain, young gentleman, who, hardly weaned from the A.B.C. of Occultism, puts on the airs of a mysterious grand adept—*dextro tempore*, writes pretentious articles under the safe cover of two initials, and so obtains a public hearing under false pretences. There is no Kabalistic organ, and even the third-class London *Weeklies* would throw his articles in the waste-basket, had he offered them. What better opportunity, then, taking advantage of the ill-feeling of the Spiritualists toward the Theosophists to get room in a journal wherein to ventilate his vagaries? Hence his articles in the *Spiritualist*, and

the declarations that there are no spirits in nature other than *human* spirits; and the magisterial, ridiculous verdict "If the Theosophists study the elementals, they study only *undeveloped human* spirits."

"The disciple is not above his master . . . it is enough for the disciple that he be as his master and the servant as his lord"; reads verse 24, Chap. x of *Matthew*. Hence Julius Kohn has either to abide by his "Lord and Master's" decision, or maintain that he is above his "hierophant," adding, moreover that his Initiator of "Western origin" (so designated by him, we suppose, in contradistinction to his own which is Eastern) does not know what he is talking about. Whatever our "adept" may say in his excuse in the future, that is the interesting information that the said Master (whose full name, if he would like to see it published, we are as ready to give, as we gave his own)—gives about his disciple, of whom otherwise, Mr. W— seems to be very proud:—"M. Kohn" he tells a friend "has been under my direct guidance for several years and went on reading in all languages every Kabalistical work to be purchased here and in Germany . . . but he does not go in for Astrology to any extent. *He has not yet made his entrance into the adytum*; but his *intuitions* are working up and he gets very lucid glimpses of things *by times*. His *dreams* are getting very interestingly spiritual. . . . But he eschews mediumship. Although he has not yet confronted the 'Red Elixir,' (*i.e.* made the perfect junction of the soul with the spirit) . . . *yet he is on the fair way* of it, for 'of that day and hour knoweth no man' . . ."

Quite so. No one knoweth of it, no more the master than the disciple, we see. We have good reasons to believe that the former will not take the risk of denying his own words, so religiously quoted by us, as in the contrary case, we might add to it some other trifling particulars, which we will abstain from mentioning at present. We do not know that gentleman personally, and we might have perchance more respect for him, if we did have that honour, than we are likely to ever entertain for his pupil. We have proved the essential points, and that suffices for our purposes. On the authority of the person, more likely to exaggerate the achievements of his disciple than to lower them in the world's estimation we are informed, (1) that J. K. "has not yet made his entrance into the adytum,"—which amounts to confessing before any one who knows anything of Hermetic phraseology, that his pupil knows *nothing* yet of the essential, final, and higher mysteries, evolving, meanwhile, his "involutional soul" out of the allegorical interpretations of his "interesting *dreams*," during the *non-lucid* interludes between his "intuitional" lucid glimpses of things"; (2) that J. K. "eschews mediumship," having, as we were told in one of his articles, his own notions about "spirits,"

*i.e.*, in every case as *heretical* as those of the theosophists, only perchance, less correct. (N.B. the Editor of the *Spiritualist* thus seeming to be warming a viper in his bosom); and—(3) not having yet “confronted the Red Elixir,” namely, having never succeeded so far, in uniting his *spirit* with his *soul*, which alone makes the adept for a time a divine being existing in the region of absolute wisdom, J. Kohn is but an humble *chela*<sup>1</sup> in the school of magic, and *no* “adept” at all, as he would like to have us believe.

It is this dabbler in occultism, who, in his pretentious, bombastic style, so full of audacious conceit, speaks of such adepts as were the old Indian *Rishis*, of the authors of such philosophies as the *Vedas*, the *Vedanta* and the *Sankhya*, of such men as our Brother Koot Hoomi, as if they knew nothing worth knowing! To show his own ignorance,—Oh, shadows of Kapila and Patañjali!—J. K. calls “Akasa”—a FIGMENT!! If readers would only believe him: “Taking erroneously some esoteric sentences from Paracelsus in their literal wording, the late Abbé Alphonse Louis Constant (Éliphas Lévi), or the man who wrote his books on Magic, invented (?!) out of the sidereal influence of Paracelsus an objective astral light, and theorised thereon that the great work of adeptship is to subjugate and direct this force. Combine therewith” he adds “a practice of bullying the elementals in all the four kingdoms, and you are, according to Éliphas Lévi, an accomplished master-magician.”

Combine with ignorance, a practice of bullying all those who differ from you, especially those who refuse to recognize in M. Julius Kohn anything higher than a “figment-adept” and, you are, according to J. K., “an accomplished master magician.”

And now to the truthfulness and reliability of his criticisms upon *Isis*. “In Paracelsus,” he says, “as in all other Kabalists, the letter is for the uninitiated, the spirit for the initiated. *The mediæval adepts were, by the age they lived in, compelled to hide their knowledge from the church.*” (What wondrous news. The first revelation of a truth which every school-boy knows.) “They used, therefore, a veiled language, and physical symbols stood for purely spiritual things. The author of *Isis* seems to have overlooked this,” adds our learned adversary. Well, the “author of *Isis*” did nothing of the kind, however. On the other hand, the author of ‘The Adeptship of Jesus Christ’ must have never done more than skip *Isis*, if he overlooked the fact that both its volumes are full of references and explanations as to the “veiled language” of the Kabalists, Christian as well as Pagan—the former dreading to divulge their meaning on account of the persecution of the Church, the latter owing to the terror of the “initiation oath” pronounced during the “mysteries.” That J. K. only pretends to have overlooked the fact is still more

<sup>1</sup> The disciple of a Yogi.

likely. However it may be, the whole work is an exposition of that which the London "adept" tries to teach, but makes a sad mess of. Nor was the author of *Isis*, ever unaware of the well-known fact, that most (not all) of the physical symbols stand "for purely spiritual things." Whoever has read *Isis* will see how reliable are J. K.'s criticisms.

"Elemental spirits," the critic goes on, "are not creatures evolved in earth, air, fire or water. There are no doubt spirits who prefer to dwell in one of the said elements, *but they are human* (!) The method ordinarily resorted to for entering into communication with Elementals by offering them some favourite food, shows that they are simply not very advanced human spirits." The last argument is charmingly *logical*, and worthy of the "literary calibre" of a great "adept." Just as if only *human* beings ate food, and men and their spirits alone could be offered "some favourite food!" The Elementals are all "human" he maintains. And what are the "Shedim" of his Jewish Kabalists? What of Robert Fludd—the grand master of the mediæval "Fire" philosophers, who were the greatest Kabalists living—who says that as there are an infinity of visible human creatures, so there is an endless variety of *non-human* beings among the spirits of the elements? And what of the endless variety of the "Demons" of Proclus, Porphyry, Iamblichus, and of the "Nature Spirits?" . . . Verily, it requires a very small amount of intelligence in a critic to write—"let 'The Church,' so-called, go to the Devil of her own creation,"<sup>1</sup> or again—"Theosophy is Diabolosophy . . . which gets but the Sophistries of His Satanic Majesty"; but it requires a good deal of wisdom which cannot be imparted by any "Hierophant" to understand *true* Theosophy. It is as easy for a cabman as for M. Kohn, to utter words of abuse; and the former is as free to point out the Royal Society as a gin-shop, adding that all its Fellows assemble there but to get drunk with liquor, as for the adept to call Theosophy "Diabolosophy." Both can do so with perfect impunity. For, no more than the said cabman will ever get admitted within the sacred precincts of learning, can a man using such a language hope of ever entering within the circle of *true* Theosophy, or—"confront the Red Elixir."

The real gist, the pith of the stuff of which all J. K.'s articles are made up, is explained by the following: Notwithstanding all his self-glorification of "adeptship" neither the "adept" nor even his "hierophant" whom we know better than both may imagine, would be able to produce the slightest phenomenon *at will*; even of that kind which incipient mediums and sensitive children often produce, say, raps upon the table without contact. Hence his diatribes against

<sup>1</sup> J. K.'s article, "The Adeptship of Jesus Christ," in *Medium and Daybreak*, September 2, 1881, p. 556.

the phenomena described in the *Occult World*; his bombastic and long-winded prattle about the powers of adeptship being "only purely spiritual." It is so easy and it offers such secure ground to assume "powers" which have to remain, on the said principle, for ever theoretical. But it becomes rather more dangerous for him to declare that "when Koot Hoomi is alleged to say repeatedly: 'The adept is the rare efflorescence of a generation of enquirers,' he ventilates this idea purely to bring recruits to the Theosophical Society."

It is dangerous, we say, for besides being a glaring falsehood and a calumny, the disciples of Koot Hoomi might easily retort to M. Julius Kohn and ask: And what may be the secret meaning of this sentence of yours which directly follows the preceding? "Whoever attempts to arrive at Divine power *by diabolic means* labours in a most deplorable delusion. Anæsthetics and drugs should never be experimented with. Also with the practice of organic mesmerism must be united great care not to abuse the power, combined with an uncompromisingly pure life."

If the "adept" refuses to inform the readers of the real occult meaning of the above, we will. Combined with other, very frequent allusions in his verbose articles—we may just call them *sub rosa* advertisements<sup>1</sup>—it is meant to call the attention of the reader to certain wonderful books on mesmerism, in close relation with professional "classes of magnetism" at 3 and 1 guinea the course. The said occult meaning is simply "to bring recruits" within the fold of the happy magneto-Kabalistic *trimurti*; that triad we mean, well-known to the Theosophists in London, which under three different names represents in reality but two, if not one, and ought to bear in any case the name of the "Hierophant" though it does sail under a triple compound name which is no longer its own. We are sorry to say even so much of persons with whom we are not in the least concerned. But we sincerely think it a kindness to Mr. W—the "Hierophant," who, as we are told, is a man of sense and learning, to let him know that his pupil is sorely compromising him. Let him then use his occult powers to force upon his too indiscreet disciple—(a) that he who lives in a glass-house ought never to throw stones at that of his neighbour; and (b) that he should not exhibit his ignorance in such a flagrant manner, by speaking of the doctrines of Gautama Buddha, as if he knew, or *could know* anything of His

<sup>1</sup> Such advertisements, for instance, as this one we find inserted in his article "upon the Adeptship of Jesus Christ." "The following extracts from the third edition of Miss Chandos Leigh Hunt's excellent and most valuable *Private Instructions on Organic Magnetism*, will give a scientific description of the Soul-Power, and the means to attain thereto:—"Follows the "scientific description" in which Jesus Christ is honoured with the title of "Red magician." Further on, J. K. recommends once more "the ACQUISITION OF THE INVALUABLE WORK just quoted, *while those who are by locality favoured, should not fail to GET PERSONAL INSTRUCTION.*" Now this we call searching for "recruits" with an unparalleled zeal.

esoteric doctrines! Hear him jabbering about Sākya-Muni, and dogmatizing right and left in the following strain: "Whatever the sapient critics and bookmakers do not understand, they label with a false name and think that thereby they have explained it." Just M. J. Kohn's position, who pretends to explain all that he knows nothing about. "If the books of Philo and John are productions of Neo-Platonists, then, the teachings of Gautama Buddha, which contain the same doctrine, only in other wording, must also be Neo-Platonism." ("The Adeptship of Jesus Christ.")

So immeasurably arrogant and vain of his supposed learning is M. J. Kohn that he actually insinuates in the above his thorough knowledge of the secret meaning of the doctrines taught by Gautama Buddha! We advise him to limit his *revelations* to the Jewish Kabala, as his superficial comprehension of it may yet throw, with an appearance of some reason, glamour in the eyes of the too confiding reader innocent of any great proficiency in the Kabalistic lore. But will he have the additional effrontery to maintain or even to insinuate that he understands better the Buddhistic "Rahat" doctrine than the most learned Buddhist priests, of whom we have such a number among the Fellows of the Theosophical Society at Ceylon, Burmah and Tibet? We should not wonder. The too Kabalistic "J. K." winds up the article under review with the following words of wisdom:

"The errors here set forth appear in the text books of the Theosophists. If I have said hard things of the Theosophical Society, *I mean the Society exclusive of the Western members who I believe are all INTELLIGENT and AMIABLE individuals* as such I esteem them, but not as Theosophists. . . ."

How occult and pompous, yet how transparently clear. Let M. Julius Kohn give up, however, the sweet illusion that he, or any adept of *his* sort, is capable of saying "hard things" whether of the Theosophical Society or of its members. He has ventilated quite a number of "impertinent" things, but this affords rather merriment than inflicts pain upon those who know how far he deserves the self-imposed title of "adeptship." By "the Society, *exclusive of the Western members,*" he means the Parent Society, now in India, of course; and, he is kind enough to believe our "Western members . . . intelligent, and amiable individuals"—(read enthusiastic but amiable fools)—and thus closes his denunciatory article with another untruth. For, we happen also to know, how his "dreams" and occasional "glimpses of things" bring him to see intuitively through the fallacies of such writers as "one of the most prominent of the British Theosophists, who will remain unnamed." And, we are also aware of the contempt with which he speaks of many of these "intelligent and amiable individuals." If he flatters them in his

article at all, it is because these individuals, living in London and some of them receiving him at their houses, he has sense enough to avoid irritating them too unnecessarily. At the same time the "Eastern" Theosophists are far away in India, and, as he thinks, can know nothing of him, his "spiritual dreams" having failed to reveal to him that they did know something—M. J. Kohn's "adeptship" as will be seen, excluding neither cunning, nor yet an eye to business.

Nevertheless, we owe him a debt of gratitude for enlightening us as to the various *colours* of the many various kinds of magicians. "The *White Magician*," he writes, quoting enthusiastically from a "gifted Lady magnetist's" work (the legitimate wife, we are told, of his "Hierophant-Initiator," though we never heard yet of a *practising* Hierophant Magician who was *married*)—"the white Magician is a high form of Adeptship, and few there are who reach it; fewer still who become *Red Magicians*. The difference between the former and the latter is, that the senses and the world possess certain temptations for the *White Magician*, which he sees and feels though he conquers. But nothing can tempt the *Red Magician* to evil any more than God can be tempted. The passive *White Magician* is to be found in the *Religieuse*" (? ! nuns ?) . . . and "Black Magic is (in part) the art of applying the science of Magnetism to the obtaining of worldly riches, and to the influencing of persons to obey your Will, with results injurious to themselves. This part of the art I do not teach."

We should say not. Even in this our century of scepticism it would not be quite safe to advertise "classes" for imparting the *Black Art*. However, although modestly withholding from his reader's knowledge his own particular shade, we suggest the hypothesis of a colour that might be correctly termed—"chameleonic." His published lucubrations warranting, and his alleged abstinence from wine<sup>1</sup> forbidding us to accept the theory offered by one of our French Occultists who, writing about "J. K." says of him—" *Le magicien est gris*," we can find no better *nuance* for him than the indefinite iridescence of the chameleon, that pretty animal reflecting every colour it approaches.

And now to close. The Theosophists "exclusive of the Western members," hope that their learned critic will henceforth direct his

<sup>1</sup> It is not enough for a "hierophant" or an "adept" to abstain from wine and liquor; *he must avoid leading others into temptation*, if he cares to deserve the glorious name. We would then put the following question to those, who, denying our Eastern Brotherhood, accept as "hierophants" and "adepts" persons having no right to the appellation: what man, acquainted but with the A.B.C. of Occult sciences, would dare maintain that even a simple pupil—let alone an adept in Occultism—would, while pursuing the *divine science*, at the same time obtain and hold a *patent for the invention of a distilling apparatus for the manufacture of an improved whisky* ! ! Imagine a modern Paracelsus or Jacob Boehme, proprietor of a dram shop and erecting distilleries in London and Ireland ! Truly our age is an AGE OF BRASS.



sole attention to the grand revelation he gives the world upon the "Adeptship of Jesus Christ"—the *Red Magician*, and leave the Theosophists—Western and Eastern—strictly alone. For, although the amount of incomprehensible metaphysical twaddle and quite *unhistorical* statements<sup>1</sup> contained in it, almost preclude the possibility of anything like an elaborate criticism upon it—yet they might find a word or two to say on the *advertising portions* of the mystical paper. Having, as mentioned elsewhere, in his powerful Kabalistic phraseology, sent the Christian "Church to the Devil" and Theosophists along with it, let M. Julius Kohn rest on his laurels, as it behoves a Christian Kabalist—the latter appellation being applied to him on the authority of his own words. "Whenever demanded," he writes (*Spiritualist*, September 9), "whether I know a special process whereby to acquire magic power, whereto my reply ever is 'beyond the Christ-life there is nothing . . .'"—this particular "Christ-life" *nota bene* to be studied according to his, M. J. Kohn's interpretations, never as taught by "the Devil's Official Church" [*sic*] as he elegantly puts it. We are, however, glad to learn from the above that this promising mystic is a convert to Christ, as that news is calculated to save his "adeptship of Jesus Christ" from more than one scathing criticism. For, viewing the production with a thoroughly unbiased eye, who should, or could ever know more about the "magical powers" of Christ than the direct lineal descendant of those who insulted Jesus in Jerusalem by saying: "He casteth out devils through the prince of devils?"

## SPIRITUALISM AND THE CHRISTIAN CHURCHES

[*The Theosophist*, Vol. III, No. 3 (27), December, 1881, p. 55]

*Magna est veritas et prevalebit.* The reality of the phenomena has prevailed, and the Church is now forced to seek alliance with the Spiritualists against "materialism and infidelity." How will the faithful Christian "sceptics" receive the news, and what effect it will produce on the church-going "scoffers of spiritual phenomena" is a question which time alone can answer.

For the first time, since the "raps" and "knockings" of an alleged disembodied pedlar, at Rochester, in 1848, inaugurated the era of Spiritualism, which has gradually led the people to accept the hypothesis of disincarnated spirits communicating with the world of life, the divines have become alive to the danger of dogmatizing too

<sup>1</sup> For instance, when he writes:—"And, down to the present time, official priests take fermented wine—which is an impure intoxicant, and from which Jesus abstained all His life,"—what is it but an arbitrary, foolish statement, founded on no authority, that the author could point out, except his own lucubrations?

strongly. For the first time, as the reader may see in the long account of the Congress we reprint further on, the divines seem ready for any concession—even to giving up their hitherto immovable and cherished dogma of eternal torments and damnation. And now they seek to compromise. While Dr. Thomas, the liberal-minded Wesleyan minister in America, is brought on his trial before a Conference of the Methodist Episcopal Church (as so many other clergymen have been of late before him), for the same heresy of denying endless torments in hell-fire, the English divines are seriously discussing the advisability of giving the doctrine up. They are ready, they say, to “*thankfully acknowledge the truths of Spiritualist teaching*, as weapons which we (they) are too glad to wield against Positivism, and Secularism, and all the anti-Christian ‘isms’ of this age of godless thought.” (*Rev. R. Thornton’s speech.*) *Mirabile dictu!*—the reverend gentleman went so far as to say: “Let us lay to heart the hints given (by Spiritualists) as to our own shortcomings”!!

The extracts from the reports of the Congress which we here republish from *Light* will give the reader a better idea of the position of the Protestant clergy in England. It is evidently very precarious. The divines seem to find themselves most uncomfortably situated between the horns of a dilemma. How they will emerge from it is one problem; whether many Spiritualists are likely to succumb to the unexpected coquetry of the Church they have parted company with is another one—and of a still more difficult solution. If, *en désespoir de cause* the reverends finally accept the theory of *spirits*—and we do not see how the reconciliation could be otherwise effected—then, acting upon the rule: “every spirit that confesseth not Jesus Christ came in the flesh is not of God”—they will have with the exception of a handful of “spirits” acting through a handful of so-called “Christian Spiritualists,” or rather their mediums who accept Jesus Christ—to pronounce the enormous majority of the “angels” who do not, as—“of the Devil?” Then, they will have to encounter a still greater difficulty. Even the Christian Spiritualists have their own peculiar views upon Christ, which, according to the canons of the established Church are “heretical,” but which, we doubt, the Spiritualists will ever give up. Then again, how about—“Though an angel from Heaven preach unto us any other Gospel than that which has been preached unto us, let him be accursed”? Well, time will show, and time is the only and best inspirer of wise schemes and devices. Meanwhile, the Spiritualists,—and so far the Theosophists along with them—have won the day, for the reality of the phenomena has been admitted at the Church Congress; and we have as good hopes, that, whatever happens, it is neither the Spiritualists nor the Theosophists who will be the conquered in the long

run. For, divided as we may be in our conflicting beliefs as to the agency of the phenomena, we are at one as regards the reality of the manifestations, mediumship in all its various aspects,<sup>1</sup> and the highest phases of Spiritualism such as personal inspiration, clairvoyance, etc., and even the *subjective* intercourse between the living and the disembodied souls and spirits under conditions fully defined in Part I. of "Fragments of Occult Truth." At all events, there is a far lesser abyss between the Spiritualists and the Theosophists than there is between the Protestants and the Roman Catholic clergy, their common Christianity notwithstanding. Their house is one and, divided against itself, it must finally fall: while our houses are two. And if we are wise and, instead of quarrelling, support each other, both will be found built on a rock, the foundation being the same though the architecture be different.

### FOOTNOTE TO "THE CHURCH CONGRESS AND SPIRITUALISM"

[*The Theosophist*, Vol. III, No. 3 (27), December, 1881, pp. 56-60]

[In an account of certain spiritualistic phenomena, there occurs the following passage: "The Spirit came up to him and declared most emphatically that it was his brother. Very happily he had not lost a brother. In pursuance of a little plot he had arranged, he squirted over the Spirit some liquid cochineal. . . . At the close of the séance they found that the medium was covered with liquid cochineal. This proved that the Spirit and the medium were one and the same person." H. P. B. says:]

It proves nothing of the kind; but simply, that the "animal soul" or the *Kama-rupa*, the *living inner* man of the medium has more to do with the "materializations" than the spirits of "dead" men.

### SUPERSTITION

[*The Theosophist*, Vol. III, No. 3 (27), December, 1881, pp. 60-62]

OWING to the fanciful reports of superficial and prejudiced travellers, to their entire ignorance of Asiatic religions and—very often their own—Western nations generally are labouring under the strange impression that no people in the world are so stupidly

<sup>1</sup> We never *denied* mediumship, we have only pointed out its great dangers and questioned the advisability of giving way to it and to the control of yet (to Spiritualists) unknown forces.

superstitious as the non-Christian populations of India, China and other "heathen" countries. Unblessed with the light of the Gospel, they say, these poor pagans groping in the dark, attribute mysterious powers to the most unseemly objects: they will stake the future happiness or woe of their father's soul, upon the hopping crow's accepting or rejecting the rice-ball of the "Shraddha" ceremony; and will believe, as the now famous Kolhapur conspirators did, that "owls' eyes" worn as an amulet will make the bearer invulnerable. Agreed:—all such superstitions are as degrading as they are ridiculous and absurd. . . .

But greatly *mistaken*, or as grossly unjust is he who affirms that such strange beliefs are limited to paganism, or that they are the direct result of the heathen religions alone. They are international; the cumulative production and necessary effect of countless generations of the arts of an unconscientious clergy of *every religion* and in every age. Adopted by the archaic priestly hierarchies, the policy of subjecting the ignorant masses, by working on their untutored imaginations and credulous fears, with the object of getting at their purse *via* the soul, was found effectual and was universally practised by the priest upon the layman from the first dawn of history down to our own modern times. Everything in nature, whether abstract or concrete, has two sides to it as every poison must have its antidote somewhere. Religion or belief in an invisible world being based upon a dual principle—God and Satan, or GOOD and EVIL, if PHILOSOPHY—the outflow of true religious feeling—may be likened to a filtered stream, on the other hand, SUPERSTITION is the cloaca of all dogmatic creeds that are based upon blind faith. Literally speaking, it is the sewer carrying off the putrid waters of the Chaldeo-Noachian deluge. Unstemmed, it ran in a straight course, through Paganism, Judaism and Christianity alike, catching up with its current all the garbage of human dead-letter interpretations; while on its muddy banks have crowded the priesthood of all times and creeds and offered its unwholesome waters to the adoration of the credulous as the "holy stream,"—calling it now Ganges, anon the Nile or Jordan.

Why then, should the Western people accuse the non-Christian nations alone of such beliefs? Little does the "truth of God" abound through *such* lies, and it is showing poor respect to one's religion to introduce it to the stranger's notice under false pretences. History shows us that, while seemingly occupied in destroying every trace of heathenism, and condemning belief in ancient folk-lore and the effects of "charms" as the work of the devil, the Christian proselytizers became the keepers of all such superstitions, and, adopting them gradually, let them loose again upon the people, but under other names. It is useless for us to repeat that which was

said, and better said, and proved by the statistical records of crimes perpetrated through superstition, in every Christian country. Beliefs of the grossest, as the most dangerous, character are rife in Catholic France, Spain, Italy and Ireland, in Protestant England, Germany and Scandinavia, as in Greek Russia, Bulgaria and other Slavonian lands, and they are as alive among the people now, as they were in the days of King Arthur, of the first Popes, or the Varyago-Russian Grand Dukes. If the higher and middle classes have civilized themselves out of such absurd fancies, the masses of rural populations have not. The lower classes being left to the tender mercies of the rural priest—who, when he was not himself ignorant, was ever cunningly alive to the importance of his holding the parishioner in mental slavery,—they believe in charms and incantations and the powers of the devil *now*, as much as they did *then*. And, so long as belief in Satan and his legion of fallen angels (now devils) remains a dogma of the Christian Church—and we do not see how it could be eliminated, since it is the corner-stone of the doctrine of (now devil) salvation—so long will there exist such degrading superstitions, for the whole superstructure of the latter is based upon this belief in the mighty rival of the Deity.

There hardly comes out one number of our JOURNAL without containing some proof of what we say. Only last year from sixty to a hundred persons of both sexes were tried in Russia for arbitrarily burning alleged sorcerers and witches, who were supposed to have spoiled some hysterical women. The trial lasted for months and disclosed a ghastly list of crimes of the most revolting nature. Yet the peasants were acquitted for they were found *irresponsible*. For once justice had triumphed in Russia over the dead-letter law. And now, there comes news of the effect of the same superstition of a still deadlier character. The following will read like a mediæval tale during the days of the "Holy" Inquisition. The *Russian Courier* contains an official report from Tchambar (Government of Penza) to the governor of the province, which we will summarize thus :

At the end of December last, during Christmas time, the village of Balkasheme became the theatre of a horrid and an unheard-of crime, caused by a superstitious belief. A land-owner, N. M., inherited a very large property and went just before Christmas-day to receive it at Penza. The inhabitants of the village—one of the many struck this year with famine—are generally poor ; and two of the poorest and the hungriest of them resolved upon robbing the land-owner during his absence. Unwilling though to pay the penalty for their crime, they went first to a village *Znaharka* (literally "a knowing one," a witch). In a Russian village where the witch is as indispensable as the smith and public house, or an astrologer in a

M

village of India, these professions multiply in proportion to the wealth and demands of each locality. So our two future burglars consulted the "sorceress" as to the best way of effecting the robbery and avoiding detection at the same time. The witch advised them to *kill a man, and cutting out the epiploon from under the stomach, to melt it, and preparing of it a candle, light the latter and, entering the house of the landlord, plunder it at their ease: by the enchanted light of that human candle they would remain invisible to all.* Following out the advice literally, the two peasants sallied forth from their huts at 2 after midnight, and meeting on their way a half-drunken wretch, a neighbour of theirs, just leaving the public house, they killed him and cutting out his epiploon buried him in the snow near a cowshed. On the third day of the murder, the corpse was dug out by the dogs, and an inquest appointed. A large number of peasants was arrested, and, during the search of the village-houses for proofs, a pot full of melted fat was discovered, an analysis of whose contents was made, and the substance proved to be *human fat.* The culprit confessed and giving out his accomplice, both confessed their object. They pleaded guilty, but said they had acted upon the advice of the witch, whose name, though, they would divulge upon no consideration, dreading the revenge of the sorceress far more than human justice. The fact is the more remarkable as both the murderers had been hitherto regarded as two poor but steady, sober, and very honest young men. It seems next of impossible to find out which one of the neighbouring "witches"—for there are many and some are never known but to their "clients"—is guilty of the murderous advice. Nor is there any chance of getting at any clue from the villagers, as the most respectable among them would never consent to incur the displeasure of one of these devil's familiars. We believe, indeed, having a right to say, that the above *superstition* leaves far behind it, in criminality, the comparatively innocent belief of the Kolhapur conspirators in the efficacy of the "owls' eyes."

Another recent case is that of an "enchanter." During the month of the same December last, the village-council of Aleksandrofsk voted the expulsion from their midst and forcible exile to Siberia of a wealthy peasant name Rodinin. The accusation showing the defender guilty "of the great crime of being thoroughly versed in the science of enchantments and the art of causing people to be possessed by Satan," having been read, the verdict of the jury was found unanimous. "As soon," states the Accusation Act, "as the defendant Rodinin approaches one, especially if any person accepts a glass of brandy from him, he becomes possessed on the spot. . . . Instantly the victim begins to howl, complaining that he feels like a river of liquid fire inside him, and piteously assures those present

that Satan tears his bowels into shreds. . . . From that moment he knows no rest, either by day or by night, and soon dies a death of terrific agony. Numerous are the victims of such wicked enchantments perpetrated by the defendant. . . . In consequence of which, the local jury having found him 'guilty,' the authorities are respectfully requested to do their bound duty." The "bound duty" was to parcel Rodinin off to Siberia, and so they did.

Every one in the West knows of the popular and universal belief—prevailing both in Germany and Russia—about the miraculous power of a certain three-leaved fern when culled at midnight on St. John's day in a solitary wood. Called out by an incantation to the evil one, the blade of grass begins growing at the end of the first verse and is grown by the time the last one is pronounced. If unappalled by the terrific sights taking place around him—and they are unsurpassed in horror—the experimenter heeds them not, but remains undismayed by the shoutings of the "forest imps" and their efforts to make him fail in his design, he is rewarded by getting possession of the plant which gives him power during his life-time over the devil and *forces* the latter to serve him.

This is faith in Satan and *his* power. Can we blame the ignorant or even the educated yet pious persons for such a belief? Does not the Church—whether Catholic, Protestant, or Greek—not only inculcate in us, from our earliest age, but actually *demand* such a belief? Is it not the *sine qua non* of Christianity? Aye, will people answer; but the Church condemns us for any such *intercourse* with the Father of Evil. The Church wants us to believe in the devil, but to despise and "renounce" him at the same time; and alone, through her legal representatives, she has a right to deal with his hoary majesty and enter into direct relations with him, thereby glorifying God and showing the laymen the great power she has received of the Deity of controlling the Devil in the name of Christ, which she never succeeds in doing, however. She fails to prove it; but it is not generally that which is the best proved that is the most believed in. The strongest proof the Church ever gave of the objectivity of Hell and Satan, was during the Middle Ages when the Holy Inquisition was appointed by Divine right, the agency of kindling hell-fire on earth and burning heretics in it. With laudable impartiality she burned alike those who disbelieved in hell and the devil, as those who believed too much in the power of the latter. Then the logic of these poor credulous people who believe in the possibility of "miracles" at all, is not quite faulty either. Made to believe in God and the Devil, and seeing that evil prevails on earth, they can hardly avoid thinking that it is good proof that Satan has the upper hand in his eternal struggle with the Deity. And if so—his power then and alliance are not to be scorned. Torments in hell

are far off, and misery, suffering, and starvation are the doom of millions. Since God seems to neglect them, they will turn to the other power. If a "leaf" is endowed with miraculous powers by God in one instance, why should not a leaf be as useful when it is grown under the direct supervision of the Devil? And then do not we read of innumerable legends, where sinners, having made a *pact* with the Devil, have dishonestly cheated him out of the souls toward the end, by placing themselves under the protection of some Saint, repenting, and calling upon "atonement" at the last moment? The two murderers of Tchembar, while confessing their crime, distinctly stated that as soon as their families would have been provided for through their burglary, they meant to go into a monastery and taking the "holy orders, repent!!" And if, finally, we view as gross, degrading superstition, belief in the one leaf, why should the State, Society, and hardly a century ago—*law*, have punished for disbelieving in the Church miracles? Here is a fresh instance of a "miracle"-working leaf just clipped out of the *Catholic Mirror*. We commend it for comparison, and then perhaps our readers will be more merciful to the superstitions of the "poor heathen" unblessed with the knowledge of, and belief in Christ.

#### A MIRACLE-WORKING LEAF

Father Ignatius, who is at present preaching a mission at Sheffield, furnishes the following account of a very remarkable "miracle" of healing, alleged to have been wrought on a Brighton lady by a leaf from the bush on which the Virgin Mary is said to have descended during the recent celestial manifestations she is alleged to have vouchsafed at Llanthony Abbey. After describing the apparitions, Father Ignatius goes on to say that God was confirming the truth of these apparitions by the most blessed signs possible. The leaves from the bush had been sent to many persons, and were being used by God to heal. He would mention one great miracle that had been wrought. An elderly lady who kept a ladies' school in Brighton, and was, therefore, well known, had suffered the most excruciating suffering for thirty-eight years from a diseased hip-joint that would not allow her to lie or sit down with comfort. She was a complete cripple. In fact, he himself had seen her turn quite livid with the pain from the joint. He sent her a leaf, not that he thought it would cure her, but with the idea of giving her some memorial of the apparitions. When she went to bed that night she took his letter and the leaf with her, and the words, "According to thy faith be it unto thee," which she had read in *Hawker's Morning and Evening Portion*, were ringing in her ears. She prayed, and applied the leaf to the abscess on her leg, and instantly the abscess disappeared, instantly



the discharge ceased, instantly the pain ceased, and instantly she was able to place her foot properly on the ground. Since then she could walk about like other people, and she had been delivered entirely from a life of terrible excruciating suffering. He would give the name and address of the lady to any one who wished to investigate the case, and the lady was quite willing to afford every information.

An "apparition" at Llanthony Abbey, or an "apparition" in the cabinet of a medium—we really do not see much difference in the two beliefs; and if God condescends to work through a leaf, why should not the devil, the "monkey of God," do likewise?

### THE THEOSOPHIST AND HINDU PANTHEISM

[*The Theosophist*, Vol. III, No. 3 (27), December, 1881 pp. 64-65.]

It is upon the above subject that we find Mr. Henry Atkinson, of Boulogne, France, treating in the *Philosophic Inquirer* of Madras. This gentleman is an able and widely-known writer, generally perfectly clear and definite in his ideas. It, therefore, surprises us the more, to be unable to find out his motive for dragging the Theosophists into the above-named article. Having condensed from Professor Flint's *Anti-Theistic Theories*, the author's analysis of the Vedanta system, which led him to conclude that the negation of the reality of the world, along with the affirmation that Parabrahma is an impersonal deity—is a kind of Pantheism which is *Acosmism*, Mr. Atkinson confirms the remark by adding that "Pantheism is just as likely to issue in Atheism." Not that we know of—is our answer. As taught by the ablest and most learned Vedantins of Benares, Pandits and Sanskrit scholars, their Pantheism has quite a contrary result. But we must not digress from the direct subject. Says the writer:

"From this virtual atheism there is but a step to avowed atheism. The Sankhya philosophy and Buddhism are the Hindu exemplifications of pantheistic speculation. It takes for granted that material atoms existed from eternity. The reasoning by which the belief in creation is set aside by Hindu philosophers is ever substantially that which we find thus expressed in a Sutra of the Sankhya system: 'There cannot be the production of something out of nothing; that, which is not, cannot be developed into that which is: the production of what does not already exist potentially is impossible; because there must, of necessity, be a material out of which a product is developed, and because everything cannot occur everywhere at all times; and because anything possible must be produced from something competent to produce it.'"

This quotation is immediately followed by the wholly unexpected—hence rather startling—question, “Now do the Theosophists ask us to return to such self-refuting dreamy abstractions—such wilful wandering of an early unscientific age and country,” (?) and—that is the *only* reference we find to the THEOSOPHISTS in the whole letter.

We fail, therefore, to perceive the relevancy of the query in relation to anything in Mr. Atkinson’s article ; nor do we see that the quotation from the Sutra has anything so “unscientific” in it ; nor yet, the possible bearing upon theosophy the writer finds in the case in hand, in general. What have the “Theosophists” to do with Professor Flint’s speculations, with Vedantism, the Sankhya, or even with Buddhism in this application ? The Theosophists study all the systems and—teach none, leaving every one to think and seek out truth for himself. Our members but help each other in the common work, and every one of us is open to conviction, wherever the probable truth of any given hypothesis is demonstrated to him by the light of modern science, logic, or reason. Less than all, does any one of the Theosophists “ask” any one else to “return to,” remain in or proceed in “self-refuting dreamy abstractions” and “wilful wandering of an early unscientific age”—unless such “wandering” is necessitated by the far greater wandering and many an unproved speculation of our own “scientific” age—modern science ever balancing on one leg at the brink of “impassable chasms.” If Science, to enable herself to put two and two together so as not to make of it five, had to return to the atomic theory of old Democritus and the heliocentric system of the far older Pythagoras—both of whom lived in ages which are generally regarded as “unscientific”—we do not see why the Theosophists should not wander in such ages in quest of the solution of the most vital problems which, do what we may, no modern philosopher has yet succeeded in even approaching. But what we do ask and most decidedly, is that people should study, compare and think for themselves before they definitely accept anything upon second-hand testimony. Hence we protest against more than one authoritative and as arbitrary assumption of this our so-called “enlightened and scientific age.” Till now, our daily accumulative and joint experience shows to us the adjective no better than a vain boast and a misnomer ; and we feel quite ready to maintain our position, inviting and promising to feel grateful to Mr. Atkinson or any one else who will disprove it.

Why should we, to begin with, call our age a “scientific” age, in preference to, or with any better claim to it than, the age of Alexander the Great, or even that of Sargon the Chaldean ? Our century is a period which gave birth to many scientific men ; to a still greater

number of those who *fancy* themselves very scientific, but could hardly prove it in a crucial test; and—to teeming millions of “innocents” who are quite as ignorant, as superstitious, and as mentally weak and uneducated *now* as any of the citizens in the days of the Hyksos, of Perikles, or of Rama ever were—then. No one will deny that to every genuine man of science, at least, there are, one hundred sciolists—pretenders to learning—and ten millions of thorough ignoramuses throughout the world. Nor could any one contradict the assertion that to every enlightened and thoroughly well-educated person in society, we have to throw in several hundreds of half-educated boobies, with no more than a superficial society-varnish to conceal their gross ignorance. Moreover Science, or rather Knowledge, and Ignorance are relative terms as all other contraries are in nature—antagonistic, yet rather proving than disproving each other. Thus, if the Scientist of to-day knows infinitely more in one direction than the Scientist who flourished in the days of the Pharaoh Tuthmosis, the latter knew probably immeasurably more in another direction than all our Tyndalls and Herbert Spencers know, proof of the above being shown in the “lost arts” and sciences. If this age of ours is one of wonderful achievement in physical sciences, of steam and electricity, of railroads and telegraphs, of telephones and what not, it is also one in which the best minds find no better, no more secure or more reasonable refuge, than in *Agnosticism*, the modern variation on the very ancient theme of the Greek philosopher—“All I know is that I know nothing.”

With the exception of a handful of men of science and cultured people in general, it is also an age of compulsory obscurantism and wilful ignorance—as a direct result, and the bulk of the present population of the globe is no less “unscientific” and quite as grossly superstitious as it was 3,000 years back.

Is Mr. Atkinson or any one else (but a Christian) prepared to deny the following very easily verified assertion—that one million of *uneducated* Buddhists chosen at random—those, who hold to the “good law” as taught in Ceylon, ever since it was brought there by King Asoka’s son Mahinda, in the “unscientific” age of 200 B.C.—are a hundred times less credulous, superstitious, and nearer to *scientific* truths in their belief, than a million of Christians, equally chosen at random and instructed in this “scientific” age? We would advise any person, before he undertakes to contradict what we say, to first get Colonel Olcott’s *Buddhist Catechism*—intended for the poor, ignorant children of as ignorant and unscientific Sinhalese parents, and placing along with it the *Roman Catholic Catechism*, or the highly elaborate *Westminster Confession of Faith*, or yet the Church of England Thirty-nine Articles—compare notes. Let him read and take these notes by the light of science and then tell us

which—the Buddhist or Christian dogmas—are nearer to the teachings of Modern Science? And let us bear in mind in this connection that Buddhism, as now taught, is identically the same as it was preached during the first centuries which followed Buddha's death, namely from 550 to A.D. 100 in the "early and unscientific age and country" of early Buddhism, while the above-named expositions of the Christian faith—especially the two Protestant works—are the elaborately revised and corrected editions, the joint productions of the most learned theologians and the greatest scholars of our "scientific" age. That they are, moreover, the expression and the profession of a faith, deliberately accepted by the most cultured classes of Europe and America. Thus, while this kind of teaching remains in authority for the bulk of Western population—both for the learned as well as for the unlearned—we feel entirely justified in saying, that our age is not only "unscientific" on the whole, but that the Western religious world is very little ahead, indeed, of the fetish-worshipping savage.

## TRANCE MEDIUMS AND "HISTORICAL" VISIONS

SOPHIE PIEROVSKY AS A "SPIRIT."

[*The Theosophist*, Vol. III, No. 3 (27), December, 1881, pp. 65-67.]

THE reliability of the identification of *returning* spirits, may be inferred from this bit of fresh intelligence recently received through the *Religio-Philosophical Journal*, of July 23. A lady from Rochester, U.S.—a Mrs. Cornelia Gardner—writes to narrate a personal experience of her own clairvoyant powers. Treating of the "identity of spirits, and their messages," she says: "I usually take them for what they are worth, and if I get evidence of truth, I am more than glad; if not, I put it into the scales with much else that comes, and wait for evidence before deciding, for I believe the spirits need trying as well as their mediums."

Precisely; and a great pity it is, that the writer should have departed, in the present instance, from her wise policy. Having neglected to "wait for evidence," she now throws a considerable doubt upon the reliability and lucidity of her clairvoyance. This is the substance of what she tells us: *Madame* (?) Pierovsky—the Nihilist executed for the foul murder of the Czar Alexander II—hastened, as it seems, on the Saturday afternoon following the execution of the five Nihilists at St. Petersburg, to put in an ethereal appearance at Rochester before Mrs. Gardner who heard her exclaim; "*I am glad I did it! It was the cause of freedom and of my countrymen. I had suffered with others of my family from the power of tyranny,*

*and I felt a power impelling me onward that I could not resist. Now I know what that unseen influence was, and why I could not resist it. I acted in concert with the invisible forces of higher intelligences, who are bringing about the great changes upon the earth that will prove that the people's hour has come."*

To the clairvoyant's question "Who are you?" the voice replied: "I am Madame Sophie Pierovsky. I was executed in St. Petersburg with the Nihilists for the assassination of the Czar."

The upper features of a face becoming visible, they showed a "clear cut, broad, high forehead," which forehead helped the clairvoyant to identify the face as that of Sophie Pierovsky. On the following day, she found in a newspaper the account of the execution. "The most noticeable object," she writes, "in the conveyance that carried the prisoners to the scaffold, was the 'broad high forehead' of Madame Pierovsky, who rode to her execution bareheaded. This answered to the head I had seen clairvoyantly."

Very well. And now we will analyse this remarkable vision. To begin then. In hardly a dozen lines said to have been pronounced by the "spirit," we find about half a dozen of *posthumous* fibs. Sophie Pierovsky, who, by the way, never had "a broad, high forehead," but a very *narrow* and high forehead—we have her photograph—a brow enchancing but little her natural beauty—could not have—"rode to her execution, bareheaded." Besides the regulations demanding that all the prisoners should have their black caps on, her hands were tied. And, with that cap she appears, at least in the photographed illustration of the ghastly procession and the official reports of the execution, where, poetical fancy finding no room, the caps are mentioned. Nor would Sophie Pierovsky have introduced herself after death as "Madame," no more than she would have done so during life, since she was unmarried and was always called "Mlle." Pierovsky in the Russian, as in all the European papers. Again—all "others of my (her) family" suffered but through the eternal disgrace brought by that wretched, heartless creature upon her family. That family, established for years in Crimea, is known to all the Odessa society, and to the writer personally as well; and we say, with little fear of being contradicted, that no Russian was ever more loyal or more devoted to the late Emperor than the unfortunate father of Sophie Pierovsky—the father who, unable to survive the dishonour, has since died of a broken heart, or, as many suspect a suicide. The "cause of freedom" and of *her* countrymen! By the insane act of the regicides, unfortunate Russia was thrown forty years back, her political fetters being now made heavier and stronger than ever. But the most damaging part (damaging to the "angels") in the Pierovsky Spook's *tirade* is the concluding sentence of her short communication.

If that cold-blooded murderess acted "in concert with the invisible forces of *higher intelligences*," and those "higher intelligences" influenced her to perpetrate the most foul of crimes—that of killing *an old man* (the fact of his being *the Emperor* adding nothing to our indignation)—and the kindest, most patriotic, as the best-disposed man and ruler towards his people that Russia ever had, and who, if left alone instead of being daily threatened, and given time, would have brought about to a certainty every needed reform and so added to the great reforms already accomplished—then of what character, we may ask, must be the "lower" intelligences? And to think that such a "spiritual communication" was published just at the time when the U.S. President, General Garfield, was himself dying from the hand of a vile assassin and has actually died since. . . . Is it also the "higher intelligences" that prompted Guiteau's hand? If so, the sooner we mortals shut our doors against the intrusion of such dangerous visitors, the better it will be for the world's morality.

This remarkable letter is wound up by other information of no less damaging a character. "Once since," writes Mrs. Gardner, "at the house of a friend, she (Pierovsky) came again, and with her the *woman whom Russian justice took from childbed and cruelly tortured to death.*"

How very remarkable! Now, had the clairvoyant but waited "for evidence," she might have learned from the August papers, the official news that the "woman whom Russian justice . . . had cruelly tortured to death" (an ignoble invention of the Russian Nihilists at Paris) namely, the Jewess, Jessie Gelfman—has just been pardoned by the Emperor, and her death sentence commuted into transportation for life. It is in consequence of a petition sent by her to the Empress, begging for mercy in the name of the Imperial children and her own—the regicide's—innocent babe, that her worthless life was spared. Would Mrs. Gardner expect the murderess to be made, in addition to the pardon, "lady in waiting" upon the Russian Empress?—We would advise her, in such a case, to use her psychological powers to move the U.S. Republicans to vote for the murderer Guiteau's nomination as State-Secretary, if not the President of the U.S. in lieu of his victim.

These two little psychological blunders remind us of another blunder of the same kind, which found room likewise in the *Religio-Philosophical Journal*, a few years back. In a series of letters, the reminiscences of a stay at St. Petersburg, a Mr. Jesse Sheppard—a really genuine, though rather erratic, medium, a "trance pianist" and singer of America, through whose marvellous wind-pipe, the late Mesdames Catalini, Malibran, Grisi, and the Signori Lablache, Ronconi and Co., with a host of other deceased operatic celebrities, give daily their posthumous performances—narrates some remark-

able "visions" of his. These visions which we may term *historical*—were obtained by him in a state of clairvoyant trance, in Russia. The thrilling subject of one of them is the assassination of the Emperor Paul I. Mr. Jesse Sheppard was at that time visiting the palace in which the awful regicide had been perpetrated, and the trance and subsequent vision were induced, as he tells us, by the gloomy associations hanging like an invisible shroud over the palace. How, in the world, that remarkable medium could have ever got into a palace which was rased to the ground more than eighty years back—in fact almost as soon as the crime had been committed, a military school now being erected on its emplacement—is something that has always puzzled us to explain. However, and nevertheless, Mr. J. Sheppard was there—since he himself so tells us—and there it was that he beheld, in an apocalyptic and well retrospective vision, the scene of the ghastly murder, with all its sickening yet *historical* details. He saw the Emperor Paul having *his throat* cut by two serfs rejoicing in Russo-Yankee names, the favourites of Catherine II—the "*wife of Paul*"—whom the medium saw quietly waiting for the *finale* of this little conjugal drama in her own chamber, etc., etc. . . . Now, taking into consideration the trifling and undeniably historical fact, which informs us that Catherine the Great *was Paul's mother, and had died before Paul ever ascended the throne of Russia*, and that, as a logical deduction, she could not be at the same time his wife, *ergo* had nothing to do with his unpleasant death; and thirdly—that the Emperor Paul having been *strangled* with his own regimental sash, *to cut*, therefore, *his throat* in addition to that, would only be most rashly adding insult to injury—for the life of us we could never, since we read and pondered over this remarkable vision, make out the *rationale* of such a "phenomenon!" Nor can any one else?

As a matter of course, these remarks will bring upon our head a new tornado of abuse, which, during its whirlwind and progressive motion, will develop at each rotation a fresh column of most wonderful unexpected vilification and abuse. So, we expect to be called again an "impostor"; a subsidized agent of *living* Jesuits, hired to ruin Spiritualism; and the "medium" of *dead* Jesuits, namely, "Jesuit Spirits" who use us with that object. We will be accused of bigamy, trigamy and polygamy; of having robbed the Bank of England and, perhaps, killed with our "psychological powers in combination with jugglery" a Pope and several British Premiers; of being one of the heroines of Émile Zola, and of speaking French *argot* (slang) like one of Eugène Sue's pickpockets in the *Mystères de Paris*; (rather a compliment to our linguistic capabilities, than otherwise, the more so as most of our own detractors can hardly speak even their own language grammatically). To wind up the list of our

ghastly iniquities, we will be placed under the direct accusation of pipe and "cigar-smoking" (!), "violent profanity" (!!), and—"habitual Intemperance" (!!!). All that, because we question the veracity of "Spirits" who neglect to study history, and refuse to recognize the "ghosts" of persons, whom we know to be alive. *Furor arma ministrat*. . . . Indeed, truth alone, and very unwelcome truth it must be—is capable of throwing people into such fits of absurd fury!

In relation to the above we regret to find a hitherto respectable and "philosophical" paper descending to the level of the most scurrilous little journal—a certain crazy spiritual *Weekly* of Philadelphia. It is grievous that the conductors of a journal claiming to be devoted to religion and philosophy should permit unscrupulous correspondents to convert their columns into a vehicle for the dissemination of most ignoble slanders concocted together for the gratification of private malice. A disgraceful letter (disgraceful for the journal that printed it) for the appearance of which, we hope that Colonel Bundy, the Editor of the *Religio-Philosophical Journal*, then absent from the country, was not immediately responsible, directs a flood of foul calumny against the editors of *The Theosophist*. This tirade—which no gentleman, not even one with the weak instincts of a gentleman, could have ever written—is beneath notice as regards the details, as it is calculated to provoke, in a few, a sickening feeling of contempt for the writer and in all the rest—a homeric laugh. As it stands, however, it appears to be due to the revengeful hostility of a half-witted French woman, from the "far West," a would-be *medium* for "spirit photographs," who will never forgive the Theosophists for denying her the honour of being constantly surrounded by the late illustrious Bonaparte family in astral shape. The "facts in my possession" of which the writer so naïvely boasts, are mostly due to the second-hand information derived by him from that poor, deluded creature. The fact that he accuses us of *intemperance* and *connivance with Jesuits* will be enough in itself, in the eyes of every one who knows us, to determine the character of an attack concerning which we need say no more.

### " WE WILL NOT QUARREL BUT SIMPLY ARGUE "

[*The Theosophist*, Vol. III, No. 3 (27), December, 1881, p. 70.]

OUR much respected contemporary, *Light*, has taken us quite unexpectedly to task. Turning a sentence of ours—the one which heads the present protest—into a weapon, it gives us a friendly



rap of warning with it on the head, admonishing us in the following wise :

“ ‘ WE WILL NOT QUARREL—BUT SIMPLY ARGUE,’ says Madame Blavatsky in the September number of *The Theosophist*. Yet on another page of the same number we find the following strange announcement :— ‘ The proprietors of *The Theosophist* are preparing to publish a large work, unique in its kind, save perhaps Wagner’s “ Dictionary of faulty arguments and abuse, by his musical critics.” They have been collecting for over six years materials for the publication of a *Synopsis*, arranged alphabetically, and which will contain all the rude and abusive expressions, all the slanderous and even libellous sentences, Billingsgate phraseology, pious fibs, malicious insinuations, and glaring untruths coupled with the term “ Theosophy ” in general, and directed against the two Founders of the Society especially, as found printed in missionary and other Christian organs, since January 1, 1876, till January, 1882. In each deprecatory sentence the name of the paper and the date will be scrupulously and correctly stated.’ With all due deference to the proprietors of *The Theosophist*, we venture the suggestion that they are making a sad mistake—that the course they threaten to adopt is very much like ‘ quarrelling ’ and very little like ‘ simply arguing.’ It is, moreover, a great waste of energy which might be directed to a better purpose. And it is vulgar ! In the pursuit of truth it is conscious rectitude, self-possession and dignity, that command attention and respect.”

In our turn, “ with all due deference and sincere esteem ” for the opinions of the able conductors of *Light*, while admitting the justice of a portion of the remarks above quoted, we most emphatically protest against some of the remainder. It would, perhaps, be “ a sad mistake ” to carry out the publication of the “ Synopsis ” as proposed, *le jeu ne valant pas la chandelle*, so far as time and energy are concerned, and which, indeed, might be applied to better purpose. But we most strongly object to the course we proposed being called “ vulgar,” or, if we did carry it out—that it would be “ very much like quarrelling ” and very little like “ simply arguing.” It would be neither, as it takes two to quarrel. The publication of a *Synopsis* containing the abusive terms and slanderous statements that have been used about the Theosophists without any comment from them, would be no more “ like quarrelling ” than the compilation of a dictionary or glossary. Nor can the simple act of publishing an historic record of the opinions that have been circulated against us, in any sense be regarded as “ vulgar,” howsoever “ vulgar ” may be found the contents of the record itself—“ the rude and abusive expressions,” the “ slanderous and libellous sentences,” the “ malicious insinuations, pious fibs,” etc., etc. It might be characterized as “ wicked,” “ uncharitable,” “ revengeful ”—and we would have accepted any of these terms without protest—but as well

might the publication of the Books of the Prophets—Hosea especially—or the Reverend Revisers of the Holy Bible be termed “vulgar” for publishing textually the old Pentateuch full, as it is, of sentences couched in the most indecent language. It is surprising that such an able and well-conducted paper as *Light* should be found tripping in its logic, even through its exaggerated ideas of charity and forgiveness.

### WHAT IS A “FACT”?

[*The Theosophist*, Vol. III, No. 3 (27), December, 1881, pp. 70–71.]

ONCE fairly started on a friendly discussion—not “quarrelling,” we hope—with *Light*, we may just as well set matters right regarding another topic, about which, it seems to us to use a rather faulty argument. Remarking in another paragraph that it desires to treat its “friends, the Theosophists perfectly fairly, and to give them the fullest credit for honesty and sincerity of purpose” it adds—“Spiritualism, we say, is a fact. Theosophy, we also say, *may be* a fact for aught we know, but at present we are without sufficient proof.”

Now to this we must take exception. We find ourselves forced to reply as follows: Either both Spiritualism and Theosophy are “facts” or—neither. For how is either of them “a fact” except through its respective votaries? As an existing and, we may say, an effective organization, a society—Theosophy is as much of a “fact” as Spiritualism is, and certainly no less so than any of the established recognized bodies, and sects, whether they be in the domain of philosophy or religion. As regards phenomena produced—limited to a very small fraction of our Society—the manifestations stand, or fall along with those of the Spiritualists. We may suppose then, that, when asserting Spiritualism to be a “fact,” the writer had in his mind the “Spiritual” manifestations or rather the agency, the disembodied intelligences claimed to be at work in their production? If so, then once again *Light* used an incorrect, or we should say, an incomplete expression. For, if the theory of communicating “spirits” is an undeniable axiom for Spiritualists, it is yet an open question—or oftener—positive delusion in the eyes of the majority of non-Spiritualists, and sceptics. Moreover, the manifestations which even to the Theosophists are truth, are considered illusory and impossible to a much larger portion of the people in the world. Again we, the Theosophists, though accepting the phenomena as a fact, refuse to accept it as a “fact” that such manifestations are produced only by the spirits of persons deceased. As with Spiritual-

ism, so with the Occultism of Theosophists ; to some persons it is a fact, and to others it is not. Spiritualism and Theosophy are both forms of belief, and nothing more ; inasmuch as there are persons who believe in them, they are both facts. In the same way Christians, Brahmans and Mohamedans are an existing fact, while neither Christianity, nor Brahmanism, nor Mohamedanism are " facts " *per se*, or for those who are opposed to these creeds. The divine inspiration of Mohamed and his direct communication with Allah is an undeniable " fact," for about 300 millions of the followers of the Prophet, but is rejected as the grossest error and imposture by as many Christians. The phenomena of the Spiritualists being a genuine, proven, incontrovertible reality—whether many or few believe in it—so far the " facts " of Spiritualism have a far better claim to acceptance than those of dogmatic Christianity or of any other creed, based exclusively on blind faith. Their personal views, however, the orthodox theories regarding " spirits," being not a matter of fact but of opinion and simply a belief, they can no more claim to be regarded as a " fact " than any other emotional belief. If the physical senses, intellect and reason of the Spiritualists testify to them that " Spirits " are at work in their phenomena, the physical senses, intellect and reason of the Occultists testify to them, in their turn, that the subjective world outside and around us containing a great variety of *non-human* intelligences, and beings, more associated with humanity than Materialism, Positivism and even Spiritualism will ever consent to admit—most of these manifestations are produced by Forces and Powers quite outside and beyond the calculations of the orthodox Spiritualist. In so far as the existence of higher, pure Spirits outside of our sphere of physical senses is concerned, the Theosophists and Spiritualists, agree. But they entirely disagree in their respective theories regarding the nature and cause of the so-called " communicating intelligences." Our friends, the Spiritualists, who are visited by them, are pleased to call the latter the spirits of deceased persons ; and, notwithstanding their contradictory statements, they believe what these " spirits " tell them and regard it as a revelation and a " fact." Our mystics are visited by what every one of them knows to be living men of flesh and blood, whose wisdom can scarcely be denied (even by those who disbelieve in their powers), and who tell us quite a different tale of the weird visitors of the Spiritualists from that given by the " spirits " themselves at their *séances*. The assertions of the " spirits " and " Brothers," however, are, and can be accepted as " facts " by only their respective believers. No one would ever think of offering these assertions to the world as something mathematically demonstrated. Spiritualists and Theosophists may dispute interminably without convincing each other, and the facts of one

will probably for ever continue a delusion in the eyes of the other. Alleged gods—Avatars and Incarnations—have descended from time to time on earth, and every word they uttered remained a fact and a gospel truth for those who believed in them. Yet these dogmatic utterances have made their respective votaries neither happier, better, nor wiser. Quite the contrary ; for they have often proved conducive of strife and misery, of fratricidal wars, and of interminable crimes due to fanaticism and bigotry. Men naturally disagree on most subjects, and we cannot hope to force others to accept as facts the things that appear so to us. But what we can do is, to show more mutual tolerance and abstain from dogmatism and bigotry as there is too much of it already outside of our two unpopular and equally tabooed systems. One undeniable fact exists on earth ; a sad, a tacitly and universally recognized yet as universally ignored " Fact," namely—that MAN is man's worst enemy. Born helpless, ignorant, and doomed to a life-long struggle through that ignorance, surrounded by intellectual darkness which no amount of scientific or spiritual research can entirely dispel, instead of helping each other in that life-struggle, one half of humanity is ever striving to create obstacles, over which the other half may trip, stumble and even break its neck, if possible. Were we wise, instead of boasting of our partial knowledge, we ought to unite and act on the principle common to the Books of Wisdom of all nations ; on the sublime precept taught by all sages ; by Manu, Confucius and Buddha alike, and finally copied into the Christian Gospels : " as ye would that men do unto you, do ye also to them." Time alone will show who of us is right, and who wrong, in the matter of Spiritualism ; or, perchance, the great problem might be doomed for ever to remain unsolved for the majority, while the minority will go on explaining it, each according to its lights and understanding. Still, instead of abusing and endeavouring to annihilate each other, as Protestants and Roman Catholics do on account of their faiths, we ought to confine ourselves to a correct presentation of our facts and of the theories we found on them, allowing every one to accept or reject what he pleases and quarrel with no one on that account. This is the position we, of the Theosophical Society, composed of so many different creeds and beliefs, have always desired to take. In our turn—firmly convinced of " the honesty and sincerity of purpose " of the Spiritualists, if *The Theosophist* has occasionally derided some of their too tricky mediums, it has ever, on the other hand, defended those it knew to be genuine ; and the journal has never insulted or tabooed their whole body, as the Spiritualists have our Society. Some of our best and most devoted members are Spiritualists, and very prominent ones, who have ever been the best friends and supporters of the movement. This has not prevented the London

*Spiritualist* (see every *weekly* number since the beginning of last July) from denouncing, mocking, laughing and allowing its *contributors* to revile us individually and collectively. We need not mention the American so-called "Spiritual" organs in this connection. They, with the single exception of the *Banner of Light*, have been throwing every impermissible missile at us for the last seven years. From its beginning *The Theosophist*, if it has not always advocated, has, at least, warmly defended Spiritualism, as a careful perusal of its back numbers will show. It has defended it from the attacks of Science, of Journalism, and against the denunciations of private individuals, while the *Spiritualist* has never lost an opportunity of caricaturing us. With Spiritualists as a body, we have never quarrelled, nor do we ever mean to quarrel. Let our esteemed contemporary *Light* give credit for so much at least to those who profess themselves the enemies but of BIGOTS, HYPOCRITES AND PHARISEES.

## HAZY NOTIONS

[*The Theosophist*, Vol. III, No. 3 (27), December, 1881, pp. 71-72.]

*Enter Ghost.*

*Hamlet.* . . . Ministers of grace, defend us !  
 Be thou a spirit of health, or goblin damn'd  
 Bring with thee airs from heaven or blasts from hell,  
 . . . . .  
 Thou comest in such a questionable shape  
 That I will speak to thee. . . .

THE *Sunday Mirror* honours us with a direct notice. The Calcutta organ of piety, generally so contemptuous and reserved, actually begins to show signs of interest for its humble contemporary and—speaks to it. Our star is evidently in its ascendancy. Let not pride overwhelm our better feelings, but may our prayers reach Saraswati, the sweet goddess of wisdom, to inspire us in the answers we shall have to give to our stern cross-examining critic.

"Our notions about the Theosophists are so hazy that we feel a diffidence in pronouncing upon the merits of the system which they have come to preach."

we read in the *Mirror* of November 20. To feel "a diffidence in pronouncing upon the merits" of a system, with notions about it confessedly "hazy" shows wisdom and betokens prudence. Nevertheless, the *Mirror* notes two facts about us. They believe—it says—(meaning the Theosophical culprits)

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“ They believe in the Hindu *yoga*, and they proclaim themselves to be Buddhists. It is related that they gave themselves out as such before the Madras people who had mistaken them for Hindus.”

Oh, foolish Madrasses! However, the Theosophists, who do “ believe ” in *Yoga* “ must surely be ubiquitous.” To give one’s self out as one thing or the other, in a place where one has never been, is a feat of which even the Theosophists might well be proud. Let it be understood that when we say—“ Theosophists ” we but answer the secret thought of the estimable *Mirror* painting itself under that generic name the two humble founders of the Society, but for reasons best known to itself, avoiding to specify them by name. Well, if so, neither Colonel Olcott nor Madame Blavatsky ever graced yet by their presence Madras, the former having gone no further than Tinnevely, and the latter having trod the shores of the Southern Coast for the last time some twenty-three years back. There might have been in Madras hundreds of Theosophists for all we know, who “ proclaimed ” themselves—but what they were; natural-born Buddhists from Ceylon to Burmah. So much the worse for Dravidian perspicacity if they were “ mistaken for Hindus.” We are inclined though to regard the accusation as a wicked slur upon the Madrasses’ mental capacities, because, perhaps, of our Southern Brothers showing themselves rather slow in the appreciation of the New Dispensation missionaries.

However it may be, further on the *Sunday Mirror* is more explicit and even becomes authoritative.

“ Now what we wish to know about them is this ”—it declares—“ What is the creed which they profess? Buddhism is accepted in various ways by scholars. Its morality is admired by many, while its directly godless character is commended by agnostics. We contemplate the founder of Buddhism as the revealer of a particular idea to his countrymen, and in that way include him in the rolls of the world’s great prophets. Now if the Theosophists are Buddhists in what sense are they such? They cannot be simply contented with the morality of Sakya-Muni, since the very same morality they have in the religion of their own countries.<sup>1</sup> Nor are they probably inclined to view him in the way the New Dispensation does?<sup>2</sup> Are they then agnostics in an old Buddhist dress?<sup>3</sup> The Theological position of Buddhism is not yet clearly ascertained.<sup>4</sup> Mr. Rhys Davids assigns, we think, in one of his

<sup>1</sup> Not quite “ the very same ” (morality).

<sup>2</sup> Oh, heavens—no!

<sup>3</sup> No; but some of us may be “ agnostics in a new Theosophical dress ”.

<sup>4</sup> Alas! as little ascertained and as “ hazy ” as the *Sunday Mirror*’s notions about Theosophy.

latest works, a purely atheistic conception to the system. Do the theosophists belong to that class of thinkers ?

A direct plainly-put question demands as direct and plain an answer. Unfortunately, with all our good-will and sincere desire to satisfy our esteemed contemporary's curiosity (and very laudable it is) we are placed in a very awkward position. It is that of an inhabitant of the earth who would find himself suddenly apostrophized by—say a citizen of the moon meteorically fallen from that luminary. "Oh, child of a strange planet," might say that latter to the former, "a learned astronomer from our satellite tells us that there are living animals on your earth, who, notwithstanding their great variety, are all called men and who deny an atmosphere to our planet. Do the like of you belong to that class of beings ?" What could man answer to such a question ? There would be no more use denying his being a "living animal" called *man*, than there is our being "Theosophists"; while his ideas might be as diametrically opposed to those of his fellow-beings who deny an atmosphere to fair Luna, as the views and creed of some Theosophists are opposed to the views and creeds of other Theosophists. The members of our Society may be reckoned by thousands and their respective religions, sects and various philosophies, by hundreds. When, therefore, any one desires to learn to what religion or systems belongs this or that one of our Brotherhood, the least he could do would be to specify that particular individual by his or her name.

To afford, however, some consolation to our Calcutta contemporary we will take it into our confidence, and unbosom ourself, of a great secret. Colonel Olcott is a thorough-going, genuine Buddhist—though not one of the "prayer-wheel turning" kind; while his humble corresponding Secretary, Madame Blavatsky, is—what she is: her religious—or if the *Mirror* so prefers it—irreligious views forming part of her private property, with which the public has not the slightest concern. As to the Society in general, or rather its members, they are bound to respect the religion of everybody; never to attack any system *per se*, nor yet any religionist who keeps his faith sacredly locked up within his own heart, abstaining from waving it into the public's face like a red flag before a bull, or flinging it into the teeth of all those he meets with; at the same time, it is our bounden duty and pleasure to oppose harsh-voiced bigotry, religious intolerance, sectarian prejudice and arrogance whenever and in whatever religion we find it; from the oldest "Dispensation"—downward.

## WEIRD PHENOMENA

[*The Theosophist*, Vol. III, No. 3, (27), December, 1881, p. 75.]

BY DR. RAM DAS SEN

## I.

THE following story was related in the presence of a large assemblage of friends and acquaintances by the late Babu Abhoy Charan Newgy, an assistant surgeon in the employ of the Government of Bengal.

He had not long been in charge of a hospital at a certain station in the North-Western Provinces. Accustomed to sleep out of doors during the warm weather, he often slept on an open terrace adjoining the dispensary building. Once, on rather a sultry night, he had retired to bed and was composing himself to sleep. There were a few chairs left standing close to his couch. Suddenly a sound as that of the rustling of a person's dress or something like it, startled him. Opening his eyes he saw before him, sitting calmly in one of his chairs, his predecessor, the late assistant surgeon, who had died a month previous in the premises of that dispensary. Babu Abhoy was a stoutly-built man, and of a frame of mind quite proof to superstitious fears or anything like nervousness. As might be imagined, he was not in the least frightened. He simply ejaculated a low sound of surprise, when the apparition floating over a high wall gradually disappeared. The whole scene took place in a clear moonlight night.

## II.

Gobind Prasad Sukul was an inhabitant of Nattore, in the district of Rajshahy, Bengal. When we first saw him at Berhampore, in Murshedabad, he appeared to us a thin, wiry skeleton of a man, on the wrong side of 50, with sharp, angular features, a mysterious look about him, and who was constantly muttering something to himself. Admission into the house he resided in, was strictly denied by him to all visitors. He used to always dress in scarlet cotton stuffs and was a frequent visitor of ours. When sitting in our presence, he would, if requested, take up a pinch of earth, and putting it into his left palm cover it with the other, and breathe into his joined hands; a minute or two after that, opening his palms just enough to let us have a glimpse, he would show us a gold coin, or a flower, the latter each time of a different colour and variety. It is said he held converse with "Spirits." Many a person is known to have won lawsuits, and many a one to recover his health,—though apparently hopelessly gone, through the mystic instrumentality of that strange personage.

We need not notice the subject of article II, as it is very clear that Gobind Prasad Sukul was a man who had possessed himself by some means of considerable occult powers. But we will say a few brief words about the "ghost" of the assistant



surgeon. The apparition was that of a man, who had died a month previous—*within the premises* of the dispensary he appeared in, and where he had lived and breathed his last. The "Astral Light," or, if our readers prefer a more *scientific* term—the *ether* of Space—preserves the images of all beings and things on its sensitised waves ; and under certain atmospheric and electric conditions, more often furnished and determined by the vital magnetism of "mediums," pictures and scenes subjective, hence invisible under ordinary normal conditions, will be thrown out into objectivity. The figure of the apparition may have been but an accidental and meaningless reflection on that "sultry," *electric* "moonlight night," of the image of one whose figure was, owing to a long residence and death of that person on the premises, strongly impressed upon the etheric waves ; and it may also have been due to the roaming of the "animal soul," what the Hindus call *Kama-* and *Mayavi-rupa*, the "Illusionary Body" of the deceased person. At all events, it is but the Spiritualists who will insist that it was the *spirit* or the conscious "Ego of the dead Assistant Surgeon," the Occultists maintaining that it was at best the "shell" or the astral form of the disembodied man ; and giving it as usual the name of an "Earth-bound Elementary."

## IS CREATION POSSIBLE FOR MAN ?

[*The Theosophist*, Vol. III, No. 3 (27), December, 1881, pp. 79-80.]

The Editor of *The Theosophist*.

Madame,—Talking the other day to a friend, who, like me, without being a Theosophist, takes a very great interest in the movements of your Society, I incidentally happened to remark that the "Brothers of the first section" were credited with such large powers, that even *creation* was not at times impossible to them. In support of my assertion, I instanced their own cup and saucer phenomenon, as narrated by Mr. Sinnett in his *Occult World*, which phenomenon appeared to me to be something more than the mere *reproduction*, *transference* or *unearthing* from its hiding-place of an article *lost* or *stolen*, like the brooch. My friend, however, warmly objected to my statement—remarking that creation was not possible to man, whatever else he may be able to accomplish.

Believing, as I then did, in Christianity as the most perfect heaven-descended code of ethics on earth, there was a time in the history of my chequered life, (chequered, I mean, as regards the vast sea of doubt and unbelief on which I have been tossing for over twenty years) when I would have myself as warmly, even indignantly, repelled the idea of creation as a possibility to man ; but the regular reading of your journal, and a careful perusal of Mr. Sinnett's book and of that marvel of learning and industry your own *Isis Unveiled*, have effected quite a revolution

(whether for good or bad has yet to be seen) in my thoughts, and it is now some time since I have begun to believe in the possibility of phenomena beyond the range of my own narrow vision.

Will you kindly tell me which of us is right, my friend or I? Not having the honour of being personally known to you, I close this letter only with my initial.

H.

#### OUR ANSWER

The question to be dealt with is hardly whether our correspondent or his friend is right, for we understand him to take up the prudent attitude of a seeker after truth who shrinks from affirming dogmatically that creation *is* possible for man, even while unwilling to accept the dogmatic negative assertion of his friend that "it is impossible." Before coming to the gist of the question raised, we have, therefore, to notice the illustrations which this letter affords of the ways in which such a question may be considered.

When our correspondent's friend denies that creation is possible for man, we can hardly assume that he does so from any conviction that he has sounded all the mysteries of Nature, and knowing all about the universe—being able to account for all its phenomena—has ascertained that the process, whatever that may be, which he conceives of as creation does not go on anywhere in obedience to the will or influence of man, and has further ascertained that there is something in man which makes it impossible that such a process should be accomplished. And yet without having done all that, it is bold of him to say that creation is impossible. Assuming that he is not a student of occult science—and the tone of the letter before us conveys the impression that he is not—our friend's friend when he makes his dogmatic statement, seems to be proceeding on the method but too commonly adopted by people of merely ordinary culture and even by a few men of science—the method which takes a large group of preconceived ideas as a standard to which any new idea must be applied. If the new idea fits in with, and seems to support the old ones, well and good; they smile upon it. If it clashes with some of these they frown at it, and excommunicate it without further ceremony.

Now the attitude of mind exhibited by our correspondent, who finds many old beliefs, shattered by new ideas, the force of which he is constrained by moral honesty to realize, and who, therefore, feels that in presence of the vast possibilities of Nature he must advance very cautiously and be ever on his guard against false lights held out by time-honoured prejudices and hasty conclusions—seems to us an attitude of mind which is very much better entitled to respect than that of his over-confident friend. And we are the more anxious to recognize its superiority in the most emphatic

language, because when we approach the actual question to be discussed, the bearing of what we have to say will be rather in favour of the view which the "friend" takes of "creations," if indeed we are all attaching the same significance to that somewhat over-driven word.

It is needless after what we have just said to point out that if we are now going to make some statements as to what is, and what is not the fact, as regards some of the conditions of the universe, we are not on that account infringing the rules of thought just laid down. We are simply giving an exposition of our little fragment of occult philosophy as taught by masters who are in a position to make positive statements on the subject, the credibility of which will never be in danger from any of those apparently inexplicable occurrences related in the books to which our correspondent refers, and likely enough, as he justly conceives, to disturb many of the orthodox beliefs which he has seen crumbling around him.

It would be a volume we should have to write and not a brief explanatory note, if we attempted to begin, by elucidating the conviction we entertain that the Masters of Occult Philosophy above referred to are entitled to say what is and what is not. Enough for the present to say what we believe would be said, in answer to the question before us, by *those who know*.

But we must have a clear understanding as to what is meant by creation. Probably the common idea on the subject is that when the world was "created," the creator accorded himself or was somehow accorded a dispensation from the rule *ex nihilo nihil fit* and actually made the world out of nothing—if that is the idea of creation to be dealt with now, the reply of the philosophers would be not merely that such creation is impossible to man but that it is impossible to gods, or God; in short absolutely impossible. But a step in the direction of a philosophical conception is accomplished when people say the world was "created" (we say fashioned) out of Chaos. Perhaps, they have no very clear idea of what they mean by Chaos, but it is a better word to use in this case than "nothing." For, suppose we endeavour to conceive chaos as the matter of the universe in an unmanifested state it will be seen at once that though such matter is perfectly inappreciable to ordinary human senses, and to that extent equivalent to "nothing," creation from such materials is not the production of something which did not exist before, but a change of state imposed upon a portion of universal matter which in its previous state was invisible, intangible and imponderable, but not on that account non-existent.<sup>1</sup> Theosophist-Occultists do not,

<sup>1</sup> It is one of the many reasons why Buddhist philosophy refuses to admit the existence and interference in the production of the universe of a direct creator or god. For once admit, for argument's sake, that the world *was* created by such a being, who, to have done so, must have been omnipotent, there remains the old

however, use the word "creation," at all, but replace it by that of Evolution.

Here we approach a comprehension of what may have been the course of events as regards the production of the mysterious cup and saucer described in Mr. Sinnett's book. It is in no way inconceivable that if the production of manifestation in matter is the act accomplished by what is ordinarily called creation, the power of the human will in some of its transcendent developments may be enabled to impose on unmanifested matter or chaos, the change which brings it within the cognisance of the ordinary human senses.

## EDITOR'S NOTE TO "THE THEOSOPHISTS"

BY GERALD MASSEY

[*The Theosophist*, Vol. III, No. 3 (27), December, 1881, pp. 80-82.]

[The following Note is H. P. Blavatsky's Editorial comment on an article contributed to *Light* by Gerald Massey and reprinted in *The Theosophist*, in which he raised various points about the elementals, and invited explanations from the Theosophists.]

SUMMED up in a few words, this article asks for further information about "elementals"; suggests that they may be what Spiritualists would call "the spirits" of deceased animals; offers this as a new idea for the consideration of Eastern philosophers; and points out that if the adepts of occult science had been privileged to read Darwin they might, with their peculiar powers of clairvoyance, have been able to detect in the elementals, shapes which would identify these as *reliquiæ* of Man's imperfectly developed ancestors.

The comprehension of what occult science really is, has spread in Europe so very imperfectly as yet, that we must not be impatient even with this curiously entangled view of the subject. European mystics, when further advanced in the tedious study of unintelligible books, will often be hardest to persuade that they must go back some distance on the paths they have travelled, before they can strike into those which lead to the fully illuminated regions of Eastern knowledge. They are naturally loth to confess that much time has been wasted; they try to make the fragments of esoteric Eastern philosophy difficult to be dealt with—who then created that pre-existing matter, that eternal, invisible, intangible and imponderable something or chaos? If we are told that, being "eternal" and imperishable, it had no need of being "created," then our answer will be that in such a case there are two "Eternals" and two "Omnipotents"; or if our opponents argue that it is the omnipotent No. 1 or God who created it, then we return from where we first started—to the creation of *something* out of *nothing*, which is such an absolute absurdity before science and logic that it does not even require the final unanswerable query resorted to by some precocious children "and who created God!"

sophy they may pick up here and there, fit into the vacant places in the scheme of things they have painfully constructed for themselves, and when the fragments will not fit, they are apt to think the corners want paring down here and there, and the hollows filling up. The situation which the European mystic does not realise is this : The Eastern occult philosophy is the great block of solid truth from which the quaint, exoteric mysticism of the outer world has been casually thrown off from time to time, in veiled and symbolical shapes. These hints and suggestions of mystic philosophy may be likened to the grains of gold in rivers, which early explorers used to think betokened somewhere in the mountains from which the rivers sprang, vast beds of the precious metal. The occult philosophy with which some people in India are privileged to be in contact, may be likened to the parent deposits. Students will be altogether on a wrong track as long as they check the statements of Eastern philosophy by reference to the teachings and conceptions of any other systems. In saying this we are not imitating the various religionists who claim that salvation can only be had within the pale of their own small church. We are not saying that Eastern philosophy is right and everybody else is wrong, but that Eastern philosophy is the main stream of knowledge concerning things spiritual and eternal, which has come down in an unbroken flood through all the life of the world. That is the demonstrable position which we, occultists of the Theosophical Society, have firmly taken up, and all archæological and literary research in matters connected with the earliest religions and philosophies of historical ages helps to fortify it. The casual growths of mystic knowledge in this or that country and period, may or may not be *faithful* reflections of the actual, central doctrines ; but, whenever they seem to bear some resemblance to these, it may be safely conjectured that at least they are reflections, which owe what merit they possess to the original light from which they derive their own.

Now the tone of such articles as that we have reprinted above is quite out of harmony with this general estimate of the position. Mr. Massey's mental attitude is that of a power in treaty with a collateral power : " Give us this and this bit of information which you can perhaps possess ; we offer you in return some valuable hints derived from Western science. Weld them into your own inquiries, and you will, perhaps, bring out some fresh conclusions." Such an attitude as this is absolutely ludicrous to any one who has had the means of realising, even in a small degree, what the range and depth of Eastern occult philosophy really are. To say that offering knowledge or discoveries of any sort to the Masters of Occult Philosophy is carrying coals to Newcastle, is to say nothing. There may be some small details of modern science which occult philosophy has not anticipated (centuries ago), but if so, that can only be because the

genius of occult philosophy leads it to deal with the main lines of principle and to care as a rule very little for details—as little as for the material advantage or comfort they may be designed to subserve. Such broad conceptions as the theory of evolution, for example, have not only been long ago known to Eastern occultists, but as developed in Europe, are now recognised by them as the first faltering step of modern science in the direction of certain grand principles with which they have been familiar,—we will not venture to say since when. . . .

“If the Theosophist were also an evolutionist,” says Mr. Massey, “perhaps he would be able to fix the fleeting forms of his vision and perceive some of the spirits of Man’s predecessors on the earth.” If the European scientists whose fancy has for the first time been caught within these last few years, by the crude outlines of an evolutionary theory, were less blankly ignorant of all that appertains to the mysteries of life, they would not be misled by some bits of knowledge concerning the evolution of the body, into entirely absurd conclusions concerning the other principles which enter into the constitution of Man.

But we are on the threshold of a far mightier subject than any reader in Europe who has not made considerable progress in real occult study, is likely to estimate in all its appalling magnitude. Will any one who has perused with only some of the attention it really deserves the article we published but two months ago under the title “Fragments of Occult Truth,” make an effort to account, in his own mind, even in the most shadowy and indistinct way, for the history of the six higher principles in any human creature, during the time when his body was being gradually perfected, so to speak, in the matrix of evolution. Where, and what were his higher spiritual principles when the body had worked into no more dignified shape than that of a baboon? Of course, the question is put with a full recognition of the collateral errors implied in the treatment of a single human being as the apex of a series of forms, but, even supposing that physical evolution were as simple a matter as that, how to account for the final presence in the perfected human body of a spiritual soul?—or to go a step back in the process, how to account for the presence of the animal soul in the first creature with independent volition that emerges from the half vegetable condition of the earlier forms? Is it not obvious, if the blind materialist is not to be accepted as a sufficient guide to the mysteries of the universe,—if there really are these higher principles in Man of which we speak, that there must be some vast process of spiritual evolution going on in the universe *pari passu* with the physical evolution?

For the present we merely throw out hints and endeavour to provoke thought and enquiry; to attempt in this casual manner, a complete exposition of the conclusions of Eastern philosophy in

this direction would be like starting on a journey to the South Pole *a-propos* to a passing enquiry whether one thought there was land there or not.

But we have, perhaps, said enough to meet the somewhat imperfect suggestion in Mr. Gerald Massey's article to the effect that elementals may perhaps be the spirits of animals or of "missing links" belonging to a former epoch of the world's history. The notion that in some immaterial shape,—one may use an absurd expression to set forth an absurd conjecture,—the spirits of any living creature can lead a perpetual existence as the stereotyped duplicates of the transitory material forms they inhabited while passing through the earthly stage of their pilgrimage, is to reckon entirely without the very doctrine which Mr. Massey so kindly offers for the consideration of Eastern philosophers. No more than any given material form is destined to infinite perpetuation can the finer organisms which constitute the higher principles of living creatures be doomed to unchangeability. What has become of the particles of matter which composed the physical bodies of "man's predecessors on the earth." They have long ago been ground over in the laboratory of Nature, and have entered into the composition of other forms. And the idea or design of the earlier forms has risen into superior idea or design which has impressed itself on later forms. So also, though the analogy may give us no more than a cloudy conception of the course of events, it is manifest that the higher principles, once united with the earlier forms, must have developed in their turn also. Along what infinite spirals of gradual ascent the spiritual evolution has been accomplished we will not stop now to consider. Enough to point out the direction in which thought should proceed, and some few considerations which may operate to check European thinkers from too readily regarding the realms of spirit as a mere phantasmagorial cemetery, where the shades of the Earth's buried inhabitants doze for ever in an aimless trance.

## MISCELLANEOUS NOTES

*The Theosophist*, Vol. III, No. 3 (27), December, 1881, p. 84.]

[The following footnote is appended by H. P. B. to an account of crimes performed by Christian divines :]

WE have been repeatedly and unjustly accused of bearing ill-will to the Western Clergy, and while copying all the evil reports about them we can find, not to have taken notice of the good they do. We can copy but what we find in the news and—no more. We bear no ill-will to any creed especially, and are ready to publish reports of the *remarkable* doings of *any* class of men whatever. Hence, we do

not see why we should be more particularly careful not to hurt the feelings of the class of men under notice, than those of any other class of men. The subject has a distinct bearing upon the cause we advocate and represent, and it is our special object to find out which of the four great world-religions is the more likely to promote morality among men.

## “ THE KNIGHT WITHOUT REPROACH OR FEAR ”

[*Bombay Gazette* (Bombay), December —, 1881.]

To the Editor of the *Bombay Gazette*.

Sir,—Since you were kind enough to republish in your paper of the 6th instant an article from the *Statesman* headed “ An Australian Blavatsky,” you will permit I hope to the Bombay individual of that name to make a few remarks thereon. I will only draw your attention to what I may term the most remarkable feature of that gentlemanly editorial, namely, the double-edged aspect of the weapon used against the object of that attack. It is not to be searched for in the outward aspect of the attack itself—one of the many brutal, uncalled for, and libellous articles directed against my name and reputation lately : not even in the abuse and impertinence of its too witty editor. Still less is the point at issue, for the present, in the question whether I am deservedly or undeservedly placed on a parallel with Mrs. Jackson, whom the *Statesman* pleases to represent as an adventuress, an impostor, and a thief, since she is accused of having obtained a large legacy by fraud and under false pretences. The latter point I may safely leave to the Calcutta courts to decide and pronounce upon. No : that wondrous feature is rather in the cool and serene cheek of the editor, whose mental attitude may be characterized by what the Frenchman unpoetically, but graphically represents as *cracher en l'air pour le faire retomber sur le nez*—to spit in the air, only to feel it fall back on the spitter’s nose—an attitude truly worthy of a “ Bayard ” the “ Knight without reproach or fear ” ! However the *Statesman*’s Editor claims, I believe, to be regarded as a staunch defender of the Indian people’s rights : as a redresser of their wrongs : one who breaks his chivalrous lance in honour of fair Aryavarta ? So does the Editor of *The Theosophist*—a journal founded for the benefit of and solely for the natives. While he defends their political rights, we Theosophists try our best to defend their religious rights, and to prove their claims to the most ancient civilization, literature, and wisdom, thus showing their superiority in many respects, to our Western civilization—a babe of yesterday. To this effect the political *Statesman* was started at Calcutta, and the “ religio-philosophical ” *Theosophist* at Bombay.



How far and whether we have succeeded at all in our respective objects is a question which we must leave to time alone to decide. All I can say is, that we, at least, tried our best and according to our humble lights and means to achieve our task. But here all comparison between the *Statesman* and *The Theosophist* abruptly ceases. For that which for the latter was and is a labour of love and devotion to an idea—however Utopian it may seem to many—a labour rewarded by the majority of the natives (on whose behalf it was started) by the most foul abuse, suspicion, and ceaseless attacks upon the Theosophists, the *Statesman* expected and demanded that his work should be remunerated. We all remember its loud and pressing appeals for money in the Co-Regent of Hyderabad case to the peoples of India. Rajas and ryots, Brahmin and Sudra, Prince and Mang, were all expected to lay their mite on the altar of national defence : thousands and lakhs of rupees were demanded in order that the *Statesman* might defend the combined interests of the people of India, and one Sabha alone is said to have sent to London between twenty and thirty thousand rupees. How much good the native contributors got for the worth of their money I do not know, for I have no interest or concern with political brawls. But I have a right to observe that this defence of and alleged devotion of the *Statesman* to the natives of India is not, what one might view as wholly disinterested. On the other hand *The Theosophist* never made the slightest appeal, or ever laid any claim to the national pocket. *The Theosophist* never asked for one pie, nor does it hope to be pecuniarily remunerated for its trouble and losses. I advise the *Statesman* to deny this, if it can.

Whence and what for then, this most sudden and unexpected series of attacks upon us, in which the *Statesman* has lately so largely indulged ? May it not be that it fears possible competition as to remunerations received from the defended natives ? Let its Editor, or Editors in such case, rest undisturbed on their laurels. Neither *The Theosophist* nor its Editor are likely to ever sell or prostitute their favours. The little they have to give, they give freely, expecting nothing but ingratitude in return, for they serve an idea, not individuals. True devotion to a cause is not to be bought or sold ; and, for her money India might choose. Thus the *Statesman's* insolent parallel between “ Blavatsky ” and “ Jackson ” is utterly irrelevant, being a brutal libel. It is as if seeking to establish in *The Theosophist* a like comparison, we called the Editor of the *Statesman* “ a British Robert Macaire.”

To prove to you that I am no adventuress, and to show finally who I am, I send you two documents<sup>1</sup> for your private perusal.

<sup>1</sup> [Of the two documents referred to, the letter was not published in the *Bombay Gazette* as being too long, while General Fadeyeff's certificate, in an English translation, is included in “ A Personal Statement,” vide p. 247 of this volume.—*Ed.*].

One is from my uncle, General Fadeyeff, Assistant Minister of the Interior at St. Petersburg, the other a private letter from Prince Dondoukoff-Korsakoff, Governor-General of Southern Russia, with whom I am acquainted for the last thirty-five years. The official document testifying to my identity will be shortly published.

H. P. BLAVATSKY.

*Bombay, Breach Candy, December 9th, 1881.*

## A LETTER FROM MADAME BLAVATSKY

[*The Statesman and Friend of India*, December 27th, 1881.]

To the Editor.

Sir,—In the course of your remarks you have made in your issue of the 17th, on the letter of my solicitors, Messrs. Sanderson and Company, you represent yourself as aggrieved by me in the course of an angry letter I wrote to the *Bombay Gazette*, when repeatedly and grossly insulted in your columns on various dates. Deeply as you have wronged me, and ungenerously imperfect as your retraction or apology seems to me to be, I have no hesitation whatever in expressing regret at having inaccurately connected the *Statesman* as it is now conducted with the acts of a former proprietor or editor. I am too deeply engaged in other pursuits to watch closely the ordinary current of affairs which do not concern me or my work, and was simply unaware of the change of proprietorship of which you speak. I wish you could see the propriety of dissociating yourself, as completely as the London *Statesman*, from all sympathy with the writer or inspirer of your recent articles—the person, who, while animated in attacking me by private malice (itself the result of a misapprehension of facts) has succeeded in leading you to regard him as writing down Theosophy on public grounds.

H. P. BLAVATSKY.

*Bombay, December 21.*

## IS IT "IDLE TO ARGUE FURTHER"?

[*The Theosophist*, Vol. III, No. 4 (28), January, 1882, pp. 90–92]

SAYS *Light*, in its "Notes by the Way," edited by M.A. (Oxon) :—

"The current number of *The Theosophist* contains an important manifesto, which establishes and defines the ground finally taken up by that body. Shortly put, it is one of complete antagonism to Spiritualism. The Spiritualist believes that it is possible for Spirits of the departed to

communicate with this earth. Whatever divergence of opinion there may be among us in respect of other matters, we are agreed on this, the cardinal article of our faith. Our daily experience affirms its truth. The consentient testimony of the most experienced among us agrees that, whether there be, or whether there be not, other agencies at work, the Spirits we know of are human Spirits who have once lived on this earth. To this *The Theosophist* returns the simple answer that we are mistaken. No Spirits communicate with earth for the sufficient reason that they cannot. It is idle to argue further. We can but go on our way with the assured conviction that, whatever may be the case in the East, we find that the departed Spirits of mankind are both able and willing to communicate with us in the West. And no metaphysical theorising as to *what cannot be* disposes in any degree of *what is*."

*The Theosophist* is forced to take exception to the form of statement of "facts" above used. As it now stands, it is but a short series of speculative deductions from the very superficially defined doctrines in our "Fragments of Occult Truth" which give a by-no-means complete idea of what is really taught in the doctrine, bits of which were explained in the article now most incorrectly styled a "manifesto." We regret the necessity to contradict once more our esteemed opponent, who seems to be giving up the Theosophists in despair. But were we also to conclude it "idle to argue further," then the position taken up by us would, indeed, give rise again to endless misinterpretations. The question of man's state after death, the future progress of his soul, spirit and other principles—whatever any one may call them,—was hardly touched upon in the short article under our critic's notice. In itself the subject embraces a field of boundless extent and of the most metaphysical intricacy, one which would demand volumes of commentaries and explanations to be thoroughly sifted and understood. Yet superficially sketched as our ideas may have been in the "Fragments"—which was but an answer to the direct questions, not to say, reproaches of our esteemed Brother, Mr. Terry (of Australia)—we nevertheless fail to detect in it such passages or ideas as justify M.A. (Oxon) in saying that our doctrine is "one of complete antagonism with Spiritualism." It is not half so antagonistic as he believes it to be, as we will try to prove.

"The Spiritualist believes that it is possible for Spirits of the departed to communicate with this earth," says the writer . . . "and to this *The Theosophist* returns the simple answer that we are mistaken." In this sentence alone, as a kernel in a nut-shell, lies hidden the reason of that partial antagonism. Had M.A. (Oxon), slightly modifying the construction of the above-quoted sentence—written instead that "it is possible for Spirits yet embodied on this earth to communicate with the Spirits of the departed"—then

would there have been hardly any antagonism at all to deplore. What we have and do maintain is that all of the so-called “*physical phenomena*,” and the “*materializations*” especially, are produced by something, to which we refuse the name of “*Spirit*.” In the words of the President of our Berhampore Branch,<sup>1</sup> “we, Hindus” —(and along with them go the European disciples of Eastern philosophy)—“are trying to *spiritualize* our grosser material *selves*,—while the American and European Spiritualists are endeavouring in their séance-rooms to *materialize* Spirits.” These words of wisdom well show the opposite tendencies of the Eastern and the Western minds : namely, that while the former are trying to purify *matter*, the latter do their best to degrade *Spirit*. Therefore what we say, is, that 99 times out of 100, “*materializations*” so called, when *genuine*, (and whether they be partial or complete) are produced by what we call “*shells*,” and occasionally perhaps by the living medium’s *astral* body,—but certainly *never* in our humble opinion, by the “*disembodied*” Spirits themselves.

While we sincerely regret this divergence of opinion with *Light*, we feel inclined to smile at the *naïveté* of some other Spiritualist opponents ; as, for instance, at that of the editor of the London *Spiritualist*, who, in his leading editorial of November 18th, entitled “*Speculation-Spinning*,”<sup>2</sup> calls the bits of occult doctrine given in our “*Fragments*” —“*unscientific* ;” reproaching the writer (than whom there is no abler metaphysician, nor closer or more acute and clever logician among Anglo-Indian writers) with a want of “*scientific method*” in the presentation of his facts ! At the same time, the editorial informs us that by “*facts*” it does not “*necessarily mean physical facts*, for there are demonstrable truths outside the realms of physics.” Precisely. And it is upon evidence which we “*have weighed and examined*” for ourselves, that we maintain the demonstrability of the deductions and final conclusions at which we have arrived. These we preach but to those who really want to know them. As none, they say, are so blind as they who will not see, we abstain from offering our doctrines to such as find them offensive—among whom are some Spiritualists. But to the masses of impartial readers whose minds are not yet wedded to this or the other theory, we present our facts and tell them to see, hear, and judge for themselves ; and, there have been some who did not find our theories merely a “*speculation-spinning*” based upon hypotheses and the crass sentimentalism of a *faith*—welcome, because of its implied promises of a life hereafter—but theories resting upon the logical and stern deduction from facts, which constitute in them-

<sup>1</sup> Babu Nobin Krishna Banerjee, President of the Adhi Bhoutic Bhratru Theosophical Society.

<sup>2</sup> To be answered in our February Number.

selves a *knowledge* Now, what are these facts, and what do they show and teach us? First of all, and as a rule—to which the rare exceptions but confirm it the more—we find, that the so-called "disembodied spirits," instead of having become the wiser for being rid of the physiological impediments and the restraints of their gross material senses, would seem to have become far more stupid, far less perspicacious and, in every respect, worse than they were during their earthly life. Secondly, we have to take note of the frequent contradictions, and absurd blunders; of the false information offered, and the remarkable vulgarity and common-place exhibited during their interviews with mortals—in materializing *séances* their oral utterances being invariably vulgar common-place, and their inspirational speeches or second-hand communication through trance and other mediums—frequently so. Adding to this the undeniable fact which shows their teachings reflecting *most faithfully* the special creed, views, and thoughts of the sensitive or medium used by them, or of a sitter or sitters, we have already sufficient proof to show that our theory that they are "shells" and no disembodied spirits at all, is far more logical and "scientific" than that of the Spiritualists.<sup>1</sup> Speaking here in general, we need not take into consideration exceptional cases, instances of undeniable spiritual identity with which we are sure to find our arguments met by our spiritual opponents. No one ever thought of calling "Imperator+" a "shell"; but then the latter, whether a living or a disembodied spirit, neither materializes himself *objectively*, nor is it yet proved to the satisfaction of any one except M.A. (Oxon) himself that "he" *descends* to the medium, instead of the spirit of the latter *ascending* to meet his instructor.

Thus, we maintain that "spirits" are no more what they claim to be, than the chrysalis shell is the butterfly which left it. That their personations of various individuals, whom they sometimes represent, are mostly due to the accidental contact of an "Elementary" or *Eidolon* (attracted by the medium and the intense magnetic desire of the circle present) with the personal aura of that or another individual. The thoughts of the latter, the various acts and scenes in his past life, the familiar and beloved faces of his departed ones, are then all drawn out of the all-containing depths of the Astral Light and utilized. At times this is done successfully, but frequently the thing proves a total failure. Only while the

<sup>1</sup> We will not go to the trouble of showing how much or rather how little of "scientific method" is to be generally found in the *Spiritualist*. But while speaking of science and its methods, we may simply remark that though both our theories (theosophical and spiritualistic) are sure to be viewed by the men of science as "speculation-spinning" and metaphysical windmills, yet the hypotheses of Spiritualists—as broadly accepted and whether "scientifically" or unscientifically stated—are certain to be pronounced by the majority of men of real science, not merely unscientific, but very unphilosophical, and illogical as well.

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former are, as a rule, recorded, the mention of the latter is tacitly avoided,—no spiritualistic journal having ever been edited with that special view. So much for materialization and physical phenomena. As for the rest, we are at one with the Spiritualists with but slight variances, more of form than of substance. What we believe in, is pretty well defined in the editorial which precedes the article "Church Congress and Spiritualism" (see p. 173), and need not be again enumerated.

### ESOTERIC AXIOMS AND SPIRITUAL SPECULATIONS

[*The Theosophist*, Vol. III, No. 4 (28), January, 1882, pp. 92-93]

IN a lengthy review of A. Lillie's book, *Buddha and Early Buddhism*, by M.A. (Oxon), our esteemed friend, the critic, takes the opportunity for another quiet little fling at his well-wishers, the Theosophists. On the authority (?) of Mr. Lillie, who seems to know all about it, the reviewer contradicts and exposes the assertions made and theories enunciated by the Theosophists. We will now quote from his review "Buddhism and Western Thought," published in the October number of the *Psychological Review* :

"It will be evident to any reader, who has followed me so far, that the Buddhist belief is permeated by what I have described as a distinctive, 'a peculiar note of Modern Spiritualism—the presence and guardianship of departed spirits' (!?)<sup>1</sup> I confess that this struck me with some surprise, and, I may say, pleased surprise, for I had come to think that there was a marked antagonism between Eastern and Western modes of thought and belief on this point. *We have heard much in disparagement of this special article of faith from some friends who have told us a great deal about the theosophical beliefs of the Hindus, and who have chanted the praises of the Buddhistic as against the Christian faith with vehement laudation of the one, and with abundant scorn of the other. . . .* But be this as it may, we have been told so often, that we have come to accept it as a lesson from those who know better than ourselves, that our Western belief in the action of departed human spirits in this world of ours is a crazy fallacy. *We have believed, at least, that such was the Eastern creed.* For ourselves, we (some of us at least) prefer our own experience to the instructions of any whose dogmatic statements are so sweeping as those with which we are met from Eastern experts. The statements and claims made have seemed to us altogether too vast. It may be, we are driven to think, that departed spirits do not operate in the East, but at any rate we find that they *do* act in the West. And while we are far from declining to recognize

<sup>1</sup> The italics and points of exclamation are ours. We would like to know what the learned priests of Ceylon, the lights of Buddhism, such as Sumangala Unnanse, would have to say to this?

the truth that pervades much of the Spiritualism of the East, and have tried our best to induce our friends to widen their view by adopting it in some degree, we have been sad to think that it should so absolutely contradict the experience of the West.

Mr. Lillie affords me some consolation. I find throughout his book not only most instructive variety of opinion, which I can correlate with my own beliefs and theories to benefit and advantage, but I find that the belief in the intervention of departed human spirits, which we had all of us imagined to be *anathema maranatha* in the East, is, in effect, a permeating principle of Buddhism in his estimation!—(Part II, p. 174.)

The writer, after that, proceeds to speak of "Buddhistic Spiritualism" . . . a "root-principle" of which is "a belief that the living may be brought *en rapport* with their departed friends;" of adepts being "highly developed mediums;" and quotes an interesting clause from a chapter of Mr. Lillie's book. Says the last-named authority:

"I have dwelt at length on this supernaturalism, because it is of the highest importance to our theme. *Buddhism was plainly an elaborate apparatus to nullify the action of evil spirits by the aid of good spirits operating at their highest potentiality, through the instrumentality of the corpse, or a portion of the corpse of the chief aiding spirit.* The Buddhist temple, the Buddhist rites, the Buddhist liturgy, all seem based on this one idea that a whole or portions of a dead body was necessary. What were these assisting spirits? Every Buddhist, ancient or modern, would admit at once that a spirit that has not yet attained the Bodily or Spiritual awakening cannot be a good spirit. It is still in the domains of *Kama* (death, appetite).<sup>1</sup> It can do no good thing; more than that, it *must* do evil things. . . . The answer of Northern Buddhism, if we consult such books as the *White Lotus of Dharma* and the *Lalita Vistara*, is that the good spirits are the Buddhas, the dead prophets. They come from the 'fields of the Buddhas' to commune with earth."

For all this M.A. (Oxon) rejoices, as he thinks it corroborates the Spiritual theories and is calculated to confound the Theosophists. We, however, are afraid that it will confound, in the end, but Mr. Lillie. "The life of Buddha is permeated," says the reviewer, "with what seems to me uncompromising Spiritualism . . .;" and in triumph adds: "It is a significant fact that throughout this elucidation of Buddhistic Spiritualism we have not once come upon an Elemental or Elementary Spirit."

No wonder since they have in Buddhistic and Brahmanical Esotericism their own special and technical names whose significance, Mr. Lillie—if he understood their meaning as correctly as he did the word *Kama*—was just the person to overlook, or include in the

<sup>1</sup> We have not read Mr. Lillie's book; but if he teaches in it many other things no truer than his idea that *Kama* means "Death," his authority is likely to prove of a most fragile kind. *Kama* never meant death, but lust, desire; in this sense—a passionate desire to live again.

generic name of "Spirits." We will not try to personally argue out the vexed question with our friend, M.A. (Oxon), as our voice might have no more authority with him than Mr. Lillie's has with us. But we will tell him what we have done. As soon as his able review reached us, we marked it throughout, and sent both the numbers of the magazine containing it, to be, in their turn, reviewed and corrected by two authorities. We have the weakness to believe that these Specialists in the matter of esoteric Buddhism may be regarded as far greater than Mr. Lillie or any other European authority is likely to ever be; for these two are:—(1) H. Sumangala Unnanse, Buddhist High Priest of Adam's Peak, Ceylon, the teacher of Mr. Rhys Davids, a member of our General Council and the most learned expounder of Southern Buddhism; and (2) the Chohan-Lama of Rinch-cha-tze (Tibet) the Chief of the Archive-registrars of the secret Libraries of the Dalai and Ta-shü-hlum-po-Lamas-Rim-boche,—also a member of our Society. The latter, moreover, is a "Pan-chhen," or great teacher, one of the most learned theologians of Northern Buddhism and esoteric Lamaism. From the latter we have already received the promise of showing how very erroneous are, in every case, the views of both, the author and his reviewer, the message being accompanied by a few remarks to the address of the former which would have hardly flattered his vanity as an author. The High Priest Sumangala, we hope, will give his ideas upon "*Buddhistic Spiritualism*" as well, as soon as he finds leisure—no easy matter, by the way, considering his engagements. If the authority and learning of Mr. Lillie, after that, will still be placed higher than that of the two most learned *Buddhist* expounders of Southern and Northern Buddhism of our day, then we will have nothing more to say.

Meanwhile, none will deny that esoteric Buddhism and Brahmanism are *one*, for the former is derived from the latter. It is well-known that, the most important feature of [his] reform, perhaps, was that Buddha made adeptship or *enlightenment* (through the *dhyana* practices of *Iddhi*) open to all, whereas the Brahmans had been jealously excluding all men without the pale of their own haughty caste from this privilege of learning the perfect truth. Therefore, in the present connection we will give the ideas of a learned Brahman upon Spiritualism as viewed from the esoteric stand-point. The author of the article which follows, than whom, no *layman*, perhaps, in India is better versed in the Brahmanical Occult Sciences outside the inner conclave of the adepts—reviews in it the *seven-fold* principle in man, as given in "Fragments of Occult Truth," and establishes for that purpose an exhaustive comparison between the two esoteric doctrines—the Brahmanical and Buddhistic—which he considers "substantially identical." His letter was written at our



personal request, with no view to polemics, the writer himself being probably very far from the thought while answering it that it would ever be published. Having obtained his permission, however, to that effect, we now gladly avail ourselves of the opportunity. Besides being the best review we are likely to ever obtain upon so abstruse a subject, it will show M.A. (Oxon), and our other friends, the Spiritualists, how far such authors as Mr. Lillie have seized the “ root-principle ” of the Asiatic religions and philosophy. At all events the readers will be enabled to judge, how much modern Spiritualism, as now expounded, is “ a permeating principle ” of Brahmanism, the elder sister of Buddhism.

FOOTNOTES TO “ THE ARYAN-ARHAT ESOTERIC TENETS ON THE SEVENFOLD PRINCIPLE IN MAN ”

[*The Theosophist*, Vol. III, No. 4 (28), January, 1882, pp. 93-99.]

BY T. SUBBA ROW, B.A., B.L.\*

. . . . PROBABLY the Aryan (we shall for the present call it by that name) and the Chaldeo-Tibetan esoteric doctrines are fundamentally identical and the secret doctrine of the Jewish Kabalists merely an offshoot of these. Nothing, perhaps, can be more interesting now to a student of occult philosophy than a comparison between the two principal doctrines above mentioned. Your letter seems to indicate two divisions in the Chaldeo-Tibetan doctrine : (1) that of the so-called Lamaists ; and (2) that of the so-called Arhats, (in Buddhism, Arahats, or Rahats) which has been adopted by the Himalayan or Tibetan Brotherhood. What is the distinction between these two systems ? Some of our ancient Brahmanical writers have left us accounts of the main doctrines of Buddhism and the religion and philosophy of the Arhats—the two branches of the Tibetan esoteric doctrine being so called by them. As these accounts generally appear in treatises of a polemical character, I cannot place much reliance upon them.

It is now very difficult to say what was the real ancient Aryan doctrine. If an enquirer were to attempt to answer it by an analysis and comparison of all the various systems of esotericism prevailing in India, he will soon be lost in a maze of obscurity and uncertainty. No comparison between our real Brahmanical and the Tibetan esoteric doctrines will be possible unless one ascertains the teachings of that so-called “ Aryan doctrine,” . . . and fully comprehends the *whole range* of the ancient Aryan philosophy. Kapila’s “ Sankhya,” Patanjali’s “ Yog philosophy,” the different systems of “ Saktaya ” philosophy, the various *Agamas* and *Tantras* are but branches of it. There is a doctrine though, which is their real foundation and which is sufficient to explain the secrets of these various systems

\* We give but extracts from the long letter of the above-named gentleman.

of philosophy and harmonize their teachings. It probably existed long before the Vedas were compiled, and it was studied by our ancient Rishis in connotation with the Hindu scriptures. It is attributed to one mysterious personage called Maha.<sup>1</sup> . . .

The *Upanishads* and such portions of the Vedas as are not chiefly devoted to the public ceremonials of the ancient Aryans are hardly intelligible without some knowledge of *that doctrine*. Even the real significance of the grand ceremonials referred to in the Vedas will not be perfectly apprehended without its light being thrown upon them. . . . The Vedas were perhaps compiled mainly for the use of the priests assisting at public ceremonies, but the grandest conclusions of our real secret doctrine are therein mentioned. I am informed by persons competent to judge of the matter, that the Vedas have a distinct dual meaning—one expressed by the literal sense of the words, the other *indicated by the metre and the swara* which are, as it were, the life of the Vedas. . . . Learned Pundits and philologists, of course, deny that *Swara* has anything to do with philosophy or ancient esoteric doctrines. But the mysterious connection between *Swara and light* is one of its most profound secrets.

Now it is extremely difficult to show whether the Tibetans derived their doctrine from the ancient Rishis of India, or the ancient Brahmans learned their occult science from the adepts of Tibet; or again whether the adepts of both countries professed originally the same doctrine and derived it from a common source. If you were to go to the Sramana Balagula and question some of the Jain Pundits there about the authorship of the Vedas and the origin of the Brahmanical esoteric doctrine, they would probably tell you that the Vedas were composed by *Rakshasas*<sup>2</sup> or *Thytyas*,<sup>3</sup> and that the Brahmans had derived their secret knowledge from them.<sup>3</sup> Do these assertions mean that the Vedas and the Brahmanical esoteric teachings had their origin in the lost Atlantis—the continent that once occupied a considerable portion of the expanse of the Southern and the Pacific oceans? Your assertion in *Isis Unveiled* that Sanskrit was the language of the inhabitants of the said continent, may induce one to suppose that the Vedas had probably their origin there,—wherever else might be the birth-place of the Aryan esotericism.<sup>4</sup> But the real esoteric

<sup>1</sup> The very title of the present chief of the Esoteric Himalayan Brotherhood.

<sup>2</sup> A kind of demons—*Devil*.

<sup>3</sup> And so would the Christian padris. But they would never admit that their "fallen angels" were borrowed from the *Rakshasas*; that their "Devil" is the illegitimate son of *Dewel*—the Sinhalese female demon, or that the "War in Heaven" of the *Apocalypse*—the foundation of the Christian dogma of the "Fallen Angels"—was copied from the Hindu story about Siva hurling the *Tarakasurs* who rebelled against Brahmâ into *Andhahkar*—the abode of Darkness, according to Brahmanical *Shastras*.

<sup>4</sup> Not necessarily.—See *Appendix*, Note II. From rare MSS. just received, we will shortly prove Sanskrit to have been spoken in Java and adjacent islands from remote antiquity.

doctrine as well as the mystic allegorical philosophy of the Vedas were derived from another source, again, whatever that source may be—perchance, from the divine inhabitant-gods—of the sacred Island which, as you say, once existed in the sea that covered in days of old the sandy tract now called Gobi Desert. However that may be, the knowledge of *the occult powers of nature* possessed by the inhabitants of the lost Atlantis was learnt by the ancient adepts of India and was appended by them to the esoteric doctrine taught by the residents of the sacred Island.<sup>1</sup> The Tibetan adepts, however, have not accepted this addition to their esoteric doctrine. And, it is in this respect that one should expect to find a difference between the two doctrines.<sup>2</sup>

The Brahmanical occult doctrine probably contains every thing that was taught about *the powers of nature* and their laws, either in the mysterious Island of the North, or in the equally mysterious continent of the South. And, if you mean to compare the Aryan and the Tibetan doctrines as regards their teachings about the occult powers of nature, you must beforehand examine all the classifications of these powers, their laws and manifestations and the real connotations of the various names assigned to them in the Aryan doctrine. Here are some of the classifications contained in the Brahmanical system :

- |       |                                     |                                                                                                                                                                                                        |
|-------|-------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| I.    | Classification of the occult powers | as appertaining to <i>Parabrahman</i> and existing in the <b>MACROCOSM</b> .                                                                                                                           |
| II.   | Classification of the occult powers | as appertaining to man and existing in the <b>MICROCOSM</b> .                                                                                                                                          |
| III.  | do. do.                             | for the purposes of <i>Tharaka Yog</i> or <i>Pranava Yog</i> .                                                                                                                                         |
| IV.   | do. do.                             | for the purposes of <i>Sankhya Yog</i> (where they are, as it were, the inherent attributes of <i>Prakriti</i> ).                                                                                      |
| V.    | do. do.                             | for the purposes of <i>Hata Yog</i> .                                                                                                                                                                  |
| VI.   | do. do.                             | for the purposes of <i>Koula Agama</i> .                                                                                                                                                               |
| VII.  | do. do.                             | for the purposes of <i>Sakta Agama</i> .                                                                                                                                                               |
| VIII. | do. do.                             | for the purposes of <i>Siva Agama</i> .                                                                                                                                                                |
| IX.   | do. do.                             | for the purposes of <i>Sreechakram</i> . (The <i>Sreechakram</i> you referred to in <i>Isis Unveiled</i> is not <i>the real esoteric Sreechakram</i> of the ancient adepts of Aryavarta.) <sup>3</sup> |
| X.    | do. do.                             | in <i>Atharvana Veda</i> , &c.                                                                                                                                                                         |

In all these classifications, subdivisions have been multiplied indefinitely by conceiving new combinations of the Primary Powers in different

<sup>1</sup> A locality which is spoken of to this day by the Tibetans and called by them “ Scham-bha-la,” the *Happy Land*.—See *Appendix*, Note III.

<sup>2</sup> To comprehend this passage fully, the reader must turn to Vol. I, pp. 589–594, of *Isis Unveiled*.

<sup>3</sup> Very true. But who would be allowed to give out the “ real esoteric one ” ?

proportions. But I must now drop this subject and proceed to consider the article headed "Fragments of Occult Truth," in the October number of *The Theosophist*.

I have carefully examined it and find that the results arrived at (in the Buddhist doctrine) do not seem to differ much from the conclusions of our *Aryan* philosophy, though our mode of stating the arguments may differ in form. I shall now discuss the question from my own standpoint, though following for facility of comparison and convenience of discussion the sequence of classification of the *seven-fold* entities of Principles constituting man which is adopted in your article. The questions raised for discussion are (1) whether the *disembodied spirits* of human beings (as they are called by Spiritualists) appear in the *séance*-rooms and elsewhere; and (2) whether the manifestations taking place are produced wholly or partly through their agency.

It is hardly possible to answer these two questions satisfactorily unless the meaning intended to be conveyed by the expression "*disembodied spirits of human beings*" be accurately defined. The words *Spiritualism* and *Spirit* are very misleading. Unless English writers in general, and Spiritualists in particular, first ascertain clearly the *connotation* they mean to assign to the word *spirit* there will be no end of confusion, and the real nature of these so-called spiritualistic phenomena and their *modus occurrendi* can never be clearly defined. Christian writers generally speak of only *two* entities in man—the body, and the *soul* or *spirit* (both seeming to mean the same thing to them). European philosophers generally speak of *Body* and *Mind*, and argue that soul or spirit cannot be anything else than mind. They are of opinion that any belief in *Linga-sariram*<sup>1</sup> is entirely unphilosophical. These views are certainly incorrect, and are based on unwarranted assumptions as to the possibilities of nature, and on an imperfect understanding of its laws. I shall now examine (from the standpoint of the *Brahmanical* esoteric doctrine) the Spiritual constitution of man, the various entities or principles existing in him, and ascertain whether either of those entities entering into his composition *can* appear on earth after his death; and, if so, *what is it that so appears*.

You have read some of Professor Tyndall's excellent papers on what he calls "Germ Theory," giving the facts ascertained by his experiments. His conclusions may be briefly stated thus:—Even in a very small volume of space there are myriads of protoplasmic germs floating in ether. If, for instance, say,—water (clear water) is exposed to them and if they fall into it, some form of life or other will be evolved out of them. Now, what are the agencies for the bringing of this life into existence? Evidently:—

- I. *The water*, which is the field, so to say, for the growth of life.
- II. The protoplasmic germ, out of which life or a living organism is to be evolved or developed. And, lastly—
- III. The power, energy, force or tendency which springs into activity at the touch or combination of the protoplasmic germ and the water, and which evolves or develop life and its natural attributes.

Similarly, there are three primary causes which bring the human being

<sup>1</sup> The Astral Body—so called.

into existence. I shall call them for the purpose of discussion by the following names :—

(1) *Parabrahman*—The Universal Spirit.

(2) *Sakti* (the crown of the astral light combining in itself all the powers of nature).

(3) *Prakriti*, which in its original or primary shape is represented by *Akasa* (really, every form of matter is finally reducible to *Akasa*).<sup>1</sup>

It is ordinarily stated that *Prakriti* or *Akasa* is the *Kshatram* or the basis which corresponds to water in the example we have taken : *Brahman* the germ, and *Sakti* the power or energy that comes into existence at their union or contact.<sup>2</sup>

But this is not the view which the *Upanishads* take of the question. According to them, *Brahman*<sup>3</sup> is the *Kshatram* or basis, *Akasa* or *Prakriti*, the germ or seed, and *Sakti* the power evolved by their union or contact. And this is the real scientific, philosophical mode of stating the case.

Now, according to the adepts of ancient Aryavarta, *seven principles* are evolved out of these *three* primary entities. Algebra teaches us that the number of combinations of *n* things taken *one* at a time, *two* at a time, *three* at a time and so forth =  $2^n - 1$ .

Applying this formula to the present case, the number of entities evolved from different combinations of these three primary causes amounts to  $2^3 - 1 = 8 - 1 = 7$ .

<sup>1</sup> The Tibetan esoteric Buddhist doctrine teaches that *Prakriti* is cosmic matter, out of which all visible forms are produced ; and *Akasa* that same cosmic matter,—but still more imponderable, its spirit, as it were, “ *Prakriti* ” being the body or *substance*, and *Akasa-Sakti* its soul or energy.

<sup>2</sup> Or, in other words, “ *Prakriti*, *Swabhat* or *Akasa* is—SPACE as the Tibetans have it ; Space filled with whatsoever substance or no substance at all ; *i.e.* with substance so imponderable as to be only metaphysically conceivable. *Brahma*, then, would be the germ thrown into the soil of that field, and *Sakti*, that mysterious energy or force which develops it, and which is called by the Buddhist Arahats of Tibet—FO-HAT. “ That which we call form (*rupa*) is not different from that which we call space (*Sûnyata*). . . . Space is not different from Form. Form is the same as Space ; Space is the same as Form. And so with the other skandhas, whether *vedana*, or *sanjra*, or *sanskara* or *vijnana*, they are each the same as their opposite.” . . . (Book of *Sin-king* or the “ Heart Sutra.” Chinese translations of the *Maha-Prajna-Paramita-Hridaya-Sutra*. Chapter on the *Avalokiteshwara*, or the *manifested Buddha*.) So that, the Aryan and Tibetan or Arhat doctrines agree perfectly in substance, differing but in names given and the way of putting it, a distinction resulting from the fact that the Vedantin Brahmans believe in Parabrahman, a *deific* power, impersonal though it may be, while the Buddhists entirely reject it.

<sup>3</sup> See *Appendix*, Note IV.

As a general rule, whenever seven *entities* are mentioned in the ancient occult science of India, in any connection whatsoever, you must suppose that those seven entities came into existence from *three primary entities*; and that these three entities again, are evolved out of a *single entity* or MONAD. To take a familiar example, the *seven* coloured rays in the solar ray are evolved out of *three primary coloured rays*; and the three primary colours co-exist with the four secondary colours in the solar rays. Similarly, the three primary entities which brought man into existence co-exist in him with the *four secondary* entities which arose from different combinations of the three primary entities.

Now these seven *entities* which in their totality constitute man, are as follows :—I shall enumerate them in the order adopted in your article, as far as the two orders (the Brahmanical and the Tibetan) coincide :—

		Corresponding names in your classification.
I.	<i>Prakriti.</i>	<i>Sthulasariran</i> (Physical Bōdy).
II.	The entity evolved out of the combina- tion of <i>Prakriti</i> and <i>Sakti</i>	} <i>Sukshmasariran</i> or <i>Linga-sariran</i> (Astral Body).
III.	<i>Sakti.</i>	<i>Kamarupa</i> (the <i>Perispit</i> ).
IV.	The entity evolved out of the combina- tion of <i>Brahman</i> , <i>Sakti</i> and <i>Prakriti.</i>	} <i>Jivatma</i> ( <i>Life-Soul</i> ).
V.	Do. <i>Brahman</i> and <i>Prakriti.</i>	Physical Intelligence (or animal soul).
VI.	Do. <i>Brahman</i> and <i>Sakti.</i>	Spiritual Intelligence (or Soul).
VII.	<i>Brahman.</i>	The emanation from the ABSOLUTE, &c. (or pure spirit).

Before proceeding to examine the nature of these seven entities, a few general explanations are indispensably necessary.

I. The secondary principles arising out of the combination of primary principles are quite different in their nature from the entities out of whose combination they came into existence. The combinations in question are not of the nature of mere mechanical juxtapositions, as it were. They do not even correspond to chemical combinations. Consequently no valid inferences as regards the nature of the combinations in question, can be drawn by analogy from the nature [make-up] of these combinations.

II. The general proposition that when once a cause is removed its effect vanishes, is not universally applicable. Take, for instance, the following example :—if you once communicate a certain amount of momentum to a ball, velocity of a particular degree in a particular direction is the result. Now, the cause of this motion ceases to exist when the instantaneous sudden impact or blow which conveyed the momentum is completed; but, according to the *first Law of Motion*, the ball will continue

to move on for ever and ever with undiminished velocity in the same direction unless the said motion is altered, diminished, neutralized or counteracted by extraneous causes. Thus, if the ball stop, it will not be on account of the absence of the cause of its motion, but in consequence of the existence of extraneous causes which produce the said result.

Again, take the instance of *subjective phenomena*.

Now the presence of this ink-bottle before me is producing in me or in my mind a mental representation of its form, volume, colour and so forth. The bottle in question may be removed, but still its mental picture may continue to exist. Here, again, you see, the effect survives the cause. Moreover, the effect may at any subsequent time be called into conscious existence, whether the original cause be present or not.

Now, in the case of the fifth principle above-mentioned—the entity that came into existence by the combination of *Brahman* and *Prakriti*,—if the general proposition (in the “ Fragments of Occult Truth ”) is correct, this principle which corresponds to the *physical intelligence* must cease to exist whenever the *Brahman* or the seventh principle should cease to exist for the particular individual ; but the fact is certainly otherwise. You stated the general proposition under consideration in support of your assertion that whenever the seventh principle ceases to exist for any particular individual the sixth principle also ceases to exist for him. The assertion is undoubtedly true though the mode of stating it and the reasons assigned for it are to my mind objectionable.

You said that in cases where tendencies of a man’s mind are entirely material, and all spiritual aspirations and thoughts were altogether absent from his mind, the seventh principle leaves him either before or at the time of death, and the sixth principle disappears with it. Here, the very proposition that the tendencies of the particular individual’s mind are *entirely* material, involves the assertion that there is no spiritual intelligence or spiritual *Ego* in him. You should then have said that, whenever spiritual intelligence should cease to exist in any particular individual, the seventh principle ceases to exist for that particular individual for all purposes. Of course, it does not fly off anywhere. There can never be any thing like a change of position in the case of *Brahman*.<sup>1</sup> The assertion merely means that when there is no recognition whatever of *Brahman*, or spirit, or spiritual life, or spiritual consciousness, the seventh principle has ceased to exercise any influence or control over the individual’s destinies.

I shall now state what is meant (in the Aryan doctrine) by the seven principles above enumerated.

I. *Prakriti*.—This is the basis of *Sthulasariram* and represents it in the above-mentioned classification.

<sup>1</sup> True—from the standpoint of Aryan *Esotericism*, and the *Upanishads* ; not quite so in the case of the *Arahat* or Tibetan esoteric doctrine ; and it is only on this one solitary point that the two teachings disagree, as far as we know. The difference is very trifling though, resting, as it does, solely upon the two various methods of viewing the one and the same thing from two different aspects.—See *Appendix*, Note IV.

II. *Prakriti* and *Sakti*.—This is the *Lingasariran*, or astral body.

III. *Sakti*.—This principle corresponds to your *Kamarupa*. This power or force is placed by ancient occultists in the *Nabhichakram*. This power can gather *akasa* or *prakriti* and mould it into any desired shape. It has very great sympathy with the fifth principle, and can be made to act by its influence or control.

IV. *Brahman*, *Sakti* and *Prakriti*.—This again corresponds to your second principle, *Jivatma*. This power represents the universal life-principle which exists in nature. Its seat is the *Anahatachakram* (heart). It is a force or power which constitutes what is called *Jiva*, or life. It is, as you say, indestructible, and its activity is merely transferred at the time of death to another set of atoms, to form another organism. But it is not called *Jivatma* in our philosophy. The term *Jivatma* is generally applied by our philosophers to the seventh principle when it is distinguished from *Paramatma* or *Parabrahman*.<sup>1</sup>

V. *Brahman* and *Prakriti*.—This, in our Aryan philosophy, corresponds to your fifth principle, called the *physical intelligence*. According to our philosophers, this is the entity in which what is called *Mind* has its seat or basis. This is the most difficult principle of all to explain, and the present discussion entirely turns upon the view we take of it.

Now, what is mind? It is a mysterious something which is considered to be the seat of consciousness—of sensations, emotions, volitions and thoughts. Psychological analysis shows it to be apparently a congeries of mental states, and possibilities of mental states, connected by what is called memory, and, considered to have a distinct existence apart from any of its particular mental states or ideas. Now in what entity has this mysterious something its potential or actual existence? *Memory* and *expectation* which form, as it were, the real foundation of what is called *individuality*, or *Ahankaran*, must have their seat of existence somewhere. Modern psychologists of Europe generally say that the material substance of *Brain* is the seat of mind; and that past *subjective experiences*, which can be recalled by memory, and which in their totality constitute what is called *individuality*, exist therein in the shape of certain unintelligible mysterious impressions and changes in the nerves and nerve-centres of the cerebral hemispheres. Consequently, they say, the mind—the individual mind—is destroyed when the body is destroyed; so there is no possible existence after death.

But there are a few facts among those admitted by these philosophers which are sufficient for us to demolish their theory. In every portion of the human body, a constant change goes on without intermission. Every tissue, every muscular fibre and nerve-tube, and every ganglionic centre in the brain is undergoing an incessant change. In the course of a man's lifetime there may be a series of *complete transformations* of the substance

<sup>1</sup> The Impersonal Parabrahman thus being made to merge or separate itself into a *personal* "*jivatma*," or the personal god of every human creature. This is, again, a difference necessitated by the Brahmanical belief in a God whether personal or impersonal, while the Buddhist Arahats, rejecting this idea entirely, recognize *no* deity apart from man.—See *Appendix*, Note V.



of his *Brain*. Nevertheless the memory of his past mental state remains unaltered. There may be additions of new subjective experiences and some mental states may be altogether forgotten, but no individual mental state is altered. The person's *sense of individuality* remains the same throughout these constant alterations in the brain substance. [This is also sound Buddhist philosophy, the transformation in question being known as the changes of the *skandhas*.—*Ed. Theos.*] It is able to survive all these changes, and it can survive also the complete destruction of the material substance of the brain.

This individuality arising from mental consciousness has its seat of existence, according to our philosophers, in an *occult power or force* which keeps a registry, as it were, of all our mental impressions. The power itself is indestructible, though by the operation of certain antagonistic causes its impressions may in course of time be effaced, in part or wholly.

I may mention in this connection that our philosophers have associated seven *occult powers* with the seven principles or entities above-mentioned. These seven occult powers in the microcosm correspond with, or are the counterparts of the occult powers in the macrocosm. The mental and spiritual consciousness of the individual becomes the general consciousness of *Brahman* when the barrier of individuality is wholly removed, and when the seven powers in the microcosm are placed *en rapport* with the seven powers in the macrocosm.

There is nothing very strange in a power or force, or *sakti* carrying with it impressions of sensations, ideas, thoughts, or other subjective experiences. It is now a well-known fact, that an electric or magnetic current can convey in some mysterious manner impressions of sound or speech with all their individual peculiarities ; similarly, you know very well that I can convey my thoughts to you by a transmission of energy or power.

Now this fifth principle represents in our philosophy, *the mind*, or, to speak more correctly, the power or force above described, the impressions of the mental states therein, and the notion of individuality or *Ahankara* generated by their collective operation. This principle is called merely *physical intelligence* in your article. I do not know what is really meant by this expression. It may be taken to mean that intelligence which exists in a very low state of development in the lower animals. *Mind* may exist in different stages of development, from the very lowest forms of organic life, where the signs of its existence or operation can hardly be distinctly realized, up to man, in whom it reaches its highest state of development.

In fact, from the first appearance of life<sup>1</sup> up to *Turiya Avastha*, or the state of Nirvana, the progress is, as it were, continuous. We ascend from that principle up to the seventh by almost imperceptible gradations. But four stages are recognized in the progress where the change is of a peculiar kind, and is such as to arrest an observer's attention. These four stages are as follows :—

<sup>1</sup> In the Aryan doctrine which blends *Brahman*, *Sakti*, and *Pra-kriti* in one, it is the fourth principle, then ; in the Buddhist esotericism the second in combination with the first.

- (1) Where life (fourth principle) makes its appearance.
- (2) Where the existence of mind becomes perceptible in conjunction with life.
- (3) Where the highest state of mental abstraction ends, and *spiritual consciousness* commences.
- (4) Where spiritual consciousness disappears, leaving the seventh principle in a complete state of *Nirvana*, or nakedness.

According to our philosophers, the fifth principle under consideration is intended to represent *the mind in every possible state of development, from the second stage up to the third stage.*

*VI. Brahman and Sakti.*—This principle corresponds to your “spiritual intelligence.” It is, in fact, *Buddhi* (I use the word *Buddhi* not in the ordinary sense, but in the sense in which it is used by our ancient philosophers); in other words, it is the seat of *Bodha* or *Atmabodha*. One who has *Atmabodha* in its completeness is a *Buddha*. *Buddhists know very well what this term signifies.* This principle is described in your article as an entity coming into existence by the combination of *Brahman* and *Prakriti*. I do not again know in what particular sense the word *Prakriti* is used in this connection. According to our philosophers it is an entity arising from the union of *Brahman* and *Sakti*. I have already explained the connotation attached by our philosophers to the words *Prakriti* and *Sakti*.

I stated that *Prakriti* in its *primary* state is *Aksaa*.<sup>1</sup>

If *Akasa* be considered to be *Sakti* or *Power* by Theosophists,<sup>2</sup> then my statement as regards the ultimate state of *Prakriti* is likely to give rise to confusion and misapprehension unless I explain the distinction between *Akasa* and *Sakti*. *Akasa* is not, properly speaking, the *Crown of the Astral light*, nor does it *by itself* constitute any of the *six primary forces*. But, generally speaking, whenever any *phenomenal result* is produced, *Sakti* acts in *conjunction with Akasa*. And, moreover, *Akasa* serves as a basis

<sup>1</sup> According to the Buddhists in *Akasa* lies that eternal, potential energy whose function it is to evolve all visible things out of itself.

<sup>2</sup> It was never so considered, as we have shown it. But as the “Fragments” are written in English, a language lacking such an abundance of metaphysical terms to express every minute change of form, substance and state as found in the Sanskrit, it was deemed useless to confuse the Western reader untrained in the methods of Eastern expression—more than necessary, with a too nice distinction of proper technical terms. As “*Prakriti* in its primary state is *Akasa*,” and *Sakti* “is an attribute of *AKASA*,” it becomes evident that for the uninitiated it is all one. Indeed, to speak of the “union of Brahman and *Prakriti*” instead of “Brahman and *Sakti*,” is no worse than for a theist to write that “man has come into existence by the combination of spirit and matter,” whereas, his words framed in an orthodox shape, ought to read “man as a living soul was created by the *power* (or breath) of God over matter.”

or *Adhishthana* for the transmission of force currents and for the formation or generation of force or power correlations.<sup>1</sup>

In *Mantrasastra* the letter “ *Ha* ” represents *Akasa*, and you will find that this syllable enters into most of the sacred formulæ intended to be used in producing phenomenal results. But by itself it does not represent any *Sakti*. You may, if you please, call *Sakti* an attribute of *Akasa*.

I do not think that as regards the nature of this principle there can, in reality, exist any difference of opinion between the Buddhist and Brahmanical philosophers.

Buddhist and Brahmanical initiates know very well that mysterious circular mirror composed of two hemispheres which reflects as it were the rays emanating from the “ burning bush ” and the blazing star—the Spiritual sun shining in CHIDAKASAM.

The spiritual impressions constituting this principle have their existence in an occult power associated with the entity in question. The successive incarnations of Buddha, in fact, mean the successive transfers of this mysterious power or the impressions thereon. The transfer is only possible when the *Mahatma*<sup>2</sup> who transfers it, has completely identified himself with his seventh principle, has annihilated his *Ahankaram* and reduced it to ashes in CHIDAGNIKUNDAM and has succeeded in making his thoughts correspond with the eternal laws of nature and in becoming a co-worker with nature. Or to put the same thing in other words, when he *has attained the state of Nirvana, the condition of final negation, negation of individual or separate existence.*<sup>3</sup>

VII. *Atma*.—The emanation from the absolute ; corresponding to the seventh principle. As regards this entity there exists positively no real difference of opinion between the Tibetan Buddhist adepts and our ancient Rishis.

We must now consider which of these entities can appear after the individual’s death in *séance*-rooms and produce the so-called spiritualistic phenomena.

Now, the assertion of the Spiritualists that the “ disembodied spirits ” of particular human beings appear in *séance*-rooms necessarily implies that the entity that so appears bears the stamp of some particular individual’s *individuality* ?

So, we have to ascertain beforehand in what entity or entities individuality has its seat of existence. Apparently it exists in the person’s particular formation of body, and in his subjective experiences, (called his mind in their totality). On the death of the individual his body is destroyed ; his *lingasariram* being decomposed, the power associated with it, becomes mingled in the current of the corresponding powers in the macrocosm. Similarly, the third and fourth principles are mingled

<sup>1</sup> That is to say, the Aryan *Akasa* is another word for Buddhist SPACE (in its metaphysical meaning).

<sup>2</sup> The highest adept.

<sup>3</sup> In the words of a gatha in the *Maha-pari-Nirvana-Sutra*,  
 “ We reach a condition of Rest  
 “ Beyond the limit of any human knowledge.”

with their corresponding powers. These entities may again enter into the composition of other organisms. As these entities bear no impression of individuality, the Spiritualists have no right to say that the "*disembodied spirit*" of the human being has appeared in the *séance*-room whenever any of these entities may appear there. In fact, they have no means of ascertaining that they belonged to any particular individual.

Therefore, we must only consider whether any of the last three entities appear in *séance*-rooms to amuse or to instruct Spiritualists. Let us take three particular examples of individuals and see what becomes of these three principles after death.

I. One in whom spiritual attachments have greater force than terrestrial attachments.

II. One in whom spiritual aspirations do exist, but are merely of secondary importance to him, his terrestrial interests occupying the greater share of his attention.

III. One in whom there exist no spiritual aspirations whatsoever, one whose spiritual Ego is dead or non-existent to his apprehension.

We need not consider the case of a *complete Adept* in this connection. In the first two cases, according to our supposition, spiritual and mental experiences exist together; when spiritual consciousness exists, the existence of the seventh principle being recognized, it maintains its connection with the fifth and sixth principles. But the existence of terrestrial attachments creates the necessity of *Punarjanmam*, the latter signifying the evolution of a new set of objective and subjective experiences, constituting a new combination of surrounding circumstances or, in other words, a new world. The period between death and the next subsequent birth is occupied with the preparation required for the evolution of these new experiences. During the period of incubation, as you call it, the spirit will never of its own accord appear in this world, *nor can it so appear*.

There is a great law in this universe which consists in the reduction of subjective experiences to objective phenomena and the evolution of the former from the latter. This is otherwise called "cyclic necessity." Man is subjected to this law if he do not check and counterbalance the usual destiny or fate, and he can only escape its control by subduing all his terrestrial attachments completely. The new combination of circumstances under which he will then be placed may be better or worse than the terrestrial conditions under which he lived. But in his progress to a new world, you may be sure he will never turn around to have a look at his spiritualistic friends.<sup>1</sup>

In the third of the above three cases there is by our supposition, no recognition of spiritual consciousness or of spirit. So they are non-existing so far as he is concerned. The case is similar to that of an organ of faculty which remains unused for a long time. It then practically ceases to exist.

These entities, as it were, remain his or in his possession, when they

<sup>1</sup> As M.A. (Oxon) will see, the Spiritualists have still less chance of having their claims recognized by Brahmanical than by Buddhist occultists.

are stamped with the stamp of recognition. When such is not the case, the whole of his individuality is centered in his fifth principle. And after death this fifth principle is the *only representative* of the individual in question.

By itself it cannot evolve for itself a new set of objective experiences, or to say the same thing in other words, it has no *punarjanmam*. It is such an entity that can appear in *séance*-rooms ; but it is absurd to call it a *disembodied spirit*.<sup>1</sup> It is merely a power or force retaining the impressions of the thoughts or ideas of the individual into whose composition it originally entered. It sometimes summons to its aid the *Kamarupa* power, and creates for itself some particular ethereal form (not necessarily human).

Its tendencies of action will be similar to those of the individual's mind when he was living. This entity maintains its existence so long as the impressions on the power associated with the fifth principle remain intact. In course of time they are effaced, and the power in question is then mixed up in the current of its corresponding power in the *MACROCOSM*, as the river loses itself in the sea. Entities like these may afford signs of there having been considerable intellectual power in the individuals to which they belonged ; because very high intellectual power may co-exist with utter absence of spiritual consciousness. But from this circumstance it cannot be argued that either the spirits or the spiritual Egos of deceased individuals appear in *séance*-rooms.

There are some people in India who have thoroughly studied the nature of such entities (called *Pisacham*). I do not know much about them experimentally, as I have never meddled with this disgusting, profitless, and dangerous branch of investigation.

Your Spiritualists do not know what they are really doing. Their investigations are likely to result in course of time either in wicked sorcery or in the utter spiritual ruin of thousands of men and women.<sup>2</sup>

The views I have herein expressed have been often illustrated by our ancient writers by comparing the course, of a man's life or existence to the orbital motion of a planet round the sun. Centripetal force is spiritual attraction and centrifugal terrestrial attraction. As the centripetal force increases in power in comparison with the centrifugal force, the planet approaches the sun—the individual reaches a higher plane of existence. If, on the other hand, the centrifugal force becomes greater than the centripetal force, the planet is removed to a greater distance from the sun, and moves in a new orbit at that distance—the individual comes to a lower level of existence. These are illustrated in the first two instances I have noticed above.

We have only to consider the two extreme cases.

When the planet in its *approach* to the sun passes over the line where the centripetal and centrifugal forces completely neutralize each other and is only acted on by the centripetal force, it rushes towards the sun

<sup>1</sup> It is especially on this point that the Aryan and Arahats doctrines quite agree. The teaching and argument that follow are, in every respect, those of the Buddhist Himalayan Brotherhood.

<sup>2</sup> We share entirely in this idea.

with a gradually increasing velocity and is finally mixed up with the mass of the sun's body. This is the case of a complete *adept*.

Again, when the planet in its *retreat* from the sun reaches a point where the centrifugal force becomes all-powerful it flies off in a tangential direction from its orbit, and goes into the depths of void space. When it ceases to be under the control of the sun, it gradually gives up its generative heat and the creative energy that it originally derived from the sun and remains a cold mass of material particles wandering through space until the mass is completely decomposed into atoms. This cold mass is compared to the fifth principle under the conditions above noticed, and the heat, light, and energy that left it are compared to the sixth and seventh principles.

Either after assuming a new orbit or in its course of deviation from the old orbit to the new, the planet can never go back to any point in its old orbit, as the various orbits lying in different planes never intersect each other.

This figurative representation correctly explains the ancient Brahmanical theory on the subject. It is merely a branch of what is called the Great Law of the Universe by the ancient mystics. . . .

### EDITORIAL APPENDIX TO THE ABOVE

#### NOTE I.

In this connection it will be well to draw the reader's attention, to the fact that the country called "Si-dzang" by the Chinese, and Tibet by Western geographers, is mentioned in the oldest books preserved in the province of Fo-kien (the chief head-quarters of the aborigines of China)—as the great seat of occult learning in the archaic ages. According to these records, it was inhabited by the "Teachers of Light," the "Sons of Wisdom" and the "Brothers of the Sun." The Emperor Yu the "Great" (2207 B.C.), a pious mystic, is credited with having obtained his occult wisdom and the system of theocracy established by him—for he was the first one in China to unite ecclesiastical power with temporal authority—from Si-dzang. That system was the same as with the old Egyptians and the Chaldees; that which we know to have existed in the Brahmanical period in India, and to exist now in Tibet: namely, all the learning, power, the temporal as well as the secret wisdom were concentrated within the hierarchy of the priests and limited to their caste. Who were the aborigines of Tibet is a question which no ethnographer is able to answer correctly at present. They practise the Bhon religion, their sect is a pre- and anti-Buddhistic one, and they are to be found mostly in the province of Kam—that is all that is known of them. But even that would justify the supposition that they are the greatly degenerated descendents of mighty and wise

forefathers. Their ethnical type shows that they are not pure Turanians, and their rites—now those of sorcery, incantations, and nature-worship, remind one far more of the popular rites of the Babylonians, as found in the records preserved on the excavated cylinders, than of the religious practices of the Chinese sect of Tao-sse—(a religion based upon pure reason and spirituality)—as alleged by some. Generally, little or no difference is made even by the Kyelang missionaries who mix greatly with these people on the borders of British Lahoul—and ought to know better—between the Bhons and the two rival Buddhist sects, the Yellow Caps and the Red Caps. The latter of these have opposed the reform of Tzong-kapa from the first and have always adhered to old Buddhism so greatly mixed up now with the practices of the Bhons. Were our Orientalists to know more of them, and compare the ancient Babylonian Bel or Baal worship with the rites of the Bhons, they would find an undeniable connection between the two. To begin an argument here, proving the origin of the aborigines of Tibet as connected with one of the three great races which superseded each other in Babylonia, whether we call them the Akkadians (invented by F. Lenormant,) or the primitive Turanians, Chaldees and Assyrians—is out of question. Be it as it may, there is reason to call the trans-Himalayan esoteric doctrine, Chaldeo-Tibetan. And, when we remember that the Vedas came—agreeably to all traditions—from the Manasorowa Lake in Tibet, and the Brahmins themselves from the far North, we are justified in looking on the esoteric doctrines of every people who once had or still has it—as having proceeded from one and the same source : and, to thus call it the “ Aryan-Chaldeo-Tibetan ” doctrine, or Universal WISDOM Religion. “ Seek for the LOST WORD among the hierophants of Tartary, China and Tibet,” was the advice of Swedenborg, the seer.

NOTE II.

Not necessarily—we say. The Vedas, Brahmanism, and along with these, Sanskrit, were importations into what we now regard as India. They were never indigenous to its soil. There was a time when the ancient nations of the West included under the generic name of India many of the countries of Asia now classified under other names. There was an Upper, a Lower, and a Western India, even during the comparatively late period of Alexander ; and Persia-Iran is called Western India in some ancient classics. The countries now named Tibet, Mongolia, and Great Tartary were considered by them as forming part of India. When we say, therefore, that India has civilized the world and was the *Alma Mater* of the civilizations, arts and sciences of all other nations (Babylonia, and perhaps even Egypt, included) we mean archaic, pre-historic

India, India of the time when the great Gobi was a sea, and the lost "Atlantis" formed part of an unbroken continent which began at the Himalayas and ran down over Southern India, Ceylon, Java, to far-away Tasmania.

## NOTE III.

To ascertain such disputed questions, one has to look into and study well the Chinese sacred and historical records—a people whose era begins nearly 4,600 years back (2697 B.C.). A people so accurate and by whom some of the most important *inventions* of modern Europe and its so much boasted modern science, were anticipated—such as the compass, gun-powder, porcelain, paper, printing, &c.—known, and practised thousands of years before these were re-discovered by the Europeans,—ought to receive some trust for their records. And from Lao-tze down to Hiouen-Thsang their literature is filled with allusions and references to that island and the wisdom of the Himalayan adepts. In the *Catena of Buddhist Scriptures from the Chinese* by the Rev. Samuel Beal, there is a chapter "On the TIAN-TA'I School of Buddhism" (pp. 244–258) which our opponents ought to read. Translating the rules of that most celebrated and holy school and sect in China founded by Chin-che-K'hae, called Che-chay (the wise one) in the year 575 of our era, when coming to the sentence which reads: "That which relates to the one garment (seamless) worn by the GREAT TEACHERS OF THE SNOWY MOUNTAINS, the school of the Haimavatas" (p. 256) the European translator places after the last sentence a sign of interrogation, as well he may. The statistics of the school of the "Haimavatas" or of our Himalayan Brotherhood, are not to be found in the General Census Records of India. Further, Mr. Beal translates a Rule relating to "the great professors of the higher order who live in mountain depths remote from men," the *Aranyakas*, or hermits.

So, with respect to the traditions concerning this island, and apart from the (to them) *historical* records of this preserved in the Chinese and Tibetan Sacred Books: the legend is alive to this day among the people of Tibet. The fair Island is no more, but the country where it once bloomed remains there still, and the spot is well known to some of the "great teachers of the snowy mountains," however much convulsed and changed its topography by the awful cataclysm. Every *seventh* year, these teachers are believed to assemble in SCHAM-BHA-LA, the "happy land." According to the general belief it is situated in the north-west of Tibet. Some place it within the unexplored central regions, inaccessible even to the fearless nomadic tribes; others hem it in between the range of the Gangdisri Mountains and the northern edge of the Gobi Desert, South and North, and the more populated regions of Khoondooz and Kashmir, of the *Gya-*



*Pheling* (British India), and China, West and East, which affords to the curious mind a pretty large latitude to locate it in. Others still place it between Namur Nur and the Kuen-Lun Mountains—but one and all firmly believe in Scham-bha-la, and speak of it as a fertile, fairy-like land, once an island, now an oasis of incomparable beauty, the place of meeting of the inheritors of the esoteric wisdom of the god-like inhabitants of the legendary Island.

In connection with the archaic legend of the Asian Sea and the Atlantic Continent, is it not profitable to note a fact known to all modern geologists—that the Himalayan slopes afford geological proof, that the substance of those lofty peaks was once a part of an ocean floor ?

NOTE IV.

We have already pointed out that, in our opinion, the whole difference between Buddhistic and Vedantic philosophies was that the former was a kind of *Rationalistic* Vedantism, while the latter might be regarded as *transcendental* Buddhism. If the Aryan esotericism applies the term *jivatma* to the seventh principle, the pure and *per se* unconscious spirit—it is because the Vedanta postulating three kinds of existence—(1) the *paramarthika*,—(the true, the only real one,) (2), the *vyavaharika* (the practical), and (3) the *pratibhasika* (the apparent or illusory life)—makes the first *life* or *jiva*, the only truly existent one. Brahma or the ONE SELF is its only representative in the universe, as it is the *universal life in toto* while the other two are but its “phenomenal appearances,” imagined and created by ignorance, and complete illusions suggested to us by our blind senses. The Buddhists, on the other hand, deny either subjective or objective reality even to that one Self-Existence. Buddha declares that there is neither Creator nor an ABSOLUTE Being. Buddhist rationalism was ever too alive to the insuperable difficulty of admitting one absolute consciousness, as in the words of Flint—“wherever there is consciousness there is relation, and wherever there is relation there is dualism.” The ONE LIFE is either “MUKTA” (absolute and unconditioned) and can have no relation to anything nor to any one ; or it is “BADDHA” (bound and conditioned), and then it cannot be called the ABSOLUTE ; the limitation, moreover, necessitating another deity as powerful as the first to account for all the evil in this world. Hence, the Arahat secret doctrine on cosmogony, admits but of one absolute, indestructible, eternal, and uncreated UNCONSCIOUSNESS (so to translate), of an element (the word being used for want of a better term) absolutely independent of everything else in the universe ; a something ever present or ubiquitous, a Presence which ever was, is, and will be, whether there is a God, gods or none ; whether there is a universe

or no universe ; existing during the eternal cycles of Maha Yugs, during the *Pralayas* as during the periods of *Manvantara* : and this is SPACE, the field for the operation of the eternal Forces and natural Law, the *basis* (as our correspondent rightly calls it) upon which take place the eternal intercorrelations of Akasa-Prakriti, guided by the unconscious regular pulsations of *Sakti*—the breath or power of a conscious deity, the theists would say,—the eternal energy of an eternal, unconscious Law, say the Buddhists. Space then, or *Fan*, *Bar-nang* (*Maha Sunyata*) or, as it is called by Lao-tze, the “Emptiness” is the nature of the Buddhist Absolute. (See Confucius’ “*Praise of the Abyss*.”) The word *jiva* then, could never be applied by the Arahats to the *Seventh* Principle, since it is only through its correlation or contact with matter that *Fo-hat* (the Buddhist active energy) can develop active *conscious* life ; and that to the question “how can *Unconsciousness* generate *consciousness* ?” the answer would be : “Was the seed which generated a Bacon or a Newton self-conscious ?”

## NOTE V

To our European readers : Deceived by the phonetic similarity, it must not be thought that the name “Brahman” is identical in this connection with Brahmâ or *Iswara*—the personal God. The *Upanishads*—the Vedanta Scriptures—mention no such God and, one would vainly seek in them any allusions to a conscious deity. The Brahman, or Parabrahm, the ABSOLUTE of the Vedantins, is neuter and unconscious, and has no connection with the masculine Brahmâ of the Hindu Triad, or *Trimurti*. Some Orientalists rightly believe the name derived from the verb “*Brih*,” to *grow* or *increase*, and to be, in this sense, the *universal expansive force of nature*, the vivifying and spiritual principle, or power, spread throughout the universe and which in its collectivity is the one Absoluteness, the one Life and the only Reality.

## FOOTNOTES TO “LAKSHMIBAI”

[*The Theosophist*, Vol. III, No. 4 (28), January, 1882, pp. 100–101.]

[This purports to be an authentic story of a *bhût*. The narrator’s aunt became ill and rapidly grew worse until little hope of her recovery remained. On the day prior to her death she told her sister that she felt she would live only a day or two, and expressed her desire to be removed before her death to some other place, because, she said, “everyone who had died in the room became a *bhût*,” and she wanted to avoid such a terrible fate. On the next day she died in that room, no one having remembered the wish which she had

expressed. Six months later a sister-in-law of the narrator was seized with violent trembling and her body became burning hot. Conjecturing that an evil spirit had taken possession of her, her mother-in-law questioned her to ascertain who that spirit was; the ghost introduced itself as Lakshmibai, the aunt who had died. The narrative concludes with the *query* whether the soul of Lakshmibai remained earthbound by her anxiety to be removed from the sick-room which she believed to be a place where an escaping soul was liable to become a bhût. H. P. B. makes the following comments :]

[Bhût] A *ghost*, an earth-bound *spirit* or "Elementary". We give room to this interesting story, in order to show the Western Spiritualists, once more and again, that, while believing in the possibility of returning "spirits", the Hindus fear and detest them, giving them the epithet of "devils" instead of "departed angels", and considering such a return in each case as a *curse* to be avoided and removed as soon as possible.

The ghost's assertions *through her medium*, prove nothing in this case. The lady so possessed knew as much of the deceased as the rest of the family. It might have been any spook for all the narrator knows—who *personated* Lakshmibai, and the correct answers were no test at all.

"The ghost replied that she had to suffer in consequence of the idea of her not being removed from the sick-room, forcibly striking her and preying on her mind at the time of death."

This again may lead one to suspect (and we now speak from the standpoint of Eastern Occultism) that it was the dying woman's last thought, the *idée fixe* (the intensity of which makes of living people monomaniacs, and spreads for an indefinite time its magnetic unhealthy influence after the brain which generated it had longed time ceased to exist)—that idea that had so long worried her dying mind, namely, that she *was* going to become a *bhût* unless removed—that infected also the mind of her relative. A man dies of a contagious disease; months after his death, aye, years—a bit of clothing, an object touched by him during his sickness, may communicate the disease to a person more physiologically sensitive than the persons around him, and while having no effect upon the latter. And why should not an idea, a *thought*, exercise the same influence? Thought is *no less material nor objective* than the imponderable and mysterious germs of various infectious diseases the causes of which are such a puzzle for science. Since the mind of a living person can so influence another mind, that the former can force the latter to think and believe whatever it will—in short, to *psychologize* another mind, so can the thought of a person already dead. Once

generated and sent out, that thought will live upon its own energy. It has become independent of the brain and mind which gave it birth. So long as its concentrated energy remains undissipated, it can act as a potential influence when brought into contact with the living brain and nervous system of a person susceptibly predisposed. The unhealthy action thus provoked may lead the sensitive into a temporary insanity of self-delusion that quite clouds the sense of his own individuality. The morbid action thus once set up, the whole floating group of the dead man's thoughts rushes into the sensitive's brain, and he can give what seems test after test of the presence of the deceased and convince the predisposed investigator that the individuality of the *control*, "guide", or communicating intelligence is thoroughly established.

### DREAM-LAND AND SOMNAMBULISM

[*The Theosophist*, Vol. III, No. 4 (28), January, 1882, pp. 102-105.]

THE article on dreams alluded to in the following letter is reprinted with the desired explanatory notes for the information of our readers :

TO THE EDITOR.

The accompanying extract is from an article in a recent issue of Chambers's *Journal*. I hope you will reprint the same and kindly give full explanations upon the following subjects :—

- (1) Are dreams always real? If so, what produces them; if not real, yet may they not have in themselves some deep significance?
- (2) Tell us something about our ante-natal state of existence and the transmigration of soul?
- (3) Give us anything that is worth knowing about Psychology as suggested by this article?

Your most fraternally and obediently,

JEHANGIR CURSETJI TARACHAND, F.T.S.

Bombay, November 10, 1881.

#### *Editor's Answer.*

To put our correspondent's request more exactly, he desires *The Theosophist* to call into the limits of a column or two the facts embraced within the whole range of all the sublunar mysteries with "full explanations." These would embrace—

- (1) The complete philosophy of dreams, as deduced from their physiological, biological, psychological and occult aspects.
- (2) The Buddhist *Jatakas* (re-births and migrations of our Lord Sakya-Muni) with a philosophical essay upon the transmigrations of the 387,000 Buddhas who "turned the wheel of faith," during the

successive revelations to the world of the 125,000 other Buddhas, the Saints who can "overlook and unravel the thousand-fold knotted threads of the moral chain of causation," throwing in a treatise upon the *Nidhanas*, the chain of twelve causes with a complete list of their two millions of results, and copious appendices by some Arahats, "who have attained the stream which floats into Nirvana."

(3) The compounded reveries of the world-famous psychologists; from the Egyptian Hermes, and his *Book of the Dead*; Plato's definition of the Soul, in *Timæus*; and so on, down to the *Drawing-Room Nocturnal Chats with a Disembodied Soul*, by Rev. Adramelech Romeo Tiberius Toughskin from Cincinnati.

Such is the modest task proposed. Suppose we first give the article which has provoked so great a thirst for philosophical information, and then try to do what we can. It is a curious case,—if not altogether a literary fiction :

"The writer of this article has a brother-in-law who has felt some of his dreams to be of a remarkable and significant character; and his experience shows that there is a strange and inexplicable connexion between such dreams and the state of somnambulism. Before giving in detail some instances of somnambulism as exhibited by him and also by his daughter, I will give an account of one of his dreams, which has been four times repeated in its striking and salient points at uncertain periods, during the past thirty years. He was in his active youth a practical agriculturist, but now lives retired. All his life he has been spare of flesh, active, cheerful, very companionable, and not in any sense what is called a book-worm. His dream was as follows:—He found himself alone, standing in front of a monument of very solid masonry, looking vacantly at the north side of it, when to his astonishment, the middle stones on the level of his sight gradually opened and slid down one on another, until an opening was made large enough to uphold a man. All of a sudden, a little man, dressed in black, with a large bald head, appeared inside the opening, seemingly fixed there by reason of his feet and legs being buried in the masonry. The expression of his face was mild and intelligent. They looked at each other for what seemed a long time without either of them attempting to speak, and all the while my brother's astonishment increased. At length, as the dreamer expressed himself, 'The little man in black with the bald head and serene countenance' said: 'Don't you know me? I am the man whom you murdered in an *ante-natal state of existence*; and I am waiting until you come, and shall wait without sleeping. There is no evidence of the foul deed in your state of human existence, so you need not trouble yourself in your mortal life—shut me again in darkness.'

The dreamer began, as he thought, to put the stones in their original position, remarking as he expressed himself—to the little man:—'This is all a dream of yours, for there is no ante-natal state of existence.' The little man who seemed to grow less and less, said: 'Cover me over and begone.' At this the dreamer awoke.

Years passed away, and the dream was forgotten in the common acceptation of the term, when behold ! without any previous thought of the matter, he dreamed that he was standing in the sunshine, facing an ancient garden-wall that belonged to a large unoccupied mansion, when the stones in front of it began to fall out with a gently sliding motion, and soon revealed the self-same mysterious person, and every thing pertaining to him, including his verbal utterances as on the first occasion, though an uncertain number of years had passed. The same identical dream has since occurred twice at irregular periods ; but there was no change in the facial appearance of the *little man in black*."

We do not feel competent to pronounce upon the merits or demerits of this particular dream. The interpretation of it may be safely left with the Daniels of physiology who, like W. A. Hammond, M.D., of New York, explain dreams and somnambulism as due to *an exalted condition of the spinal cord*. It may have been a meaningless, chance-dream, brought about by a concatenation of thoughts which occupy mechanically the mind during sleep——

“ That dim twilight of the mind,  
When Reason's beam, half hid behind  
The clouds of sense, obscurely gilds  
Each shadowy shape that fancy builds.”—

—when our mental operations go on independently of our conscious volition.

Our physical senses are the agents by means of which the astral spirit or “conscious something” within, is brought by contact with the external world to a knowledge of actual existence ; while the spiritual senses of the astral man are the media, the telegraphic wires, by means of which he communicates with his higher principles, and obtains therefrom the faculties of clear perception of, and vision into, the realms of the invisible world.<sup>1</sup> The Buddhist philosopher holds that by practice of the *dhyanas* one may reach “the enlightened condition of mind which exhibits itself by *immediate recognition of sacred truth, so that on opening the Scriptures* (or any books whatsoever ?) *their true meaning at once flashes into the heart.*” [Beal's *Catena*, etc., p. 255.] If the first time, however, the above dream was meaningless, the three following times it may have recurred by the suddenly awakening of that portion of the brain to which it was due—as in dreaming, or in somnambulism, the brain is asleep only in parts, and called into action through the agency of the external senses, owing to some peculiar cause : a word pronounced, a thought, or picture lingering dormant in one of the cells of memory, and awakened by a sudden noise, the fall of a stone, suggesting instantaneously to this half-dreamy fancy of the sleeper walls of masonry, and

<sup>1</sup> See *Editor's Note*, on the letter that follows this one, “Are Dreams but Idle Visions ?”

so on. When one is suddenly startled in his sleep without becoming fully awake, he does not begin and terminate his dream with the simple noise which partially awoke him, but often experiences in his dream, a long train of events concentrated within the brief space of time the sound occupies, and to be attributed solely to that sound. Generally dreams are induced by the waking associations which precede them. Some of them produce such an impression that the slightest idea in the direction of any subject associated with a particular dream may bring its recurrence years after. Tartini, the famous Italian violonist, composed his "Devil's Sonata" under the inspiration of a dream. During his sleep he thought the Devil appeared to him and challenged him to a trial of skill upon his own private violin, brought by him from the infernal regions, which challenge Tartini accepted. When he awoke, the melody of the "Devil's Sonata" was so vividly impressed upon his mind that he there and then noted it down; but when arriving towards the *finale* all further recollection of it was suddenly obliterated, and he laid aside the incomplete piece of music. Two years later, he dreamt the very same thing and tried in his dream to make himself recollect the *finale* upon awaking. The dream was repeated owing to a blind street-musician fiddling on his instrument under the artist's window. Coleridge composed in a like manner his poem "Kublai Khan," in a dream, which, on awaking, he found so vividly impressed upon his mind that he wrote down the famous lines which are still preserved. The dream was due to the poet falling asleep in his chair while reading in Purchas' "Pilgrimage" the following words: "Here, the Khan Kublai commanded a palace to be built . . . enclosed within a wall."

The popular belief that among the vast number of meaningless dreams there are some in which presages are frequently given of coming events is shared by many well-informed persons, but not at all by science. Yet there are numberless instances of well-attested dreams which were verified by subsequent events, and which, therefore, may be termed prophetic. The Greek and Latin classics teem with records of remarkable dreams, some of which have become historical. Faith in the spiritual nature of dreaming was as widely disseminated among the pagan philosophers as among the Christian fathers of the church, nor is belief in soothsaying and interpretations of dreams (oneiromancy) limited to the heathen nations of Asia, since the Bible is full of them. This is what Éliphas Lévi, the great modern Kabalist, says of such divinations, visions and prophetic dreams.<sup>1</sup>

"Somnambulism, premonitions and second sights are but a disposition, whether accidental or habitual, to dream, awake, or

<sup>1</sup> *Dogme et Rituel de la Haute Magie*. Vol. I, pp. 356-7.

during a voluntary, self-induced, or yet natural sleep, *i.e.*, to perceive (and guess by intuition) the analogical reflections of the Astral Light. . . . The paraphernalia and instruments of divinations are simply means for (magnetic) communications between the divinator and him who consults him : they serve to fix and concentrate two wills (bent in the same direction) upon the same sign or object ; the queer, complicated, moving figures helping to collect the reflections of the Astral fluid. Thus one is enabled, at times, to see in the grounds of a coffee cup, or in the clouds, in the white of an egg, etc. etc., fantastic forms having their existence, but in the *translucid* (or the seer's imagination). Vision-seeing in the water is produced by the fatigue of the dazzled optic nerve, which ends by ceding its functions to the *translucid*, and calling forth a cerebral illusion, which makes to seem as real images the simple reflections of the astral light. Thus the fittest persons for this kind of divination are those of a nervous temperament whose sight is weak and imagination vivid, children being the best of all adapted for it. But *let no one misinterpret the nature of the function attributed by us to imagination in the art of divination.* We see through our imagination doubtless, and that is the natural aspect of the *miracle* ; but *we see actual and true things*, and it is in this that lies the marvel of the natural phenomenon. We appeal for corroboration of what we say to the testimony of all the adepts. . . .”

And now we give room to a second letter which relates to us a dream verified by undeniable events.

### ARE DREAMS BUT IDLE VISIONS ?

[The letter referred to asked for an explanation of two dreams in which a Hindu gentleman, while away from home, saw his wife suffering from cholera, his visions being a few hours later confirmed by a letter. H. P. B. replied :]

“DREAMS are interludes which fancy makes,” Dryden tells us ; perhaps to show that even a poet will make occasionally his muse subservient to sciolistic prejudice.

The instance as above given is one of a series of what may be regarded as exceptional cases in dreamlife, the generality of dreams, being indeed, but “interludes which fancy makes.” And, it is the policy of materialistic, matter-of-fact science to superbly ignore such exceptions, on the ground, perchance, that the exception confirms the rule,—we rather think, to avoid the embarrassing task of explaining such exceptions. Indeed, if one single instance stubbornly



refuses classification with "strange coincidences"—so much in favour with sceptics—then, prophetic, or verified dreams would demand an entire remodelling of physiology. As in regard to phrenology, the recognition and acceptance by science of prophetic dreams—(hence the recognition of the claims of Theosophy and Spiritualism)—would, it is contended, "carry with it a new educational, social, political, and theological science." Result : Science will never recognise either dreams, spiritualism, or occultism.

Human nature is an abyss which physiology and human science, in general, has sounded less than some who have never heard the word physiology pronounced. Never are the high censors of the Royal Society more perplexed than when brought face to face with that insolvable mystery—man's inner nature. The key to it is—man's dual being. It is that key that they refuse to use, well aware that if once the door of the adytum be flung open they will be forced to drop one by one their cherished theories and final conclusions—more than once proved to have been no better than hobbies, false as everything built upon, and starting from false or incomplete premises. If we must remain satisfied with the half explanations of physiology as regards meaningless dreams, *how account, in such case*, for the numerous facts of verified dreams ? To say that man is a dual being ; that in man—to use the words of Paul—"There is a natural body, and there is a spiritual body"—and that, therefore, he must, of necessity, have a double set of senses—is tantamount, in the opinion of the educated sceptic, to uttering an unpardonable, most unscientific fallacy. Yet it has to be uttered—science notwithstanding.

Man is undeniably endowed with a double set : with natural or physical senses,—these to be safely left to physiology to deal with ; and, with subnatural or spiritual senses belonging entirely to the province of psychological science. The Latin word "sub," let it be well understood, is used here in a sense diametrically opposite to that given to it—in chemistry, for instance. In our case it is not a preposition, but a prefix as in "sub-tonic" or "sub-bass" in music. Indeed, as the aggregate sound of nature is shown to be a single definite tone, a keynote vibrating from and through eternity ; having an undeniable existence *per se* yet possessing an appreciable pitch but for "the acutely fine ear"<sup>1</sup>—so the definite harmony or disharmony of man's external nature is seen by the observant to depend wholly on the character of the key-note struck for the *outer* by the *inner man*. It is the spiritual EGO or SELF that serves as the fundamental base, determining the tone of the whole life of man—that most capricious, uncertain and variable of all instruments, and which more than any other needs constant tuning ; it is its voice

<sup>1</sup> This tone is held by the specialists to be the middle F of the piano.

alone, which like the sub-bass of an organ underlies the melody of his whole life—whether its tones are sweet or harsh, harmonious or wild, *legato* or *pizzicato*.

Therefore, we say, man, in addition to the physical, has also a spiritual brain. If the former is wholly dependent for the degree of its receptivity on its own physical structure and development, it is, on the other hand, entirely subordinate to the latter, inasmuch as it is the spiritual Ego alone, and accordingly as it leans more towards its two highest principles,<sup>1</sup> or towards its physical shell, that can impress more or less vividly the outer brain with the perception of things purely spiritual or immaterial. Hence it depends on the acuteness of the mental feelings of the inner Ego, on the degree of spirituality of its faculties, to transfer the impression of the scenes its semi-spiritual brain perceives, the words it hears and what it feels, to the sleeping physical brain of the outer man. The stronger the spirituality of the faculties of the latter, the easier it will be for the Ego to awake the sleeping hemispheres, arouse into activity the sensory ganglia and the cerebellum, and to impress the former—always in full inactivity and rest during the deep sleep of man with the vivid picture of the subject so transferred. In a sensual, unspiritual man, in one, whose mode of life and animal proclivities and passions have entirely disconnected his fifth principle or animal, astral Ego, from its higher “Spiritual Soul”; as also in him whose hard, physical labour has so worn out the material body as to render him temporarily insensible to the voice and touch of his Astral Soul,—during sleep the brains of both these men remain in a complete state of anæsthesia or full inactivity. Such persons rarely, if ever, will have any dreams at all, least of all “visions that come to pass.” In the former, as the waking time approaches, and his sleep becomes lighter, the mental changes beginning to take place, they will constitute dreams in which intelligence will play no part; his half-awakened brain suggesting but pictures which are only the hazy grotesque reproductions of his wild habits in life; while in the latter—unless preoccupied with some exceptional thought—his ever present instinct of active habits will not permit him to remain in that state of semi-sleep during which, consciousness beginning to return, we see dreams of various kinds, but will arouse him, at once, and without any interlude to full wakefulness. On the other hand, the more spiritual a man, the more active his fancy, and the greater probability of his receiving in vision the correct impressions conveyed to him by his all-seeing, his ever-wakeful Ego. The spiritual senses of the latter, unimpeded as they are by the interference of the physical

<sup>1</sup> The sixth principle, or spiritual soul, and the seventh—its purely spiritual principle, the “Spirit” or *Parabrahm*, the emanation from the unconscious ABSOLUTE. (See “Fragments of Occult Truth,” No. I.)

senses, are in direct intimacy with his highest spiritual principle ; and the latter, though *per se* quasi-unconscious—part of the utterly unconscious, because utterly *immaterial* Absolute<sup>1</sup>—yet having in itself inherent capabilities of Omniscience, Omnipresence and Omnipotence which as soon as the pure essence comes in contact with pure sublimated and (to us) imponderable matter—imparts these attributes in a degree to the as pure Astral *Ego*. Hence highly spiritual persons, will see visions and dreams during sleep and even in their hours of wakefulness : these are the sensitives, the natural-born seers, now loosely termed “ spiritual *mediums*,” there being no distinction made between a subjective seer, a *neurypnological* subject, and even an adept—one who has made himself independent of his physiological idiosyncrasies and has entirely subjected the outer to the *inner* man. Those less spiritually endowed will see such dreams but at rare intervals, the accuracy of the latter depending on the intensity of their feeling in regard to the perceived object.

Had Babu Jugut Chunder's case been more seriously gone into, we would have learned that for one or several reasons, either he or his wife was intensely attached to the other ; or that the question of her life or death was of the greatest importance to either one or both of them. “ One soul sends a message to another soul ”—is an old saying. Hence, premonitions, dreams, and visions. At all events, and in this dream at least, there were no “ disembodied ” spirits at work, the warning being solely due to either one or the other, or both of the two living and incarnated Egos.

Thus, in this question of verified dreams, as in so many others, Science stands before an unsolved problem, the insolvable nature of which has been created by her own materialistic stubbornness, and her time-cherished routine-policy. For, either man is a dual being, with an inner *Ego*<sup>2</sup> in him, this *Ego* “ the real ” man, distinct

<sup>1</sup> To this teaching every kind of exception will be taken by the Theists and various objections raised by the Spiritualists. It is evident, that we cannot be expected to give within the narrow limits of a short article a full explanation of this highly abstruse and esoteric doctrine. To say that the ABSOLUTE CONSCIOUSNESS is *Unconscious* of its consciousness, hence to the limited intellect of man must be “ ABSOLUTE UNCONSCIOUSNESS,” seems like speaking of a square triangle. We hope to develop the proposition more fully in one of the forthcoming numbers of “ Fragments of Occult Truth ” of which we may publish a series. We will then prove, perhaps, to the satisfaction of the non-prejudiced that the *Absolute*, or the *Unconditioned*, and (especially) the unrelated is a mere fanciful abstraction, a fiction, unless we view it from the standpoint and in the light of the more educated pantheist. To do so, we will have to regard the “ Absolute ” merely as the aggregate of all intelligences, the totality of all existences, incapable of manifesting itself but through the interrelationship of its parts, as *It* is absolutely incognizable and *non-existent* outside its phenomena, and depends entirely on its ever-correlating Forces, dependent in their turn on the ONE Great Law.

<sup>2</sup> Whether with one solitary *Ego*, or Soul, as the Spiritualists affirm, or with several—*i.e.*, composed of seven principles, as Eastern esotericism teaches, is not the question at issue for the present. Let us first prove by bringing our joint experience to bear, that there is in man something beyond Buchner's Force and Matter.

from, and independent of the outer man proportionally to the prevalency or weakness of the material body ; an Ego the scope of whose senses stretches far beyond the limit granted to the physical senses of man ; an Ego which survives the decay of its external covering—at least for a time, even when an evil course of life has made him fail to achieve a perfect union with its spiritual higher Self., *i.e.*, to blend its *individuality* with it, (the *personality* gradually fading out in each case) ; or—the testimony of millions of men embracing several thousands of years ; the evidence furnished in our own century by hundreds of the most educated men—often by the greatest lights of science—all this evidence, we say, goes to naught. With the exception of a handful of scientific authorities, surrounded by an eager crowd of sceptics and sciolists, who having never seen anything, claim, therefore, the right of denying everything—the world stands condemned as a gigantic Lunatic Asylum ! It has, however, a special department in it. It is reserved for those who, having proved the soundness of their mind, must, of necessity, be regarded as IMPOSTORS and LIARS. . . .

Has then the phenomenon of dreams been so thoroughly studied by materialistic science, that she has nothing more to learn, since she speaks in such authoritative tones upon the subject ? Not in the least. The phenomena of sensation and volition, of intellect and instinct, are, of course, all manifested through the channels of the nervous centres the most important of which is the brain. Of the peculiar substance through which these actions take place—a substance the two forms of which are the vesicular and the fibrous, the latter is held to be simply the propagator of the impressions sent to or from the vesicular matter. Yet while this physiological office is distinguished, or divided by Science into three kinds—the motor, sensitive and connecting—the mysterious agency of intellect remains as mysterious and as perplexing to the great physiologists as it was in the days of Hippocrates. The scientific suggestion that there may be a fourth series associated with the operations of thought has not helped towards solving the problem ; it has failed to shed even the slightest ray of light on the unfathomable mystery. Nor will they ever fathom it unless our men of Science accept the hypothesis of DUAL MAN.

### A PERSONAL EXPLANATION

[*The Theosophist*, Vol. III, No. 4 (28), *Supplement*, January, 1882, pp. 1-2.]

It is impossible for the Founders of the Theosophical Society to answer more than a few of the attacks made upon them in the Anglo-Indian Press. They are naturally exposed to many such libellous

accusations as the Theosophical movement excites the hostility of two great armies of bigots—the bigots of science, and the bigots of religion. But enemies who are honest enemies, who assail the teaching, or what they conceive to be the teaching of the Theosophical Society in a legitimate way by argument—even when the argument is intemperate and uncivil in tone—may be left to the influence of time and those tendencies in human thought which have generally defeated Bigotry in the long run. For the rudeness of antagonists who know nothing about the real nature of their pursuits, and will not take the trouble to enquire into these, the Founders of the Theosophical Society are fully compensated by the sympathy and regard of those who are better informed and more intelligent.

It happens sometimes, however, that occasional enemies who are not honest,—people who have conceived a grudge against the Founders, or either of them—on private grounds, will take advantage of opportunities afforded by the hostility of the orthodox press to Theosophy, and will write articles ostensibly about Theosophy, but really for the purpose of insinuating some ignoble calumny about the foremost, though humble, representatives thereof. In this way an article, the authorship of which is as obvious to the undersigned, as that of a familiar handwriting would be, was lately contributed to the *Statesman* of Calcutta. The writer had previously procured the insertion of similar slanderous attacks in the *Civil and Military Gazette*, but at length refused further favours by that paper he has apparently sought another opening for his contributions, finding this with the *Statesman*. On the 6th instant that journal published a long, leading article in vilification of the Theosophical Society, its Founders and its friends. The greater part of this is unworthy, either of quotation or reply, but one passage was not alone insulting and calumnious; it was libellous, even as libels are estimated by Courts of Law. Messrs. Sanderson and Co., solicitors of Calcutta, were, therefore, duly instructed on behalf of the undersigned to apply for legal redress, and they addressed to the editor of the *Statesman* the following letter :

THE THEOSOPHISTS.

*To the Editor.*

No. 10613, Calcutta, December 16, 1881.

Sir,—In the *Statesman* of Tuesday, the 6th instant, there appears an article having reference, among other matters, to Madame Blavatsky and Colonel Olcott, the Founders of the Theosophical Society. In the course of that article, it is stated :—

“ It is now asserted not only that the resources of both (Madame Blavatsky and Col. Olcott) are exhausted, but that they are largely in debt, on account, it is alleged, of the expenses of the Society. It is not

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difficult for anyone to arrive at the conclusion that it would be highly desirable and expedient for the Founders of the Theosophical Society to have these debts paid off. This is a simple and not unpraiseworthy instinct. The question that remains is, as regards the means by which this consummation is to be effected."

The remainder of the article, which we need not quote at length, is an elaborate insinuation that Madame Blavatsky is endeavouring to procure from a gentleman named, by spurious representations, the payment of her debts.

Now, the allegation about Madame Blavatsky being in debt is, we are instructed, absolutely false to begin with ; nor is the Society which she helped to found in debt, unless, indeed, it be to *herself*. The accounts of the Society, published in *The Theosophist* for last May, show that the outlay incurred on behalf of the Society up to that date had exceeded the receipts (consisting of "initiation fees" Rs. 3,900, and a few donations) by a sum of Rs. 19,846, but this deficit was supplied from the private resources of Madame Blavatsky and Colonel Olcott.

We may further explain that Madame Blavatsky is a Russian lady of high rank by birth (though since naturalized in the United States), and has never been in the penniless condition your article insultingly ascribes to her—whatever mistakes may have arisen from the improper publication of a private letter by Colonel Olcott to a friend in America, the careless exaggerations of which, designed merely for a correspondent familiar with the real state of the affairs to which these referred, have given you occasion for some offensive remarks.

We, therefore, duly instructed on behalf of Madame Blavatsky and Colonel Olcott, now require of you that you should publish this letter, together with an apology for the scandalous libel to which you have been misled into giving currency.

We also require that in further refutation of these and in general reply to the insulting language of your article, you should publish the enclosed explanations extracted from the *Pioneer* of the 10th instant.

In the event of your failure forthwith to comply with our request, or to give up the name of the writer of the article in question, we are instructed to proceed against you in the High Court for recovery of damages for the libellous attack of which our clients complain.—Yours faithfully,

SANDERSON & Co.

This letter was published by the editor of the *Statesman* in his issue of December 17, together with an article which, in a private letter to Messrs. Sanderson and Co., he refers to as his "apology." This so-called apology, in the midst of a good deal of comment designed apparently to sound as offensive as it can be made compatible with safety for the writer as regards legal penalties, says :

. . . "The statement that the Founders of the Theosophical Society were in debt, has already been contradicted by us, on the authority of the *Pioneer*, in our issue of Monday last, the 12th instant. As soon as we learned from the *Pioneer* that the deficit in the accounts of the Society

had been paid off by Madame Blavatsky and Colonel Olcott out of their private resources, we took the earliest opportunity of giving publicity to the fact. . . ."

Later on, the apology adds :

. . . . " We are, of course, delighted to hear that Madame Blavatsky has never been in the penniless condition in which she was represented to be, and that being so, we regret that the public should have been so misled, and that we should have been led to base a mistaken inference upon the statements that were before the public. We may add that we have much pleasure in publishing Messrs. Sanderson's repudiation, (for unless it is so, their letter has no meaning) of any wish or intention on the part of the Founders of the Theosophical Society to obtain money from wealthy members of the Society. This, we should have thought, would be one of their great objects, as we do not see how otherwise the Society can go on and flourish ; but we never said that they were likely to seek that object by dishonest means, and therefore, we do not see clearly wherein the scandalous libel consists. . . ."<sup>1</sup>

The *Statesman* then goes on to offer a gratuitous opinion on certain "apparently miraculous achievements attributed to Madame Blavatsky by the *Pioneer*." As the *Statesman* thus shows that it has not reached the stage of being able to define with accuracy the object of its disbelief, it is unnecessary to pay much attention to its conclusions as to who are "dupes" in this case,—the open-minded students of Nature's mysteries who find help in Theosophy, or the orthodox professors of faith in the science of the Pentateuch, and the religion of Mr. Huxley.

To render the personal explanation complete, it seems desirable—distasteful as it is to Madame Blavatsky to advance any claims to public respect, except those which she confidently rests on her devotion to the noble intellectual revival on which the Theosophical Society is engaged—to republish in connexion with it a certain article which was published on the appearance of the libellous article in the *Statesman*, in the *Pioneer* of December 10. This was as follows :

#### MADAME BLAVATSKY AND "THE STATESMAN."

Pending any further proceeding that may be taken by the lady concerned, in reference to a libellous attack on Madame Blavatsky in the *Calcutta Statesman* of Tuesday, we feel bound to publish a translation of a letter we have just received, (by the mail which arrived yesterday

<sup>1</sup> The *innocent* "simplicity" of the argument is truly remarkable ! If accusing a person of seeking to obtain money under false pretences (the latter being the "apparent miraculous achievements," and other alleged claims) be not a scandalous libel, then we do not know what the word "honesty" conveys to the mind of the editor of the *Statesman* ? The excuse is certainly calculated to leave every reader under the impression that the editor of the journal in question has very strange notions of accuracy of language. What, we wonder, would he have done under like circumstances ?

morning,) from Odessa. The establishment of Madame Blavatsky's real identity by formal proofs of this nature has never been necessary for any person of culture or intelligence who knows her, but foolish or malevolent people, proceeding on vague and erroneous conjectures as to the nature of the work to which she has devoted herself in this country, have ventured to imply that she must be an impostor, aiming at common-place ends—money, or social position. The absurdity of this contention is made evident by the following letter, which shows to what rank in society she properly belongs :—

Sir,—Having heard with astonishment that there exist somewhere about the world persons who have an interest in denying the personality of my niece, Mme. H. P. Blavatsky, pretending that she has appropriated to herself a name that does not belong to her, I hasten to send you these lines, begging you to make use of them to dissipate the very strange calumny. I say strange, but I might say senseless (*insensée*). For why should she choose (supposing she had really any necessity to change her name) a family which is not at all illustrious except by literary and scientific merits, which, indeed, would do honour to its name whatever that might be. What astonishes me especially is that any one can make a mistake about the origin of a person so erudite and of so cultivated an education as that of my niece.

However, as it is the burlesque fancy of her personal enemies to treat her as an impostor, will you receive my personal guarantee (given on my honour) that she is what she affirms herself to be Madame Helen P. Blavatsky, widow of a Councillor of State, ex-Vice-Governor of the Province of Erivan in the Caucasus, daughter of a Russian Colonel, Pierre von Hahn (whose ancestors were allied with the Counts von Hahn of Germany, and whose mother was *née* Countess Pröbsting) and my niece by her own mother, my sister *née* Fadeeff, grand-daughter of the Princess Dolgorouky of the elder princely line.

To establish her identity I enclose in this letter two of her portraits, one taken twenty years ago in my presence, the other sent from America four or five years ago. Furthermore, in order that sceptics may not conceive suspicions as to my personal identity, I take the liberty of returning your letter received through M. le Prince Dondoukoff-Korsakoff, Governor-General of Odessa. I hope that this proof of authenticity is perfectly satisfactory. I believe, moreover, that you will have already received the certificate of the individuality of Madame Blavatsky that the Governor-General desired himself to send to Bombay.

I ought also to mention a rather important fact, which is, that since the departure of my niece Helen Blavatsky from Odessa for America, in 1872, she has always been in continuous correspondence, not only with me, but all her relations in Russia—a correspondence which has never been interrupted even for a month, and that all this time there has been no change whatever in her style, which is peculiar to herself, nor in her handwriting. This can be proved by all her letters to any one who wishes to convince himself. This fact alone can leave no doubt except to idiots or evil-intentioned persons who have their own ends to serve. But with these there is no need to waste time.



I cause my signature to be certified by the confirmation of a notary.

On which I beg you to receive the expressions, &c. (signed) Nadejda A. Fadeyeff (daughter of the Privy Councillor), member of the Council of the Theosophical Society, daughter of the late Russian Privy Councillor, formerly director of the Department of State Lands in the Caucasus, and member of the Council of the Viceroy of the Caucasus.

Odessa, 3rd (15) November.

(The signature is formally authenticated by the Notary of the Bourse at Odessa, and the letter bears his official stamp.)

We must add, in explanation, that the enclosed portraits are undoubtedly portraits of Madame Blavatsky, and that we have seen the formal certificate<sup>1</sup> of her identity forwarded direct (for the better assurance of sceptics to the care of a gentleman in high official position at Simla) by General Fadeyeff, at present Joint Secretary of State in the Home Department at St. Petersburg. We have also seen the letter addressed to Madame Blavatsky as to an intimate friend by Prince Dondoukoff, expressing, besides warm sympathy, no small measure of (well-deserved) contempt for persons who could misunderstand her true character.

The *Statesman* now argues at great length that Madame Blavatsky must have come to India in order to beguile any well-to-do persons she might be able to dupe, into giving her hospitality and possibly money. Of course, no one can escape beyond the limits of his own nature in estimating the motives of others; and the author of the article in the *Statesman* may be unable to imagine human creatures governed by any other motive but the desire to procure money or meals; but for most people it will be plain that if so, the imagination of the *Statesman* does not range over the whole subject in this case.

One element in the present libel is to the effect that in connection with the affairs of the Theosophical Society Madame Blavatsky has incurred large indebtedness. This statement, which is entirely false, is a blundering misconception of the published fact that the receipts of the Theosophical Society have fallen short of its expenditure by Rs. 16,000 or more. But this deficit is not a debt *by* Madame Blavatsky; it would be a debt *to* her, if she cared to regard it in that light, she having supplied the money from her private resources supplemented by those of the other equally self-devoted apostle of Theosophy—Colonel Olcott.

The certificate sent by General Fadeyeff and referred to in this statement runs, as follows:—

“ I certify by the present that Madame H. P. Blavatsky now residing at Simla (British India) is from her father’s side the daughter of Colonel Peter Hahn and grand-daughter of Lieutenant-General Alexis Hahn von Rottenstern-Hahn (a noble family of Mecklenburg, Germany, settled in Russia). And, that she is from her mother’s side the daughter of Helene Fadeyeff and grand-daughter of Privy Councillor Andrew Fadeyeff and

<sup>1</sup> No copy of this certificate is in our possession at this moment, or we would publish it herewith, but its tenor precisely corresponds with the explanation in the above letter.—*Ed. Pioneer.*

of the Princess Helene Dolgorouki ; that she is the widow of the Councillor of State, Nicephore Blavatsky, late Vice-Governor of the Province of Erivan, Caucasus.

“ (Signed.) MAJOR-GENERAL ROSTISLAV FADEYEFF,  
of H.I. Majesty’s Staff,

“ Joint Secretary of State at the Ministry of the Interior. St. Petersburg 29, Little Morskaya,

“ 18th September, 1881.”

Taken in connexion with the official documents published in *The Theosophist* of January 1881, concerning the social status in America of Colonel Olcott, these explanations may, it is hoped, lay at rest once for all the wonderful question on which many people in India have wasted a good deal of speculation, whether the undersigned are or are not “adventurers.” They were most unwilling in the beginning to make any fuss about their own personality, or the worldly sacrifices they have made in the hope of serving the principle of “Universal Brotherhood” and of contributing to revive the philosophical self-respect of the Indian people. But when malevolent antagonists—as short-sighted as they are vindictive,—attempt to impede the progress of Theosophy by trying to represent its Apostles in the country as self-seeking aspirants for contemptible worldly advantage, it is time to show once for all, by an exhibition of the worldly advantages they have chosen to surrender, the abject absurdity of this miserable accusation.

H. P. BLAVATSKY.  
H. S. OLCOTT.

*Bombay, December 31, 1881.*

## SPIRITUALISM AND OCCULT TRUTH

[*The Theosophist*, Vol. III, No. 5 (29), February, 1882, pp. 113-115.]

THE *Spiritualist* of November the 18th takes notice of the article published in *The Theosophist* for October under the heading “Fragments of Occult Truth,” but it does not quite appreciate the objects with which that article was put forward, and still less, the importance of its contents. To make further explanations intelligible to our own readers, however, we must first represent the *Spiritualist’s* present remarks which under the heading of “Speculation-spinning” are as follows :

“The much respected author of the best standard text-book on Chemistry in the English language, the late Professor W. Allen Miller, in the course of a lecture at the Royal Institution set forth certain facts, but

expressed an objection to make known a speculative hypothesis which apparently explained the causes of the facts. He said that tempting but inadequately proved hypotheses when once implanted in the mind, were most difficult to eradicate ; they sometimes stood in the way of the discovery of truth, they often promoted experiments in a wrong direction, and were better out of the heads than in the heads of young students of science.

“ The man who prosecutes original research must have some speculation in his head as he tries each new experiment. Such experiments are questions put to Nature, and her replies commonly dash to the ground one such speculation after another, but gradually guide the investigator into the true path, and reveal the previously unknown law, which can thenceforth be safely used in the service of mankind for all time.

“ Very different is the method of procedure among some classes of psychologists. With them a tempting and plausible hypothesis enters the mind, but instead of considering it to be mischievous to propagate it as possessing authority before it is verified, it is thought clever to do so ; the necessity for facts and proof is ignored, and it may be that a church or school of thought is set up, which people are requested to join in order that they may fight for the new dogma. Thus unproved speculations are forced upon the world with trumpet tongues by one class of people, instead of being tested, and, in most cases, nipped in the bud according to the method of the man of science.<sup>1</sup>

“ The religious periodicals of the day abound with articles consisting of nothing but speculations advanced by the authors as truths and as things to be upheld and fought over. Rarely is the modest statement made, ‘ This may explain some points which are perplexing us, but until the verity of the hypothesis has been firmly demonstrated by facts, you must be careful not to let it rest in your mind as truth.’ By ‘ facts ’ we do not necessarily mean physical facts, for there are demonstrable truths outside the realm of physics.

“ The foregoing ideas have often occurred to us while reading the pages of *The Theosophist*, and have been revived by an interesting editorial article in the last number of that journal, in which the nature of the body and spirit of man, is definitely mapped out in seven clauses.<sup>2</sup> There is not one word of attempt at proof, and the assertions can only carry weight with those who derive their opinions from the authoritative allegations of others, instead of upon evidence which they have weighed and examined for themselves ; and the remarkable point is that the writer shows no signs of consciousness that any evidence is necessary. Had the scientific method been adopted, certain facts or truths would have been made to precede each of the seven clauses, coupled with the claim that those truths demonstrated the assertions in the clauses, and negatived all hypotheses at variance therewith.

“ Endless speculation-spinning is a kind of mental dissipation, which does little good to the world or to the individuals who indulge therein, and

<sup>1</sup> We do not want to be cruel : but where can one find “ unproved speculations ” more unproved, or that would be “ nipped in the bud ” by “ the man of science ” with a more ready hand than those that are weekly expressed in the *Spiritualist* ?

<sup>2</sup> *The Theosophist*, Bombay, October, 1881, pp. 18-19.

has sometimes had in Europe a slight tendency to impart to the latter signs of Pharisaical self-consciousness of their being advanced religionists and philosophers, living in a diviner air than those who work to base their opinions on well-verified truths. If the speculators recognized their responsibility and imitated the example set them by the great and good Professor Allen Miller, nine-tenths of their time would be set at liberty for doing good work in the world, the wasting of oceans of printing ink would be avoided, and mental energy which might be devoted to high uses would no longer run to waste. The minds of habitual dreamers and speculators may be compared to windmills incessantly at work grinding nothing.<sup>1</sup>

“Just at present there is far too much mental speculation afloat, and far too few people putting good ideas into practical form. Here in London, within the past year, grievous iniquities which might have been prevented, and grievous wrongs which might have been redressed, have abounded, and too few people have been at work ameliorating the sorrows and the sins immediately around them.”

Now we do not want to discuss these questions with the *Spiritualist* in the way that rival religious sects might debate their differences. There can be no sectarianism in truth-seeking, and when we regard the Spiritualists as seriously mistaken in many of the most important of the conclusions to which they have come, they must certainly be recognised as truth-seekers,—like ourselves. As a body, indeed, they are entitled to all possible honour for having boldly pursued their experiences to unpopular conclusions, caring more for what presented itself to them as the truth than for the good opinion of society at large. The world laughed at them for thinking their communications something beyond fraudulent tricks of impostors, for regarding the apparitions of their cabinets as visitors from another world. They knew quite well that the communications in a multitude of cases were no more frauds than they were baked potatoes, that people who called them such were talking utter folly, and in the same way whatever the materialised “spirits” were, they were not in all cases, even if they might be in some, anything like the pillows and nightgowns of a medium’s assistant. So they held on gallantly and reaped a reward which more than compensated them for the silly success of ignorant outsiders in the consciousness of being in contact with superhuman phenomena, and in the excitement of original exploration. Nothing that has ever been experienced in connexion with such excitement by early navigators in unknown seas, can even have been comparable to the solemn interest which spiritual enquirers (of the cultivated kind) must have felt at first as they pushed off, in the frail bark of mediumship, out into the ocean

<sup>1</sup> Verily so. For over thirty years have the dreamers and speculators upon the *rationale* of “Spiritual” phenomena set their wind-mills to work night and day and yet hitherto mortals and helping Spirits have ground out for the world but . . . husks.

of the unknown world. And if they had realized all its perils one might almost applaud the courage with which they set sail, as warmly as their indifference to ridicule. But the heretics of one age sometimes become the orthodox of the next, and, so apt is human nature to repeat its mistakes, that the heirs of the martyrs may sometimes develop into the persecutors of a new generation. This is the direction in which modern Spiritualism is tending, and that tendency, of all its characteristics, is the one we are chiefly concerned to protest against. The conclusions of Spiritualism, inaccurate and premature as they are, are settling into the shape of orthodox dogma—while the facts of the great inquiry, numerous as they are, are still chaotic and confused, their collectors insist on working them up into specific doctrines about the future state, and they are often as intolerant of any dissent from these doctrines as the old-fashioned religionists were of them.

In fact, they have done the very thing which the *Spiritualist*, with an inaptitude born of complete misapprehension of what Occult Science really is, now accuses us of having done: they have given themselves wholly over to "speculation-spinning." It is fairly ludicrous to find this indictment laid at our door on account of our "Fragments." The argument of that paper was to the effect that Spiritualists should not jump to conclusions, should not weave hasty theories, on the strength of *séance*-room experiments. Such and such appearances may present themselves: beware of misunderstanding them. You may see an apparition standing before you which you know to be perfectly genuine, that is to say, no trumpery imposture by a fraudulent medium, and it may wear the outward semblance of a departed friend, but do not on that account jump to the conclusion that it is in this spirit of your departed friend, do not spin speculations from the filmy threads of any such delusive fabric. Listen first to the wisdom of the ancient philosophies in regard to such appearances and permit us to point out the grounds on which we deny what seems to be the plain and natural inference from the facts. And then we will proceed to explain what we have reason to know is the accepted theory of profound students of the ancient philosophy. We were repeating doctrines as old as the pyramids, but the *Spiritualist* not having hitherto paid attention to them seems really to imagine that we have thrown them off on the spur of the moment as a hypothesis, as Figuier does with his conjectures in the *Day after Death*, or Jules Verne with his, in his *Voyage round the Moon*. We cannot, it is true, quote any printed edition of the ancient philosophies and refer the reader to chapter and verse, for an article on the seven principles, but assuredly all profound students of mystic literature will recognize the exposition on which we ventured as supported, now in one way, now in another, by the

cautiously obscure teaching of occult writers. Of course, the conditions of occult study are so peculiar that nothing is more difficult than to give one's "authorities" for any statement connected with it, but none the less is it really just as far from being "up in a balloon" as any study can be. It has been explained repeatedly that the continuity of occult knowledge amongst initiated adepts is the attribute about it which commends their explanations—absolutely to the acceptance of those who come to understand what initiation means and what kind of people adepts are. From Swedenborg onwards there have been many seers who profess to gather their knowledge of other worlds from actual observation, but such persons are isolated, and subject to the delusions of isolation. Any intelligent man will have an intuitive perception of this, expressing itself in a reluctance on his part to surrender himself entirely to the assurances of any such clairvoyants. But in the case of regularly-initiated seers it must be remembered that we are dealing with a long,—an extraordinarily long,—series of persons who, warned of the confusing circumstances into which they pass when their spiritual perceptions are trained to range beyond material limits, are so enabled to penetrate to the actual realities of things, and who constitute a vast organized body of seers, who check each other's conclusions, test each other's discoveries and formulate their visions into a science of spirit as precise and entirely trustworthy as, in their humble way, are the conclusions, as far as they go, of any branch of physical science. Such initiates are in the position, as regards spiritual knowledge, that the regularly taught professor of a great university is in, as regards literary knowledge, and any one can appreciate the superior claims of instruction which might be received from him, as compared with the crude and imperfect instruction which might be offered by the merely self-taught man. The initiate's speculations, in fact, are not spun at all; they are laid out before him by the accumulated wisdom of ages, and he has merely followed, verified and assimilated them.

But it may be argued, if our statement about the teachings of this absolutely trustworthy occult science claims to be something more than assertion and hypothesis it is an assertion and, for the world at large, a hypothesis, that any such continuously-taught body of initiates is anywhere in existence. Now, in reference to this objection, there are two observations to be made, firstly, that there is a large mass of writings to be consulted on the subject, and just as Spiritualists say to the outer world "if you read the literature of Spiritualism, you will know how preposterous it is to continue denying or doubting the reality of spiritual phenomena," so we say to Spiritualists if you will only read the literature of Occultism it will be very strange if you still doubt that the continuity of initiation

has been preserved. Secondly, we may point out that you may put the question about the existence of initiates altogether aside, and yet find in the philosophy of Occultism as expounded by those who do labour under the impression that they have received their teaching from competent instructors such inherent claims to intellectual adoption that it will be strange if you do not begin to respect it as a hypothesis. We do not say that the "Fragments" given in our October number constitute a sufficiently complete scheme of things to command conviction, [in] this way, on their own intrinsic merits, but we do say that even taken by themselves they do not offend intuitive criticism in the way that the alternative spiritual theory does. By degrees as we are enabled to bring out more ore from the mine which yielded the "Fragments," it will be found that every fresh idea presented for consideration fits in with what has gone before, fortifies it, and is fortified by this in turn. Thus, is it not worth notice that even some notes we published in our December number in answer to inquiries about Creation, help the mind to realize the way in which, and the materials with which, the Elementaries in the one case, in the other the automatically-acting *Kama Rupa* of the medium, may fashion the materialized apparition which the Spiritualist takes for the spirit of his departed friend? It sometimes happens that a materialized spirit will leave behind as a memento of his visit some little piece cut from his spiritual (?) drapery. Does the Spiritualist believe that the bit of muslin has come from the region of pure spirit from which the disembodied soul descends? Certainly no philosophically minded Spiritualist would, but if as regards the drapery such a person would admit that this is fashioned from the cosmic matter of the universe by the will of the spirit which makes this manifest, (accepting our theory so far) does it not rationally follow that all the "material" of the materialized visitor must probably be also so fashioned? And in that case, if the will of a spirit without form can produce the particular form which the sitter recognizes as his dead friend, does he not do this by copying the features required from some records to which as a spirit he has access; and in that case again is it not clear that some other "spirit" would equally have that power? Mere reflection, in fact, on the principles of creation will lead one straight to a comprehension of the utter worthlessness of resemblance in a materialized spirit, as a proof of identity.

Again, the facts of spiritual experience itself fortify the explanation we have given. Is it not the case that most Spiritualists of long experience,—omitting the few circumstanced in the very peculiar way that M. A. (Oxon) is, who are not in pursuit of dead friends at all—are always reduced sooner or later to a state of absolute intellectual exasperation by the unprogressive character of their researches? How is it that after all these twenty years that Spiritualists

have been conversing with their departed friends their knowledge of the conditions of life in the next world is either still as hazy as the rambling imagination of a pulpit orator, or, if precise at all, grotesquely materialistic in its so-called spirituality? If the spirits were what the Spiritualists think them, is it not obvious that they must have made the whole situation more intelligible than it is—for most people,—whereas, if they are, what we affirm that they are really, is it not obvious that all they could do is exactly what they have done?

But, to conclude for the present, surely there need be no hostility, as some Spiritual writers seem to have imagined, between the Spiritualists and ourselves, merely because we bring for the consideration a new stock of ideas,—new, indeed, only as far as their application to modern controversies is concerned, old enough as measured by the ages that have passed over the earth since they were evolved. A gardener is not hostile to roses, because he prunes his bushes and proclaims the impropriety of letting bad shoots spring up from below the graft. With the Spiritualists, students of Occultism must always have bonds of sympathy which are unthought of in the blatant world of earth-bound materialism and superstitious credulity. Let them give us a hearing; let them recognize us as brother-worshippers of Truth, even though found in unexpected places. They cannot prove so oblivious of their own traditions as to refuse audience to any new plea, because it may disturb them in a faith they find comfortable. Surely it was not to be comfortable that they first refused to swim with the stream, in matters of religious thought; and deserted the easy communion of respectable orthodoxy, happily trustful of the future state prescribed by the Archbishop of Canterbury, and in the safe arrival there, if anyone who takes a ticket for the right pew, as if it were a through carriage for Paradise without break of gauge. Will Spiritualism only conquer incredulity to find itself already degraded into a new church, sinking, so to speak, into arm-chairs in its second childhood, and no longer entitled to belief or vigorous enough for further progress? It is not a promising sign about a religious philosophy when it looks too comfortable, when it promises too indulgent an asylum for our speckled souls with *hooris* of the Mahomedan Elysium, or the all too homelike society of the Spiritualist's "Summer-land." We bring our friends and brethren in Spiritualism no mere feather-headed fancies, no light-spun speculation, when we offer them some toil-won fragments of the mighty mountain of Occult knowledge, at the base of whose hardly accessible heights we have learned to estimate their significance and appreciate their worth. Is it asked why we do not spread out the whole scroll of this much vaunted philosophy for their inspection, at once, and so exhibit clearly its



all-sufficing coherence? That question at least will hardly be asked by thoughtful men who realize what an all-sufficient philosophy of the Universe must be. As well might Columbus have been expected to bring back America in his ships to Spain. "Good friends, America, will not come," he might have said, "but it is there across the waters and, if you voyage as I did and the waves do not smother you, mayhap you will find it too."

## NATURE-SPIRITS AND ELEMENTALS

[*The Theosophist*, Vol. III, No. 5 (29), February, 1882, pp. 115-116.]

A CORRESPONDENT of *Light* having asked Mrs. Emma Hardinge Britten, the famous Spiritualist speaker and author, to state her beliefs as regards the existence of sub-human orders of "spirits," our excellent friend has, in the number of that journal for 3rd December, given them without reserve. Before quoting them, we must inform our readers that the Spiritualists have always opposed the allegations of Theosophists that such races of beings exist, and we have had to put up with no little hard scolding from them. Mrs. Britten, incautiously, as we think, uses the word "Elementary," to signify nature-spirits, or the forces of Nature. A clear distinction should be drawn between these nature-spirits, and the psychic shells of once living human beings, known in India as *bhūtas*. To mark this difference and, if possible, avoid confusion, we applied, in *Isis*, the name "Elementals" to the nature-spirits, and used the word "Elementary" to designate the *bhūtas*. Mrs. Britten says:—

"Protesting in advance against being forced into the arena of literary warfare, the unspiritual character of which too often offends and disgusts the readers of our journals, I simply reply to the inquiry of 'Student,' that I—as one who not only believes in Elementary Spirits, but claims to have seen them, and conversed with many others who have had similar experiences—am accustomed to classify all sub-human Spirits as *elementary* in organization, and I presume the term 'Nature-Spirits' is simply applied to such existences from the position which they occupy in the realm of nature.

"I have quite recently seen in one of the Spiritual journals, though I cannot at this moment recall which, a beautiful simile, used to represent the position of man in the scale of creation, namely, as standing midway upon the famous ladder whose foot is on earth and its highest round in Heaven. If this position represents a physical truth, of which material existence is the visible witness, is there no corresponding Spiritual ladder in which descending

grades of being are as obvious and philosophical a necessity, as the ascending scale which Spiritualists so readily acknowledge? If the Darwinian chart of material progress presents features of absolute demonstration on so many points that its unsolved problems can afford to stand over, awaiting proofs which the future must yield up, can the Spiritualist be content to supplement Darwin's merely materialistic footprints of being, with an advance into Spiritual realms *beyond* matter, yet utterly ignore the existence of Spiritual realms of being as the *antecedents* of matter?<sup>1</sup> Are there no *embryonic* states for the soul, as well as for the body; no realms of gestation for Spiritual, as well as for material, forms?

. . . . .

“ I will take up your space no further than to repeat that I have seen Elementary Spirits in many forms, and on many grades of the scale of being, and that I believe I have conversed or corresponded with many hundreds of intelligent persons who think with me, that they have as good evidence of the existence both of sub-human and super-human Spirits, as of simply human Spirits. That intercourse with these realms of being has been far more rare than with human Spirits I allow; hence those who have entered upon it shrink back with as much dislike and pain from the coarse denial and rude contempt of others who have not shared their experience, as Spiritualists themselves feel when their belief is assailed by ignorance and bigotry. Hence it is also that little is said or written on this subject at present; and though I have reason to believe in the great unfoldments of Spiritual life and being, upon the mere threshold of which we are now standing, that far and wider and more astounding revelations from the Spiritual side of man's nature await us than the limited vistas we now gaze upon afford, I deem it in the best interests of truth that we should advance most cautiously; accepting only that which we can prove in ordinary experiences, and leaving extraordinary revelations to unfold themselves. . . .

I am, very faithfully yours,

EMMA HARDINGE-BRITTEN.”

The Limes, Humphrey-street,  
Cheetham Hill, Manchester.

<sup>1</sup> We do not know what the eminent author of *History of Modern American Spiritualism* really means by the words “ *beyond* ” and “ *antecedents* of matter ” in this application. Surely, she cannot mean that there exists any realm of “ being ” *beyond* or *outside* of matter? Such realm would be one of pure Spirit, *i.e.*, of *absolute* immateriality in which it is hardly necessary to remind any one *there can be no being*; as a “ being ” of any description whatsoever implies something *organized*, and that something can never be formed out of *nothing*.

In the same number of *Light* we learn from a correspondent signing himself "Ma"—that the "earliest Gods of Egypt, following the Mother of the Gods, were the Eight who ruled in Am-Smen before the firmament of Ra was uplifted;" and that "they are known to all Egyptologists as the eight *elementaries*."

A new proof of the correctness of cyclic necessity: gods worshipped ninety centuries B.C., becoming candidates for the same in the nineteenth A.D.!

## IN DESPERATE STRAITS

[*The Theosophist*, Vol. III, No. 5 (29), February, 1882, pp. 116-117.]

THE emotional letter to the Editor of a Christian journal of London, from a well-known native clergyman of Ceylon, which we copy below, is generously accorded the wide circulation of our magazine to show that we bear no malice even to such bitter and often truculent enemies as the missionaries have shown themselves to be. It does seem rather amusing, however, that this writer, himself a clergyman and presumably able to expound his religion, should be appealing for help to Dr. Sexton, once upon a time a well-known Spiritualist, and the editor of a Spiritualist paper, but at the same time not lifting his hand to stop the Buddhist revival in Ceylon. Mr. Spaar was one of the five *Padris* who were present at Panadure on the 22nd of June, 1881—the occasion, referred to in his letter when a makeshift heterodox champion offered himself as an antagonist to Col. Olcott—but who did not open their mouths when that gentleman said: "If, either now or at any other time prior to my departure for India, the Christian party should put forward a champion whom I can without sacrificing self-respect meet in debate, their challenge will be accepted." This year, again, the old game of putting up obscure laymen to challenge our President was repeated, but, of course, no notice was taken of them. Our mission is not one of aggression, but of defence. We defend, first, the principle of Universal Brotherhood and mutual tolerance, and then the right of all Asiatic peoples, to be left unmolested in the enjoyment of their ancient faiths. Whatever we have ever done against missionaries in Asia has been done, because those propagandists are trying their utmost to stamp out and destroy religions far better suited to Asiatic moral needs than the one they would introduce, and taking advantage of the ignorance of youth to turn them into irreligious sceptics. As for the present editor of the *Shield of Faith* whose help is implored, he is a man of learning and eloquence, but may prove no more persistent in defending the "Holy Ghost," than

he was in advocating the cause of the unholy ghosts in general.<sup>1</sup> A whilom Spiritualist who has turned his coat, though he be, yet, his *argumentum ad crumenam*—to “raise the funds”—the usual appeal to the pockets of the faithful on such occasions—in the editorial which we quote below ought to be responded to by the Sinhalese Christians at once, and the Rev. Spaar should head the list. To help the worthy gentleman in his distress, we now quote from his plaintive letter :—

*Kalutara, Ceylon, August 4, 1881.*

Rev. Sir,— . . . Never was there such a revival of unbelief as there is at present in Ceylon. The battle for the truth must ere long be fought, and God grant that some valiant David may arise to stand up against the Philistines of error and infidelity who stalk through the land. All this while we have had to deal with difficulties arising from the purely heathen Buddhist, but now there has sprung up in our midst, a “Theosophical Society,” whose President and Founder in Ceylon is a *professed* American, [*sic.*] Col. H. S. Olcott. He first arrived in the island towards the end of last year, in company with Madame Blavatsky, who professed to work miracles.<sup>2</sup> Both of them visited several towns and villages, lecturing against Christianity, indulging in horrible blasphemies. They declared themselves converted to Buddhism, and worshipped at its shrines.<sup>3</sup> After preaching or lecturing, Col. Olcott usually challenges any one to come forward and meet him in debate. At one place his challenge was accepted by a native Christian, quite sanguine that some Christian English missionary would *joyfully come forward in defence of the faith*; but the idea of the missionaries is to let well alone, and that all this will come to nought. Col. Olcott is believed to be quite a master of the sciences, having lectured on those of an occult character. This native Christian having failed in enlisting the sympathies of the

<sup>1</sup> The *Medium and Daybreak* (November 11) says :—

Dr. Sexton continues to enlarge the profits of his ministry by condemning Spiritualism as “decidedly anti-Christian.” “A Humanitarian” replies to him at length in the *South Shields Daily News*; we make one extract: “Could anything be more foolish than to censure a cause for doing the very work which it is sent into the world to perform, viz., to convert the sinner and unbeliever from the error of his ways? Does not everybody know that the worthy doctor was himself an Atheist for many years, and that it was through his association with Spiritualism that he became possessed of a belief in a future life, and in a Providence who rules wisely and well? The eloquence of Christendom was launched at him in vain: he remained a staunch Atheist: but—the Phenomena of Spiritualism being proved by him to be genuine—he now looks triumphantly over the grave, and gratefully advises his hearers to believe that it is all the work of ‘evil spirits!’”

<sup>2</sup> Who never professed anything of the kind; the statement is a *padri-born*, bare-faced untruth. We leave the claim of working “miracles” to the “Generals” and “Captains” of the “Salvation Army.”

<sup>3</sup> The latter *never lectured in her life*, and is a Buddhist for the last twenty years.

missionaries, got a member of the "Christo-Brahmo-Somaj" to take up the gauntlet thrown down by Col. Olcott; but when the opponents met Col. Olcott declined to hold any discussion with a man who was not a Christian, on the subject of the Divine Origin of Christianity. Having made collections in aid of what is now known as the "Sinhalese National Buddhist Fund," the Theosophists left for Bombay, where they endeavour to make us believe they are very strong, and where they issue a monthly magazine called *The Theosophist*. Whilst there, it appears from the papers that a split occurred, and several of Col. Olcott's followers left for America. The Colonel himself, encouraged perhaps by the welcome accorded to him here on his previous visit, when he was hailed as the "White Buddhist" has come back with one Mr. Bruce (this time without Madame Blavatsky) described as Inspector of Schools. The former is busily engaged in publishing pamphlets, catechisms, &c., lecturing and raising money, and opening schools with the avowed object of stopping heathen children from attending Christian schools. I send you a copy of this man's catechism. A pamphlet, by one Professor Woodrof, has been published and circulated widely. It treats of the so-called "discrepancies in the Gospels." If ever the "heathen rage and the people imagine a vain thing" it is now. The silence of the missionaries is construed into want of ability to meet this Goliath. I am sure that there is more than one quite competent in the name of the Lord of Hosts to go out to battle; but as I said before, the convenient method of getting over it is by saying "Don't be afraid, Col. O. won't do much harm; it will all come to an end." "There isn't much good gained by controversy. It is not in my line." "Let us preach the Gospel." God only knows, however, the incalculable mischief that is done. A few native Christians have just formed themselves into an "Evangelical Union" for the purpose of doing something, but their efforts are sure to meet with the cold shoulder from those who are "the sent."

I have just read that Rev. Joseph Cook purposes to visit India shortly. Oh! if it would please the Lord to send him or you among us for a season.

I must also mention that an English infidel paper is getting among us; the other day a railway traveller was giving away some, and I noticed copies on the library table of this town, where one of my friends also put in your *Shield of Faith*.

Yours in the Lord,

J. A. SPAAR.

P.S.—A supply of tracts, &c., against infidelity for circulation will be welcome.

R

Dr. Sexton editorially offers to not only visit Ceylon but make the tour around the globe if "the friends . . . in each of these countries form societies, *raise funds*, and make the preliminary arrangements." Then he modestly adds, "they can, in their turn, challenge the Olcotts, the Blavatskys, *et hoc genus omne*." Here is a chance for the Rev. Spaar that he should not let slip; and will not unless—as his behaviour at Panadure would seem to show—he too is disposed "to let well alone," and not make himself appear ridiculous by playing the "David" when the theosophical "Goliath" is "to the front." Since Dr. Sexton and his correspondent are fond of Latin may we not be permitted to remark that if the Theosophical movement for them is a—*Deo dignus vindice nodus* they ought to adopt more dignified means to get out of their difficulties than that of spreading false and slanderous reports against it in their Christian organs. *Abusus non tollit usum*; abuse and calumny are no arguments though certainly they do appear as the *deliciæ theologicæ*. At all events the time for arguing is past and they ought to resort to more effective means. Let then Dr. Sexton or Rev. Joseph Cook hurry at once to Ceylon; and making a supreme effort to clear the korales of the fair island for ever of the "Philistines of error," the "Olcotts and the Blavatskys,"—have them slain by the American London Samsons, in the name of the "Lord of Hosts," and with the traditional biblical weapon—"the jaw of an ass"—which Mr. Cook handles in such a remarkably dexterous manner.

### FOOTNOTE TO "THE PISACHA-DANCERS"

[*The Theosophist*, Vol. III, No. 5 (29), February, 1882, pp. 119–120.]

[A description is given of the unfortunate victims of obsession and some of the methods of exorcising the pisachas or evil spirits are enumerated. Mention is made of the fact that, after a person's death, his kindred offer sacrifice in the shape of rice-balls, calling upon the name of the departed spirit. "No educated person would for a moment think that the *spirit* of the deceased hears him, or—less than all—can taste the food so offered. It is done simply as a duty to the memory of the dead. . . ." To this H. P. B. appends the following footnote:]

IN Christian Russia the same custom of offering rice to the dead prevails throughout the Empire. For six weeks after the death of a person, dishes full of rice with a wax taper stuck in the middle of it are sent at regular periods to the parish church or laid on the tomb of the defunct. There, with the rice placed near, a mass is said for the *rest* of the departed soul in order that it should not become a

*bhut*, a restless wandering soul in the earth-region—the latter being considered the greatest misfortune. In Roman Catholic countries it is the same thought or fear for the soul's torments at being earth-bound that underlies the ceremony of the Feast of the Dead held throughout Christendom on the 2nd of November.

### FOOTNOTE TO "A FLASH OF LIGHT UPON OCCULT FREEMASONRY"

[*The Theosophist*, Vol. III, No. 5 (29), February, 1882, pp. 135-137.]

[To this article which deals with the dispute between the Raja of Travancore and the Raja of Cochin with regard to alleged rights of jurisdiction over the Masonic Temple of Kudal-manikkam, H. P. B. appends the following footnote :]

EUROPEAN and even Hindu students of Occultism are often deploring and even wondering, why all the "Initiates" or "adepts" seem to have died out in India. They have not "died" out, nor, is their absence due to "Kali Yuga" as popularly yet erroneously supposed. The "adepts" have simply and gradually if not altogether forsaken India, at least retired from its public populated portions, keeping their knowledge and often their very existence as secret as they can. Many of them are gone beyond the Himalayas. Some yet remain—especially in Southern India, but few are the privileged ones who know of them; still fewer those who could point out their places of retreat.

### A CONJUROR AMONG THE SPIRITUALISTS

[*The Theosophist*, Vol. III, No. 5 (29), February, 1882, p. 137.]

FOLLOWING is an article<sup>1</sup> taken from the *Bombay Gazette* of January 30, in which we find a new and very important proof of the reality of the phenomena produced by some genuine mediums. The testimony of an eminent conjuror well versed in every professional and non-professional *trick*, and actually alive to the possibilities of legerdemain, carries more weight with it, we trust, than the denial of a thousand worldly sceptics educated in Greek and Latin, but utterly ignorant of the possibilities of nature and the limitations of legerdemain. We feel doubly happy for the opportunity offered us by adding the testimony of Mr. H. Kellar to those of Messrs. Maskelyne

<sup>1</sup> [The article referred to takes the form of a letter by Mr. Harry Kellar describing a *séance* with the famous medium Eglinton when phenomena took place which could not be accounted for as the result of trickery or sleight-of-hand.—*Ed.*]

and Cook, Bellachini, and other eminent conjurors, to confound our detractors: happy for the Spiritualists who have found in Mr. Eglinton such a powerful and useful ally, and happy for those Theosophists who either believe in or themselves produce various phenomena. It matters little comparatively whether the latter are regarded as mediums or occultists, as being "controlled" and "guided" by "disembodied spirits" or inspired by living *cis-* or *trans-*Himalayan "Brothers." Before the vexed question—"Do the BROTHERS exist?"—is settled, the reality and genuineness of the phenomena variously ascribed to both spirits and Brothers must be proved. In our deadly strife with society, it is far more important to us to gain our chief point with them—namely, the right to take our critics publicly to task, and challenge them to prove which of us—the millions of Spiritualists and Theosophists, or the masses of sneering and insulting sceptics who deny that of which they know nothing—may best be described as deluded fools, impostors and bigots. We have reason to hope and believe that the time when our good friends, the psychophobists and materialists, may be invited to keep company with those fossils of old who voted to burn Galileo—is at hand. Meanwhile, coolly waving them off, we might ask these importunate and infatuated Alexanders "not to stand between us and the SUN."

### MADAME BLAVATSKY'S REPLY TO MR. JOSEPH COOK

[*The Theosophist*, Vol. III, No. 5 (29), *Supplement*, February, 1882,  
p. 15.]

Editor's Office of *The Theosophist*, Bombay,

20th January, 1882.

"Madame Blavatsky, while sending her compliments to Mr. J. Cook, offers him many thanks for the free advertisement of the Theosophical Society—of which she is one of the Founders—and of her work *Isis*, in his highly dramatical and sensational performances called lectures. Mr. Cook had the means of ascertaining last evening what effect his denunciation of, and false statements about the Theosophical Society, on January 17, had upon the native public. The long and unexpected applause of greeting upon the appearance of the two Founders in the Hall shows better than any words the esteem in which Mr. Cook's denunciations are held. Madame Blavatsky especially thanks Mr. Cook for the good taste and tact he exhibited in the opening sentence of his speech, so



menacingly referring to four policemen—the mention of whom, as he thought, was capable of checking the expression of the good feeling of the natives towards those whom they know to love them unselfishly, and to have devoted their lives and means to defend them and their children from the demoralizing influence of those who would pervert them from their respective faiths into *missionary* Christianity. These influences are too well known to the rulers and the ruled to need detailed notice. The term 'native Christian' in India is almost synonymous with a 'drunken and lying rascal' in the mouth of the English themselves. Mr. Cook is welcome to try to tear down the Theosophical Society everywhere he goes—as he will always find Theosophists and Arya Samajists to answer him. At the same time Mr. Cook is warned—unless he would risk to have his triumphant progress through India checked by a disagreeable law-suit—to beware what he says of Madame Blavatsky or Col. Olcott *personally*, as other and more influential persons than an American preacher,—namely, Englishmen,—have found that there are laws in this country to protect even American citizens from malicious calumny. As neither Col. Olcott nor Madame Blavatsky will ever return to America, Mr. Cook's remark that they are trying to learn sorcery here to teach it to mediums in America is absurdly false and truculent—though little else could have been expected from *such* an exemplar of Christian meekness and charity. To show Mr. Cook who Madame Blavatsky is, a printed circular is enclosed. Mr. Cook's aspersions will be fully answered and proved false to-night. If, instead of accepting the challenge, he runs away, all India will be notified of the cowardly act."

He *did* run away. As reports of the proceedings will be published in a separate pamphlet, and a copy sent *gratis* to each of our subscribers in the next number we need only notice, at this time, Mr. Cook's cowardly rejoinder to the four challenges above noted, and append as the sequel a correspondence between Captain Banon and himself at Poona, in which, his unfairness and moral obliquity are most clearly shown.

As men of his kind love to slander people behind their backs, but keep ever aloof and avoid to face those whom they denounce, Mr. Cook took care that his answer to the four challenges should reach the writers when he was already near Poona, and at a secure distance from the Theosophical audience. That answer was handed by a Mussalman to the President at the Framji Hall in the evening, and when he was already on the platform ready to open the meeting.

[This letter was followed by correspondence from Mr. Cook and others—*Ed.*]

## A NEEDED EXPLANATION

[*The Theosophist*, Vol. III, No. 6 (30), March, 1882, p. 139.]

A VALUED friend and correspondent in Upper India writes :

“ We have not had the pleasure of hearing from you since your return to Bombay. We do not want to trespass upon your most valuable time, but we do earnestly pray that you will be pleased to write to us once a month, should you find leisure.”

This is from the President of one of our Indian branch Societies, and we print the extract that we may thus answer many of like tenor that are received by the Founders. Since the Theosophical Society was established we two have had to do all its more important work ; not because our colleagues have been at all unwilling to share the burden, but because enquirers have seemed, like the patients of a popular doctor, or the clients of a leading lawyer—reluctant to take advice or instructions from any one in the Society but ourselves. This was well enough in the infancy of our movement, and by working late in the night, sometimes all night long, the year round, we managed for the first three years to keep up with our official duties. But our coming to India doubled, perhaps trebled, the calls upon our time. We were not relieved from our Western correspondence, while at the same time the whole volume of enquiries, naturally provoked among the people of Asia by our coming, poured in upon us besides. So our magazine was determined upon, and in the *Prospectus* issued at Bombay, in July 1879, it was stated that “ the rapid growth of the Society and of the correspondence between the Executive and the Society’s branches in various European countries, and with the Aryan, Buddhist, Parsi and Jain scholars who take a deep interest in its work . . . has made necessary the publication of the present journal.” There is a limit both to physical endurance and to the number of hours in a day. With the most benevolent wishes to oblige, the Founders cannot engage to regularly correspond with anybody, whether in or outside the Society. They will do their best, but our friends will kindly remember that neither Col. Olcott, with lecturing engagements enough to break down a man of less iron endurance, nor the Editor of *The Theosophist* with the cares of its management and her indispensable journeys about India for several months each year, can in fairness be reproached for failure to keep up private correspondence even with relatives or nearest personal friends. The more so, when they reflect that much of the guidance and instruction asked, can be found in the pages of our Magazine.

THE HERMETIC BRETHREN<sup>1</sup>

[*The Theosophist*, Vol. III, No. 6 (30), March, 1882, pp. 139-140.]

“ . . . We of the secret knowledge do wrap ourselves in mystery, to avoid the objugation and importunity of those who conceive that we cannot be philosophers unless we put our knowledge to some worldly use. There is scarcely one who thinks about us who does not believe that our Society has no existence ; because, as he truly declares, he never met any of us. We do not come, as he assuredly expects, to that conspicuous stage, upon which, like himself, as he desires the gaze of the vulgar, every fool may enter, winning wonder if the man's appetite be that empty way ; and when he has obtained it, crying out : “ Lo, this is also vanity ! ” ”

“ Dr. Edmond Dickenson, physician to King Charles the Second, a professed seeker of the hermetic knowledge, produced a book entitled, *De Quinta Essentia Philosophorum* which was printed at Oxford in 1686, and a second time in 1705. . . . In correspondence with a French adept, the latter explains the reasons why the Brothers of the Rosy Cross concealed themselves. As to the universal medicine *Elixir Vitæ*, or potable form of the preternatural *menstruum*, he positively asserts that it is in the hands of the ‘ Illuminated,’ but that, by the time they discover it, they have ceased to desire its uses, being far above them ; and as to life for centuries, being wistful for other things, they decline availing themselves of it. He adds that the adepts are obliged to conceal themselves for the sake of safety, because they would be abandoned in the consolations of the intercourse of this world (if they were not, indeed, exposed to worse risks), supposing that their gifts were proven to the conviction of the bystanders as more than human ; when they would become simply abhorrent. Thus, there are excellent reasons for their conduct ; they proceed with the utmost caution, and instead of making a display of their powers as vain-glory is the least distinguishing characteristic of these great men, they studiously evade the idea that they have any extraordinary or separate knowledge. They live simply as mere spectators in the world, and they desire to make no disciples, converts nor confidants. They submit to the obligations of life, and to

<sup>1</sup> Extracted from *The Rosicrucians* by Hargreave Jennings, pp. 34-35 (John Camden Hotten, Piccadilly, W. London.) Further on, we give a review by this able writer of Mr. Sinnett's *Occult World*. These passages, as the author tells us, “ occur in a letter published by some anonymous members of the Rose-Croix, and are ad-duced in a translation from the Latin by one of the most famous men of the order, who addressed from the University of Oxford about the period of Oliver Cromwell ; to which University the great English Rosicrucian, Robertus De Fluctibus (Robert Flood) also belonged in the time of James the First and Charles the First.”

relationships<sup>1</sup>—enjoying the fellowship of none, admiring none, following none, but themselves. They obey all codes, are excellent citizens, and only preserve silence in regard to their own private beliefs, giving the world the benefit of their acquirements up to a certain point ; seeking only sympathy at some angles of their multiform character, but shutting out curiosity when they do not wish its imperative eyes. . . . This is the reason that the Rosicrucians pass through the world mostly unnoticed, and that people generally disbelieve that there are such persons ; or believe that, if there are, their pretensions are an imposition. It is easy to discredit things which we do not understand. . . .”

We came across the above, the other day, in the course of reading, and copy it to show that the difficulty which our sceptical public feels in crediting the existence of the *trans*-Himalayan recluses is no new thing. The jeering pleasantry of Archdeacon Baly, who told the Church Missionary Convention that “ Theosophy was a new religion based on juggling tricks ” is but the echo of the sneers of the generations in which Thomas Vaughan, Robert Flood, Count St. German, Theophrastus Paracelsus and other “ Hermetic ” philosophers lived and studied. Our Theosophical Society pays the penalty of its reaffirmation of the Truth of Hermetic Science, not merely in receiving the world’s ridicule, but also in having it try to ignore a deal of honest work of the practical sort, which we have done, and are doing.

It is cheering, therefore, to find a bit of sound sense in, at least, one Indian paper. Says our excellent *Anrita Bazar Patrika* :

“ We hail the appearance of the January number of *The Theosophist* with more than ordinary pleasure. It is as usual replete with interesting matter, but the chief interest of the number is centred in an account of the doings of Colonel Olcott in Ceylon published in the *Supplement*. We are sorry we have not space enough to record all that he has done there, but this we say that the Colonel may fairly claim that, whether there be ‘ Himalayan Brothers ’ or not, there is at least one white man who is acting like a brother to the Sinhalese and will, as occasion permits it, act similarly to the Hindus. If it be not asking too much, we would request the Colonel to come to the city of Palaces and enlighten the Calcutta public on subjects with which he is so familiar and which are calculated to do so much good to the Hindu nation,—subjects of which most of our educated young men are so lamentably ignorant.”

<sup>1</sup> Not at all in every instance : it depends upon the degree of their advancement, their earthly ties snapping one after the other as their new spiritual ones are formed.

LET this be our sufficient answer to the silly though, as alleged, "mostly inspirational" article by the author of *Life beyond the Grave* (*Spiritualist* of Jan. 13) entitled "Spiritual Selfishness." The writer affirms that the "Himalayan Brothers . . . wrap themselves in mystery and *pretend* to have a mission to perform, but they make no sign of accomplishing it" and further that "Madame Blavatsky . . . cannot show that any practical good comes of being a Theosophist. We have not heard that she has benefited humanity by being a Theosophist." . . . Perhaps, some members of our various Branches throughout India and Ceylon, who have participated in our practical work, may also feel "inspired" to correct the rather unfortunate "inspiration" of the author of *Life beyond the Grave*.

### BUDDHIST MORALS

[*The Theosophist*, Vol. III, No. 6 (30), March, 1882, p. 143.]

IN a recent issue of the *China Mail* appears an account of the destruction of the "Temple of Longevity," one of the richest and most famous Buddhist Viharas at Canton, China, by an infuriated mob of Buddhist laymen. For some time past complaints have been made of the immoral lives of the priests of this temple, but they appear to have neglected paying attention to warnings from the Nam-hoi, Chief Magistrate. At last three women were seen to enter the building, an outcry was made, the populace rushed in, but the women had escaped by the back door. The mob, however, found "ladies' toilet-boxes, ornaments and embroidered shoes," and thereupon beat and drove out the priests, and tore the ancient building stone from stone until not a vestige remained. Even this did not satisfy their outraged sense of propriety, for, the *Mail* tells us, they set fire to the ruins and consumed the last stick of its roof timbers that lay in the wreck. It is said that the (Abbot) Chief Priest fell upon his knees before the Nam-hoi, and implored his help, but was made to feel the force of his Worship's toe after being reminded that "timely warnings had been disregarded." The Magistrate, on the 15th November last, issued an official proclamation beginning as follows: "Whereas the priests of the Ch'eung-Shau monastery have disobeyed the official proclamation by allowing women to enter the temple and detaining them there, and the people of the neighbourhood have suddenly surrounded and set fire to the building, the superior authorities have now ordered a detachment of over a thousand soldiers to be stationed along the streets to extinguish what fire there be still remaining," etc. The proclamation contains not one word in censure of the act of

retribution ; from which it is to be inferred that it met with official approval.

Turning to Bishop Bigandet's excellent work on Burmese Buddhism, *The Life or Legend of Gautama, etc.*, we find (pp. 290, 291) that :

“ Popular opinion [in Burma] is inflexible and inexorable on the point of celibacy, which is considered essential to every one that has a pretension to be called a Rahan, [in Ceylon termed Rahat, or Arahāt]. The people can never be brought to look upon any person as a priest or minister of religion unless he lives in that state. Any infringement of this most essential regulation on the part of a Rahan is visited with an immediate punishment. The people of the place assemble at the Kiaong (Vilara, temple) of the offender, sometimes driving him out with stones. He is stripped of his clothes : and often public punishment, even that of death, is inflicted upon him, by order of Government. The poor wretch is looked upon as an outcast and the woman whom he has seduced shares in his shame, confusion, and disgrace. Such an extraordinary opinion, so deeply rooted in the mind of a people rather noted for the licentiousness of their manners, certainly deserves the attention of every diligent observer of human nature.”<sup>1</sup>

The sociologist will be struck with the stern regard here seen to be felt both among the Chinese and Burmese Buddhists for the reputation of their priests. The same feeling prevails in Tibet, where one who is included in the sacerdotal order, whether as lama or ordained priest, is punished with death for breach of the rule of chastity. He and the woman are either bound together with ropes and flung into the nearest stream or pond to drown, or buried to the chin in the ground and left to die by inches. The lavish honour shown to the Buddhist priesthood in all Buddhistic countries, is the popular tribute to the supposed high moral excellence of a class of men who profess to imitate the character, and follow the precepts of Lord Buddha. And candour will compel every fair man to say with the Romish Bishop of Rangoon, that their moral characters are, as a rule, blameless. Lazy, they are beyond doubt, and too often selfish and ignorant ; but the cases of sexual indulgence among members of the Sangha are comparatively very rare. Col. Olcott's experience, in Ceylon, tallies with Bishop Bigandet's, in Burma. The vengeance taken upon recreant priests in China and Burma is the more impressive since we can recall no instance among Christians of religious houses having been demolished by mobs, because of the immoralities of clergymen or priests. And yet there has been

<sup>1</sup> [Square brackets are H. P. B.'s.—*Ed.*]

provocation of that sort often enough given, unless rumour has belied some world-famous Reverends and some thousands more of their profession in Europe and America.

## REINCARNATIONS IN TIBET

[*The Theosophist*, Vol. III, No. 6 (30), March, 1882, pp. 146-148.]

So little is known by Europeans of what is going on in Tibet, and even in the more accessible Bhootan, that an Anglo-Indian paper,—one of those which pretend to know, and certainly discuss every blessed subject, whether they really know anything of it or not,—actually came out with the following bit of valuable information :

“ It may not be generally known that the Deb Raja of Bhootan, who died in June last, but whose decease has been kept dark till the present moment, probably to prevent disturbances, is our old and successful opponent of 1864-65.....  
*The Bhootan Government consists of a spiritual chief called the Dhurm Raja, an incarnation of Buddha (? ! ! ) who never dies*—and a civil ruler called the Deb Raja in whom is supposed to centre all authority.”

A more ignorant assertion could hardly have been made. It may be argued that “ Christian ” writers believe even less in Buddha’s reincarnations than the Buddhists of Ceylon, and, therefore, trouble themselves very little, whether or not they are accurate in their statements. But, in such a case, why touch a subject at all ? Large sums are annually spent by Governments to secure old Asiatic manuscripts and learn the truth about old religions and peoples, and it is not showing respect for either science or truth to mislead people interested in them by a flippant and contemptuous treatment of facts.

On the authority of direct information received at our Headquarters, we will try to give a more correct view of the situation than has hitherto been had from books. Our informants are firstly—some very learned lamas ; secondly—a European gentleman traveller, who prefers not to give his name ; and thirdly—a highly educated young Chinaman, brought up in America, who has since preferred to the luxuries of worldly life and the pleasures of Western civilization, the comparative privations of a religious and contemplative life in Tibet. Both of the two last-named gentlemen are Fellows of our Society, and the latter—our “ Celestial ” Brother losing, moreover, no opportunity of corresponding with us. A message from him has been just received *via* Darjeeling.

In the present article, it is not much that we will have to say. Beyond contradicting the queer notion of the Bhootanese Dharma Raja being "an incarnation of Buddha," we will only point out a few absurdities, in which some prejudiced writers have indulged.

It certainly was never known—least of all in Tibet—that the spiritual chief of the Bhootanese was "an incarnation of Buddha, who never dies." The "Dug-pa<sup>1</sup> or Red Caps" belong to the old Nyang-na-pa sect, who resisted the religious reform introduced by Tsong-kha-pa between the latter part of the fourteenth and the beginning of the fifteenth centuries. It was only after a lama coming to them from Tibet in the tenth century had converted them from the old Buddhist faith—so strongly mixed up with the Bhon practices of the aborigines—into the Shammar sect, that, in opposition to the reformed "Gyelukpas," the Bhootanese set up a regular system of reincarnations. It is not Buddha though, or "Sang-gyas"—as he is called by the Tibetans—who incarnates himself in the Dharma Raja, but quite another personage; one of whom we will speak later on.

Now what do the Orientalists know of Tibet, its civil administration, and especially its religion and its rites? That, which they have learned from the contradictory, and in every case imperfect statements of a few Roman Catholic monks, and of two or three daring lay travellers, who, ignorant of the language, could scarcely be expected to give us even a bird's-eye view of the country. The missionaries, who introduced themselves in 1719, stealthily into Llassa,<sup>2</sup> were suffered to remain there but a short time and were finally forcibly expelled from Tibet. The letters of the Jesuits—Desideri, and Johann Grueber, and especially that of Fra della Penna, teem with the greatest absurdities.<sup>3</sup> Certainly as superstitious, and apparently far more so than the ignorant Tibetans themselves, on whom they father every iniquity, one has but to read these letters to recognize in them that spirit of *odium theologicum* felt by every Christian, and especially Catholic missionary for the "heathen" and their creeds; a spirit which blinds one entirely to the sense of justice. And when could have been found any better opportunity to ventilate their monkish ill-humour and vindictiveness than in the matter of Tibet, the very land of mystery, mysticism

<sup>1</sup> The term *Dug-pa* in Tibet is deprecatory. They themselves pronounce it "Dög-pa" from the root to bind (religious binders to the old faith); while the paramount sect—the Gyeluk-pa (yellow caps)—and the people, use the word in the sense of *Dug-pa mischief-makers, sorcerers*. The Bhootanese are generally called *Dug-pa* throughout Tibet and even in some parts of Northern India.

<sup>2</sup> Out of twelve Capuchin friars who, under the leadership of Father della Penna, established a mission at Lhasa, nine died shortly after, and only three returned home to tell the tale. (See *Tibet*, by Mr. Clements R. Markham.)

<sup>3</sup> See Appendix to *Narratives of the Mission of George Bogle to Tibet*. By Clements R. Markham, C.B., F.R.S., Trübner & Co., London.



and seclusion? Beside these few prejudiced "historians," but five more men of Europe ever stepped into Tibet. Of these, three—Bogle, Hamilton and Turner—penetrated no farther than its borderlands; Manning—the only European who is known to have set his foot into Lha-ssa<sup>1</sup>—died without revealing its secrets, for reasons suspected, though never admitted, by his only surviving nephew—a clergyman; and Csömo de Korös, who never went beyond Zanskar, and the lamasery of Phag-dal.<sup>2</sup>

The regular system of the Lamaic incarnations of "Sang-gyas" (or Buddha) began with Tsong-kha-pa. This reformer is not the incarnation of one of the five celestial Dhyans, or heavenly Buddhas, as is generally supposed, said to have been created by Sakya Muni after he had risen to Nirvana, but that of "Amita," one of the Chinese names for Buddha. The records preserved in the Gön-pa (lamasery) of "Tda-shi Hlum-po" (spelt by the English *Teshu Lumbo*) show that Sang-gyas incarnated himself in Tsong-kha-pa in consequence of the great degradation his doctrines had fallen into. Until then, there had been no other incarnations than those of the five celestial Buddhas and of their Bodhisatwas, each of the former having created (read, overshadowed with his spiritual wisdom) five of the last-named—there were, and now are in all but thirty incarnations—five Dhyans and twenty-five Bodhisatwas. It was because, among many other reforms, Tsong-kha-pa forbade necromancy, (which is practised to this day with the most disgusting rites, by the Bhöns—the aborigines of Tibet—with whom the Red Caps, or Shammars, had always fraternized) that the latter resisted his authority. This act was followed by a split between the two sects. Separating entirely from the Gyalukpas, the Dugpas (Red Caps)—from the first in a great minority—settled in various parts of Tibet, chiefly its borderlands, and principally in Nepaul and Bhootan. But, while they retained a sort of independence at the monastery of Sakia-Djong, the Tibetan residence of their spiritual(?) chief Gong-ssö Rimbo-chay, the Bhootanese have been from their beginning the tributaries and vassals of the Dalaï-Lamas. In his letter to Warren Hastings in 1774, the Tda-shi Lama, who calls the Bhootans "a rude and ignorant race," whose "Deb Rajah is dependent upon

<sup>1</sup> We speak of the present century. It is very dubious whether the two missionaries Huc and Gabet ever entered Lha-ssa. The Lamas deny it.

<sup>2</sup> We are well aware that the name is generally written *Pugdäl*, but it is erroneous to do so. "Pugdäl" means nothing, and the Tibetans do not give meaningless names to their sacred buildings. We do not know how Csömo de Korös spells it, but, as in the case of *Pho-ta-la* of Lha-ssa loosely spelt "Potala"—the lamasery of Phäg-dal derives its name from Phag pa (phäg—eminent in holiness, Buddha-like, spiritual; and *pha-man*, father) the title of "Awalokiteswara," the Bodhisatwa who incarnates himself in the Dalaï Lama of Lha-ssa. The valley of the Ganges where Buddha preached and lived, is also called "Phäg-yul," the holy, spiritual land; the word *phag* coming from the one root—Phä or Phö being the corruption of Fo—(or Buddha) as the Tibetan alphabet contains no letter F.

the Dalai-Lama," omits to say that they are also the tributaries of his own State and have been now for over three centuries and a half. The Tashi Lamas were always more powerful and more highly considered than the Dalai-Lamas. The latter are the creation of the Tashi-Lama, Nabang-Lob-Sang, the sixth incarnation of Tsong-kha-pa—himself an incarnation of Amitabha, or Buddha. This hierarchy was regularly installed at Lha-ssa, but it originated only in the latter half of the seventeenth century.<sup>1</sup>

In Mr. C. R. Markham's highly interesting work above noticed, the author has gathered every scrap of information that was ever brought to Europe about that *terra incognita*. It contains one passage, which, to our mind, sums up in a few words the erroneous views taken by the Orientalists of Lamaism in general, and of its system of perpetual reincarnation especially. "It was, indeed," it reads, "at about the period of Hiuen-Tsang's journey, that Buddhism first began to find its way into Tibet, both from the direction of China and that of India; but it came in a very different form from that in which it reached Ceylon several centuries earlier. Traditions, metaphysical speculations, and new dogmas, had overlaid the original Scriptures with an enormous collection of more recent revelation. Thus Tibet received a vast body of truth, and could only assimilate a portion for the establishment of popular belief. Since the original Scriptures had been conveyed into Ceylon by the son of Asoka, it had been revealed to the devout Buddhists of India that their Lord had created the five Dhyanis or celestial Buddhas, and that each of these had created five Bodhisatwas, or beings in the course of attaining Buddha-hood. The Tibetans took firm hold of this phase of the Buddhistic creed, and their distinctive belief is that the Bodhisatwas continued to remain in existence for the good of mankind by passing through a succession of human beings from the cradle to the grave. This characteristic of their faith was gradually developed, and it was long before it received its present form;<sup>2</sup> but the succession of incarnate Bodhisatwas was

<sup>1</sup> Says Mr. Markham in *Tibet* (p. xvii, *Preface*): "Gedun-tubpa, another great reformer, was contemporary with Tsong-kha-pa, having been born in 1339, and dying in 1474 (having thus lived 135 years). He built the monastery at Teshu Lumbo (Tda-shi Hlum-po) in 1445, and it was in the person of this perfect Lama, as he was called, that the system of perpetual incarnation commenced. He was himself the incarnation of Bodhisatwa Padma Pani and on his death he relinquished the attainment of Buddha-hood that he might be born again and again for the benefit of mankind. . . . When he died, his successor was found as an infant by the possession of certain divine marks."

<sup>2</sup> Its "present" is its *earliest* form, as we will try to show further on. A correct analysis of any religion viewed but from its popular aspect, becomes impossible—least of all Lamaism, or esoteric Buddhism as disfigured by the untutored imaginative fervour of the populace. There is a vaster difference between the "Lamaism" of the learned classes of the clergy and the ignorant masses of their parishioners, than there is between the Christianity of a Bishop Berkeley and that of a modern Irish peasant. Hitherto Orientalists have made themselves superficially acquainted but

the idea towards which the Tibetan mind tended from the first." At the same time, as Max Müller says: "The most important element of the Buddhist reform has always been its social and moral code, not its metaphysical theories. That moral code, taken by itself, is one of the most perfect which the world has ever known; and it was this blessing that the introduction of Buddhism brought into Tibet." (p. xiv, *Introduction*.)

The "blessing" has remained and spread all over the country, there being no kinder, purer-minded, more simple or sin-fearing nation than the Tibetans, missionary slanders notwithstanding.<sup>1</sup> But yet, for all that, the popular Lamaism, when compared with the real esoteric, or Arahat Buddhism of Tibet, offers a contrast as great as the snow trodden along a road in the valley, to the pure and undefiled mass which glitters on the top of a high mountain peak.<sup>2</sup> A few of such mistaken notions about the latter, we will now endeavour to correct as far as it is compatible to do so.

Before it can be clearly shown how the Bhootanese were forcibly brought into subjection, and their Dharma Raja made to accept the "incarnations" only after these had been examined into, and recognized at Lha-ssa, we have to throw a retrospective glance at the state of the Tibetan religion during the seven centuries which preceded the reform. As said before, a Lama had come to Bhootan from Kam,—that province which had always been the stronghold and the hot-bed of the "Shammar" or Bhön rites,<sup>3</sup>—between the

with the beliefs and rites of popular Buddhism in Tibet, chiefly through the distorting glasses of missionaries which throw out of focus every religion but their own. The same course has been followed in respect to Sinhalese Buddhism, the missionaries having, as Col. Olcott observes in the too brief Preface to his *Buddhist Catechism*, for many years been taunting the Sinhalese with the "puerility and absurdity of their religion" when, in point of fact, what they make fun of is not orthodox Buddhism at all. Buddhist folklore and fairy stories are the accretions of twenty-six centuries.

<sup>1</sup> The reader has but to compare in Mr. Markham's *Tibet* the warm, impartial and frank praises bestowed by Bogle and Turner on the Tibetan character and moral standing and the enthusiastic eulogies of Thomas Manning to the address of the Dalai-Lama and his people, with the three letters of the three Jesuits in the *Appendix*, to enable himself to form a decisive opinion. While the former three gentlemen, impartial narrators, having no object to distort truth, hardly find sufficient adjectives to express their satisfaction with the Tibetans, the three "men of God" pick no better terms for the Dalai-Lamas and the Tibetans than "their devilish *God the Father*" . . . "vindictive devils" . . . "fiends who know how to dissemble," who are "cowardly, arrogant, and proud" . . . "dirty and immoral," &c., &c., &c., all in the same strain for the sake of truth and Christian charity!

<sup>2</sup> As Father Desideri has it in one of his very few correct remarks about the lamas of Tibet, "though many may know how to read their mysterious books, not one can explain them"—an observation by-the-bye, which might be applied with as much justice to the Christian as to the Tibetan clergy.—See App., *Tibet*, p. 306).

<sup>3</sup> The Shammar sect is not, as wrongly supposed, a kind of corrupted Buddhism, but an offshoot of the Bhön religion—itsself a degenerated remnant of the Chaldean mysteries of old, now a religion entirely based upon necromancy, sorcery and sooth-saying. The introduction of Buddha's name in it means nothing.

ninth and tenth centuries, and had converted them into what he called Buddhism. But in those days, the pure religion of Sakya Muni had already commenced degenerating into that Lamaism, or rather fetichism, against which four centuries later, Tsong-kha-pa arose with all his might. Though three centuries had only passed since Tibet had been converted (with the exception of a handful of Shammars and Bhöns), yet esoteric Buddhism had crept far earlier into the country. It had begun superseding the ancient popular rites ever since the time when the Brahmins of India, getting again the upper hand over Asoka's Buddhism, were silently preparing to oppose it, an opposition which culminated in their finally and entirely driving the new faith out of the country. The brotherhood or community of the ascetics known as the *Byang-tsiub*—the "Accomplished" and the "Perfect"—existed before Buddhism spread in Tibet, and was known, and so mentioned in the pre-Buddhistic books of China as the fraternity of the "great teachers of the snowy mountains."

Buddhism was introduced into Bod-yul in the beginning of the seventh century by a pious Chinese Princess, who had married a Tibetan King,<sup>1</sup> who was converted by her from the Bhön religion into Buddhism, and had become since then a pillar of the faith in Tibet, as Aśoka had been nine centuries earlier in India. It was he who sent his minister—according to European Orientalists: his own brother, the first Lama in the country—according to Tibetan historical records—to India. This brother minister returned "with the great body of truth contained in the Buddhist canonical Scriptures; framed the Tibetan alphabet from the Devanagari of India, and commenced the translation of the canon from Sanskrit—which had previously been translated from Pali, the old language of Magadha,—into the language of the country." (See Markam's *Tibet*.)<sup>2</sup>

Under the old rule and before the reformation, the high Lamas were often permitted to marry, so as to incarnate themselves in their own direct descendants—a custom which Tsong-kha-pa abolished, strictly enjoining celibacy on the Lamas. The Lama Enlightener of Bhootan had a son whom he had brought with him. In this son's first male child born after his death the Lama had promised the

<sup>1</sup> A widely spread tradition tells us that after ten years of married life, with her husband's consent, she renounced it, and in the garb of a nun—a *Ghelung-ma*, or "Ani," she preached Buddhism all over the country, as, several centuries earlier, the Princess Sanghamitta, Asoka's daughter, had preached it in India and Ceylon.

<sup>2</sup> But, what he does not say (for none of the writers, he derives his information from, knew it) is that this Princess is the one, who is believed to have reincarnated herself since then in a succession of female Lamas or Rim ani—precious nuns. Durjiay Pan-mo of whom Bogle speaks—his Tda-shi Lama's half-sister—and the superior of the nunnery on the Lake Yam-dog-ccho or Piate-Lake, was one of such reincarnations.

people to reincarnate himself. About a year after the event—so goes the religious legend—the son was blessed by his Bhootanese wife with triplets, all the three boys! Under this embarrassing circumstance, which would have floored any other casuist, the Asiatic metaphysical acuteness was fully exhibited. The spirit of the deceased Lama—the people were told—incarnated himself in all the three boys. One had his *Om*, the other his *Han*, the third—his *Hoong*. Or, (Sanskrit:)—*Buddha*—divine mind, *Dharma*—matter or animal soul, and *Sangha*—the union of the former two in our phenomenal world. It is this pure Buddhist tenet which was degraded by the cunning Bhootanese clergy to serve the better their ends. Thus their first Lama became a *triple* incarnation, three Lamas, one of whom—they say—got his “body,” the other, his “heart” and the third, his—word or wisdom. This hierarchy lasted with power undivided until the fifteenth century, when a Lama named Dukpa Shab-tung, who had been defeated by the Gyalukpas of Gay-don Toob-pa,<sup>1</sup>—invaded Bhootan at the head of his army of monks. Conquering the whole country, he proclaimed himself their first *Dharma* Raja, or Lama Rim-bochay—thus starting a third “Gem” in opposition to the two Gyalukpa “Gems.” But this “Gem” never rose to the eminence of a Majesty, least of all was he ever considered a “Gem of Learning” or wisdom. He was defeated very soon after his proclamation by Tibetan soldiers, aided by Chinese troops of the Yellow Sect, and forced to come to terms. One of the clauses was the permission to reign spiritually over the Red Caps in Bhootan, provided he consented to reincarnate himself in Lha-ssa after his death, and make the law hold good for ever. No *Dharma* Raja since then was ever proclaimed or recognized, unless he was born either at Lha-ssa or on the Tda-shi Hlum-po territory. Another clause was to the effect that the *Dharma* Rajas should never permit public exhibitions of their rites of sorcery and necromancy, and the third that a sum of money should be paid yearly for the maintenance of a lamasery, with a school attached where the orphans of Red-caps, and the converted Sham-mars should be instructed in the “Good Doctrine” of the Gyalukpas. That the latter must have had some secret power over the Bhootanese, who are among the most inimical and irreconcilable of their Red-capped enemies, is proved by the fact that Lama Duk-pa Shab-tung was reborn at Lha-ssa, and that to this day, the reincarnated *Dharma* Rajahs are sent and installed at Bhootan by the Lha-ssa and Tzi-gadze authorities. The latter have no concern in

<sup>1</sup> The builder and founder of Tda-shi Hlum-po (Teshu-lumbo) in 1445; called the “Perfect Lama,” or Panchhen—the precious jewel from the words—*Panchhen* great teacher, and “Rim-bochay” priceless jewel. While the Dalai Lama is only Gyalba Rim-bochay, or “gem of kingly majesty” the Tda-shi Lama of Tzi-gadze is Panchhen Rim-bochay or the *Gem of Wisdom and Learning*.

the administration save their spiritual authority, and leave the temporal government entirely in the hands of the Deb-Rajah and the four Pën-lobs, called in Indian official papers *Penlows*, who in their turn are under the immediate authority of the Lha-ssa officials.

From the above it will be easily understood that no "Dharma Raja" was ever considered as an incarnation of Buddha. The expression that the latter "never dies" applies but to the two great incarnations of equal rank—the Dalai and the Tda-shi Lamas. Both are incarnations of Buddha, though the former is generally designated as that of Avalokiteśvara, the highest celestial Dhyan. For him who understands the puzzling mystery by having obtained a key to it, the Gordian knot of these successive reincarnations is easy to untie. He knows that Avalokiteśvara and Buddha are one as Amita-pho<sup>1</sup> (pronounced *Fo*) or Amita-Buddha is identical with the former. What the mystic doctrine of the initiated "Phag-pa" or "saintly men" (adepts) teaches upon this subject, is not to be revealed to the world at large. The little that can be given out will be found in a paper on the "Holy Lha" which we hope to publish in our next.

### KOOT-HOOMI IN AUSTRALIA

[*The Theosophist*, Vol. III, No. 6 (30), March, 1882, p. 149.]

OUR friend Mr. Terry, of Melbourne, is fortunate in having access to a *clairvoyante* of exceptionally good lucidity, as he informs us. Quite recently she claims to having seen in her trances the *Kama-rupa* (double) of a living man, who is thus described by Mr. Terry in a letter received by us by the last Australian mail.

"An intelligence clothed in human form, wearing an Eastern costume, and having a dark complexion, but not so dark as the average Hindoo, professing to be Koot-Hoomi, presented himself to my *clairvoyante*, and I conversed with him. Though there was nothing in the conversation inconsistent with the character assumed, there were still no *proofs* of identity. I will experiment further. I must have evidence as a basis of belief."

The description is vague and may suit any one of some thousands of Kashmiris and Brahmins of various families. Koot-Hoomi is, in fact, of a light complexion. Having asked his attention to the foregoing, we are authorized to say on his behalf that he will not yet affirm or deny the truth of this vision. Mr. Terry promises to make further experiments, the issue of which he will await. We will say however, that K. H. has before now both been seen by *clairvoyants*, and "controlled" a medium, as we are told.

<sup>1</sup> In Tibetan *pho* and *pha*—pronounced with a soft labial breath-like sound—means at the same time "man, father." So *pha-yul* is native land; *pho-nya*, angel, messenger of good news; *pha-me*, ancestors, &c., &c.

CORRECT DEFINITIONS AND INCORRECT  
INSINUATIONS

[*The Theosophist*, Vol. III, No 6 (30), March, 1882, pp. 161-162.]

A WISE and just interpretation of the main objects of our Society was given by our esteemed contemporary the *Mahratta* of Poona in its issue of January 22. Says the editorial :

“ When we reduce the definition of Theosophy to the simplest form, we find that Theosophy is nothing but waking up natives to know and to feel that they are *natives*. If we are right, in defining Theosophy, and we hope we are, Theosophy appears to approach nearer the future religion of India, than does Christianity or any other foreign religion. Theosophy, so far as we have been able to know, tries to create nothing new, casts no slur upon any religion of India, and, above all, is intended to keep the fire of nationality alive in the breast of every native. One's religion, caste and creed are ever dear to him, and, if any attempts are desirable to create anything like an Indian nation made of one people, professing the same caste, speaking the same language, fired by the same love of their country, hankering after the same goal of ambition, having the same likes and same dislikes, in short, it can only be done by infusing a feeling of Universal Brotherhood. Theosophy, unlike Christianity, tries to bring about the consummation, devoutly to be wished, not by *destroying* but by *constructing* the materials at present existing in India. Colonel Olcott, Madame Blavatsky, and their brother Theosophists, naturally, therefore, resent any insult given to us, our ancient religions and institutions.”

We heartily thank our colleagues of the *Mahratta* for these kind and profoundly true words. They are right ; and that paper is thus one of the first, though we sincerely hope it will not be the last, to appreciate, at their correct value, our humble but unselfish and untiring efforts toward the realization (however partial) of that which has hitherto been always regarded by the pessimists as a vain [but] glorious utopia. That our labour,—a labour of love though it be, yet one which had, since its very beginning, to be carried on by its pioneers through thorny and rocky paths—begins to be appreciated by the natives, is our best reward. Evidently our Aryan Brothers commence perceiving that our Society is not quite the dark plotting centre full of *man-traps* and threatening secret motives it is usually represented to be, by our cruelest enemies ; nor is its work confined to, or solely bent upon, bringing the natives back to “ degrading beliefs and superstitions in an anthropomorphic and now

long exploded *supernaturalism*"—as some other less cruel, still uncompromising opponents of ours would maintain, ignorantly pronouncing both the Theosophical movement and our occult experiments (the latter indeed but a very small part of its work) no better than a delusion and a snare.

Then, there is another of our friendly and patriotic contemporaries, *Amrita Bazar Patrika*, also noticing the Society and showing as kind an appreciation of our work as we can ever hope for, by saying that : "The society has done one great good, and we feel that even here, in Bengal. People have learnt to *respect their forefathers, and their philosophy, their civilization and religion.*" And "The anniversary ceremony of the Theosophical Society was a very successful one this year. We wish our educated men would lay to heart the sage counsels of Colonel Olcott, the President-Founder of the Society."

Thus, to refute the ignorant and malevolent insinuations of the Materialists, and the no less ignorant, and perchance, still more malevolent accusations of some Spiritualists, we have but to refer them to some native papers in India and to the hundreds of letters we receive from all parts of the great Peninsula, thanking us—some enthusiastically—for the "great work of national regeneration" we have undertaken. So strong is the animus of the Spiritualists against us whom they ought to regard—were they wise—and treat as their Brothers, that seldom do we receive our weekly number of the *Spiritualist* without finding in it half a dozen malicious flings at the Theosophists. Thus the *Spiritualist* of January 13—a number nearly entirely devoted to Colonel Olcott and Madame Blavatsky, the former being taken to task for his "Elementaries," and the latter for her "spiritual selfishness"<sup>1</sup>—opens with an editorial "A Blot in Buddha's Life." We have rarely come across a column in which the subject treated, was made so transparently subservient to the animus of the author, directed against the object of his attack. The great Buddha, and the alleged desertion of his young wife are used as a weapon to hit our President with. "*Colonel Olcott, formerly a Spiritualist, afterwards a Theosophist, seems now to have turned a Buddhist, for he has been establishing Buddhist schools in Ceylon, and has written a Buddhist Catechism which is circulating extensively in India. . . .*" Hence—the fling at Buddha,—"the great religious teacher of Eastern nations" from no admirer of whom—"have we ever heard any comment upon a dark feature of Buddha's life, assuming for the moment *that he ever lived at all and that his supposed career is not a myth.*" Thus, rather assume utter ignorance

<sup>1</sup> To make his point a little clearer, and our "Selfishness" the more apparent, the "inspired" writer ought to have used at least the word "Theosophical" instead of "Spiritual." The title of his article pays back the compliment in the same coin to the Spiritualists themselves.



of an historical fact<sup>1</sup> than miss an opportunity of hitting (as he hopes but fails to) Colonel Olcott, who from a Spiritualist and a Theosophist has "turned Buddhist." We pity the writer, capable of exhibiting such a spirit of narrow-minded vindictiveness, that it crowds out entirely, even an appearance of logical reasoning in him. Just as though a Buddhist could not be at the same time a Theosophist and even a Spiritualist ! The writer is cordially invited to add to the above three appellations those of a Brahmin and a Parsi, as Colonel Olcott, notwithstanding his Buddhist religion, works with as much fervour for the regeneration and purification of dying Brahminism and Zoroastrianism as he does for his co-religionists. Having laid the foundation of a national Buddhist Fund for the spread of education in Ceylon, he is preparing to do the same for the Hindus and Parsis. We are a "Universal Brotherhood," let it be remembered. Our Society represents no one faith or race, but every faith as every race ; and each of those "heathen " who join us,<sup>2</sup> because of their mystical and religious inclinations, do so with an ardent object of understanding the hidden beauties of their ancient and respective creeds the better ; with a hope of fathoming—by breaking through the thick crust of bigoted dogma—the depths of true religious and spiritual thought. And, as each of them dives into the apparently fathomless abyss of metaphysical abstractions and Eastern symbolism, and clears away the accumulated rubbish of the ages, he discovers that one and the *same* TRUTH underlies them all. In what other religion of our day can be found the noble universal tolerance for all other faiths such as taught in Buddhism ? What other creed enforces such practical proofs of brotherly love and mutual toleration better or more effectually than does the *godless* faith preached by the Holy Master Sakya Muni ? Truly might we repeat with Professor Max Müller, that there are sentences in the inscriptions of King Aśoka "which might be read with advantage by our own missionaries, though they are now more than 2000 years old." Such inscriptions on the rocks of Girnar, Dhoulī and Kapurdijiri as—

" Piyadasi, the King, beloved of the gods, desires that the ascetics of all creeds might reside in all places. All these ascetics profess alike the command which people should exercise over themselves and the purity of the Soul. But people have different opinions and different inclinations." And again :

" A man ought to honour his faith, but he should never abuse the

<sup>1</sup> We advise the writer of the editorial to turn to Prof. Max Müller's *Chips*, Vol. I, p. 219, Art. " Buddhism," in which the learned Sanskritist established " the true historical character " of the Founder of Buddhism and takes to task even Sir W. Jones for his identifying Buddha with mythical heroes.

<sup>2</sup> Many are those who join for quite different and various objects. We speak here but of the mystics.

faith of others. . . . There are even circumstances where *the religion of others ought to be honoured*. And in acting thus, *a man fortifies his own faith and assists the faith of others.*"

Had our President found in Christianity and Spiritualism the same precepts *practically* exemplified, he might, perhaps, at this hour, have remained as he was. Having found in both, however, nought but dogmatism, bigotry and an unrelenting spirit of persecution, he turned to that which to him appears the consummation of the ideal of brotherly love and of freedom of thought for all.

We regret then to find the spirit of such dogmatic intolerance in a leading spiritual paper advocating a movement which professes to be an improvement upon sectarian Christianity. It throws no additional lustre upon the writer ; but repeating his words : " Rather the reverse."

## STRANGE MANIFESTATIONS

[*The Theosophist*, Vol. III, No. 6 (30), March, 1882, pp. 162-163.]

To the Editor of "*The Theosophist*."

MADAME,

On the last page of No. 4 of *Psychic Notes*, a correspondent is made to state that he, together with a few friends, "*out of mere curiosity and for the fun of the thing*," arranged a series of *séances*. The first was unsuccessful, but the remaining ones were productive of *proofs innumerable*. And yet none of the parties present was a " conjuror, mesmerist, medium or spiritualist " !

Is this possible ? I always thought that the presence of a medium at *séances* was a necessary condition of manifestations. Or can it be that some one at the *séances* in question was,—if that were possible,—an *unconscious* medium ?

Your opinion will be highly valued by

Yours obediently,  
H.

The possible explanation of such manifestations can be found only in one of the following three hypotheses :

- (1) The presence of a medium—either conscious or unconscious.
- (2) The presence of an adept, or his influence ; although no adept would trouble himself with such—(what to him are)—trifles. Or, —which is the most probable,—
- (3) The combined result of the magnetic aura of the persons present, forming a strong battery. This would be very likely to produce such manifestations, whether there were a medium present or not.

No fourth hypothesis we can think of, would answer.

## WHIPPED INTO ADMISSION

[*The Theosophist*, Vol, III, No. 6 (30), March, 1882, pp. 163-164.]

WHEN the Heliocentric system was finally and irretrievably established, and no escape from it was found possible, the Church, letting go the "Joshua stopping the sun" *miracle*, passed the word among the faithful, and the—"We have always said so"—policy was swiftly adopted. When, after denying point-blank occult phenomena, denouncing them from first to last as an out-and-out jugglery, and calling names all those who believed in them, the *Civil and Military Gazette* of Lahore found itself badly cornered by the determined testimony of a clever, professional conjuror, who, refusing to make his good faith subservient to public prejudice, confessed to Mr. Eglinton's phenomena being "genuine," it forthwith turned round and declared that it is all as it should be, and that the *Gazette* had never denied it. Like the "five foolish virgins" of the parable, who forgot their oil and fell asleep over their lamps, it now knocks at the door, and tries to assure the public that it has always kept "wide awake" over the subject, and that it has never been caught nodding or kicking in its beatific sleep of blank denial. Of course not: it was but collecting its thoughts. And now that the "Bridegroom" in the shape of an undeniable phenomenon is there, the outcome of the *Gazette's* profound meditations may be found in the following ungraceful admission, and the still more clumsy attempt at an explanation.

"Mr. Kellar, the conjuror," says the *Gazette*, "is very much surprised by what he experienced at a spiritualist *séance* held recently at No. 1, Commercial Buildings, Calcutta. Mr. Kellar has himself been doing some very surprising things in the way of rivalling the spiritualist feats but what he saw on this occasion in the matter of flying, or floating, as he terms it, beats anything that could be achieved, he says, even by Messrs. Maskelyne and Cook. Among other things, he describes how he held on to a Mr. Eglinton, who, rising into the air, actually lifted Mr. Kellar several inches off his feet! This case of the conjuror out-conjured, has occurred before in the ancient times, as no doubt our readers may remember having read, and when such a one finds himself beaten at his own weapons, we can understand his feeling surprised and overcrowded. As far as we can gather from his description of the *séance* in the *Indian Daily News*, the position of these floating gentlemen is not so safe as it might be. For instance, Mr. Eglinton, while high in air, 'fell heavily on the table' owing to another gentleman who held Mr. Kellar's left hand having let go. Nor, indeed, have the neophytes quite a pleasant time of it, for Mr. Kellar says that at one time his chair was jerked from under him with great force, a rude practical joke which shows that the spirits have not, at any rate, learned manners in their disembodied state. We cannot understand that,

in the present stage of scientific progress, a man like Mr. Kellar, presumably familiar with all the actual and possible developments of hanky-panky, should be surprised at anything. He has probably seen and heard a good deal of mesmerism and electro-biology. He no doubt can himself practise that familiar feat of the power of will called forcing a card. He knows that we are at present in the A.B.C. of the science of Electricity and Magnetism, of which one of the less known developments is called odylic force. If the magnetic power of some men can be supposed to actually mould living beings to their will, and act at pleasure on all their nerves and senses, making them smell, taste, see, feel, speak, move—actually think—at the fantasy of the operator, there should be nothing wonderful in another development of the same galvanic power, moving tables and chairs, carrying pianos through the air, or playing violins. When Mr. Eglinton has discovered the means of applying the magnetic current of many joined hands and many subdued wills to overcome the power of gravity on his own person, before many years are out, doubtless, this development of galvanic science will be applied to some useful purpose, instead of being merely an instrument of hanky-panky. At present it is doubtless in the awkwardness of its extreme infancy, for it exposes the operator to the risk of breaking his neck, and it is applied in such an exhausting and inartistic way as to leave those who exercise it, utterly prostrate, at the end of an exhibition, like an exhausted Dufaure box. The human mind appears unable to realize that there are as good fish in the sea of nature as ever came out of it. One would have supposed that, at the present stage of scientific discovery, our minds would have been in a receptive state, ready to admit any wonder sufficiently proved by evidence—say by the same amount of evidence on which we would hang a man. But no. A says to B ‘ I have never seen a sea-serpent, have you ? ’ ‘ No,’ says B ‘ and no more has C——’ so the rest of the alphabet, all grave, discreet, respectable letters may swear to the sea-serpent, of whose existence they have been eye-witnesses ; but A and B ‘ who would believe them in a matter of murder ’ will not believe them regarding the existence of a monster conger eel. We only say this by way of example. Far be it from us to assert the existence of this eel, though Major Senior, the Humane Society Medallist, saw, described, and drew it in the Gulf of Aden. But incredulity, be it remembered, existed in the case of the Kraken, till two fishermen one day cut off and brought to the Savants eighteen feet of one of that disagreeable Calamery’s tentacles. And so it is, and will be, in the matter of the floating and banjo-playing of Mr. Eglinton and his brother spiritualists till some fine day one of the scientific electricians takes out a patent for charging human beings with galvanic power, after the same manner that a Dufaure box is charged with electricity.”

This is what we should call “ a turning-coat policy ” effected with the dexterity of a “ Davenport Brother.” To hear the *Civil and Military Gazette* reproaching other people for not keeping their minds “ in a receptive state, ready to admit any wonder sufficiently proved on evidence ” is as amusing as to read of the converted wolf in the *golden legend* preaching Christianity in the Desert. Not later

back than in July last, the *Gazette* sweepingly proclaimed every experimenter in occult science and medium—an impostor and a juggler, as every Theosophist and Spiritualist—a deluded fool. And now it admits that the world is “in the A.B.C. of the Science of Electricity and Magnetism”!—a fact enounced and repeated in our journal *ad nauseam usque*;—and, falls back upon “the less-known developments of odylic force”—we spell it *odylic*—with a readiness quite proportionate to its denial of that force but a few months back. In the cases of levitation, however, we suspect the *Gazette*'s scientifically trained mind would find itself at sea altogether; and our benevolent contemporary would have to seek, in its great perplexity, counsel with the Theosophical Society. The levitation phenomenon has nought to do with the odylic freaks of the electricity known to orthodox science, but everything with the mystery of the interchange of correlative forces. We published the key to it four years ago, in *Isis Unveiled* (Vol. I, pp. xxiii, xxiv. Art. “Æthrobcacy.”) Let any man's body be charged (whether consciously or otherwise) with the polarity of the spot which supports him (be it a natural soil, or a floor of whatever description) and the similar polarity will shoot his body off in the air like a child's balloon. It is no reason because the possibility of such a polaric assimilation has not yet come under the observation of the Royal Society, why some descendants of these whose forefathers have experimented for numberless ages upon the hidden powers of the human body—should not have cognizance of it. Naturally—the power manifests itself, but in extremely rare cases—in some nervous diseases of that kind which baffle science in all its phases; to produce it artificially, the person who guides it must be partially, if not wholly, acquainted with that which, in the Sanskrit works on Occultism, is called the “Nava Niddhi” or the *nine jewels* of Raja-Yoga.<sup>1</sup> The most perfect “Samadhi,” the highest of the “Siddhis” of “Hatha-Yoga” can at best guide the subject to the threshold of the world of *invisible* matter, not to those of the world of spirit, where the hidden and subtler potencies of nature lie dormant until disturbed. . . .

But as this will prove Greek to the *Civil and Military Gazette*, we have to speak to it in its own language. By saying that the day may come when human beings will be charged with galvanic power—“after the same manner that a Dufaure box is charged with Electricity,”—it enounces a piece of news which is one but to itself. Besides which, it sounds like prophesying the discovery of gun-powder during the middle ages. The “Scientific electricians” will come a cycle too late. The “charging of human beings” with

<sup>1</sup> The student of Yoga philosophy must not confound these nine degrees of Initiation, with the “Asta Siddhis” or the minor eight degrees of “Hatha-Yoga.” In knowledge and powers, the latter stand in the same proportion to the former as rudiments of Arithmetic to the highest degrees of Mathematics.

a power of which the *Civil and Military Gazette* has not even dreamt of, was discovered ages ago, though the discoverers thereof have never claimed recognition at the "Patent-office."

### THE RAST GOFTAR IN HOT WATER

*The Theosophist*, Vol. III, No. 6 (30), *Supplement*, March, 1882, p. 3.]

[Commenting on a correspondent's letter which called attention to a violent attack on Colonel Olcott in the Parsee Journal *Rast Gofstar*, H. P. Blavatsky wrote :]

WE feel deeply grateful to our correspondent for the expression of his good feelings on behalf of our President. But, as we suspect, that in the long run it is the "dissatisfied" editor of the *Rast Gofstar* who will find himself the best (as the most justly) abused of the two, we express beforehand our feeling of profound and sympathetic pity for him. Our Great Master Śākya Muni has bequeathed and commanded us to love and commiserate all animals. And Plato, by classifying biped MAN among the latter, forces us to include in their number the wrathful editor of the *Rast Gofstar*; hence, to love and commiserate *him* also. May his powers of speech never diminish and good sense develop accordingly !

### DOOMED !

[*The Theosophist*, Vol. III, No. 6 (30), *Supplement*, March 1882, pp. 3-5.]

A LETTER signed by a Mr. R. Barnes Austin of Heathfield, England, addressed to the editor of *The Theosophist*, has been lying, for two months, on our writing-table, waiting for publication. We do not fancy any apology would be necessary, had we even thrown it under our table into the waste-basket and without giving it a second thought, as its language is as far from that of a drawing-room, as the smells of Hungerford Market are from those of St. James's Palace. But the points taken by the writer in defence of the new Zanoni "J. K.," are too amusing not to be noticed. Thus, after gravely assuring us, that—"The enquiry into Occult Philosophy in England is far more extensive, although secretly, than is generally known"—that gentleman aggrieves us profoundly by declaring point-blank that neither "Madame Blavatsky nor Colonel Olcott, do what they will"—will ever be admitted into such company. "They" (we)—"must remain outsiders to all true occult societies, both in England and in India, as well as Tibet" !!!

The news would be stunning indeed, were it made less impressive by the fancy addition to it of the last sentence. We underline it as it would seem that our irate contributor knows all about the land of Bod Yul of which no one else in England knows one iota, beyond, perhaps, what he may have found in the very meagre accounts in Mr. Markham's *Tibet*.—(See *supra*, Art. "Reincarnations in Tibet.")

So now, our fondest hopes are dashed for ever. Repelled by the ingrate Spiritualists—for whom, we have ever entertained the tenderest feelings;—denounced by Western Occultists—for presuming to know what they *do not*;—scorned by the iconoclastic scientists—who generally break to-day the axiomatic idols they were worshipping but yesterday;—reviled on general principles by the orthodox Christians of all shades—who yet are creeping with every hour, that drops into eternity, nearer and nearer to us and the Spiritualists;—loathed by the theists—who *will* mirror themselves in every passing rivulet, and on seeing their own figure exclaim—" 'Tis ' God ' ? " and straightway despise their godless Brethren;—laughed at by Atheists—for our believing even in *conditional* immortality and in spirits of any shape or colour;—stared at by the Agnostics and—contemptuously ignored by the *Esthetics*—what can the hapless Theosophists do ! We had always believed and prayed that in Tibet we may find, at last, eternal Rest in the fatherly lap of our Koo-soongs, and merge into *Nipang* between a dish of salted tea and a Doog-pa—(ten miles off) reaping open his own vile stomach. . . . But lo ! the knell of our doom rings out from—Heathfield, England, and—there is no more hope. " There are," sternly goes on our merciless judge—" as I *know* secret societies holding the study and practice of the Occult as the main object of their existence, in direct communication *with the highest living adepts* (with " J. K. " ?) into whose portals Madame Blavatsky and Colonel Olcott would in vain seek an entrance."

We can assure our respected correspondent (for we still hope that he may be both respectable and respected, albeit defending such a bad case) that neither the one nor the other of the above-named personages has the slightest desire whatever to knock at any such " portal " ; least of all at one they are not invited to. But why should he not be satisfied with becoming the mouth-piece of only such societies, *in England*, and allow us to take our chances with those of India, and especially Tibet. Why should he hunt us across the Himalayas ? We suspect we will be able to take care of ourselves among our Hindu and Tibetan Brothers. And pray, why such a cruel edict ? Because—as we are informed by Mr. Barnes Austin—we are *hated* by " Spiritualists and Occultists alike." Now that is indeed, inexpressibly sad ! We are *not* given the plain and direct reasons why, as our correspondent is too much of a gentleman to

make use of abusive and insulting epithets ; but we are allowed a *suspicion* of the terrible truth.

"It is well known," he tells us, "there is no society of true Occultists which would admit within its fold THESE TWO PRE-TENDERS."

The two "pretenders" (to what ?) are, of course, Col. Olcott and Madame Blavatsky, who are yet expected to print all this in their journal conducted, according to Mr. Barnes Austin's further kind and wittily expressed opinion—on the principle of "Yankee Revolver journalism." Really our estimable correspondent must have a higher idea of our gentle and obliging kindness, than we can ever entertain of his, especially when he tries to add insult to injury by notifying us that "the so-called Theosophical Society whose obscure existence is barely acknowledged among us" (the Occultists ?) draws upon itself "contempt" by such articles, as that in our November number. The article referred to is on "Western Adept and Eastern Theosophists," in which no worse insult is offered to the great Occult I AM than that he is therein called by his own name ; and that even was done by us—*se defendendo*. But—*Veritas odium parit*. Once more, we recognize the wisdom of the old saying.

But we expect Mr. Barnes Austin, to recognize in his turn that he was not mistaken in his notions of our forgiving disposition. Now, that he sees that we have picked out the gems from his letter to us, and publish them, proving to him thereby that no amount of gratuitous impertinence can make us forget our duty to one, who seems to be on such intimate terms with our "Tibetan adepts"—we hope he will prove magnanimous, and abstain from making us lose our character entirely in their eyes ?

And why should we not publish the aforesaid "gems," and even have them followed *au besoin* by those of the "Adept" himself,—gems far more precious and more refined. Only those *who feel they have merited the castigation* will turn round, snarling and attempting to bite like a cur on whose tail one has inadvertently stepped. Only those who have sores, fear the accidental touch. We are not so troubled. By this time our innocent "skeletons"—the few at least we may have had, and, which like other people we preferred keeping in our "family closets,"—have all been so completely dragged out before the public gaze,—thanks to the slanders of world-famous mediums and the meek Christian missionary, the vindictive bigot and the sensation-hungry press—that clever would be that enemy who could frighten us by any new threat !

But Mr. Barnes Austin does not threaten, he but kindly warns. His strongest point against us—at least the one placed foremost—is to be found, as we understand, in his claim on behalf of the "Adept" to the intimate friendship of some occultists whose



“social standing” is “quite equal, if not superior” to any to which (we two) “can ever lay claim.” We fail to understand the possible relations that titles and aristocracy can have to great or small occult knowledge. The greatest world-renowned philosophers and sages were no Earls or Princes, but often men who had sprung from the lowest grades of society,—or, as our correspondent himself puts it—“Jesus was a carpenter, Ammonius Saccas a porter of sacks, Boëhme a shoemaker, and Spinoza a spectacles-grinder.” True, Buddha was the son of a king, but he became the World-Saviour and the highest Initiate only after having, for forty years, begged his daily bread. Our opinion of “J. K.” was never founded upon the (to us) immaterial fact whether he be the direct descendant of King Louis the Saint, or of Shylock, or even that of the impenitent robber crucified on the left hand of Jesus. His fury at being called,—as he imagines—a “Jew” is entirely gratuitous, for we never have called him one. We said he was a “Pharisee” and that is quite a different thing. Let him learn—the *omniscient* initiate,—that the first, the best, the dearest as the most revered of the friends of our youth, one with whom we corresponded to the day of his death, and whose portrait we treasure as a relic, the learned Rabbi, in short, with whom we studied the Kabala—was a Jew. Let him enquire, and he will find that we have a number of Jews in our Society, both in America, Europe and here ; and that many of our valued and most intelligent friends are Jews. Hence, we have never found fault with, least of all reproached, him with being a Jew, but only a *Pharisee*, of which class there are as many among the Christians as among his own race. Nor do we doubt, in the least, his being an “Occultist”—as questioning the bravery and competency of a soldier, does not mean denial of the fact that he belongs to the army. And, we are ready to admit that *theoretically* he may have obtained a pretty fair (not *thorough*) “mastery of the occult system,” and is a *very advanced* Kabbalist, in possession of genuine and sterling learning in the Jewish Kabbalistic and Western alchemical lore. All this we are prepared to admit, as it is clearly shown in much of what is said in his “Adeptship of Jesus Christ,” however strongly it smacks of what others have said before him. Thickly interlarded with paragraphs utterly irrelevant to the main question ; the whole breathing a spirit of vindictive narrow-mindedness—a kind of Kabbalistic *odium theologicum* ;—peppered throughout with vulgar epithets to the address of all those who cross his path, and looking like patches of mud upon a white garment, yet, the essay is not devoid of a certain merit. But it is this strange mixture of lofty ideas with a most uncharitable and ungentlemanly abuse of language whenever attacking those he hates—especially the Theosophists, that gives us the right to deny him point-blank the title of an adept, and to

maintain that a man of that sort *cannot* have been *initiated into the true mysteries*. A real adept will either conceal for ever his adeptship from the world's gaze, or, if forced to live among the common herd, will prove far above it, by his moral grandeur, the loftiness of his cultivated mind, his divine charity and his all forgiveness of injury. He will correct the faults of those who strive—as he himself has once striven—after initiation, with polite kindness, not by using Billingsgate language. A *true* adept is *above* any petty feeling of personal resentment—least of all of ridiculous vanity. He cares not whether he is physically handsome or plain, but ever shows the moral beauty of his spotless nature in every act of his life. Finally we say, it is not enough to be a learned Kabalist, a successful mesmerizer, a great alchemist or even a commentator upon Occult Science,—what one would call a “theoretical” occultist,—to deserve the name of an *Adept* in the real sense of that word.<sup>1</sup> Though we have never claimed ourselves *Adeptship* or a “very high degree of Initiation,” yet we claim to know something of real Adepts and Initiates, and are pretty certain of what they look like,—the whole host of English Occultists notwithstanding. And we maintain that, at the present moment, and ever since the spring of 1881, there is no more in the membership of the Theosophical Societies, than among the whole conclave of “secret societies” of English and other Occultists—Mr. Barnes Austin speaks about—one single Adept, let alone “an advanced Initiate into the highest degrees.” The true mysteries of the genuine Aryan and Chaldean lore, are receding with every day more from the Western candidates. There are yet in Europe and America some advanced students, some neophytes of the third and perchance of the second Section, and a few “natural-born seers.” But like a gallant ship sinking under the weight of barnacles attached to it, even they lose daily ground, owing to the indiscretions of hundreds of self-deluded parasites, who would have people believe each of them brings to humanity a new Revelation from heaven! It is the adherents of the “adepts” of this latter class, who believe in and unwisely defend them, but who, deluding themselves, but delude others, who thus create all the mischief. And these, we say, are but an impediment to the progress of THE Science. They only *prevent the few true adepts, that remain, to*

<sup>1</sup> The title of *adept*, *messenger* and *Messiah* has become a cheap commodity in our days—at least in London,—we see. And, the claims even of a “J. K.” become less extraordinary, when one finds in respectable Spiritual newspapers such letters as signed by Mr. Charles W. Hillyear. In this letter no less than twelve messengers, angels or Messiahs, are mentioned by the writer—the twelfth of whom *is the late Mr. Kenealy*, the author of *Enoch* and the *Apocalypse*! He is spoken of as “*divine Messenger*,” and the sentence—“such Masters as Fo, (Buddha) Jesus, and Dr. Kenealy” (who defended the Tichborne case)—is applied directly to that well-known, modern gentleman!! After this we better close for ever our columns to the term—“Adept.”

*come out and publicly assert the survival of the ancient knowledge and—their own existence.*

We will try to prove what we say some day. Meanwhile, having on hand an article—"The 'Adept' Revealed"—composed of choice paragraphs selected from a paper by J. K., headed "Under which 'Adept' Theosophist?" and sent to us by the above-named "Initiate" for publication, we proposed, (had the Council of the Theosophical Society under whose auspices this Journal is issued, permitted it) to publish the immortal production in the *Supplement* of our next issue—there being no room in this one. Having devoted our labour and time to fathoming all kind of occult and psychological problems, we intended to present our readers with a sketch (drawn by his own hand) of a modern "Adept"; to point out to the uninitiated, the combination of qualities that seem to be required in our age, to make up the "*highest adept*" in Europe; and, to acquaint the Hindu reader, whose unsophisticated experience has hitherto permitted him to get acquainted but with the characteristics of his own unkempt and unwashed "Mela-Yogin," also with those of a European *Illuminated* who hungers to be regarded as a "Zanoni," linked with "Christ and Spinoza." The extracts would have shown better than any criticism, to what a degree of *forbearance*, *soul-grandeur* and *purity of heart*, a modern "adept" can reach. Nevertheless, from the first of the "Answers to Correspondents" which follow, it will be shown that if Mr. Barnes Austin's "client" whose "soul" is so large that he "carried the Himalayas always about him"—has ever followed in the footsteps of *any* "adept" at all, it must be in those of the alchemist Eugenius Philalethes (Thomas Vaughan). Let him who doubts our statement turn to his *Magia Adamica* and read his low abuse of his contemporary, Dr. Henry More, the Platonic philosopher, than whom no Englishman ever left a nobler name. Not only we did not hesitate to publish the personal vilifications to our address by "J. K.," if the Council of the Society had permitted it, but we felt proud to think that we shared the fate of Henry More, one of the saintliest characters of his period.

Owing to all the above considerations, we most emphatically deny the sacred title of "adept" to one, "who," while unblushingly declaring himself an "Initiate," having reached the "Christ-state," acts at the same time like a vulgar bully. As our magazine is not intended for the constant parading of our genealogical trees and the list of our family connections, we will, with Mr. Barnes Austin's permission, refrain from again discussing either social standing, or high or low birth in connection with adeptship or "J. K." Our answer to all the exceptions taken to what we said of him and others in our November article is found by whomsoever is interested in the quarrel, in our "Answers to Correspondents." There being no room

for ventilating discussions about the worth of our Society, its members and its founders—which never interest any one but the parties concerned—we generally settle all such affairs in these extra pages which we added at our own expense and for the accommodation of the various business of our Society. Hence, our correspondent's fling that, as "J. K." does not intrude his private affairs upon us (the English Occultists) why does the editor of *The Theosophist* presume to drag them out—is as gratuitous as it is vague. The above-named editor would never have presumed to give one moment's thought to other people's "private affairs" had she not to defend herself and her Society from weekly attacks and public insults offered them; attacks and insults as unprovoked as they were brutal, and which lasted for about seven months in both the *London Spiritualist* and the *Medium and Day-break*. And if we occupied several columns, to our regret, in the uncovering of the enemy so securely hiding himself, as he thought, behind his J. and his K., it was only to show him in his true character and point out the evident motives for the slurs upon people, many of whom are far higher, intellectually as well as morally, than he ever will be himself. As to the space for that exposure, it found room in our own *Supplement*—not in the columns which belong to our subscribers.

To conclude: If, as we suppose,—notwithstanding the very rude tone of his letter, our stern judge who demeans us but to raise "J. K." the higher—*is a gentleman*, then we can assure him, his esteem for that individual will be put sorely to the test when he reads the reasons why his paper was rejected by the Council. Let him but read those few sentences *copied verbatim* from a paper the writer had requested us to publish *in full* (as though we had no more regard for our members and readers than to print more than we can help of such indecencies!). And if, after reading it, Mr. Barnes Austin still justifies "J. K." then we would have to reconsider our long held theory that an English gentleman is at heart chivalrous to a fault.

## ANSWERS TO CORRESPONDENTS<sup>1</sup>

[*The Theosophist*, Vol. III, No. 6 (30), *Supplement*, March, 1882, p. 6.]

"J. K."—Your letter headed "Under which 'adept' Theosophist?" will not be published, for the following reasons:

(1) Personal abuse to the address of the editor, however amusing to the latter, does not interest the general reader.

(2) Our journal is not concerned with, and carefully avoids every thing of a political character. Therefore, such vilifications as con-

<sup>1</sup> [There is a reference to this article on p. 273 of *The Matahna Letters to A. P. Sinnett.—Ed.*].

tained in the said article, namely, a low and vulgar abuse of Russia, its "barbarian moujik" and the "worthy countrywoman of Ignatieff"; and especially the mention of the "red cock" crowing over "the Jew's house"—cannot find room in its columns. But such matter would be received, most likely, with cheerful welcome in those of a third-class Jewish, Russophobic organ in Germany.

(3) For that same reason we must decline to allow the author of "The Adeptship of Jesus Christ," to soothe his ruffled feelings by expatiating upon "the political object" of the Theosophical Society; "which is to place the English under the Hindoos, and to bring the Hindoos under the Russian rule" (!!!), as the absurd accusation comes two years too late and would not interest even our Anglo-Indian readers.

(4) A lady-medium respected and beloved by all who know her, is called in it our "spy," and "general informant" which is a gratuitous calumny and a glaring untruth.

(5) British and American laws having provided against the violation of the postal enactments intended to secure the purity of the mails, the *Journal* would risk to pay the penalty for sending *indecent* matter by book-post. The coarse paragraph in the said article, which relates to the proposed visit of the "handsome widow's son" to the Indian "theosophical devecot" and the supposed "flutter" "in it," among the fair and dark sisters "whom the writer proposes to initiate" into the higher mysteries, etc., etc., comes directly under that law.

(6) *The Theosophist* devoted to Oriental Philosophy, Art, Literature, Occultism, Mesmerism, Spiritualism and other sciences, has not pledged itself to reproduce burlesque parodies, or circus-clown poetry. Therefore, such grotesque bits of prose and poetry as:

"Stay your all answering horse laugh, ye natives and Anglo-Indians, remember he laughs best who laughs last!"—or—

*"Then tremble, pretenders, in the midst of your glee,  
For you have not seen the last of J. W. nor me."*<sup>1</sup>

—are not fit to appear in a serious article.

(7) *The Theosophist* publishes only articles written and sent by *gentlemen*.

#### MR. JOSEPH WALLACE

—No names—but one—having been mentioned in the article "Western 'Adept' and Eastern Theosophists"; and positively not one word of an insulting character directly relating to the "hierophant" or the "Lady Magnetist" having found room in it, or the writer's thought—unless, indeed, to question the fitness of blending the study of divine mysteries, with a whisky-distilling

<sup>1</sup> J. W. is Mr. Wallace, whom we have the honour to answer further on.

apparatus, and advertisements of a commercial character, becomes synonymous with defaming characters—we do not know that we ought to apologize to Mr. Wallace at all. Least of all to the extent of inflicting upon our subscribers and members nearly 3000 words or four columns of prose of an unexceptionably unrefined character, peppered, in addition to it, with glaring misconceptions and most ridiculously incorrect statements. That sentence alone in his letter which openly taxes us with being :

“ Glad indeed to exchange the commercial standing of your (our) Journal *which does not even inculcate teetotalism* for that of my still ” —would be sufficient to call forth protests and indignant answers from a number of our members. Our correspondent, though a “ hierophant ” himself—one who develops seership and initiates others into the mysteries of spiritual *clairvoyance*—has failed, we see, to discover that the Founders of the Theosophical Society are strict and uncompromising teetotalers ; and that, with the exception of a few Englishmen, all of its members are pledged to total abstinence from anything like wine or even beer, let alone liquor ; and that they are most of them, strict vegetarians. We regret to find him committing such a serious blunder.

Another just as amusing a mistake, considering it comes to us from that part of London which professes itself, and pretends to be regarded as the very hot-bed of clairvoyance, mysticism, intuition, perception and “ Soul ” and “ Christ-States ”—whatever the latter may mean—and which, nevertheless, shows clearly its professors failing to comprehend correctly the meaning of even that which any profane mortal would see, is discovered in the following passage of our correspondent’s letter :

. . . “ ‘ J. K.’ whom you charge in the *Spiritualist*—under the *idea that he belonged to your own secret Fraternity* (? !)—with being a traitor to his Theosophical Oath in writing so openly *that which you till then considered was sacred and known only to the Theosophic sworn members* (! ! ! ) he was not accused then of knowing little on occult matters, but rather as knowing too much. There was evidence then of ‘ Homeric laughter ’ ; but now he is credited by you as not knowing the A. B. C. of the subject,” etc. etc.

Truly—*acu rem tetigisti* ! Every word in the above is a misconceived and disfigured notion. We never, for one moment,—since the appearance of “ J. K.’s ” first article, “ An Adept on the Occult Brothers ” in the *Spiritualist* (June 24) and directed against our Society,—mistook him for a member of our “ secret Fraternity ” ; nor could we so mistake him, as the same mail that brought that article brought us letters from several Theosophists informing us what and who he was—that very “ pretentious writer.” Let any

man with a sufficiently clear head, on a forenoon, turning to our only letter in the *Spiritualist* in 1881, (namely, that of August 12), read the lines, which have now led Mr. Wallace into such a funny blunder, and then judge whether there is one word in it which could lead to such a supposition. Not only has "J. K." ever failed to show to us any sign of "knowing too much" on Occult matters (with which *we* are concerned) but he has constantly proved to the whole of our Society that he knew *nothing* whatever of either its objects and aims, its organization or its studies. And it is precisely such an assurance on our part, that made us reply in answer to his ignorant assertion that "the very first psychical and physical principles of true Theosophy and Occult science are quite unknown to and unpractised by its members" the following :

"How does he know? Did the Theosophists take him into their confidence? And if he knows something of the British Theosophical Society (does this imply that he belongs to their Society?) what *can* he know of those in India? If he belongs to any of them, then does he play false to the whole body and is a traitor. And if he does not, what has he to say of its practitioners since they (the Branch Societies) are secret bodies?"

And it would be sufficient, we should say, to glance at the reasons given by us further on, in the same article, for our rejecting him absolutely as an *initiated* "adept," to prevent any one, let alone a "Hierophant," from being led into such an absurd mistake. As to there being "no evidence *then* of Homeric laughter" at J. K.'s letters, Mr. Wallace errs very sorely again. From the first to the last, those articles provoked the greatest merriment among the Anglo-Indians. No one could read them—especially the one entitled "Information for Theosophists, from an adept" in which he so naïvely boasts of his "high calibre" as a "literary" man and mixes up in such an absurdly ridiculous way the Arya Samaj and the Theosophical Society (another proof of his *clairvoyant* powers)—without being seized with a fit of inextinguishable laughter. So much so, indeed, that during "the 'J. K.' period in the *Spiritualist*," (as somebody called it) a gentleman of Simla, of high official standing, and of as high and universally recognised ability, offered to bet that those letters of "J. K.'s" would turn out some day a mere "hoax," a purposely put-up humoristic joke, to find out whether any Theosophist would be fool enough to accept them seriously; "for,"—he added "it is absolutely incredible that *any man in his right senses should so boast, or write about himself such absurdly panegyric and bombastic eulogies.*"

The third mistake—and a very serious one—in Mr. Wallace's letter, is what he pleases to view as "an unfounded and unwarranted

*insinuation.*" The "insinuation" is alleged to be contained in the following sentence in our article "Western Adept and Eastern Theosophists" (Nov. No. *The Theosophist*)—"A gifted lady magnetist's work—the legitimate wife, we are told, of his (J. K.'s) Hierophant-Initiator, though we never heard yet of a practising Hierophant-Magician who was married, etc." This is all that we have "dared to pen." Were we wrongly informed, or is it a crime to mention *legitimate* wives? Who, but a man capable of discovering filth where there is positively none, would ever imagine that anything but that which was clearly stated, was meant? To hint at any other implication or the least intention on our part to throw doubt on the *legality* of the said marriage, is to utter an outrageous lie. We doubted, and now doubt, and will doubt forever, and not only doubt, but positively deny, that one married and the father of a family, can ever be a *practical* adept, least of all a "Hierophant," all the Flammels and Boëhmes and Co., notwithstanding. Mr. Wallace believes in, practises to a certain point, and *teaches* Western occultism. We believe in, practise also to a certain point, and learn, never having pretended to "teach" Eastern Occultism. Our paths diverge widely and we need not be elbowing each other on our way to the ABSOLUTE. Let Western Adepts and Hierophants leave us strictly alone, and not pretend to speak of, and insult what they do not know, and we will never pronounce their names whether orally or in print.

Therefore, we refuse room to Mr. Wallace's letter likewise. Although far more decent than that of his pupil, it is yet sufficiently rude to authorize us to refuse it space. The said gentleman is at liberty to publish his denunciations in a pamphlet form or otherwise and give them as wide a circulation as he thinks proper; or, better still, he might incorporate it within the forthcoming grand work by the modern "Adept" to be called *A History of Mystic Philosophy*, a book—as he modestly tells us,—which is sure "to stand the criticism of ages." As the author thereof, is sure to use in it the same refined phraseology as we find in his language whenever directed against "Spiritual Snobbery," and the "talking Theosophists," Mr. Wallace's article will find itself in good company. The more so, as we are threateningly promised in it by "J. K." a chapter "specially provided" for our "non-total oblivion," and that of our "*unwashed Isis in rags.*"

We part with Mr. Wallace, without the slightest ill-feeling on our part as he has evidently misconceived the situation from first to last. We only regret to find a gentleman *apparently* so full of sterling learning and knowledge so *evidently destitute* of good education and manners, as to have actually written *the letter* under review.

To "MISS CHANDOS LEIGH HUNT (Mrs. Wallace)."—We beg to



convey our respectful regards to this lady and to acknowledge receipt of a voluminous paper from her pen, purporting to be a reply to "those sentences, which refer to her, contained in the article entitled 'Western Adept and Eastern Theosophists.'" We have read the reply with pleasure and found it as dignified, lady-like, good-natured and witty, as the three above noticed, are undignified, and vindictive; and in one case—indecent and silly. Therefore, and notwithstanding the rather misconceived attitude adopted by Mrs. Wallace, considering we have not named her in our article, and referred but to what was—in our mind and to the majority of our readers—a pure abstraction—we are ready, now that we *do* know her, to offer her our sincere apology and to express regret at having included in it "those sentences which refer to her" since they seem to have given her offence though none at all was meant to be offered by the writer, to either Miss Chandos Leigh Hunt, or Mrs. Wallace. We regret the more to find her unacquainted with the *Mahayana* philosophy. For, were she but as familiar with it as she seems to be with Epictetus—"after whom she has named her boy"—and had she made of the former as well as of the latter her "text-book," owing to the lucid exposition in that philosophy, of the close connection which exists between every cause and effect, she might apprehend our meaning at once. As such is not the case though—(unless indeed the *omniscient* "J. K." rushes into explaining and teaching the public this philosophy as well as he does esoteric Buddhism)—we will add a few words more just to explain to Mrs. Wallace why we do not give room to her reply.

Maintaining still, as we do, our undeniable right to have published our November article as an elucidation of the unprovoked and incessant attacks of her husband's pupil upon us—though the said article may have contained unnecessary personalities provoked by indignation—we would yet be glad, in atonement for the latter, to publish her paper *in extenso*. It was already in the hands of the printer, when in addition to her husband's and his "EPOPT'S" letters we received four more papers as lengthy and as explicit as her own. It would appear as if the tornado of indignation raised by our article was happily limited to—with one solitary exception, namely, Mr. Barnes Austin—and raged entirely within the family circle of the persons alluded to in our article. As if in answer to the threats and denunciations contained in Mr. Wallace's and his pupil's letters, both of whom expatiate in them upon the "various scandalous stories,"—slanders and malicious inventions set afloat about us by numerous known and unknown enemies, (whose utterances our correspondents show themselves but too ready to accept as gospel truths) we have before us no less than four lengthy papers from London approving our article, and full of quite the reverse of what one might

be inclined to view as complimentary to either the "Hierophant," or the "Adept." Apparently there is a *latet anguis in herba* for every hapless occultist, not for the Theosophists alone. A far less charitable view is taken of, and worse slanders repeated in them about the above-named persons than were ever invented for the personal and special annihilation of our humble self. Hence, in justice to ourselves, were we to publish Mr. and Mrs. Wallace's articles, we would have to publish side by side those of their detractors; and this is what we would *never do*. Whatever the indecent means other people may resort to, we, at least, will never use such base weapons—not even against our enemies. We may become guilty—we are not perfect—of a desire to wound them in their vanity, *never in their honour*; and, while freely using ridicule as our weapon to silence them, whenever they seek to destroy us with their insults and denunciations, we would blush to repeat even to a friend—let alone to threaten to publish them in a book or a journal—that which, so long as it is not positively proved to be the truth and nothing but the truth, we regard as a shameful and scandalous gossip, the venomous spittle of the "snake hidden in the grass. . . ."

Thus reiterating our expressions of regret *personally* to Miss Chandos Leigh Hunt (Mrs. Wallace) of whom we have never heard the slightest evil report from any *trustworthy* quarters, but the reverse from our two friends, we close the subject altogether. We mean no more to allow our columns to be disgraced with such polemics. Our esteemed contemporary, the *Psychological Review*, recently protested against our prolonging the "castigation," as "there is more serious work to be done." We concur; and were but the insignificant individuals "J. K." and Madame Blavatsky alone concerned, it would be an impertinence to keep them at the front. But as the defence of our Society, which represents—however imperfectly—India or, rather the Orient, *was and is* a "serious work"; and as silence is often mistaken for weakness—we had to find room for the above "Answers to our Correspondents." They need trouble themselves no more: we have settled our accounts.

## THE PRESENT GREAT NEED OF A METAPHYSICO-SPIRITUAL VOCABULARY

[*The Theosophist*, Vol. III, No. 7 (31), April, 1882, pp. 167-168.]

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

It will thus be seen (1) that only the first, or earth-bound class, and the third,—(the third according to Boëhm.—*Ed.*)—the perfect spirits, have power *voluntarily* to communicate with us and to interfere in human

affairs, and this by reason of the *body* (though of very different sort) which serves as the medium of communication ; and (2) that the "earth-bound" condition supposes the continuance of the "astral" body. This, according to occultist teaching, is in *process* of disintegration—the communication becoming more and more incoherent as that process advances. According to the *recent teaching* in *The Theosophist*, the *Linga-Sarira* is dissolved *with the external body* at the death of the latter. This is quite opposed to what we are told by Éliphas Lévi and many other authorities, and does not appear probable.

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

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

We will not stop to prove Boehme the reverse of an authority : this is a question of personal opinion entirely depending upon the degree of faith that may be reposed in him by his admirers. But by noticing the (b) and (c) errors we will show in a few words how utterly unmetaphysical, hence illogical, from the occultist's standpoint, is Boehme's classification and definition of the "perfected spirit." Had the Görlitz seer said "soul" instead, there would be more probability of making his various teachings agree than there seems to be now. The term "spirit" coupled with the idea of "embodiment" becomes as incorrect, and as great a fallacy as to represent the non-conditioned, or the *Infinite* "All" (the one *Reality*) by a limited and conditioned portion of a finite object, one of the evanescent mirages ever flickering and disappearing in our phenomenal world. The "perfected" or rather "*Perfect Spirit*"—since the *Absolute*, or limitless Unity and perfection can neither be divided, nor can it be invested with attributes and degrees involving *gradual* perfectibility—can become the Unity or Spirit but after having lost every form and shape—(hence *body*), which would necessarily make of it a Duality. It can have no relation to, or concern with, any object of consciousness in our illusionary world, as this alone would involve dualism, which must exist wherever there is any relation at all. Hence—if under the name of "Perfected Spirit"—*ABSOLUTE* consciousness is meant, then the latter, incapable of either internal

or external cognition, must necessarily be viewed as incapable also of a *voluntary* communication with us mortals. And, since we undertake to divide "souls" or "Spiritual entities" into classes and degrees, how can we presume, whatever be our authority, to limit those so flippantly but to three classes? Surely, the careful study of the doctrine of the *seven* principles of living mortal man, as taught by the Arahat esotericism, each of which principles is subdivided in its turn into seven more, would serve at least one useful purpose, namely, to bring something like order into this infinite chaos and confusion of terms and things. As a proof of this, we now find our esteemed friend "C. C. M." confusing the Sanskrit term "Linga-Sarira" with the *Mayavi* or *Kama-Rupa*—the "astral soul," and calling the doctrine of its dissolution with the body—a "recent teaching." If he but turns to the back volumes of *The Theosophist* he will find in the November issue of 1879, (Art. "Yoga Vidya") a correct definition of the term in that sentence which says (p. 44, col. 2) that : the *Linga-Sarira* . . . is the subtle, ethereal elements of the Ego of an organism (whether human or animal or vegetable) . . . inseparably united to . . . the latter and never leaving it "but at death." And if so, how could the "astral body" of man if we call it *Linga-Sarira*, leave him during his lifetime and appear as his double, as we know, is repeatedly the case with mediums and other peculiarly endowed persons? The answer is simple : that which appears, or the "double," is called *Mayavi-Rupa* (illusionary form) when acting blindly ; and—*Kama-Rupa*, "will" or "desire-form" when compelled into an objective shape by the conscious will and desire of its possessor. The *Jivatma* (vital principle) and *Linga-Sarira* (Sex body)<sup>1</sup> are *inner principles* ; while the *Mayavi-Rupa* is the *outside* "soul" so to say : one which envelops the physical body, like in a filmy ethereal casing. It is a perfect counterpart of the man and even of the clothing which he happens to wear.<sup>2</sup> And this principle is liable to become condensed into opacity, compelled to it, either by the law of inter-magnetic action, or by the potentiality of *Yoga-ballu* or "adept-power."

Thus, the "*Linga-Sarira*" is "dissolved with the external body at the death of the latter." It dissolves slowly and gradually, its adhesion to the body becoming weaker, as the particles disintegrate. During the process of decay, it may, on sultry nights, be sometimes seen over the grave. Owing to the dry and electric atmosphere it manifests itself and stands as a bluish flame, often as a luminous

<sup>1</sup> In this esoteric sense *linga* means neither "phallus" as translated by some, nor "knowledge," as done by others ; but rather "male" or "sex." Bádrayana, calls it in his *Daršana* (system of philosophy) *kritsita Sarira*,—the "contemptible body," as it is but the turba-stirring principle within man resulting in animal emanations.

<sup>2</sup> See in this connection *The Soul of Things* by Prof. Denton.

pillar, of "odyle," bearing a more or less vague resemblance to the outward form of the body laid under the sod. Popular superstition, ignorant of the nature of these *post-mortem* gaseous emanations, mistakes them for the presence of the "suffering" soul, the personal *spirit* of the deceased, hovering over his body's tomb. Yet, when the work of destruction has been completed, and nature has broken entirely the cohesion of corporeal particles, the *Linga-Sarira* is dispersed with the body of which it was but an emanation.

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

## MASONS AND JESUITS

[*The Theosophist*, Vol. III, No. 7 (31), April, 1882, pp. 174-175.]

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

A few extracts from the short slander-peppered chapters, published in the columns of the *Tablet* and offered to us as an historical record, may prove of interest to some of our Hindu readers. They are well calculated to enhance the importance of that respectable and quiet, yet withal mysterious-looking, building to be met with in almost every town of India, the object of superstitious awe to the unsophisticated coolie, who designates it a "Jadukhana" (Sorcery-

house), while the guide-book introduces it to the traveller as a Masonic Lodge. How little does the well-meaning native, who, dying for the honour of admission into the craft, is ready to lay out any amount of money yearly and monthly, if he can but get himself recognized as one more Masonic cipher in the numberless Chapters, Senates and Councils—suspect the true amount of iniquity fathered upon his Grand Masters and Fellow-apprentices! Well may, indeed, the uninitiated Babu, who so readily swallows the tales spread about the “Bara Sahibs” of Masonry, feel an extra thrill of horror creeping down his back, while reading the accusations fulminated against the “Illustrious” Brethren by their irreconcilable enemy—the Church of Rome. The wide-spread legend about the skeleton, stealthily quitting during Masonic meetings his hiding-place—a secret tomb under the tessellated floor of the Jadukhana—and creeping from under the banquet-table to appear in his ominously clattering bones, and drink the health of the Grand Master—will receive an additional colour of verisimilitude, when it compares notes with these additional accusations. Indeed, the charges brought out in the *Tablet* against the “Freemason-poet” and “his hymn to SATAN,” published, as alleged in the “*Bolletino* of the Grand Orient of Italy,” is worthy of perusal. In this pre-eminently interesting *exposé* we are told, to begin with, that the unity of Italy “for which torrents of blood were shed, was but a pretext to destroy the Papacy, and especially Christian,—“Catholic Rome.” This design originated with the “Anti-Christian Sects,” (?) who thus promoted “the ambition of one particular State.”

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

The above is but an *entrée en matière*, indispensable to throw sufficient light upon other and far darker passages that will follow. No need of reminding the reader that our attention was not turned to them on account of their political flavour. We are thinking more of the priest than of the politician. For,—adds the writer:—

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

During the first centuries of Christianity, a law was enacted—and we do not know it was ever abrogated,—under which a priest who divulges the secrets of the confessional, even in a case of the greatest crime,—is sentenced to have his tongue cut out. Since then, the

apostles seem to have grown in wisdom ; Christian religion has become the hand-maid and the secret agent of worldly ambition, its mysteries being made subservient to political *espionage*. Such a public confession in print is really valuable, inasmuch as it contains a useful warning to those of our members who, having remained good Christians, though only nominal Roman Catholics, may have a mind of going some day to confession. It is unnecessary to remind the reader that by " Anti-Christian sects " the *Tablet* writer means the Freemasons. Thus—

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

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

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

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

" The work of the sects (Anti-Christian Masons) and the work of the propagators of Italian unity are one ; and in vain do they try to deny this union when the names of their chiefs, their Ministers, their deputies,

their senators, and the prefects who govern Italy, are all to be found in the registers of the sects, which anyone may see who has in his hand the 'Freemason Almanack.' Their watchword is, *to destroy the Catholic Church and Catholic Rome.* This is the confession of the '*Journal of the Great Orient*': *il fine che la Massoneria si propone.* (This is the end which Freemasonry proposes to itself) and for which it has laboured 'for centuries.' It was to carry out this intention that it occurred to the Freemasons to deprive the Pope of Rome; and Rome was, in consequence, torn from the Pope. And the Freemason poet in his hymn to SATAN, which was published in this same 'Bolletino' of the Great Orient of Italy, writes:—

' Tu spiri, O Satana,  
Nel verso mio,  
Se dal sen rompem  
Sfidando il Dio  
Dei se Pontifici.'<sup>1</sup>

Ending the poem with this triumphant Masonic vow:—

" Salute ! O Satana !  
Hai vinto il Geova  
Dei Sacerdoti."<sup>2</sup>

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

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

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

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

SBARBARO, in his book on Liberty, confessed: " *All Liberals* are agreed that we never shall have national liberty *till we have freed consciences from the slavery of Rome . . .* which penetrates into families, schools, and all social life." And elsewhere he said: " We are in the midst of a serious struggle, not only of social interests, but of *religious principles*, and he must be blind who does not perceive it." Freemasonry, as SBARBARO has over and over again repeated, and as all its leaders have declared,

<sup>1</sup> " It is thou, O Satan,  
Who inspirest my verse,  
If it breaks forth from my breast  
Defying the God  
Of the Pontiff-Kings."

<sup>2</sup> " All Hail ; O Satan ! Thou hast conquered the Jehovah of the priests."



" *must take the place of the Church.*" And for this reason alone she has stolen Rome from the Popes to make it her proper centre, under the plea of making her the capital of Italy. This was the real reason for the choice of Rome as a capital; which was not necessary or desirable, either historically or politically; neither for military nor for national reasons; and still less for the advantage of the Italian people.

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

" To disarm the Church is not to kill her.  
*We must decapitate her in Rome.*"  
 Etc., Etc.

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

## SPIRIT-PHOTOGRAPHS

[*The Theosophist*, Vol. III, No. 7 (31), April, 1882, pp. 179-180.]

*Chronicles of the Photographs of Spiritual Beings and  
 Phenomena Invisible to the Material Eye*, by MISS  
 HOUGHTON. London: E. W. Allen.

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

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

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

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

Quite so ; and the evidence is so strong in favour of the genuineness of the interesting phenomenon, that to doubt its possibility would be paramount to proclaiming oneself a bigoted ignoramus. Nor is it the *fact* of the phenomenon we doubt. We are thinking rather of the causes underlying it. The more we study the clear, perfectly logical and connected evidence of the eye-witnesses gathered in Miss Houghton's interesting volume, the more we compare it with her own testimony, and then turn to the illustrations given in the book, the less we feel ready to recognize in the latter the direct work of Spirits, *i.e.*, of disembodied Egos. This is no sophistical cavil of prejudice or predetermined negation, as some of our critics may think ; but the sincere expression of honest truth. We do not even attribute the appearance of the figures, so mysteriously appearing without any seemingly physical cause for it, to the work of the elementary or the elementals—so odious to the orthodox Spiritualist. We simply venture to ask why such photographs, without being a fraudulent imitation,—and even though one day recognized as phenomenal by the Royal Society—should be necessarily “ Spirit pictures ”—and not something else ? Why should the forms so appearing—often no forms at all, but patches of formless light, in which it is as easy to detect figures and faces and likenesses, as it is in a passing cloud, or even in a spot of dirt upon a wall—why should they be rather taken for the pictures from original human or any other Spirits than for the reflection of what is already impressed as images of men and things photographed on the invisible space

around us? A more or less successful reproduction (the photographer remaining unconscious of it)—of a deceased person's features *from an image already impressed in the aura* of the living medium, or the persons present, would not be a dishonest attempt to impose upon the credulous, but a *bonâ-fide* phenomenon. Let us once grant for the sake of argument this hypothesis, and it would account perfectly for the "figure displayed partly before and partly behind the person sitting." Moreover, the theory would cover the ground and explain every unsatisfactory feature in such photographs, features hitherto unaccountable but on the theory of fraud. The "daughter of Jairus" would not appear in the aura of a Hindu medium, not if he were to sit for a thousand years before a camera. But the said biblical personage is a very natural reproduction in the presence of a Protestant, an intensely pious medium, whose thoughts are wholly absorbed with the Bible; whose mind is full of the miracles of Jesus Christ; and who gives thanks, after every successful "spirit-photograph," to the "wisdom of God" by blessing and praising his name. A Hindu or a Buddhist medium would evoke no "spoon" emerging from a ray of celestial light above his head—but rather his fingers with which he eats his food. But the biblical interpretation given by the author (pp. 78 and 79) to explain the apparition of the spoon after she had placed a marker in the Bible, (the passage referring to the twelve spoons of gold, the offering of the Princes of Israel) is just as we should expect it. Nor, would an orthodox heathen cause to appear on the photograph, surrounded by a cluster of clouds, pictures "found to be a representation of the Holy Family"—for the simple reason that having never given a thought to the latter family, no such picture could be created by his mind, whether conscious or unconscious; hence none being found invisibly impressed around him, none could be caught in the focus. Were, on the other hand, a picture of a boar or a fish to appear instead, or that of a blue gentleman playing on the flute; and were a Hindu medium to recognize in the former the two *Avatars* of Vishnu, and in the latter Krishna, we doubt whether any Christian Spiritualist would be fair enough to admit of the correctness of the symbolical interpretation, or even of the genuineness of the "Spirits," since no Christian sensitive believes in either *such* Avatars, or in a cerulean coloured god.

The most remarkable feature, in the book under review, is its illustrated plates. In their intrinsic value, the miniature photographs are perfect. They do the greatest honour to both the talent of the artist and the perseverance and patience of the author required of her, before she could achieve such fine results. As "Spirit" photographs, however, they allow a large margin for criticism, as they leave everything unexplained, and the figures are by no

means satisfactory. From Plate I. to Plate VI., with one or two exceptions the figures of the Spirits exhibit a strange sameness and rigidity. Beginning with "Mamma extending her hand towards me" and ending with "Tommy's grandmother" (Plate I.), nine groups in nine different attitudes represent to our profane eye but two and the same persons in each picture: the author and a shrouded ghost—with features invisible. In each case, the Spirit is wrapped up in the traditional white shroud, very pertinently called by some correspondent in the work the "conventional *white-sheeted ghost*." Why it should be so, is not sufficiently explained on the theory given (p. 207) that "the human form is more difficult to materialize than drapery." If it is a "*Spirit Power*, . . . used in God's Wisdom to promote the visible appearance of spirit forms," as we are told (p. 21), then both the power and wisdom fall very wide of the mark that should be expected from them. And if not, then why such a servile copy of the conventional ghosts in theatricals?

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

"All our most competent thinkers in the great schools of physical science . . . are forced to the conclusion that there exists an infinite ocean of ether, in which all material substance floats, and through which are transmitted all the forces in the physical universe. . . . In photography we have to deal with purely physical conditions. Is there any proof that in the production of these pictures any other than physical conditions have had play? . . . In the spirit-photographs taken under my observation, I had considerable proof that spirit-substance *was not photographed*. The forms were vague, but as photographs extremely well defined . . . these forms are such, and are so singularly related to one another that, even to the superficial, it is impossible not to see that such a series of forms could never have been conceived of by any one who would have had a mind to deceive. . . . We daily hear of spirit-photographs being made, many of them said to be recognized as likenesses of friends. . . . Now are these photographs any other than material resemblances, *moulded by spiritual beings*, of substances capable, when so condensed, of throwing off energy very actively. . . . I have seen many of the photographs said to be likenesses. I have two before me now: the same gentleman in both. In one there is with him a sitting figure half

under the carpet, clearly from an etching of a face with a *profile type exactly like* his own ; in the other there is a standing figure extremely tall and ill-defined. *In both cases it is said to be his mother. . . . No likeness could be discerned between the two.* The sitting figure evidently had been taken from some drawing."

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

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

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

## THE ARYA

[*The Theosophist*, Vol. III, No. 7 (31), April, 1882, pp. 181-182.]

*The Arya*, "a Monthly Journal devoted to Aryan Philosophy, Art, Literature, Science, and Religion, as well as to Western Modern Philosophy" conducted by R. C. Bary, at Lahore. It is published in the interests of the Arya Samaj, founded by our friend and ally, Swami Dayanand Saraswati. The March number, the first of the new publication just started, is before us. Conducted by a Brother of ours, his ability, we doubt not, will guide it safely through the dangerous passes of literature, the Thermopylæ, where so many new journals find an untimely death. The first number contains some very interesting information; among other matter, a learned and comprehensive article, "The Theory of Evolution from an Aryan Point of View," by one F. T. S. If the initials mean "Fellow, Theosophical Society," then the latter ought to feel doubly proud; first, of the member who wrote it; and then of the laudable feeling of modesty which made him conceal a name of which, as a writer, he need never be ashamed. The article is so good, that we hope it will be continued. "A Choba and his Jujman," by Lalla Sobha Ram, is a satirical Dialogue between an old orthodox Brahman and an Arya Samajist, who is kind enough to mention in it and thus give some prominence to the humble labours of the Founders of the Theosophical Society. "Infant's Home Education," by X., contains some excellent advice to native parents. "A Guide to Greek Nomenclature," a learned article by Daya Rama Varma, of Mooltan, an old contributor of ours, who shows in a very satisfactory way that the Kings of Magadha, or the Magedanians, who were "lords paramount and emperors of India for above 2000 years," and whose country was "the seat of learning, civilization and trade, were the forefathers of the Greek Macedonians." This is a very ingenuous theory and the author's Nomenclature of ancient names deserves to be more widely known. *Hymn First*, of the *Rig Veda Sanhita*, and the "Principles of the Arya Samaj," with an explanation of the objects of that body, are also given. Having on the first page "deplored the fact" that the Arya Samajists are "talked of as the blind followers of Swami Dayanand Saraswati," denounced by "self-styled Pandits . . . as Atheists," and regarded by some of their best friends "as a religious sect," the true position is explained further on, in an article signed R. C. We confess, we have ourselves always laboured under the impression that the Arya Samaj *was* a sect. Notwithstanding all denial, we could hardly be blamed for it, since the Arya Samaj is a Society answering perfectly to the defini-

tion of the word "sect" as given by Dictionaries. A sect is a body of persons who have separated from others in virtue of some special doctrine or doctrines ; a religious or philosophical school, which has deserted the established Church, or "which holds tenets different from those of the prevailing denomination in a Kingdom or State." The Arya Samaj then, since it is a body of men who follow the teachings of Swami Dayanand, whose school has separated itself from orthodox, or established Brahmanism and Hinduism, must be a *sect* as much as is the Brahmo Samaj, or any other body composed merely of co-religionists. *Our* Society is not a sect, for it is composed of men of all sects and religions, as of every school of thought. But we believe no Mahomedan or Buddhist would be received into the Samaj of our respected friend, the Swamijee, unless he gave up one—his reverence for his prophet, the other—for Buddha. Moreover, he would have to renounce the tenets and dogmas of his religion, and accept those of the Vedas, as the *only* revealed books ; and the interpretation of the latter by Swami Dayanand as the *only* infallible one, though, to interpret an *infallible revelation*, requires an *infallible revealer*. Let it not be understood that we take our friends, the Arya Samajists, to task for it ; or, least of all, that we seek to undervalue, in any way whatsoever, the teachings of Pandit Dayanand. We only expect to call correct things by their correct names, as it would be beyond our power to quarrel with every well-established definition. But the objects as defined in the article signed "R. C.," are excellent :—

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

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

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

### A THEOLOGICAL SNOB

[*The Theosophist*, Vol. III, No. 7 (31), April, 1882, pp. 183-184.]

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



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

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

This objection—as coming from a public lecturer of America, a country which hardly ever had a President but had begun life as a poor village stable-boy, a farmer's labourer, or had, before moving into the "White-House," to put away his tailor's scissors with a pair

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

### ANOTHER “ORTHODOX” PROSECUTION!

[*The Theosophist*, Vol. III, No. 7 (31), April, 1882, pp. 184–186.]

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

All this and much more is preached by the moralists of Europe and America. Unfortunately, for the practical good of humanity, while imitating theoretically that German preacher, who making his naïve declaration to the parishioners, enjoined them to “Do as I tell you and not as I do,” most of those pioneers of progress themselves, the press and others, never fail to practically rap on the knuckles of those who follow out the second part of the wise advice. Neither law, nor educated society, nor yet the majority of the people, ever go apace with the progress of civilization: never at least, so far, as to prove its good results by helping to demonstrate the benefit of an innovation in its practical applications. Old and mouldy laws are allowed to remain without revision or amendment; fetish worshipping society is permitted and even encouraged to fall foul

of any one who disregards those grim old idols of hers, called "Public Prejudice" and "Conventional Respectability"; while the common herd, the *plebs*, whose innate feature seems to be modelled by the law of *atavism* upon that of their forefathers the sheep, will follow servilely and blindly its leader—the majority—and try to hoot out of his life any innovator that society condemns as an iconoclast of their cherished routine.

Such thoughts naturally suggest themselves to one who reads the news of another recent persecution and trial, of an honest and a good man. The victim, this time, is one among the most worthy members of our Society: a true brother of the great "Brotherhood of Humanity"—Charles E. Taylor, M.D., a well-known book-seller and a very successful magnetic and homœopathic healer of St. Thomas, West Indies. A few years back, Dr. Henry Slade, a quiet unobtrusive man, a thorough gentleman in his ways and manners, and an honest and sincere Spiritualist, was prosecuted and barely escaped imprisonment with hard labour, for the sole crime of being a wonderful medium and for proving it most effectively to any one who had a mind to investigate for himself the claim. An old law, which growing civilization had left in disuse to moulder in its archives for over a century, the law against soothsaying and palmistry, was dragged out from its hiding-place for the greater shame of the British code, and made to serve as a weapon to break the medium's head with. Law is but too often made a convenient mantle, under the cover of which bigotry in all its protean forms revels and chuckles in its triumph over truth. In the case of Dr. Slade, it was the bigotry of dogmatic materialism, under the guise of orthodox science that floored for a short time *fact*; and Dr. Slade was sentenced under the provision of the wise old law. This once, it is the bigotry of professional rapacity, the envy of a mercenary apothecary that triumphs. In December last, our brother, Mr. Charles E. Taylor, was sentenced at the Town Court of St. Thomas, "for having practised animal magnetism and dispensed homœopathic medicine." True, he had practised the former for years *gratis*; he had relieved and cured hundreds of poor patients, to whom, were they to die at the door of the drugstore of the said apothecary, the complainant would not have given his allopathic drugs and pills without being paid for them, while the defendant dispensed to rich and poor his homœopathic medicine *free from any charge*. His treatment, moreover, as was legally shown, had never proved detrimental to those treated by him. But what does it all matter! The apothecary is a legally licensed *leech* for bleeding men and their pockets, while Mr. Taylor is but an unselfish practical benefactor of his fellow-creatures. The apothecary relieves his clients of the weight of their specie while Mr. Taylor relieved them but of their

pains and aches—if not as legally at least as effectually. But Law has to countenance licensed robbery, though it has no provision made to force “orthodox” physicians and druggists to refund their money to those whom they *do not* cure, let alone bring back to life those whom they may *legally* kill in the course of their *legal* practice. On the other hand, having once provided for the safety of its monopolists, it is forced to put a check on all those who may be in their way; even though, they do prove, as in the case in hand, that they have alleviated the sufferings of hundreds and thousands of men, rescued more than one life precious to a number of friends and relatives, and thereby as a natural result saved the latter from months and years of cruel mental torture. All this, of course, in the eyes of the all-wise law and social prejudice counts for nothing. Christian law and Christian societies in their pre-eminently Christian lands may conveniently forget in the nineteenth century that the practice of *healing* by “laying on of hands,” and the “miracles” of mesmerism lie at the very bottom, and are the very corner-stone in the foundation of their faith—as it originated during the first century. Trained in, and accustomed, as it is, to wallow in the mire of hypocrisy and false pretences, it would be useless to try and have society admit that, were there anything like logic and consistency in the laws of its respective countries, once that such a mode of healing is shown illegal, and mesmeric “miracles” proved no better than a *moonshine*, then does their creed based upon such practices crumble down like an edifice pulverized hollow by the white ants. This glaring contradiction between their profession of faith and their bitter opposition, coupled with an insurmountable prejudice to that old mode of healing—hence to Spiritualism and Theosophy—as shown by Christian Society and Christian Law are the legitimate outcome of fifteen centuries of *cant* and hypocrisy. These facts alone, that while society finds it superlatively respectable to believe it, and accepts *theoretically* and upon blind faith that which it scoffs at and rejects when shown its possibilities *practically*; and that law,—one of whose duties it is to enforce and protect its state-religion,—shows nevertheless the most superb contempt for, and practical disbelief in, the efficacy of that which constitutes the very basis of the “miracles” claimed to have been worked by their Christ—would be preposterously ludicrous, were not its daily results so sad and so hurtful to humanity. The pointed remark in a sermon preached by Henry Ward Beecher, that could Jesus come back and behave in the streets of New York, as he did in those of Jerusalem, he would find himself confined in a jail and forced by the city authorities to take a juggler’s licence—holds now as good as ever. Law and Society with their boasted civilization become with every day more “like unto whited sepulchres, which, indeed, appear beautiful

outwardly, but are within full of dead men's bones and of all uncleanness." The paradox that we now find *practical* Christians but among the atheists, the materialists and the infidel heretics, is rapidly becoming an indisputable theorem. Hence one more victim of disgraceful bigotry supported by the hand of Christian Law.

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

This proves that the laws of Copenhagen need as careful a revision as those of nearly every other country now; and, that Denmark, if it expects to keep apace with progress and civilization, may be as sorely in need of a new codification as it was in the days of its Prince Hamlet. Even Russia abolished the law forbidding the homœopathic physicians to prepare their own medicines, so far back as in 1843. In nearly every large town, the world over, there are homœopathic societies. In Europe alone in 1850 there were already over 3000 practising homœopaths, two-thirds of whom belonged to Germany, France and Great Britain; and, there are numerous dispensaries, hospitals and wealthy curative establishments appropriated to this method of treatment in every large town, even in Copenhagen itself. At this very day, a revolution is taking place in science, owing to the proofs given by the famous Professor Jaegar of Stuttgart of the marvellous efficacy of the *infinitesimal* homœopathic doses. Homœopathy is on the eve of being *demonstrated* as the most patent of curative agents. Figures cannot lie. We send the St. Thomas fogies to the newly invented application by Professor Jaeger—a most eminent physiologist—of the instrument called chronoscope by which his *neural-analyses* are produced.

At the incipient stage of every useful innovation, its success only increases the enmity of the opponents. In 1813, when after the withdrawal of the allied armies the typhus patients became so numerous in Leipsic, that it was found necessary to divide them among the physicians of that city, of the 73 allotted to Dr. Hahneman, the founder of the homœopathic system of medicine, and by him treated on that method, *all recovered* except one, a very old man; while the patients under the care of the allopaths died in the proportion of 8 men in 10. To show their appreciation of the services rendered,

the authorities, at the instigation of the apothecaries, who conspired to make the former revive against Dr. Hahneman an old law,—exiled the doctor who was forced to seek refuge in Köthen in the dominions of the Duke of Anhalt. Let us hope that Mr. C. E. Taylor will find his reward for his invaluable and disinterested services in the end, even as Dr. Hahneman did for his work. For, after having been the object of ceaseless attacks for over thirty years from those whose pecuniary interests were opposed to the beneficent innovation—as those of our modern allopaths are opposed now to mesmerism in addition to homœopathy—he lived to see Leipsic atoning for its sins and repairing the injury done to his reputation by erecting a statue to him in one of the city squares.

“ A FAITHFUL ‘ WITNESS ’ WILL NOT LIE ”

[*The Theosophist*, Vol. III, No. 7 (31), April, 1882, pp. 187-188.]

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

THE *Indian Witness* is our old Methodist friend—the *Lucknow Witness*—in disguise. Why the godly creature should have cast off its skin, is a problem to be set aside with the other ways of Providence quite as mysterious and puzzling to the God-fearing Christian as they are to the infidel Theosophist. Whether it suddenly felt the need of proving its ubiquity as one of the “ Witnesses ” to the God of Abraham and Jacob, and so volunteered its inestimable services ; or, that it was *subpœnaed*, and, with the “ people’s dollar ” in its pocket, had to enlarge its field of operation, in order to give evidence on a broader scale ; or, again, that it found Bengal a fitter locality—from a climatic point of view—to threaten the obstinate heathen with damnation, are all delicate points which we need not raise at present, nor lose our time to discuss. However it may be, it has quietly shifted its head-quarters from provincial, modest Lucknow, and we find it in the very centre of religious fermentation—the proud capital of Bengal,—Calcutta. Our prying, psalm-croaking well-wisher and colleague, was right. Its choice was certainly judicious, as it has now before its prophetic and inspired eye a far broader horizon, a far wider scope for religious reflection and critical observation than it could ever hope for in Mussulman Oudh. All the specialists agree in saying that the “ City of Palaces ” is the best manured spot with the theological guano of stray birds of prey of every feather, in all India. Hence, it is the most fertile land for missionary “ plant ” and for raising reformers and “ Christian witnesses ” on it, of every colour and species. Calcutta, as we all know, is the very hot-bed of brilliant oratory and world-famous

preachers, from the mellifluous Babu Keshub Chunder Sen—preaching Christ and Durga,—down to the mealy-mouthed dissenters on the editorial staff of our Wesleyan contemporary, gushing over the departure and virtues of another “ Christian Witness,” as they call Major-General Croften, whosoever that gallant warrior may be. Anyhow, the *Lucknow-Indian Witness*, having placed itself in an excellent position, from whence to spy and encourage the variegated specimens of converted preachers running amuck for their heathen brothers’ scalps, we had fondly hoped that, as an eye-witness, it might have now amended its evil ways ; that it had become a trifle more truthful in its denunciations of the iniquities perpetrated by all the *non-Christian* sects and societies ; and, less exaggerated in the evidence brought to bear upon the moral beauty and sanctity of every stray Christian lecturer. Alas, we were once more disappointed ! The *Indian Witness* is as false and untruthful, as slandering and gushing as was its Lucknow Sosia—no mean compliment, by the way, to the latter. Acting on a different policy than the missionary papers generally do, we mean to substantiate our charges.

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

“ Defections from the ranks of infidelity are becoming somewhat frequent of late. Colonel Olcott recently named *D. M. Bennett, Colonel Ingersoll, and Mr. Bradlaugh, as the three most worthy ‘ martyrs ’ of the age,* and now the American papers tell us that Ingersoll *begins to show signs of receding from his extreme positions.* He no longer denies the existence of the soul after death, although he uses an ‘ if ’ in speaking on the subject. Intimate friends say this is only one of many indications of a change that has been coming over him recently ; meanwhile, *Mr. Frothingham, the strongest, and perhaps the most influential, of the avowed disbelievers in America has confessed that his system of infidelity has proved a failure,* while Mr. Abbott, a well-known leader of the extreme school, has just written a letter, saying that he had withdrawn from the Free Religious Association, because he could not induce the body with which he acted to say a single word in repudiation of the identical charges *which Mr. Joseph Cook brought against Bennett and his friends in Bombay. (?)* The same charges had been made by Mr. Cook in America, and Mr. Abbott, himself an avowed infidel, was the only man in the Association who was

willing to wash his hands of the accusation. *Truly, our Theosophists seem ready to open a cage of very unclean birds in our Indian cities.*"

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

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

As for Mr. Bennett, though this sentiment has never found room in Colonel Olcott's public utterances, for there was no need for it, yet the editor of the *Truth Seeker* may justly be regarded by all those who know him personally as a "martyr," and the victim of a gigantic and the most shameful conspiracy ever resorted to, in order to get rid of a dangerous opponent. We, who know something of his private life, and believe in the impartial judgment of some of our best friends in America, who knew him for years, maintain that he was made a martyr to, and has suffered for, that cause of freedom for which every right-minded man in America will stand up and will die, if necessary. We certainly do not include in the latter category the majority of American clergymen and missionaries nor yet the fools and bigots who become their blind tools. And knowing so much, notwithstanding, and to the face of Mr. Joseph Cook, and his pharisaical supporters, we proclaim Mr. Bennett a kind, truthful, quiet, right-minded man, imperfect and liable to err, as



every other mortal, but, at the same time scrupulously honest, and, as incapable of spreading false reports even against his bitterest enemies, as the latter are incapable of doing anything else. Impenetrable as they are to any decent feeling of justice, forgiveness or charity, most of them carry, under their black gowns and white ties, a bladder full of gall instead of a heart.

2. Colonel Ingersoll has not shown the slightest sign of recanting, or of “ receding from his extreme positions.” To our knowledge, and having heard him lecture years back, he has never *denied* the principle of immortality, but had only questioned the possibility for any man of obtaining any certainty to that effect. Is it his latest pamphlet, “ What shall I DO to be saved ? ” or his sharp rejoinder to Judge Jere S. Black, on the subject of the Christian religion (see November Number of the *North American Review*) that shows any such sign of “ receding ” ?

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

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

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

For example : Mr. F. does not think that “ unbridled free thought leads to a dreary negation called materialism.” “ On the contrary,” says Mr. Savage, “ he holds that no science worthy the name of a science can possibly tend that way.” “ *Nor does he believe that revealed religion is stronger to-day than*

*it was twenty years ago, as has been so triumphantly asserted."*  
(By Mr. Cook for one.)

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

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

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

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

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

4. We never knew a Mr. Abbot, nor do we know of any Mr. Abott, who knows us, least of all one, who would feel obliged to come out as our champion. Nor has our Society, nor have we ourselves anything to do, or in common with the "Free Religious Association." Therefore, the statement given out that a Mr. Abott withdraws from that Society, because *he could not induce that body to repudiate "the identical charges which Mr. Cook brought against Bennett and his friends in Bombay"* is a deliberate and impudent falsehood, whoever may be its author. For all we know, its first part (regarding Mr. Bennett) may be true; nevertheless, it is utterly false in its concluding words. To begin with, no one had (not even ourselves), nor was any one expected to repudiate any charge brought against us by J. Cook, since with the exception of the insane and ridiculous charge against the "THEOSOPHISTS"—*i.e.*, Colonel Olcott and Madame

Blavatsky,—having come to India to learn sorcery and then to teach it in their turn, “to the mediums already exposed”—no charge was ever preferred. There was plenty of direct and vulgar abuse, and, perhaps, hazy hints and suggestions which made people laugh more at the lecturer than at *what* he had said, and that is all. But so far neither the noisy Cook, nor its servile admirer—the *Indian Witness*—have ever substantiated any charge worthy of being noticed.

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

## MR. WILLIAM EGLINTON'S DEPARTURE FROM INDIA

[*The Theosophist*, Vol. III, No. 7 (31), April, 1882, pp. 188–189.]

THE enemies of Spiritualism and Theosophy can rejoice and triumph, and the Calcutta bigoted and dyspeptic fogies—old or young—are invited to render thanks to their respective gods. Mr. Eglinton is gone, having left for England on the S.S. “Vega” on the 16th ult. And now, for some time to come at least, they are allowed a respite and can draw a long breath of relief. Newspaper accounts of levitations, of materialization and direct writing, of instantaneous transfer of articles and letters through distances of thousands of miles, and many other weird and inexplicable phenomena may trouble their dreams no longer. The nightmare of a new religious belief—with its genuine, palpable, demonstrated “miracles” to

support its claims ; a belief arresting the progress, if not entirely superseding the religions based upon blind faith and unverifiable traditions no better than fairy tales, has vanished and dissolved behind the great ocean mists, like one of Macbeth's unclean witches. . . .

Well, time alone will show which of the two now prevailing superstitions is calculated to survive. Whether it is occult phenomena—based upon actual, though yet undiscovered, correlations of natural forces ; or—belief in *Divine* and *Satanic* “miracles.” Methinks, faith in the “miracles” of an Infinite, *personal* No BODY, and in those of his hereditary foe,—the cloven-footed, horned, and caudated gentleman, the Lord of the hot regions—is more calculated to disgrace our age of agnosticism and blank denial, than belief in the spiritual agencies. Meanwhile, Mr. Eglinton is gone, and with him the best opportunity that was ever offered to India to investigate and vindicate the claims of her old world-renowned sages and philosophers—is also gone. Thus for some time at least, will the assertions of the Hindu Shastras, the Buddhist and Zoroastrian books of wisdom, to the effect that there exist occult powers in man as well as in nature—be still held as the unscientific vagaries of the ancient savages.

Since the appearance of the editorial, “A Medium Wanted” (*The Theosophist*, May, 1881,) in which Mr. Eglinton was mentioned for the first time, and our readers shown that the wonderful phenomena produced through him were attested to over the signature of such witnesses as Mr. A. R. Wallace, Sir Garnet Wolseley, General Brewster, Mr. Robert S. Wyld, LL.D., Edin., M. Gustave de Vey, and a host of others—from that day to this one we never met him personally, nor even held a correspondence with him. We refused going to Calcutta to meet him, and felt obliged to deny ourselves and our numerous members the instructive pleasure of seeing him here, as was several times proposed. We have done so intentionally. Feeling that we had no right to subject him to insulting suspicions—such as we had ourselves to suffer from, and which once we were brought together would be sure to follow in our trail,—we abstained from seeing him, and spoke even of his work but casually, once or twice in this journal and only for the purpose of giving publicity to some wonderful phenomena of his. Our cautious policy inspired by a natural feeling of delicacy—more for his sake than our own—was misunderstood and misinterpreted by our best friends, who attributed it to a spirit of opposition to every thing connected with Spiritualism or its phenomena. No greater mistake was ever made, no more erroneous misconception ever set afloat. For now that Mr. Eglinton is gone, and with him every danger from malicious slanders has disappeared, we give our reasons publicly for such a “policy of

non-interference," on our part, and gladly publish a full recognition of the good that gentleman has achieved in India. If he has failed to convince the general public and the masses, it is because, knowing of him, they yet knew nothing of his wonderful gifts, having never had an opportunity of witnessing his phenomena. The séances given were limited to a small fraction of the Anglo-Indian Society, to educated ladies and gentlemen—worth convincing. And so much Mr. Eglinton has most undoubtedly achieved with great success. During the several months he passed in Calcutta, and notwithstanding the determined and ferocious opposition coming from ingrained sceptics as much as from religious Zealots, no one who came to his séances ever went away with a shadow of doubt but that what he had seen was *pukka* genuine phenomena, which to whatsoever agency it might be attributable was no sleight of hand or clever conjuring. The life of a medium—especially that of a genuine and honest medium, born with the instincts of a gentleman—is a hard and a bitter one. It is one of daily mental tortures, of deep-felt and everlasting anxiety, lest through the brutal interference and precipitation of the first dissatisfied sceptic, who imagines he detects fraud where there is but the manifestation of a weird genuine phenomenon, his hard-won reputation for honesty should be ruined in a few moments. This is an agony that few of the investigators, even among the Spiritualists are able to fully realize. There are so few genuine, honest mediums among the professionals of that class, that accustomed to the feigned agitation—as easily soothed as exhibited,—and to the feigned indifference, manifested at the first symptoms of suspicion by the mediums of the tricky crew, the Spritualists themselves become insensible to the degree of mental suffering inflicted upon the true sensitive who feels he is unjustly suspected. And such an insufferable state of mind, we suspect, must have fallen to the lot of Mr. Eglinton during his stay in India. Notwithstanding that he lived under the strong protection of devoted friends, we have reasons to believe that it was that, which made him hasten the day of his departure. At all events, it would have been in store for him had he remained much longer in Calcutta. While disgusting intrigues were set on foot by the public enemies of truth, who plotting secretly, as they always do, wrote unguarded letters to Bombay (which we have seen and read); in Calcutta, peremptory clamouring for séances more open to the public than was thought advisable, was becoming with every day louder, and all his watchful friends could do was to keep the curious mob at arm's length. They have done well; for that mob—which in many cases may include so-called ladies and gentlemen—would have surely brought in with the tide Calcutta Lankesters, Dr. Beards, and other like benefactors of "deluded" humanity. Therefore, for Mr. Eglinton's sake, we

are glad he has left just at the right time. No greater misfortune could have befallen the Theosophical Society, and with it Spiritualism, in the present psychologically undeveloped state of mind of the Anglo-Indian Society, were its ignorant, but would-be-all-wise areopagus to take it into its clever head that a medium *was* exposed, when *defacto* he would be perhaps *only suspected*, and very unjustly too. Sad experience has taught us in the past that it is not sufficient that a medium *should be* all that is honest and fair, but that he had yet to so *appear*. The supposed cheating of Dr. Slade owing to the undoubted one of Mr. Lankester and Co. has now crystalized itself in India into an axiomatic truth. The fact that the great American medium, *has never* yet been *proved* guilty on any incontrovertible testimony, disappears from the memory of the scoffer, the fool and the sceptic, to leave instead but the one vivid recollection—that of his unjust trial and disgraceful sentence in London.

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

## MILK FOR BABES AND STRONG MEAT FOR MEN

[*The Theosophist*, Vol. III, No. 7 (31), *Supplement*, April, 1882, p. 5.]

WHEN the great poet and writer, Coleridge, tried to establish his *Watchman*—a periodical in prose and verse, intended to advocate liberal opinions—owing partly to its too learned and philosophical contents, and partly to the fact that its views were not those which its supporters had expected, the *Watchman* was dropped at the tenth number. Without presuming to compare, in any way, our humble

work and ability to those of the most versatile genius of England, we may yet remark that, luckier than the poet, inasmuch as we had not yet to drop our publication, nevertheless we are very often threatened to lose subscribers on the ground that the journal is too profound for them to understand, and its matter too abstruse for the general reader. The objection is an unreasonable one, since for one metaphysical article there are ten, which are quite understandable by any one of general knowledge, and we often publish papers, which, as far even as non-specialists are concerned, are likely to awaken their interest, if not to entirely meet their approbation. Thus, since the first appearance of *The Theosophist*, we had to labour under a variety of difficulties in order to please *all* our readers. Some wanted it less philosophical; others clamoured for more metaphysics; many took exception to the spiritualistic or phenomenal element in it; while still more complained of being unable to come to a definite conclusion in regard to the "beliefs" and "creed of the Theosophical Society," whose organ it was. All this is, as it should be; the various complaints being a perfect test that our journal has hitherto carried out faithfully its original programme: namely, an impartial hearing to all; no dogmatism or sectarianism; but a constant and patient work of investigation into, and comparing notes with all and every claim, which is held in common by either small or large bodies of our fellow-men. That these claims, once laid down, were not always followed by adequate explanations, and sometimes failed entirely in giving their *raison d'être*, is no fault of ours, and no one could reasonably take us to task for it. It certainly is not our province—even though we do defend the right of every man to hold to his particular view or views—to explain, least of all to support the views so expressed. In the first place, it would necessitate a universal knowledge of things—an omniscience we were never so foolish and conceited as to lay claim to; and secondly, even admitting the capability of the editor, in a few cases, to express her opinion thereon, the explanation would prove worthless, since passing but through one side of the lens of our personal opinion—it would naturally modify the whole aspect of the thing. Having first of all to satisfy the "thousand and one" creeds, beliefs and views of the members of the Society, who belong to the greatest variety of creeds, beliefs and views, *The Theosophist* has to make, as far as it can, room for all, and having done so, to remain as impartial as possible under the circumstances. So narrow-minded and bigoted is the majority of the public that the person, liberal enough to afford to his brother and fellow-man the opportunity he loudly exacts for himself, is a *rara avis* indeed. Our Journal—we say so with a just pride—is the only one in the whole world, which offers such opportunities to the adherents of every

religion and philosophical system, or even ideas. It is for them to make the best of the chance so offered, and we can do no more.

We draw the attention of our members to a new publication just out—a small pamphlet reprinted from the Missionary *Dhyānodaya*, and headed *Review of a Report of the Public Anniversary of the Theosophical Society held in Bombay on January, 12, 1882*. That our friends, the *padris*, are anxious to spread this newly published misrepresentation of what was said during the Public Anniversary, is evident, since every one is invited to get copies of this pamphlet on application to the Anglo-Vernacular Press in Bombay. We join our voice to that of our well-wishers ; we cordially advise every one who reads *The Theosophist*, and the *Subodha Patrika* (see December 4, 1881) to secure a copy of the precious pamphlet, as therein he will find once more how *unreliable, cunning and shameless* are some missionary organs, and their supporters. One of them, the *Satthiavartamans* starts a falsehood in October or so. It is to the effect that, when the cocoanut was planted by our President in the Sivite temple at Tinnevelly, “a few days after, when the native community began to take in the situation, the cocoanut *had to be pulled up*, and the temple had to be purified of Theosophy and Colonel Olcott”—a lie from first to last.—The statement was contradicted, disproved, and shown what it was—a gratuitous calumny—on December 4 in *The Theosophist* and, yet, two months later, the editor of *Dhyānodaya* not only republishes and gives it a wide circulation, but actually enquires in it with a superb contempt for truthfulness, how it is that the President of our Society did not mention the fact, in his Lecture of January 12th ! “He must have known the final act in that comedy, and it strikes us as exceedingly disingenuous that he should have spoken only of the first act and not of the *finale*”—the pamphlet remarks. How *this* observation will strike every honest reader—whether Christian or heathen—acquainted with the affair, need not be enlarged upon here. An epithet ready to characterize such a policy, will not fail to escape the reader’s lips as soon as he reads the above Jesuitical observation.

Again, the writer of the pamphlet catching at a straw, would make his readers believe that the Society, or rather “Theosophy,” is trying to make real the doctrine *of the Fatherhood of God (! !)* the “sum of the religious opinion of the Society,” and is, therefore, “but what Christianity itself teaches.” Needless to say that the “Society,” as a body, neither teaches, nor “tries to make real” anything of the kind. This expression, moreover, found no utterance during the meeting of the 12th of January ; and neither Colonel Olcott, nor Mr. Mirza, having ever announced anything of the sort,



it falls to the ground and discovers in itself another untruth. Nor is the substance of what Mr. Mirza said on that day in Framjee Hall, to be understood to mean "Anything—true or false—anything but Christianity." Speaking for the Mahomedan section of our Society, not for the *whole* Body, what he said was : " We decline to admit the second god which the Christians would force on us. . . . We refuse to accept the Demiurge Jehovah, the tribal deity of an obscure Shemite tribe, in preference to the Mahomedan ' Allah,' the Primeval Deity. . . . We refuse to accept semi-darkness instead of such light, *perfect or imperfect*, as we may severally have. . . ." We invite the readers of the *Dhyânodaya* pamphlet to read also the pamphlet (now being distributed *gratis* to the amount of 5,000 copies by our Bombay Society), " The Whole Truth about the Theosophical Society and its Founders," and the *Report* of the Society with Mr. Mirza's speech in it—and compare. Such a deliberate misstatement of facts and the assumption of that which is *known to be false*, by the writer, is utterly contemptible. The motto of the sons of Loyola to the effect that " the end justifies the means " has become that of the Protestant missionaries ; and they have no more the right to thrust it into the teeth of the Jesuits. Applying to the *truth* and *facts* of the *Dhyânodaya* and other *padris*, the words which concluded Mr. Mirza's speech in reference to Christianity, we now say : " We will not have them back torn, twisted, and defiled. Take them away ! "

### THE PHILOSOPHIC INQUIRER

[*The Theosophist*, Vol. III, No. 7 (31), April, 1882, *Supplement*, pp. 5-6.]

*The Philosophic Inquirer*, of Madras, a weekly Anglo-Tamil *Free-thought Journal*, has sent us its issue of March 19 with two editorials, and an article in it for re-publication. We think it but fair to our brave Madras colleague, to help him to circulate the truth about that most disagreeable person,—the perstreperous and perspirative orator flung to us over the Atlantic by the Bostonians, who had enough of him. Unless we do so, and, by helping the fearless little Dravidian champion help truth to come to light, very soon all America and Europe would be deluged with missionary tracts spreading broadcast his shameless falsehoods, and still falser reports about his imaginary triumphs in India. It is not because we would avenge our own wrongs—as, on the whole, that poor J. Cook has done us more good than harm—but, as it is useless to expect the so-styled respectable secular Anglo-Indian papers—the religious organs being out of question—to come out with a true account of anything that is likely to be distasteful to some of their subscribers, we range our-

selves—as we always do—on the side of the minority and of the weakest. With the exception of the *Pioneer* and the *Bombay Gazette*, no other English paper in India we know of, however much itself “free-thinking” (*sub rosa*, of course), has hitherto had the courage to pronounce Mr. Cook what he really is—a brutal, coarse, and vulgar lecturer. Therefore, we gladly make room in our Journal for the honest, though rather too outspoken editorials of our esteemed colleague of Madras. May his subscribers increase.

## THE THEOSOPHICAL SOCIETY AND SWAMI DAYANAND

[*The Theosophist*, Vol. III, No. 7 (31), *Supplement*, April, 1882, p. 8.]

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

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

believe the former, we shall submit to the latter alternative. Henceforth we will be content with our Arhat or Buddhist esotericism.

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

## A "LIGHT" SHINING IN DARKNESS

[*The Theosophist*, Vol. III, No. 8 (32), May, 1882, pp. 191-192.]

OUR respected contemporary, *Light*, catches at an expression in a recent letter, from one of the Secretaries of our Society, to its Editor, transmitting a copy of a Bombay paper for his information, and lectures us in a fatherly way upon our bitterness towards Christianity. In a circular letter, addressed, by order of our Society's Council, to several Spiritualistic newspapers, a loose expression was used by the writer—a Hindu,—namely, "Christianity," instead of "dogmatic or exoteric Christianity," which would have been better. This omission of adjectives is made the occasion for a severe admonition. Well, had a Christian, in writing to *Light*, said that it seemed a pity that Western Spiritualists could not . . . realize that they (the Christians) are their natural allies against "orthodox Buddhism or Brahmanism, or any other heathenism"—we doubt whether the expression would have provoked such rebuke. Our severe critic dislikes the idea that men of the Rev. Cook stamp should be taken as representatives of that religion. "Men of this type," he says, "do no injury except to the cause which they may elect for the moment to advocate. The only surprising thing is that so discerning a man as Epes Sargent should have taken any trouble about him. Colonel Olcott says that he is going to answer him, which, on the whole, is a pity. Such persons live and gain notoriety by misrepresenting the answers of those who are indiscreet enough to notice them." This is very sensible as a generalisation, but scarcely applies to the present case. Mr. Cook had been not only adopted as the champion of Christianity, but heralded as such throughout all India

and Ceylon ; his lectures were looked for as the long-expected death-stroke to Hinduism and kindred superstitions ; the Christian community turned out *en masse* to hear him ; eminently respectable Anglo-Indian officials served as his Chairman ; and his coarse and false diatribes against the Theosophical Society and its Founders were applauded vociferously by his Christian friends. If we had kept silence, we should have done great injury to our standing throughout Asia, and the imploring appeal of the Rev. Spaar to God to send the roaring and plank-crushing Cook to shut our mouths would have been regarded as answered. Another reason why we could not treat this contemptible coward with the scornful silence he deserved, was that he laid his impious hand upon the religions of our Asiatic brothers, talked of having the Government force Christianity upon the pupils in the Government schools ; and used the strongest expressions to signify his personal loathing for the *Vedas* and other Asiatic sacred books. This was so gross an insult to the feelings of people whose interests are our interests, whose cause is our cause, that we took up the challenge on their behalf quite as much as our own. And now let this wretched agitator pass out into the oblivion he deserves.

One word in this connection must be said. We know quite as well as *Light* that, in point of fact, the Cooks and Talmadges of Christendom do *not* represent the sweet doctrine of the Master they audaciously pretend to follow. If our contemporary will honour us by reading the preface to the second volume of *Isis Unveiled*, he will see our real sentiment expressed upon this point. We know hundreds, no doubt, of men and women whose lovely lives reflect a charming beauty upon their professed faith. But these no more represent the average—or what may be called the practical, executive and real Christianity—than an Averroes or a Djellal-Eddeen reflects the tone of executive and popular Mohammedanism. If our contemporary were to put his fingers in the missionary vice along with ours, he would know how it was himself, and perhaps not lecture us in so paternal a tone. The test of Philosophy is always best made under circumstances which “try men’s souls” : one can be charmingly serene when far away from the field of battle. Let any one, who aspires to the martyr’s crown, come to India and Ceylon, and help us in trying to establish a society on the basis of Tolerance and Brotherhood. He would then find of what stuff the average Christian is made, and might well be pardoned if, in the rush of his righteous indignation, he should even talk as though a religion that had hatched such vermin and begotten a Torquemada, were itself an enemy of the whole human family. Certainly it is not that, and most assuredly it is far better than the general run of its professors. We *do* accept Christians as members of our Society, and, in fact, a

Christian clergyman was one of its Founders. We *do* believe that a Christian is as much entitled—though no more entitled—to the undisturbed enjoyment of his belief, as any other ; and, as Colonel Olcott very emphatically said in his address at our recent Anniversary Meeting at Bombay—“ *From the day when the Christians will live up to their so-called ‘Golden Rule . . .’ you will never hear a word spoken or see a line written by us against the missionaries of their religion.*” We do not need any prophet to tell us that we are getting no more than was in the contract ; and that theoretically we have no right to even wince when the missionary party call us adventurers, liars, and all that sort of thing. We try to be humble, but our humanity is volcanic and rebellious ; still, we are not without hope that, in time, we may be able to rather enjoy a run through the “ upper and nether millstones ” of the *Padris*. Meanwhile, we implore our equanimous friend of *Light*, who holds the torch amid the London fogs, to remember that Shakespeare wrote :

“ Let the galled jade wince an’t will,  
Our withers are unwrung ”

—and draw the obvious moral therefrom.

Our circular letter was written in the most friendly spirit. In our innocence, we had believed that we were doing our duty in warning the Spiritualists of the vilifications poured on their and our heads by a common enemy—the sophomoric Cook who was shouting through India as a *Christian* champion. We did not even dream that our letter would have provoked such a very unfriendly answer. To one portion of that answer particularly we must positively take exception. What we said seven years ago in regard to Spiritualism, we say now. We never described Spiritualism “ in terms of almost unqualified reprobation,” nor, are we likely to modify our *terms* even temporarily on “ remonstrance.” But we always regarded mediumship as a peril. Apart from this, it is all well and good. Our alliance and friendly overtures may not be needed, but why break chairs over our heads ?

## FOOTNOTES TO THE PHILOSOPHY OF SPIRIT

*The Theosophist*, Vol. III, No. 8 (32), May, 1882, pp. 192–196.]

[The article is a review by Subba Row of William Oxley's work *The Philosophy of Spirit*, which the reviewer examines “ from the Esoteric and Brahmanical Standpoint.” H. P. B. has appended footnotes to certain sentences or words of the text.]

[*Manwantara*]

THE period of Regeneration, or the active life of the universe between two *Pralayas* or universal Destructions : the former being called the "day" and the latter the "night" of Brahma.

[*Yaksha*]

The earth-spirit or Gnome.

[*Gandharva*]

Akin to the Christian cherub or singing seraph. There are, says *Atharva Veda* (XI, 5, 2), 6333 Gandharvas in their *Loka*.

[*Ordinary initiate*]

An initiate of the preliminary degrees.

[*Ahamatma*]

The "I AM, THAT I AM" of the Biblical Jehovah, the "I AM WHO I AM," or "Mazdao" of Ahuramazda in the *Zend Avesta*, etc. All these are names for the 7th principle in man.

[Krishna . . . speaks of "Adi-Buddha"—the state or condition represented by *Pranava*—in the succeeding verses.]

Hence the great veneration of the Buddhists for *Bhagavatgita*.

[" . . . he speaks of Adi-Buddha, as if it were merely a state or condition."]

"Adi-Buddha" creates the four celestial Buddhas or "Dhyans," in our esoteric philosophy. It is but the gross misinterpretation of European Orientalists, entirely ignorant of the Arhat-doctrines, that gave birth to the absurd idea that the Lord Gautama Buddha is alleged to have created the five Dhyans or celestial Buddhas. Adi-Buddha, or, in one sense, Nirvana, "creating" the four Buddhas or degrees of perfection—is pregnant with meaning to him who has studied even the fundamental principles of the Brahmanical and Arhat esoteric doctrines.

["The ancient Rishis of *Aryavarta* have taken considerable pains to impress upon the minds of their followers that the *human spirit* (7th principle) has a dignity, power and sacredness which cannot be claimed by any other God, Deva or angel of the Hindu Pantheon."]

In view of this, Gautama Buddha, after his initiation into the *mysteries* by the old Brahman, *His Guru*, renouncing gods, Devas and personal deity, feeling that the path to salvation lay not in vain-glorious dogmas, and the recognition of a deity *outside* of oneself, renounced every form of theism and—became *Buddha*, the one *enlightened*. "Aham eva param Brahma," I am myself a Brahma (a god), is the motto of every Initiate.

[“Vyasa does not exactly mean a recorder; but . . . one who expands or amplifies.”]

In no case can the term be translated as “Recorder,” we should say. Rather a “Revealer,” who explains the mysteries to the neophyte or candidate for initiation by *expanding* and amplifying to him the meaning.

[“This term [*Vyasa*] was applied to the *Highest* Guru in India in ancient time; and the author will be able to find in the *Linga Purana* that the author of the *Mahabharata* was the 28th *Vyasa* in the order of succession. I shall not now attempt to explain the real meaning of the 28 incarnations therein mentioned. . . .”]

To one, who has even a vague notion how the mysteries of old were conducted, and of the present Arhat system in Tibet vaguely termed the “Re-incarnation System” of the Dalai-Lamas, the meaning will be clear. The chief Hierophant who imparted the “word” to his successor *had to die* bodily. Even Moses dies after having laid his hands upon Joshua, who thus became “full of the spirit of wisdom of Moses,” and—it is the “Lord” who is said to have buried him. The reason why “no man knoweth of his sepulchre unto this day,” is plain to an Occultist who knows anything of the supreme initiation. There cannot be *two* “Highest” Gurus or Hierophants on earth, living at the same time.

[*Mahatmas*]

“Grand Souls” in literal translation; a name given to the great adepts.

## FOOTNOTE TO "MEDIUMS AND YOGIS"

[*The Theosophist*, Vol. III, No. 8 (32), May, 1882, pp. 197-198.]

[The author of this article, in the course of his explanation of the difference between yogis and mediums, says: “As the magnetic power is directed to any particular faculty, so that faculty at once forms a direct line of communication with the spirit, which, receiving the impressions, conveys them back to the physical body.” To this H. P. Blavatsky remarks:]

Sixth principle—*spiritual* soul.

In the normal or natural state, the sensations are transmitted from the lowest physical to the highest spiritual body, *i.e.*, from the first to the 6th principle (the 7th being no organized or conditioned body, but an infinite, hence unconditioned principle or state), the faculties of each body having to awaken the faculties of the next higher one, to transmit the message in succession, until they reach the last, when, having received the impression, the latter (the spiritual soul) sends it

back in an inverse order to the body. Hence the faculties of some of the "bodies" (we use this word for want of a better term) being less developed, they fail to transmit the message correctly to the highest principle, and thus also fail to produce the right impression upon the physical senses, as a telegram may have started from the place of its destination faultless, and have been bungled up and misinterpreted by the telegraph operator at some intermediate station. This is why some people, otherwise endowed with great intellectual powers and perceptive faculties, are often utterly unable to appreciate—say, the beauties of nature, or some particular moral quality; as, however perfect their physical intellect,—unless the original, material or rough physical impression conveyed has passed in a circuit through the sieve of every "principle"—(from 1, 2, 3, 4, 5, 6, up to 7, and down again from 7, 6, 5, 4, 3, 2, to No. 1)—and that every "sieve" is in good order,—the spiritual perception will always be imperfect. The Yogi, who, by a constant training and incessant watchfulness, keeps his septenary instrument in good tune and whose spirit has obtained a perfect control over all, can, at will, and by paralysing the functions of the four intermediate principles, communicate from body to spirit and *vice versa*—direct.

## COMMENT ON

## "MORE ANECDOTES OF HASSAN KHAN DJINNI"

[*The Theosophist*, Vol. III, No. 8 (32), May, 1882, pp. 199-200.]

[Several accounts are given of the phenomenal feats of the remarkable Mohammedan sorcerer, Hassan Khan, nicknamed "Djinni" from his alleged power over some of the Elemental Spirits, which go under that name among the Mohammedans. These testimonies were collected by Colonel Olcott while on a visit to Lucknow. The stories recount various phenomena produced by Hassan Khan, such as the falling of bricks and sand-showers. To this H. P. B. remarks :]

THIS highly interesting particular should recall to the reader the article on "Stone-Showers" which appeared in *THE THEOSOPHIST* for August, 1881. In that connection we protested against the theory of the Spiritualists that this class of phenomena are due to the agency of disembodied human spirits, and suggested that they went to prove the existence of prankish nature-elementals. The *Djinnat* or Djinns of the Oriental demonology are of this class, as the reader of the *Arabian Nights* will remember. They can be made subservient to one who has learned the secret of their subjugation by occult means. Only those who would believe that we consider them as beings of any sort—least of all *intelligent* beings—will be very much mistaken.



FOOTNOTE TO " THEOSOPHY DURING THE FIRST  
PHASE OF MODERN PHILOSOPHY "

[*The Theosophist*, Vol. III, No. 8 (32), May, 1882, pp. 202-203.]

[Speaking of the triune nature of man, the writer explains the relation between spirit, soul, and body, and says that " man, too, has the trinity within himself." To this H. P. B. remarks that :]

THE *seven-knotted bamboo-staff* of the Yogee is also a " trinity," since, like everything else, it has two poles or ends and one middle part, yet the stick is a unity, so is *matter*, whether we call its upper subjective end spirit or its lower end—crystalized spirit.

PSYCHE

[*The Theosophist*, Vol. III, No. 8 (32), May, 1882, p. 211.]

OUR old friend, *The Spiritualist*, died of inanition, but has resurrected under the Hellenic *alias* of *Psyche*. In short, it might be said that, out of the inanimate corpse of Mr. Harrison's first love, has sprung a new soul to woo the fickle public back to its allegiance. The *Spiritualist*, on the whole, treated us harshly, too often laying the truncheon over our editorial head. We wanted to please it, but could not ; and, just when things were seemingly at the worst, our censor died the journalistic death, and cut off forever our chance for a good place in its books. We may now start afresh and, warned by experience, must deport ourselves so as to command the amity, if not the alliance, of *Psyche*. The new journal is handsomely printed on good paper, and, with its vermilion column-rules and initials, makes a gay, not to say jaunty, appearance for an organ of transcendental science. The contents of the first number are interesting, a paper on the Sphygmographic (pulse-measuring) Experiments of Dr. Purdon on " spiritual mediums " leading us decidedly in the right direction. Mediumship, in truth, lacks nothing so much as thorough scientific investigation ; for, until the pathological and psychical conditions of the medium are perfectly known, Spiritualists will not be in a way to know what may or may not be ascribed to intra-corporeal agency, in the phenomena of the séance-room. *Psyche* starts with our good wishes for its prosperity.

## PERT QUESTIONS AND PLAIN ANSWERS

[*The Theosophist*, Vol. III, No. 8 (32), May, 1882, *Supplement*, pp. 5-6.]

How little the "beliefs and creeds" of the Theosophical Society—which has *no* belief or creed—are understood by the average public in India after three years of constant explanations, may be inferred by the letter that follows. Crude and childish as it is, yet, finding in it the echo of the public bigotry and blindness to facts and practical proofs, we give it room in our *Supplement*. Unless we are greatly mistaken, it was written under the direct inspiration of a Protestant missionary, than which there is not a more bigoted or more intolerant one the world over.

[Then follows the letter above mentioned. The sentences to which H. P. B. replied in footnotes appear below in small type, immediately followed by her comments.]

Is "Theosophy" a religion, or a belief? Does the Theosophical Society propagate any kind of belief (directly or indirectly)?

Useless to repeat that which was asserted over and over again—namely that the Theosophical Society, *as a body*, has no religion.

The Theosophical Society comprises three sections, and each section comprises three classes. I ask whether there is a single member recognized as of the first or second section who is permitted (according to the rules of those sections) to retain his orthodox religious views?

Most undoubtedly every one of them is allowed to do so if he likes; but whether, after learning *the* truth, he will do so and persist in his dogmatic views, is another question.

"Occultism" disproves the truth of miracles (superhuman powers).

Most undoubtedly it does. It rejects the very idea of there being anything *supernatural* (*i.e.*, above, below, or outside of nature) in this infinite Universe—as a stupendous fallacy.

"Occultism," then, affects all the popular faiths of this planet, which claim to be of divine origin (*i.e.*, revealed by God to man miraculously through some prophet).

To "claim" is one thing, and "to be"—and prove it—is quite another.

In short "Occultism" teaches that Paul, Moses, Confucius, Mahomet, Zoroaster, and Buddha were liars and deceivers when they said that they received Divine inspirations.

We would advise our young friend to study a subject before he presumes to speak of it. Buddha never claimed to have received "Divine Inspiration," since Buddha rejected the very idea of a god, whether *personal*, or *impersonal*. Therefore, Occultism does *not teach* that he was a "liar," nor does it give that abusive epithet—so generously bestowed by the Christian *padris* on all and every other prophet but their own—any more to Moses, than to Mahomet, or Zoroaster, least of all to Confucius, since, no more than Gautama Buddha, has that great sage ever claimed "divine" inspiration.

"Senex" goes on to say that "Theosophy" is a speculation of certain visionaries who pretend to be able to hold direct communication with the Deity and to direct and combat the influence of the Deity (the Supreme "Light") by the medium of Genii, (spirits), or demons, or by the agency of stars or fluids (as electricity).

If our correspondent is unable to appreciate journalistic humour and wit, and takes the definition copied out by "Senex" from Webster's Dictionary as Gospel Truth, we cannot help him to more intuitive perceptions than he is endowed with.

I see no difference between "Occultism" of the Theosophists and "Spiritualism" as professed by Zöllner, Mrs. Hauffe, Eglinton, Slade, and a score of other mediums in the United States.

This is to be deplored, but so long as our correspondent will rush into print to discuss subjects he knows nothing about, he is sure to commit such ridiculous blunders.

Bishop Sargent informs us that the king-cocoon, planted by Colonel Olcott and the Tinnevelly Brothers in the temple-yard of the Great Pagoda of Tinnevelly, was soon after removed, and that the whole temple-yard had to be ceremonially purified of the contamination it had thus contracted by the intrusion of the foreigner.

Which only proves that Bishop Sargent also speaks of what he knows nothing about, or gladly repeats unproved missionary calumnies. (See the remarks under the heading "Milk for Babes and Strong Meat for Men" [page 322 of this volume]).

Yet Colonel Olcott makes no mention of this in his address at the Framjee Cowasjee Institute.

Pleading guilty to never reading or paying attention to missionary or other pious organs, and not being endowed with omniscient clairvoyance to help him to follow the constant intrigues of their editors and their inventions against our Society and its Founders, Colonel Olcott could not "mention" that which he was not aware of, namely that, after the calumny had been well spread by our meek and humble missionaries and as effectively shown to

be false, no less a personage than a " Bishop " would take it up, and circulate what he knew was a malicious falsehood.

## HINDU THEISM

[*The Theosophist*, Vol. III, No. 9 (33), June, 1882, pp. 215-216.]

OLD readers will recollect our desire, long ago expressed, that some respectable Brahma would undertake, in these columns, a candid exposition of the views of his Samaj. Friends, in both Europe and America, have asked for some authoritative statement of Brahmoism, that the West might intelligently study the present drift of Asiatic thought in the channel opened, half a century ago (A.D. 1830), by the religious fervour and bright genius of Ram Mohan Roy. Their desire, and ours, is at last gratified. In the present number is printed the first instalment of a discourse upon " Hindu Theism," by a man whose spotless private character and pious sincerity have won the respect and confidence of multitudes of his countrymen, even of those who do not at all sympathize with his views, or his sect's, upon religious questions. The Brahmic Church of India was, as is known, founded by the late Rajah Ram Mohan Roy on the lines of a pure Theism, though not announced as a sect. No country can boast a purer or holier son than was this Indian reformer. The Raja died in England in 1831, and, for the next few years, his movement languished under the leadership of a very noble-hearted man, Pandit Ramchandra Vidyabagish. In 1838, the leadership fell into the hands of Babu Debendra Nath Tagore, a Bengali gentleman of high family, and of a sweetness of character and loftiness of aim equal to that of the late Raja. In every respect he was worthy to wear the mantle of the Founder and able to take upon himself the chief burden of the herculean work he had begun. Of the bright minds who clustered about them, the most conspicuous and promising were Babus, Raj Narain Bose, Keshab Chander Sen, and Sivanath Shastri. For years they worked together for the common cause without discord, and the Brahmic Church was a unit. But the infirmities of human nature by degrees opened breaches which resulted in the setting up of schismatic Samajis, and the primitive Brahmoism was first split into two and, later, into three churches. The first and, as claimed, original one is known as the Adi Brahma Samaj, of which the now venerable and always equally revered Babu Debendra Nath Tagore is theoretically, but Babu Raj Narain Bose practically—owing to the retirement of the former to a life of religious seclusion at Mussooree—the chief. The latter gentleman may also be almost said to be in retirement, since he lives at Deoghur, Bengal, an almost exclusively

contemplative life. The second Samaj comprises a small group which has followed the lead of Babu Keshab Chander Sen out of his "Brahmo Samaj of India"—as his first schism was called—down the slippery road to the quagmire of Infallibility, Direct Revelation, and Apostolic Succession, where he has planted the gaudy silken flag of his New Dispensation, beside the pontifical banner of the Pope of Rome. At Calcutta, we were told that of actual disciples he can scarcely count more than *fifty-five*, though his marvellous eloquence always commands large audiences of interested hearers. It was also the unanimous testimony to us of his friends, as well as foes, that Babu Keshab's influence is rapidly dying out, and that, after his death, not even the marked ability of his cousin and chief assistant, Babu Protab Chandra Mozumdar, is likely to hold the Samaj together. The third branch of the original Brahmo Samaj of Ram Mohan Roy is called the Sadharan Brahmo Samaj, and headed by Pandit Sivanath Shastri, who is a gentleman of unblemished character, modest disposition, a well-read Sanskritist, and a good, though not exceptional, orator.

We have had quite recently the great pleasure of reading a pamphlet by Pandit Sivanath Shastri, in which the history of the Brahmic movement is clearly and ably sketched, and which the reader would do well to procure from the author. Our Western friends, especially who have such incorrect ideas of Babu Keshab's character and relationship with contemporary Brahmoism, will be startled and shocked to read Pandit Sivanath's judicially calm analysis of the career of his quondam colleague towards the worst abomination—from Ram Mohan Roy's point of view—of personal leadership and reckless egoism. And one thing, as bad as bad can be, is not given in this pamphlet, *viz* : that on the day of the last annual celebration of an idolatrous festival at Calcutta, Babu Keshab allowed his disciples to bathe his person, bedeck it with garlands, and put him in a swing as the Hindus put their idols, and swing him as though he were a divine being. Beyond this, there is scarcely any extravagance of childish vanity to be guilty of. The intelligent reader will easily deduce from it what fate is in store for *this* branch of a once noble tree.

The discourse of Babu Raj Narain Bose, now to be given in these columns, though delivered in Bengali in the year 1872, has never until now appeared in an English dress. The learned and most esteemed author has revised his translation and generously placed it at our disposal. As the portions successively appear, they will be put into type at the Samaj Press, in Bengal, and when our last instalment is printed, the author will publish the entire lecture in pamphlet form. The Adi Brahmo Samaj is nearest of the three to being orthodox, and least revolutionary as regards Hinduism. Its

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managers wisely keep a good deal of what is excellent in their national religion, instead of flinging, so to say, the family treasures out of the windows and clamouring for new lamps. They find Hinduism to be a pure and essential Theism, and have laid down their new church on that foundation. It is not our province to express an outside opinion upon a subject whose exegesis, we conceive, should be left to its own authorised teachers. *The Theosophist* was originally announced as a tribune from which all religions might be expounded by their best men ; and so it will ever be.

In conclusion, we must note the coincidence that, upon the very heel of the Swami's defection, comes a most cordial greeting from Babu Raj Narain Bose, leader of another Hindu society, and a man whose approbation and friendship is worth having. In a letter (of date April 3rd) to Colonel Olcott, he says : " It is the marvel of marvels that a stranger should come to India from the far, far West to rouse her from the sleep of ages, and work as a Hindu with Hindus for the regeneration of the Hindu nation. Had the system of Purana writing been still in vogue, this strange event would have been narrated in striking allegories ! "

### " A FRIEND IN NEED, A FRIEND INDEED "

[*The Theosophist*, Vol. III, No. 9 (33), June, 1882, p. 218.]

WE copy the following letter from the *Bombay Gazette* of April 4th, not for its bearing upon the recent " unpleasantness," but to preserve, in our record, the evidence of an act of true unselfish loyalty to the cause of Theosophy. The public position of the writer of the letter might well have been made a pretext to keep silence—if silence could, in any such case, be ever excusable. But chivalrous natures like this do what is right first, and then only think what expediency might have demanded. These are the men to make a good cause succeed : the strength of our Society lies in their allegiance.

On the day following the unexpected denunciation of us, at a public lecture, by our ex-friend and ally—whom we had always in America, England and India defended against *his* enemies—when, like *Scapin* in the play, he, so to say, rolled us up in a sack and laid on lustily, the *Bombay Gazette*, in a long editorial upon the unpleasant event, *innocently* remarked : " The assurance that the Theosophists (*read* " Colonel Olcott and Madame Blavatsky ") know nothing of occult science is depressing. What will Mr. Sinnett say ? Was not his valuable work on the ' Occult World ' founded wholly on the occult information he obtained from them ? "

The gentleman, so unexpectedly dragged into the treacherous "play," made at once the following answer :

[Follows Mr. A. P. Sinnett's letter, in which he defends the Theosophical Society and its Founders, and vouches for the genuineness of the occult phenomena that he had witnessed.]

## THE MAGIC OF SCIENCE

[*The Theosophist*, Vol. III, No. 9 (33), June, 1882, pp. 222-223.]

AN Anglo-Indian paper of Madras speaks thus of the telephone :

The wonders of science bid fair to grow more wonderful. The latest addition, to the marvels of electricity, is a telephone which makes a conversation distinctly audible even when it is not connected with any wire. All that is necessary is that this marvellous instrument should be held within a few feet of the end of a wire connected at its other end with a transmitter. Then, when the ear is applied to the telephone, the words, which are being spoken far away, instantly become audible, and, as if by magic, the silent room is filled with the sound of distant voices. The fact that the telephone can thus, without any immediate connection with the electric wire, bring to life again, as it were, the waves of sound which have died away into silence, is a remarkable one, and seems to suggest that we are merely at the beginning of the achievements of this marvellous little instrument. It ought certainly, we should think, be easy for a person provided with a telephone of this kind to hear a speaker at a much greater distance in any public room than is possible now.

Were we to remark to this that there are other and still less bulky and objective apparatuses in existence as yet *unknown to science*, which enable a person to hear any speaker he likes to choose and at any distance, and even to *see him*—the *Madras Standard* would scoff at the idea. And yet, hardly ten years back, the bare mention of the possibilities of the telephone and the phonograph—both bringing back to life again "the waves of sound which have died away into silence"—would have been regarded as the fiction of a lunatic !





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