

SUPPLEMENT
TO
THE THEOSOPHIST.

VOL. 3. No. 2.

BOMBAY, NOVEMBER, 1881.

No. 26.

OUR CEYLON WORK.

Advices from our President, Colonel Olcott (dated 10th Oct.) state that he had this season delivered thirty-two public lectures, since leaving Galle. The receipts averaged about Rs. 360 each lecture, and the Sinhalese National Fund was steadily increasing. A plumbago vein was donated to the President for the Fund, and arrangements are being made to have it worked. The donor is Mr. Proctor H. A. W. Molligode, of Kaigalle.

Udamitta lecture (2nd Oct.) was a great success; enthusiasm of villagers being shown by their putting 150 men and 56 carts to work from Sept. 20th to Oct. 2nd, to build a brick culvert and open and grade a new road of 1½ mile in length (from the Negombo high road to the temple of Sangha Issa, Priest). Over this bit of road they erected 47 arches of greenery, such as the Sinhalese make so prettily; while at the entrance rose a high portal, framed in squares with arecan tree trunks and huge bamboos, after the South Indian fashion, with clusters of king cocoanuts pendant in each square and the framework wreathed with flowers. Priests from neighbouring pansalas attended the lecture, and arranged for 10 more to be given in their several localities, beginning with Nov. 1.

An order has been given to print the 10th thousand of the Sinhalese Edition of the Catechism.

Our latest advices from Ceylon were to the 16th October, on which day the President-Founder and delegates were to have sailed for Tutticorin from Colombo by the B. I. S. N. Co.'s weekly steamer. But the vessel, it appears, called at Colombo two days before her advertised time; and, Colonel Olcott being then away, lecturing in the Bentôta district, and the delegates scattered at their respective homes, the party were, of course, left behind, and the departure had to be postponed to the following week.

(A. B. 2425)

OUR BRANCHES.

BROTHERHOOD.

Other societies have preached the Brotherhood of man and some have done much to cultivate the germs of that noble sentiment. But we think it no injustice to claim for the Theosophical Society the greater credit of having practically realized this "Utopian dream of the poet and the philanthropist" in a distinct degree. It will be remembered that when the Founders of the Parent Society visited Ceylon last year, the Bombay Branch sent mixed delegation of Hindus and Parsis to be present, on its behalf, at the organization of the proposed new Buddhist Branches, and so testify to the fact that the members of the Theosophical Society, the world over, had sunk the prejudices of race and religion which keep men from working together for the good of mankind. The following document, which we now publish with joyful satisfaction, shows that the generosity of our Bombay brethren is not forgotten by the Sinhalese Buddhists. They embrace the opportunity of the flying visit to Southern India to inaugurate the Tinnevelly Theosophical Society, to send a joint committee from the Colombo and Galle Branches to assist on their behalf. The document was most artistically engrossed by J. R. De Silva, Esq., a talented member of the Colombo Branch;—

At a regular meeting of the Colombo Theosophical Society, held on the evening of the 30th of September, 1881, (A. B. 2425) the following Preamble and Resolutions were, upon motion of Mr. W. D'Abrew, seconded by Mr. C. P. Gunawardana, unanimously adopted:—

WHEREAS,—*The Bombay Theosophical Society, moved by kind and brotherly spirit, did on the occasion of the first visit of the Founders to Ceylon, in the month of May 1880, send a special Delegation of Hindus and Parsees to assist in the formation of the Buddhist branch societies in this Island; and,*

WHEREAS,—*This spirit of religious tolerance is highly honourable and worthy of imitation, especially by Buddhists, whose religion is imbued with the principle of Universal Brotherhood; and,*

WHEREAS,—*The President-Founder, Colonel Henry S. Olcott, has accepted an invitation to proceed to Tinnevelly, in the Madras Presidency, for the purpose of inaugurating a new Branch of the Parent Society: Now, Therefore, Be it*

RESOLVED—*That the President and Secretary, of the Colombo Theosophical Society be requested to convey to the Brother Theosophists at Tinnevelly our fraternal salutations, and best wishes for the success of the new Branch, with which it will always give us the greatest pleasure to correspond; and,*

RESOLVED.—*That a special Committee of this Society be selected by the chair, to accompany the President-Founder to India, and on our behalf, lay this Preamble and these Resolutions before the Tinnevelly Theosophical Society, when the same shall have been duly organized.*

By Order,

Attest:—

(Signed) ANDREW PERERA,
President.

W. F. WIJAYASEKARA,
Secretary.

Colombo, Ceylon, 30th September 1881.

THE COLOMBO THEOSOPHICAL SOCIETY.

During the first half of October, the National Fund had been increased by popular subscriptions to the amount of Rs. 3,130, this bringing the total up to about Rs. 13,000. The interest seems to be steadily increasing, both among priests and laity. The *Observer* and other pro-Christian journals in vain reprint all the scurrilous and defamatory articles against us that have currency in the European and American press. The Buddhists now realize that these are but covert attacks upon them and their religion, and their affection for their white champion is daily growing stronger. In the Bentota district, Colonel Olcott was escorted from village to village by *pereheras* of great processions, with flags, banners, standards, instrumental music, songs, costumed dancers performing national Sinhalese dances, and the other striking features of the ancient rejoicings upon the visit of their native kings. Miles of road were lined with "olla" decorations, and triumphal arches were erected at favourable points. He has ordered the construction of a travelling cart, to be drawn by a pair of bullocks and ingeniously devised to serve as a carriage, dining and writing room by day, and a sleeping apartment by night, with comfortable beds for four people. Locked cupboards under the floor will give ample space for the stowage of clothes, books and tracts, food, and cooking utensils. The President's permanent

party includes, besides himself, the famous Megituwatte Priest, William D'Abrow, Esq., interpreter, Mr. James, DeZoysa, clerk, and a servant.

THE VISIT FROM CEYLON TO SOUTH INDIA.

It was originally expected that the delegation to accompany Colonel Olcott to Tinnevely, would comprise representatives of the Galle and Kandy branches as well as that of Colombo. Circumstances, however, interfered at the last moment, and the Colombo Committee—Messrs. Samuel Perera, W. F. Wijesekara, our indefatigable Secretary, and myself reported for duty. We left Colombo by the steamer "Huzara" at 5-7 p. m., on the 21st, and after a very smooth passage anchored off Tuticorin at 10-7 a. m., on the 22nd. At the jetty nearly all the principal Hindu gentlemen of the place were in waiting to receive us, and a crowd of some hundreds of the more or less common people thronged the shore. They escorted us with native music to the hotel and lingered there for hours. There was no mistaking the heartiness of our welcome. As there was such a desire to hear Colonel Olcott speak, he consented and delivered a lecture that very evening at the Hindu vernacular school to a densely-crowded gathering. At the door of the school-house we were met by some Brahmins with a *lota* covered with netted cords and wreaths of flowers, and one of the Brahmins, while handing the *lota* to the Colonel, recited some Sanskrit stanzas which I believe were a blessing invoked upon our President. Mr. Phibbs, a European, the Port Officer of Tuticorin, who introduced the Colonel to the audience, heard him very attentively, as did several other European gentlemen present. At about 7 o'clock in the evening, Mr. G. V. Chimmattamby Pillai, President of the Tinnevely Theosophical Society, arrived by train and came to the hotel where we were put up. With him was Mr. T. Muttoo Iyer, F. T. S. They accompanied us this morning in the train to Tinnevely. At Gengunden, a half-way station, a crowd had gathered, and we were presented with wreaths, limes, plantains and coconuts. At last when we arrived at our place of destination, the crowd of Hindu gentlemen who came to welcome us was so large, and the enthusiasm they and the whole populace of Tinnevely have shown is so great, that I have no words to describe them. We were taken from the platform of the railway station in a coach by the pensioned Judge of the High Court at Trivandrum, Mr. Vedathadridas Muddalier, to an upstairs building at South New Street, the largest dwelling in town, which we found decorated with flags and flowers. To this place the processions followed from the railway station, accompanied by an elephant, players on all kinds of native musical instruments and with flags and banners. I may here express the feeling that I had on witnessing personally the reception that Colonel Olcott has had from the Hindus. We Sinhalese had become so accustomed to look upon him as our exclusive property, and solely engaged in promoting Buddhism, that we could not realize that any other Asiatic people had as warm an affection for him. But our visit to Madras Presidency now shows us practically that the labours of the Parent Society are spread over different lands, and confined to no single race. The street before our house has been blockaded all day by a crowd. This evening is devoted to initiations of new members: to-morrow the President is to lecture for the first time in public. I append the names of some of the gentlemen who have greeted us at Tuticorin and Tinnevely. At Tuticorin:—

B. Gopaldaswamy Naidu, Honorary Magistrate.
M. Soobraya Pillai, Ditto.
V. Streenivasa Charlu, District Munsiff.
Ramanuja Naidu, Assistant Commissioner, Salt Department.
Muttuswamy Pillai, Preventive Inspector, Salt Department.
Parthasarathy Iyengar, Sub-Collector's Sheristedar.
Captain Phibbs, Master Attendant (Chairman).

Ramasamy Iyer, Head-Clerk Sub-Collector's Office.
Thiagaraja Iyer, Station-Master, Tuticorin.
Kultatanalha Pillay, Clerk, Sub-Collector's Office.
Sadagopa Naidoo, Merchant.
B. Subrayaloo Naidoo, Sub-Registrar.
S. Sankariah, Sub-Magistrate.
A. P. Pachiperumal Chettiar, Honorary Magistrate and Municipal Commissioner.
R. Chockalingam Pillay, Broker.
Rengasamy Moodeliam, Sea Custom Superintendent.
Narenasamy Iyer, Pleader.
Ahvarrappa Pillay, Do.
M. Balwstrenevasa, Barrister-at-Law.
C. A. R. Cocq, Merchant.

The Gentlemen present at Tinnevely were:—
Vedathadridas Muddalier, Pensioned High Court Judge, Trevandram.
Mr. Sheppard, Principal, Tinnevely College.
Teroomalai Row, Sub-Judge, Tinnevely.
Ramalinga Moodeliam.
A. Kristnasamier Iyer, Vakil Dist. Court, Tinnevely.
Annasamy Iyer, Do.
A. Litaramier, B.A. Do.
Ramakrishnair Do.
Kuppeesamier Do.
Vadevalaghianumalia Pillay, Do.
Nellikumar Pillay Do.
Ponduranga Row Do.
Subbusamier Do.
Naveenelhakrishna Pillay, B.A., Assistant Master, Tinnevely College.
Krishna Pillay, B.A., Do.
Soondramier Do.
Thellenayagam Pillay, B.A., Sheristedar, Collector's Office.
G. Ramasamy Pillay, Dist. Munsiff Tinnevely.
Chennalambiam Pillay, Tahsildar.
Ramasamy Iyer, B.A., District Registrar.
Subbiah Pillay, Honorary Magistrate.
Savadi Pillay Do.
Shunningakumarasamy Moodalier Do.
Somasondrum Pillay Do.
Perunanayagam Pillay Do.
Moothoovier, Commissioner.
Veeravagu Pillay, Temple Trustee.
Kanthithuth Pandiyagi.
Soobaraya Iosier.
T. S. Moothia Pillay, Honorary Magistrate.
Sitaram Pillay.
Sankaralingam Pillay,
Pelti Chockalingam Pillay.
Kanthimatha Natha Pillay, Vakil.
Ambalavana Pillay, Deputy Magistrate.
Ayanaimar Pillay, Police Inspector.
A. Pelchandy Iyer.
A. Rungasamier, Vakil.
A. Ramasamier, Vakil.
Zemindar of Selthur.
Samenada Iyer, Vakil.
Sankaranarayana Pillay.

Our movements here are not as yet decided upon, but we return to Ceylon in the steamer of November 3.

With the best wishes of the Sinhalese delegates,

I am faithfully yours ever,
W. DE ABREW.

Tinnevely, 23rd October 1881.

After the above was put in type, the following telegram was received from Col. Olcott:—

I return to Ceylon by the steamer of the 27th.

THE GALLE THEOSOPHICAL SOCIETY.

The Head-Master of the High School, having failed to give satisfaction, was, by a resolution of the Society adopted on the 8th of October, obliged to resign. The

vacancy was temporarily filled by the promotion of the Assistant Master, W. Seniweratna.

THE BENTOTA THEOSOPHICAL SOCIETY.

An inefficient President has prevented this Branch from doing much work during the past year, but as a change was to be made at the annual election, we expect to have more encouraging report to make in future. Among other things there is talk of erecting a hall and school-building, and a site has been secured for the purpose.

KANDY THEOSOPHICAL SOCIETY.

The attempt on the part of the Church of England people to prevent the erection of the new Theosophical Hall and School-building at Kandy has failed. The foundations are being laid, and the enemy are laid out. It was a poor business for so high a Church dignitary as the Ven. Archdeacon to be engaged in, and the result reflects no credit upon him, or those he enlisted as helpers. The matter being referred to Government, they very sensibly decided that the occupancy of the site was perfectly legal and declined to oust our Kandyan colleagues. The trouble was that the plot of ground adjoins the Archdeacon's Church, and that was entirely too much of a good thing!

THE BOMBAY THEOSOPHICAL SOCIETY.

At a regular Monthly Meeting of the Branch held at the Parent Society's Head-quarters at Breach Candy on Sunday the 9th October, at 3-30 P. M., Mr. Sohrabji J. Padshah read an interesting paper on "Prophets and Their Modern Representatives." The lecture was very much appreciated, and, at the instance of many Theosophists, Mr. Sohrabji J. Padshah delivered it before a larger audience at Framjee Cowasji Institute on 29th October.

After a vote of thanks to the able young lecturer, the Meeting was adjourned.

CURRENT EVENTS.

(A letter from the Recording Secretary of the New York Theosophical Society to the N. Y. Sun August 22.)

THE THEOSOPHISTS IN CEYLON.

TO THE EDITOR OF THE SUN—*Sir*: In THE SUN you notice a paper published in Ceylon by the Theosophical Society, but I am sure that you are so overwhelmed by near American news, you could not dive into that journal, printed as it is in Sinhalese. As I am possessed of some facts about the work that society is doing in Ceylon, interesting those numerous readers of yours who are in the habit of paying out their hard-earned money for missions in India, Timbuctoo, and other heathen places, I offer them to you for publication, which is justifiable, because of the silence of the missionary agents here, and as the family motto of the Maharajahs of Benares declares, "there is no religion higher than truth."

Besides publishing the paper you have noticed, and the magazine called the THEOSOPHIST, now in the second half of its second year, the society have opened campaign in Ceylon, and as a first step have established what are called there "Buddhist schools." These Schools have the countenance and support of nearly all the influential natives of the island, carrying along with them, of course, the less influential. They are only opposed by the Protestant missionaries and their organs, and, *mirabile dictu*, are for the present, at least, encouraged by the Roman Catholics and their organs.

The *Ceylon Catholic Messenger* on May 10 says: "The Theosophists cannot in any case be worse than the sectarian missionaries, and if Col. Olcott can induce the Buddhists to establish schools of their own, as he is trying to do, he will be doing us a service. Because, if the Buddhists would have their own denominational schools, as we have ours, they would put a stop to the dishonesty now practised by the sectarian missionaries of obtaining

Government money for proselytising purposes, under the pretext of grants in aid of education."

In the *Ceylon Diocesan Gazette* the Lord Bishop of Colombo says of the high-school for boys at Galle, which then had 380 pupils: "A local branch of this society of atheists is in full activity between Galle and Buona Vista. * * * * Its avowed intention is to counteract the work of the Christian missionaries. There can be no doubt that for the present the opposition is an evil. * * * * Buddhists in great numbers have been pledged to send their children to the rival school, and not to any under Christian influence. Meanwhile the scheme seems to prosper. The Wesleyan school, which is within a stone's throw of the rival one, has been nearly emptied, the Roman Catholic School at Kalluwella has suffered, and so also has even the Government school in Galle itself, where certainly the Christian teaching is as colorless as possible."

In all, the scholars number about 600, and the schools are in a very flourishing condition. Text books are being printed, and the scheme, as the Bishop of Colombo calls it, is on a solid basis, with prosperity for its future. Money will not be lacking, as a fund is now being made up by the wealthy natives to make sure its foundations and strengthen its young powers.

Can the truthful reporters of mission work afford to ignore it in their statements of sneer about its stability?

These, *sir*, are facts.

WILLIAM Q. JUDGE,
Recording Secretary Theosophical Society.

DAYANANDA SARASWATI AND HIS FOLLOWERS.

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 *Mitra 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 Brahmanrit 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 Gurn."

"Sita Rana, Babu Nand Pande, Krishna Rana Shukul
and Rana Prada Dube.

"Published by

"PANDIT JUGULKISHORE PATHAK,
Brahmanrit Varshini Sabha
Benares."

Editor's Note.—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 apostasy, 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 contre 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.

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 choicest 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 Zonaver" 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* "Zonaver" was J. K., the mirific "adept" and a "widow's son" to boot; a—"Hinam Abiff" reared up and raised by 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 any thing?) 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—*deutro 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 Mathew. 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)—says of 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 "inter-

esting *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 warning 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 *chelu** 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 *Upankya*, 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 Patanjali!—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 (Eliphas Levi), 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 Eliphas Levi, 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 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, goes on to paralyze the critic "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 favorite 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 favorite 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."* 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 to 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 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—it is meant to call the attention of the reader to certain wonderful books on mesmerism, in close relation with professional "classes of magnetism" and 3 and 1 guinea the course. The said occult meaning is simply "to bring recruits" within the fold of the happy magneto-Kabalistic *trinité*; 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

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

† 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 loca ity favoured, should not fail to GET PERSONAL INSTRUCTION.*" Now this we call searching for "recruits" with an unparalleled zeal.—ED. THOS.

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," as we are told, is a man of sense and learning, 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 esoteric doctrines! Hear him jabbering about Sakya-Muni, and dogmatizing right and left in the following strain:—"Whatever the sapient critics and book-makers 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 of maintaining or even of insinuating 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 would 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 "in-pertinent" 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 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 readers 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* 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 irredescence 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 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 † 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 unbiassed 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 the devils?"

* 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.—ED. THEOS.

† 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? ED. THEOS.