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THE THEOSOPHIST

A

MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM.

CONDUCTED BY

H. P. BLAVATSKY.

UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY.

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THE THEOSOPHIST.

BOMBAY, OCTOBER 1ST 1879.

For convenience of future reference, it may as well be stated here that the committee sent to India by the Theosophical Society, sailed from New York December 17th 1878, and landed at Bombay February 16th 1879 ; having passed two weeks in London on the way.

Under the title of "Spiritual Stray Leaves," Babu Peary Chand Mittra, of Calcutta—a learned Hindu scholar, psychologist and antiquarian, and a highly esteemed Fellow of the Theosophical Society—has just put forth a collection of thirteen essays which have appeared in the forms of pamphlets and newspaper articles from time to time. Some of these have been widely and favorably noticed by the Western press. They evince a ripe scholarship, and a reverence for Aryan literature and history which commands respect. The author writes of psychological things in the tone of one to whom the realities of spirit are not altogether unknown. This little work is published by Messrs Thacker Spink & Co, of Calcutta and Bombay.

Though the contributions to this number of the journal are not in all cases signed, we may state for the information of Western readers that their authors are among the best native scholars of India. We can more than make good the promise of our Prospectus in this respect. Already we have the certainty of being able to offer in each month of the coming year, a number as interesting and instructive as the present. Several highly important contributions have been laid by for November on account of want of space ; though we have given thirty, instead of the promised twenty, pages of reading matter. The Theosophical Society makes no idle boasts, nor assumes any obligations it does not mean to fulfill.

Notice is given to Fellows of the Theosophical Society that commodious premises at Girgaum, adjoining the Headquarters of the Theosophical Society, have been taken for the Library and Industrial Department, which are decided upon. The nucleus of a unique collection of books upon Oriental and Western philosophy, science, art, religion, history, archæology, folk-lore, magic, spiritualism, crystallomancy, astrology, mesmerism, and other branches of knowledge, together with cyclopædias and dictionaries for reference, is already in the possession of the Society, and will be immediately available. Scientific and other magazines and journals will be placed upon the tables. There will be a course of Saturday evening lectures by Col. Olcott upon the occult sciences in general, with experimental demonstrations in the branches of mesmerism, psychometry, crystallomancy, and, possibly, spiritualism. Other illustrated lectures upon botany, optics, the imponderable forces (electricity, magnetism, odyle &c), archæology, and other interesting topics have been promised by eminent native scholars. Later—provided the necessary facilities can be obtained—Mr. E. Wimbridge, Graduate of the Royal Institute of British Architects, will lecture upon the best means of developing the useful arts in India ; and, with models, drawings, or the actual exhibition to the audience of work being done by skilled workmen, demonstrate the principles laid down in his lectures. Due notice of the opening of the Library and Reading Room, and of the date of Col. Olcott's first lecture, will be sent. Fellows only are entitled to admission, except upon extraordinary occasions, when special cards will be issued to invited guests.

NAMASTAE !

The foundation of this journal is due to causes which, having been enumerated in the Prospectus, need only be glanced at in this connection. They are—the rapid expansion of the Theosophical Society from America to various European and Asiatic countries ; the increasing difficulty and expense in maintaining correspondence by letter with members so widely scattered ; the necessity for an organ through which the native scholars of the East could communicate their learning to the Western world, and, especially, through which the sublimity of Aryan, Buddhistic, Parsi, and other religions might be expounded by their own priests or pandits, the only competent interpreters ; and finally, to the need of a repository for the facts—especially such as relate to Occultism—gathered by the Society's

Fellows among different nations. Elsewhere we have clearly explained the nature of Theosophy, and the platform of the Society; it remains for us to say a few words as to the policy of our paper.

It has been shown that the individual members of our Society have their own private opinions upon all matters of a religious, as of every other, nature. They are protected in the enjoyment and expression of the same; and, as individuals, have an equal right to state them in the THEOSOPHIST, over their own signatures. Some of us prefer to be known as Arya Samajists, some as Buddhists, some as idolaters, some as something else. What each is, will appear from his or her signed communications. But neither Aryan, Buddhist, nor any other representative of a particular religion, whether an editor or a contributor, can, under the Society's rules, be allowed to use these editorial columns exclusively in the interest of the same, or unreservedly commit the paper to its propaganda. It is designed that a strict impartiality shall be observed in the editorial utterances; the paper representing the whole Theosophical Society, or Universal Brotherhood, and not any single section. The Society being neither a church nor a sect in any sense, we mean to give the same cordial welcome to communications from one class of religionists as to those from another; insisting only, that courtesy of language shall be used towards opponents. And the policy of the Society is also a full pledge and guarantee that *there will be no suppression of fact nor tampering with writings, to serve the ends of any established or dissenting church, of any country.*

Articles and correspondence upon either of the topics included in the plan of the THEOSOPHIST are invited; and while, of course, we prefer them to be in the English language, yet if sent in Hindi, Marathi, Bengali, or Gujrati, or in French, Italian, Spanish or Russian, they will be carefully translated and edited for publication. Where it is necessary to print names and words in Hebrew, Greek, and other characters (except Sanskrit and the Indian vernaculars) unlike the Roman, authors will kindly write also their phonetic equivalents in English, as the resources of our printer's office do not appear great in this direction. Manuscripts must be written legibly, upon one side of the sheet only, and authors should always keep copies at home as we will not be responsible for their loss, nor can we obligate ourselves to return rejected articles. Statements of fact will not be accepted from unknown parties without due authentication.

It is designed that our journal shall be read with as much interest by those who are not deep philosophers as by those who are. Some will delight to follow the pandits through the mazes of metaphysical subtleties and the translations of ancient manuscripts, others to be instructed through the medium of legends and tales of mystical import. Our pages will be like the many viands at a feast, where each appetite may be satisfied and none are sent away hungry, The practical wants of life are to many readers more urgent than the spiritual, and that it is not our purpose to neglect them our pages will amply show.

One more word at the threshold before we bid our guests to enter. The first number of the THEOSOPHIST has been brought out under mechanical difficulties which would not have been encountered either at New York or London, and which we hope to escape in future issues. For instance: We first tried to have Mr. Edward Wimbridge's excellent design for the cover engraved on wood, but there was no wood to be had of the right sizes to compose the block, nor any clamps to fasten them together; nor was there an engraver competent to do justice to the subject. In lithography we fared no better; there was not a pressman who could be trusted to print artistic work in colors, and the proprietor of one of the best job offices in India advised us to send the order to London. As a last resort we determined to print the design in relief, and then scoured the metal markets of Bombay and Calcutta for rolled metal plate. Having finally secured an old piece, the artist was forced to invent an entirely novel process to etch on it, and to execute the work himself. We mention these facts in the hope that our unemployed young Indian brothers may recall the old adage, 'where there is a will, there is a way' and apply the lesson to their own case. And now, friends and enemies, all—*Namastae!*

WHAT IS THEOSOPHY.

This question has been so often asked, and misconception so widely prevails, that the editors of a journal devoted to an exposition of the world's Theosophy would be remiss were its first number issued without coming to a full understanding with their readers. But our heading involves two further queries: What is the Theosophical Society; and what are the Theosophists? To each an answer will be given.

According to lexicographers, the term *theosophia* is composed of two Greek words—*theos* "god," and *sophos* "wise." So far, correct. But the explanations that follow are far from giving a clear idea of Theosophy. Webster defines it most originally as "a supposed intercourse with God and superior spirits, and consequent attainment of superhuman knowledge, by *physical processes*, as by the theurgic operations of some ancient Platonists, or by the *chemical processes* of the German fire-philosophers."

This, to say the least, is a poor and flippant explanation. To attribute such ideas to men like Ammonius Saccas, Plotinus, Jamblichus, Porphyry, Proclus—shows either intentional misrepresentation, or Mr. Webster's ignorance of the philosophy and motives of the greatest geniuses of the later Alexandrian School. To impute to those whom their contemporaries as well as posterity styled "theodidaktoi," god-taught—a purpose to developo their psychological, spiritual perceptions by "physical processes," is to describe them as materialists. As to the concluding fling at the fire-philosophers, it rebounds from them to fall home among our most eminent modern men of science; those, in whose mouths the Rev. James Martineau places the following boast: "matter is all we want; give us atoms alone, and we will explain the universe."

Vaughan offers a far better, more philosophical definition. "A Theosophist," he says—"is one who gives you a theory of God or the works of God, which has not revelation, but an inspiration of his own for its basis." In this view every great thinker and philosopher, especially every founder of a new religion, school of philosophy, or sect, is necessarily a Theosophist. Hence, Theosophy and Theosophists have existed ever since the first glimmering of nascent thought made man seek instinctively for the means of expressing his own independent opinions.

There were Theosophists before the Christian era, notwithstanding that the Christian writers ascribe the development of the Eclectic theosophical system, to the early part of the third century of their Era. Diogenes Laertius traces Theosophy to an epoch antedating the dynasty of the Ptolemies; and names as its founder an Egyptian Hierophant called Pot-Amun, the name being Coptic and signifying a priest consecrated to Amun, the god of Wisdom. But history shows it revived by Ammonius Saccas, the founder of the Neo-Platonic School. He and his disciples called themselves "Philaletheians"—lovers of the truth; while others termed them the "Analogists," on account of their method of interpreting all sacred legends, symbolical myths and mysteries, by a rule of analogy or correspondence, so that events which had occurred in the external world were regarded as expressing operations and experiences of the human soul. It was the aim and purpose of Ammonius to reconcile all sects, peoples and nations under one common faith—a belief in one Supreme Eternal, Unknown, and Unnamed Power, governing the Universe by immutable and eternal laws. His object was to prove a primitive

system of Theosophy, which at the beginning was essentially alike in all countries; to induce all men to lay aside their strifes and quarrels, and unite in purpose and thought as the children of one common mother; to purify the ancient religions, by degrees corrupted and obscured, from all dross of human element, by uniting and expounding them upon pure philosophical principles. Hence, the Bhuddistic, Vedantic and Magian, or Zoroastrian, systems were taught in the Eclectic theosophical school along with all the philosophies of Greece. Hence also, that pre-eminently Buddhistic and Indian feature among the ancient Theosophists of Alexandria, of due reverence for parents and aged persons; a fraternal affection for the whole human race; and a compassionate feeling for even the dumb animals. While seeking to establish a system of moral discipline which enforced upon people the duty to live according to the laws of their respective countries; to exalt their minds by the research and contemplation of the one Absolute Truth; his chief object in order, as he believed, to achieve all others, was to extract from the various religious teachings, as from a many-chorded instrument, one full and harmonious melody, which would find response in every truth-loving heart.

Theosophy is, then, the archaic *Wisdom-Religion*, the esoteric doctrine once known in every ancient country having claims to civilization. This "Wisdom" all the old writings show us as an emanation of the divine Principle; and the clear comprehension of it is typified in such names as the Indian Buddh, the Babylonian Nebo, the Thoth of Memphis, the Hermes of Greece; in the appellations, also, of some goddesses—Metis, Neitha, Athena, the Gnostic *Sophia*, and finally—the Vedas, from the word "to know" Under this designation, all the ancient philosophers of the East and West, the Hierophants of old Egypt, the Rishis of Aryavart, the Theodidaktoi of Greece, included all knowledge of things occult and essentially divine. The *Mercavah* of the Hebrew Rabbis, the secular and popular series, were thus designated as only the vehicle, the outward shell which contained the higher esoteric knowledges. The Magi of Zoroaster received instruction and were initiated in the caves and secret lodges of Bactria; the Egyptian and Grecian hierophants had their *apporrheta*, or secret discourses, during which the *Mysta* became an *Epopta*—a Seer.

The central idea of the Eclectic Theosophy was that of a single Supreme Essence, Unknown and *Unknowable*—for—"How could one know the knower?" as enquires *Brihadaranyaka Upanishad*. Their system was characterized by three distinct features: the theory of the above-named Essence; the doctrine of the human soul—an emanation from the latter, hence of the same nature; and its theurgy. It is this last science which has led the Neo-Platonists to be so misrepresented in our era of materialistic science. Theurgy being essentially the art of applying the divine powers of man to the subordination of the blind forces of nature, its votaries were first termed magicians—a corruption of the word "Magh," signifying a wise, or learned man, and—derided. Skeptics of a century ago would have been as wide of the mark if they had laughed at the idea of a phonograph or a telegraph. The ridiculed and the "infidels" of one generation generally become the wise men and saints of the next.

As regards the Divine Essence and the nature of the soul and spirit, modern Theosophy believes now as ancient Theosophy did. The popular *Diu* of the Aryan nations was indentical with the *Iao* of the Chaldeans, and even with the Jupiter of the less learned and philosophical among the Romans; and it was just as identical with the *Jahve* of the Samaritans, the *Tiu* or "Tiusco" of the Northmen, the Duw of the Britains, and the Zeus of the Thracians. As to the Absolute Essence, the One and All—whether we accept the Greek Pythagorean, the Chaldean Kabalistic, or the Aryan philosophy in regard to it, it will all lead to one and the same result. The Primeval Monad of the Pythagorean system, which retires into darkness and is itself Darkness (for human intellect) was made the basis of all things; and we can find the idea in all its integrity in the philosophical systems of Leibnitz and Spinoza. Therefore, whether a Theosophist agrees with the Kabala which, speaking of En-Soph propounds the query: "Who, then, can comprehend It, since It is formless, and Non-Existent?" Or, remembering that magnificient hymn from the Rig-Veda (Hymn 129th, Book 10th)—enquires:

> "Who knows from whence this great creation sprang?
> Whether his will created or was mute.
> He knows it—or perchance *even He knows not.*"

Or, again, accepts the Vedantic conception of Brahma, who in the *Upanishads* is represented as "without life, without mind, pure," *unconscious*, for—Brahma is "Absolute Consciousness." Or, even finally, siding with the Svâbhâvikas of Nepaul, maintains that nothing exists but "Svabhâvât (substance or nature) which exists by *itself* without any creator—any one of the above conceptions can lead but to pure and absolute Theosophy. That Theosophy which prompted such men as Hegel, Fichte and Spinoza to take up the labors of the old Grecian philosophers and speculate upon the One Substance—the Deity, the *Divine All* proceeding from the Divine Wisdom—incomprehensible, unknown and *unnamed*—by any ancient or modern religious philosophy, with the exception of Christianity and Mahommedanism. Every Theosophist, then, holding to a theory of the Deity "which has not revelation, but an inspiration of his own for its basis," may accept any of the above definitions or belong to any of these religions, and yet remain strictly within the boundaries of Theosophy. For the latter is belief in the Deity as the ALL, the source of all existence, the infinite that cannot be either comprehended or known, the universe alone revealing *It*, or, as some prefer it, Him, thus giving a sex to that, to anthoropomorphize which is *blasphemy*. True, Theosophy shrinks from brutal materialization; it prefers believing that, from eternity retired within itself, the Spirit of the Deity neither wills nor creates; but that, from the infinite effulgency everywhere going forth from the Great Centre, that which produces all visible and invisible things is but a Ray containing in itself the generative and conceptive power, which, in its turn produces that which the Greeks called *Macrocosm*, the Kabalists *Tikkun* or Adam Kadmon—the archetypal man, and the Aryans *Purusha*, the manifested Brahm, or the Divine Male. Theosophy believes also in the *Anastasis* or continued existence, and in transmigration (evolution) or a series or changes in the soul* which can be defended and explained on strict philosophical principles; and only by making a distinction between *Paramâtmâ* (transcendental, supreme soul) and *Jivâtmâ* (animal, or conscious soul) of the Vedantins.

To fully define Theosophy, we must consider it under all its aspects. The interior world has not been hidden from all by impenetrable darkness. By that higher intuition acquired by *Theosophia*—or God-knowledge, which carries the mind from the world of form into that of formless spirit, man has been sometimes enabled in every age and every country to perceive things in the interior or invisible world. Hence, the "Samadhi," or *Dyan Yog Samadhi*, of the Hindu ascetics; the "Daimonion-photi," or spiritual illumination, of the Neo-Platonists; the "Sidereal confabulation of souls," of the Rosicrucians or Fire-philosophers; and, even the ecstatic trance of mystics and of the modern mesmerists and spiritualists, are indentical in nature, though various as to manifestation. The search after man's diviner "self," so often and so erroneously interpreted as individual communion with a personal God, was the object of every mystic, and belief in its possibility seems to have been cöeval with the genesis of humanity

* In a series of articles entitled "The World's Great Theosophists" we intend showing that from Pythagoras, who got his wisdom in India, down to our best known modern philosophers, and theosophists—David Hume, and Shelley the English poet—the Spiritists of France included—many believed and yet believe in metempsychosis or reincarnation of the soul; however unelaborated the system of the Spiritists may fairly be regarded.

—each people giving it another name. Thus Plato and Plotinus call "Noëtic work" that which the Yogas and the Shrotriya term *Vidya*. "By reflection, self-knowledge and intellectual discipline, the soul can be raised to the vision of eternal truth, goodness, and beauty—that is, to the *Vision of God*—this is the *epopteia*," said the Greeks. "To unite one's soul to the Universal Soul," says Porphyry, "requires but a perfectly pure-mind. Through self-contemplation, perfect chastity, and purity of body, we may approach nearer to It, and receive, in that state, true knowledge and wonderful insight." And Swami Dayánund Saraswati, who has read neither Porphyry nor other Greek authors, but who is a thorough Vedic scholar, says in his *Veda Bhâshya* (opasna prakaru ank. 9)—"To obtain *Deksha* (highest initiation) and *Yog*, one has to practice according to the rules...The soul in human body can perform the greatest wonders by knowing the Universal Spirit (or God) and acquainting itself with the properties and qualities (occult) of all the things in the universe. A human being (a *Dekshit* or initiate) can thus *acquire a power of seeing and hearing at great* distances." Finally, Alfred R. Wallace, F.R.S., a spiritualist and yet a confessedly great naturalist, says, with brave candour: "It is 'spirit' that alone feels, and perceives, and thinks—that acquires knowledge, and reasons and aspires...there not unfrequently occur individuals so constituted that the spirit can perceive independently of the corporeal organs of sense, or can, perhaps, wholly or partially quit the body for a time and return to it again... the spirit...communicates with spirit easier than with matter." We can now see how, after thousands of years have intervened between the age of the Gymnosophists* and our own highly civilized era, notwithstanding, or, perhaps, just because of, such an enlightenment which pours its radiant light upon the psychological as well as upon the physical realms of nature, over twenty millions of people to-day believe, under a different form, in those same spiritual powers that were believed in by the Yogins and the Pythagoreans, nearly 3,000 years ago. Thus, while the Aryan mystic claimed for himself the power of solving all the problems of life and death, when he had once obtained the power of acting independently of his body, through the *Atmân*—"self," or "soul"; and the old Greeks went in search of *Atmu*—the Hidden one, or the God-Soul of man, with the symbolical mirror of the Thesmophorian mysteries;—so the spiritualists of to-day believe in the faculty of the spirits, or the souls of the disembodied persons, to communicate visibly and tangibly with those they loved on earth. And all these, Aryan Yogis, Greek philosophers, and modern spiritualists, affirm that possibility on the ground that the embodied soul and its never embodied spirit—the real *self*,—are not separated from either the Universal Soul or other spirits by space, but merely by the differentiation of their qualities; as in the boundless expanse of the universe there can be no limitation. And that when this difference is once removed—according to the Greeks and Aryans by abstract contemplation, producing the temporary liberation of the imprisoned Soul; and according to spiritualists, through mediumship—such an union between embodied and disembodied spirits becomes possible. Thus was it that Patanjali's Yogis and, following in their steps, Plotinus, Porphyry and other Neo-Platonists, maintained that in their hours of ecstacy, they had been united to, or rather become as one with, God, several times during the course of their lives. This idea, erroneous as it may seem in its application to the Universal Spirit, was, and is, claimed by too many great philosophers to be put aside as entirely chimerical. In the case of the Theodidaktoi, the only controvertible point, the dark spot on this philosophy of extreme mysticism, was its claim to include that which is simply ecstatic illumination, under the head of sensuous perception. In the case of the Yogins, who maintained their ability to see Íswara "face to face," this claim was successfully overthrown by the stern logic of Kapila. As to the similar assumption made for their Greek followers, for a long array of Christian ecstatics, and, finally, for the last two claimants to "God-seeing" within these last hundred years—Jacob Böhme and Swedenborg—this pretension would and *should* have been philosophically and logically questioned, if a few of our great men of science who are spiritualists had had more interest in the philosophy than in the mere phenomenalism of spiritualism.

The Alexandrian Theosophists were divided into neophytes, initiates, and masters, or hierophants; and their rules were copied from the ancient Mysteries of Orpheus, who, according to Herodotus, brought them from India. Ammonius obligated his disciples by oath not to divulge his *higher* doctrines, except to those who were proved thoroughly worthy and initiated, and who had learned to regard the gods, the angels, and the demons of other peoples, according to the esoteric *hyponia*, or under-meaning. "The gods exist, but they are not what the *oi polloi*, the uneducated multitude, suppose them to be," says Epicurus. "He is not an atheist who denies the existence of the gods whom the multitude worship, but he is such who fastens on these gods the opinions of the multitude." In his turn, Aristotle declares that of the "Divine Essence pervading the whole world of nature, what are styled the *gods* are simply the first principles."

Plotinus, the pupil of the "God-taught" Ammonius, tells us that the secret *gnosis* or the knowledge of Theosophy, has three degrees—opinion, science, and *illumination*. "The means or instrument of the first is sense, or perception; of the second, dialectics; of the third, intuition. To the last, reason is subordinate; it is *absolute knowledge*, founded on the identification of the mind with the object known." Theosophy is the exact science of psychology, so to say; it stands in relation to natural, uncultivated mediumship, as the knowledge of a Tyndall stands to that of a school-boy in physics. It develops in man a direct beholding; that which Schelling denominates "a realization of the identity of subject and object in the individual;" so that under the influence and knowledge of *hyponia* man thinks divine thoughts, views all things as they really are, and, finally, "becomes recipient of the Soul of the World," to use one of the finest expressions of Emerson. "I, the imperfect, adore my own Perfect"—he says in his superb Essay on the *Oversoul*. Besides this psychological, or soul—state, Theosophy cultivated every branch of sciences and arts. It was thoroughly familiar with what is now commonly known as mesmerism. Practical theurgy or "ceremonial magic," so often resorted to in their exorcisms by the Roman Catholic clergy—was discarded by the theosophists. It is but Jamblichus alone who, transcending the other Eclectics, added to Theosophy the doctrine of Theurgy. When ignorant of the true meaning of the esoteric divine symbols of nature, man is apt to miscalculate the powers of his soul, and, instead of communing spiritually and mentally with the higher, celestial beings, the good spirits (the gods of the theurgists of the Platonic school), he will unconsciously call forth the evil, dark powers which lurk around humanity—the undying, grim creations of human crimes and vices—and thus fall from *theurgia* (white magic) into *göetia* (or black magic, sorcery.) Yet, neither white, nor black magic are what popular superstition understands by the terms. The possibility of "raising spirits" according to the key of Solomon, is the height of superstition and ignorance. Purity of deed and thought can alone raise us to an intercourse "with the gods" and attain for us the goal we desire. Alchemy, believed by so many to have been a spiritual philosophy as well as a physical science, belonged to the teachings of the theosophical school.

It is a noticeable fact that neither Zoroaster, Buddha, Orpheus, Pythagoras, Confucius, Socrates, nor Ammonius Saccas, committed anything to writing. The reason for it is obvious. Theosophy is a double-edged weapon and unfit for the ignorant or the selfish. Like every

* The reality of the Yog-power was affirmed by many Greek and Roman writers, who call the Yogins Indian Gymnosophists; by Strabo, Lucan, Plutarch, Cicero (*Tusculum*), Pliny (vii. 2), etc.

ancient philosophy, it has its votaries among the moderns; but, until late in our own days, its disciples were few in numbers, and of the most various sects and opinions. "Entirely speculative, and founding no schools, they have still exercised a silent influence upon philosophy; and no doubt, when the time arrives, many ideas thus silently propounded may yet give new directions to human thought"—remarks Mr. Kenneth R. H. Mackenzie IX°... himself a mystic and a Theosophist, in his large and valuable work, *The Royal Masonic Cyclopædia* (articles *Theosophical Society of New York*, and *Theosophy*, p. 731).* Since the days of the fire-philosophers, they had never formed themselves into societies, for, tracked like wild beasts by the Christian clergy, to be known as a Theosophist often amounted, hardly a century ago, to a death-warrant. The statistics show that, during a period of 150 years, no less than 90,000 men and women were burned in Europe for alleged witchcraft. In Great Britain only, from A. D. 1640 to 1660, but twenty years, 3,000 persons were put to death for compact with the "Devil." It was but late in the present century—in 1875—that some progressed mystics and spiritualists, unsatisfied with the theories and explanations of Spiritualism started by its votaries, and finding that they were far from covering the whole ground of the wide range of phenomena, formed at New York, America, an association which is now widely known as the Theosophical Society. And now, having explained what is Theosophy, we will, in a separate article, explain what is the nature of our society, which is also called the "Universal Brotherhood of Humanity."

WHAT ARE THE THEOSOPHISTS.

Are they what they claim to be—students of natural law, of ancient and modern philosophy, and even of exact science? Are they Deists, Atheists, Socialists, Materialists, or Idealists; or are they but a schism of modern Spiritualism,—mere visionaries? Are they entitled to any consideration, as capable of discussing philosophy and promoting real science; or should they be treated with the compassionate toleration which one gives to "harmless enthusiasts?" The Theosophical Society has been variously charged with a belief in "miracles," and "miracle-working;" with a secret political object—like the Carbonari; with being spies of an autocratic Czar; with preaching socialistic and nihilistic doctrines; and, *mirabile dictu*, with having a covert understanding with the French Jesuits, to disrupt modern Spiritualism for a pecuniary consideration! With equal violence they have been denounced as dreamers, by the American Positivists; as fetish-worshipers, by some of the New York press; as revivalists of "mouldy superstitions," by the Spiritualists; as infidel emissaries of Satan, by the Christian Church; as the very types of "*gobe-mouche*," by Professor W. B. Carpenter, F.R.S.; and, finally, and most absurdly, some Hindu opponents, with a view to lessening their influence, have flatly charged them with the employment of *demons* to perform certain phenomena. Out of all this pother of opinions one fact stands conspicuous—the Society, its members, and their views, are deemed of enough importance to be discussed and denounced: *Men slander only those whom they hate—or fear.*

But, if the Society has had its enemies and traducers, it has also had its friends and advocates. For every word of censure, there has been a word of praise. Beginning with a party of about a dozen earnest men and women, a month later its numbers had so increased as to necessitate the hiring of a public hall for its meetings; within two years, it had working branches in European countries. Still later, it found itself in alliance with the Indian Arya Samaj, headed by the learned Pandit Dayánund Saraswati Swámi, and the Ceylonese Buddhists, under the erudite H. Sumangala, High Priest of Adam's Peak and President of the Widyodaya College, Colombo.

He who would seriously attempt to fathom the psychological sciences, must come to the sacred land of ancient Aryávarta. None is older than her in esoteric wisdom and civilization, however fallen may be her poor shadow—modern India. Holding this country, as we do, for the fruitful hot-bed whence proceeded all subsequent philosophical systems, to this source of all psychology and philosophy a portion of our Society has come to learn its ancient wisdom and ask for the impartation of its weird secrets. Philology has made too much progress to require at this late day a demonstration of this fact of the primogenitive nationality of Aryavárt. The unproved and prejudiced hypothesis of modern Chronology is not worthy of a moment's thought, and it will vanish in time like so many other unproved hypotheses. The line of philosophical heredity, from Kapila through Epicurus to James Mill; from Patânjali through Plotinus to Jacob Böhme, can be traced like the course of a river through a landscape. One of the objects of the Society's organization was to examine the too transcendent views of the Spiritualists in regard to the powers of disembodied spirits; and, having told them what, in our opinion at least, a portion of their phenomena are *not*, it will become incumbent upon us now to show what they are. So apparent is it that it is in the East, and especially in India, that the key to the alleged "supernatural" phenomena of the Spiritualists must be sought, that it has recently been conceded in the Allahabad *Pioneer* (Aug. 11th 1879) an Anglo-Indian daily journal which has not the reputation of saying what it does not mean. Blaming the men of science who "intent upon physical discovery, for some generations have been too prone to neglect super-physical investigation," it mentions "the new wave of doubt" (spiritualism) which has "latterly disturbed this conviction." To a large number of persons, including many of high culture and intelligence, it adds, "the supernatural has again asserted itself as a fit subject of inquiry and research. And there are plausible hypotheses in favour of the idea that among the 'sages' of the East...there may be found in a higher degree than among the more modernised inhabitants of the West traces of those personal peculiarities, whatever they may be, which are required as a condition precedent to the occurrence of supernatural phenomena." And then, unaware that the cause he pleads is one of the chief aims and objects of our Society, the editorial writer remarks, that it is "the only direction in which, it seems to us, the efforts of the Theosophists in India might possibly be useful. The leading members of the Theosophical Society in India are known to be very advanced students of occult phenomena, already, and we cannot but hope, that their professions of interest in Oriental philosophy...may cover a reserved intention of carrying out explorations of the kind we indicate."

While, as observed, one of our objects, it yet is but one of many; the most important of which is to revive the work of Ammonius Saccas, and make various nations remember that they are the children "of one mother." As to the transcendental side of the ancient Theosophy, it is also high time that the Theosophical Society should explain. With how much, then, of this nature-searching, God-seeking science of the ancient Aryan and Greek mystics, and of the powers of modern spiritual mediumship, does the Society agree? Our answer is:—with it all. But if asked what it believes in, the reply will be:—"*as a body*—Nothing." The Society, as a body, has no creed, as creeds are but the shells around spiritual knowledge; and Theosophy in its fruition is spiritual knowledge itself—the very essence of philosophical and theistic enquiry. Visible representative of Universal Theosophy, it can be no more sectarian than a Geographical Society, which represents universal geographical exploration without caring whether the explorers be of one creed or another. The religion of the Society is an algebraical equation, in which,

* *The Royal Masonic Cyclopedia of History, Rites, Symbolism, and Biography.* Edited by Kenneth R. H. Mackenzie IX. (Cryptonymus) Hon. member of the Canongate Kilwinning Lodge, No. 2, Scotland. New York, J. W. Bouton, 706 Broadway, 1877.

so long as the sign = of equality is not omitted, each member is allowed to substitute quantities of his own, which better accord with climatic and other exigencies of his native land, with the idiosyncracies of his people, or even with his own. Having no accepted creed, our Society is ever ready to give and take, to learn and teach by practical experimentation, as opposed to mere passive and credulous acceptance of enforced dogma. It is willing to accept every result claimed by any of the foregoing schools or systems, that can be logically and experimentally demonstrated. Conversely, it can take nothing on mere faith, no matter by whom the demand may be made.

But, when we come to consider ourselves individually, it is quite another thing. The Society's members represent the most varied nationalities and races, and were born and educated in the most dissimilar creeds and social conditions. Some of them believe in one thing, others in another one. Some incline toward the ancient *magic*, or secret wisdom that was taught in the sanctuaries, which was the very opposite of supernaturalism or diabolism; others in modern spiritualism, or intercourse with the spirits of the dead; still others in mesmerism or animal magnetism, as only an occult dynamic force in nature. A certain number have scarcely yet acquired any definite belief, but are in a state of attentive expectancy; and there even those whose call themselves materialists, in a certain sense. Of atheists and bigoted sectarians of any religion, there are none in the Society; for the very fact of a man's joining it proves that he is in search of the final truth as to the ultimate essence of things. If there be such a thing as a speculative atheist, which many philosophers deny, he would have to reject both cause and effect, whether in this world of matter, or in that of spirit. There may be members who, like the poet Shelley, have let their imagination soar from cause to prior cause *ad infinitum*, as each in its turn became logically transformed into a result necessitating a prior cause, until they have thinned the Eternal into a mere mist. But even they are not atheists in the speculative sense, whether they identify the material forces of the universe with the functions with which the theists endow their God, or otherwise; for, once that they can not free themselves from the conception of the abstract ideal of power, cause, necessity, and effect, they can be considered as atheists only in respect to a personal God, and not to the Universal Soul of the Pantheist. On the other hand, the bigoted sectarian, fenced in, as he is, with a creed upon every paling of which is written the warning "No Thoroughfare," can neither come out of his enclosure to join the Theosophical Society, nor, if he could, has it room for one whose very religion forbids examination. The very root idea of the Society is free and fearless investigation.

As a body, the Theosophical Society holds that all original thinkers and investigators of the hidden side of nature, whether materialists—those who find in matter "the promise and potency of all terrestrial life," or spiritualists—that is, those who discover in spirit the source of all energy and of matter as well, were and are, properly, Theosophists. For to be one, one need not necessarily recognize the existence of any special God or a deity. One need but worship the spirit of living nature, and try to identify oneself with it. To revere that *Presence*, the ever invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there, and everywhere and nowhere; is ALL, and NOTHING; ubiquitous yet one; the Essence filling, binding, bounding, containing everything; contained in all. It will, we think, be seen now, that whether classed as Theists, Pantheists or Atheists, such men are all near kinsmen to the rest. Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth, with "an inspiration of his own" to solve the universal problems.

With every man that is earnestly searching in his own way after a knowledge of the Divine Principle, of man's relations to it, and nature's manifestations of it, Theosophy is allied. It is likewise the ally of honest science, as distinguished from much that passes for *exact*, physical science, so long as the latter does not poach on the domains of psychology and metaphysics.

And it is also the ally of every honest religion,—to wit: a religion willing to be judged by the same tests as it applies to the others. Those books which contain the most self-evident truth, are to it inspired (not revealed). But all books it regards, on account of the human element contained in them, as inferior to the Book of Nature; to read which and comprehend it correctly, the innate powers of the soul must be highly developed. Ideal laws can be perceived by the intuitive faculty alone; they are beyond the domain of argument and dialectics, and no one can understand or rightly appreciate them through the explanations of another mind, though oven this mind be claiming a direct revelation. And, as this Society which allows the widest sweep in the realms of the pure ideal is no less firm in the sphere of facts, its deference to modern science and its just representatives is sincere. Despite all their lack of a higher spiritual intuition, the world's debt to the representatives of modern physical science is immense; hence, the Society endorses heartily the noble and indignant protest of that gifted and eloquent preacher, the Rev O. B. Frothingham, against those who try to undervalue the services of our great naturalists. "Talk of Science as being irreligious, atheistic," he exclaimed in a recent lecture, delivered at New York, "Science is creating a new idea of God. It is due to Science that we have any conception at all of a *living* God. If we do not become atheists one of these days under the maddening effect of Protestantism, it will be due to Science, because it is disabusing us of hideous illusions that tease and embarrass us, and putting us in the way of knowing how to reason about the things we see...."

And it is also due to the unremitting labors of such Orientalists as Sir W. Jones, Max Müller, Burnouf, Colebrooke, Haug, St. Hilaire, and so many others, that the Society, as a body, feels equal respect and veneration for Vedic, Buddhist, Zoroastrian, and other old religions of the world; and, a like brotherly feeling toward its Hindu, Sinhalese, Parsi, Jain, Hebrew, and Christian members as individual students of "self," of nature, and of the divine in nature.

Born in the United States of America, the Society was constituted on the model of its Mother Land. The latter, omitting the name of God from its constitution lest it should afford a pretext one day to make a state religion, gives absolute equality to all religions in its laws. All support and each is in turn protected by the state. The Society, modelled upon this constitution, may fairly be termed a "Republic of Conscience."

We have now, we think, made clear why our members, as individuals, are free to stay outside or inside any creed they please, provided they do not pretend that none but themselves shall enjoy the privilege of conscience, and try to force their opinions upon the others. In this respect the Rules of the Society are very strict. It tries to act upon the wisdom of the old Buddhistic axiom "Honour thine own faith, and do not slander that of others;" echoed back in our present century, in the "Declaration of Principles" of the Brahmo Samaj, which so nobly states that: "no sect shall be vilified, ridiculed, or hated." In section VI. of the Revised Rules of the Theosophical Society, recently adopted in General Council, at Bombay, is this mandate: "It is not lawful for any officer of the Parent Society to express, by word or act, any hostility to or preference for, any one section (sectarian division, or group, within the Society) more than another. All must be regarded and treated as equally the objects of the Society's solicitude and exertions. All have an equal right to have the essential features of their religious belief laid before the tribunal of an impartial world." In their individual capacity, members may, when attacked, occasionally break this Rule; but, nevertheless as officers they are restrained,

and the Rule is strictly enforced during the meetings. For, above all human sects stands Theosophy in its abstract sense; Theosophy which is too wide for any of them to contain but which easily contains them all.

In conclusion, we may state that, broader and far more universal in its views than any existing mere scientific Society, it has *plus* science its belief in every possibility, and determined will to penetrate into those unknown spiritual regions which exact science pretends that its votaries have no business to explore. And, it has one quality more than any religion in that it makes no difference between Gentile, Jew, or Christian. It is in this spirit that the Society has been established upon the footing of a Universal Brotherhood.

Unconcerned about politics; hostile to the insane dreams of Socialism and of Communism, which it abhors—as both are but disguised conspiracies of brutal force and sluggishness against honest labour; the Society cares but little about the outward human management of the material world. The whole of its aspirations are directed toward the occult truths of the visible and invisible worlds. Whether the physical man be under the rule of an empire or a republic, concerns only the man of matter. His body may be enslaved; as to his Soul, he has the right to give to his rulers the proud answer of Socrates to his Judges. They have no sway over the *inner* man.

Such is, then, the Theosophical Society, and such its principles, its multifarious aims, and its objects. Need we wonder at the past misconceptions of the general public, and the easy hold an enemy has been able to find to lower it in the public estimation? The true student has ever been a recluse, a man of silence and meditation. With the busy world his habits and tastes are so little in common that, while he is studying his enemies and slanderers have undisturbed opportunities. But time cures all and lies are but ephemera. Truth alone is eternal.

About a few of the Fellows of the Society who have made great scientific discoveries, and some others to whom the psychologist and the biologist are indebted for the new light thrown upon the darker problems of the inner man, we will speak later on. Our object now was but to prove to the reader that Theosophy is neither "a new fangled doctrine," a political cabal, nor one of those societies of enthusiasts which are born to-day but to die to-morrow. That not all of its members can think alike, is proved by the Society having organized into two great Divisions,—the Eastern and the Western—and the latter being divided into numerous sections, according to races and religious views. One man's thought, infinitely various as are its manifestations, is not all-embracing. Denied ubiquity, it must necessarily speculate but in one direction; and once transcending the boundaries of exact human knowledge, it has to err and wander, for the ramifications of the one Central and Absolute Truth are infinite. Hence we occasionally find even the greatest philosophers losing themselves in the labyrinths of speculations, thereby provoking the criticisms of posterity. But as all work for one and the same object, namely, the disenthrallment of human thought, the elimination of superstitions, and the discovery of truth, all are equally welcome. The attainment of these objects, all agree, can best be secured by convincing the reason and warming the enthusiasm of the generation of fresh young minds, that are just ripening into maturity, and making ready to take the place of their prejudiced and conservative fathers. And, as each,—the great ones as well as small,—have trodden the royal road to knowledge, we listen to all, and take both small and great into our fellowship. For no honest searcher comes back empty-handed, and even he who has enjoyed the least share of popular favor can lay at least his mite upon the one altar of Truth.

THE DRIFT OF WESTERN SPIRITUALISM.

Late advices from various parts of the world seem to indicate that, while there is an increasing interest in the phenomena of Spiritualism, especially among eminent men of science, there is also a growing desire to learn the views of the Theosophists. The first impulse of hostility has nearly spent itself, and the moment approaches when a patient hearing will be given to our arguments. This was forseen by us from the beginning. The founders of our Society were mainly veteran Spiritualists, who had outgrown their first amazement at the strange phenomena, and felt the necessity to investigate the laws of mediumship to the very bottom. Their reading of mediæval and ancient works upon the occult sciences had shown them that our modern phenomena were but repetitions of what had been seen, studied, and comprehended in former epochs. In the biographies of ascetics, mystics, theurgists, prophets, ecstatics; of astrologers, 'diviners,' 'magicians,' 'sorcerers,' and other students, subjects, or practitioners of the Occult Power in its many branches, they found ample evidence that Western Spiritualism could only be comprehended by the creation of a science of Comparative Psychology. By a like synthetic method the philologists, under the lead of Eugéne Burnouf, had unlocked the secrets of religious and philological heredity, and exploded Western theological theories and dogmas until then deemed impregnable.

Proceeding in this spirit, the Theosophists thought they discovered some reasons to doubt the correctness of the spiritualistic theory that all the phenomena of the circles must of necessity be attributed *solely* to the action of spirits of our deceased friends. The ancients knew and classified other supracorporeal entities that are capable of moving objects, floating the bodies of mediums through the air, giving apparent tests of the identity of dead persons, and controlling sensitives to write, speak strange languages, paint pictures, and play upon unfamiliar musical instruments. And not only knew them, but showed how these invisible powers might be controlled by man, and made to work these wonders at his bidding. They found, moreover, that there were two sides to Occultism—a good and an evil side; and that it was a dangerous and fearful thing for the inexprienced to meddle with the latter,—dangerous to our moral as to our physical nature. The conviction forced itself upon their minds, then, that while the weird wonders of Spiritualism were among the most important of all that could be studied, mediumship, without the most careful attention to every condition, was fraught with peril.

Thus thinking, and impressed with the great importance of a thorough knowledge of mesmerism and all other branches of Occultism, these founders established the Theosophical Society, to read, enquire, compare, study, experiment and expound the mysteries of Psychology. This range of enquiry, of course, included an investigation of Vedic, Brahmanical and other ancient Oriental literature; for in that—especially the former, the grandest repository of wisdom ever accessible to humanity—lay the entire mystery of nature and of man. To comprehend modern mediumship it is, in short, indispensable to familiarize oneself with the Yoga Philosophy; and the aphorisms of Patânjali are even more essential than the "Divine Revelations" of Andrew Jackson Davis. We can never know how much of the mediumistic phenomena we *must* attribute to the disembodied, until it is settled how much *can* be done by the embodied, human soul, and the blind but active powers at work within those regions which are yet unexplored by science. Not even proof of an existence beyond the grave, if it must come to us in a phenomenal shape. This will be conceded without qualification, we think, provided that the records of history be admitted as corroborating the statements we have made.

The reader will observe that the primary issue between the theosophical and spiritualistic theories of mediumistic phenomena is that the Theosophists say the phenomena may be produced by more agencies than one, and the latter that but one agency can be conceded, namely—the disembodied souls. There are other differences—as, for instance, that there *can* be such a thing as the obliteration of the human individuality as the result of very evil environment; that good spirits seldom, if ever, cause physi-

cal 'manifestations;' etc. But the first point to settle is the one here first stated; and we have shown how and in what directions the Theosophists maintain that the investigations should be pushed.

Our East Indian readers, unlike those of Western countries who may see these lines, do not know how warmly and stoutly these issues have been debated, these past three or four years. Suffice it to say that, a point having been reached where argument seemed no longer profitable, the controversy ceased; and that the present visit of the New York Theosophists, and their establishment of the Bombay Headquarters, with the library, lectures, and this journal, are its tangible results. That this step must have a very great influence upon Western psychological science is apparent. Whether our Committee are themselves fully competent to observe and properly expound Eastern Psychology or not, no one will deny that Western Science must inevitally be enriched by the contributions of the Indian, Sinhalese, and other mystics who will now find in the THEOSOPHIST a channel by which to reach European and American students of Occultism, such as was never imagined, not to say seen, before. It is our earnest hope and belief that after the broad principles of our Society, its earnestness, and exceptional facilities for gathering Oriental wisdom are well understood, it will be better thought of than now by Spiritualists, and attract into its fellowship many more of their brightest and best intellects.

Theosophy can be styled the enemy of Spiritualism with no more propriety than of Mesmerism, or any other branch of Psychology. In this wondrous outburst of phenomena that the Western world has been seeing since 1848, is presented such an opportunity to investigate the hidden mysteries of being as the world has scarcely known before. Theosophists only urge that these phenomena shall be studied so thoroughly that our epoch shall not pass away with the mighty problem unsolved. Whatever obstructs this—whether the narrowness of sciolism, the dogmatism of theology, or the prejudice of any other class, should be swept aside as something hostile to the public interest. Theosophy, with its design to search back into historic records for proof, may be regarded as the natural outcome of phenomenalistic Spiritualism, or as a touchstone to show the value of its pure gold. One must know both to comprehend what is Man.

ANTIQUITY OF THE VEDAS.

A journal interested like the THEOSOPHIST in the explorations of archæology and archaic religions, as well as the study of the occult in nature, has to be doubly prudent and discreet. To bring the two conflicting elements—exact science and metaphysics—into direct contact, might create as great a disturbance as to throw a piece of potassium into a basin of water. The very fact that we are predestined and pledged to prove that some of the wisest of Western scholars have been misled by the dead letter of appearances and that they are unable to discover the hidden spirit in the relics of old, places us under the ban from the start. With those sciolists who are neither broad enough, nor sufficiently modest to allow their decisions to be reviewed, we are necessarily in antagonism. Therefore, it is essential that our position in relation to certain scientific hypotheses, perhaps tentative and only sanctioned for want of better ones—should be clearly defined at the outset.

An infinitude of study has been bestowed by the archæologists and the orientalists upon the question of chronology—especially in regard to Comparative Theology. So far, their affirmations as to the relative antiquity of the great religions of the pre-Christian era are little more than plausible hypotheses. How far back the national and religious Vedic period, so called, extends—"it is impossible to tell," confesses Prof. Max Müller; nevertheless, he traces it "to a period anterior to 1000 B.C." and brings us "to 1100 or 1200 B.C. as the earliest time when we may suppose the collection of the Vedic hymns to have been finished." Nor do any other of our leading scholars claim to have finally settled the vexed question, especially delicate as it is in its bearing upon the chronology of the book of Genesis. Christianity, the direct outflow of Judaism and in most cases the state religion of their respective countries, has unfortunately stood in their way. Hence, scarcely two scholars agree; and each assigns a different date to the Vedas and the Mosaic books, taking care in every case to give the latter the benefit of the doubt. Even that leader of the leaders in philological and chronological questions,—Professor Müller, hardly twenty years ago allowed himself a prudent margin by stating that it will be difficult to settle "whether the Veda is 'the oldest of books,' and whether some of the portions of the old Testament may not be traced back to the same or even an earlier date than the oldest hymns of the Veda." The THEOSOPHIST, is, therefore, quite warranted in either adopting or rejecting as it pleases the so called authoritative chronology of science. Do we err then, in confessing that we rather incline to accept the chronology of that renowned Vedic scholar, Swami Dayánund Saraswati, who unquestionably knows what he is talking about, has the four Vedas by heart, is perfectly familiar with all Sanskrit literature, has no such scruples as the Western Orientalists in regard to public feelings, nor desire to humour the superstitious notions of the majority, nor has any object to gain in suppressing facts? We are only too conscious of the risk in witholding our adulation from scientific authorities. Yet, with the common temerity of the heterodox we must take our course, even though, like the Tarpeïa of old, we be smothered under a heap of shields—a shower of learned quotations from these "authorities."

We are far from feeling ready to adopt the absurd chronology of a Berosus or even Syncellus—though in truth they appear "absurd" only in the light of our preconceptions. But, between the extreme claims of the Brahmins and the ridiculously short periods conceded by our Orientalists for the development and full growth of that gigantic literature of the Ante-Mahábháratan period, there ought to be a just mean. While Swami Dayánund Saraswati asserts that "The Vedas have now ceased to be objects of study for nearly 5,000 years," and places the first appearance of the four Vedas at an immense antiquity; Professor Müller, assigning for the composition of even the earliest among the Brâhmanas, the years from about 1,000 to 800 B.C., hardly dares, as we have seen, to place the collection and the original composition of the Sanhitâ, of Rig-Vedic hymns, earlier than 1200 to 1500 before our era!* Whom ought we to believe; and which of the two is the better informed? Cannot this gap of several thousand years be closed, or would it be equally difficult for either of the two cited authorities to give data which would be regarded by science as thoroughly convincing? It is as easy to reach a false conclusion by the modern inductive method as to assume false premises from which to make deductions. Doubtless Professor Max Müller has good reasons for arriving at his chronological conclusions. But so has Dayánund Saraswati, Pándit. The gradual modifications, development and growth of the Sanskrit language are sure guides enough for an expert philologist. But, that there is a possibility of his having been led into error would seem to suggest itself upon considering a certain argument brought forward by Swami Dayánund. Our respected friend and Teacher maintains that both Professor Müller and Dr. Wilson have been solely guided in their researches and conclusion by the inaccurate and untrustworthy commentaries of Sayana, Mahidhar, and Uvata; commentaries which differ diametrically from those of a far earlier period as used by himself in connection with his great work the Veda Bháshya. A cry was raised at the outset of this publication that Swami's commentary is calculated to refute Sayana and the English interpreters. "For this" very justly remarks Pandit Dayánund "I cannot be blamed; if Sayana has erred, and English interpreters have chosen to take him for their guide, the delusion cannot be long maintained. Truth alone can stand, and Falsehood before growing civilization must fall.†" And if, as he claims, his Veda Bháshya is entirely founded on the old commentaries

*Lecture on the Vedas.

†Answer to the Objections to the Veda-Bháshya.

of the ante-Mahábháratan period to which the Western scholars have had no access, then, since his were the surest guides of the two classes, we cannot hesitate to follow him, rather than the best of our European Orientalists.

But, apart from such *prima facie* evidence, we would respectfully request Professor Max Müller to solve us a riddle. Propounded by himself, it has puzzled us for over twenty years, and pertains as much to simple logic as to the chronology in question. Clear and undeviating, like the Rhône through the Geneva lake, the idea runs through the course of his lectures, from the first volume of "Chips" down to his last discourse. We will try to explain.

All who have followed his lectures as attentively as ourselves will remember that Professor Max Müller attributes the wealth of myths, symbols, and religious allegories in the Vedaic hymns, as in Grecian mythology, to the early worship of nature by man. "In the hymns of the Vedas" to quote his words, "we see man left to himself to solve the riddle of this world. He is awakened from darkness and slumber by the light of the sun"...and he calls it—"his life, his truth, his brilliant Lord and Protector." He gives names to all the powers of nature, and after he has called the fire 'Agni,' the sun-light 'Indra,' the storms 'Maruts,' and the dawn 'Usha,' they all seem to grow naturally into beings like himself, nay greater than himself. *This definition of the mental state of *primitive* man, in the days of the very infancy of humanity, and when hardly out of its cradle—is perfect. The period to which he attributes these effusions of an infantile mind, is the Vedic period, and the time which separates us from it is, as claimed above, 3,000 years. So much impressed seems the great philologist with this idea of the mental feebleness of mankind at the time when these hymns were composed by the four venerable Rishis, that in his introduction to the Science of Religion (p. 278) we find the Professor saying: "Do you still wonder at polytheism or at mythology? Why, they are inevitable. They are, if you like, a *parler enfantin* of religion. But the world has its childhood, and when it was a child it spake as a child, (*nota bene*, 3,000 years ago), it understood as a child, it thought as a child....The fault rests with us if we insist on *taking the language of children for the language of men*...The language of antiquity is the language of childhood...*the parler enfantin* in religion is not extinct...as, for instance, the religion of India."

Having read thus far, we pause and think. At the very close of this able explanation, we meet with a tremendous difficulty, the idea of which must have never occurred to the able advocate of the ancient faiths. To one familiar with the writings and ideas of this Oriental scholar, it would seem the height of absurdity to suspect him of accepting the Biblical chronology of 6,000 years since the appearance of the first man upon earth as the basis of his calculations. And yet the recognition of such chronology is inevitable if we have to accept Professor Müller's reasons at all; for here we run against a purely arithmetical and mathematical obstacle, a gigantic miscalculation of proportion...

No one can deny that the growth and development of mankind—mental as well as physical—must be analogically measured by the growth and development of man. An anthropologist, if he cares to go beyond the simple consideration of the relations of man to other members of the animal kingdom, has to be in a certain way a physiologist as well as an anatomist; for, as much as Ethnology it is a progressive science which can be well treated but by those who are able to follow up retrospectively the regular unfolding of human faculties and powers, assigning to each a certain period of life. Thus, no one would regard a skull in which the wisdom-tooth, so called, would be apparent, the skull of an infant. Now, according to geology, recent researches "give good reasons to believe that under low and base grades the existence of man can be traced back into the tertiary times." In the old glacial drift of Scotland—says Professor W. Draper "the relics of man are found along with those of the fossil elephant;" and the best calculations so far assign a period of two-hundred-and-forty thousand years since the beginning of the last glacial period. Making a proportion between 240,000 years—the least age we can accord to the human race,—and 24 years of a man's life, we find that three thousand years ago, or the period of the composition of Vedic hymns, mankind would be just twenty-one—the legal age of majority, and certainly a period at which man ceases using, if he ever will, *the parler enfantin* or childish lisping. But, according to the views of the Lecturer, it follows that man was, three thousand years ago, at twenty-one, a foolish and undeveloped—though a very promising—infant, and at twenty-four, has become the brilliant, acute, learned, highly analytical and philosophical man of the nineteenth century. Or, still keeping our equation in view, in other words, the Professor might as well say, that an individual who was a nursing baby at 12 M. on a certain day, would at 12,-20. p.m., on the same day, have become an adult speaking high wisdom instead of his *parler enfantin!*

It really seems the duty of the eminent Sanskritist and Lecturer on Comparative Theology to get out of this dilemma. Either the Rig-Veda hymns were composed but 3,000 years ago, and therefore, cannot be expressed in the "language of childhood"—man having lived in the glacial period—but the generation which composed them must have been composed of adults, presumably as philosophical and scientific in the knowlege of their day, as we are in our own; or, we have to ascribe to them an immense antiquity in order to carry them back to the days of human mental infancy. And, in this latter case, Professor Max Müller will have to withdraw a previous remark, expressing the doubt "whether some of the portions of the Old Testament may not be traced back to the same or even an earlier date than the oldest hymns of the Vedas."

* Chips from a German Workshop Vol I, p. 03.

ARYA PRAKÁSH.

THE AUTOBIOGRAPHY OF DAYÁNUND SARASWATI, SWAMI.

[Written by him expressly for the Theosophist.]

It was in a Brahmin family of the Oudichya caste, in a town belonging to the Rájáh of Morwee, in the province of Kattiawar, that in the year of Samvat, 1881, I, now known as Dayánund Saraswati, was born. If I have from the first refrained from giving the names of my father and of the town in which my family resides, it is because I have been prevented from doing so by my duty. Had any of my relatives heard again of me, they would have sought me out. And then, once more face to face with them, it would have become incumbent upon me to follow them. I would have to touch money again,* serve them, and attend to their wants. And thus the holy work of the Reform to which I have wedded my whole life, would have irretrievably suffered through my forced withdrawal from it.

I was hardly five years of age when I began to study the Devnagari characters, and my parents and all the elders commenced training me in the ways and practices of my caste and family; making me learn by rote the long series of religious hymns, mantrams, stanzas and commentaries. And I was but eight when I was invested with the sacred Brahmanical cord (triple thread), and taught Gáyatri Sandhya with its practices, and Yajûr Veda Sanhita preceded by the study of the *Rudrádhyáya*.† As my family belonged to the Siva sect, their greatest aim was to get me initiated into its religious mysteries; and thus I was early taught to worship the uncouth piece of clay representing Siva's emblem, known as the *Párthiwa Lingám*. But, as there is a good deal of fasting and various hardships connected with this worship, and I had the habit of taking early meals, my mother, fearing for my health, opposed

* No Swami or Sanyási can touch money, or personally transact any monetary business. [Ed. Theos.]

(†) *Rudhyáya* is a chapter about Rudra (a name of Siva). [Ed.]

my daily practicing of it. But my father sternly insisted upon its necessity, and this question finally became a source of everlasting quarrels between them. Meanwhile, I studied the Sanskrit grammar, learned the Vedas by heart, and, accompanied my father to the shrines, temples, and places of Siva worship. His conversation ran invariably upon one topic: the highest devotion and reverence must be paid to Siva, his worship being the most divine of all religions. It went on thus till I had reached my fourteenth year, when, having learned by heart the whole of the Yajûr Veda Sanhita, parts of other Vedas, of the Shabda Rupávali and the grammar, my studies were completed.

As my father's was a banking house and held, moreover, the office—hereditary in my family—of a Jamádár* we were far from being poor, and things, so far, had gone very pleasantly. Wherever there was a Siva Purán to be read and explained, there my father was sure to take me along with him; and finally, unmindful of my mother's remonstrances, he imperatively demanded that I should begin practicing *Párthiva Pája*.† When the great day of gloom and fasting—called Sivarátree—had arrived,‡ this day following on the 13th of Vadya of Mágh§ my father, regardless of the protest that my strength might fail, commanded me to fast, adding that I had to be initiated on that night into the sacred legend, and participate in that night's long vigil in the temple of Siva. Accordingly, I followed him, along with other young men, who accompanied their parents. This vigil is divided into four parts called *praharas*, consisting of three hours each. Having completed my task, namely, having sat up for the first two *praharas* till the hour of midnight, I remarked that the *Pujáris*, or temple desservants, and some of the laymen devotees, after having left the inner temple had fallen asleep outside. Having been taught for years that by sleeping on that particular night, the worshiper lost all the good effect of his devotion, I tried to refrain from drowsiness by bathing my eyes, now and then, with cold water. But my father was less fortunate. Unable to resist fatigue he was the first to fall asleep, leaving me to watch alone...

'Thoughts upon thoughts crowded upon me and one question arose after the other in my disturbed mind. Is it possible—I asked myself,—that this semblance of man, the idol of a *personal* God, that I see bestriding his bull before me, and who, according to all religious accounts, walks about, eats, sleeps, and drinks; who can hold a trident in his hand, beat upon his *dumroo* (drum), and pronounce curses upon men,—is it possible that he can be the Mahádeva, the great Deity? The same who is invoked as the Lord of Kailása,¶ the Supreme Being and the divine hero of all the stories we read of him in his Púránás (Scriptures)? Unable to resist such thoughts any longer, I awoke my father, abruptly asking him to enlighten me; to tell me whether this hideous emblem of Siva in the temple was identical with the Mahádeva (great god) of the Scriptures, or something else. "Why do you ask?" said my father. "Because," I answered, "I feel it impossible to reconcile the idea of an Omnipotent, living God, with this idol, which allows the mice to run over his body and thus suffers his image to be polluted without the slightest protest." Then my father tried to explain to me that this stone representation of the Mahádeva of Kailása, having been consecrated by the holy Bráhmans, became, in consequence, *the* god himself; and is worshipped and regarded as such: adding that as Siva cannot be perceived personally in this Kali-Yug—the age of mental darkness,—hence we have the idol in which the Mahádev of Kailása is imagined by his votaries; this kind of worship pleasing the great Deity as much as if, instead of the emblem, he were there himself. But the explanation fell short of satisfying me. I could not, young as I was, help suspecting misinterpretation and sophistry in all this. Feeling faint with hunger and fatigue, I begged to be allowed to go home. My father consented to it, and sent me away with a Sepoy, only reiterating once more his command that I should not eat. But when, once home, I had told my mother of my hunger, she fed me with sweetmeats, and I fell into a profound sleep.

In the morning, when my father had returned and learned that I had broken my fast, he felt very angry. He tried to impress me with the enormity of my sin; but do what he could, I could not bring myself to believe that that idol and Mahádev were one and the same god, and, therefore, could not comprehend why I should be made to fast for and worship the former. I had, however, to conceal my lack of faith, and bring forward as an excuse for abstaining from regular worship my ordinary study, which really left me little or rather no time for any thing else. In this I was strongly supported by my mother, and even my uncle, who pleaded my cause so well that my father had to yield at last and allow me to devote my whole attention to my studies. In consequence of this, I extended them to "Nighanta,"* "Nirukta"† "Purvamimánsa,"‡ and other Shástras, as well as to "Kamakánd" or the Ritual.

There were besides myself in the family two younger sisters and two brothers, the youngest of whom was born when I was already sixteen. On one memorable night, as we were attending a *nautch*§ festival at the house of a friend, a servant was despatched after us from home, with the terrible news that my sister, a girl of fourteen, had been just taken sick with a mortal disease. Notwithstanding every medical assistance, my poor sister expired within four *ghatkás*¶ after we had returned. It was my first bereavement, and the shock my heart received was great. While friends and relatives were sobbing and lamenting around me, I stood like one petrified, and plunged in a profound revery. It resulted in a series of long and sad meditations upon the instability of human life. 'Not one of the beings that ever lived in this world could escape the cold hand of death'—I thought; 'I, too, may be snatched away at any time, and die. Whither, then shall I turn for an expedient to alleviate this human misery, connected with our death-bed; where shall I find the assurance of, and means of attaining Muktee,‖ the final bliss.....It was there, and then, that I came to the determination that I *would* find it, cost whatever it might, and thus save myself from the untold miseries of the dying moments of an unbeliever. The ultimate result of such meditations was to make me violently break, and for ever, with the mummeries of external mortification and penances, and the more to appreciate the inward efforts of the soul. But I kept my determination secret, and allowed no one to fathom my innermost thoughts. I was just eighteen then. Soon after, an uncle, a very learned man and full of divine qualities,—one who had shown for me the greatest tenderness, and whose favorite I had been from my birth, expired also; his death leaving me in a state of utter dejection, and with a still profounder conviction settled in my mind that there was nothing stable in this world, nothing worth living for or caring for in a worldly life.

Although I had never allowed my parents to perceive what was the real state of my mind, I yet had been imprudent enough to confess to some friends how repulsive seemed to me the bare idea of a married life. This was reported to my parents, and they immediately determined that I should be betrothed at once, and the marriage solemnity performed as soon as I should be twenty.

Having discovered this intention, I did my utmost to thwart their plans. I caused my friends to intercede on my behalf, and pleaded my cause so earnestly with my father, that he promised to postpone my betrothal till the end of that year. I then began entreating him to send me

* The office of "Jamádár" answers to that of a town Revenue Collector, combining that of a Magistrate, at the same time.

† *Parthiva Puja* is the ceremony connected with the worship of a lingham of clay—the emblem of Siva.

‡ The Vishnavites, or worshipers of Vishnu—the greatest enemies of the Sivaites or worshipers of Siva—hold on this day a festival, in derision of their religious opponents. [Ib.]

§ The eleventh month of the Hindu year.

¶ A mountain peak of the Himálaya,—where Siva's heaven is believed to be situated. [Ib.]

* A medical work. There is a treatise entitled Nighuta in the Vedas. [Ib.]

† Another Vedic treatise.

‡ *First* mimánsa

§ Singing and dancing by professional women. [Ib.]

¶ About half an hour. [Ib.]

‖ The final bliss of a liberated soul; absorption into Brumha.

to Benares, where I might complete my knowledge of the Sanskrit grammar, and study astronomy and physics until I had attained a full proficiency in these difficult sciences. * But this once, it was my mother who opposed herself violently to my desire. She declared that I should not go to Benares, as whatever I might feel inclined to study could be learned at home, as well as abroad; that I knew enough as it was, and had to be married anyhow before the coming year, as young people through an excess of learning were apt to become too liberal and free sometimes in their ideas. I had no better success in that matter with my father. On the contrary; for no sooner had I reiterated the favour I begged of him, and asked that my betrothal should be postponed until I had returned from Benares a scholar, proficient in arts and sciences, than my mother declared that in such a case she would not consent even to wait till the end of the year, but would see that my marriage was celebrated immediately. Perceiving, at last, that my persistance only made things worse, I desisted, and declared myself satisfied with being allowed to pursue my studies at home, provided I was allowed to go to an old friend, a learned pandit who resided about six miles from our town in a village belonging to our Jamádáree. Thither then, with my parent's sanction I proceeded, and placing myself under his tuition, continued for some time quietly with my study. But while there, I was again forced into a confession of the insurmountable aversion I had for marriage. This went home again. I was summoned back at once, and found upon returning that everything had been prepared for my marriage ceremony. I had entered upon my twenty-first year, and had no more excuses to offer. I fully realized now, that I would neither be allowed to pursue any longer my studies, nor would my parents ever make themselves consenting parties to my celibacy. It was when driven to the last extremity that I resolved to place an eternal barrier between myself and marriage.

* * * * * *

On an evening of the year Samvat 1903, without letting any one this time into my confidence, I secretly left my home, as I hoped forever. Passing that first night in the vicinity of a village about eight miles from my home, I arose three hours before dawn, and before night had again set in I had walked over thirty miles; carefully avoiding the public thoroughfare, villages, and localities in which I might have been recognized. These precautions proved useful to me, as on the third day after I had absconded, I learned from a Government officer that a large party of men including many horsemen, were diligently roving about in search of a young man from the town of—who had fled from his home. I hastened further on, to meet with other adventures. A party of begging Bráhmans had kindly relieved me of all the money I had on me, and made me part even with my gold and silver ornaments, rings, bracelets, and other jewels, on the plea that the more I gave away in charities, the more my self-denial would benefit me in the after life. Thus, having parted with all I had, I hastened on to the place of residence of a learned scholar, a man named Lála Bhagat, of whom I had much heard on my way, from wandering Sanyâsis and Bairágees (religious mendicants). He lived in the town of Sayale, where I met with a Brahmachári who advised me to join at once their holy order, which I did .....

After initiating me into his order and conferring upon me the name of Shuddha Chaitanya, he made me exchange my clothes for the dress worn by them—a reddish-yellow garment. From thence, and in this new attire, I proceeded to the small principality of Kouthagángad, situated near Ahmedabad, where, to my misfortune I met with a Bairági, the resident of a village in the vicinity of my native town, and well acquainted with my family. His astonishment was as great as my perplexity. Having naturally enquired how I came to be there, and in such an attire, and learned of my desire to travel and see the world, he ridiculed my dress and blamed me for leaving my home for such an object. In my embarrassment he succeeded in getting himself informed of my future intentions. I told him of my desire to join in the Mella* of Kártik, held that year at Siddhpore, and that I was on my way to it. Having parted with him, I proceeded immediately to that place, and taking my abode in the temple of Mahádev at Neelkantha, where Daráli Swami and other Brahmacháris, already resided. For a time, I enjoyed their society unmolested, visiting a number of learned scholars and professors of divinity who had come to the Mella, and associating with a number of holy men.

Meanwhile, the Bairági, whom I had met at Kouthagángad had proved treacherous. He had despatched a letter to my family informing them of my intentions and pointing to my whereabouts. In consequence of this, my father had come down to Siddhpore with his Sepoys, traced me step by step in the Mella, learning something of me wherever I had sat among the learned pandits, and finally, one fine morning appeared suddenly before me. His wrath was terrible to behold. He reproached me violently, accusing me of bringing an eternal disgrace upon my family. No sooner had I met his glance though, than knowing well that there would be no use in trying to resist him, I suddenly made up my mind how to act. Falling at his feet with joined hands, and supplicating tones, I entreated him to appease his anger. I had left home through bad advice, I said; I felt miserable, and was just on the point of returning home, when he had providentially arrived; and now I was willing to follow him home again. Notwithstanding such humility, in a fit of rage he tore my yellow robe into shreds, snatched at my *tumbá*, † and wresting it violently from my hand flung it far away; pouring upon my head at the same time a volley of bitter reproaches, and going so far as to call me a matricide. Regardless of my promises to follow him, he gave me in the charge of his Sepoys, commanding them to watch me night and day, and never leave me out of their sight for a moment....

But my determination was as firm as his own. I was bent on my purpose and closely watched for my opportunity of escaping. I found it on the same night. It was three in the morning, and the Sepoy whose turn it was to watch me believing me asleep, fell asleep in his turn. All was still; and so, softly rising and taking along with me a tumba full of water, I crept out, and must have run over a mile before my absence was noticed. On my way, I espied a large tree, whose branches were overhanging the roof of a pagoda; on it I eagerly climbed, and hiding myself among its thick foliage upon the dome, awaited what fate had in store for me. About 4, in the morning, I heard and saw through the apertures of the dome, the Sepoys enquiring after me, and making a diligent search for me inside as well as outside the temple. I held my breath and remained motionless, until finally, believing they were on the wrong track, my pursuers reluctantly retired. Fearing a new encounter, I remained concealed on the dome the whole day, and it was not till darkness had again set in that, alighting, I fled in an opposite direction. More than ever I avoided the public thoroughfares, asking my way of people as rarely as I could, until I had again reached Ahmedabad, from whence I at once proceeded to Baroda. There I settled for some time; and, at Chetan Math (temple) I held several discourses with Bramhánand and a number of Brahmachâris and Sanyâsis, upon the Vedánta philosophy. It was Bramhánand and other holy men who established to my entire satisfaction that Brahm, the deity, was no other than my own Self—my *Ego*. I am Brahm, a portion of Brahm; *Jiv* (Soul) and Brahm, the deity, being one. ‡ Formerly,

* Astronomy includes Astrology in India, and it is in Benáres that the subtlest of metaphysics and so-called occult sciences are taught.

* *Mella* is a religious gathering, numbering at times hundreds of thousands of pilgrims.

† A vessel to hold water, made of a dried gourd

‡ बडोदरे शहरमे आकर ठहरा । वहां चेतन मठमें ब्रह्मानन्द आदि ब्रह्मचारी और संन्यासियोंसे वेदान्त विषयकी बहुत बात की। और मे ब्रह्म हूं अर्थात् जीव ब्रह्म एकहै ऐसा निश्चय उन ब्रह्मानन्दादिने मुझको करा दिया प्रथम वेदान्त पढते समय भी कुछ २ निश्चय हो गयाथा परन्तु वहां ठीक दृढ होगया कि मैं ब्रह्म हूं ।

This passage is of such importance that the original is here appended for the consideration of the learned. [Ed. Theos.]

while studying Vedánta, I had come to this opinion to a certain extent, but now the important problem was solved, and I have gained the certainty that I am Brahma.....

At Baroda hearing from a Benares woman that a meeting composed of the most learned scholars was to be held at a certain locality, I repaired thither at once; visiting a personage known as Satchidánand Paramahansa, with whom I was permitted to discuss upon various scientific and metaphysical subjects. From him I learned also, that there were a number of great Sanyâsis and Brahmácharis who resided at Chánoda, Kanyáli. In consequence of this I repaired to that place of sanctity, on the banks of Nurbuda, and there at last met for the first time with real *Diksheets*, or initiated Yogs, and such Sanyâsis as Chidáshrama and several other Brahmacháris. After some discussion, I was placed under the tuition of one Parmánand Paramhansa, and for several months studied "Vedántsár," "Arya Harimide Totak," "Vedánt Paribhásha," and other philosophical treatises. During this time, as a Brahmachári I had to prepare my own meals, which proved a great impediment to my studies. To get rid of it, I therefore concluded to enter, if possible, into the 4th Order of the Sanyâsis.* Fearing, moreover, to be known under my own name, on account of my family's pride, and well aware that once received in this order I was safe, I begged of a Dekkani pandit, a friend of mine, to intercede on my behalf with a *Diksheet*—the most learned among them, that I might be initiated into that order at once. He refused, however, point-blank to initiate me, urging my extreme youth. But I did not despair. Several months later, two holy men, a Swami and a Brahmachári came from the Dekkan, and took up their abode in a solitary, ruined building, in the midst of a jungle, near Chánoda, and about two miles distant from us. Profoundly versed in the Vedánta philosophy, my friend, the Dekkani Pandit, went to visit them, taking me along with him. A metaphysical discussion following, brought them to recognize in each other *Diksheets* of a vast learning. They informed us that they had arrived from "Shrungiree Math," the principal convent of Shankaráchárya, in the South, and were on their way to Dwárka. To one of them Purnánand Saraswati—I got my Dekkani friend to recommend me particularly, and state at the same time, the object I was so desirous to attain and my difficulties. He told him that I was a young Brahmachári, who was very desirous to pursue his study in metaphysics unimpeded; that I was quite free from any vice or bad habits, for which fact he vouchsafed; and that, therefore, he believed me worthy of being accepted in this highest probationary degree, and initiated into the 4th order of the Sanyâsis; adding that thus I might be materially helped to free myself from all worldly obligations, and proceed untrammelled in the course of my metaphysical studies. But this Swami also declined at first. I was too young he said. Besides, he was himself a Maháráshtra, and so he advised me to appeal to a Gujaráthi Swami. It was only when fervently urged on by my friend, who reminded him that Dekkani Sanyâsis can initiate even *Gowdas*, and that there could exist no such objection in my case, as I had been already accepted, and was one of the five *Dravids*, that he consented. And, on the third day following he consecrated me into the order, delivering unto me a *Dand*,† and naming me Dayánund Saraswati. By the order of my initiator though, and my proper desire, I had to lay aside the emblematical bamboo—the Dand, renouncing it for a while, as the ceremonial performances connected with it would only interfere with and impede the progress of my studies.....

.....

After the ceremony of initiation was over, they left us and proceeded to Dwárka. For some time, I lived at Chánoda Kanyáli as a simple Sanyâsi. But, upon hearing that at Vyáshram there lived a Swami whom they called *Yogánund*, a man thoroughly versed in Yog,* to him I addressed myself as an humble student, and began learning from him the theory as well as some of the practical modes of the science of Yog (or *Yoga Vidya*). When my preliminary tuition was completed, I proceeded to Chhinour, as on the outskirts of this town lived Krishna Shastree, under whose guidance I perfected myself in the Sanskrit grammar, and again returned to Chánoda where I remained for some time longer. Meeting there two Yogis—Jwálánand Pooree and Shiwánand Giree, I practised Yog with them; also, and we all three held together many a dissertation upon the exalted Science of Yoga; until finally, by their advice, a month after their departure, I went to meet them in the temple of Doodheshwar, near Ahmedabad, at which place they had promised to impart to me the final secrets and modes of attaining Yoga Vidya. They kept their promise, and it is to them that I am indebted for the acquirement of the practical portion of that great science. Still later, it was divulged to me that there were many far higher and more learned Yogis than those I had hitherto met—yet still *not* the highest—who resided on the peaks of the mountain of Aboo, in Rajputána. Thither then, I travelled again, to visit such noted places of sanctity as the *Arvada Bhawánee* and others; encountering at last, those whom I so eagerly sought for, on the peak of Bhawánee Giree, and learning from them various other systems and modes of Yoga. It was in the year of Samvat 1911, that I first joined in the Kumbha Mella at Hardwár, where so many sages and divine philosophers meet, often unperceived, together. So long as the Mella congregation of pilgrims lasted, I kept practising that science in the solitude of the jungle of Chandee; and after the pilgrims had separated, I transferred myself to Rhusliceekesh where sometimes in the company of good and pure Yogis† and Sanyâsis, oftener alone, I continued in the study and practise of Yoga.

DAYÁNUND SARASWATI SWAMI.

(To be continued).

THE LEARNING AMONG INDIAN LADIES.

[Written for the THEOSOPHIST by a Native Pandit]

Much has been said about a certain Brahman lady named Ramâbâi, and much surprise has been expressed that in such a society as that of the natives of this country a learned lady like this should have lived for so many years without attracting any attention. Not only the erudition of the lady, but her great talents, her parentage, and her social position have all astonished foreigners, in and out of the country. The way in which the newspapers announced her appearance in Calcutta, as if they had made a wonderful discovery, is only one among numerous examples that one may almost daily observe of what may be called a chief characteristic of Anglo-Indian society in India—much wisdom and teaching without knowledge, regarding social matters and reform thereof among the natives. With their ancient prejudices against the social system of the Hindus, Europeans do not often show much readiness to learn what accomplishments and virtues native ladies assiduously cultivate, and whether

* *Sanyás.* There are different conditions and orders prescribed in the Shástrás. (1) *Brahmachárí*—one who leads simply a life of celibacy, maintaining himself by begging while prosecuting his duties; (2) *Grahasthâshrama*—one who leads a married but a holy life; (3) *Vánaprastha*—who lives the life of a hermit; (4) *Sanyás* or *Chaturthâshrama*. This is the highest of the four; in which the members of either of the other three may enter, the necessary conditions for it being the renunciation of *all* worldly considerations. Following are the four different successive stages of this life: (A) *Kutéchaka*—Living in a hut, or in a desolate place and wearing a red-ochre coloured garment, carrying a three-knotted bamboo rod, and wearing the hair in the centre of the crown of the head, having the sacred thread, and devoting oneself to the contemplation of *Parabramha*; (B) *Bahudaka*—one who lives quite apart from his family and the world, maintains himself on alms collected at *seven* houses, and wears the same kind of reddish garment; (C) *Hansa*—the same as in the preceding case except the carrying of only a one-knotted bamboo; D *Paramahansa*—the same as the others; but the ascetic wears the sacred thread, and his hair and beard are quite long. This is the highest of all these orders. A Paramahansa who shows himself worthy is on the very threshold of becoming a *Diksheet*.

† The three and *seven* knotted bamboo of Sannyásis given to them as a sign of power, after their initiation.

* A religious "magician," practically. One who can embrace the past and the future in one *present*; a man who has reached the most perfect state of clairvoyance, and has a thorough knowledge of what is now known as mesmerism, and the occult properties of nature, which sciences help the student to perform the *greatest* phenomena; such phenomena must not be confounded with *miracles*, which are an absurdity.

† One may be a Yog, and yet not a *Diksheet*, *i.e.*, not have received his final initiation into the mysteries *Yoga Vidya*.

there is really much ground for that universal belief that Hindu ladies are held in a state of thralldom. Exhibition, publicity and shining-out are things which our native ladies generally do not care for, and have no need to care for. Foreigners have an idea that Hindu ladies with whose very name they can but associate the notions of *satee*, of co-wives, of tyrannical husbands, of want of literary acquirements and fascinating refinements, cannot be the mistresses of their households in anything like the sense in which that phrase is understood in Europe. These and similar notions are no doubt the result of the wide distance which natives and Europeans keep from each other in all but strictly official and business matters. But there is in fact a great deal in Hindu ladies that Europeans would admire if they but know how to sympathize with good things that are not their own. There is in a Hindu lady a devotion, to begin with, to her husband and children of which foreigners can have but little idea. This joined to the contentment which proverbially reign supreme in a Hindu household, makes the Hindu wife of a Hindu man a source of continual happiness to all around without any of those hankerings after new pleasures, new fashions, and new friends which we see are the cause of much unhappiness in European families of moderate incomes. The devotion and contentedness of a Hindu wife enable her to rule easily over a family comprising not merely husband and a few children, but also of relations of her husband and her own. Thus a Hindu household is an admirable school where the great virtues of this life—unselfishness, and living for others—are very highly cultivated. Hindu ladies may not organize female charitable societies for attendance on the sick and the dying in war-hospitals, and may not be preparing and manufacturing articles for fancy Bazars, the proceeds of which are applied towards the maintenance of orphans. But they do practise a good deal of charity in their own way—quiet, private, unobserved and not intended to be observed and remarked upon. The lame, the dumb, the infirm, and all others deserving of charitable support are the care of the Hindu woman. It is through her care that the poor of the country are fed and fed without any organized relief societies for the poor, or any poor-law made by modern legislatures.

Nor is it correct to say that Hindu ladies are uneducated or unenlightened. It is true they do not generally attend schools as yet, kept by European ladies who teach modern languages and impart a knowledge of modern sciences and arts. It is true they do not cultivate the art of letter-writing so useful to Western young ladies in quest of husbands. It is true that they do not read novels, a kind of literature which goes to teach lighter sentiment, studied love, delicate forms of address, and a liking for romance, among other things. But Hindu ladies are—a great many of them, learned in a sense; certainly educated. Many can read and explain the Puràns, the great repository of legendry lore and moral precepts; and most have read to them the great epics, the Purâns and the Hindu mythology in general, in whatever shape existing. All mythology is poetry grown old; and after it has ceased to be recognised as poetry, it is but used to inculcate a code of morals which is always ill taught by means of lectures. The love of Hindu ladies for religious instruction is ancient, and Sanskrit literature is acquainted with many names of Hindu lady-scholars. The readers of Hindu philosophical works know very well the names of Maitreyî, Gârgî, Vâchaknavî, Gautamî, Ángirasî, Átreyî, Prâtitheyî, Sulabhâ, Satyavatî, and a host of others. Of ladies taking part in Purânic teachings as interlocutors and teachers, the number is legion. And to this day Hindu matrons discussing philosophical and religious matters with the fervour of theologians are by no means rare. Many know Sanskrit but a larger number are well versed in Marâthi religious and moral literature, which they may often be found propounding to little religious gatherings, in a quiet and unpretentious but not the less impressive manner. Ladies knowing Sanskrit enough to be able to read the great epics of India in the original are not few either. We have heard of families of learned Sanskrit Brahmans, of which every grown up member, whether male or female, can speak Sanskrit. To this class belongs Râmbâi, the subject of this notice. This young lady is of a Dekkani Brahman family, settled in the Madras Presidency. We have not yet had the pleasure of seeing her. But she is known to be a very good Sanskrit scholar, an extempore poetess, and one who knows many thousands of Sanskrit verses by heart and is, in fact, a repository of ancient Sanskrit poetry. The extent to which Hindu boys cultivate their memory is truly wonderful. There are thousands of young Brahmans living at this day in India, who have in the course of some ten or more years learned, and retained, and made thoroughly their own, the text of one or two, or even three Vedas, and can repeat it all at the age of twenty-five from end to end without a single mistake in the quantity of the vowels or in the position or the proper stress of the accents:—and all that in a language of which they do not understand a word! In this very way, apparently, has Ramâbâi learned by rote all the Bhâgavata Purana; and what is more, she can explain it, and can hold a sustained conversation in Sanskrit with learned scholars of the land, even native. Though Ramâbâis are not to be found in every household, they are not such rare beings as Western and Eastern foreigners may be inclined to imagine. But what is rare is their appearance in public. We have but a few days since heard of another Brahman lady who has appeared at Nasik, and who also expounds the Bhâgavata. Doubtless Ramâbâi and her sisters, whatever their number, are monuments of their country, and all honour be to them. But we would earnestly ask whether the English who rule the destinies of this vast continent can conscientiously say that they have hitherto given, or even shown any inclination to give in future, that encouragement to the cause of female education among the natives that it deserves? Have individual European gentlemen and ladies exercised their vast personal influence with a view to encourage the education and improvement of native females? It is but too true that the reply here, as to many questions regarding the welfare of India, is that individual Englishmen and Englishwomen in India cannot take any really genuine interest in such matters because, one and all feel that they are here as mere sojourners, enjoying even their short holidays in Europe, and eagerly looking forward to the day when they shall retire to their English homes with their pensions. And as regards the natives themselves, those that blame them for not promoting female education—of the modern type of course—have to bear in mind, that situated as the natives are, they have not much power to effect any great reforms. Many of the motive forces necessary for the purpose are wanting in them, and for ages to come natives will have to remain satisfied with such results of the cultivation of the faculty of memory, as Ramâbâi, the Maratha Brahman lady, so well exemplifies.

BRAHMA, ÍSWARA AND MÁYÁ.

By Pramadá Dása Mittra.

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In a paper printed in the "Pandit," * the impropriety was pointed out of comparing the Perfect and Supreme Brahma of the Upanishads to undeveloped thought, such as the Idea of the modern transcendentalist is represented † by Mr. Archibald E. Gough to be. Excluding, however, the notion of progressive unfolding, Mr. Gough continues to regard Brahma as a foreshadowing of the Idea, and accounts for the absence of that notion in the Vedantic conception merely by the fact that 'the structures of positive and ideal science had not been then reared.' ‡ Thus it is insinuated that the difference between Brahma and the Idea is only accidental not essential. Now such a view is altogether opposed to the spirit of the Vedanta. Not only is the notion of progress

* January 1st 1879.

† Pioneer, October 14th 1878. Reprinted in Pandit, December 1st 1878.

‡ Pioneer, June 21st 1879.

or modification entirely unconnected with the conception of Brahma, but it is absolutely incompatible therewith. According to the Vedanta, Brahma is precisely the being which does not undergo any development or change, and that which is developed is precisely what is *not* Brahma, viz, Máyá. The Brahmavádin, again, places his highest end, his supreme bliss in being one with Brahma. The transcendentalist, on the other hand, according to Mr. Gough, already believes himself to be a higher form of being than the primeval obscure idea out of which he is developed, and considers the chief end of man to be in the progressive development of social life. The former looks upon the phenomenal world, within and without, as a mere appearance, as a mere veil but dimly showing the Eternal Light which lies behind it. The latter regards the world as the ever progressive unfolding of a thought whose brightness or clearness shall never be perfected but ever be in the progress towards perfection. Mr. Gough, writes of the idea that this 'obscure thought is a thought to become clearly and distinctly hereafter, and that it is obscurely and indistinctly now.' It is difficult to perceive the force of the adverbs used here instead of adjectives, unless it be to disguise, in some degree, the grossness of such a conception of the origin of things. It is evident that the Idea is meant to lie imperfect in its own undeveloped nature, though by a half-intelligible metaphor, it is said to be 'the locus for the eternal verities of reason.' It is not declared to be the Supreme Reality itself. Moreover it is to be noted that this idea is distinguished from God who is its perfection. In answer to the question I put—'How has this idea, this imperfect intelligence suddenly helped itself to perfection in the case of God?'—Mr. Gough says that "the statement of the transcendentalist is no more than this, that God is already in essence all that he shall be in manifestation." Is this 'God' then, as I suspected, really in the course of development, like the idea of which it is the perfect yet imperfect development? Is it then meant, in earnest, that God is in the course of creation.? Is this then the being for which the designation of 'God' is carefully reserved, whilst the Omniscient Ruler of Nature (Sarvajna Iśwara) is held deserving of no higher name than Demiurgus? The distinction between essence and manifestation would not, as Mr. Gough but faintly hopes, save him from the aforesaid astounding conclusion; for, as we shall presently see, the world was likewise essentially in the idea all that it shall be in manifestation. Mr. Gough writes: 'The idea of modern philosophy already contains implicitly in itself all the forms that are to be progressively explicated out of it, in the universal *fieri*... All is in it implicitly which shall be manifested out of it at any time explicitly. Essence has to be unfolded into notion.' We thus see that there are two distinct series of developments going on—viz, the progressive unfolding of the idea in the shape of the world, and the subordinate unfolding of God into his progressive nature. I say 'subordinate,' for God himself is an unfolding of the idea. Has God then no share in the creation of the world, or is he the Cosmos or a portion thereof? The reader will note with astonishment that such a being is held deserving of the appellation of God which is denied to Iśwara.

I wrote: 'The idea in God with obvious inconsistency is said to be perfect and proceeding towards the perfect. Process or progress pre-supposes imperfection. How then can the perfect proceed towards the perfect?' Mr. Gough in reply tells me to 'remember that we are dealing with the concrete notions of the reason, not with the abstract notions of the understanding. The law of identity is a logical, not a metaphysical, principle. It applies to abstractions of thought, not to concretions of the reason. A concrete notion, a metaphysical idea is a synthesis of two contradictory factors, and, as such, holds position and negation in solution. There is a higher logic than that of the logicians. Try to define the origin of things how you will, try to define God how you will, you will find your expression contradictory; and so it ought to be, for it will be a definition of the undefinable, an expression of the inexpressible...'

I confess that I am not gifted with this metaphysical sense which enables one to perceive the black-white, the luminous darkness, the perfect-imperfect and per chance the undivine God. But let me express my confusion and astonishment, for a third time, at the idea that a half-created being may be called 'God,' and Iśwara only Demiurgus!

It may be well to remark here that, were it not that Mr. Gough speaks of the Idea as on *obscure* thought *developing itself* into higher and higher concretions, were it not for his remark that 'it is only at a certain *height* that thought *rises* into the thought of this or that thinker,' I might admit its comparison to Brahma, comparing, at the same time, the 'implicit forms' of the world contained in the idea, to the 'undeveloped name and form' (*anyákrite náma-rúpe*) of the Vedánta, designated, Máyá, Śakti (power) and Prakriti (nature). As Mr. Gough, however, has represented the theory, the idea itself corresponds to the Máyá or Prakriti of the Vedánta, for Brahma is the Absolute Thought, perfect and immutable. Mr. Gough says I had "no right to replace the term idea by 'thought in its lowest and crudest form, an embryo-intelligence.'" I am glad to find that Mr. Gough seems to have somewhat modified his conceptions, but in justification of myself, I have only to say that my expressions were precise equivalents to his own. Where is the difference between an embryo-intelligence, of course metaphorically speaking, and an undeveloped or obscure thought? The embryo is nothing but the undeveloped animal. Again, if thought must rise to some height, to be the thought of this or that thinker, it follows clearly that the primeval obscure thought before it had developed itself, was thought that had not risen to any height whatever, or it was thought in its lowest form. The reader will readily perceive that the Idea can no more be said to exist now, than the seed which has sprouted into a plant.

Mr. Gough wishes me 'to remember that Brahma is said to permeate and animate all things from a clump of grass up to Brahma,' but this permeation or animation of all things by Brahma is altogether different from the progressive development of the Idea. To put matters in a clear light, I would ask—are the 'forms contained implicitly in the idea, that are to be progressively explicated out of it in the universal *fieri*,' a part of the essential nature of the idea? If so, as Mr. Gough's language clearly intimates, such a theory is expressly condemned by the Vedántin as *parińámaváda*, the doctrine of modification. To avoid the position that Brahma is modified, (for development implies modification or change) the *vivartaváda* or the doctrine of manifestation, is taught by the Vedanta, which is another name for the doctrine of *máyá*. *Parińáma* is illustrated by the development of a germ into a tree or the transformation of milk into curd, in each case the entire nature of the original thing undergoing a change. *Vivarta* is exemplified by the appearance of the mirage in the refracted rays of the sun, or by the reflection of the sun itself in the waters. Here the fundamental substance remains unchanged, though it seems to wear a different aspect. This aspect is unreal in itself, but evidences a reality sustaining it. The universe, in all its progressive development, is thus an appearance of the Absolute which is ever the same. Such is the broad distinction between the *vivarta-váda* and the *parińáma-váda*. It may not be out of place to mention here that there are sects among Indian thinkers too, who would reconcile the latter with the Upanishads, but the Vedánta under discussion, namely, the philosophy as expounded by Sánkara, is expressly opposed to it.

Mr. Gough writes: "I continue to regard Iśwara not as God but as Demiurgus. (1) We are expressly told that Iśwara is retracted into Brahma at each dissolution of things, projected at each polingenesia. (2) There moreover coexist with him, from time without beginning, innumerable personal selves or jívas, similarly protracted

and retracted. (3) Íswara makes the world out of pre-existing materials, out of Máyá; and (4) distributes to the jívas their several lots of pleasure and pain, only subject to the inexorable law of retributive fatality, *adrishta*. (5) Íswara is expressly declared to be part of the unreal order of things, the first figment of the cosmical illusion. (6) The sage passes beyond all fear of Íswara, as soon as he gets real knowledge. Such a being is not God, as will be pretty clear to the reader."

We reply, in order, and as briefly as possible. (1) Iswara is essentially Brahma, therefore what is protracted out of, and retracted into Brahma, at the beginning and end of each cosmic cycle, is Máyá, not Íswara. (2) The personal selves, or jívas *do not* co-exist with Íswara in Brahma. It is Íswara, or Brahma as Creator and Lord, that protracts out of himself the jívas and retracts them again into himself. (3) Íswara is said to create the world out of *Máyá*, or, in other words, to evolve it out of his power, since to say that the world is evolved out of his absolute self would be grossly derogatory, and involve contradictions far more palpable than what is implied in denying the conceivability of *Máyá*, as either existent or non-existent, as being one with or distinct from Íswara. It will be evident to the reader that such a *Máyá* can hardly be spoken of as pre-existent materials? (4) *Adrishta* is not adequately rendered by 'retributive fatality.' There is no such thing in the Vedánta as fatality i.e. an agency independent of God. *Adrishta* is convertible with *prárabdha*, prior deed. Íswara regards prior deeds, or acts of merit and demerit done by creatures in previous births, in dispensing happiness and misery and in disposing of the causes thereof in this world, in the shape of moral dispositions and external circumstances. A cruel and unjust caprice making creatures unhappy, and morally and physically unequal, without any reason whatever, is not regarded as compatible with God-head. (5) Íswara is never literally represented as being 'part of the unreal order of things,' as he is the Absolute itself seeming to be conditioned as Creator. The unreality or illusiveness attaches to the *appearance* of the Unconditioned as if it were conditioned by the creative energy—Máyá.* Brahma is compared to unlimited space, and Íswara to the same unlimited space seeming to be limited by clouds. Now it is this *limitation* of space which is unreal, and not the space itself which seems limited Mr. Gough himself says that Íswara created the world out of Máyá. Nay is it not a a palpable contradiction to speak of Íswara, the Creator, as being the first figment of the cosmical illusion—which implies that he is a part of the cosmos, i.e. the world which he has created. The very fact that in Sankara's Commentary on the Vedánta Sútras, the words Brahma, Paramátmá, Parameśwara and Íswara are interchangeably used, shows that there is but a technical difference between Brahma and Íswara. (6) As a matter of course, a man passes beyond all fear of Íswara, i.e. of retributive justice, as soon as he gets real knowledge, i.e. knowledge by which he loses his personality and is absorbed into the Deity.

The real fact is that the conception formed by Mr. Gough of Brahma being so low, that of Íswara cannot but be proportionally unworthy. As the Light of lights itself (ज्योतिषां ज्योतिः) is regarded only as an obscure thought gradually gaining in clearness, Íswara is naturally viewed as Demiurgus. But the chief source of the misconception seems to be the unreality that is ascribed to everything but Brahma—the Absolute. Moreover in some modern books such as the Panchadaśi, in stern regard to absolute non-duality, Íswara, by a trope, is said to have been created by Máyá, somewhat in the manner that a person is said to be created a lord. The One Unconditioned Beatific Thought, says the Vedantist, only exists. There is neither Creator nor created, neither virtue nor vice, heaven nor hell, I nor thou. Passages of such import are very apt to be misunderstood. It is supposed that the Creator as well as the present and the future world are held to be unreal, even while I speak and write, and you read and hear. This unreality however is not meant in its ordinary sense so as to refer to our concerns in life. The Supreme Being regarded in his own nature and not putting forth his creative power, is the Absolute and the fact of the Absolute coming into relation, as Creator, of course belongs to the province of the relative (vyavahára) and, judged by the absolute standard, is false. It is never to be forgotten that this unreality is predicated from the supreme stand-point of the Absolute, and has no practical bearing whatever. This unreality *can not* and *ought not* to be acted up to, unless and until a person ceases to be a personality, until all possibility of action and thinking ceases—which brings us back to saying that this tenet has no practical bearing, except that a man may earnestly endeavour to get rid of duality by subjugation of the passions, abstract meditation, and above all, devotion to Íswara. So Íswara in the person of Krishna is represented to have taught:—

दैवी ह्येषा गुणमयी मम माया दुरत्यया।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ भगवद्गीता

"Divine is My Máyá, composed of qualities, hard to be surmounted. They only do pass beyond this *Máyá*, who fly to Me for refuge."

If Mr. Gough is bent upon regarding Íswara or the Lord of all, as essentially distinct from the Absolute, then, however high he may raise his conceptions of a Personal Deity, he should be prepared to abolish the name of 'God' altogether, and universally use the term Demiurgus instead. But here, I see, the metaphysical reason is sure to be lighted up, and by its aid, will be beheld in the Absolute, both the Unconditional and the Conditioned, being and not-being, the one and the many, the immutable and the changeable, the perfect and the imperfect, the creator and the created, and perhaps many other contradictories *all equally true*—held in solution.' And this is the only alternative. Hold a host of contradictions as truly forming the nature of the Absolute, or assert the Absolute alone to be true, and every thing else as untrue, true only relatively. The Vedantin preferred the latter position and saved his conception of Brahma from being a bundle of contrdictions.

यत् सर्व्वज्ञं सर्व्वशक्ति ब्रह्म नित्यशुद्धबुद्धमुक्तस्वभावं शारीरादधिकमन्यत तदयं जगत : स्रष्टृब्रह्म : .....अपि च यदात्त्वमसीत्येवंजातीय केनाभेद निर्देशे नाभेद : श्रुते बोधितो भवति अपगतं भवति तदा जीवस्य संसारि त्वमित्यादि ।

"The omniscient, omnipotent Brahma whose nature is Pure Thought, Eternal and Absolute, who is superior to, and distinct from, the Embodied Soul—Him we declare the Creator of the world...When by the teaching of such texts as "That thou art" &c. the identity of the human and the Divine Soul is realized, off goes the character of the animal Soul by which he is subject to worldly evil, as well as the character of Brahma by which He is Creator."

Sánkara's Com. on Brahma Sútras, Bib. Ind. Edn. Vol. I. p. 472.

Thus, if we consider Mr. Gough's position from the relative point of view, the name Demiurgus applied to Iswara, in fact, attaches to Brahma, as Creator and is therefore absured. Considering the application from the absolute point of view, it is still more absurd. For in absolute reality, there is neither the function of the Creator nor the fact of the creation—One Unconditioned Being alone existing. In relative reality, the embodied Souls are distinct from Brahma, because they are subject to ignorance. If Iswara too were likewise subject to ignorance, he might be regarded as Demiurgus, but ignorance, in animals is the effect of that power by which Brahma manifests the cosmos in itself, as the Creator.

Mr. Gough misunderstands me when he thinks that I 'view Brahma as God, and as God conscious.' These were my words:—" Neither of the epithets 'conscious' and 'unconscious' can properly be applied to Brahma. The latter epithet is, however, liable to a gross misinterpreta-

* तच्च वस्तुपाधि संयोगाद्ब्रह्मै वेश्वरता व्रजेत् । पञ्चदशी ३ प० ॥

tion, more especially than the former. It might lead one to suppose that Brahma is something like unthinking matter" and so forth. I view Brahma, as God, not in the sense of a personal deity, but in that of the Supeme Being, or Highest Reality, and I view Iswara as the Personal Brahma, his personality, of course, being understood as true in a relative sense, and not as essential to is absolute character. It was my object to point out that Brahma is not a being, as Mr. Gough expressly said, inferior to personality but superior to it.

I wrote: "The ultimate inconceivability of all things which all the Vedantins, thousands of years ago, and the profound British thinker (Herbert Specer) so late in the nineteenth century, have illustrated is what is meant by Máyá." On this Mr. Gough remarks:—"Has he thus failed to understand his profound thinker? The ultimate inconceiveability or in-explicability of things, he should learn in Herbert Spencer's philosophy, attaches not to phenomena but to the reality that underlies phenomena, not to the fluniional world, but to the Idea, not to Máyá, so to speak; but to Brahma.

Now what does Mr. Gough mean by these remarks? Does he mean to say phenomena *are* ultimately conceivable? It is to be observed that the inconceivability that attaches to phenomena is different from the inconceivability that attaches to the phenomenon. Phenomena can not be conceived as existent *per se*, as independent of something which forms their basis *adhishthana* or, in other words, without postulating an Absolute Being of which they are manifestations. Whilst the Absolute, far from being inconceivable as an independent existence, can not but be conceived as positively existing. Though its nature is superior to definite conception, an 'indefinite conciousness' of it forms, according to Mr. Spencer as well as the Vedantin, the very basis of our intelligence, of science, of philosophy, of Religion. In capability of being known, coupled with positive presentation, is what is meant by the epithet 'self-luminous' (स्वयं प्रकाश) * as applied to Brahma. Mr. Herbert Spencer shows that Space and Time, matter, motion, force, the mode of its exercise, the law of its variation, the transition of motion to rest and of rest to motion, the beginning and end of consciousness are all inconceivable. He concludes his elaborate argument by remarking that "he (the man of science) realizes with a special vividness the utter incomprehensibleness of the *simplest fact*, considered in itself." His reasonings indeed serve as a complement to those of Srí Harsha contained in his celebrated Vedantic work, the *Khandana-khanda-khádya* wherein the author shows that all our conceptions of the four varieties of proof viz. Perception, Inference, Comparison and Testimony, of Causation and even the notions we attach to pronouns are untenable. Spencer thus remarks on the ultimate incomprehensibility of phenomena;—"When, again, he (the man of science) turns from the succession of phenomena, external or internal, to their intrinsic nature, he is just as much at fault." It need hardly be pointed out that 'the intrinsic nature of phenomena' is not, any more than their succession, the Absolute which underlies phenomena. It is because "objective and subjective things" are "alike inscrutable in their substance and genesis," and yet are clearly manifested, that an Unknownabe yet positively presented Reality is postulated as their basis. This inconceiveable Reality is not idential, as Mr. Gough supposes, with the inconceiveable ultimate natures of matter and motion, which are present to us as relative realities. Such identification would make matter and motion themselves absolutes. Let us hear Mr. Spencer himself: "Matter then in its ultimate nature is as absolutely incomprehensible as Space and Time.† Frame what suppositions we may, we find on tracing out their implications that they leave us nothing but a choice between opposite absurdities." Again: "And however verbally intelligible may be the proposition that pressure and tension every where co-exist, yet we cannot truly represent to ourselves one ultimate unit if matter as drawing another while resisting it. Nevertheless this last belief we are compelled to entertain. Matter can not be conceived except as manifesting forces of attraction and repulsion." These forces are spoken of "as ultimate units through the instrumentality of which, phenomena are interpreted." Further on we read: "Centres of force attracting and repelling each other in all directions are simply insensible portions of matter having the endowments common to sensible portions of matter—endowments of which we cannot by any mental effort divest them." These remarks are thus concluded:—"After all that has been before shown, and after the hint given above, is needs scarcely be said that these universally co-existent forces of attraction and repulsion *must not be taken as realities, but as our symbols of the reality.** They are the forms under which the workings of the Unknowable are cognizable by us—modes † of the Unconditioned as presented under the conditions of our consciousness" (First Principles, pp. 223-225). Is it possible to read these lines and to assert that ultimate incomprehensibility, in Mr. Spencer's philosophy, does not attach to phenomena? Are not the ultimate units of simultaneously attractive and repulsive forces, into which external phenomena are analysed, spoken of only as inconceivable *symbols* of reality? Yet Mr. Gough peremptorily teaches me the reverse. I have quoted the above lines the more, because there cannot be a clearer and more convincing elucidation of the Vedantic doctrine of the ultimate inconceivability of the world, either as an entity or as a nonentity. ‡ How, asks the Vedantin, does this world which can not be conceived as an entity, seem to be an entity? And he answers: Because there is a Reality underneath, which lends its presentation to the world,—through whose sole presence the world is presented. Sir William Hamilton and Mr. Mansel regard the Absolute as the negation of thought. The Vedantin, quite in accordance with Mr. Spencer's elucidations, overturns their tenet, and holds the conception of Brahma as the position, and that of the world as the negation, of thought; since our notions of the ultimate nature of the latter are found to destroy each other and necessitate the postulating of an unknown Reality. This conflict of notions and their consequent negation, which an analysis of phenomena brings us to, is called by the Vedantin—*ajnána* or *avidyá* (ignorance or nescience) in contradistinction to true knowledge which is one with the Absolute. We have thus the antithesis of Knowledge and Ignorance, Reality and Unreality, Brahma and Máyá. What is science speaking relatively, is nescience speaking absolutely, true knowledge being knowledge beyond the antithesis of subject and objeect. The greatest end of the Vedantist lies in the full realization of this Unconditioned Consciousness, idential with Unconditioned bliss in which the conditioned states of pleasure and pain are annihilated.

It will have been clear that, in theory, the Vedantic doctrine of Brahma and Máyá have an exact correspondence with Mr. Spencer's doctrine of an Absolute Reality and a relative reality. In practice, however, their systems are as much divergent as any two systems can

* अवेद्यत्वे सति अपरोक्षत्वं स्वयंप्रकाशत्वम ।

† These are shown to be inconceivable either as entities or non-entities

* The italics are ours.

† Mode here exactly corresponds to *vivarta* in Sanskrit.

स्वर्इं भाति जगच्चेदमशक्यं तन्निरूपणम् ।
मायामयं जगत्स्मादीक्षस्वापक्षपातत : ।
निरूपाये तुमारब्धे निखिलैरपि पण्डितै : ।
अज्ञानं पुरतस्तेषां भाति कक्षासु कासुचित् ॥ पञ्चदशी

‡ "This world appears clearly, yet its explication is impossible Do thou, therefore, without prejudice, view the world as *Máyá*. When the entire body of wise men attempt to explain phenomena, nescience presents itself before them in some quarters or other." *Panchadasi*, Chap. 6.

"Regarding Science as a gradually increasing sphere, we may say that every addition to its surface does but bring it into wider contact with surrounding nescience." Spencer's First Principles p. 16

"England's thinkers are again beginning to see, what they had only temporarily forgotton, that the difficulties of metaphysics lie at the root of all Science; that the difficulties can only be quieted by being resolved, and that until they are resolved, positively whenever possible, but at any rate negatively, we are never assured that any knowledge, even physical, stands on solid foundations." Stuart Mill.

be, for this simple reason that the possibility of the human soul verging into the Absolute does not enter into the Creed of Mr. Spencer nor does the doctrine of the transmigration of souls. Moreover while the Vedantist devotes his thoughts solely to the Absolute, Mr. Spencer devotes them chiefly to the Relative. While holding with the former the inscrutableness of the connection between the conditioned forms of being and the Unconditioned form of being * (P. 658), the latter nevertheless differs from the former in declaring that their connection is indissoluble. He says—"Though reality under the forms of our conciousness is but a Conditioned effect of the absolute reality, yet this conditioned effect standing in indissoluble relation with its Unconditioned cause and being equally persistent with it, so long as the conditions persist is to the conciousness supplying those conditions, equally real. The persistent impressions being the persistent results of a persistent cause, are for practical purposes, the same to us as the cause itself and may be habitually dealt with as its equivalents."

Excepting the indissoluble character of the relation between each 'conditioned effect' and 'its unconditioned causes,' even the above remarks, apparently so antagonistic to the doctrine of Máyá, can be perfectly reconciled with Sankara's views. For in precisely the same spirit Sankara proves, in opposition to the Bauddhas, or absolute idealists the reality of external objects—a procedure which, has been misconstrued into self contradiction in some quarters.

Mr. Gough however makes the unqualified assertion that "any such notion as that of Máyá is, of course, absent from his (Spencer's) philosophy." Though the passages I have already quoted clearly contradict such an assertion, I would cite a few more to show that the doctrine of Máyá is unmistakeably contained in his philosophy.

"Thus by the persistence of force we really mean the persistence of some power which transcends our knowledge and conception. The manifestations as occurring either in ourselves or outside of us, do not persist, but that which persists is the unknown cause of these manifestations, p. 189:—"and unless we postulate Absolute Being or being which persists, we cannot construct a theory of external phenomena" p. 190

Here Absolute Being is clearly defined to be persistent being and is contradistinguished from phenomenal being, and the following words throw greater light upon the question—"for persistence is nothing more than continued existence and existence cannot be thought of as other than continued."

Now if phenomenal existence is different from absolute or persistent existence and if existence can not be thought of as other than continued or persistent, it clearly follows that phenomenal existence can not be thought of as existence at all. That which is real in, or rather beneath,† phenomena is the Absolute, and abstracted from the Absolute phenomena can not be thought of as real. This is the clearest possible enunciation of the doctrine of *Máyá*. It needs hardly be said that what in a former passage quoted here is spoken of the persistence of phenomena is evidently meant in a relative sense. Such persistence being "so long as the conditions persist," it exactly corresponds to the *Vyánahárikâ satta* (existence to be dealt with) of the Vedàntin.

Mr. Gough asks "Is it necessary to remind the Baboo that Herbert Spencer is a transcendentalist, that he holds the theory characterised by the Baboo as more grovelling than that of the materialists? On this no other comment is needed than the following words of the philosopher, referring to the schools of Schelling, Fichte and Hegel: "Retaliating on their critics, the English may, and most of them do, reject as absurd the imagined philosophy of the German Schools," p. 129.

Mr. Gough further remarks: To Herbert Spencer the absolute is *nothing else* than the unshaped material of thought that is shaped afresh in every thought, and its progressive development is traced in his works through the animal series to man, and in man to the super-organic products of the social consciousness.

With reference to the first portion of this remark, I have only to remind the writer of Mr. Spencer's interrogation: "Is it not just possible that there is a mode of being as much transcending Intelligence and will, as these transcend mechanical motion?" Though these words are sufficient to intimate that, according to the author, the Absolute is above development or progressive modification, I quote another passage which expressly bears upon the question.

"On tracing up from its low and vague beginnings the intelligence which becomes so marvellous in the highest beings, we find that under whatever aspect contemplated, it presents a progressive transformation of like nature with the progressive transformation we trace in the universe as a whole, no less than in each of its parts." *Principles of Psychology I.* 627.

It is evident that this 'low and vague beginning of intelligence,' corresponding, as it does, with Mr. Gough's obscure thought which 'only at a certain height rises into the thought of this or that thinker,' is mistaken by him for the Absolute of Mr. Spencer's philosophy. Thus to that great thinker is imputed the absurd tenet that the Absolute is not the same at any two moments, that there is an endless succession of an infinite number of absolutes; that it is the lowest beginning of intelligence; though he expressly declares that it transcends Intelligence and Will!

It may be remarked here that the intelligence which is progressively developed with the nervous system, may readily be identified by the Vedantin with his *buddhi* which is characterized as modificable (*parinámini*) and is the germ of the inner world of pronomema, but it is not the Absolute Thought which underlies them and which Mr. Spencer calls the Substance of the Mind, or the Unconditioned Consciousness. Would Mr. Gough say that the Absolute is not modified in its essence? Then call this immutable essence the Absolute. The nature of the Absolute is One which is not divisible into the essential and non-essential. The non-essential element which *seems* to reside in Brahma is *Máyá*, the undeveloped germ, as it were, of the phenomenal—out of which are progressively developed the conditioned forms of intelligence in the inner, and the conditioned forms of force, in the outer world. The undeveloped germ of the phenomenal is not to be mistaken for the immutable Reality which sustains it, nor is it to be forgotton that this germ can not be conceived either as an entity or a non-entity—a circumstance which is far from being ascribable to the Absolute, to doubt whose existence is to doubt the most certain of all things one's own Persistent Self—the self, mind you, which is apart from the fluxional consciousness. This consists of a succession of cognitions, each of which ceases to exist before the next comes into existence. Who then bears witness to their births and deaths? He who abides amidst these births and deaths, who is variously called the *sákshin* (Witness), *Pratyagâtmá* (the presented self), *kutastha-chit* (the Immutable Conciousness). The theory of absolute Idealism involves the absurdity that something can testify to its own annihilation.

The abstract noun 'self-luminousness' and the verbal noun the '*imparting* of light to all the cognitions of personal intelligences,' used to define Brahma, were supposed by one to have been due to a misprint or inadvertancy, but when Mr. Gough repeats the same phrases, the question naturally arises—Is Brahma a mere abstraction, the mere state or attribute of something, to wit, of something self-luminous, or, stranger still, is it a mere act of illumination? 'These phrases, unfortunately, do not, as is alleged, answer to Vedantic expressions and the latter, rendered into Sanskrit, would hardly convey any meaning to a Vedantic pandit.

On grounds of personal esteem, I regret having had to join issue with a scholar of Mr. Gough's learning and ac-

* अविद्याया अनिर्वाच्यत्वात् तत्सम्बन्धोप्यनिर्वाच्य : ।

† मत्स्थानि सर्व्वभूतानि न चाहं तेष्ववस्थित : । भगवद्गीता

"All things abide in Me and I abide not in them" *Bhagavad Gitá.*

complishments, but I felt that I had a duty to perform to the ancient and sacred philosophy of India in clearing it from misconceptions and misinterpretations which appeared serious not only to myself, but to some of the most learned Pandits of Benares, among whom it would suffice to mention the distinguished Pandit Bala Sastri. Annexed are the Pandit's short answers in brief to questions put to him with reference to Mr. Gough's views.

श्री

१ किं ब्रह्मस्वरूपं प्रकाशरूपमुत स्वयंप्रकाशतापदवाच्यम् ।

२ किं विज्ञानवृत्तीनां प्रकाश नव्यापारो ब्रह्म ।

३ किमीश्वर : कल्पान्ते ब्रह्मणि लीयतेऽवशतया कल्पादौ च तथा विसृज्यते ।

४ किं जीवा ईश्वरेण सार्द्धं ब्रह्मणि तिष्ठन्ति समं सृज्यमानतया विलप्यमानतया चेश्वरजीवानामवस्थासाम्यम् ।

५ किमीश्वरो मायिकसृष्टेरेकदेशो मायाया : प्राथमिककार्यत्वात् । इति प्रश्नानां क्रमेणोत्तराणि ।

१ ब्रह्म स्वयंप्रकाशरूपमेवेति 'तदयं प्रकाश एव स्वयंप्रकाश एक : कूटस्थो नित्यो निरंश : प्रत्यगात्मेति २१ पृष्ठे भामत्यां 'यस्तु साक्षात्कारो भाविको नासौ कार्यस्तस्य ब्रह्मस्वरूपत्वाद' इति च ११९ पृष्ठे भामत्यां स्पष्टम् । 'स्वयंप्रकाशतैवास्य सत्ता सा च स्वरूपमेव चिदात्मन' इति च १३ पृष्टे भामत्यां स्पष्टम् । अतश्च प्रकाशरूपमेव ब्रह्मेति व्यवहारदशायां प्रकाशपदवाच्यत्वमेव न प्रकाशतापदवाच्यत्वं तेन तद्वृत्तिधर्मबोधनात् । धर्मस्य ततोऽभेदेऽपि भेदेनैव प्रकाशतापदेन बोधात् । अन्यथा घटपदवाच्यं ब्रह्मेत्यस्यापि पारमार्थिकबुद्ध्या सुवचत्वात् ।

२ अत एव न विज्ञानवृत्तीनां प्रकाशनव्यापारो ब्रह्म । व्यापाराणां चक्षुःसंयोगादीनां जन्यत्वात् ब्रह्मणश्च नित्यत्वात् । 'यद्यपि च कूटस्थनित्यस्यापरिणामिन औदासीन्यमस्य वास्तवं तथाप्यनाद्यनिर्वचनीयाविद्यावच्छिन्नस्य व्यापारवत्त्वमवभासत' इति १२४ पृष्ठे भामत्यां व्यापार एव काल्पनिको ब्रह्मण उक्तो न तु व्यापारत्वम् । चैतन्यं चात्ममात्रस्वरूपं तत्प्रतिबिम्बादेव बुद्ध्यादिष्वभासत इति स्पष्टमेव । स्पष्टं चेदं १२९ पृष्ठ 'एवं बुद्धिसत्त्वस्येत्यादिना भामत्याम् ।

३ अविद्यात्मकोपाधिपरिच्छेदापेक्षमेवेश्वरस्येश्वरत्वं सर्वज्ञत्वं सर्वशक्तित्वं चेति २ अध्याये १ पादे १४ सूत्रे शांकरभाष्ये 'वस्तुतोऽनवच्छिन्नचैतन्यं तत्त्वान्यत्वानिर्वचनीयाव्याकृतव्यक्तिकोशितनामरूपावच्छिन्नं सज्ज्ञानं कार्यं तस्य कर्तेश्वर' इति १२९ पृष्टे भामत्यां च स्थितमिति ब्रह्मण एवावच्छिन्नस्य परमेश्वरत्वमिति न कदाऽपि तस्य लय: किं तूपाधेरेव प्रलये ।

४ यदा किल २ अ. ३ पा. १७ सूत्रे शांकरभाष्य 'अस्त्यात्मा जीवाख्य: स किं व्योमादिवदुत्पद्यते ब्रह्मण आहोस्विद् ब्रह्मवदेव नोत्पद्यत' इति विकल्प्य महता प्रबन्धेन जीवस्याप्युत्पाद्यता दूषिता तदा कथंकारं वक्तव्यमीश्वर उत्पद्यते लीयते चेति । 'परमेश्वरस्वविद्याकल्पिताच्छारीरात्कर्तुर्भोक्तुर्विज्ञानाख्यादन्य' इत्येव १ अ. १ पा. १७ सूत्रे शांकरभाष्ये स्पष्टम् ' यद्यपि जीवपरमात्मनो: पारमार्थिकमैक्यं तथाऽपि तस्योपाहितं रूपं जीव: शुद्धं तु रूपं तस्य साक्षीति १०४ पृष्ठे भामत्यां स्पष्टम् । 'संसारिणां तरतुतौ ज्ञाननित्यत्वेऽप्यविद्यादय: प्रतिबन्धकारणानि सन्ति न त्वीश्वरस्याविद्यारहितस्येति १३० पृष्ठे भामत्याम् । 'परमेश्वरस्य शरीराद्यभावेऽपि सर्वज्ञगदुपादानत्वमिति २ अ. १ पा. ३० सूत्रे शांकरभाष्ये स्पष्टम् । एवं चेश्वरजीवयोरजन्यत्वमविलियमानत्वं देहाद्युपहितत्वं जीवस्य मायामात्रोपहितत्वमीश्वरस्य । जगत्सृष्टिं प्रति स्वातंत्र्यमीश्वरस्य न जीवस्येत्यादिकं २ अ. ४ पा. २० सूत्रे शांकरभाष्ये स्पष्टम् । अतश्चानयोरत्यन्तमवस्थावैषम्यम् । उपहितत्वमात्रेण साम्यमस्तु न तावता सर्वांशे साम्यम् । किं शुनि सार्वभौमे च जीवत्वमस्तीत्यनयो: सर्वथासाम्यं कश्चित्प्रेक्षावानुत्प्रेक्षेत ।

५ न चेश्वरस्य मायाकार्यत्वं प्राक्प्रदर्शितग्रन्थैरीश्वरस्य नित्यत्वावगमात् । कार्यत्वे च तस्य घटादिवज्जाड्यप्रसंगात् । तस्मात्कार्याविद्यायाः कारणाविद्यायां लयनिमित्तको जीवलयःकारणाविद्याया ब्रह्मणि लयनिमित्तकं निर्विशेषब्रह्मस्वरूपेणावस्थानमेवेश्वरस्य लयश्च व्यपदिश्यतइति । निरूपयति बाल शास्त्री

THE INNER GOD.

By Peary Chand Mittra.

The Arya teaching is that God is light and wisdom. The mission of man is to know God as far as we can know. The classes of worshipers are innumerable. The more external man is, the more external God is. As long as we are worshipers of the external God, we are idolaters and creedmongers. The fertility of the mind is called forth, and we have no end of forms, organizations, ritualism and ceremonies, without which we think we have no salvation. Spiritualism, or the development of the soul, brings us before God, the source of spiritual light and wisdom, and revealing to our internal vision; the boundless spiritual world, frees us from mundane thoughts calculated to keep the soul in subjection to the senses. If we realize what soul is, we realize what *Theosophy* is. There are inspired writings where ideas of Theosophy may be gained, but the infinitude of God cannot be made known to us in words or in evanescent ideas. It must be acquired in the infinite region—the region of soul. The end of spiritualism is *Theosophy*. Spiritualists and Theosophists should, therefore, be united and bring their thoughts to bear on this great end. As we progress in developing our souls, and bring ourselves nearer and nearer God, our thoughts and acts will be purer, and our lives, domestic, and social, will be in unison with the light within. We should think more of the substance and less of the shadow.

PERSIAN ZOROASTRANISM AND RUSSIAN VANDALISM.

By H. P. Blavatsky.

Few persons are capable of appreciating the truly beautiful and esthetic; fewer still of revering those monumental relics of bygone ages, which prove that even in the remotest epochs mankind worshiped a Supreme Power, and people were moved to express their abstract conceptions in works which should defy the ravages of Time. The Vandals,—whether Slavic Wends, or some barbarous nation of Germanic race—came at all events from the North. A recent occurrence is calculated to make us regret that Justinian did not destroy them all; for it appears that there are still in the North worthy scions left of those terrible destroyers of monuments, of arts and sciences, in the persons of certain Russian merchants who have just perpetrated an act of inexcusable vandalism. According to late Russian papers, the Moscow arch-millionaire, Kokoref, with his Tiflis partner the Armenian Crœsus, Mirzoef, is desecrating and apparently about to totally destroy perhaps the oldest relic in the world of Zoroastranism—the "Attesh-Gag" of Baku.*

Few foreigners, and perhaps as few Russians, know anything of this venerable sanctuary of the Fire-worshipers around the Caspian Sea. About twenty verstes from

* Attesh-Kudda also.

the small town of Baku in the valley of Absharon in Russian Georgia, and among the barren, desolated steppes of the shores of Caspia, there stands—alas! rather stood, but a few months ago—a strange structure, something between a mediæval cathedral and a fortified castle. It was built in unknown ages, and by builders as unknown. Over an area of somewhat more than a square mile, a tract known as the "Fiery Field," upon which the structure stands, if one but digs from two to three inches into the sandy earth, and applies a lighted match, a jet of fire will stream up, as if from a spout.* The "Guebre Temple" as the building is sometimes termed is carved out of one solid rock. It comprises an enormous square enclosed by crenelated walls, and at the centre of the square, a high tower also rectangular resting upon four gigantic pillars. The latter were pierced vertically down to the bed-rock and the cavities were continued up to the battlements where they opened out into the atmosphere; thus forming continuous tubes through which the inflammable gas stored up in the heart of the mother rock were conducted to the top of the tower. This tower has been for centuries a shrine of the fire-worshipers and bears the symbolical representation of the trident—called *teersoot*. All around the interior face of the external wall, are excavated the cells, about twenty in number, which served as habitations for past generations of Zoroastrian recluses. Under the supervision of a High Mobed, here, in the silence of their isolated cloisters, they studied the Avesta, the Vendidad, the Yaçna—especially the latter, it seems, as the rocky walls of the cells are inscribed with a great number of quotations from the sacred songs. Under the tower-altar, three huge bells were hung. A legend says that they were miraculously produced by a holy traveller, in the 10th century during the Mussulman persecution, to warn the faithful of the approach of the enemy. But a few weeks ago, and the tall tower-altar was yet ablaze with the same flame that local tradition affirms had been kindled thirty centuries ago. At the horizontal orifices in the four hollow pillars burned four perpetual fires, fed uninterruptedly from the inexhaustible subterranean reservoir. From every merlon on the walls, as well as from every embrasure flashed forth a radiant light, like so many tongues of fire; and even the large porch overhanging the main entrance was encircled by a garland of fiery stars, the lambent lights shooting forth from smaller and narrower orifices. It was amid these impressive surroundings, that the Guebre recluses used to send up their daily prayers, meeting under the open tower-altar; every face reverentially turned toward the setting sun, as they united their voices in a parting evening hymn. And as the luminary—the "Eye of Ahura-mazda"—sank lower and lower down the horizon, their voices grew lower and softer, until the chant sounded like a plaintive and subdued murmur...A last flash—and the sun is gone; and, as darkness follows day-light almost suddenly in these regions, the departure of the Deity's symbol was the signal for a general illumination, unrivalled even by the greatest fire-works at regal festivals. The whole field seemd nightly like one blazing prairie.....

Till about 1840, "Attesh-Gag" was the chief rendezvous for all the Fire-worshipers of Persia. Thousands of pilgrims come and went; for no true Guebre could die happy unless he had performed the sacred pilgrimage at least once during his life-time. A traveller—Koch—who visited the cloister about that time, found in it but five Zoroastrians, with their pupils. In 1878, about fourteen months ago, a lady of Tiflis who visited the Attesh-gag, mentioned in a private letter that she found there but one solitary hermit, who emerges from his cell but to meet the rising and salute the departing sun. And now, hardly a year later, we find in the papers that Mr. Kokoref and Co., are busy erecting on the Fiery Field enormous buildings for the refining of petroleum! All the cells but the one occupied by the poor old hermit, half ruined and dirty beyond all expression, are inhabited by the firm's workmen; the altar over which blazed the sacred flame, is now piled high with rubbish, mortar and mud, and the flame itself turned off in another direction. The bells are now, during the periodical visits of a Russian priest, taken down and suspended in the porch of the superintendent's house; heathen relics being as usual used—though abused—by the religion which supplants the previous worship. And, all looks like the abomination of desolation....."It is a matter of surprise to me" writes a Baku correspondent in the *St. Petersburg Vjedomosti* who was the first to send the unwelcome news, "that the trident, the sacred *teersoot* itself, has not as yet been put to some appropriate use in the new firm's kitchen...! Is it then so absolutely necessary that the millionaire Kokoref should desecrate the Zoroastrian cloister, which occupies such a trifling compound in comparison to the space allotted to his manufactories and stores? And shall such a remarkable relic of antiquity be sacrificed to commercial greediness which can after all neither lose nor gain one single rouble by destroying it?"

It must apparently, since Messrs. Kokoref and Co., have leased the whole field from the Government, and the latter seems to feel quite indifferent over this idiotic and useless Vandalism. It is now more then twenty years since the writer visited for the last time Attesh-Gag. In those days besides a small group of recluses it had the visits of many pilgrims. And since it is more than likely that ten years hence, people will hear no more of it, I may just as well give a few more details of its history. Our Parsee friends will, I am sure, feel an interest in a few legends gathered by me on the spot.

There seems to be indeed a veil drawn over the origin of Attesh-Gag. Historical data are scarce and contradictory. With the exception of some old Armenian Chronicles which mention it incidentally as having existed before Christianity was brought into the country by Saint Nina during the 3rd century,* there is no other mention of it any where else so far as I know.

Tradition informs us,—how far correctly is not for me to decide—that long before Zarathustra, the people, who now are called in contempt, by the Mussulmans and Christians "Guebres," and, who term themselves "Behedin" (followers of the true faith) recognized Mithra, the Mediator, as their sole and highest God,—who included within

* A bluish flame is seen to arise there, but this fire does not consume, "and if a person finds himself in the middle of it, he is not sensible of any warmth." See Kinneir's Persia, page 35.

* Though St. Nina appeared in Georgia in the third, it is not before the fifth century that the idolatrous *Gronzines* were converted to Christianity by the thirteen Syrian Fathers. They came under the leadership of both St. Antony and St. John of Zedadzen,—so called, because he is alleged to have travelled to the Caucasian regions on purpose to fight and conquer the chief idol *Zeda*! And thus, while,—as incontrovertible proof of the existence of both,—the opulent tresses of the black hair of St. Nina are being preserved to this day as relics, in Zion Cathedral at Tiflis,—the thaumaturgic John has immortalized his name still more. *Zeda*, who was the Baal of the Trans-Caucasus, had children sacrificed to him, as the legend tells us, on the top of the Zedadzeno mount, about 18 versts from Tiflis. It is there that the Saint defied the idol, or rather Satan under the guize of a stone statue – to single combat, and *miraculously* conquered him; he threw down, and trampled upon the idol. But he did not stop there in the exhibition of his powers. The mountain peak is of an immense height, and being only a barren rock at its top, spring water is no where to be found on its summit. But in commemoration of his triumph, the Saint had a spring appear at the very bottom of the deep, and—as people assert—fathomless well, dug down into the very bowels of the mountain, and the gaping mouth of which was situated near the altar of the god Zeda, just in the centre of his temple. It was into this opening that the limbs of the murdered infants were cast down after the sacrifice. The miraculous spring, however, was, soon dried up, and for many centuries there appeared no water. But, when Christianity was firmly established the water began reappearing on the 7th day of every May, and continues to do so till the present time. Strange to say, this fact does not pertain to the domain of legend but is one that has provoked an intense curiosity even among men of science such as the eminent geologist Dr. Abich, who resided for years at Tiflis. Thousands upon thousands proceed yearly upon pilgrimage to Zedadzeno on the seventh of May; and all witness the "miracle." From early morning, water is heard bubbling down at the rocky bottom of the well; and, as noon approaches, the parched-up walls of the mouth become moist, and clear cold, sparkling water seems to come out from every porosity of the rock; it rises higher and higher, bubbles, increases, until at last having reached to the very brim, it suddenly stops, and a prolonged shout of triumphant joy bursts from the fanatical crowd. This cry seems to shake like a sudden discharge of artillery the very depths of the mountain and awaken the echo for miles around. Every one hurries to fill a vessel with the miraculous water. There are necks wrung and heads broken on that day at Zedadzeno, but every one who survives carries home a provision of the crystal fluid. Toward evening the water begins decreasing as mysteriously as it had appeared, and at midnight the well is again perfectly dry. Not a drop of water, nor a trace of any spring, could be found by the engineers and geologists bent upon discovering the "trick." For a whole year, the sanctuary remains deserted and there is not even a janitor to watch the poor shrine. The geologists have declared that the soil of the mountain precludes the possibility of having springs concealed in it. Who will explain the puzzle?

himself all the good as well as the bad gods. Mithra representing the two natures of Ormazd and Ahriman combined, the people *feared* him, whereas, they would have had no need of fearing, but only of loving and reverencing him as Ahura-Mazda, were Mithra without the Ahriman element in him.

One day as the god, disguised as a shepherd, was wandering about the earth, he came to Baku, then a dreary, deserted sea-shore, and found an old devotee of his quarreling with his wife. Upon this barren spot wood was scarce, and, she would not give up a certain portion of her stock of cooking fuel to be burned upon the altar. So the Ahriman element was aroused in the god and, striking the stingy old woman, he changed her into a gigantic rock. Then, the Ahura Mazda element prevailing, he, to console the bereaved widower, promised that neither he, nor his descendants should ever need fuel any more, for he would provide such a supply as should last till the end of time. So he struck the rock again and then struck the ground for miles around, and the earth and the calcareous soil of the Caspian shores were filled up to the brim with naphtha. To commemorate the happy event, the old devotee assembled all the youths of the neighbourhood and set himself to excavating the rock—which was all that remained of his ex-wife. He cut the battlemented walls, and fashioned the altar and the four pillars, hollowing them all to allow the gases to rise up and escape through the top of the merlons. The god Mithra upon seeing the work ended, sent a lightning flash, which set ablaze the fire upon the altar, and lit up every merlon upon the walls. Then, in order that it should burn the brighter, he called forth the four winds and ordered them to blow the flame in every direction. To this day, Baku is known under its primitive name of "Baadéy-ku-bá," which means literally the gathering of winds.

The other legend, which is but a continuation of the above, runs thus: For countless ages, the devotees of Mithra worshiped at his shrine, until Zarathustra, descending from heaven in the shape of a "Golden Star," transformed himself into a man, and began teaching a new doctrine. He sung the praises of the One but Triple god,—the supreme Eternal, the incomprehensible essence "Zervana-Akerene," which emanating from itself "Primeval Light," the latter in its turn produced Ahura-Mazda. But this process required that the "Primeval One" should previously absorb in itself all the light from the fiery Mithra, and thus left the poor god despoiled of all his brightness. Losing his right of undivided supremacy, Mithra, in despair, and instigated by his Ahrimanian nature, annihilated himself for the time being, leaving Ahriman alone, to fight out his quarrel with Ormazd, the best way he could. Hence, the prevailing Duality in nature since that time until Mithra returns; for he promised to his faithful devotees to come back some day Only since then, a series of calamaties fell upon the Fire-worshipers. The last of these was the invasion of their country by the Moslems in the 7th century, when these fanatics commenced most cruel persecutions against the Behedin. Driven away, from every quarter, the Guebres found refuge but in the province of Kerman, and in the city of Yezd. Then followed heresies. Many of the Zoroastrians, abandoning the faith of their forefathers, became Moslems; others, in their unquenchable hatred for the new rulers, joined the ferocious Koords and became devil, as well as fire, worshipers. These are the Yezids. The whole religion of these strange sectarians,—with the exception of a few who have more weird rites, which are a secret to all but to themselves—consists in the following. As soon as the morning sun appears, they place their two thumbs crosswise one upon the other, kiss the symbol, and touch with them their brow in reverential silence. Then they salute the sun and turn back into their tents. They believe in the power of the Devil, dread it, and propitiate the "fallen angel" by every means; getting very angry whenever they hear him spoken of disrespectfully by either a Mussulman or a Christian. Murders have been committed by them on account of such irreverent talk, but people have become more prudent of late.

With the exception of the Bombay community of Parsees, Fire-worshipers are, then, to be found but in the two places before mentioned, and scattered around Baku. In Persia some years ago, according to statistics they numbered about 100,000 men; * I doubt though whether their religion has been preserved as pure as even that of the Gujaráthi Parsees, adulterated as is the latter by the errors and carelessness of generations of uneducated Mobeds. And yet, as is the case of their Bombay brethren, who are considered by all the travellers as well as Anglo-Indians, as the most intelligent, industrious and well-behaved community of the native races, the Fire-worshipers of Kerman and Yezd bear a very high character among the Persians, as well as among the Russians of Baku. Uncouth and crafty some of them have become, owing to long centuries of persecution and spoliation; but the unanimous testimony is in their favour, and they are spoken of as a virtuous, highly moral, and industrious population. "As good as the word of a Guebre" is a common saying among the Koords, who repeat it without being in the least conscious of the self-condemnation contained in it.

I cannot close without expressing my astonishment at the utter ignorance as to their religions which seems to prevail in Russia even among the journalists. One of them speaks of the Guebres, in the article of the *St. Petersburg Vjedomosti* above referred to, as of a sect of Hindu idolaters, in whose prayers the name of Brahma is constantly invoked. To add to the importance of this historical item Alexandre Dumas (Senior) is quoted, as mentioning in his work *Travels in the Caucasus* that during his visit to Attesh-Gag, he found in one of the cells of the Zoroastrian cloister "two Hindu idols"!! Without forgetting the charitable dictum: *De mortuis nil nisi bonum*, we cannot refrain from reminding the correspondent of our esteemed contemporary of a fact which no reader of the novels of the brilliant French writer ought to be ignorant of; namely, that for the variety and inexhaustible stock of *historical facts*, evolved out of the abysmal depths of his own consciousness, even the immortal Baron Münchausen was hardly his equal. The sensational narrative of his tiger-hunting in Mingrelia, where, since the days of Noah, there never was a tiger, is yet fresh in the memory of his readers.

"THE LIGHT OF ASIA" †

As told in verse by an Indian Buddhist.

A timely work in poetical form, and one whose subject—perfect though the outward clothing be—is sure to provoke discussion and bitter criticisms, has just made its appearance. It is inscribed to "The Sovereign Grand Master and Companions of the Star of India," and the author, Mr. Edwin Arnold C. S. I., late Principal of the Deccan College at Poona, having passed some years in India, has evidently studied his theme *con amore*. In his Preface he expresses a hope that the present work and his "'Indian Song of Songs' will preserve the memory of one who loved India and the Indian peoples." The hope is well grounded, for if any Western poet has earned the right to grateful remembrance by Asiatic nations and is destined to live in their memory, it is the author of the "Light of Asia".

The novelty, and, from a Christian standpoint, the distastefulness of the mode of treatment of the subject seems to have already taken one reviewer's breath away. Describing the volume as "gorgeous in yellow and gold" he thinks the book "chiefly valuable as...coming from one

* Mr. Grattan Geary in his recent highly valuable and interesting work "Through Asiatic Turkey" (London, Sampson Law & Co.) remarks of the Guebres of Yezd "it is said, that there are only 5,000 of them all told." But as his information was gleaned while travelling rapidly through the country, he was apparently misinformed in this instance. Perhaps, it was meant to convey the idea to him that there were but 5,000 in and about Yezd at the time of his visit. It is the habit of this people to scatter themselves all over the country in the commencement of the summer season in search of work.

† "The Light of Asia: or the Great Renunciation (Mahâbhinishkramana). The Life and Teachings of Gautama, Prince of India and Founder of Buddhism. As told in verse by an Indian Buddhist. By Edwin Arnold, M. A., F. R. G. S., C. S. I. Formerly Principal of the Deccan College, Poona, and Fellow of the University of Bombay." London: Trübner & Co.

who during a long residence in India imbued his mind with Buddhistic philosophy." This, he adds, "is no criticism of a religion supposed to be false, but the sympathetic presentment of a religion so much of which is true *as from the mouth of a votary (sic).*" By many, Mr. Arnold's "imaginary Buddhist votary" of the Preface, is identified with the author himself; who now—to quote again his critic—"comes out in his true colours." We are glad of it; it is a rare compliment to pay to any writer of this generation, whose peremptory instincts lead but too many to sail under any colours but their own. For our part, we regard the poem as a really remarkable specimen of literary talent, replete with philosophical thought and religious feeling—just the book, in short, we needed in our period of *Science of Religion*—and the general toppling of ancient gods.

The Miltonic verse of the poem is rich, simple, yet powerful, without any of those metaphysical innuendoes at the expense of clear meaning which the subject might seem to beg, and which is so much favored by some of our modern English poets. There is a singular beauty and a force in the whole narrative, that hardly characterizes other recent poems—Mr. Browning's idyl, the "Pheidippides," for one, which in its uncouth hero—the Arcadian goat-god, offers such a sad contrast to the gentle Hindu Saviour. Jar as it may on Christian ears, the theme chosen by Mr. Arnold is one of the grandest possible. It is as worthy of his pen, as the poet has showed himself worthy of the subject. There is a unity of Oriental colouring in the descriptive portion of the work, a truthfulness of motive evinced in the masterly handling of Buddha's character, which are as precious as unique; inasmuch as they present this character for the first time in the history of Western literature, in the totality of its unadulterated beauty. The moral grandeur of the hero, that Prince of royal blood, who might have been the "Lord of Lords," yet

> ".....let the rich world slip
> Out of his grasp, to hold a beggar's bowl,"

and the development of his philosophy, the fruit of years of solitary meditation and struggle with the mortal "Self," are exquisitively portrayed. Toward the end the poem culminates in a triumphant cry of all nature; a universal hymn at the sight of the World-liberating soul

> ".....of the Saviour of the World,
> Lord Buddha—Prince Siddârtha styled on earth,
> In Earth, and Heaven and Hell incomparable,
> All-honoured, Wisest, Best, most Pitiful;
> The Teacher of Nirvâna and the Law."

Whatever the subsequent fate of all the world's religions and their founders, the name of Gautama Buddha, or Sâkya Muni,* can never be forgotten; it must always live in the hearts of millions of votaries. His touching history—that of a daily and hourly self-abnegation during a period of nearly *eighty* years, has found favour with every one who has studied his history. When one searches the world's records for the purest, the highest ideal of a religious reformer, he seeks no further after reading this Buddha's life. In wisdom, zeal, humility, purity of life and thought; in ardor for the good of mankind; in provocation to good deeds, to toleration, charity and gentleness, Buddha excels other men as the Himmâlayas excel other peaks in height. Alone among the founders of religions, he had no word of malediction nor even reproach for those who differed with his views. His doctrines are the embodiment of universal love. Not only our philologists—cold anatomists of time-honoured creeds who scientifically dissect the victims of their critical analysis—but even those who are prepossessed against his faith, have ever found but words of praise for Gautama. Nothing can be higher or purer than his social and moral code. "That moral code" says Max Müller, ("Buddhism") † taken by itself is one of the most perfect which the world has ever known." In his work "Le Bouddha et sa Religion" (p 5) Barthelemy St. Hilaire reaches the climax of reverential praise. He does not "hesitate to say" that "among the founders of religions there is no figure more pure or more touching than that of Buddha. *His life has not a stain upon it.* His constant heroism equals his convictions...He is the perfect model of all the virtues he preaches; his abnegation and charity, his inalterable gentleness, never forsake him for an instant"...And, when his end approaches, it is in the arms of his disciples that he dies, "with the serenity of a sage who practiced good during his whole life, and who is sure to have found—the truth." So true is it, that even the early Roman Catholic saint-makers, with a flippant unconcern for detection by posterity characteristic of the early periods of Christianity, claimed him as one of their converts, and, under the pseudonym of St. Josaphat, registered him in their "Golden Legend" and "Martyrology" as an orthodox, beatified Catholic saint. At this very day, there stands in Palermo, a church dedicated to Buddha under the name of Divo Josaphat. * It is to the discovery of the Buddhist canon, and the *Sacred Historical Books of Ceylon*—partially translated from the ancient Pâli by the Hon. J. Turnour; and especially to the able translation of "Lalita-Vistara" by the learned Babu Rajendrâlal Mittra—that we owe nearly all we know of the true life of this wonderful being, so aptly named by our present author, "The Light of Asia." And now, poetry wreaths his grave with asphodels.

Mr. Arnold, as he tells us himself in the *Preface*, has taken his citations from Spence Hardy's work, and has also modified more than one passage in the received narrative. He has sought, he says, "to depict the life and character, and indicate the philosophy of that noble hero and reformer, Prince Gautama of India," and reminds his readers that a generation ago "little or nothing was known in Europe of this great faith of Asia, which had nevertheless existed during 24 centuries, and at this day surpasses, in the number of its followers and the area of its prevalence any other form of creed. Four hundred and seventy millions of our race live and die in the tenets of Gautama..." whose "sublime teaching is stamped ineffaceably" even "upon modern Brahmanism...More than a third of mankind, therefore, owe their moral and religious ideas to this illustrious prince, whose personality...cannot but appear the highest, gentlest, holiest and most beneficient...in the history of Thought...No single act or word mars the perfect purity and tenderness of this Indian teacher..." We will now explain some of the sacred legends under review as we proceed to quote them.

Gautama, also called Savârtha-Siddha—abreviated to Siddhârtha according to the Thibetans by his father, whose wish (ârtha) had been at last fulfilled (siddha)—was born in 624 B. C. at Kapilavastû.† It was on the very spot on which now stands the town of Nagara, near the river Ghoghra, at the foot of the mountains of Nepaul, and about a hundred miles north of Benares that he passed his early boyhood, and youth. His birth, like that of all founders, is claimed to have been miraculous. Buddah—the highest Wisdom, which waits "thrice ten thousand years," then lives again, having determined to help the world, descended from on high, and went down—

> "..... .....among the Sâkyas
> Under the southward snows of Himalay
> Where pious people live and a just king.
> .....

* He belonged to the family of the Sâkyas, who were descendants of Ikshvâku and formed one of the numerous branches of the Solar dynasty; the race which entered India about 2,300 years B. C. "according to the epic poems of India. *Muni* means a saint or ascetic, hence—Sakyamuni."

† Chips from a German Workshop, vol. 1, p. 217.

* See *Speculum Historiale*, by Vincent de Beauvais, XIII century. Max Müller affirms the story of this transformation of the great founder of Buddhism into one of the numberless Popish Saints. See *Roman Martyrology* p 348—Colonel Yule tells us (*Contemporary Review* p. 588, July, 1870) that this story of Barlaam and Josaphat was set forth by the command of Pope Gregory XIII. revised by that of Pope Urban VIII. and translated from Latin into English by G. K. of the Society of Jesus.

† The learned Dr. J. Gerson da Cunha, Member of the Royal Asiatic Society, Bombay, tells us in a "Memoir of the History of the Tooth-Relic of Ceylon," that Kapila, "of a part of which the father of Buddha was king, and tributary to that of Kosala, was built by the departed sons of Ikshvâku by the permission of the sage Kapila, whence the name." He also gives another version "to the effect that Kapilavastû means *yellow dwelling*, and yellow.....is the distinctive colour of the principality; and hence it may have been adopted as the badge of the Buddhist, who are sometimes spoken of as of the yellow religion."

That night the wife of king Suddhôdana,
Maya the Queen, asleep beside her Lord,
Dreamed a strange dream; dreamed that a star from heaven—
Splendid, six rayed, in colour rosy-pearl,
.....
Shot through the void and, shining into her,
Entered her womb upon the right....."

The *Avatar* is born among a thousand wonders. Asita the gray-haired saint, comes,—significantly like old Simeon,—to bless the Divine Babe, and exclaims:

O Babe! I worship! Thou art He!
.....Thou art Buddh,
And thou wilt preach the Law and save all flesh
Who learn the Law, though I shall never hear,
Dying too soon, who lately longed to die;
*Howbeit I have seen Thee.....**

The child grows; and his future taste for an ascetic life appears clearly in the contemplative mood which he exhibits from his very boyhood. According to the prophecy of Asita, who tells the "sweet Queen" that henceforth she has "grown too sacred for more woe"...the mother dies "on the seventh evening" after the birth of Gautama, a painless death...

"Queen Maya smiling slept, and walked no more,
Passing content to Trâyastrinshas—Heaven,
Where countless Devas worship her and wait
Attendant on that radiant MOTHERHOOD..."

At eight years of age, the young Gautama conquers in learned disputations all the Gurus and Achâryas. He knows without ever having learned the Scriptures, every sacred script and all the sciences. When he is eighteen, the king, his father, frightened at the prophecy that his only son is to become the destroyer of all the old gods, tries to find a remedy for it in a bride. Indifferent to the hosts of beauties invited to the palace the Prince "to the surprise of all, takes fire at first glance" of a radiant Sâkya girl, his own cousin, Yasôdhara, also called "Gopa," the daughter of the king of Koli. Dandapâni; because, as it is ultimately discovered by himself, they knew, and loved each other in a previous incarnation.

".....We were not strangers, as to us
And all it seemed: in ages long gone by
A hunter's son, playing with forest girls
By Yamun's springs, where Nandadevi stands,
Sate umpire, while they raced beneath the fir—
Like hares..... .....
.....but who ran the last
Come first for him, and unto her the boy
Gave a tame fawn and his heart's love beside.
And in the wood they lived many glad years,
And in the wood they undivided died.
.....
Thus I was he and she Yasôdhara;
And while the wheel of birth and death turns round,
That which hath been must be between us two."

But Gautama has to win his Sâkya bride, for, we are told that—".....it was law

With Sâkyas, when any asked a maid
Of noble house, fair and desirable,
He must make good his skill in martial arts
Against all suitors who would challenge it."

The Prince conquers them all; and the lovely Indian girl drawing

"The veil of black and gold across her brow.....
Proud pacing past the youths....."

hangs on his neck the fragrant wreath, and is proclaimed the Prince's bride. "This veil of black and gold" has a symbolic significance, which no one knows at the time; and which he learns himself but long after when enlightment comes to him. And then, when questioned, he unriddles the mystery. The lesson contained in this narrative of a Prince having every reason to be proud of his birth, is as suggestive as the verse is picturesque. It relates to the metempsychosis—the evolution of modern science!

"And the world-honoured answered.....
.....
'I now remember, myriad rains ago,
What time I roamed Himâla's hanging woods,
A tiger, with my striped and hungry kind;
I, who am Buddh, couched in the Kusa grass
.....
Amid the beasts that were my fellows then,
Met in deep jungle or by reedy jheel,
A tigress, comeliest of the forest, set
The males at war; her hide was lit with gold,
Black-broidered like the veil Yasôdhara
Won for me; hot the strife waxed in that wood
With tooth and claw, while underneath a neem
The fair beast watched us bleed, thus fiercely wooed.
And I remember, at the end she came
Snarling past this and that torn forest-lord
Which I had conquered, and with fawning jaws
Licked my quick-heaving flank, and with me went
Into the wild with proud steps, amorously.....
The wheel of birth and death turns low and high."

And further on, we find again the following lines upon the same question, lines to which neither a Kabalist, Pythagorean, a Shakespeare's Hamlet, nor yet Mr. Darwin could take exception. They describe the mental state of the Prince when, finding nothing stable, nothing real upon earth, and ever pondering upon the dreary problems of life and death, he determines upon sacrificing himself for mankind; none of whom, whether Vishnu, Shiva, Surya or any other god, can ever save from

"The aches of life, the stings of love and loss,
The fiery fever and the ague-shake
The slow, dull, sinking into withered age,
The horrible dark death—and what beyond
Waits—till the whirling wheel comes up again,
And new lives bring new sorrows to be borne,
New generations for the new desires
Which have their end in the old mockeries?
.....
.....
... Our Scriptures truly seem to teach,
That— once, and wheresoe'er and whence begun—
Life runs its rounds of living, climbing up
From mote, and gnat, and worm, reptile and fish,
Bird and shagged beast, man, demon, deva, god,
To clod and mote again; so are we kin
To all that is....."

Dreading the consequences of such a train of thought, Suddhodâna builds three luxurious palaces, one within the other, and confines the princely couple in it; when,

"The king commanded that within those walls
No mention should be made of death or age,
Sorrow, or pain, or sickness..... .....
And every dawn the dying rose was plucked,
The dead leaves hid, all evil sights removed:
For said the King, "If he shall pass his youth
Far from such things as move to wistfulness,
And brooding on the empty eggs of thought,
The shadow of this fate, too vast for man,
May fade, belike, and I shall see him grow
To that great stature of fair sovereignty
When he shall rule all lands—if he will rule—
The King of kings and glory of his time."
Wherefore, around that pleasant prison-house—
Where love was gaoler and delights its bars,
But far removed from sight—the King bade build
A massive wall, and in the wall a gate
With brazen folding-doors, which but to roll
Back on their hinges asked an hundred arms;
Also the noise of that prodigious gate
Opening, was heard full half a yôjana.
And inside this another gate he made,
And yet within another—through the three
Must one pass if he quit that Pleasure-house.
Three mighty gates there were, bolted and barred,
And over each was set a faithful watch;
And the King's order said, "Suffer no man
To pass the gates, though he should be the Prince;
This on your lives—even though it be my son."

But alas, for human precaution! Gautama's destiny was in the power of the Devas. When the King's vigilance was relaxed, and the Prince permitted to go outside the palaces for a drive,

"'Yea' spake the careful King" 'tis time he see!
But let the criers go about and bid
My city deck itself, so there be met
No noisome sight; and let none blind or maimed,
None that is sick or stricken deep in years,
No leper, and no feeble folk come forth..."

* Compare Luke II. V. 25—30. "Lord now lettest thou thy servant depart in peace.....for mine eyes have seen thy salvation," exclaims old Simeonn.

And yet, the first thing that met the eye of Gautama, was :—

"An old, old man, whose shrivelled skin, sun-tanned,
Clung like a beast's hide to his fleshless bones ;
Bent was his back with load of many days,
.....
Wagging with palsy.....One skinny hand
Clutched a worn staff to prop his quavering limbs,
.....
'Alms'! moaned he, 'give, good people! for I die
To-morrow or the next day'.....

It was a Deva, who had assumed that form of suffering humanity. Horrified at the sight, the Prince rode back, and gave himself entirely to his sad reflexions. And that night,

"Lulled on the dark breasts of Yasôdhara,
Her fond hands fanning slow his sleeping lids,
He would start up and cry, 'My world! Oh, world!
I hear! I know! I come!' And she would ask,
'What ails my Lord?' with large eyes terror-struck ;
For at such times the pity in his look
Was awful and his visage like a god's....."

"The voices of the spirits," the "wandering winds," and the Devas ever sung to him, murmuring softly in his ears of the sorrows of mortal life, which is—

"A moan, a sigh, a sob, a storm, a strife."
Yea ! "who shall shut out Fate."

Gautama is again moved to see the world beyond the gates of his palaces, and meets with a poor wretch stricken by a deadly plague; and finally, with a bamboo bier, on which lay stretched—

".....Stark and stiff, feet foremost, lean,
Chapfallen, sightless, hollow-flanked, agrin,
Sprinkled with red and yellow dust—the Dead,....."

whom the mourners carried, to where a pile was built near a stream, and immediately set—

"The red flame to the corners four, which crept,
And licked, and flickered, finding out his flesh
And feeding on it with swift hissing tongues,
And crackle of parched skin, and snap of joint ;
Till the fat smoke thinned and the ashes sank
Scarlet and grey, with here and there a bone
White midst the grey—THE TOTAL OF THE MAN...
Then spake the Prince : 'Is this the end which comes
To all who live?
'This is the end that comes,
To all' quoth Channa ;..... the Prince's charioteer.
"..... Oh suffering world,
..... I would not let one cry
Whom I could save! How can it be that Brahm
Would make a world and keep it miserable,
Since, if all-powerful, he leaves it so,
He his not good, and if not powerful,
He his not god! ... Channa! lead home again!
It is enough! mine eyes have seen enough!".....

During that night, the Princess Yasôdhara, has a fearful dream—

"In slumber I beheld three sights of dread,
With thought whereof my heart is throbbing yet,".....

She tells her lord she heard a

".....voice of fear
Crying 'The time is nigh! the time is nigh!
Thereat the third dream came ; for when I sought
Thy side, sweet Lord! ah, on our bed there lay
An unpressed pillow and an empty robe--
Nothing of thee but those ; ....."

The time was come indeed. That very night, the Prince is represented as giving up for mankind more than his throne and glory—more than his mortal life, for he sacrifices his very heart's blood, the mother of his unborn babe. The scene of the departure is one of the most masterly of the whole poem. Siddhârtha has quieted his young wife and watches over her, but

".....with the whispers of the gloom
Come to his ears again that morning song,
As when the Devas spoke upon the wind!
And surely gods were round about the place
Watching our Lord, who watched the shining stars.
'I will depart,' he spake ; 'the hour is came!
.....
My Chariot shall not roll with bloody wheels
From victory to victory, till earth
Wears the red record of my name, I choose
To tread its paths with patient, stainless feet,
Making its dusty bed, its loveliest wastes
My dwelling, and its meanest things my mates :
Clad in no prouder garb than outcasts wear,
Fed with no meals save what the charitable
Give of their will, sheltered by no more pomp
Than the dim cave lends or the jungle-bush.
This will I do because the woful cry
Of life and all flesh living cometh up
Into my ears, and all my soul is full
Of pity for the sickness of this world ;
Which I will heal, if healing may be found
By uttermost renouncing and strong strife...
.....
Oh, summoning stars! I come! Oh, mournful earth!
For thee and thine I lay aside my youth,
My throne, my joys, my golden days, my nights,
My happy palace and thine arms, sweet Queen!
Harder to put aside than all the rest!
Yet thee, too, I shall save saving, this earth.....
My child, the hidden blossom of our loves,
Whom if I wait to bless my mind will fail.
Wife! child! father! and people! ye must share
A little while the anguish of this hour
That light may break and all flesh learn the Law!.....
.....
....
Then to the saddle lightly leaping, he
Touched the arched crest, and Kantaka sprang forth
With armed hoofs sparkling on the stones and ring
Of champing bit ; but none did hear that sound,
For that the Suddha Devas, gathering near,
Plucked the red mohra-flowers and strewed them thick
Under his tread. ..while hands invisible
Muffled the ringing bit and bridle chains.
But when they reached the gate
Of tripled brass—which hardly fivescore men
Served to unbar and open—lo! the doors
Rolled back all silently, though one might hear,
In daytime two koss off the thunderous roar
Of those grim hinges and unwieldy plates.

Also the middle and outer gates
Unfolded each their monstrous portals thus
In silence as Siddârtha and his steed
Drew near ; while underneath their shadow lay,
Silent as dead men, all those chosen guards—
The lance and sword let fall, the shields unbraced,
Captains and soldiers—for there came a wind,
Drowsier than blows o'er Malwa's fields of sleep.
Before the Prince's path, which, being breathed,
Lulled every sense aswoon : and so he passed
Free from the palace."

A sacred legend is interwoven in the poem, which does not belong properly to the life of Gautama Buddha but pertains to the legendary myths of the monastic poetry of Buddhism—the Jâtakas, or the previous transmigrations of the Prince Siddhârtha. It is so touching, and the Indian drought so masterfully described that we quote a few lines from it. A spot is yet shown at Attock, near Benares, where the Prince moved to an inexpressible pity by the hunger of a tigress and her cubs and, having nothing else to give—gave her his own body to devour!...

"Drought withered all the land : the young rice died
Ere it could hide a quail ; in forest glades
A fierce sun sucked the pools ; grasses and herbs
Sickened, and all the woodland creatures fled
Scattering for sustenance. At such a time,
Between the hot walls of a nullah, stretched
On naked stones, our Lord spied, as he passed,
A starving tigress. Hunger in her orbs
Glared with green flame ; her dry tongue lolled a span
Beyond the grasping jaws and shrivelled jowl ;
Her painted hide hung wrinkled on her ribs,
As when between the rafters sinks a thatch
Rotten with rains ; and at the poor lean dugs
Two cubs, whining with famine, tugged and sucked,
Mumbling those milkless teats which rendered nought,
While she, their gaunt dam, licked full motherly
The clamorous twins, yielding her flank to them
With moaning throat, and love stronger than want,
Softening the first of that wild cry wherewith
She laid her famished muzzle to the sand,
And roared a savage thunder-peal of woe.
Seeing which bitter strait, and heeding nought
"Save the immense compassion of a Buddh,
Our Lord bethought, "There is no other way
To help this murderess of the woods but one,
By sunset these will die, having no meat ;
There is no living heart will pity her,

Bloody with ravin, lean for lack of blood.
Lo! if I feed her, who shall lose but I,
And how can love lose doing of its kind
Even to the uttermost?" So saying, Buddh
Silently laid aside sandals and staff,
His sacred thread, turban, and cloth, and came
Forth from behind the milk-bush on the sand,
Saying, "Ho! mother, here is meat for thee!"
Whereat the perishing beast yelped hoarse and shrill,
Sprang from her cubs, and, hurling to the earth
That willing victim, had her feast of him
With all the crooked daggers of her claws
Rending his flesh, and all her yellow fangs
Bathed in his blood: the great cat's burning breath
Mixed with the last sigh of such fearless love. ..."

"Purify the mind; abstain from vice and practice virtue" is the essence of Buddhism. Gautama preached his first sermon in the Gazell-grove, near Benares. Like all other founders, he is tempted and comes out victorious. The snare of Mâra (the deity of sin, love, and death) are unavailing. He comes off a conqueror.

The ten chief Sins came—Mara's mighty ones,
Angels of evil—AttavAda first,
The Sin of self, who in the Universe
As in a mirror sees her fond face shown,
And crying "I" would have the world say "I,"
And all things perish so if she endure.
.....
But quoth our Lord, "Thou hast no part with me,
False Visikitcha, subtlest of man's foes."
And third came she who gives dark creeds their power,
Silabbat-paramâsa, sorceress.
Draped fair in many lands as lowly Faith,
But ever juggling souls with rites and prayers;
The keeper of those keys which lock up Hells
And open Heavens. "Wilt thou dare," she said,
"Put by our sacred books, dethrone our gods,
Unpeople all the temples, shaking down
That law which feeds the priests and props the realms?"
But Buddha answered, "What thou bidd'st me keep
Is form which passes, but the free Truth stands;
Get thee unto thy darkness." Next there drew
Gallantly nigh a braver Tempter, he,
Kama, the King of passions.

* * * * *

But even Kâma-dhâtu (the love principle) has no hold upon the holy ascetic. Rested for seven years, by the river Nairanjana, entirely abstracted in meditation under his Bâdhi-tree, in the forest of Uruwela, he had already half-raised himself to the true condition of a Buddha. He has long ceased paying attention to the mere form—the Rûpa..... And, though the "Lords of Hell" had descended themselves

"To tempt the Master.
But Buddh heeded not,
Sitting serene, with perfect virtue walled,

for, on this very night.

..... "In the third watch,
The earth being still, the hellish legions fled,
A soft air breathing from the sinking moon,
Our Lord attained *Samma-Sambuddh*; he saw
By light which shines beyond our mortal ken
The line of all his lives *in all the worlds*,
Far back and farther back and farthest yet,
Five hundred lives and fifty.....
.....Also Buddha saw
How new life reaps what the old life did sow...
.....And in the middle watch
Our Lord attained *Abhidjna*—insight vast
.....
But when the fourth watch came the secret came
Of sorrow, which with evil mars the law....."

And then follows the magnificent enumeration of all the evils of life, of birth, growth, decay, and selfishness; of *Avidya*—or Delusion; *Sankhâra*—perverse tendencies; *Namarûpa* or the local form of the being born, and so on, till *karma* or the sum total of the soul, its deeds, its thoughts.....It was on that night that the Reformed, though alive and yet of this world reached the last Path to Nirvana, which leads to that supreme state of the mind when.....

"The aching craze to live ends, and life glides—
Lifeless—to nameless quiet, nameless joy,
Blessed NIRVANA—sinless, stirless rest—
That change which never changes!"
.....Lo the Dawn!
Sprang with Buddh's Victory...
.....
So glad the World was—though it wist not why—
That over desolate wastes went swooning songs
Of mirth, the voice of bodiless Prets and Bhuts
Foreseeing Buddh; and Devas in the air
Cried "It is finished, finished!" and the priests
Stood with the wondering people in the streets
Watching those golden splendours flood the sky
And saying "There hath happed some mighty thing."
Also in Ran and Jungle grew that day
Friendship amongst the creatures; spotted deer
Browsed fearless where the tigress fed her cubs,
And cheethas lapped the pool beside the bucks;
Under the eagle's rock the brown hares scoured
While his fierce beak but preened an idle wing;
The snake sunned all his jewels in the beam
With deadly fangs in sheath; the shrike let pass
The nestling-finch; the emerald halcyons
Sate dreaming while the fishes played beneath,
Nor hawked the merops, though the butterflies—
Crimson and blue and amber—flitted thick
Around his perch; the Spirit of our Lord
Lay potent upon man and bird and beast,
Even while he mused under that Bôdhi-tree,
Glorified with the Conquest gained for all
And lightened by a Light greater than Day's.
.....
"Then he arose—radiant, rejoicing, strong—
Beneath the Tree, and lifting high his voice
Spoke this in hearing of all Times and Worlds....."
Many a house of Life
Hath held me—seeking ever him who wrought
These prisons of the senses, sorrow-fraught;
Sore was my ceaseless strife!
But now
Thou Builder of this Tabernacle—Thou!
I know Thee, never shalt thou build again
These walls of pain,
.....
Broken thy house is, and the ridge-pole split!
Delusion fashioned it!
Safe pass I thence—Deliverance to obtain.

"It is difficult to be rich and learn the way"...used say the master. But "my law is one of grace for all,...for rich and poor...come to me, and I will raise Arhats above the gods"...Obedient to his call, millions upon millions have followed the Lord expecting their reward through no other mediator than a course of undeviating virtue, an unwavering observance of the path of duty. We must bear in mind that Buddhism from its beginning has changed the moral aspect of not only India but of nearly the whole of Asia; and that, breaking up its most cruel customs, it became a blessing to the coutless millions of the East—of our brothers. It was at the ripe age of three score and ten, that Buddha felt his end approaching. He was then close to Kusinagara (Kasia) near one of the branches of the Ganges called Atchiravati, when feeling tired he seated himself under a canopy of sâl trees. Turning his eyes in the direction of Râgagriha the capital of Magadha he had murmured prophetically the day before: "This is the last time that I see this city and the throne of diamonds," and, his propheey became accomplished at the following dawn. His vital strength failed, and—he was no more. He had indeed reached Nirvana.

"The Buddha died, the great Tathâgato,
Even as man 'mongst men, fulfilling all:
And how a thousand thousand crores since then
Have trod the Path which leads whither he went
Unto NIRVANA where the Silence Lives,"

No need of remarking that Mr. Arnold's views are those of most of the Orientalists of to-day, who have, at last, arrived at the conclusion that Nirvâna—whatever it may mean philologically—philosophically and logically is anything but *annihilation*. The views taken in the poem—says the author—of "Nirvana," "Dharma," "Kharma" and the other chief features of Buddhism, are...the fruits of considerable study, and also of a firm conviction, that a third of mankind would never have been brought to believe in blank abstraction, or in Nothingness as the issue and crown of Being." The poem, therefore, comes to a

close with the following fervent appeal :—

"Ah! Blessed Lord! Oh, High Deliverer!
Forgive this feeble script, which doth thee wrong,
Measuring with little wit thy lofty Love!
Ah! Lover! Brother! Guide! Lamp of the Law!
I take my refuge in Thy name and Thee!
I take my refuge in thy Law of Good!
I take my refuge in thy Order! OM!
The dew is on the lotus!—Rise great Sun!
And lift my leaf and mix me with the wave.
OM MANI PADME HUM, the sunrise comes!
The Dewdrop slips into the shining sea!"

THE WORKS OF HINDU RELIGION AND PHILOSOPHY MENTIONED IN THE BRAHMA YOJNA.

[Written for the THEOSOPHIST, by "P."]

One of the chief objects of the Theosophist being to explore the secret wisdom contained in the religious and philosophical literature of the Hindus, it may not be useless to know definitely what the Hindus consider to be the principal works containing their religion and philosophy; works which, according to traditional belief, are believed to contain "secret wisdom concealed under popular and often repulsive myths," and to embrace the philosophy of much that is now considered as foolish superstition.

Every twice-born Hindu householder or grihastha is required to perform every day Panch Mahāyognah, that is the five solemn offerings or devotional acts. These are acts of homage: directed 1. to the gods; 2. to all beings; 3. to departed ancestors; 4. to the Rishis or authors of the Veda; and 5. to men (1. *deva-yagna*, 2. *bhat-yagna*, 3. *pitri-yagna*, 4. *brahma-yagna*, 5. *manushyagna*). Of these the fourth or the *brahma-yagna* consists chiefly of the repetition of the Veda and other recognized works,

The original intention appears to have been that every householder should consider it his duty to go over a portion of the Veda and of other works that he had studied from his preceptor during the state of Brahma-cārin, or bachelor student. What is done at present is that after repeating a portion of the particular Veda to whichthe devotee belongs, the first words of the other Vedas and of other works are repeated by him. These first words, however, indicate what works have been recognized as necessary to be studied in the orthodox system of learning the religion and philosophy of the Hindus. We will take the details of the Brahma-yajna as repeated by a Rig-vedi Brāhman :—

After mentally repeating the sacred syllable *Om*, the three Vyāhritis, and the *Gāyatri*, three times, in a certain manner, the worshiper commences with the Rig-veda Samhita, and repeats the first beginnings of the under mentioned works in the order set forth below: —

1 The Rig-veda Samhita.
2 The Rig-veda Brāhmana.
3 The Rig-veda Upanishads.
4 The Yajur-veda.
5 The Sāma-veda.
6 The Atharva-veda.
7 The Aśavalāyana Kalpa Sútra (Ceremonial directory.)
8 The Nirukta (exposition.)
9 Paninís Vyākarana (grammar.)
10 Śikshā (phonetic directory.)
11 Jyotisha (astronomy.)
12 Chanda (metre.)
13 Nighantu (synonyms.)
14 Indra-gāthā.
15 Nārāsamsi.
16 The Valkya Smriti Yājna.
17 The Mahābhārata.
18 Jaimini Sūtra (The Pūrva Mīmānsā.)
19 The Brahma Sūtra (The Uttar Mīmānsa.

Certain texts of the Rig-veda are repeated at the end, and the Brahma-yajna is concluded by pouring out a libation of water to the spirits of the departed.

The above list shows what the Hindus themselves regard as necessary studies for the right and comprehensive understanding of their religion and philosophy. * In the present times, a tendency is observable to catch hold of some one portion of the Hindu religious literature, and to try to make it the sum total of the religion of the Hindus Some scholars take to the Sāmhita portion of the Vedas but discard the Brāhmanaand Upanishad portions. The Brahmana portion especially is neglected. It is looked upon as "childish and foolish," though according to orthodox belief it is the only key to the mystical knowledge contained in the Vedas. The author of "Isis Unveiled brings out this truth very prominently. The Upanishads are better favoured than the Brahmanas, but even they do not escape the epithets of "puerile" from some quarters. Again; in the efforts made by modern (Western) scholars to interpret the Vedas, there is too much tendency observed to discard old interpretations, which do not accord with modern ideas. The orthodox Hindus protest against this. They think that this is not the way to do justice nor to arrive at truth. There ought to be a comprehensive study in the true humble Spirit of discovering the truth, of all the branches, if Hindu religion and philosophy are to be known in their true light. The THEOSOPHIST, at any rate has this aim, and it is therefore appropriate, at the very commencement of its career to point out the works that in the orthodox system are considered necessary to be known for the right understanding of Hindu religion and philosophy.

* How many of our European commentators could pass the test of critical proficiency! (Ed.)

"A GREAT MAN"

We copy from the Calcutta *Amrita Bazar Patrika*, one of the ablest and most influential papers in India, the following brief description of the visit of our revered Pandit Dayánund Saraswati Swami, to Ajmere, as given by Dr. Husband, the Christian medical missionary of the place :—

"Large crowds gathered each evening to listen to the Pandit's exposition of the Vedas; and although the orthodox Hindu was not a little shocked and the Mussulman soon became furious, still all felt they were in the presence of a man of rare intellectual powers —one clear in intellect, subtle in reasoning, and powerful in appeal. His lectures produced a great impression, and the Natives were excited about religious matters in a way I have never seen during my connection with Ajmere; and it became evident that fealty to truth demanded that this supporter of the Vedas and assailant of the Christian system should not be left unanswered. Many young men in our public offices and advanced students in our colleges, adrift from their own religion and not yet safely anchored in another, were enthusiastic over the advent of this new teacher; and we felt a solemn and bounden duty rested on us to show them and others that the Pandit's objections could be satisfactorily answered, and with God's blessing, to lead them to a purer faith and nobler worship."

The *Amrita Bazar Patrika* has good reason for adding: "Pandit Dayánund Saraswati appears to be really a great man,"—even more, perhaps, than it imagines. And, since long experience has so clearly shown that Brahmins require only the average Hindu subtlety of intellect to get the better of the Christian missionary in metaphysical debate, it is bold in Dr. Husband, and his temperament must be of a highly sanguine type, to dream of showing that "the Pandit's objections could be satisfactorily answered." As to convincing an actual follower of the Swami's that the missionaries can "lead them to a purer faith and nobler worship" than is shown in the Vedas as he expounds them, that is simply impossible.

Those who would be convinced of Swami Dayánund's greatness as a scholar and a philosopher should read his *Veda Bháshya*, an advertisement of which is given elsewhere. The direct and indirect influence of this work in reviving a taste for Vedic study is very marked. This, of itself, entitles its author to the national gratitude; for India will never recover her former splendour until she returns to that pure religion of the Aryas, which equally taught what duties man owes to his neighbour and to himself. The Veda Bháshya should be at least read by every educated Hindu.

ARYAN TRIGONOMETRY.

By Dinanath Atmaram Dalvi, M.A., LL.B.

Western mathematicians call Hipparchus, the Nicaean, the father of trigonometry, although they confessedly know nothing whatever about him beyond what they find in the works of his disciple Ptolemy. But Hipparchus is assigned

to the 2nd century B. C., and we have the best reason in the world for knowing that trigonometry was known to the ancient Hindus, like many another science claimed by ignorant Western writers for Egypt, Greece or Rome. These pretended authorities suggest that Hipparchus "probably employed mechanical contrivances for the construction of solid angles" (Art. *Mathematics* New Am. Cyc. XI, 283); on the presumption that the infant science of trigonometry was then just being evolved in its rudest beginnings. But I shall give the THEOSOPHIST's readers an ancient Indian trigonometrical rule for finding the sine of an angle that long antedates Hipparchus, and that is superior even to some of the European rules of our days. I have used in certain places the Greek letters *Pi* and *Theta* for angles, agreeably to modern custom. The professional reader will, of course understand that it is not meant that the Hindu mathematicians employed the Greek letters themselves at a period when, as yet, there was no such thing as the Greek alphabet; but only that they were aware of the numerical values represented by these symbols at the present time. The Hindu rule is as follows:—

$$\text{Sin } \theta = \theta\left(1-\frac{\theta^2}{\pi^2}\right)\left(1-\frac{\theta^2}{4\pi^2}\right)\left(1-\frac{\theta^2}{9\pi^2}\right)\text{(\&c.)}$$

$$= \theta - \frac{\theta^3}{1\cdot2\cdot3} + \frac{\theta^5}{1\cdot2\cdot3\cdot4\cdot5} - \frac{\theta^7}{1\cdot2\cdot3\cdot4\cdot5\cdot6\cdot7} + \text{\&c.}$$

$$= \frac{\pi x}{180}\left(1-\frac{x^2}{180^2}\right)\left(1-\frac{x^2}{4\cdot180^2}\right)\left(1-\frac{x^2}{9\cdot180^2}\right)\left(1-\frac{x^2}{16\cdot180^2}\right)\text{\&c.}$$

$$= x(180-x)\frac{\pi}{180^2}\cdot\frac{(180+x)}{180}\left\{\left(1-\frac{x^2}{4\cdot180^2}\right)\left(1-\frac{x^2}{9\cdot180^2}\right)\left(1-\frac{x^2}{16\cdot180^2}\right)\right\}\text{\&c.}$$

$$= x(180-x)\left\{\frac{\pi}{180^2}+\frac{\pi x}{180^3}\left\{\left\{1-\left(\frac{\pi^2}{6}-1\right)\frac{x^2}{180^2}\right.\right.\right.$$

$$\left.\left.\left.+\left(\frac{\pi^4}{120}-\frac{\pi^2}{6}+1\right)\frac{x^4}{180^4}\right\}\text{\&c.}\right\}$$

$$= x(180-x)\left\{\frac{1}{10100}+\frac{9x}{(101)^2\times2000}\right\}$$

$$\left\{1-\frac{645}{1000}\frac{x^2}{180^2}+\text{\&c.}\right\}\text{ substituting fractional approximations for the expressions involving } \pi.$$

$$= x(180-x)\left\{\frac{1}{10100}+\frac{x(180-x}{4\cdot(101^2\cdot(100)}+\text{\&c.}\right\}$$

$$= x(180-x)\left\{\frac{1}{10100-x(180-x)}\right\} = \frac{4x\quad(180-x)}{40100-x(180-x)}$$

$$= \frac{1}{\frac{10100}{x(180-x)}-4}.$$

This is an ancient Hindu expression approximating to the sine of an angle in terms of the degrees in numbers of that angle. The expression is to be met with in Hindu works on astronomy; *ex. gratia*: The *Graha-laghava*, not in its original, pure form. Its help is taken in the Hindu expressions for finding the equation of the centre. The above is a regular proof for the satisfaction of professed Mathematicians, and shows that my Hindu ancestors, before the beginning of the Christian Era, were in possession of the supposed recent trigonometrical discoveries of Euler. It is noteworthy that notwithstanding the great utility of this expression in Hindu trigonometry, and astronomy, its author is unknown, or at least its authorship cannot be traced to a particular ancient Hindu at present. This would almost imply a pre-historic antiquity for this branch of the "Divine Science" of Mathematics.

The approximative fractions used in the above proof are true to two decimal places, and consequently the expression is exactly true to two decimal places. It is therefore superior in accuracy to the common expressions Sin $\theta = \theta - \frac{\theta^3}{4}$, or Sin $\theta = \theta - \frac{\theta^3}{6}$ to be met with in European works on Trigonometry, which are barely true to one place of decimals. It will please even a beginner in trigonometry to find the greater accuracy that distinguishes the Hindu expression from its European compeers. To take the simplest examples, viz: the sines of 90°, 30° and 45°.—

$$\text{Sin } 90° = \frac{1}{\frac{10100}{90\times90}-4} = \frac{1}{\frac{101}{81}-4} = \frac{324}{323} = 1\frac{1}{323}$$

$$\text{Sin } 30° = \frac{1}{\frac{10100}{30\times150}-4} = \frac{1}{\frac{101}{45}-4} = \frac{180}{359} = \frac{1}{2} \text{ nearly}$$

$$\text{Sin } 45° = \frac{1}{\frac{10100}{45\times135}-4} = \frac{1}{\frac{404}{243}-4} = \frac{972}{1373} = \frac{1}{1\cdot412} = \frac{1}{\sqrt{2}} \text{ nearly}$$

The first example shows that the mistake lies one in three hundred and twenty-three; that is, the expression is true to two decimal places, and the second example is open to a similar remark; the third clearly points out that the error lies in the third decimal of the denominator of the resulting fraction. The expression is moreover neat and easily remembered. The expression for the cosecant will become shorter and neater still, thus:

$$\text{Cosec } x = \frac{10100}{x(180-x)}-4.$$

TECHNICAL EDUCATION.

By E. Wimbridge, F. T. S., Graduate of the Royal Institute of British Architects.

That is an old and noble proverb—'Heaven helps those who help themselves.' In one form of expressoin or another, it has stimulated thousands to great thoughts and great achievements. Ah! if the educated youth of India would but recall and apply it. If they would but cease to look upon hireling service, especially public service, as the *summun bonum*, what might they not do for themselves and their starving countrymen! Why will they not put their shoulders to the wheel, and take a leaf out of the books of the ruling nations of the West? They are educated enough, but not in the right direction. What they need is not great titles, but great familiarity with useful arts, that would give them a good livelihood, respectable position, independence; that would make them employers instead of servants, "Masters of *Arts*," indeed. If they would but do this each young Hindu, besides winning success in life, would be able to boast that he was helping his country to find again the path which, in the bygone ages, she trod, and which led her to pre-eminence in arts and sciences as well as philosophy. What India has done once, India can do again. She only requires the same kind of men, and proper training for them. It is not the fault of climate, as some native publicists have said, that keeps all this talent inert: the climate is the same as it ever was, and India was once great. The fault is with the men, who are suffering themselves to be denationalized and along with their grand ancestral notions of religion are losing their ancient artistic originality and mechanical skill. This fatal tendency must be stopped. How can it be done?

The first, most potent, agency to help effect this "consummation devoutly to be wished," is technical education. This education is acquired in different countries by various means. In some it is by long apprenticeships to the several arts and industries; in others by the establishment of technological schools or institutes. We favor this latter plan for India, as, owing to the degeneration of the industrial arts in this country, little could be expected from an apprenticeship to the Hindu artizan of to-day, but a perpetuation of his lamentable inefficiency and lack of progressive spirit.

It is curious to note how the traditional conservatism of the Hindu has tenaciously held to many of the superstitious and effete customs of his forefathers, sacrificing the spirit for the letter in religious matters, while in the Arts, Industries, and Literature he has conserved nothing. Is it not high time that all who love their country took these things seriously to heart, and realized that in this nineteenth century such a state of things is a shame and disgrace? Realization in such a case begets resolve, and with the earnest man, to resolve is to act. Let this be the case with our Hindu brother; it shall be our duty and our pleasure to humbly endeavour to point the way.

Rejecting, for reasons above stated the apprenticeship system, we favor the establishment of Technological schools, with or without government support. If

government can be induced to favor the project, well and good; if not, no matter, let the peoople do it themselves. The credit will then be all their own, and they may at least be free from the danger of having incompetent professors imposed upon them without any right of appeal. It would be well if one such school could be established in every large town throughout India. Surely in every such place can be found one or more wealthy and philanthropic natives—princes, merchants, or zemindars—who would supply sufficient funds to start the enterprise; and once started, it should be nearly if not quite self supporting.

Speaking of the great need of Industrial schools in England, a late writer in the Quarterly Journal of Science reviewing a recent American work,* says: "Setting on one side the palpable fact that all persons in England who really wished for elementary instruction could have acquired it even before the passing of the Education Act, we cannot see that either our 'Board' or our 'Denominational' schools will greatly increase the industrial or the inventive capabilities of our population. *What we want is a system of training which shall fix the attention of the student upon things rather than upon words.*"

If this is true of England with her numerous Art schools and Mechanics' Institutes, how much more is it the case with India? If (quoting from the work under review) we find the commissioners declaring "all Europe is a generation in advance of us" (America.); if America, the country *par excellence* of progress, feels this, is it not indeed time that India was up and doing? Look at the little republic of Switzerland; we find that one of her cantonments (Zurich) possesses a Polytechnicum having about one hundred professors and assistants, and numbering nearly one thousand students. It has an astronomical observatory, a large chemical laboratory, laboratories of research and special investigation, collections of models of engineering constructions, museums of natural history, architecture, &c.; all extensive and rapidly growing. This important establishment is supported by a population of only *three millions of people*, at a yearly cost of £14,000 only. This in some measure explains the reason why, despite great natural disadvantages, such as dear fuel and distance from the sea, Switzerland figured so honorably at the Paris Exhibition. Of course, such an Institution as the one above mentioned does not spring up, mushroom-like, in a day, and it must necessarily be many years (even under the most favorable conditions) before India can hope to possess industrial schools of like value.

If India is ever to be freed from her present humiliation of exporting the raw material and importing it again after manufacture, she must commence by imparting to her youth a systematic knowledge of those industrial arts and sciences the lack of which compels her to purchase in foreign markets goods which should in most cases be manufactured to advantage at home. To persist in the present course, while millions of her people are starving for want of employment, is more than a mistake—it is a crime. It is the more unpardonable when we consider the characteristics of her labouring class, a people of simple habits, docile and obedient, contented with wages that would not suffice for a bare subsistence in the West, and patient in the extreme. Here, surely, one would suppose manufactures of all kinds could be carried on so inexpensively as to defy competition. That such is not the case is, we believe, entirely owing to the lack of technical education; and poorly as most of the Indian work of to-day is executed, it will inevitably be worse ten years hence unless timely steps are taken to introduce a system of education which, in the future, will not only elevate the Hindu artizan to the level of his Western brother, but in some particulars surpass him: a system tending to revive the glories of that ancient time when India held a place in the front rank of Industrial science and art.

* Report of the New Jersey State Commission appointed to devise a plan for the encouragement of Manufacturers of Ornamental and Textile Fabrics. Trenton: Naar, Day, and Naar, 1878.

And now a word of advice as to the particular kind of training-school we conceive to be the crying want of India to-day. We would not suggest a too ambitious commencement, feeling sure that if the beginning is only made in the right way, it will not be many years before the country possesses Polytechnic Institutions bidding fair to rival the justly celebrated schools of the West. We would desire to see a school where the young Hindus could at least acquire, under competent professors, the arts of design. Such are the drawing of patterns for the calico printer, the carpet weaver, and the manufacturer of shawls, and textile fabrics in general; designing for metal work, wood work, and wood carving; drawing on stone (Lithography); drawing and engraving on wood, and engraving on metal. There should also be classes for chemistry and mechanics.

We may be told that most if not all of the above are already taught in the various art-schools scattered throughout the country. All we can say in reply is that, whatever these schools may profess to teach, the result is a miserable failure. How many ex-pupils can they point to as earning a living by the exercise of professions the knowledge of which was gained within their walls? So far as we are able to judge, very few, even in cases where the school has been in active operation (Heaven save the mark!) for a number of years. This state of things cannot be caused entirely by the inaptitude of the pupils. We are therefore driven to the conclusion that either the system or the professor is at fault. What India needs is a system of instruction which, while directing her attention to whatever is best in modern machinery and implements, shall at the same time, take care to lead her footsteps back over the beaten paths of her own glorious past. We would have especial care taken that she should not be led to imitate the art (excellent as it may be) of the ancient Roman or Greek. Her Arts and Industries should be national and pure, not mongrel and alien.

Since the foregoing remarks were in type the Theosophical Mission have been highly gratified by the visit of a young Hindu artizan named Vishram Jetha, who exhibited to us a small portable high-pressure engine of his own make, driving a plaster-mill, circular-saw, wood-drill, and force-pump. No visitor that has called upon us in India has been more welcome or respected. His natural mechanical genius is of a high order, comparing with that of the most ingenious Western artizans. He has raised himself from the humblest condition in life to the management of the large engine and fitting-shop of a well-known Bombay firm. He is neither a B.A. nor LL.B., nor does he know Sanskrit or English. What education he has, whether theoretical or practical, has been gained at the cost of sleep and comforts, and in spite of every discouragement. His testimonials show that he has made himself a skilled workman in carpentry, (plain and ornamental), wood-carving, gilding, plating, metal-working, and horology. Here is a Hindu who might, with proper patronage, be of great service to his country. When we hear that his talents are appreciated and suitably remunerated by some native prince or capitalist, who shall employ him *at the same wages, and with as much honor as a European of equal capacity*, we will be satisfied that there is still left some real patriotism in India.

A WORLD WITHOUT A WOMAN*.

By R. Bates, F. T. S.

Ages ago, in a time long past and forgotten, whose only records lie hidden in mouldering temples and secret archives, there bloomed, surrounded by inaccessible mountains, a lovely valley. Since then the convulsions that have heaved earth's bosom, have so changed the aspect of the place, that if some of its earlier inhabitants could

* It should be stated that the author of this story has never read Dr. Johnson's tale of "Rasselas: Prince of Abyssinia," which it distantly resembles in plot. EDITOR.

return, they would fail to recognise their former home. When they lived, in the far-away days of which our history speaks, the valley was at once the loveliest of nests and the most secure of prisons; for the surest foot could not scale the perpendicular mountain side, nor the keenest eye detect any fissure that opened a way to the outer world. And why should they desire the outer world; were they not happy here, the three boys, who with an old man and half a dozen deaf and dumb slaves, were the only dwellers in Rylba? They could not know, poor children, that kingly and parental tyranny had placed them there for life; that they were the guiltless victims of a timid and short-sighted policy, and that their father's example was destined to be followed by the succeeding kings of their native land. Perhaps the tyrant himself hardly realized the cruel wrong he did in dooming the younger sons of his race to a life-long prison. The valley was a fair and smiling abode; the slaves were diligent, and necessarily discreet, since speech was denied them; the tutor of the boys was a good man, and reputed wise, and he too was discreet. The children would not miss a mother's care, or, later on, a wife's caress, since they need never know that the world held a woman. The restricted area of the valley had made it easy to destroy all the larger animals. Nothing would tell them that creatures on a lower plane of being were more blest than they. They would see no fox in her den lick her cubs, no doe lead her fawn forth to pasture. The confidential servants of the king had taken care of that, when they visited the valley to plant the crops and build the huts; when they had fixed on its pivot the great stone in the cave, that could be opened only from the outside, and shut off all egress from Rylba. Yes the boys were happy, they had their sports and games, their canoe for the lake, their bows and arrows; the earth yielded fruit and grain, there was no lack of honey and wine, strange mysterious gifts arrived sometimes, and yet, when the setting sun threw his last beams over their huts, they, lying on the grass, would eagerly question their old friend and guide about the outer world.

Hesod acknowledged there were other valleys and other worlds than theirs, ruled over by the same great being—the Supreme Life he called him—who sent the shower and the sunshine, the fruit and grain to Rylba. He it was who had set apart the grove at the other end of the valley, where the cave was, as a sacred place never to be visited between sunset and dawn, and who rewarded their obedience by the clothes and implements, the unknown fruits and toys they had more than once found, when they went all together to worship at dawn. They could know no world but Rylba, and death when it came to carry their life-spark back to the Supreme, would find them there.

Death! The word had a new significance to them since the infant found one day in the grove, with number four branded on his little arm, had died and been laid under the flowering tree by the lake. Would death come to Hesod, to the slaves, to themselvs, and leave none to pluck the fruits of Rylba? Hesod reminded them that if one infant had been sent others might follow, and that, though the birds died, their race never became extinct. "Ah! but," the children answered, "new birds came from the nests among the leaves; and he had told them man made no nest in which to feed and rear his young. Man then was different from the birds?"

"Yes, different," Hesod said, as his gaze fell before the innocent young eyes fixed upon his face. "Endowed with loftier powers, man draws his being direct from the Supreme, from him he comes, to him he will return. The Great Life is man's father and his friend."

"A father!" said one of the boys, "what is that? Was the bird that fed the young one in the nest a father? Were you a father when you tended the little man from the grove? Will the bird return like us to the Supreme? The little brook, as well as the big stream, runs into the lake, and the lake receives them both."

And old Hesod, when their questions went deeper than his philosophy, or when he feared to sow in them the seeds of some desire or aspiration that Rylba could not satisfy, would bid them sleep that they might be ready for the morrow's toil and pleasure.

The morrow led peacefully on to others, the flowers bloomed and faded, many years glided by them into the misty past. Rylba boasted nearly thirty inhabitants now; for many children, each marked ineffaceably with its number—had been found in the grove. Old Hesod's grave made one of five by the lake side, one of the boys who had come with him to Rylba, slept by his side, and the other two were gray-haired men; but worse things than gray hairs or graves had entered the valley. There had come discontent, evil passions, loss of faith in the supreme Life, disregard of all the minor courtesies and graces of life, and above all an ever-growing sense of something wanting, a longing for some unattainable and ill-defined good. Some stilled this longing by taking care of the younger members of the band, some by ardent friendship, and love for birds and fishes. Others grew stern and morose, hard and selfish; for them were the choicest portions of the fruits of the valley, and of the gifts still occasionally found in the grove. But they murmured loudly whenever another infant greeted their sight, and whispered that it was useless to rear new mouths to feed, since the remaining slaves were growing past their work, and the valley hardly yielded enough food for all its inhabitants. It was fortunate that the older men still remembered that Hesod had inculcated the tenderest kindness to the infants. Already, in spite of the material aid supposed to come direct from him, the simple homage formerly paid to the Great Life was dying out, and if his grove was still respected, it was simply because bold spirits venturing there at night had been terrified by strange sights and sounds.

Things were in this state when two young men, Soron and Lyoro by name, struck up a warm friendship. Lyoro was a zealous disciple of the patriarchs, listening to them at twilight and labouring during the day. Pure in mind and fragile in body, the protection of his stronger and rougher friend had more than once been useful to him, and the contrast the two presented to each other probably formed the chief charm and advantage of their union. Lyoro had grown bolder, Soron more mild and laborious, and he who had dared to violate the sanctity of the grove, knelt before a little field-mouse suckling her young, because she, like the Supreme, gave sustenance to other beings. Still Soron was liable to fits of passion and melancholy, which not all Lyoro's influence could calm, and he avowed the restlessness that possessed him, and his burning desire to see other worlds than Rylba. "How could that be?" said the startled Lyoro, "Had not God himself walled in the valleys with mountains, so that the inhabitants of one could not pass to another? When the Supreme recalled them to himself, they might perhaps from his dwelling place in the stars look down on all the valleys; but even then, how could they look from one star into another since the stars were walled about by the blue sky? Was it not then impious to wish to overstep the bounds set by the Supreme himself?" Soron could not refute his friend's arguments, but they did not change his resolution to visit the sacred grove and make known his desire to the Great Life.

That night Lyoro slept alone in the hut the friends usually occupied together, but at day-break Soron returned, having seen nothing in the grove. Another and another night-watch brought the same result, and then the worshipers at dawn found bales of stuff, and dried fruit and grain; and Lyoro, seeking his absent friend, found a little pool of blood among the grass, and nothing more.

Years passed, and in Lyoro's heart no other replaced Soron. Vainly he called on the Supreme to reunite them. Vainly he sought to penetrate the mystery that shrouded his comrade's fate. The dwellers in Rylba had progressed from bad to worse. Helpless infancy and venerable age excited no compassion in the majority, and Lyoro had drawn upon himself a relentless persecution, because he had dared to harbor in his hut a sickly infant his neigh-

bors had abandoned in the grove, "to show the Supreme they would have none of it." From that time there was no peace for him, his hut had been confiscated, his work was often destroyed, and he could turn to no one for redress; for the weak could not help him, the strong would not, to the Supreme alone could he appeal.

Night after night he watched in the grove, and saw nothing but the stars twinkling through the leaves, heard nothing but the cry of the night-bird. Tired out at last he crept beneath a ledge of rock near the entrance of the cave, and slept soundly and long. Suddenly a light flashed in his face, a voice pronounced his name, and with a beating heart he started up. Before him stood Soron; changed, nobler, illuminated by a something unknown in the old days, but Soron still, unchanged in heart and Lyoro soon understood that. "Did the Supreme send you because I could endure no more, and kept the watches of the night in the grove?" he asked when he had grown calm enough to speak. "No, I come to-night because this is the first time I have had the power to come. A greater and a truer man sits on the throne of our fathers, a man who would make of his kindred the supporters of his dynasty, and not miserable deluded prisoners. That man is my elder brother; I am his friend, even as I am yours, and he has sent me to give to you all that dearest boon to man, Liberty. No longer these mountain walls shall bound your horizon. You shall know the wide earth as it really is. You shall see strange plants, strange animals, and look on fairer faces than you ever dreamed of."

"Perhaps they will not follow you; Moucar still leads, and they have grown fiercer than ever,"

"Fierce!" said Soron "Is it their fault? They never even knew they had a mother."

"A mother! What is that?" asked Lyoro

"Come to our old haunt by the grotto and I will tell you. My people can remain near the cave."

And now for the first time, Lyoro perceived that the cave was full of men, habited in strange and gorgeous attire, but he had as yet no eyes for them; he only cared to look on Soron, and Soron with Lyoro's eyes on him, spoke of his escape; first, of the hand that struck him down in the grove, then of the pity that had spared him and conveyed him in secret to his brother, the hope and heir of the kingdom then, now its reigning sovereign. He spoke of the great world, of its cities, forests and armies; of treasures to be found in books and art; of huge animals, and fishes far larger than the largest canoe they had ever launched upon their lake. He told Lyoro of the mighty Power that rules the universe, that sends rest after fatigue, consolation to grief, and death after life, as a preparation for the life beyond. And then, that he might understand that the Supreme Life and Light is also the Supreme Love, he spoke of the mother he had found at his brother's house, of her caresses and her affection.

"A Mother!" said Lyoro. "Twice you have used the word and I do not understand it. Is a mother a man?"

No, fathers are men, and they can be cruel, or they would not have shut us up in Rylba. A mother is all pity, all love. From her man draws his life; her face is the first he looks upon, the last he should forget; around her clusters all that is good and merciful, holy and pure. She is the living smile upon earth of the Supreme Love?"

"And when I go with you, you will show me a mother?" asked Lyoro.

"Many of them, and better than all, I can show you your own. We talked of you but yesterday. She is longing for your coming, and she is a noble woman."

"What are women?" said Lyoro.

"The sex from which mothers are drawn. You will find about an equal number of men and women in the world you are going to."

"Why then, if women are good, did they send us from them to Rylba?" "Ah, you have yet to learn that there are unhappy lands where men, taking advantage of woman's feebler frame and greater timidity, have wrested from her her equal rights even in her offspring. Woe to the land that stints her portion of knowledge and honor! That nation's sons must degenerate, for how can those be great who draw their life from a vitiated source, from beings crippled and enfeebled, dwarfed below the stature that God and Nature gave them? The sons of nobler mothers shall rule them; the conqueror's foot shall tread upon the graves of their fathers; their ships shall be swept from the sea; their name from off the face of the earth, for the Most High by his unalterable laws has decreed it so."

"Ours be the task to avert the curse from our country; to respect our mothers and instruct our daughters; to raise woman to the pedestal her very weakness gives her a right to occupy; to honor ourselves in honoring her."

"And has woman none of the faults of man; is she alone perfect?"

"How should she be perfect," answered Soron, "since she is after all but female man?"

"But she is superior to him?"

"No, neither superior nor inferior, but different. Her faults are not as his, neither are her qualities. She cannot boast his courage, nor he her gentleness. She has not his power of diligent application, and he lacks her quick intuition. He leans to the material side of life, she has a deeper feeling for its poetry and aspirations. She relies on his strong arm and strong will, and he turns to her as the tranquil light that illumines his heart and his home. Rivalry between the sexes is worse than useless, for their interests are identical, and nature designed them to form but the two halves of one harmonious whole."

"I will not tell you now, how often human passions mar Nature's fairest work. How in the great world as in Rylba, evil and good are perpetually warring for the mastery; but I do tell you to cling to the love from which you have been too long divorced, and with its help, you will learn to understand the great world and shun its snares."

The day had come by this time, and the band of worshipers approaching the grove, saw the new-comer and stood spell-bound in silent surprise. Had they come before dawn? No, for the sun already glanced above the mountain top and the birds were singing loudly, Still they hesitated till Soron's voice called on them to receive their heritage of knowledge and of liberty. Not into their ears did he pour all that had perplexed Lyoro, but he told them of their mothers, and the children laughed for joy, the haughty Moucar bowed himself to the ground, and down the wrinkled cheeks of the patriarchs the tears crept silently, when they heard that in the great world outside they should find only their mothers' graves.

THE MAGNETIC CHAIN.

We have read with great interest the first number of a new French journal devoted to the science of Mesmerism, or, as it is called, Animal Magnetism, which has been kindly sent us by that venerable and most illustrious practitioner of that science, the Baron du Potet, of Paris. Its title is *La Chaîne Magnétique* (the Magnetic, Chain). After long years of comparative indifference, caused by the encroachments of skeptical science, this fascinating subject is again absorbing a large share of the attention of Western students of Psychology. Mesmerism is the very key to the mystery of man's interior nature; and enables one familiar with its laws to understand not only the phenomena of Western Spiritualism, but also that vast subject—so vast as to embrace every branch of Occultism within itself—of Eastern Magic. The whole object of the Hindu *Yog* is to bring into activity his interior power, to make himself ruler over physical self and over everything else besides. That the developed *Yog* can influence, sometimes control, the operations of vegetable and animal life, proves that the soul within his body has an intimate relationship with the soul of all other things. Mesmerism goes far toward teaching us how to read this occult secret, and Baron Reichenbach's great discovery of *Odyle* or *Od* force, together with Professor Buchanan's *Psychometry*, and the recent advances in electrical and magnetic science complete the demonstration. The THEOSOPHIST will give great attention to all these—Mesmerism, the laws of *Od*,

Psychometry, etc. In this connection we give translated extracts from *La Chaîne Magnetique* that will repay perusal. There is a great truth in what Baron du Potet says about the Mesmeric fluid: "It is no utopian theory, but a universal Force, ever the same; which we will irrefutably prove.....A law of nature as positive as electricity yet different from it; as real as night and day. A law of which physicians, notwithstanding all their learning and science, have hitherto been ignorant. Only with a knowledge of magnetism does it become possible to prolong life and heal the sick. Physicians must study it some day or—cease to be regarded as physicians." Though now almost a nonogenarian, the Baron's intellect is as clear and his courageous devotion to his favorite Science as ardent as when, in the year 1826, he appeared before the French Academy of Medicine and experimentally demonstrated the reality of animal magnetism. France, the mother of so many great men of science, has produced few greater than du Potet.

A disciple of the Baron's—a Mr. Saladin of Tarascon-sur-Rhone—reporting to him the results of recent magnetic experiments for the cure of disease, says: "Once, while magnetizing my wife, I made a powerful effort of my will to project the magnetic fluid; when I felt streaming from each of my finger-tips as it were little threads of cool breeze, such as might come from the mouth of an opened air-bag. My wife distinctly felt this singular breeze, and, what is still more strange, the servant girl, when told to interpose her hand between my own hand and my wife's body, and asked what she felt, replied that 'it seemed as though something were blowing from the tips of my fingers.' The peculiar phenomenon here indicated has often been noticed in therapeutic magnetization; it is the vital force, intensely concentrated by the magnetizer's will, pouring out of his system into the patient's. The blowing of a cool breeze over the hands and faces of persons present, is also frequently observed at spiritualistic 'circles.'

MAGNETISM IN ANCIENT CHINA.

By Dr. Andrew Paladin, Fils, M.D.

All Chinese medecine is based upon the study of the equilibrium of the *yn* and the *yang*; *i, e.*—to use Baron Reichenbach's language—upon the positive and the negative *od*. The healers of the Celestial Empire consider all remedies as so many conductors, either of the *yn* or the *yang*; and use them with the object of expelling disease from the body and restoring it to health. There is an instance in their medical works of a cure being effected without the employment of any drug whatever, and with no other conductor of human magnetism than a simple tube, without the doctor having either seen or touched the patient. We translate the following from a work written during the Souï dynasty, or at any rate not later than the Thang dynasty. The *Souï* dynasty reigned from the VIth to the VIIth century of our era; and that of *Thang*, which succeeded the other in 618, remained in power till the year 907. The event in question occurred, therefore, some ten centuries ago.

A mandarin of high rank had a dearly beloved wife, whom he saw failing in health more and more every day, and rapidly approaching her end, without her being able to indicate or complain of any particular disease. He tried to persuade her to see a physician; but she firmly refused. Upon entering her husband's home she had taken a vow, she said, never to allow any other man to see her, and she was determined to keep her word, even were she to die as the consequence. The mandarin begged, wept, supplicated her, but all in vain. He consulted doctors, but neither of them could give any advice without having some indication, at least, of her dissase. One day there came an old scholar, who offered the mandarin to cure his wife without even entering the apartment in which she was confined, provided she consented to hold in her hand one end of a long bamboo, the other end of which would be held by the healer. The husband found the remedy curious, and though he had no faith in the experiment, he yet proposed it to his wife, rather as an amusement than anything else; she willingly consented. The scholar came with his tube, and passing one end of it through the partition of the room, told her to apply it to her body, moving it in every direction until she felt a sensation of pain in some particular spot. She followed the directions, and as soon as the tube had approched the region of the liver the suffering she experienced made her utter a loud groan of pain. "*Do not let go your hold,*" exclaimed the scholar; "*keep the end applied to the spot, and you will certainly be cured.*" Having subjected her to a violent pain for about one quarter of an hour, he retired and promised the mandarin to return on the next day, at the same hour; and thus came back every day till the sixth, when the cure was completed."*

This narrative is an admirable instance of magnetic treatment effected with a tube to serve as a conductor to the vital fluid; the application being made for a short time every day, and *at the same hour*. Here the homœopathic aggravation was produced from the first. The inference from this document is that ancient Chinese medicine was well acquainted with the fact, that every man possesses in degree a fluid—part of and depending upon the universal magnetic fluid disseminated throughout all space; as they gave the names *yn*, and *yang* to the two opposite forces (polarities) which are now recognized in the terrestrial fluid, as well as in the nervous fluid of man. They knew besides, that each individual could dispose at will of this fluid, provided he had acquired the necessary knowledge; that they could, by judiciously directing it, make a certain quantity pass into another's body and unite with the particular fluid of this other individual; and that they could, finally, employ it to the exclusion of every other means for the cure of diseases, re-establishing the equilibrium between the opposite modalities of the nervous fluid; in other words, between the positive *od* and the negative *od*, between the *yn* and the *yang*. A still more remarkable thing—they had, then, the secret, little known even in our days among magnetizers, of sending at will either positive fluid or negative fluid into the body of a patient, as his system might need either the one fluid or the other.

(To be continued)

SPIRITUALISM AT SIMLA.

An esteemed young English lady of Simla interested in Occultism, sends us some interesting narratives of psychological experiences which may safely be copied by our Western contemporaries. Our correspondent is perfectly trustworthy and has a place in the highest social circle. We hope to give from time to time many examples of similar mystical adventure by Europeans in Eastern countries.

Among other papers promised for the THEOSOPHIST is one by a British officer, upon a curious phase of bhútá worship among a very primitive Indian tribe; and another upon the same custom, in another locality, by a well-known Native scholar. The value of such articles as these latter is that they afford to the psychologist material for comparison with the current Western mediumistic phenomena. Heretofore, there have been, we may say, very few observations upon East Indian spiritualism of any scientific value. The observers have mainly been incompetent by reason of either bigotry, moral cowardice, or skeptical bias. The exceptions have but proved the rule. Few, indeed, are they who, seeing psychical phenomena, have the moral courage to tell the whole truth about them.

THE YOUNG LADY'S STORY.

There is a bangalow in Kussowlie called "The Abbey," and one year some friends of mine had taken this house for a season, and I went to stay with them for a short while. My friends told me the house was haunted by the ghost of a lady, who always appeared dressed in a white silk dress. This lady did really live, a great many years ago, and was a very wicked woman, as far as I remember the story. Whe-

*This narrative was translated from the Chinese by Father Amiot, Missionary in China, a great scholar, and communicated by him to the Fieldmarshal, Count de Mellet. This case is also mentioned in the Count de Puységur's volume "On animal magnetism, considered in its relations to the various branches of physics." (8vo—Paris. 1807, p. 392)

ther she was murdered, or whether she put an end to herself, I cannot say, but she was not buried in consecrated ground, and for this reason, it was said, her spirit cannot rest. Her grave may be seen by anybody, for it is still at Kussowlie. When my friends told me this I laughed, and said I did not believe in ghosts; so they showed me a small room divided from the drawing-room by a door, which they told me was an especial pet of the ghost's; and that after it got dark, they always had to keep it shut, and they dared me to go into that room, at 10 P. M. one night. I said I would; so at 10 P. M. I lighted a candle, and went into the room. It was small, had no cupboards, and only one sofa, and one table in the centre. I looked under the table and under the sofa, then I shut the door, and blowing out my candle, sat down to await the appearance of the ghost. In a little while I heard the rustle of a silk dress, though I could see nothing. I got up, and backed towards the door, and as I backed, I could feel something coming towards me. At last I got to the door and threw it wide open and rushed into the drawing-room, leaving the door wide open to see if the ghost would follow after me. I sat down by the fire, and in a little while, my courage returning, I thought I would go again into the little room; but upon trying the door, *I found it was fast shut, and I could not open it*, so I went to bed. Another evening, a lady friend and I were sitting at a small round table with a lamp, reading; all of a sudden the light was blown out, and we were left in the dark. As soon as lights could be procured, it was found that the globe of the lamp had disappeared, and from that day to this, it has never been found. The ghost walks over the whole house at night, and has been seen in different rooms *by different* people. Kussowlie is between 30 and 40 miles away from Simla, in the direction of the plains.

I may also tell you of something that came under the observation of my mother, some twenty years ago. An acquaintance of hers, a young Mr. W—, was on a ship which in a terrific gale was wrecked on an island off the coast of Africa. News of the disaster was brought to England by another ship, and it was supposed that every soul on board had been lost. Mr. W—'s relatives went into mourning, but his mother would not, for she was convinced that he had escaped. And as a matter of record she put into writing an account of what she had seen in a dream. The whole scene of the shipwreck had appeared to her as though she were an eye-witness. She had seen her son and another man dashed by the surf upon a rock whence they had managed to crawl up to a place of safety. For two whole days they sat there without food or water, not daring to move for fear of being carried off again by the surges. Finally they were picked up by a foreign vessel and carried to Portugal, whence they were just then taking ship to England. The mother's vision was shortly corroborated to the very letter; and the son, arriving at home, said that if his mother had been present in body she could not have more accurately described the circumstances.

A FATHER'S WARNING.

The events I shall now relate occurred in a family of our acquaintance. A Mr. P—had lost by consumption a wife whom he devotedly loved, and, one after another, several children. At last but one daughter remained, and upon her, naturally enough, centered all his affections. She was a delicate girl, and being threatened with the same fate which had so cruelly carried away her mother and sisters, her father took her to live in Italy for change of climate. This girl grew to be about 17 or 18, when the father had to go over to London on business; so he left her with friends, and many and strict were his injunctions to them as to how she was to be looked after, and taken care of. Well, he went, and whilst he was away, a fancy ball was to take place, to which these friends were going, and which of course, the girl also wished to attend. So they all wrote over to the father and begged and entreated she should be allowed to go, promising that they would take great care of her, and see that she did not get a chill. Much against his will, the poor man consented, and she went to the ball. Some little time after, the father was awakened one night, by the curtains at the foot of his bed being drawn aside, and there, to his astonishment, stood his daughter, in her fancy dress. He could not move, or say anything, but he looked at her attentively. She smiled, closed the curtains, and disappeared. He jumped up in great agitation, put down the date and the hour, and then wrote to Italy, asking after his daughter's health, giving a description of her dress and ornaments. Poor man; the next thing he heard was that the young lady had caught cold, and died the very night she appeared to him in London. The friends said that even had he seen the dress, he could not have described everything more minutely.

THE MIDDIE'S STORY.

Since the THEOSOPHIST is collecting authenticated stories of ghosts, I may tell you of a personal adventure of mine when I was a midshipman on board Her Majesty's frigate ——. One of the sailors in the larboard watch had been washed overboard in a storm, as he was clinging for life to one of the boats. The affair had been quite forgotten, when a hue and cry was raised that there was a ghost near this boat, and none of the men would go near the place after dark. Several, if not all of the men had seen it. I laughed at the story, however, for I had not a whit of confidence in these nonsensical tales of ghosts. So, some of our mess who pretended to have seen the apparition, dared me to go up to it at *night* and accost it. I agreed to go, and took my revolver, loaded, with me. When at the appointed hour, I came near the boat, there certainly did seem to be a mist, or shadow which looked like a man, and this shadow turned and looked at me. I did not give it time to look twice before I fired two shots at it. Imagine, if you can, my feelings, when the shadow gently glided under the boat, (which was bottom upwards,) and disappeared. When this thing looked at me, I cannot tell you why, but I felt quite cold, and odd, and if it was not a ghost, it looked very like one. At any rate, I had had enough of shooting at it. My adventure of course greatly deepened the superstitious feeling among the sailors; and so, as the spectre was seen again the next night, they just tossed that boat overboard, and then they were never troubled further.

YOGA VIDYA.

By F. T. S. .·.

...Look where we will around us, in every direction the sources of pure spiritual life appear to be either altogether stagnant, or else trickling feebly in shrunken and turbid streams. In religion, in politics, in the arts, in philosophy, in poetry even—wherever the grandest issues of Humanity are at stake, man's spiritual attitude towards them, is one either of hopeless fatigue and disgust, or fierce anarchical impatience. And this is the more deplorable, because it is accompanied by a feverish materialistic activity. Yes, this age of ours is materialist; and perhaps the saddest and dreariest thing in the ever-increasing materialism of the age, is *the ghostly squeaking and gibbering of helpless lamentation made over it by the theologists, who croak about their old dry wells wherein no spiritual life is left.* Meanwhile society appears to be everywhere busily organizing animalism. [LORD LYTTON—in *Fortnightly Review for* 1871.]

His lordship paints the spiritual darkness of Kali Yug with realistic fidelity. The reading of this paragraph has suggested the making of an effort to bring back to India, to some extent at least, the ancient light of Aryàvarta. With his lordship's sympathetic coöperation, much would be possible. Let us begin with an attempt at explaining what is the almost forgotten science of Yogism.

No man can understand the meaning of Patanjali's Aphorisms of the Yoga Philosophy, who does not perfectly comprehend what the soul and body are and their respective powers. The lucubrations of commentators, for the most part, show that when their author is thinking of the one they fancy he means the other. When he describes how the latent psychical senses and capabilities may be brought out of the bodily prison and given free scope, he appears to them to be using metaphorical terms to express an utopy of physical perceptions and powers. The 'organized animalism' of the 19th century, which Lord Lytton stigmatizes, in the paragraph from the *Fortnightly Review*

above quoted—would have totally obliterated, perhaps, our capacity to grasp the sublime idea of Yoga, were it not for the glimpses that the discoveries of Mesmer and Reichenbach, and the phenomena of mediumship, have afforded of the nature of the Inner World and the Inner Man. With these helps most of what would be obscure is made plain. These give us a definite appreciation of the sure and great results that the *Yogi* ascetic strives for, and obtains by his self-discipline and privations. For this reason, the Theosophical Society insists that its Fellows who would comprehend alike the hidden meaning of ancient philosophies, and the mysteries of our own days, shall first study magnetism, and then enter the 'circle-room' of the spiritualists.

May we not compare the unveiling of the soul's senses of sight, hearing, smell, taste and touch, and the awakening of its will-power, which result from Yog training, with that change which comes to the bodily senses and will, when the child emerges from its fœtal home into the outer world? All the physical faculties it will ever exercise were potentially in the babe before birth, but latent. Given scope and exercise, they became developed in proportion to their innate energies—more in some people than in others. How vastly different they are in *posse* and in *esse!* And yet this contrast affords but a very meagre idea of that between the dormant powers of the soul in the man of matter, and the transcendent reach of these same powers in the full-trained Yogi. Rather compare the shining star with a yellow taper. The eye of the body can at best see only a few miles, and its ear hear but what is spoken near by; its feet can carry it but ploddingly along the surface of the ground, a step at a time; and its hands grasp nothing that is more than a yard off. If securely locked in a closet, the body is powerless to effect its deliverance, and can neither see, hear, touch, taste, nor smell what is outside its prison wall. But the unbound soul of the Yogi is limited by neither time nor space; nor obstructed by obstacles; nor prevented from seeing, hearing, feeling or knowing anything it likes, on the instant; no matter how distant or hidden the thing the Yogi would see, feel, hear or know. The soul has potentially, in short, the qualities of omniscience and omnipotence, and the object of Yoga Vidya is to develop them fully.

We have a great desire that the Yoga philosophy should be familiarized to students of psychology. It is particularly important that spiritualists should know of it; for their numbers are so large that they could, by united action, counteract in large degree the 'organized animalism' that Lord Lytton complains of. Give the century a worthy ideal to aspire to, and it would be less animal: teach it what the soul is, and it will worship the body less. As a commencement in this direction, we begin in this number of the THEOSOPHIST, a translation of part of the 15th chapter of the eleventh Skandha of the *Shrimad Bhagavata*. The authorship of this important Sanskrit work is so disputed as by some to be ascribed to Bopadeva, the celebrated grammarian of Bengal, thus giving it an age of only eight centuries, by others to Vyása, author of the other Puranás, and so making it of archaic origin. But either will do; our object being only to show modern psychologists that the science of soul was better understood, ages ago, in India than it is to-day by ourselves. Sanskrit literature teems with proofs of this fact, and it will be our pleasure to lay the evidence supplied to us by our Indian brothers before the public. Foremost among such writings stands, of course, Patánjali's own philosophical teachings, and these we will come to later on.

The student of Yoga will observe a great difference in *Siddhis* ('Superhuman faculties,' this is rendered; but not correctly, unless we agree that 'human' shall only mean that which pertains to physical man. 'Psychic faculties' would convey the idea much better: man can do nothing *superhuman*,) that are said to be attainable by Yoga. There is one group which exacts a high training of the spiritual powers; and another group which concern the lower and coarser psychic and mental energies. In the *Shrimad Bhagavata*, Krishna says; "He who is engaged in the performance of *Yoga*, who has subdued his senses, and who has concentrated his mind in me (Krishna), such Yogis [all] the Siddhis stand ready to serve."

Then Udhava asks: "Oh, Achyuta (Infallible One) since thou art the bestower of [all] the Siddhis on the Yogis, pray tell me by what *dhárana** and how, is a Siddhi attained, and how many Siddhis there are. Bhagaván replies: "Those who have transcended the dhárana and yoga say that there are eighteen Siddhis, eight of which contemplate *me* as the chief object of attainment (or are attainable through me), and the [remaining] ten are derivable from the gunás;"—the commentator explains—from the preponderance of *satwa guná*. These eight superior Siddhis are: *Animá, Mahimá, Laghima* [of the body], *Prapti* (attainment by the senses), *Prákáshyama, Ishitá, Vashitá*, and an eighth which enables one to attain his every wish. "These," said Krishna, "are my Siddhis."

(To be continued.)

FOOD FOR THE STARVING.

Col. Olcott has just received a letter from the Hon. Edward Atkinson, an eminent American political-economist, which contains the important news that a simple method of converting cotton-seed into a nutritive article of food has been discovered. Mr. Atkinson says:

"If you can obtain light naptha, or gasoline, in India, you may do good to the poor classes by leaching the kernel of cotton-seed with it. It removes all the oil, which can then be separated from the naptha in a very pure state. Then dry off the kernel with hot steam, and you have a sweet and very nutritious food. I suppose they have hulling-machines in India. The hulls make good paper. *I expect to see our crop of cotton-seed worth half as much as the crop of cotton.*"

Col. Olcott has written for further particulars, as to the process and machinery required, and will communicate Mr. Atkinson's reply to the public through these columns.

OUR BUDDHIST BROTHERS.

A cable dispatch from Rt. Rev. H. Sumangala, confirmed by subsequent letters from his Secretary, the Rev. W. A. Dhammajjoti, informs us that the promised contributions upon the subject of Buddhism are on their way, but will arrive too late for insertion in this issue. The papers comprise articles from the pens of that peerless Buddhist scholar, Sumangala himself; of the brave "Megittuwatte," Champion of the Faith; and of Mr. Dhammajjoti whose theme is "The Four Supreme Verities."

It will be observed that the THEOSOPHIST is not likely to abate in interest for lack of good contributions.

☞ If any whose names have been handed in as subscribers do not receive this number of the THEOSOPHIST, they may know that it is because they have not complied with the advertised terms, by remitting the money, nor paid attention to the polite notices that have been sent as reminders. This journal is issued exactly as announced, and no exceptions will be made in individual cases.

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* *Dhárana*. The intense and perfect concentration of the mind upon one interior object;—accompained by complete abstraction from things of the external world.

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SPECIAL NOTICES.

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

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THE THEOSOPHIST.

BOMBAY, NOVEMBER 1ST, 1879.

No attention will be given to anonymous letters. Communications of every nature must be signed, as a guarantee of good faith. Names will not be disclosed without permission.

Persons having business with the Editors or Publisher will please apply at the new office, which has been fitted up in the compound of the Theosophical Society's Library, adjoining the Head-quarters residence. The peon in attendance will answer questions and report the names of visitors.

Articles intended for insertion in the following number of this journal, should reach the Editors by the 10th of the current month, never later than the 15th, if avoidable. A careful discrimination has to be exercised, and when the selections are once made, it is very inconvenient to change them. As we cannot obligate ourselves to return rejected communications, the authors will do well to preserve copies.

"C. R." is informed that his criticism upon the unfair treatment of natives in connection with the Civil Service management of the Indian Government, though very able and convincing, is unsuitable for these columns. Ours is strictly a religious, philosophical, and scientific journal, and it would be improper for us to either discuss political questions ourselves or permit it to be done by others. For the same reason, we must decline the poem addressed to Her Majesty, the Queen-Empress, sent from Baroda State.

Numerous enquiries having been made for books advertised in last month's issue of the Theosophist, we would say that the proper course is either to get some local bookseller to indent for them, or remit the price by Postal Money Order to the Publishers direct. For subscribers whom it would especially accommodate we will order books or journals without charging any extra commission, upon their sending us the full advertised price, together with annas 5 for overland postage, and extra stamps to pay for discount when the remittance is in stamps.

Correspondents—especially those living outside India, but within the limits of the Universal Postal Union—should know that manuscripts sent to this journal for publication are classified as "Legal and Commercial Documents," and subject to very reduced rates of postage. The last Overland Mail brought us *in a closed envelope*, a contribution from England on which the sender had paid Rs. 3-5; whereas, if he had merely wrapped it like a newspaper and inscribed it "Press MSS. for publication," it would have come for two annas.

Before our journal was published some natives—perhaps not over friendly—expressed their incredulity that the promise of the Prospectus would be kept at the appointed time. When it actually appeared, promptly on the day fixed, they hinted that many such journals had been hitherto started only to fail before the year was out, and leave their subscribers to mourn their flitting rupees. For the comfort of such doubters let us now say that the THEOSOPHIST will punctually greet its friends on or about the first of every month of the year of subscription. It was started for a purpose, and the honor of our Society is pledged for its accomplishment. Before even the Prospectus was printed, the entire cost of the undertaking was provided for irrespective of all considerations of patronage. But it may surprise, as doubtless it will also gratify, editorial friends who forewarned us to wait two years for the paper to meet its own expenses, to learn that they were false prophets.

As regards our "bold innovation" of introducing the American and English system of "cash payment in advance," it would seem as if its superior merits have already struck even the Indian public. In fact it is no more agreeable, and even less honorable, for a man to be dunned month after month for his petty arrearages to his publisher than for his greater ones to his landlord. "Short payments

make long friends." The debtor is always the slave of the creditor, and in the natural order of things comes to hate him as soon as the latter's necessities make him importunate.

BUDDHISTIC EXEGESIS.

We feel honored in being able to lay before Western thinkers preliminary contributions from two of the most eminent priests of the religion of Buddha, now living. They are H. Sumangala, High Priest of Adam's Peak, Ceylon, the most venerated of Buddhistic monasteries; and Mohottiwatte Gunananda, superior of the Vihare Dipaduttama, at Colombo, Ceylon. The former is recognized by European philologists as the most learned of all the representatives of his faith; in fact, Dr. Muir of Edinburgh recently called him a polyglot, so extensive and accurate is his knowledge of languages and philosophies. His eminence as an instructor is also shown in his occupancy of the position of President of the Elu, Pali and Sanskrit, College Vidyodaya. As a preacher and expositor of doctrine he is no less distinguished, while his personal character is so pure and winsome that even the bigoted enemies of his religion vie with each other in praising him. In the year 1867 a synod of the Buddhist clergy, called to fix the text of the *Sûtras* and *Pitakas*, was presided over by him. When it was decided to reorganize the Theosophical Society upon the basis of a Universal Brotherhood of humanity, uniting men of all creeds in an effort to spread throughout the world the basic principles of a true religion, he cheerfully gave his adhesion to the movement, and accepted a place in the General Council; thus dignifying the Society and securing it the good will of Buddhists, the world over. Far from asking that it should be given a sectarian character and made a propaganda of Buddhism, he sent his "respectful and fraternal salutation to our brethren in Bombay" in his letter of acceptance, and has shown from first to last the disposition to assist unreservedly and cordially our labours.

Who our other contributor is, the Christian world, or at any rate that portion of it with which the Missionaries in Ceylon have relations, very well know. For years he has been the bravest, subtlest, wisest, and most renowned champion of Buddha's Doctrine, in Ceylon. Six, or more, times he has met the chosen debaters of the Missionaries before vast assemblages of natives, to discuss the respective merits of the two religions, and was never yet worsted. In fact, it is only too evident in the admissions of Christian papers that he silenced his adversaries by his searching analysis of Bible history and doctrines, and his exposition of the Law of Buddha. A pamphlet edition of the report of one of these great debates was published at London and Boston, two years ago, under the title "Buddhism and Christianity Face to Face," which should be read by all for whom the subject has an interest. We are promised a translation of another similar debate from the careful report made at the time in the Sinhalese language. In all, Priest Mohottiwatte—or, as he is popularly termed in Ceylon, *Megittuwatte*—has preached over 5,000 discourses upon the Buddhistic religion, and devoted the whole strength of his noble heart to his sacred mission. His interest in our Society is as sincere as Sumangala's, and his ardor in promoting its influence characteristic of all he does. He has no reluctance whatever to coöperate with our Aryan, Brahmanic, Parsi, Jain, and Hebrew members in carrying on our work. "We feel happier than can be described," he writes, "to learn about the cordial receptions given you by the brothers in London and by the natives of India. I am sorry that, without putting my congregation and myself to great inconvenience, I can not be present in person at the meeting with Swami Dayánund. But I enclose a letter signed by the Revd. Sumangala, the High Priest, and myself, recording our unqualified approbation of your kind suggestion to place us as representatives of our faith in your Oriental Council." In another letter to Col. Olcott he says, "We are rejoiced to know that such a learned, good and influential gentleman as Dayánund Saraswati Swami, is every way favorably disposed towards you." Such men as these two worthily exemplify the divine doctrines of Sâkhya Muni.

In the whole experience of the officers of the Theosophical Society, no incident has been more cheering and delightful, than the friendliness with which their advances have been met by the Buddhists. If we had been brothers long separated, our greeting could not have been warmer. Says the venerable Chief Priest Sumanatissa, of the Paramananda Vihare, near Point de Galle—now in his sixty-sixth year.—"To use an Oriental simile, I and my many disciples anxiously wait your arrival, as a swarm of peacocks joyously long for the downpour of a shower." We trust that our duties will permit us before long to meet all our Sinhalese brothers in person, and exchange congratulations over the encouraging prospects of our peaceful humanitarian mission.

A THUNDER CLOUD WITH SILVER LINING.

"All comes in good time to him who knows to wait," says the proverb. The small party of New York Theosophists who arrived at Bombay eight months ago, had scarcely enjoyed the friendly greeting of the natives when they received the most unmerited and bitter insult of an accusation of political intrigue, followed by a shower of abuse and slander! We had come with the best and purest of intentions—however utopian, exaggerated, and even ill-timed, they may have seemed to the indifferent. But lo! who hath "believed our report?" Like Israel, the allegorical man of sorrow of Isaiah, we saw ourselves for no fault of ours "numbered with the transgressors," and "bruised for the iniquities" of one for whose race we had come to offer our mite of work, and were ready to devote our time and our very lives. This one, whose name must never pollute the columns of this journal, showed us *his* gratitude by warning the police that we were come with some dark political purpose, and accusing us of being *spies*—that is to say, the vile of the vile—the *mangs* of the social system. But now, as the last thunder-clap of the monsoon is dying away, our horizon too is cleared of its dark clouds. Thanks to the noble and unselfish exertions of an English friend at Simla, the matter has been brought before His Excellency, the Viceroy. The sequel is told in the Allahabad *Pioneer*, of October 11th, as follows:

"It will be remembered that in the beginning of this year their feelings were deeply hurt on the occasion of a trip they made upcountry by an insulting espionage set on foot against them by the police. It appears that some groundless calumny had preceded them to this country, and that the police put a very clumsy construction upon certain orders they received from Government respecting the new arrivals. However, since then the subject has been brought especially to the Viceroy's notice, and, satisfied that the Theosophists were *misrepresented in the first instance*, he has given formal orders, through the Political Department, to the effect that they are not to be any longer subject to interference."

From the bottom of our hearts we thank his Lordship for having with one single word rubbed the vile stain off our reputations. We thank Lord Lytton rather than the Viceroy, the *gentleman*, who hastened to redress a wrong that the Viceroy might have overlooked. The high official has but done an act of justice, and would not have been wholly blameable if, under the temporary pressure of political work of the highest importance, he had put it off to the Greek kalends. We love to feel that we owe this debt of gratitude to the son of one whose memory will ever be dear and sacred to the heart of every true theosophist; to the son of the author of "Zanoni," "A Strange Story," "The Coming Race," and, the "House, and the Brain;" one who ranked higher than any other in the small number of genuine mystical writers, for he knew what he was talking about, which is more than can be said of other writers in this department of literature. Once more we thank Lord Lytton for having prompted the Viceroy.

And now, for the last time in these columns, as we hope, we will say a few words more in reference to this sad page in the history of our Society. We first wish to thank those many outside friends, as well as Fellows of

the Theosophical Society, who, regardless of the danger of associating with strangers so much ostracized, kept true to us throughout the long trial, scorning to abandon us even at the risk of loss of employment, or of personal disgrace! Honour to them; most gladly would we, were it permitted, write their names for the information of our Western Fellows. But we can never forget, on the other hand, the two or three instances of shameful, cowardly desertion, that have occurred. They were among those who had talked the most, who had most loudly protested their changeless and eternal devotion to us; who called us "brothers" near and dear to their hearts; had offered us their houses, their carriages, and the contents of their purses—if we would only accept them—which we did not. At the first apprehension that idle rumour might become a reality, these were the swiftest to desert us. One, especially, whose name we will refrain from mentioning, though we would have a perfect right to do so, acted towards us in the most disgraceful way. At the first hint from an official superior, cowering like a whipped hound before a danger more imaginary than real, he hastened to repudiate not only his "brothers," but even to pointedly disclaim the remotest connection with the Theosophical Society, and conspicuously published this repudiation in an Anglo-Vernacular paper!

To him, we have no word to say, but as a lesson for such others as in the future may feel like imitating him, we will quote these words of an English gentleman (not the lowest among Govt. officials) who has since joined our Society, who writes us in reference to this personage:

"If I were you, I would bless my stars that such a sneak left our Society of his own accord before he put us to the trouble of expelling him. *Falsus in uno, falsus in omnibus.* A Fellow who, after pledging his *word of honour** to protect the interest of his Society, 'also the honour of a Brother Fellow,' even 'at the peril of his life,' (*Rules*, Art. II.) breaks it and turns traitor without any other cause than his own shameful cowardice, offers but a poor guarantee for his loyalty even to the Government that he has sworn allegiance to....."

In all their search after strong words to fling at it, our enemies never once thought of charging the Theosophical Society with harboring and honoring poltroons.

CROSS AND FIRE.

Perhaps the most widespread and universal among the symbols in the old astronomical systems, which have passed down the stream of time to our century, and have left traces everywhere in the Christian religion as elsewhere,—are the Cross and the Fire—the latter, the emblem of the Sun. The ancient Aryans had them both as the symbols of Agni. Whenever the ancient Hindu devotee desired to worship Agni—says E. Burnouf (*Science des Religions*, c. 10)—he arranged two pieces of wood in the form of a cross, and, by a peculiar whirling and friction obtained fire for his sacrifice. As a symbol, it is called *Swastica*, and, as an instrument manufactured out of a sacred tree and in possession of every Brahmin, it is known as *Arani*.

The Scandinavians had the same sign and called it Thor's Hammer, as bearing a mysterious magneto-electric relation to Thor, the god of thunder, who, like Jupiter armed with his thunderbolts, holds likewise in his hand this ensign of power, over not only mortals but also the mischievous spirits of the elements, over which he presides. In Masonry it appears in the form of the grand master's mallet; at Allahabad it may be seen on the Fort as the Jaina Cross, or the Talisman of the Jaina Kings; and the gavel of the modern judge is no more than this *crux dissimulata*—as de Rossi, the archæologist calls it; for the gavel is the sign of power and strength, as the hammer represented the might of Thor, who, in the Norse legends splits a rock with it, and kills Medgar. Dr. Schliemann found it in *terra cotta* disks, on the site, as he believes, of ancient Troy, in the lowest strata of his excavations; which indicated, according to Dr. Lundy, "an Aryan civilization long anterior to the Greek—say from two to three thousand years B. C." Burnouf calls it the oldest form of the cross known, and affirms that "it is found personified in the ancient religion of the Greeks under the figure of Prometheus "the fire-bearer," crucified on mount Caucasus, while the celestial bird—the *Cyena* of the Vedic hymns,—daily devours his entrails. Boldetti, (*Osservazioni* I., 15, p. 60) gives a copy from the painting in the cemetery of St. Sebastian, representing a Christian convert and grave-digger, named Diogenes, who wears on both his legs and right arm the signs of the *Swastica*. The Mexicans and the Peruvians had it, and it is found as the sacred Tau in the oldest tombs of Egypt.

It is, to say the least, a strange coincidence, remarked even by some Christian clergymen, that *Agnus Dei*, the Lamb of God, should have the symbols, identical with the Hindu God Agni. While *Agnus Dei* expiates and takes away the sins of the world, in one religion, the God *Agni* in the other, likewise expiates sins against the gods, man, the manes, the soul, and repeated sins; as shown in the six prayers accompanied by six oblations. (Colebrooke—*Essays*, Vol. 1, p. 190).

If, then, we find these two—the Cross and the Fire—so closely associated in the esoteric symbolism of nearly every nation, it is because on the combined powers of the two rests the whole plan of the universal laws. In astronomy, physics, chemistry, in the whole range of natural philosophy, in short, they always come out as the invisible cause and the visible result; and only metaphysics and alchemy—or shall we say *metachemistry*, since we prefer coining a new word to shocking skeptical ears?—can fully and conclusively solve the mysterious meaning. An instance or two will suffice for those who are willing to think over hints.

The Central Point, or the great central sun of the Kosmos, as the Kabalists call it, is the Deity. It is the point of intersection between the two great conflicting powers—the centripetal and centrifugal forces, which, drive the planets into their elliptical orbits, that make them trace a cross in their paths through the Zodiac. These two terrible, though as yet hypothetical and imaginary powers, preserve harmony and keep the Universe in steady, unceasing motion; and the four bent points of the Swastica typify the revolution of the Earth upon its axis. Plato calls the Universe a "blessed god" *which was made in a circle and decussated in the form of the letter X.* So much for astronomy. In Masonry the Royal Arch degree retains the cross as the triple Egyptian Tau. It is the mundane circle with the astronomical cross upon it rapidly revolving; the perfect square of the Pythagorean mathematics in the scale of numbers, as its occult meaning is interpreted by Cornelius Agrippa. Fire is heat,—the central point; the perpendicular ray represents the male element, or spirit; and the horizontal one the female element—or matter. Spirit vivifies and fructifies the matter, and everything proceeds from the central Point, the focus of Life, and Light, and Heat, represented by the terrestrial fire. So much, again, for physics and chemistry, for the field of analogies is boundless, and Universal Laws are immutable and identical in their outward and inward applications. Without intending to be disrespectful to any one, or to wander far away from truth, we think we may say that there are strong reasons to believe that in their original sense the Christian Cross—as the cause, and Eternal torment by Hell Fire—as the direct effect of negation of the former—have more to do with these two ancient symbols than our Western theologians are prepared to admit. If Fire is the Deity with some heathens, so in the Bible, God is likewise the Life and the Light of the World; if the Holy Ghost and Fire cleanse and purify the Christian, on the other hand Lucifer is also Light, and called the "Son of the morning star."

Turn wherever we will, we are sure to find these conjoint relics of ancient worship with almost every nation and people. From the Aryans, the Chaldeans, the Zoroastrians, Peruvians, Mexicans, Scandinavians, Celts, and ancient Greeks and Latins, it has descended in its completeness

* The Theosophical Society requires no oaths, as it deems no pledge more binding than the word of honour. *Ed.*

to the modern Parsi. The Phœnician Cabiri and the Greek Dioscuri are partially revived in every temple, cathedral, and village church; while, as will now be shown, the Christian Bulgarians have even preserved the sun worship in full.

It is more than a thousand years since this people, who, emerging from obscurity, suddenly became famous through the late Russo-Turkish war, were converted to Christianity. And yet they appear none the less pagans than they were before, for this is how they meet Christmas and the New Year's day. To this time they call this festival Sourjvaki, as it falls in with the festival in honour of the ancient Slavonian god Sourja. In the Slavonian mythology this deity—Sourja or Sourva,—evidently identical with the Aryan *Surya*—sun—is the god of heat, fertility, and abundance. The celebration of this festival is of an immense antiquity, as, far before the days of Christianity, the Bulgarians worshiped Sourva, and consecrated New Year's day to this god, praying him to bless their fields with fertility, and send them happiness and prosperity. This custom has remained among them in all its primitive heathenism, and though it varies according to localities, yet the rites and ceremonies are essentially the same.

On the eve of New Year's day the Bulgarians do no work, and are obliged to fast. Young betrothed maidens are busy preparing a large *platiy* (cake) in which they place roots and young shoots of various forms, to each of which a name is given according to the shape of the root. Thus, one means the "house," another represents the "garden;" others again, the mill, the vineyard, the horse, a cat, a hen, and so on, according to the landed property and worldly possessions of the family. Even articles of value such as jewellery and bags of money are represented in this emblem of the horn of abundance. Besides all these, a large and ancient silver coin is placed inside the cake; it is called *bábka* and is tied two ways with a red thread, which forms a cross. This coin is regarded as the symbol of fortune.

After sunset, and other ceremonies, including prayers addressed in the direction of the departing luminary, the whole family assemble about a large round table called *paralyá*, on which are placed the above mentioned cake, dry vegetables, corn, wax taper, and, finally, a large censer containing incense of the best quality to perfume the god. The head of the household, usually the oldest in the family—either the grandfather, or the father himself—taking up the censer with the greatest veneration, in one hand, and the wax taper in the other, begins walking about the premises, incensing the four corners, beginning and ending with the East, and reads various invocations, which close with the Christian "Our Father who art in Heaven," addressed to Sourja. The taper is then laid away to be preserved throughout the whole year, till the next festival. It is thought to have acquired marvellous healing properties, and is lighted only upon occasions of family sickness, in which case it is expected to cure the patient.

After this ceremony, the old man takes his knife and cuts the cake into as many slices as there are members of the household present. Each person upon receiving his or her share makes haste to open and search the piece. The happiest of the lot, for the ensuing year, is he or she who gets the part containing the old coin crossed with the scarlet thread; he is considered the elect of Sourja, and every one envies the fortunate possessor. Then in order of importance come the emblems of the house, the vineyard, and so on; and according to his finding, the finder reads his horoscope for the coming year. Most unlucky he who gets the cat; he turns pale and trembles. Woe to him and misery, for he is surrounded by enemies, and has to prepare for great trials.

At the same time, a large log which represents a flaming altar, is set up in the chimney-place, and fire is applied to it. This log burns in honour of Sourja, and is intended as an oracle for the whole house. If it burns the whole night through till morning without the flame dying out, it is a good sign; otherwise, the family prepares to see death that year, and deep lamentations end the festival.

Neither the *momtzee* (young bachelor), nor the *mommée* (the maiden), sleep that night. At midnight begins a series of sooth-saying, magic, and various rites, in which the burning log plays the part of the oracle. A young bud thrown into the fire and bursting with a loud snap, is a sign of happy and speedy marriage, and *vice versa*. Long after midnight, the young couples leave their respective homes, and begin visiting their acquaintances from house to house, offering and receiving congratulations, and rendering thanks to the deity. These deputy couples are called the *Souryakari*, and each male carries a large branch ornamented with red ribbons, old coins, and the image of Sourja, and as they wend along sing in chorus. Their chant is as original as it is peculiar and merits translation, though, of course, it must lose in being rendered into a foreign language. The following stanzas are addressed by them to those they visit.

Sóurva, Soúrva, Lord of the Season,
Happy New Year mayst thou send;
Health and fortune on this household,
Success and blessings till next year.

With good crops and full ears,
With gold and silk, and grapes and fruit;
With barrels full of wine, and stomachs full,
You and your house be blessed by the God...
His blessing on you all.—Amen! Amen! Amen!

The singing Souryakari, recompensed for their good wishes with a present at every house, go home at early dawn...And this is how the symbolical exoteric Cross and Fire worship of old Aryavart go hand in hand in Christian Bulgaria.....

THE MAN-SHOW AT MOSCOW.

By Her Exc'y N. A. Fadeyef, F.T.S.

Half Asiatic, white walled Moscow, the time-honoured capital-metropolis of our "Sainted Russia," is just now having the best of her fashionable modern rival—St. Petersburg, and even of the other capitals of Europe. If we mistake not, her present Anthropological Exhibition is the first of the kind ever held, as it is also the most unique of all expositions. The design was to present at one view, with the help of the geologist, palæontologist and ethnographer, all that is known or suspected as to the origin of man and his history upon the planet; more particularly to show the physical condition, the dress, manners, and customs of the diverse races and tribes of the world, especially those, so little known and studied yet, that acknowledge the sway of H.I.M.—our Czar.

So problematical seemed the issue of this scientific enterprise, that the eminent Russian naturalists who were its projectors kept their purpose very quiet for a time. They had even decided, for fear of a failure, to make no display of their invitations to various men of science, but, as soon as the main preparations had been thoroughly achieved, to privately send cards to a limited number of their colleagues throughout Europe. Museums were ransacked, and private collections put under contribution, and the government itself helped by sending specialists to various parts of the Empire to collect information. And now the exhibition has proved a thorough success.

The most interesting specimens in the palæontological department are the implements and arms of the stone age—the best being the private collections of Messieurs Anoutchine, d'Assy, and Martillier. A magnificent specimen of a well preserved skull of the man of the stone age, found by Count Ouvarof at Mouromsk (government of Vladimir), and a few of the bones of the skeleton, attract general attention as being the first perfect specimens of that age ever found. The interest is divided between these and the admirable models of *dolmens*, the ancient tombs of the second neolitic period of the stone age. The specimens of the fossils of the cave man, bear, boor, bull and deer, from the caves of Swabia, sent by the Leipzic Anthropologico-Ethnographical Museum *(Museum für Völkerkunde)*, are very fine also. Next to these in interest, but on an ascending scale, as it touches directly the philanthropist as well as the ethnogra-

pher, and may serve as a key to unriddle the mystery of many distinct and strange characteristics of the peoples of the world, are the models of the cradles and infant head-dresses of nearly all the nations and tribes—civilized as well as savage. The full details of the ways of nursing a baby from its birth, are given here. Cradles of most various forms, —Russian, Georgian, Tartar, Persian, Red Indian of America, Asiatic, Australian and African—most of them contrived so as to give a certain form to the head of the growing infant; and the curious tight-fitting head-dresses, crowd a whole compartment. Beginning with the narrow aperture of the Georgian Caucasian cradle, which compresses the head so as to prevent its growing in breadth, but forces its growth upwards that the *papaha* (fur cap) might fit it the better, and down to the *bourrelet* of the Bordelese of Southern France, which made a famous French anthropologist who has just delivered a lecture upon the effects of these various modes, affirm that this custom, while throwing a mass of good singers and artists upon the world from Bordeaux, had prevented their raising one good scholar in that part of his own country—all the fashions are represented here; little manikins lying in the cradles, and manikin mothers attending on them.

The whole interior of the vast Exhibition Hall is made to resemble a gigantic grotto, divided by two hillocks, representing in miniature the various strata of our earth's formation; while each of a series of immense squares, presents a scene of some geological period—fancy and hypothesis having, as a matter of course, had a large share in the arrangement. The glory of this charming plan belongs to M. Karneief, our celebrated architect. And now, thanks to his ingenious idea, in one square, the public can stare at cleverly executed manikins of the men of the bronze age, with their implements; in the next, at the presumable inhabitant of the glacial period, crouched near his den, in dangerous proximity to the fossil elephant and cave-bear. At the foot of one of the hillocks is a pond, fed by the waters of a small cascade which falls from the top of the adjoining rocks, and in it sports a huge plesiosaurus, in company with other antediluvian monsters. All these are most cleverly executed automata. Over the slimy surface of artificial banks, creep, crawl and wriggle strange organic forms of the Devonian time; the motion being given to them by a clever mechanism of wires, wheels and springs. The idea suggested by these varieties, including the gigantic mastodon, the walking fish, and rude reptilian birds, is that the main concern of all was, on the one hand, to devour, and on the other, to escape from being devoured, by their neighbours. The "survival of the fittest" is, in short, the 'lay sermon' they preach.

The living types of Turanian tribes and races—inhabitants of Siberia and other far-away provinces of Asiatic Russia—are also creating a regular *furore*. Every people and nation is represented here—either by living specimens or dressed figures—so true to life in every particular that this has led to the most ludicrous mistakes in the public. An artificial woolly-headed Kaffir glistening like a freshly blackened boot, glares at a living Zulu who threatens him with his assegai; and, close by, a living wiry Afghan, follows with a sort of dreamy gaze the ever moving stream of ladies and gentlemen, belonging to a civilization which he neither appreciates nor admires.

Curious specimens of the Aborigenes of Siberia attract the general attention. Here we see the Samoyedes of the North Western parts of the land of exile; and the Ostiaks of the river Yenisei. The barbarous Bashkir, the mild Yakoot, and the Kirgheez from the dreary steppes of Irtish and Ishim. The Calmucks, clean and shining in their gold-cloth chalats, caps, and long queues of hair; the tribes of Sagai, Beltires, Beruisses and Katchines; the Mongolian Bouriats of lake Baikal, and the Tunguses from the frontiers of China. Great hunters and the most civilized among all these tribes, these Siberian Nimrods are now exhibited together with the fire-arms of their own manufacture. Next come the pastoral, horse and cattle breeding nomads—the Tartar-looking Tunguses; and the Esquimaux Tchookchis, with their neighbours, the Coriaks. All these are distributed in several large compartments, living in their respective tents and dwellings, and surrounded by a scenery familiar to each, and even by the animals they have been accustomed to. For, living and stuffed specimens of the reindeer, the roebuck, the elk; of the wild sheep, and the arctic or stone fox; of sables, ermines, martens, marmots and squirrels, are brought, together with the white bear, the wolf, and the lynx. Even the patient camel has found room in a corner, where he shares his food with the strange looking spotted little white horse of Siberia.

As, of all the nations of the world, the tribes of Northern Siberia are the least known, I may as well describe some of the most curious of their strange ways, customs, and religious beliefs. The information was all derived from the catalogues of the Exhibition, and the official Reports of the men of science purposely sent to these far-away countries, and eye-witnesses. Let us begin with

THE INTRACTABLE SAMOYEDES,

who will not be converted to Christianity, do what the missionaries may. Their multicolored *tchoum* (tent), the number of small bells decorating the dresses of their children, and their own parti-coloured queer garments, provoke the admiration of the Moskvitch. A funny anecdote is told of himself by Professor Zograf, who travelled last year among these people for the purpose of collecting his data. While on the peninsula of Kaninsk, desirous to ascertain the average height of this people, he began by measuring an old Samoyede. Seeing this, his friends took into their heads that his operation had something to do with recruiting soldiers, and raised an outcry; pouring upon the man of science a shower of choice half-Russian and half-vernacular abuse, which was followed up with a volley of stones. They confiscated his reindeer and luggage; and would have killed him but for his presence of mind. Taking out a revolver he showed them that it could kill five men at once. Then they got their revenge out of his collection of insects and reptiles. Every drop of the spirits-of-wine in which the specimens were kept having been drunk, they became very caressing, tenderly stroked the Professor's beard, and then, as he narrates himself, began dancing around him, repeating in chorus: "Pig, pig...Russian pig!...Black beard!... Pig!...Dog, good old dog!..." until finally they fell around him in promiscuous heaps, dead drunk. One old Samoyede lay there insensible, with an empty bottle in his hand and the remains of a magnificent "collection of insects" strewn over his mouth and breast...Before his departure from the turbulent tribe Mr. Zograf had another adventure. The old hostess of the *tchoum* he was allowed to inhabit for the consideration of a barrel of whiskey, saw him once washing his face with a piece of rose-coloured glycerine soap. Imagining it to be a universal panacea against every mortal ailing, she begged of him and received a piece. At this moment her husband, happening to enter the *tchoum*, snatched the soap from his wife's hand, sniffed it, and remarking that it "stank good,"—swallowed it as if it had been a piece of pork!

Let us move on further, to the far, far North, toward the river Lena, where live scattered about in solitary groups, the Yakoots. A piteous tribe, that, and

A DREARY, NEVER-THAWING, ICY LAND!

In its Southern portion there is a semblance of Summer sometimes; but in its northern regions the sun, though it never sets during a period of fifty-two days, can barely call forth with its oblique rays a few meagre bushes, and here and there some blades of grass, on those fields covered with perpetual ice, and frozen so hard that to the depth of a yard the ground never thaws. In July, appear clouds of mosquitoes, which literally darken daylight. These mosquitoes are the plague of man and cattle; in the former they produce a cutaneous fever, the latter they torture to death.

With the first days of November begin the fearful

Siberean frosts, and the sun sets, to reappear only after thirty-eight days. This polar night is terrific. Darkness is moderated but by the reflection of the white snow, and occasionally dispersed by the flaming splendors of the aurora borealis. It is next to an impossibility for your Hindus, at least, the inhabitants of Central or Southern India to conceive of such a cold, and yet, at that time, the cold reaches 86 degrees Fah. below zero; and even the enduring, patient reindeer hide themselves in the thickets, and stand motionless, closely huddled together to keep from freezing. Clear days are rare even in the so-called Summer, for the wind chases the vapours, the sun is darkened, and all the sky is covered with mirages. During such colds, a spoonful of soup taken directly out of the pot boiling on the fire, freezes before one has time to carry it to the mouth.

The surroundings of a Yakout are disgusting: the stench and dirt are beyond expression; for men and cattle live together. There is neither time, nor need, nor yet possibility to wash, as the water is constantly frozen; consequently the Yakout never washes. But he has few prejudices. He will drink water from the dirtiest pool, in which his beast had just rolled itself. When there is food, he eats much; but he is very enduring and can go without any food for a long while. The Yakouts are hospitable, obliging, respectful, and submissive to the authorities; little addicted to cheating, they have no experience of courts of justice, but at the same time they are lazy and careless. Thanks to this latter fault, they often die of accidents, but regard death with perfect indifference. "Their life is no life," says a correspondent of *Novoïe Vryemea*; "it is a half-sleepy vegetation amidst ices. Their numbers diminish with every year, and notwithstanding the care of the Russian Government to help this race while studying it, the ethnographer feels that he is writing its obituary." Far more poetical, and consoling from a moral stand-point, appear

THE NOMADIC TUNGUSE.

The ethnologists paint quite an ideal picture of them. The Tunguses are described by them as, "gentle, brave, obedient to their chiefs, and serviceable; no quarrels or strifes are ever heard of among them. They have not the slightest idea of a law-suit, and malice, envy, hatred and obstinacy are feelings quite unknown to them." During the last half-century the only cases that ever came before the magistrates, were a few manslaughters committed by the Tunguses when drunk. In every instance, the poor culprits come forward voluntarily to surrender themselves to the authorities, and then submit to their sentence without one word of complaint. In vivid contrast to the Tunguse stands the passionate,

THE FEROCIOUS AND VINDICTIVE, TCHOOKTCHA,

who never forgives an offence. When insulted he seeks to kill his enemy on the sly. If revenge fails during his own life-time, he will bequeath it to his son, and thus it passes from one generation to another until the opportunity arrives; for revenge can be satisfied but with the death of the offender. A Tchooktcha who prepares for murder does it with a great solemnity: he dons a new garment, all covered with bits of wolf's fur, a similar fur cap, and provides himself with three knives; the largest he conceals behind his back (near the neck) under the upper garment, the two smaller he hides in his sleeves. He arms himself, moreover, with a spear, and goes about armed and prepared in this wise till the desired catastrophe happens. In the bosom of his family a Tchooktcha is no less a tyrant;—enraged against his wife, he will often chop off her ears or the left arm as far as the shoulder. At the same time, he willingly lends his wife to friends and acquaintances; but deliberate unfaithfulness on her part, is punished with death.

THE FEMALE TCHOOKTCHI

are far from handsome, though they have even a more passionate love of personal adornment than our European ladies. For instance, they *embroider their hands and faces*, employing for the purpose threads made of animal tendons and veins—thus presenting a most original style of decoration of a deep blue color in high-relief upon their bronzed countenances. From the pattern one can recognize a married woman from a girl. The former has her nose embroidered in two rows, while the virgin is denied the beauty of such delicate adornment. At the exhibition, there are some women whose noses look like a mass of varicose veins!.....

THEIR MARRIAGE CEREMONIES

are simplified to the uttermost. A young man on the look-out for a wife goes to the family of the bride, and says: "I want your girl."—"Go and feed the flock" is the patriarchal answer. Jacob like, he goes and tends the cattle for three, sometimes four, years, living at the same time with the girl as though she were his wife. In case a mutual liking springs up between them, she becomes his wife *bona fides*; if otherwise, the bridegroom is asked to decamp, and the bride waits for another pretender.

During this tentative wedlock, the attentions and little presents bestowed by the young man who courts his beloved are very original. They consist neither of flowers nor jewellery, for nothing of the sort is known in those regions. But they have instead their reindeer, which afford them vermin enough for a whole zöological garden. Towards Spring, a large, white, fat and exceedingly succulent worm makes its appearance in the fur and under the skin of the reindeer. It is these worms that the Tchooktcha gallant squeezes out and brings to his beloved. *De gustibus non est disputandum.* None the less original, and still gloomier is the picture given of

THE HOUR OF DEATH

of these eccentric, gloomy, vindictive savages. Strange to say, a Tchooktcha dreads above everything to die a natural death; for it amounts with him to allowing the devil to devour him! Old people who feel tired of life and reluctant to become a burden upon their families; or young ones who are either sickly, or who simply desire to join their deceased relatives or see their departed friends as soon as they can,—voluntarily put an end to their earthly peregrinations. The nearest of kin, or in his absence, a friend, or a simple acquaintance, obligingly takes upon himself the good office of dispatching the volunteer to a better world. Having arrayed himself in his best clothes, the candidate falls into the best of humours, becomes radiant with joy, and cracks jokes while bidding good-bye to his family and acquaintances. The latter in their turn overload him with messages and compliments for their friends in the "other world." The day of the killing of a Tchooktcha is a day of rejoicing and a general festival; as for the self-doomed man, he keeps his tent from early morning, and awaits death with impatience; while all around the tent the hubbub of many voices is heard, the wife and children of the departing one going about in the crowd, with the utmost indifference. And now comes the last moment. The hum of the spectators hushes, and they solemnly prepare. The victim bares both his sides, and seating himself on his bed, behind the tent-wall of skin, braces his right side against the log of wood which serves him for bed-pillow. Then the chosen executioner, piercing through the fur tent-wall with his spear, directs its sharp point towards the dying man, who, placing it carefully over the region of the heart, shouts to him:

"KILL QUICKLY! PUSH!!..."

The executioner then strikes a blow with his palm on the head of the spear-handle, and the sharp blade passing through the man's heart emerges from the back covered with gore, and nails him to the log; a feeble groan, sometimes a piercing shriek, is all that the crowd hears from within the tent; the weapon is pulled out and the corpse rolls to the ground; the wife and children, exiled from the tent during the ceremony, re-enter their abode and coolly examine the dead man. After that, a kind of general "wake" commences, with joyous songs and drinking.

The subsequent disposal of the deceased varies: he is either cremated, or cemented within a heap of stones, in company with four sacrificed reindeer, and the grave is

left to the wild beasts. His tomb is soon forgotten, even by his family, and but for occasional passers-by, who throw a few tobacco leaves upon the cairn as a memorial to the brave suicide, no one would distinguish the monument from an ordinary heap of stones.

We might search the whole world in vain for the parallel to this Tchooktcha contempt for life and death.

ARYAN MUSIC.

An additional interest and value is given to the present number of the THEOSOPHIST by the able essay upon Indian Music, contributed by the Gayan Samáj, or Musical Reform Society, of Poona, through their respected Secretary, Mr. Bulwant. Though much has, we believe, been done in Bengal by an eminent native musical amateur, to make the merits of Aryan music known to our generation, and he has been decorated by the kings of Portugal and Siam, we, being strangers here as yet, are not informed that his essays have had vogue in the English language. But, whether our present paper is or is not the first formal challenge from a Hindu to the West to recognize the claim of India to the maternity of musical science, the challenge is here made; and it will be our duty and pleasure, alike, to see that it comes to the notice of some of the best critics of Europe and America.

Last month, Mr. Dinanath Atmaram, M.A., LL.B., that great contemporary Hindu mathematical genius, who—according to no less an authority than Mr. J. B. Peile, Director of Public Instruction, Bombay Presidency—"proved his point that Sir Isaac Newton's Rule for imaginary roots is not universally true, but that it is perfectly easy to form Equations having imaginary roots, the existence of which would not be made manifest by the application of Newton's Rule"—showed us that an Aryan geometer, and not the Greek Hipparchus—as hitherto commonly believed—was the author of Trigonometry. And now we see the most conclusive evidence that Music, the 'Heavenly Maid,' was begotten neither by Greek nor Roman, nor Egyptian inspiration, but sprang, a melodious infant, out of the Aryan cradle. The *fact* of the Aryans and Chinese having had a system of musical notation, is conceded by the Christians; but that it far antedated the epoch of the fabulous Jubal, "the father of all such as handle the harp and the organ," of the Bible, is not admitted by them, or, at all events, has not been until recently, if such be the fact even now. The peculiar poetical character of the ancient Hindu showed itself in the question, "What is music?" as part of the question, "What is Nature?" remarks Mr. Rice, treating upon Hindu music.* The THEOSOPHIST representing Eastern and not Western views and interests in all that concerns Oriental history, it is our ardent wish to be helped in bringing out all the truth about the Aryan priority in philosophy, science, and art, by every man who can give us the facts. We fear neither the frown of modern science, nor the wry faces and abuse of the theologists.

Mr. Herbert Spencer, true to his materialistic instincts, attibutes the primitive development of music to a correlation of mental and muscular excitements; "the muscles that move the chest, larynx and vocal chords, contracting like other muscles in proportion to the intensity of the feelings," and song being but an exaggeration of the natural language of the emotions. (*Illustrations of Universal Progress*, chapter on 'The Origin and Function of Music). But one of the best of our modern musical critics, the abovementioned Mr. Rice, shows narrowness of this conception. He properly says that "music is not a human invention, *it is a part and parcel of Nature.* The laws of vibration are...as immutable as those of gravity ...There is the human throat with its remarkable arrangement for the purpose of *song* alone. A far inferior construction would have served the purposes of language, or for the production of sound incidental to muscular excitement." Our Hindu contributor shows us how the Aryans caught and classified the sounds of nature; and so, too, Mr. Rice sententiously asks, "Did not singing-birds exist before the time of man? Did they evolve their singing from speech; or did they develop it from muscular excitement; or did they sing because it was natural for them to sing? No, music is not a human invention. The *progress in music* is of the same nature as the progress in science, it is based on discovery. The other arts are imitative of things in Nature, but music is a very part of Nature itself."

While but few Western composers can ever enjoy the opportunity of coming to India to study the beginnings of their ennobling art, yet they may at least avail of the patriotic assistance of the Poona Gayan Samáj, to procure proper musical instruments, and to explore the ancient Sanskrit literature; in which the germs of musical science have been preserved, like flies in amber, to surprise and instruct us. The sympathy of every lover of the truth and of India should be unstintingly given to Mr. Bulwant and his honorable colleagues.

Some interesting results on the hereditary transmission of artificial injuries have been obtained by Dr. Brown-Sequard. He concludes that the young of parents abnormally constituted inherit external lesions, but not the central anomaly which determines such lesions.

M. G. Ponchet states that Averroes is the first writer who gives an approximately true account of the sensation caused by the touch of electrical fishes. He compares it to magnetism, while Galen and others had considered it analogous to cold.

The first money in the British Isles was coined by the Romans at Camalodunum (Colchester) 55 B. C.

THE SOCIETY'S BULLETIN.

The increasing duties of the several members of the Theosophical Mission, compel the strict enforcement of the rule that on week-days no social visits can be received until after 6 P.M. except by special appointment. On Sundays, from 2 to 5, and after 6 P.M.

Of the last edition of Col. Olcott's Address at Framji Cowasji Hall, on the "the Theosophical Society and its Aims,"—to which are appended the Rules, as revised in General Council at Bombay—the few copies remaining may be had, upon application to the Librarian, at the rate of annas 4 per copy, free of postage. The President's address at Meerut, N. W. P. upon "The Joint Labors of the Theosophical Society and the Arya Samáj," can be procured of Babu Sheo Narain, Depot Godown Gumashta, Meerut, at the same price.

It is never too late to do an act of justice, and therefore, in referring to Col. Olcott's Bombay Address, the Council wishes to publicly acknowledge the Society's obligations to Mr. Samuldass Jagmohundass and his associates in the management of the Hindu Dnyan Vurdhak Library, for organizing the splendid meeting of welcome at Framji Cowasji Institute, on the 23rd of March last. It was intended that this should be said in the Preface to the Address, but as the proofs were read, and the preface written while Col. Olcott was absent from Bombay, the matter was inadvertently omitted.

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* *What is Music?* a charming monograph by Isaac L. Rice, Author of Analysis and Practice of the Scales." (New York., D. Appleton & Co., 549, Broadway). "How differently the Chinese and Hindus accounted for the emotive power of music! "exclaims this author." On the one hand, the gloomy mysteries of the numbers and the elements; on the other, the bright fantastic gorgeous heaven of sunshine, marriages and pleasures! And yet who knows but that the Hindu philosophers, who established such a flowery system, were thinkers fully as deep as the Chinese sages—*that their original conception and hidden meaning were not as spiritual as those of modern days?*"... It is our especial task to dispel such fatal errors about India as the above passage (underscored by us) contains. To underrate the spirituality of the old Hindu philosophers but proves that we do not know them. And if knowing them, we were to allow them no more than the *spirituality* existing in our "modern days"—that would be to insult them and truth. ED. THEOS.

WAR IN OLYMPUS.

By H. P. Blavatsky.

Dark clouds are gathering over the hitherto cold and serene horizon of exact science, which forebode a squall. Already two camps are forming among the votaries of scientific research. One wages war on the other, and hard words are occasionally exchanged. The apple of discord in this case is—Spiritualism. Fresh and illustrious victims are yearly decoyed away from the impregnable strongholds of materialistic negation, and ensnared into examining and testing the alleged spiritual phenomena. And we all know that when a true scientist examines them without prejudice.....well, he generally ends like Professor Hare, Mr. William Crookes F.R.S., the great Alfred Russell Wallace, another F.R.S. and so many other eminent men of science—he passes over to the enemy.....

We are really curious to know what will be the new theory advanced in the present crisis by the skeptics, and how they will account for such an apostasy of several of their luminaries, as has just occurred. The venerable accusations of *non compos mentis*, and "dotage" will not bear another refurbishing: the eminent perverts are increasing numerically so fast, that if mental incapacity is charged upon all of them who experimentally satisfy themselves that tables can talk sense, and mediums float through the air, it might augur ill for science; there might soon be none but weakened brains in the learned societies. They may, possibly, for a time find some consolation in accounting for the lodgment of the extraordinary "delusion" in very scholarly heads, upon the theory of *atavism*—the mysterious law of latent transmission, so much favoured by the modern schools of Darwinian *evolutionism*—especially in Germany, as represented by that thoroughgoing apostle of "modern struggle for culture," Ernst Haeckel, professor at Jena. They may attribute the belief of their colleagues in the phenomena, to certain molecular movements of the cells in the ganglia of their once powerful brains, hereditarily transmitted to them by their ignorant mediæval ancestors. Or, again, they may split their ranks, and establishing an *imperium in imperio* "divide and conquer" still. All this is possible; but time alone will show which of the parties will come off best.

We have been led to these reflections by a row now going on between German and Russian professors—all eminent and illustrious *savants*. The Teutons and Slavs in the case under observation, are not fighting according to their nationality but conformably to their respective beliefs and unbeliefs. Having concluded, for the occasion, an offensive as well as a defensive alliance, regardless of race—they have broken up in two camps, one representing the spiritualists, and the other the skeptics. And now war to the knife is declared. Leading one party, are Professors Zöllner, Ulrizzi, and Fichte, Butlerof and Wagner, of the Leipzig, Halle and St. Petersburg Universities; the other follows Professors Wundt, Mendeleyef, and a host of other German and Russian celebrities. Hardly has Zöllner—a most renowned astronomer and physicist—printed his confession of faith in Dr. Slade's mediumistic phenomena and set his learned colleagues aghast, when Professor Ulrizzi of the Halle University, arouses the wrath of the Olympus of science by publishing a pamphlet entitled "The *so-called* Spiritualism a Scientific Question," intended as a complete refutation of the arguments of Professor Wundt, of the Leipzig University, against the modern belief, and contained in another pamphlet called by its author "spiritualism—*the so-called* scientific question." And now steps in another active combatant, Mr. Butlerof, Professor of Chemistry and Natural Sciences, of St. Petersburg, who narrates *his* experiments in London, with the medium Williams, and thus rouses up a most ferocious polemic. The humoristical illustrated paper *Kladderadatch*, executes a war-dance, and shouts with joy, while the more serious conservative papers are indignant. Pressed behind their last entrenchments by the cool and uncontrovertible assertions of a most distinguished naturalist, the critics led forward by the St. Petersburg star—Mr. Bourenine, seem desperate, and evidently short of ammunition, since they are reduced to the expedient of trying to rout the enemy with the most remarkable paradoxes. The *pro* and *con* of the dispute are too interesting, and our posterity might complain were the incidents suffered to be left beyond the reach of English and American readers interested in Spiritualism by remaining confined to the German and Russian newspapers. So, Homer like, we will follow the combatants and condense this modern Iliad for the benefit of our friends.

After several years of diligent research, and investigation of the phenomena, Messrs. Wagner and Butlerof, both distinguished savants and professors in St. Petersburg University, became thoroughly convinced of the reality of the weird manifestations. As a result, both wrote numerous and strong articles in the leading periodicals in defense of the "mischievous epidemic"—as in his moments of "unconscious cerebration" and "prepossession" in favour of his own hobby, Dr. Carpenter calls spiritualism. Both of the above eminent gentlemen are endowed with those precious qualities which are the more to be respected as they are so seldom met with among our men of science. These qualities, admitted by their critic himself—Mr. Bourenine, are: (1) a serious and profound conviction that what they defend is true; (2) an unwavering courage in stating at every hazard, before a prejudiced and inimical public that such is their conviction; (3) clearness and consecutiveness in their statements; (4) the serene calmness and impartiality with which they treat the opinions of their opponents; (5) a full and profound acquaintance with the subject under discussion. The combination of the qualities enumerated, adds their critic, "leads us to regard the recent article by Professor Butlerof, *Empiricism and Dogmatism in the Domain of Mediumship*, as one of those essays whose commanding significance cannot be denied, and which are sure to strongly impress the readers. Such articles are positively rare in our periodicals; rare because of the originality of the author's conclusions, and because of the clear, precise, and serious presentation of facts".....

The article so eulogized may be summed up in a few words. We will not stop to enumerate the marvels of spiritual phenomena witnessed by Professor Zöllner with Dr. Slade and defended by Prof. Butlerof, since they are no more marvellous than the latter gentleman's personal experience in this direction with Mr. Williams, a medium of London, in 1876. The seances took place in a London hotel, in the room occupied by the Honourable Alexandre Aksakof, Russian Imperial Councillor, in which with the exception of this gentleman there were but two other persons,—Prof. Butlerof and the medium. Confederacy was thus utterly impossible. And now, what took place under these conditions, which so impressed one of the first scientists of Russia? Simply this: Mr. Williams, the medium, was made to sit with his hands, feet, and even his person tightly bound with cords to his chair, which was placed in a dead-wall corner of the room, behind Mr. Butlerof's plaid, hung across so as to form a screen. Williams soon fell into a kind of lethargic stupor, known, among spiritualists as "the *trance condition*," "and spirits" began to appear before the eyes of the investigators. Various voices were heard, and loud sentences, pronounced by the "invisibles," from every part of the room; things—toilet appurtenances and so forth, began flying in every direction through the air; and, finally, "John King"—a sort of king of the spooks, who has been famous for years—made his appearance bodily. But we must allow Prof. Butlerof to tell his phenomenal story himself. "We first saw moving"—he writes—"several bright lights in the air, and immediately after that appeared the full figure of 'John King.' His apparition is generally preceded by a greenish phosphoric light, which gradually becoming brighter, illuminates, more and more, the whole bust of John King. Then it is that those present perceive that the light emanates from some kind of a luminous object held by the "spirit." The face of a man with a thick black beard becomes clearly distinguishable; the head is enveloped in a white turban. The figure appears outside the cabinet (that is to say, the

screened corner where the medium sat), and finally approaches us. We saw it each time for a few seconds; then rapidly waning, the light was extinguished and the figure became invisible to reappear again in a moment or two; then from the surrounding darkness, "John's" voice is heard proceeding from the spot on which he had appeared mostly, though not always, when he had already disappeared. "John" asked us "what can I do for you?" and Mr. Aksakof requested him to rise up to the ceiling and from there speak to us. In accordance with the wish expressed, the figure suddenly appeared above the table and towered majestically above our heads to the ceiling which became all illuminated with the luminous object held in the spirit's hand, when "John" was quite under the ceiling he shouted down to us: "Will that do?"

During another seance M. Butlerof asked "John" to approach him quite near, which the "spirit" did, and so gave him the opportunity of seeing clearly "the sparkling, clear eyes of John." Another spirit, "Peter," though he never put in a visible appearance during the seances, yet conversed with Messrs. Butlerof and Aksakof, wrote for them on paper furnished by them, and so forth.

Though the learned professor minutely enumerates all the precautions he had taken against possible fraud, the critic is not yet satisfied, and asks, pertinently enough: "Why did not the respectable *savant* catch "John" in his arms, when the spirit was but at a foot's distance from him? Again, why did not both Messrs. Aksokof and Butlerof try to get hold of "John's" legs, when he was mounting to the ceiling? Indeed they ought to have done all this, if they are really so anxious to learn the truth for their own sake, as for that of science, which they struggle to lead on toward the domains of the "other world" And, had they complied with such a simple and, at the same time, very little scientific test, there would be no more need of for them, perhaps, to.....further explain the scientific importance of the spiritual manifestations."

That this importance is not exaggerated, and has as much significance for the world of science, as for that of religious thought, is proved by so many philosophical minds speculating upon the modern "delusion." This is what Fichte, the learned German savant, says of it. "Modern spiritualism chiefly proves the existence of that which, in common parlance is very vaguely and inaptly termed '*apparition of spirits*.' If, we concede the reality of such apparitions, then they become an undeniable, practical proof of the continuation of our personal, conscious existence (beyond the portals of death). And such a tangible, fully demonstrated fact, cannot be otherwise but beneficent in this epoch, which, having fallen into a dreary denial of immortality, thinks in the proud self-sufficiency of its vast intellect, that it has already happily left behind it every superstition of the kind." If such a tangible evidence could be really found, and demonstrated to us, beyond any doubt or cavil, reasons Fichte further on,—"if the reality of the continuation of our lives after death were furnished us upon positive proof, in strict accordance with the logical elements of experimental natural sciences, then it would be indeed, a result with which, owing to its nature and peculiar signification for humanity, no other result to be met with in all the history of civilization could be compared. The old problem about man's destination upon earth would be thus solved, and consciousness in humanity would be elevated one step. That which, hitherto, could be revealed to man but in the domain of blind faith, presentiment, and passionate hope, would become to him—positive knowledge; he would have acquired the certainty that he was a member of an eternal, a spiritual world, in which he would continue living, and that his temporary existence upon this earth forms but a fractional portion of a future eternal life, and that it is only there that he would be enabled to perceive, and fully comprehend his real destination. Having acquired this profound conviction, mankind would be thoroughly impressed with a new and animating comprehension of life, and its intellectual perceptions opened to an idealism strong with incontrovertible facts. This would prove tantamount to a complete reconstruction of man in relation to his existence as an entity and mission upon earth; it would be so to say, a 'new birth.' Whoever has lost all inner covictions as to his eternal destination, his faith in eternal life, whether the case be that of an isolated individuality, a whole nation, or the representative of a certain epoch, he or it may be regarded as having had uprooted, and to the very core, all sense of that invigorating force which alone lends itself to self-devotion and to progress. Such a man becomes what was inevitable—an egotistical, selfish, sensual being, concerned wholly for his self-preservation. His culture, his enlightenment, and civilization, can serve him but as a help and ornamentation toward that life of sensualism, or, at best, to guard him from all that can harm it."

Such is the enormous importance attributed by Professor Fichte and Professor Butlerof of Germany and Russia to the spiritual phenomena and we may say, the feeling is more than sincerely echoed in England by Mr. A. R. Wallace F.R.S. (see his "Miracles and Modern Spiritualism.")

An influential American scientific journal uses an equally strong language when speaking of the value that a scientific demonstration of the survival of the human soul would have for the world. If spiritualism prove true, it says, "it will become the one grand event of the world's history; it will give an imperishable lustre of glory to the Nineteenth Century. Its discoverer will have no rival in renown, and his name will be written high above any other. * * * If the pretensions of Spiritualism have a rational foundation, no more important work has been offered to men of science than their verification." [*Scientific American*, 1874, as quoted in Olcott's "People from the Other World," p. V. Pref.)

And now we will see what the stubborn Russian critic (who seems to be but the mouth-piece of European materialistic science), has to say in response to the unanswerable arguments and logic of Messrs. Fichte and Butlerof. If skepticism has no stronger arguments to oppose to spiritualism but the following original paradox, then we will have to declare it worsted in the dispute. Instead of the beneficial results foretold by Fichte in the case of the final triumph of spiritualism, the critic forecasts quite a different state of things.

"As soon," he says, "as such scientific methods shall have demonstrated, beyond doubt or cavil, to the general satisfaction that our world is crammed with souls of men who have preceded us, and whom we will all join in turn; as soon as it shall be proven that these 'souls of the deceased' can communicate with mortals, all the earthly physical science of the eminent scholars will vanish like a soap-bubble, and will have lost all its interest for us living men. Why should people care for their proportionately short life upon earth once that they have the positive assurance and, conviction of another life to come after the bodily death; a death which does not in the least preclude conscious relations with the world of the living, or even their *post-mortem* participation in all its interests? Once, that with the help of science, based on mediumistic experiments and the discoveries of spiritualism such relations shall have been firmly established, they will naturally become with every day more and more intimate; an extraordinary friendship will ensue between this and the 'other' worlds; that other world will begin divulging to this one the most occult mysteries of life and death, and the hitherto most inaccessible laws of the universe those which now exact the greatest efforts of man's mental powers. Finally, nothing will remain for us in this temporary world to either do, or desire, but to pass away as soon as possible into the world of eternity. *No inventions, no observations, no sciences, will be any more needed!!* Why should people exercise their brains, for instance, to perfecting the telegraphs, when nothing else will be required but to be on good terms with spirits in order to avail of their services for the instantaneous transmission of thoughts and objects, not only from Europe to America, but even to the moon, if so desired?

The following are a few of the results which a communion *de facto* between this world and the 'other' that certain men of science are hoping to establish by the help of spiritualism, will inevitably lead us to: to the complete extinction of all science, and even of the human race, which will be ever rushing onward to a better life. The learned and scholarly *phantasists* who are so anxious to promote the science of spiritualism, *i.e.* of a close communication between the two worlds, ought to bear the above in mind."

To which the "scholarly phantasists" would be quite warranted in answering that one would have to bring his own mind to the exact measure of microscopic capacity required to elaborate such a theory as this, before he could take it into consideration at all. Is the above meant to be offered as an objection for *serious* consideration? Strange logic! we are asked to believe that, because these men of science, who now believe in naught but matter, and thus try to fit every phenomenon—even of a mental, and spiritual character,—within the Procrustean bed of their own preconceived hobbies, would find themselves, by the mere strength of circumstances forced, in their turn, to fit these cherished hobbies to *truth*, however unwelcome, and to *facts* wherever found—that because of that, science will lose all its charm for humanity. Nay—life itself will become a burden! There are millions upon millions of people who, without believing in spiritualism at all, yet have faith in another and a better world. And were that blind faith to become *positive knowledge* indeed, it could but better humanity.

Before closing his scathing criticism upon the "credulous men of *science*," our reviewer sends one more bomb in their direction, which unfortunately like many other explosive shells misses the culprits and wounds the whole group of their learned colleagues. We translate the missile *verbatim*, this time for the benefit of all the European and American academicians.

"The eminent professor," he adds, speaking of Butlerof, and his article, "among other things makes the most of the strange fact that spiritualism gains with every day more and more converts within the corporation of our great scientists. He enumerates a long list of English and German names among illustrious men of science, who have more or less confessed themselves in favour of the spiritual doctrines. Among these names we find such as are quite authoritative, those of the greatest luminaries of science. Such a fact is, to say the least, very striking, and in any case, lends a great weight to spiritualism. But we have only to ponder coolly over it, to come very easily to the conclusion *that it is just among such great men of science that spiritualism is most likely to spread and find ready converts*. With all their powerful intellects and gigantic knowledge, our great scholars are, firstly, men of sedentary habits, and, secondly, they are, with scarcely an exception, *men with diseased and shattered nerves, inclined toward an abnormal development of an overstrained brain. Such sedentary men are the easiest to hoodwink*; a clever charlatan will make *an easier prey of, and bamboozle with far more facility a scholar than an unlearned but practical man*. Hallucination will far sooner get hold of persons inclined to nervous receptivity, especially if they once concentrate themselves upon some peculiar ideas, or a favourite hobby. This, I believe, will explain the fact that we see so many men of science enrolling themselves in the army of spiritualists."

We need not stop to enquire how Messrs. Tyndall, Huxley, Darwin, Herbert Spencer, Lewes, and other eminent scientific and philosophical skeptics, will like such a prospect of rickety ganglionic centers, collective softening of the brain, and the resulting "hallucinations." The argument is not only an impertinent *naiveté*, but a literary monstrosity.

We are far from agreeing entirely with the views of Professor Butlerof, or even Mr. Wallace, as to the agencies at work behind the modern phenomena; yet between the extremes of spiritual negation and affirmation, there ought to be a middle ground; only pure philosophy can establish truth upon firm principles; and no philosophy can be complete unless it embraces both physics and metaphysics. Mr. Tyndall, who declares ("Science and Man") that "Metaphysics will be welcomed when it abandons its pretensions to scientific discovery, and consents to be ranked as a kind of poetry," opens himself to the criticism of posterity. Meanwhile, he must not regard it as an impertinence if his spiritualistic opponents retort with the answer that "physics will always be welcomed, when it abandons its pretension to psychological discovery." The physicists will have to consent to be regarded in a near future as no more than supervisors and analysts of physical results, who have to leave the spiritual causes to those who believe, in them. Whatever the issue of the present quarrel, we fear though that spiritualism has made its appearance a century too late. Our age is preëminently one of extremes. The earnest and philosophical, yet reverent doubters are few, and the name for those who rush to the opposite extreme is—Legion. We are the children of our century. Thanks to that same law of atavism, it seems to have inherited from its parent—the XVIIIth—the century of both Voltaire and Jonathan Edwards—all its extreme skepticism,and, at the same time religious credulity and bigoted intolerance. Spiritualism is an abnormal and premature outgrowth, standing between the two; and, though it stands right on the high-way to truth, its ill-defined beliefs make it wander on through by-paths which lead to anything but philosophy. Its future depends wholly upon the timely help it can receive from honest science—that science which scorns no truth. It was, perhaps, when thinking of the opponents of the latter, that Alfred de Musset wrote the following magnificent apostrophe:—

"Sleep'st thou content, Voltaire;
And thy dread smile hovers it still above
Thy fleshless bones.....?
Thine age they call too young to understand thee;
This one should suit thee better—
Thy men are born!
And the huge edifice that, day and night, thy great hands undermined,
Is fallen upon us.....

THE RUIN OF INDIA.

While every patriot Hindu bewails the decadence of his country, few realize the real cause. It is neither in foreign rule, excessive taxation, nor crude and exhaustive husbandry, so much as in the destruction of its forests. The stripping of the hills and drainage-slopes of their vegetation is a positive crime against the nation, and will decimate the population more effectually than could the sword of any foreign conqueror. This question of forest-conservancy has been thoroughly studied in Western countries under the lash of a dire necessity. In spite of the opposition of ignorant and selfish obstructionists, nation after nation has taken the first steps towards restoring the woods and jungles which had been ruthlessly extirpated, before meteorology and chemistry became developed, and political-economy was raised to the dignity of a science. In America, where our observations have been chiefly made, the wanton destruction of forests has been appalling. Whole districts have been denuded of large timber, through the agency of fire, merely to obtain cleared land for tillage. The 90,000 miles of railway and 80,000 of telegraph lines have caused the denudation of vast tracts, to procure their supplies of ties and poles. Not a moment's thought was given to the ulterior consequences, until, recently, the advancement of statistical science rudely awoke American publicists from their careless apathy.

We need only glance at the pages of history to see that the ruin and ultimate extinction of national power follow the extirpation of forests as surely as night follows day. Nature has provided the means for human development; and her laws can never be violated without disaster. A great native patriot wrote us, some months ago, "this poor nation is slowly dying for lack of food-grains." This is, alas! too true; and he who would learn one great secret

why food-grains fail, poverty increases, water courses dry up, and famine and disease ravage the land in many parts, should read the communication of "Forester," in this number, to give place to which we gladly laid by other matter already in type. Our love for our adopted country moves us to give this subject of forest-conservancy much consideration in these columns from time to time. Our trip Northward last April, through 2,000 miles of scorched fields, through whose quivering air the dazzled eye was only refreshed here and there with the sight of a green tree, was a most painful experience. It required no poet's fancy, but only the trained forecast of the statistician, to see in this treeless, sun-parched waste the presage of doom, unless the necessary steps were at once taken to aid lavish Nature to reclothe the mountain tops with vegetation.

BUDDHISM AUTHORITATIVELY DEFINED.

THE NATURE AND OFFICE OF BUDDHA'S RELIGION.

By the Rt. Rev. H. Sumangala, High Priest of Adam's Peak, and President of Widyodaya College; Senior Buddhist Member of the General Council of the Theosophical Society.

What must a religion chiefly reveal? A religion as such, must for the most part propound what is not generally seen and felt in the nature of sentient beings. It must also proclaim "the ways and means" by which the good of the world is attained. These *teachings* are essential to a religion or it would, at best become only a system of philosophy or a science of nature. We find these two essentials fully treated in the religion of Buddha.

Buddha says

"Tanhâya uddito lôkô"
"Jarâya pari vârito"
"Maccunâ pihito loko"
"Dukkhe loko patiṭṭhito"

The world has mounted on the passions and is suspended therefrom (the thoughts of men are hanging down from the lusts and other evils). The whole world is encompassed by decay: and, Death overwhelms us all. (Consumption and decay ever slowly but steadily creep in and eat into each and every thing in existence, and it is here likened to something like land encircled by sea). Nature has subjected us to birth, decay, and death, and the deeds of our past lives are covered by the terrors of death from our view, although the time of their action is not far removed from our present state of existence. Hence it is that we do not view the scenes of our past births. Human life before it arrives at its final destiny, is ever inseparable from Jâti, Jarâ, Maraṇa, etc. (birth, infirmities, death, &c.). As we are at present, we are in sorrow, pain &c., and we have not yet obtained the highest object of our being.* It behoves us therefore that we exert ourselves every time and by all means to attain to our *summum ultimum*, and we have to use and practise "the ways and means" revealed in religion in earnestness and integrity. And what are they as set forth in Buddhism?

"Sabbadâ sîla sampanno"
"Paññavâ susamâhito"
"Âraddha viriyo pahitatto"
"Ogham tarati duttaraṃ"

(The man who is ever fully in the observance of the precepts of morality, who sees and understands things well and truly, who has perfect and serene command over his thoughts, who has his ever continuing exertions already in operation, and who has his mind fixed well in proper contemplation, I say, that such a man alone will safely pass over the dreadful torrent of metempsychosis which is hard to be gone over safely and without meeting with great obstacles and difficulties.)

And, again, here is another description of attaining to the proper object of man's life. "Ekâyano ayam bhikkave maggo sattânaṃ visuddhiyâ sokapariddavânaṃ samatekkamâya dukkhadomanassânaṃ atthagamâya, ñayassa adhigamâya, nibbânassa sachchikiriyâya yadidaṃ cattâro sâtipatthânâ"

Sâtipatthânâ is the one and only way to holiness of being, to destruction of sorrows, pain and sufferings; to the path to nirwaṇa, and to its attainment.

Herein are embodied "the four sâtipatthânâs (starting of memory) on body, on sensation, on mind, and on the true doctrines largely discoursed upon by our Lord, the omniscient Gautama Buddha.

"Kammaṃ vijjâ dhammôca"
"Sîlaṃ jîvita muttamaṃ"
"Etena maccâ sujjhanti"
"Na-gottêna dhanenavâ."

(Men are sanctified by (their) deeds, their learning, their religious behaviour, their morals, and by leading a holy life: they do not become holy by race or by wealth.)

(To be continued.)

H. S.

Colombo, Ceylon, 20th September 1879.

*This is the explanation we place before believers of a creator who ask why a man cannot remember the actions of any of his former births.

[Translated from the Sinhalese for the THEOSOPHIST.]

THE LAW OF THE LORD SAKHYA MUNI.

By the Rev. Mohottiwatte Gunananda, Chief Priest of Dipaduttama Vihare, Colombo, Ceylon; Member of the General Council of the Theosophical Society.

Understanding that even Oriental folk-lore will find a place in your new magazine, THE THEOSOPHIST, I purpose to send you for publication from time to time "Extracts from the Pâli Buddhistical Scriptures of Ceylon," propounding the popular Buddhism of my countrymen the Sinhalese, the Natives proper of Sri Laṃka. My first selections are from the "Saddhamma Saṃgaho." It is a book very generally read in Ceylon, but it has never been translated into any European language. The Book treats in detail, and in regular order on Thirty *Theses* of Buddhism, each of which is a grand division in the exoteric creed of the land: and, the denominations of the three and thirty several subjects are embodied in the following *gâthas*:

1 "Lokuppatti kathâ ceva,
2 "Atho satta kathâ pica,
3 "Bodhisatta kathâcâpi,
4 "Abhisaṃbodhiyâ katha,
5 "Dhamma cakkappavattica,
6 "Sâvakânaṃ kathâ puna,
7 "Kathâ vinaya dhammeca,
8 "Lakanâthena desite,
9 "Acchariyâ katha cîtha,
10 "Buddhâdi ratanattaye,
11 "Bhâvanâ ranaanâcêva,
12 "Brahma-loka kathâ puna,
13 "Tanhakkhaya kathâ câpi,
14 "Parinibbânakâ kathâ,
15 "Tathâ dhâtuvibhâgassa,
16 "Uttamassa mahesino,
17 "Kathâ saṃgitiyâcâpi,
18 "Sâsanavaṃsakâ katha,
19 "Devalokassa, gamano
"Kathâbhidhamma-ke Kathâ,
"Bodhipakkhika dhammânaṃ,
"Kathâtha ditthiyâ kathâ,
"Saraṇâgamanaṃ ceva,
"Gahaṭṭha vinayaṃ tathâ,
"Kammabheda kathâceva,
"Dâna sîla kathâpica,
"Saggûpâya kathâcapi,
"Kâmâdinâvaka kathâ,
"Laṃkadîpassa saṃbuddha,
"Muninda sûnuno tathâ,
"Mahinda yatinomassâ,
"Gamanassa kathâpana,
"Metteyya loka-nâthasso,
"Dayassa dîpanî kathâ,
"Kathâ pakiṇṇakâcâpi,
"Tiṃsatôttha bhave kamâ,"

(1) The Discourse on the birth (coming into being) of the World, (2) on Creatures, (3) on Bodhisatva (Buddha prior to his attaining to Buddhahood), (4) on Buddha's attaining to Buddhahood, (5) on the Preaching of his Wheel of Dharma or Law, (6) on his Disciples, (7) on Vinaya or Ceremonial Law, (8) on the Sublimity of the Three Gems, (9) on the Celestial Worlds, (10) on Abhidhamma or the Transcendental Doctrines, (11) on *the peculiar* Dogmas of Buddhism, (12) on False Creeds, (13) on the taking of Refuge, (14) on Lay-Vinaya or Precepts regulating the conduct of Laymen, (15) on the Destiny of men, (16) on Alms, (17) on Religious Life, (18) on Heaven, (19) on Hell, (20) on Passions &c., (21) on Meditation, (22) on Brahma-Worlds, (23) on Nirvaṇa, (24) on *Pari*-Nirvaṇa, (25) on Relics, (26) on (Collation and) Recitation of Dhamma or Buddhâs Teachings, (27) on the Importation of the Religion into Ceylon, (28) on the Promulgation of the Dispensation, (29) on Maittri Buddha, and (30) on the Miscellaneous Discourses.

It is necessary, I believe, to set forth, *in limine*, the authority for the statements contained in the book I have chosen from which to extract selections. Relative to the genuineness and orthodoxy of the doctrines explained in "the Saddhamma Sangaho," the author says:—

Atho lokahitatthâya,	Gahetwâtamhi sujanâ
Uddharitwâ tato tato,	Uggamhâtha hitesino,
Pâli Aṭṭha kathâdîsu,	Samattimsatime dhammâ,
Sâramâdâya sâdhukam,	Lokuppatti kathâdayo
Saddhamma Samgaha'mdâni,	Saddhamma Samgahe'nasmim,
Karissâma yathâ balam	Susammâ samgaham gatâ

"And for the good of the world, having carefully selected (sadhukam uddharitvâ) the important (sâram) teachings found scattered "up and down" in (tato tato) in the [voluminous] Pâli Aṭṭhakathâs &c., we now [shall] compile "the Saddhamma Samgaho"—O good men! Ye, therefore, who strive to be good (hitesino sujanâ) learn these Thirty Dissertations, beginning with the account of "The coming into being of the World &c." They are well contained in this "Saddhamma Samgaho."

The above declares that the author of the *Dhamma* Treatise has taken the accounts contained in his Work from the Pâli Aṭṭhakathâs; and, notwithstanding aught said to the contrary by Missionaries and other biassed opinionatists of these times, the Aṭṭhakathâs (commentaries) have ever been held as most sacred by, at least, the generality of Buddhists of Ceylon, Burmah and Siam. They are received as equally infallible as the Tripitaka Volumes; and, holy inspiration is ungrudgingly attributed to their *rahat* authors.

There is no doubt that exoteric Buddhism has them all as "gospel truth", and the generally prevailing religion in Ceylon is all made up of their teachings as well as of the Pitaka volumes.

M. G.

ARYA PRAKÁSH.

[Continued from the last month.]

YOGA VIDYA.

By F. T. S.

The Siddhis of Krishna may be thus defined:

1. *Animá*—the power to atomize "the body;" to make it become smallest of the smallest.

2. *Mahimá*—the power to magnify one's body to any dimensions.

3. *Laghima*—the power to become lightest of the lightest.

These three, the commentator says, relate to "the body;" but he does not enlighten us as to whether the outer or inner—the physical or astral—body is meant. Turning to Bhoja Raja's commentary on Patanjali (Govinda Deva Śástri's translation, in *Pandit*, Vol. V. p. 206), we find Animá explained as "Minuteness—attainment of an atomic form ,or the power of becoming as minute as an atom; [by this power the ascetic can enter into a diamond, etc.]"

Garimá—is the obtaining of control over the attraction of gravitation, so that one's body may attain such great heaviness as to weigh tons if one chooses; or acquire such levity as to be like a flake of cotton in lightness.

Let the reader observe that here are two Siddhis (*animá* and *mahimá*); which can only refer to conditions of the astral body, and a third which may be applicable to either the astral or physical body of the ascetic. Whenever we have such instances coming under notice our first thought must be that *there is no such thing possible as a miracle; whatever happens does so in strict compliance with natural law.* For instance; knowing what we do of the composition and structure of a man's body,—a mass of bioplastic matter—it is unthinkable that he should make it small enough to enter into an atom or a diamond-grain. So, also, that he should illimitably swell it out and stretch it, so as to "occupy as much space as he likes." A living adult man cannot be compressed into a speck. But as to the inner body, or soul, the case is different. By 'soul' we mean, in this instance, the plastic, ethereal inner-self, that which corresponds to the Western idea of a "double,"* and, in the ancient Indian philosophy is known as the मायावीरूप—*máyávi-rupa*—(illusionary form), and as कामरूप—*Káma-rupa*—(WILL-form). These are indentical, for the *double* exists in its latent state in every living being, as it is the exact ethereal counterpart of the outer body. The difference in name but indicates the different circumstances under which it is at times made to become objective—that is visible. In the case of mediums, or when, as a result and the unconcious effect of an intense desire which attracts a person's thoughts to a certain place, or prompts him to a certain action, it thus oozes out of its envelope of flesh, it then is called *Máyávi-rupa* (illusionary form). It made itself visible because compelled to it by the law of inter-magnetic action, which, when left to itself, acts blindly. But when it is projected by the trained will of an adept, a Yogi, who directs it at his own convenience, then it is designated as *Káma-rupa*,—WILL-form, or Desire-form; *i. e.* so to say, created, or called forth into objective shape, by the will, and at the desire of its possessor.

This "dual-soul," must not be confounded with either *Jivátma* (the vital principle resident in inert matter), or, the *Ling-Sarir*. This last named is the subtile, ethereal elements of the *ego* of an organism; inseparately united to the coarser elements of the latter; it never leaves it but at death. While its functionary principle—the *Linga-Deha*—is the executive agent, through which it works; the objective formation of *Káma-rupa* being performed by the power of *Yoga-ballu*.

This "dual soul" possesses properties peculiar to itself, and as distinctly its own as those of the physical body are peculiar to it. Among these properties are compressibility, the power of passing through the most solid substances, infinite expansibility, and many more that might be enumerated. These are not idle words, but facts derived from the experiences of many Yogis, adepts, ascetics, mystics, mediums, etc. of many different classes, times and countries. We may think, therefore, of the capacity of the *Káma-rupa* to become a mere speck or enlarge itself to enormous dimensions; entering a grain of diamond dust, and the next moment filling every pore of the entire globe: for thought is unparticled and illimitably elastic. And, we could apprehend how, when once in the grain or in the globe, our trained *thought* can act there as if it were our own whole *self*. So, too, we may conceive of the astral-body—or *káma-rupa*, which, although material as compared with pure spirit, is yet immaterial in comparison with the dense physical body—having like properties, and thus come to an understanding of the esoteric (secret) meaning of *Animá* and *Mahimá*.

Whole libraries have been written to define what soul is, and yet for our practical purpose, it will suffice to sum up the definition in a word: man's soul is the aggregate of all the above given subdivisions. This "self" through the *Linga-Deha* is ever conscious during the sleep of the body, and transfers the sense of this inner consciousness into the waking brain; so that the Yogi may, at will, be informed of what is transpiring in the outer world, through his physical organs, or in the inner world, through his soul perceptions. While average mortals maintain their perceptions only during the day, the initiated Yogi has an equally real, undimmed, and perfect appreciation of his individual existence at night, even while his body sleeps. He can go even further: he can voluntarily paralyze his vital functions so that his body shall lie like a corpse, the heart still, the lungs collapsed, animal heat transferred to the interior surfaces; the vital machine stopped, as it were, like a clock which waits only the key that rewinds it, to resume its beating. What nature does for the scores of hybernating quadru-

* The *double* which appears under two aspects at times as—a dull non-intelligent form or animate statue, at other times as an intelligent entity. More than any one else, the spiritualists ought to be aware of the difference.

peds, reptiles and insects, under the spontaneous action of her established laws, the Yogi effects for his physical body by long practice, and the intense concentration of an undaunted will. And what he can do for himself the magnetizer can do for his cataleptic subject; whose body in the state of *ecstasis*, the highest in the range of mesmeric phenomena, presents all the physical appearances of death, including even *rigor mortis*; while the active vitality of the soul is shown in the descriptions given by the ecstatic either of distant events on the earth, or the scenes in which he is taking part in the world of the invisible. The records of a thousand such cases, occurring in every part of the world, combine to show (*a*) that the soul has the capacity of a conscious existence separate from the body; (*b*) that it is limited by neither time nor space, it being able to visit and return in an instant from the farthest localities, and to reach such—the tops of mountains, for instance, or the centres of deserts, or the bottoms of rivers or lakes, as the waking man could either not exist in or could only visit with the most tedious exertions and the greatest precautions; (*c*) that it can penetrate closed rooms, rocky walls, iron chests, or glass cases, and see and handle what is within. All these, if it were particled and unyielding, like the physical body, would be impossibilities; and so, seing what our modern experience has taught us, we can readily comprehend Patanjali's meaning and avoid the absurd conclusions which some of his materialistic and inexperienced commentators have reached. "Hundreds of times" says Professor Denton, "have I had the evidence that the spirit (meaning 'soul'—the two words are most unhappily and we fear inextricably confounded—*Ed.*) can smell, hear, and see, and has powers of locomotion." Cicero calls the soul *spiritus* (a breathing), as also does Virgil, and both regard it as a subtile matter which might be termed either *aura* (a breeze), or *ignis* (fire), or *æther*. So that here again we are assisted to the conception that *Animá* applies only to a certain portion of the soul—(*psuché*) and not to the body. And, we thus find that this Siddhi is entirely possible for one who has learnt the manifold faculties of the *inner* man, and knows how to apply and utilize the manifold functions of *jivatma*, *ling-śarir*, and the *máyáva* and *káma-rupa*. Plutarch makes pretty nearly the same division of the functions of the "Soul." The *ling-sarir* he calls *psuché* (physical entity), and teaches that it never leaves the body but at death; *máyáva* and *káma-rupa* answer to his *dæmon*, or spiritual-double, one half of which is *irrational* and called by him *eïdolon*, and the other *rational* and usually termed "blessed god."

But, while the physical body may not be atomized or magnified illimitably, *its weight may be voluntarily changed without transcending natural law in the slightest degree.* Hundreds, if not thousands, are living in India to-day who have seen ascetics, while in the state of dhárana, rise from the ground and sit or float in the air without the slightest support. We doubt if a phenomenon seen by so many reputable persons will be seriously denied. Admitting, then, that this levitation does happen, how shall we explain it? That has already been done in "Isis Unveiled," where the author shows that by simply changing the polarity of his body, so as to make the latter similarly electrified to the spot of ground upon which he stands, the ascetic can cause himself to rise perpendicularly into the air. This is no miracle, but a very simple affair of magnetic polarity. The only mystery is as to the means by which these changes of polarity may be effected. This secret the Yogi learns, and Patanjali's name for the Siddhi is *Garimá*, which includes *Laghimá*. It follows, of course, that he who knows how to polarize his body so as to cause himself to be "light as a flake of cotton" and rise into the air, has only to reverse the process to make his body abnormally heavy. We stick to the surface of the earth because our bodies are of an opposite polarity to the ground on which we stand. Science explains that we are attracted towards the centre of the earth by gravity, and our weight is the measure of the combined attraction of all the particles of our physical body towards the central point at the earth's centre. But if we double the intensity of that attraction we become twice as heavy as we were before; if we quadruple it, four times as heavy; centiple it, one hundred times as heavy. In short, by a mere alteration of our polarity we would be giving our flesh the weight of an equal bulk of stone, iron, lead, mercury, etc. And the Yogi has this secret, or Siddhi, also.

Many Hindus who admit that their sacred books contain accounts of the phenomena of levitation, that is, of walking or floating in the air—affirm that the power has been lost, and that there are none living who can exhibit it, or even the appearance of it, save through the help of jugglery. This false conclusion is assisted by the tendency of Western education, which but reflects the materialism of modern experimental science—so misnamed, for it is but partly experimental and preponderatingly inferential guess-work. Forgetting that the law of gravitation is after all, but an incomplete hypothesis which holds its ground for the want of a better one,—our young men say that science has defined the laws of gravity, hence levitation is an absurdity, and our old books teach nonsense. This would be sufficient if the premiss were not false. Science has but noted the more familiar phenomena of gravity, and knows nothing whatever of its nature, or its variable manifestations under the impulse of the undiscovered primal force. Open any book on any branch of physical science, and the author, if he have any professional reputation to lose, will be detected in the confession of his ignorance of the ultimate cause of natural phenomena. Superficial readers will be deceived by glittering generalizations from partially proved data, but the thoughtful student will ever find the empty void at the bottom. Huxley sums it all up in the self-condemnatory sentence, "we"—that is *we* scientists, we men who talk so glibly about ancient superstition and ignorance, and would impress Indian youth with the notion that *we* are the very High Priests of nature, the only competent instructors of her mysteries, the key to which we all carry in our vest pockets—"*we know nothing* about the composition of any body whatever, as it is."

But supposing that not one witness could be found in all our India to-day to prove the fact of levitation, would we have to let the case go by default? By no means; for, to say nothing of the unbroken chain of lay testimony that stretches from the earliest historic period to our times, we can take that of eminent Western physicians who have witnessed such levitations in the cases of patients afflicted with certain nervous diseases;—Professor Perty, of Geneva, and Dr. Kerner, of Wurtemberg, among others. If a phenomenon of such a nature takes place in a diseased body, without being regarded as a violation of the "laws of nature," why should it not occur—provided the same conditions *i.e.* a reversed polarity, are furnished it—in a body free from disease? This testimony of science secured, we need not hesitate to cull from contemporaneous records the mass of available proof that the bodies of living men can be, and are, floated through the air. Who shall deny it? Science? No, for we have seen that it is attested by some of the most eminent scientific men of our day; and to these we may add Lord Lindsay, President of the Royal Astronomical Society, and one of the Council of the Royal Society itself. One witness of his stamp is enough, and he is on record (London Dialec. Soc. "*Report*," p. 215) as saying that he had seen a certain medium, not only float through the air of a drawing-room, but carry with him the chair upon which he had been sitting, and with it "pushing the pictures out of their places as he passed along the walls." They were far beyond the reach of a person standing on the ground. And he adds the highly important fact, "The light was sufficient to enable me to see clearly." This same medium he saw floated horizontally out of the window in one room of a house, in Victoria Street, London, and in again at the window of the adjoining room. "I saw him," says Lord Lindsay, "outside the other window (that in the next room) floating in the air. *It was eighty-five feet from the ground.* There was no balcony along the

windows, * * * I have no theory to explain these things. I have tried to find out how they are done, but the more I studied them, the more satisfied was I that they could not be explained by mechanical trick. I have had the fullest opportunity for investigation." When such a man gives such testimony, we may well lend an attentive ear to the corroborative evidence which has accumulated at different epochs and in many countries.

The case of the levitated 'medium' of the modern spiritualist, affords us an example of a phase of *Laghima* of which no mention is made in the portion of the *Shrimad Bhagavata* under consideration, but may be found in many other manuscripts. We have seen that a Yogi may reverse his corporeal polarity at pleasure, to make himself light as a cotton flake or heavy as lead; and that he acquires this Siddhi by long self-discipline, and the subordination of the general law of matter to the focalized power of spirit. It has also been affirmed that the cataleptic similitude to death, which in India is called *Samadhi*, may be produced in the mesmerised, or magnetized, subject by the magnetizer. We have the report of the late William Gregory, Professor of Chemistry in Edinburgh University, (*Animal Magnetism; or Mesmerism and its Phenomena*, pp. 154, 155) of one of many experiments, at his own house, by Mr. Lewis, a famous negro mesmerizer:

"Case 5.—Mr. J. H., a young and healthly man, could be rendered instantly and completely cataleptic by a glance, or a single pass. He could be fixed in any position, however inconvenient, and would remain ten or fifteen minutes in such a posture, that no man in a natural state could have endured it for half a minute. * * * When Mr. L. stood on a chair and tried to draw Mr. H., without contact, from the ground, he gradually rose on tiptoe, making the most violent efforts to rise, till he was fixed by cataleptic rigidity Mr. Lewis said that, had he been still more elevated above Mr. H., he could have raised him from the floor without contact, and held him thus suspended for a short time, while some spectator should pass his hand under the feet. Although this was not done in my presence, *yet the attraction upwards was so strong that I see no reason to doubt the statement made to me by Mr. Lewis, and by others who saw it, that this experiment has been successfully performed. Whatever be the influence which acts, it would seem capable, when very intense, of overpowering the law of gravity.*"

Let us first clearly comprehend the meaning of the word gravity, and then the inference of Professor Gregory will not seem so extravagant after all. In this phase of *Laghima*, observe that the changed polarity of the human body is effected by the magnetiser's will. We have, therefore, one class of cases where the effect is self-produced by the conscious will of the Yogi; another where it occurs involuntarily in the subject as the result of an outside will directed upon him. The third class is illustrated in the example of the floating medium which Lord Lindsay attests. Here the *aethrobat*—as air-walkers were called by the Greeks—neither practices Yoga Vidya, nor is visibly depolarized by a living magnetiser, and yet his body also rises from the earth, light as a cotton-flake or thistle-down. If this happens, where is the cause; for cause there must be, since miracle is an impossibility? Modern Spiritualists as we are informed vaguely ascribe the fact to the agency of the disembodied spirits of their dead friends, but have given no sufficient explanation of the method employed. One of their most intelligent writers —Miss Blackwell, who won the gold medal of the British N.A.S. for her essay on Spiritualism—attributes it to "jets or currents of magneto-vital force," which sounds vaguely scientific, to say the least. To follow out this branch of the subject would cause too wide a digression for our present purpose. Suffice it that the medium's body is depolarized, or differently polarized, by some force external to him, which we have no warrant for ascribing to the voluntary action of living spectators.

Another branch of this great subject of Laghima is reserved for our next article. The more it is studied, the more cumulative is the proof that Patanjali was a master of Psychology.

(*To be continued.*)

In 1272, A.D., 280 Jews were executed for clipping the current coin of the realm.

HINTS TO THE STUDENTS OF YOGA VIDYA

By Lalla Ruttun Chund.

The student should realize that in order to render one's self worthy of an admission into the sanctuary of Yoga, a thorough regeneration of the mind is the essential condition imposed upon him. Integrity of purpose and purity of intention he has rigidly to observe in his desires and actions throughout life, and no sensual appetites or cravings of the flesh can he be allowed to cherish in his bosom. In short, to keep his passions and animal propensities in entire subjection, is the vow he has to make at the very threshold of the sacred science of Yoga.

Ever successful to abide by this vow are they who have a determined *will* to do so: but it must be clearly understood that a violation of this vow, on the part of the student of Yoga Vidya, however advanced, will lower him in his development as much, at least, as a decimal point lowers in value the integer before which it is placed.

The sanctification of the mind, to such an extent that evil emotions and feelings may never be able to make their way into it, is most assuredly secured by a perfect concentration of the mind on one single object; and the proper object for this purpose is(ॐ) OM, which my imperfect knowledge of the English language, or rather, perhaps, its own poverty, constrains me to translate as the "Infinite One." It is true that the concentration of the mind upon one single object, and especially such object as the (ॐ) OM —Deity, is a difficult task; but no difficulty however great, depend upon it, can stand in the way of a *really determined man.*

Again, to a beginner, this science appears dry and unattractive, and one that involves the loss of time, apparently to no purpose; but a few months' practice of its principles is sure to secure to its devotee a comfort and bliss which he could not have obtained in years, from any other source.

Sidhis, *i.e.* psychic powers, which are certain to attend more or less every Yogi, should never be moving cause to induce one to pursue this science; for desires other than that one of realizing OM in the soul, are to be abandoned at the outset.

Attachment to the world and its pleasures, should never be stronger, on the part of the Yogi than the attachment which a traveller, bound homeward, has for an inn in which he has to stop for a fleeting night.

Such are the sacrifices which are to be made by every student of this spiritual science; and none need attempt to approach it who are loth to observe these terms. Namasté.

Lahore, Punjáb, Oct. 13th 1879.

[Written expressly for the THEOSOPHIST.]

HINDU MUSIC.

By Bulwant Trimbuk, Hon. Sec. of the Poona "Gáyan Samáj."

We wish to give our readers some idea of Hindu Music, which is a plant of ancient growth, having beauties of its own. It will require some time before a stranger can qualify himself to appreciate its merits. That it was developed into a *science* admits of no question, as the sequel will prove. Hindus, as a fact, do find beauties in it, and they avail themselves of every opportunity for enjoying this sort of amusement. There are various reasons why foreigners do not take equal interest in cultivating it, of which we will enumerate a few.

1. No standard work on the subject has as yet been presented to the public in any of the current languages. There are several in Sanskrit, it is true, but that is a language difficult to learn, and now, unfortunately, almost dead.

2. The second reason is that the notation for reducing music to writing as given by ancient writers on Hindu Music is not generally known.

3. The third reason is that strangers pass a very hasty judgment upon its merits. They do not make the best of the many opportunities that are presented to them while

living in India. They disdain to attend singing and nautch parties at the houses of gentlemen, and declaim against them as immoral; and when they return to their native countries try to hide their ignorance by passing all manner of bad remarks; holding, the while, the jigs of such low-caste people as are usually their attendants, as types of Hindu Music.

4. We know of many persons who can distinguish an individual and yet cannot identify him in his photograph. This is due to their want of familiarity with the effects of light and shade, on the vision; the same is emphatically true of any system of music. The English, French, German, and Italian systems of music are distinct from one another, having been separately developed; yet each has charms peculiar to itself, and each school has its admirers and panegyrists who find it the best of all representatives of true harmonic science. Cultivation and taste are the primary perquisites for musical criticism, and unless a man spend some years on any given system of music he will not come to realize its beauties and appreciate its merits. If an Englishman, a Frenchman, and an Italian sit in judgment upon the merits of our Indian Music, each will try to find something in it which he is accustomed to and which he has from childhood learnt to look upon as the best. Neither of them is used to the softening influence of Hindu melody, and therefore each cries it down with a separate phrase. To expect therefore that Hindu Music will stand the test of every connoisseur whose ear is accustomed to a different development, is to forget the theory of the formation of ideas. Again, if Hindu Music had been a growth of modern times, containing all the several charms of different musical systems, it would perhaps have answered the expectations of these connoisseurs; but upon the testimony of works of great antiquity lying around us (some 4000 to 8000 years old), we can safely affirm that Hindu Music was developed into a system in very ancient times; in times of which we have no genuine records; in times when all other nations of the world were struggling with the elements for existence; in times when Hindu *Rishis* were enjoying the fruits of civilization, and occupying themselves with the contemplation of the mighty powers of the eternal Brahma.

We will therefore present our readers with a bird's-eye view of Hindu Music, leaving to themselves the task of cultivating their ear; for while we can describe to a person the external appearance of an orange, its colour, its odour, and name to him, its order in the vegetable kingdom, no words can convey to him an adequate idea of its taste; and so is it with respect to Hindu Music. Though we make you masters of its theory, name to you the different *Tánás* and *Murchhanás*, the *Grámás* and *Rágás*, we cannot convey to you any idea of *Rakti* or the power of affecting the heart, the end of any musical system; it must be tasted by the ear.

Sound.

Sound most naturally forms the starting point of a dissertation on music. The theory of sound as given in *Shikshá* is as follows [1]:—

"The soul comprehends by means of its faculty of knowledge what is wanted, and, desirous of speaking out, enjoins the mind. The mind upon this excites the bodily heat, and this heat puts the wind in motion; this wind moving in the cavity of the chest, produces a sound which is recognized as *Mandra*, or chest voice."

In this theory which is very old, as the work from which it is extracted will show, we may recognize the crude expression of the principles of the modern undulatory theory of sound.

Observation and generalization are the two essential things required in the formation and development of a science; without being charged with partiality we think we can credit the ancient *Aryás* with a great deal of both. Close observation of the habits of the members of the animal kingdom must have shown them that a growl and a shriek were respectively the two sounds between which all others must fall; and lo! how aptly they have illustrated them. In order that their children might accustom themselves to these high, low, and middle sounds, they advised them to repeat [1] their lessons in the morning in the low note, which proceeds from the chest and resembles the growl of a tiger; in the afternoon in the mid-tone, which proceeds from the throat and resembles the cries of the *Chakra* or round bird; and at all other times in a high tone, which proceeds from the head and resembles the cries of a peacock and others of its kind.

They have divided sound into three classes—*Mandra* (low), *Madhya* (throat voice), and *Tár* (high). These go also by the names [2] of *Udátta*, *Anudátta*, and *Swarita*, respectively. They say that in Udátta are recognized the notes Ni and Ga, corresponding to the English notes E and B; that in Anudátta are recognized the notes Ri and Dha, or D and A; and in the Swarita Sá, Ma, and Pa, or C, F and G. *

It is worthy of remark that E and B are semi tones, D and A are minor tones, and C, F and G are major tones. How nice must have been their sense of hearing! †

Nature is never stingy or cruel to her children, when they serve her earnestly. The same craving after knowledge and spirit of patient enquiry which discovered to the *Aryás* that the high, low, and middle notes had typical representatives in the animal kingdom; the same musical ear which showed them the sounds proper for repeating the lessons in the morning, noon, and at other times,—disclosed to them that the animals produce certain notes, and no more. They [3] found that the peacock, ox, goat, crane, black-bird, frog, and elephant uttered certain distinct notes, and that all the notes of the denizens of the forest could be put down under one or other of these 7 heads. In this way were the 7 musical notes found and fixed upon.

They also fixed measures of time thus [4]:—The mangoose uttered ½ measure, the *chássbird* cried in 1 measure, the crow in the double measure, and the peacock shrieked in the treble.

Thus, while the *Aryás* were teaching their children necessary lessons, they were imparting to them a sort of musical instruction and preparing their voices for it. The transcendental charms of music can not have fallen flat upon their appreciative sense of hearing, and they must have set apart a number of verses to be sung, and thus must have sprung the *Sáma Veda*—a Veda which is recognized by all to be very old and designed for singing; a Veda out of which verses are even to this day sung most harmoniously by the *Udgátri*, a priest who performs the singing service at the time of *Yadnya* (Sacrifice).

The recognition of these 7 notes as all the alphabets of

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(1) आत्मा बुध्या समेत्यार्थान्मनो युङ्क्ते विवक्षया। मनः कायाग्निमाहन्ति सप्रेरयति मारुतं। मारुतस्तूरसि चरन्मन्द्रं जनयति स्वरं। प्रातः सवन योगंतं छन्दो गायत्रमाश्रितं। कण्ठे माध्यं दिन युगं मध्यमं त्रैष्टुभानुगं। तारं सातंयसवनं शीर्षण्यं जागतानुगं। सोदीर्णो मूर्धभिहतो वक्त्रमापद्य मारुतः। वर्णाञ्जनयते प्राज्ञः। शिक्षा

(1) प्रातः पठेन्नित्यमुरःस्थितेन स्वरेण शार्दूलरुतोपमेन। मध्यंदिने कण्ठगतेन चैव चक्राह्वसंकूजितसन्निभेन। तारंतु विद्या रसवनं तृतीयं शिरोगतं तच्च सदा प्रयोज्यं। मयूर हंसप्रभृतिस्वराणातुल्येन नादेन शिरःस्थितेन। शिक्षा

(2) उदात्तश्चानुदात्तश्च स्वरितश्च स्वरा स्त्रयः। उदात्ते निषाद गांधारावनुदात्तर्षभधैवतौ। स्वरितप्रभवावेते षड्जमध्यमपञ्चमाः। शिक्षा

* "The aggregate sound of Nature, as heard in the roar of a distant city, or the waving foliage of a large forest, is said to be a single definite tone, of appreciable pitch. This tone is held to be the middle F of the piano-forte, which may, therefore, be considered the key note of nature."—(*Principles of Physics*), by Prof. B. Silliman. The Chinese recognized it some thousands of years ago, by teaching that "the waters of the Hoang-ho, rushing by, intoned the *kung*;" called, "the great tone," in Chinese music, and one which corresponds exactly with our F, now "considered by modern physicists to be the actual tonic of Nature." (Rice). Ed. Theos.

† "The doctrine of sound is unquestionably the most subtile and abstruse in the whole range of physical science"—says Professor Leslie. Ed. Theos.

(3) षड्जं वदन्मयूरोहि ऋषभं चातको वदेत्। अजावदति गान्धारं क्रौंचो वदति मध्यमं। पुष्पसाधारणे काले कोकिलः पञ्चमं वदेत्। दर्दुरो धैवतं चैव निषादंच वदद्गजः। नारदः

(4) चाषस्तु वदते मात्रां द्विमात्रंत्वेव वायसः। शिखी रौति त्रिमात्रंतु नकुलस्त्वर्ध मात्रकं शिक्षा

musical language all over the world, in the nineteenth century, proves beyond all doubt the nice appreciation of the ancient Aryas. But this was not all. Writers on Hindu Music even discovered that these seven notes had peculiar "missions" (1) to the human mind; that certain notes were peculiar to certain sentiments, and that without those notes these sentiments could not be well expressed. All who have had occasion to hear the adaptation of musical notes to different sentiments can bear testimony to the fact that the observations of these writers were correct. It must not however be considered that we mean that sounds alone can without the assistance of language express a sentiment to reality. No: although, by association we come to recognize "a March" or "a Gallop" as something stirring; our point is that if appropriate lingual expressions be associated with proper musical notes the effect is more certain and real.

The table given below will show at one glance the several notes, their names, their types in the animal kingdom, and the sentiments (2) to which they are applicable:

TABLE 1.

Sanskrit Notes.	English Notes.	Sanskrit Names.	English Names	Types in the Animal Kingdom.	Sentiments peculiar to
सा Sā	C	Shadja	Do	Peacock	Heroism, Wonder, Terror.
री Ri	D	Rishabha	Re	Ox or chátak	,, ,, ,,
ग Ga	E	Gándhára	Mi	Goat	Compassion.
म Ma	F	Madhyama	Fa	Crane	Humour and Love.
प Pa	G	Panchama	Sol	Black bird	,, ,, ,,
ध Dha	A	Dhaivata	La	Frog	Disgust, Alarm.
नी Ni	B	Nishádha	Si	Elephant	Compassion.

In the Veda itself (3) sentences are found which go to prove the same.

If a monochord with moveable bridge be taken, and a space equal to 44 units be measured and the bridge shifted to this point, the string when struck will yield a note; if we start with this note as the *tonic* or key-note, and run through the gamut by shifting the bridge (the Sanskrit writers affirm (4) the following facts will be observed. *Sā*, will be produced at the distance 44; *Ri* at 40, *Ga* at 37, *Ma* at 35, *Pa* at 31, *Dha* at 27, *Ni* at 24, and *Sā* again at 22: but the latter *Sā* will be twice as intense as the former. (5)

Let us now see how far this doctrine is correct according to the theory of vibrations as given by English physicists.

(1) हास्यशृङ्गारयोः कार्यौ स्वरौ षड्जम मध्यमौ । षड्जर्षभौ तथा ज्ञेयौ वीररौद्राद्भुते रसे ॥ १७ ॥ गान्धारश्च निषादश्च कर्तव्यौ करुणारसे । धैवतश्चैव कर्तव्यो बीभत्सेच भयानके ॥ १८ ॥ सुभाषित शार्ङ्गधरः

(2) The Sentiments are:
शृङ्गारवीर करुणाद्भुत हास्य भयानकाः । बीभत्सरौद्रौच रसाः । अमरः
च शब्दाच्छान्तोऽपिनवमः । वात्सल्यं दशमः । अमरटीका

(3)

हुं	२ २		२१ १				
	हूम्मा		उहूवा हा उ				
					3		

सामवेदः

(4) तेषां श्रुतयः क्रमतो वेदा रामाद्दशौ तथाम्बुधयः ।
निगमा दहनाः पक्षावेवं द्वाविंशतिः सर्वाः ॥ १६ ॥
तुर्याया सप्तम्यां तासु नवम्यां श्रुती त्रयोदश्यां ॥
सप्तदश विंशी द्वाविंशीचुच ते स्फुटाः क्रमतः ॥ १७ ॥ रागविबोधः

(5) द्वाविंशत्यः षड्जो द्विगुणसमः पूर्वषड्जेन ॥ २१ ॥ रागविबोधः

The relative number of vibrations of the notes of the gamut are: (1)—"

Sā,	Ri,	Ga,	Ma,	Pa,	Dha,	Ni,	Sā
C,	D,	E,	F,	G,	A,	B,	C
1,	9/8,	5/4,	4/3,	3/2,	5/3,	15/8,	2,
that is 24,	27,	30,	32,	36,	40,	45,	48.

But the lengths of the wire are inversely proportional to these:—

Sā,	Ri,	Ga,	Ma,	Pa,	Dha,	Ni,	Sā
1,	8/9,	4/5,	3/4,	2/3,	3/5,	8/15,	1/2

that is:—

180, 160, 144, 135, 120, 108, 96, 90;

and the intervals between the two consecutive notes are

20, 16, 9 15, 12, 12, 6.

When these intervals are reduced to a length of 48 units they become:—

Sā,	Ri,	Ga,	Ma,	Pa,	Dha,	Ni,	Sā
5·3,	4·16,	2·3,	3·9,	3·12,	3·12,	3·12,	1·5.

Let us write against these numbers the *shrutis* or intervals according to Sanskrit writers, and it will at once be seen that they are closely analogous.

TABLE 2.

Hindu Notes.	English Notes.	Estimated intervals.	Shrutis.
सा	C		
री	D	5·3	4
ग	E	4·16	3
म	F	2·3	2
प	G	3·9	4
ध	A	3·12	4
नी	B	3·12	3
सा	C	1·5	2

How delicate and accurate must have been the organs of hearing of the *Aryás*, when they could reach so near the truth unassisted by the paraphernalia of modern science.

According to Sanskrit writers no sound is said to be perfect unless it goes through the *Shrutis* or intervals attached to it. The 7 notes thus fixed form the natural scale, and this is called by the Sanskrit writers a *Shadja Gráma*, or a scale in which C is the key-note.

But a singer may start with any key-note, and the several succeeding notes will be affected consequently. Let him start for instance with *Madhyama*, or F, as his tonic, and let him transfer his gamut to an instrument with moveable frets, he will find that the positions which the frets were in in the natural scale will be of no use now. For he will have to play his *Sā* on *Ma* fret of the natural scale and *Ri* on the *Pa* fret; *Ga* on the *Dha*, *Ma* on the *Ni* fret, and so on; but he will find that he will not be able to play *Ga* and *Ma* on the *Dha* and *Ni* frets; he will be obliged to push *Dha* one *Shruti* up and *Ni* two *Shrutis*.

The following diagram will make this clear—

C	D	E	F	G	A	B	C	D	E
सा	री	ग	म	प	ध	नी	सा	री	ग
			C	D	E	F	G	A	B
			सा	री	ग	म	प	ध	नी

The reason of this is that the interval between the notes E and F is 2, and D and E 3, whereas, on the natural scale, the interval between G and A is 4, and A and B 3 shrutis, respectively.

It will therefore be seen that an instrument with its frets fixed for the natural scale will not do for any other key; we shall have to insert other frets for convenience, and these frets will give notes different from those of the 7 original frets; the necessity of sharp and flat notes is

(1) Ganot's Physics—Acoustics.

therefore evident. It is found that 12 such flat and sharp notes are required to be added, making in all 19 notes; and these are found to answer for the purposes of Hindu Music. These flat and sharp notes are called the *Vikrita* or changed notes. Besides this, the moveable frets of our musical instruments enable us to make provision for the sharp-sharp or flat-flat notes which are required in some of our songs. In the piano and the several keyed English instruments the natural scale is dreadfully abused and distorted by the method of what is called "equal temperament." They divide the scale into 12 equal semitones; it is this that accustoms the ear to false notes; and many singers of note try to sing without "the piano." This limited scope of English instruments disqualifies them to perform many of the beautiful airs of Hindu Music of which we will give some instances:

Kalyána and *Abhiranáta* are two of the best and choicest specimens of Hindu Rágás or scales.

Kalyana requires (1):—

Sā	Ri	Ga	Ma	Pa	Pa	Dha	Ni	Sā	Sā
C	D	E	F	G	G	A	B	C	C
Sharp. 2				b				b	

or C natural and flat,
D sharp-sharp,
E F and A natural,
G natural and flat.

Again:—

Abhiranáta requires:—

Sā	Ri	Ga	Ma	Pa	Dha	Ni	Sā	Sā
C	D	E	F	G	A	B	C	C
Sharp. 2							b	

or C F G A natural,
D sharp-sharp,
C natural and flat.

It will thus be seen that these melodies will never be executed on an instrument with fixed keys and tempered sharps and flats.

How is it possible, therefore, to enjoy the melody of the music of the Hindus unless our readers provide themselves with instruments of very good make, such as are made here to suit the purposes of Hindu Music?

With respect to the aptitude of different notes to produce a pleasing sensation, they are divided into:—

Vādi, Samvádi, Anuvádi and *Vivádi*; the first are styled sovereigns, as forming the principal notes in a *Rága* or scale; the second, or *Samvádi*, are like ministers that assist the first in developing the scale; the third, or *Anuvádi*, are reckoned as servants that attend upon their superiors, bear strength, but cannot command; and the fourth, or *Vivádi*, are distinctly set down as enemies.

The intervals which mark the positions of *Samvádi*, are 12 and 8 *shrutis*; *e.g.*;

सा	।	।	री'	।	।	गं	।	मं	।	।	पं
C			D			E		F			G

सा	री'	गं	मं
C	D	E	F

पं	धं	नी'	सा
G	A	B	C

—all those that lie in one row are *samvādi*.

Vivádi are such notes as mar the effect of any *Rága* by their introduction; *e.g.* notes which are separated from each other by one *shruti* (kākali), and such as are consecutive. Consecutive notes, such as B and C, are admitted among English musicians as discordant.

It will thus be seen that in order that a pleasing effect may be produced on the ear by means of a species of arrangement of the musical notes, it is quite necessary that account shall be taken of notes that are concordant, or otherwise.

According to Sanskrit writers on music there are six principal *Rágás*, and their names are, (1) *Shri Rága*, (2) *Vasanta*, (3) *Panchama* (4) *Bhairava*, (5) *Megha* and (6) *Nat Náráyán*.

Each *Rága* is said to have 5 wives, and each wife 8 children. Thus it will be found that Hindu musicians sing 276 different scales, each distinct from the others, and each having a charm in itself.

Murchhanás, *Tánás* and *Alankárs* are the various ornaments, or *fioriturí*, which are introduced by master singers to give effect to and develop the scale, or *Rága*, which they sing.

Murchhanás are performed by going over 7 notes of the selected scale (*Rága*), backwards and forwards: this is ascending and descending *Arohaṇa* and *Avarohaṇa*; *e.g.*:—

C D E F G A B C
C B A G F E D C

Tánás are half *Murchhanás*, or motions in a single direction.

Alankárs are several thousand in number, and are performed by grouping together and repeating the musical notes in permutations: *e.g.*—

A *Nishkarsha* is C C, D D, E E, &c.;
Vistirṇa is C D E, D E F; E F G.
Bindu is C D, D E, E F &c.

We think we have laid before the readers of the THEOSOPHIST materials which will enable them to see that the Hindu Music is not hap-hazard work and a low caste jig, but that at least some attempts at a systematic arrangement have been made by writers who made it their specialty. Nay, we find them so anxious to realize the great aim of music, which we have named above as *Rakti*, or the power of affecting the heart, that not only have they inserted various ingenious permutations and combinations of harmonical notes, but have actually set down rules and medicines for the cultivation of the voice, the singer's instrument. They have been so careful to secure this aim that they have prescribed certain seasons of the year and certain hours of the day for certain *Rágas*, and have most searchingly enquired into the effect of each musical note on the heart. Dancing they have reduced to rule, and keeping time became a science under their watchful and anxious care, such as will vie in its nicety with the Sanskrit grammar, which is recognized as almost the perfection of deductive logic.

It is musical notation which we want, and feel this the more for we cannot perpetuate the melodious arrangements of tunes, of performers of genuine styles who, in the course of nature, are fast fading away. It is true we have a musical notation which we can claim as our own, but we think it is not sufficient nor elegant enough to mark the various graces of Hindu Music with the rapidity of a phonographer. We think the English system of music, such as it is, cannot be adopted by us without making necessary changes; this we mean to do erelong, and so enable our friends living far away from India to share with us the enjoyment of melodious graces richly fraught with *Rakti*. (1)

Poona Gayan Samáj,
20th September 1879.

Mr. Edison says that since the patents for his electric light were issued, he has improved the standard meter for measuring the electricity fed to the burners, and has perfected a method of insulating and conveying the wires from the generating stations to the houses of the consumers. He is satisfied that the generator cannot be improved. Ninety-four per cent. of the horse-power is set free in the electric current, and eighty-two is delivered in the wire outside the machine. With the same resistance of the wire the generator has twice the electro-motor of any other machine yet made.

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(1) कल्याण:

कल्याणस्यनुमेलेशुचय: सपधारिरस्तितीव्रतर: । साधारणश्च मृदुप: । मृदुसोस्मित्रेष इतरेच ॥ ५० ॥

आभीरनाट:

आभीरनाटमेले शुद्ध समपधाश्च तीव्रतरऋषभ: । साधारणमृदु सौचेव्यत: स्युराभीर नाटाद्या: ॥ ४४ ॥ रागविबोध:

(1) गीते वाद्येच नृत्येच रक्ति: साधारणो गुण: ॥

सुभाषितशार्ङ्गधर:

THE VEDA, THE ORIGIN AND HISTORY OF RELIGION.

By Shankar Pandurang Pandit, M.A.

Much difference exists in the ideas of people as to what they should include in and what they should exclude from the very comprehensive term *Veda*. And it is exactly in proportion to the exactitude of what we mean by that word that it can be justly said to contain or not to contain such and such matter. There are those, representing one extreme, that stoutly maintain that the Veda contains everything, *i. e.* being the record of God's own revelation it is the repository of all knowledge that man has hitherto had or shall in future come to possess, not excepting the latest discoveries and inventions connected with the telephone and the microphone. On the other side people, who represent the other extreme,—and these the vast bulk of foreigners in and out of the country, native and foreign—who have heard of the Veda, maintain their belief that there is nothing worth knowing in it, that it is a book or set of books which wherever intelligible are full of descriptions and ordinances of superstitious rites, and wherever unintelligible they are so hopelessly mystic as only to serve the purposes of designing and selfish priestcraft that is always ready to take shelter in whatever is old and obscure, revered but not understood, believed in but not examined. Like other extremes the two just indicated are both true and false, not simply because of differences of interpretations, but also because of some matter being included by the one and the same being excluded by the other from the thing signified by the term Veda. The strictly orthodox Hindu not only understands by it all the *Saṁhitâs* or *collections* of hymns, the Brâhmaṇas and the Upanishads, but even subsidiary Vedic treatises treating of the grammar of the Veda, the pronunciation of Vedic words, the Vedic vocabularies and so on; whereas many confine the name to the *collections* (*Saṁhitâs*,) the *Brâhmaṇas*, and the *Upanishads*, and some classes of people would not allow the word to apply to anything more than the *Saṁhitâs*.

The *Saṁhitâs* are collections mostly of hymns, and sometimes of religious formulæ, prayers, ritualistic descriptions of sacrifices and other rites and ceremonies. The *Brâhmaṇas* are a class of composition that greatly partakes of the nature of commentaries expounding but more frequently speculating on many Vedic things which though originally simple and commonly understood had begun to be obscure long after the time had passed when the simple religion of the authors of the numerous hymns prevailed. The *Upanishads* represent a later period of time when men had begun to perceive the uselessness of mere rites and ceremonies and commenced generally to philosophize on man and nature, and as being a record of the flights of freedom of thought, point to a very different epoch in the intellectual history of the Hindu Aryan.

Though, however, generally speaking the *Saṁhitâs*, the *Brâhmaṇas* and the *Upanishads* point to three successive and different periods of time, still having regard to the nature of the three classes of books and of the *Saṁhitâs* especially, there can be no doubt that each contains something that belongs to the periods of the other two. The *Saṁhitâs* comprise hymns which embrace a very long period of time when doubtless the human mind had passed through many different stages of development, as well as different phases of decline.

The inclusion of the *Brâhmaṇas* and the *Upanishads* both adds to and takes away from what we may call the fair reputation of the Veda. For if we have in the *Upanishads* some—if not indeed all—the sublimest ideas which man has ever conceived, we have in the *Brâhmaṇas* the most puerile speculations on commonplace matters, and the most pitiable perversions of beauty and caricatures of simplicity. Yet we think that the *Saṁhitâs* the *Brâhmaṇas* and the *Upanishads* together may fitly be styled the Veda or the Vedic literature, as taken together they certainly unfold the authentic history—authentic because written contemporaneously—of the rise and fall, the fall being greater than the rise, and the subsequent regeneration of the Hindu mind in its religious and philosophical aspects. The popular saying, there is no rise without fall, and there is no fall without rise, is not less applicable to the history of human thought than it is to the history of human action. The highest achievements of human thought and speculation are, history teaches us, followed by a fall which is proportionate to the rise. No religion, howsoever pure, has been founded but has been debased by those who followed its noble propagator. And the rise and decline of an edifice should be studied together by those who wish to have a full and correct idea of the edifice. Such a study of history is especially necessary when the rise is not simple rise but contains parts of the fall, and the fall is not simple fall but contains parts of the rise.

Taking this view of the Aryan Vedic thought we think that the *Saṁhitâs*, the *Brâhmaṇas* and the *Upanishads* should be allowed to constitute "the Veda." For the four Saṁhitâs contain much that is fit to be contained in the *Brâhmaṇas*, and the Brâhmaṇas are not always void of things worthy of the *Saṁhitâs*, and again the *Saṁhitâs* are not quite strangers to the philosophical speculation, poetically clothed, of the *Upanishads*, and these last are sometimes quite as simple and primitive as the contents of the *Saṁhitâs*.

Thus circumscribed we believe the Veda is the origin of all religion. There can be no doubt that the Veda is the oldest Aryan book extant; nay it is most probable that it is the oldest book in the world. This can certainly be predicated of parts at least of the hymns of the Saṁhitâs. And as such it is the most reliable record of the gradual rise and development of religious ideas among one at least and that the *most important* race of mankind—the Aryans. The fundamental truths of universal religion are there, and not simply the bare fundamental truths, but also their history, the history of their primeval rise and progress. Thus not only have we in the Veda—the Veda as we have described above—one deity as the creator, the preserver and the destroyer of all the universe, but we possess in it clear evidence of the manner in which the idea of a God was first conceived and a well-connected chain of the stages through which that idea passed for many ages until it rose to the eminence of a belief in the non-existence of many gods and the existence of one single Supreme Power without a second.

(To be continued.)

THE BRAHMACHÁRI BÁWÁ.

By an English Admirer.

More than twenty years ago, when the advocates of Christianity were less sensible than they now are that the tenets of their multiform religion, were things to be screened from rude criticism, the missionary world was startled by the arrival in Bombay of a Brahman, who did not shrink from applying such criticism. Not then taught the better part of valour, as to the open profession of a knowledge of the unknowable, the missionaries met this rude person on the sea shore, and there discussed, where the Bombay Baroda and Central India Railway trains now run, the peculiar arithmetic, astounding morals, and queer history, which they were in the habit of propounding as Christianity. There they found that glib assertions of intimate acquaintance with the inmost counsels of the Almighty were easier made than proved; and wider and sadder men, they decided that public discussion of the basis of what they professed as Christian belief, was no longer opportune in Bombay.

From that date all prospect of the conversion of any of the educated classes from Hinduism to any of the forms of Christianity presented to them for acceptance in Bombay practically came to an end. Missionary enterprise has gathered some harvest here and there among the—from any intellectual point of view—riff-raff of the place; but all the

efforts of the many devoted, and some gifted, missionaries, to attack, or may we say, to comprehend, the entrenchments of Vedantic and other Oriental Philosophy have failed.

This result is doubtless due in part to the deadening effect of the materialistic teaching of the West. Every pupil in those longitudes is brought up a practical materialist. He is taught that nothing exists beyond the cognisance of his material senses: the reality of the spirit world is merely taught as a make-believe branch of a doubtful Archæology: and any real belief in its existence is stifled in its birth. How then can the preacher on a materialist plane reach the Vedantic philosopher, to whom the visible, the tangible, and the audible, are the less real entities about him?

But the chief cause of the dead stop put to the Christian propagnada amongst the better instructed classes, was unmistakeably the effect produced on his countrymen by the Brahmachári Báwá. Some account of his personality will therefore interest our readers.

In person Vishnú Pant was a fine example of the more delicate Marátha Bráhman type. His head was arched, and the brain highly developed. His figure was elegant and distinguished; and his oratory was set off by the graceful action with which it was accompanied. His delivery was almost too rapid, as he never had to pause for the right idea, and the word to express it. But his great charm was the expression of his face; cheerful contentment, a happy mirthfulness, and regard for others animated his features. It was a remarkable sensation to meet him, draped in the simplest garb, without purse or scrip, and to trow that he took literally no need for the morrow, in that he depended for his food entirely upon the free gifts of the day. Beyond his gourd and his staff, he owned no "property." In western climes the communistic clauses of Christian obligation are so thoroughly explained away, that a living embodiment of them was sufficiently startling to the European mind. It became bewildering to find that as saints westward "found Jesus" so the Brahmáchári had "found Paramátmá." As in the west, his "conversion" in his twentieth year, had a specific date. Longer acquaintance with him made evident that the intolerant bigotry which would exclude him from a high place in the hierarchy of moral teachers, would have asked Melchizedek for his certificate of ordination by an Anglican Bishop. His pure and stainless memory is preserved by a small but affectionate following, but as yet his mantle has fallen upon no one. Perhaps his special work was done: though the search, for which he gave up all, is still to make by each of us for himself. We may not all adopt his conclusions, but his manner of seeking the Truth, his self sacrifice in its pursuit, and his purity of life, are beacons which all can see, and which convey a definite lesson to every one who will open his eyes to see it.

The following translation has been made for us from the Marathi, by a young Parsi, of

THE BRAHMACHÁRI BÁWÁ'S OWN ACCOUNT OF HIS LIFE.

I was born at sunrise, on the 5th of Shráván Shuddha, in the year 1746 of Shálivân era, or 1882 of Samvàt. My birthplace is the gaum Sirvallee, which is at the confluence of two rivers, in the plain, at the foot of the Sayádri range, in the *tarati* (subdivision) of Devighát. It is in the Nizampura *peta* (section) of the Rájápur *taluka* (division), at present called the Mangaon *taluka*, in the zilla (district) of Thána, Bombay Presidency. I was born in the Chitpávan caste of the Brahmins. My great grand-father's name was Ramchandrapant Gokhle; grand-father's Mahadájee Pant Gokhle; father's Bhicáji Pant Gokhle; mother's Rámbái Pant Gokhle; and my own name is Vishnu Pant Gokhle. My mother gave birth to eleven children, (six sons and five daughters) of whom I was the tenth. I am called Brahmachári Báwá because I am a celibate, and also on account of my strict observance of the laws of chastity.

Whatever I learned of reading, writing, the Shastras, and the Vedas, was acquired in the interval between my seventh (the year in which I received the sacred Brahminical thread) and eighth years. In my ninth year, as by practice my handwriting had considerably improved, I began to work as a candidate in the British Land Revenue Department. After a year and a half of this service—my father had died in my fifth year—I was obliged by my mother to return home and engage in the care of our lands. * * * * * * * Having thus worked hard for a period of two years, in the twelfth year of my life I got myself employed in a grain-dealer's shop in the market place of Mahád, a town of Raighud taluka, about twenty-four miles from my birth-place. Thus for a period of two years I worked hard in selling things by weight and measure. There I also sold cloth, changed monies, and kept accounts of bills of exchange and sales, as well as of interest on credit and debit accounts. At this time I became desirous to serve the British Government; but as my master would not let me resign from his service, I was obliged to stop there as long as it was agreed upon between us. After that, in the fourteenth year of my life, I sailed from there in a ship to Ratnágiri, and engaged myself as a candidate in the British Customs Revenue department at the port of Sangameshwar, in the Ratnágiri taluka. Then I served the British Government for two months as a substitute for an absent clerk, and after that went over to Thána. There I was examined by appointed examiners, and was found eligible for Government service. Immediately after this, between my 15th and the 16th years, I obtained a position in the Customs department in the Salsette taluka, of the Thána Zilla. Thus, for a period of seven years subsequently I served with great zeal, honesty, and independence in the Sea-Customs Revenue department of Salsette, Bassein, Kallyán, Bhinwadee, etc.

During all this time, as from my childhood, I had been in the habit of meditating upon the Vedic religion and my mind always shuddered at even the idea of sin. In my twentieth year I received the first warning of, and was allowed a glimpse into my futurity, through the divine power manifested under the form of *Sákshátkár*.

Whenever before and after my personal experiences in the seclusion of self-initiation I addressed any of the Brahmins as to *this* truth, I was answered thus: "If you will worship *us* and learn *our* mantras and incantations from *us*, we will disclose to you the truth about the 'Self-existent'." And so, in order to try them, I learned their mantras and did all they bid me do, and then demanded that the true knowledge should be divulged to me. Their answers proved their selfish wickedness, foolishness and often entire ignorance upon the subject. Many proved themselves impostors; some used intoxicating liquors; others again, pursued the sacred knowledge only with the avaricious object of obtaining the secrets of alchemy; others again were in search of magic for selfish motives, such as striving to gratify their sensual desires, to obtain filthy lucre by pecuniary gains; and various other as interested motives. All those I have come in contact with I have tried them; but most of these men were found by me full of *doubt* and ignorance, and therefore, unable to teach others. Having thus discovered that most of them were only hunting after fame and selfish ends, and yet dared to brand those who questioned them as to their learning "faithless infidels" a great aversion arose in my heart for them and I got fully convinced that there was little in this world beyond imposture and selfishness. Thenceforth, I took a vow never to approach again such men. And as I had learned from the study of various religious works how to worship, reverence and commune with the only powerful universal Teacher, I then resolved to act accordingly, and betook myself to the jungles of the Saptsangi mountains, relying fully on the protection and omniscience of the omnipotent Master * (Ishwar). It was on the 23rd day of the 8th month of the 23rd year of my life, that giving up every worldly tie

* See Bulwer's *Zanoni*—the scene where Zanoni sees and meets with his "Adonai." ED.

and possession, save a piece of loin-cloth, I retired to the dreary solitudes of Saptsangi and its jungles to meditate in silence upon the mysteries of the universe and try to discover the truth as to the nature of our real inner-self.....

There, in those solitary and deserted places, for a number of days, months and years, I performed the prescribed acts of devotion (self-improvement). And, as the effect of my ardent desire, concentration, and perseverence to learn by personal experience the state of "Self-existence" (*i. e.* that state in which the astral man, or *kâma-rupa* is independent in all its actions of the body) I finally succeeded in seeing and knowing practically the omnipotence of the Lord (the divine I, or Spirit the *personal* God of every individual.*) The Lord did manifest himself to me *in a certain way* which it is not lawful to describe—and revealed to me the various ways of bringing out my own "Self-existent" into action. And it is thus, at last, that I was convinced of the reality of the "Ever-existent." In my case, at least, my only teacher of the one Truth, my *Satguru* was the Lord †

Perfectly assured of His power to sustain my life, I lived on the tubers and roots of wild plants and creepers and the water from the springs; going about in a state of entire nudity and inhabiting a solitary cave.... I thought and meditated and practiced perfect abstraction *dhyân* and *dhárana* and with the help and protection of "My Power" —the Self-existent, I acquired the true knowledge of the Paramátma (the Universal and Highest Soul.)* * *

Some time later I was ordered by the Master of the universe to spread the true knowledge among mankind; and for this reason I go about from place to place, delivering lectures to the people to dispel their ignorance (*adnyân*).

I have passed my time among various exoteric religious bodies and sects to discover what they possessed of truth. After testing them, I was obliged to give them all up with disappointment. I have seen various kinds of men with (various) good and bad qualities. I have discussed the philosophy of religion, *i.e.* of truth, with lots of ignorant and presumptuous men, and have made them give up their false beliefs. Standing surrounded by thousands of questioners and inquirers, I could satisfactorily answer questions and problems of any nature, upon the instant. When I rise to lecture to the public, whatever is asked of me by any or all of the audience to solve and clear away their doubts, difficulties, and ignorance flows from my mouth as if spontaneously. I possess this marked faculty through the special favour of Dattátraya, ‡ the universal Lord. In short I could answer in a moment any question asked by any one at any time. As I have been thus specially endowed by the omnipotent Lord of the universe, Dattátraya, no man can falsify what I say, and thus silence me. Many have satisfied themselves respecting this quality of mine, and whoever come to me hereafter may be satisfied on the point over and over again. I fear nothing. Not even the most mortal and fearful dangers and difficulties have the power to produce fear within me. *Whatever I say or speak is based upon my own personal experience, and it always tallies with reason, and the doctrines of the true shástrás* (books of the religion of truth); therefore no one will ever be able to defeat and refute me on any point whatever. As I have served no one with a dependent and servile spirit, I am not in the habit of flattering any one. Therefore the flatterers and the flattered, those foolish people who hunt after fame, though they undoubtedly know me to be a man of power, outwardly ridicule me in my absence. They dare not ridicule me in their hearts, for they too well see and know that I am in the possession of occult and unusual powers. While the impartial and independent who burn with the desire of obtaining the knowledge of truth, praise me in exact proportion to their abilities. Nevertheless I would impart such knowledge as I have of *the truth* with exact impartiality to my haters as well as those who applaud me.....This is my account of myself. Now pass on me whatever remarks you will.

* By Ishwar and master is not meant the personal God, whom the Believers in such God suppose to be the creator of the universe, and outside the universe—Brahmachári Bâwa does not recognize such a god in relation to the universe. His god is Brahma, the eternal and universal essence which pervades every thing and every where and which in man is the divine essence which is his moral guide, is recognized in the instincts of conscience, makes him aspire to immortality and leads him to it. This divine spirit in man is designated Ishwar and corresponds to the name Adonai—Lord, of the Kabalists, *i.e.* the Lord within man. Ed.

† Known under the generic name of Ishwar, or personal God.

‡ In the popular sense, *Dattátraya* is the Trinity of Brahma, Vishnu, and Shiva, incarnate in an *Avatár*—of course as a triple essence. The esoteric, and true, meaning is the adept's own trinity of body, soul, and spirit; the three being all realized by him as real, existent, and potential. By Yoga training, the body becomes pure as a crystal casket, the soul purged of all its grossness, and the spirit which, before the beginning of his course of self-purification and development, was to him but a dream, has now become a reality—the man has become a demi-god. *Ed.*

THE INDIAN FOREST QUESTION.

By "Forester".

Your monthly journal professes to seek the welfare of the country and the people—I trust therefore that you will give space therein to the following few remarks upon the influences of trees and forests, and the disastrous effects arising from the denudation of hill and mountain slopes. Your journal will probably reach amongst others, the hands of native Karbaries of Native States who will, perhaps, under your advocacy, be led to consider the subject deserving of far more attention than has yet been given to it. The Bombay Government are fully aware of the gravity and importance of the subject, and the *Bombay Gazette* has lately remarked in its editorial columns upon the pressing importance of the forest question connected with this country, and enlarged upon the benefits conferred upon agriculture in the plains and level lands of a country by the presence of forest vegetation upon its hill and mountain slopes, and also regarding the manner in which the growth of forests tends to influence rainfall. Regarding the past heavy monsoon and the rain which fell in torrents, I would ask my readers to consider how much of this precious water, which is sent by Nature to give fertility to the soil, to cause the germination of seeds, to irrigate crops, and in short to give life and health to vegetation for the food and benefit of man and beast, was permitted to escape and run off the land unutilised, and to return to the Ocean by the many rivers, streams and water-courses intersecting the country, simply because the hills and drainage slopes surrounding us lack the power of stopping the downward flow of water and of causing it to lodge in the earth? The restoration of vegetation to our hills would work a magical transformation in this respect. The so-called "worthless scrub and brushwood" which first appear under forest conservation on the sides of denuded hills, play a most important part in regulating the off-flow and storage of water, and the consequent natural irrigation of the country; each bush offers an obstruction to the downward flow of water, stopping it for a while, and inducing some portion of it to filtrate into the ground, conducted by its roots through the holes and tunnels they have excavated and worked, into hidden reservoirs below. When scrub and brushwood have developed into "timber and forests" and undergrowth is suppressed by tall trees, then other vegetable agents come into play, in controlling the surface and sub-soil drainage of water, and in forming natural surface and subterranean reservoirs.

The first question has of late years been attracting considerable attention all over the world. Able, interesting and instuctive letters by correspondents have, from time to time, appeared in our local papers on "the influences and uses of forests." In America, as well as on the Continent of Europe, the subject has been ably treated by scientific men who have made it their study. In the *Bombay Gazette* of the 31st March last, I was informed that M. Barbié, a French savant, has recently presented to the French Society of Agriculture a long paper, which contains a *resumé* of the timber supply now existing in various parts of the world; and from a Blue Book it is gratifying to learn that our own Government at home has been in no way backward in gathering information on this very impor-

tant subject. So long ago as 1874, Lord Derby, then Foreign Secretary, addressed a Circular to H. M's. representatives abroad, embodying a series of questions as to foreign timber, including timber used for ship-building, and railway purposes, for furniture, fancy articles, firewood, latticewood, shingles for roofs &c.: also as to timber, from which valuable barks, gums, dyes &c., are derived. Among others, question No. 13 asked, "Have any observations been made or conclusions arrived at as to the climatic influence of forests, or the effect of their clearance on the rainfall, floods &c.? Reports were received from Austria, Hungary, Brazil, France, Hesse, Darmstadt and Baden; Russia, Saxony, Sweden and Norway; Switzerland, the United States, and Wurtemberg; Cuba and Honduras. A few of these I will now proceed to give. Mr. Percy French, for Austro-Hungary replied to the above question as follows:—"The expropriation or diminution of the forests in "parts of Austria, and more especially in Hungary, has "been followed by effects of a serious and baneful nature, "such as long seasons of drought and a permanency of "tremendous winds, which come from the Carpathians, "sweeping the whole of the plains of Hungary; filling the "air with unceasing clouds of dust, and considerably in-"creasing the development of pulmonary disease, especially "in the towns which are now totally unprotected; among "these may be mentioned Pesth, Presburg and Vienna, "which are perfectly intolerable in spring, summer and "autumn on this account. Ample information on this "point will be found in the stereographic and meteorologi-"cal returns."

Here in the Deccan is experienced much of the same effects, resulting from the destruction of forests and trees, during a great part of the monsoon months. Fierce winds from the West and S. W. sweep over the country, driving away the vapour-laden clouds at a rapid rate high over the thirsty plains, without permitting them to discharge their precious moisture to benefit cultivation and to make the soil yield its due increase; while in the dry season equally fierce but hot winds from the opposite direction rush over the land, and assist the untempered rays of a tropical sun in completing the work of evaporation and soil exhaustion.

From Rio, Mr. Victor Drummond reported, "There is no doubt that the destruction of forests has a great influence on the climate, both in causing a decrease in the rainfall and an increase in the heat, and a consequent diminution of healthy atmosphere; and these have been particularly remarked at Rio Janeiro, where formerly the climate was very good and healthy, where the tropical heat was supportable, and where no yellow fever was known."

In proof of these remarks, I will give an extract translated from a speech made at the International Congress at Vienna in 1873, by Senhor Jose de Saldauph de Gama, who was one of the Brazilian delegates there. He says "The woods of Brazil now furnish comparatively so little "to what they used, that to fill the reservoirs of Rio Janeiro, "a town of 3,00,000 inhabitants, the Brazilian Government "was obliged to bring water from the mountains at a long "distance off, and at a considerable cost. Is it absurd to "suppose that this drying up of certain water-sources, and "the small quantity to be found in others, is entirely "owing to the destruction of a great part of the woods "surrounding Rio de Janeiro? I believe not. Their in-"fluence on the climate is also clearly proved. In the time "when the vegetation was healthy and vigorous, the at-"mosphere was much softer, and much purer in the "three months after December, and which although na-"turally hot were certainly much cooler than they are "now. There were then constant storms every evening "in summer; thunder was heard and the rain fell during "two or three hours without exception every day. The "air became fresh, light, transparent, and agreeable. Then "we enjoyed a pleasanter climate and could support with-"out an effort the tropical heat, without fearing epidemics, "which at that time were unknown. Little by little, "and by the destruction of the forests, the storms so "healthy in the bad season, lost their remarkable regu-"larity; the heat increased in the same proportion, the "climate became less favorable to health during the three "summer months, and those in affluent circumstances, "retired from Rio till the end of April."

The same influence, owing to the destruction of forests, is noticed in other parts of Brazil along the coast.

The report from France stated that observations have been made at different times with regard to the climatic influence of forests and to the effect of their clearance, and particular attention was bestowed upon these questions in 1856, after the inundations which took place in France in that year. In 1858 the question was studied by Messrs. Billand, Cautegirl and Jeandel in the Departments of the Meurthe; and M. Becquerel, member of the Academy of Sciences, continued these studies in the basins of the Loire, and of the Seine, in the large forests of Orleans and of Fontainebleau; he, at the same time, studied the influence of forests upon atmospherical phenomena, such as upon the amount of rainfall, storms &c. The following are some of the conclusions arrived at by M. Becquerel:—

(1) That great clearances of wood diminish the number of springs.

(2) That forests while preserving springs regulate their course; and,

(3) That cultivation in a dry and arid soil does away to a certain extent with springs.

These conclusions of M. Becquerel gave rise to controversies, and the Botanical School at Nancy (Ecole Forestiere) was in consequence charged with studying the question and with drawing up reports upon it. These reports are given *in extenso* in a work entitled "Météorologie Forestiere." It is stated herein that observations were made in two places, the one wooded and the other devoid of wood, situated in the same latitude and longitude, and at no great distance from one another, and it was found that the rainfall was greater in the wooded than in the agricultural district, that the soil in forests is as well watered by rain as the open country, and that springs are more abundant and regular in their supply of water in a wooded than in an unwooded district; that it has been proved that forests moderate the temperature of climate both in diminishing cold and in modifying heat.

In the Island of Cuba it has been observed that in proportion as the forests, especially in the plains and lower uplands, have been destroyed and cleared away, the rains have diminished and the natural storage of water made impossible.

There can be no doubt then, not only from these reports but also from the examples surrounding us on all sides, and which unfortunately are continually forcing themselves upon our observation, that the destruction of the forests of a country is productive of most disastrous consequences. The climate changes for the worse; the rainfall becomes capricious; the water supply gradually dries up and atmospheric humidity disappears. Thus, while in the Western districts of Poona cold-weather crops are grown, yielding their due increase, being irrigated by dew and the moisture that trees transpire through their leaves, in the Eastern Districts, cold-weather crops are burnt up by dry, hot winds and the absence of dew. Navigable rivers become shallow streams. The Ratnagiri District offers remarkable examples testifying to this fact. The Chiplun creek has so silted that large native craft cannot now come within four miles of Goalkhot bunder, to which place the largest vessels plied a few years ago. The Shastri river affords a strong illustration. The largest native vessels could, within the past 30 years, ply up to the quay at Sungweshwar, which town is now left high and dry, six miles from the nearest navigable point! Brooks change into torrents during one part of the year and stony tracts during the remainder: the rivers in the Poona districts, especially the streams that issue from the cross ranges of denuded hills, are examples of this. Lakes dry up and reservoirs are filled with silt. The Wadki tank, a few miles from the Poona city, and the Patustank, an old work dating from the Peishwa's time, 30 miles east of Poona, prove the correctness of this statement. The subterranean water-level sinks by gravitation, in the absence of trees and the capillary

attraction of their roots. Wells which formerly held water all the year round, are now to be seen very inconstant in many villages in the Deccan. Landslips are of frequent occurrence: the surface of once fertile valleys, in many parts of the Deccan, is now covered with fallen earth and stone, while in the Konkan it is very common for Ryots to seek remission of rent on the plea that their rice fields have been covered with avalanches of soil brought by heavy rains off unprotected hills. Rivers *carry away the stoutest bridges*, as the Nira, Girna, Tarla, Moosum and fifty other Deccan rivers have recorded. Dams of irrigation reservoirs are breached, as Koregaon in the Sholapur District and many more can witness. These are some of the evils which result from the destruction of forests. It will be seen then, how very necessary it is that forest conservation which, by restoring forest vegetation to the hills and mountains of the country, will mitigate, and in time remove these evils, should be pushed forward with system and vigour. It is possible that temporary inconvenience may be occasioned to a few people by the wholesale protection of hills and drainage-slopes, but when it is considered that the work is for the country's welfare, and that multitudes will benefit by it, then it must be acknowledged that consideration of individual interest cannot for one moment be allowed to stand in the way of the public good.

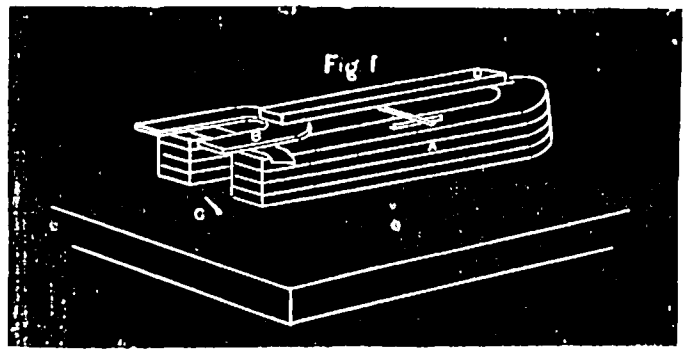
October 21st, 1879.

GARY'S MAGNETIC MOTOR.

WITH an ordinary horseshoe magnet, a bit of soft iron, and a common shingle-nail, a practical inventor, who for years has been pondering over the power lying dormant in the magnet, now demonstrates as his discovery a fact of the utmost importance in magnetic science, which has hitherto escaped the observation of both scientists and practical electricians, namely, the existence of a neutral line in the magnetic field—a line where the polarity of an induced magnet ceases, and beyond which it changes. With equally simple appliances he shows the practical utilization of his discovery in such a way as to produce a magnetic motor, thus opening up a bewildering prospect of the possibilities before us in revolutionizing the present methods of motive power through the substitution of a wonderfully cheap and safe agent. By his achievement Mr. Wesley W. Gary has quite upset the theories of magnetic philosophy hitherto prevailing, and lifted magnetism out from among the static forces where science has placed it to the position of a dynamic power. The Gary Magnetic Motor, the result of Mr. Gary's long years of study, is, in a word, a simple contrivance which furnishes its own power, and will run until worn out by the force of friction; coming dangerously near to that awful bugbear, perpetual motion.

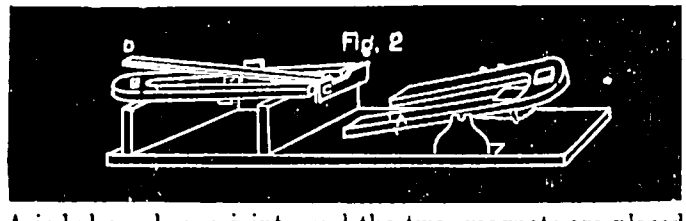
The old way of looking at magnetism has been to regard it as a force like that of gravitation, the expenditure of an amount of energy equal to its attraction being required to overcome it; consequently its power could not be availed of. Accepting this theory, it would be as idle to attempt to make use of the permanent magnet as a motive power as to try to lift one's self by one's boot straps. But Mr. Gary, ignoring theories, toiled away at his experiments with extraordinary patience and perseverance, and at last made the discovery which seems to necessitate the reconstruction of the accepted philosophy.

To obtain a clear idea of the Gary Magnetic Motor, it is necessary first to comprehend thoroughly the principle underlying it—the existence of the neutral line and the change in polarity, which Mr. Gary demonstrates by his horseshoe magnet, his bit of soft iron, and his common shingle-nail. This is illustrated in Fig. 1. The letter A represents a compound magnet; B, a piece of soft iron



made fast to a lever with a pivoted joint in the centre, the iron becoming a magnet by induction when in the magnetic field of the permanent magnet; C, a small nail that drops off when the iron, or induced magnet, is on the neutral line. By pressing the finger on the lever at D the iron is raised above the neutral line. Now let the nail be applied to the end of the induced magnet at E; it clings to it, and the point is turned inward toward the pole of the magnet directly below, thus indicating that the induced magnet is of opposite polarity from the permanent one. Now let the iron be gradually lowered toward the magnet; the nail drops off at the neutral line, but it clings again when the iron is lowered below the line, and now its point is turned outward, or away from the magnetic pole below. In this way Mr. Gary proves that the polarity of an induced magnet is changed by passing over the neutral line without coming in contact. In the experiment strips of paper are placed under the soft iron, or induced magnet, as shown in the figure, to prevent contact.

The neutral line is shown to extend completely around the magnet; and a piece of soft iron placed upon this line will entirely cut off the attraction of the magnet from any thing beyond. The action of this cut-off is illustrated in Fig. 2. The letters A and B represent, the one a balanced magnet and the other a stationary magnet. The magnet

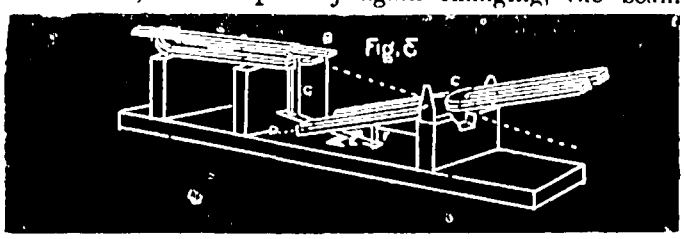


A is balanced on a joint, and the two magnets are placed with opposite poles facing each other. The letter C is a piece of thin or sheet iron, as the case may be, made fast to a lever with a joint in the centre, and so adjusted that the iron will move on the neutral line in front of the poles of the stationary magnet. By pressing the finger on the lever at D the iron is raised, thus withdrawing the cut-off so that the magnet A is attracted and drawn upward by the magnet B. Remove the finger, and the cut-off drops between the poles, and, in consequence, the magnet A drops again. The same movement of magnets can be obtained by placing a piece of iron across the poles of the magnet B after the magnet A has been drawn near to it. The magnet A will thereupon immediately fall away; but the iron can only be balanced, and the balance not disturbed, by the action of the magnets upon each other when the iron is on the neutral line, and does not move nearer or farther away from the magnet B.

It may not be found easy to demonstrate these principles at the first trials. But it should be borne in mind that it took the inventor himself four years after he had discovered the principle to adjust the delicate balance so as to get a machine which would go. Now, however, that he has thought out the entire problem, and frankly tells the world how he has solved it, any person at all skillful and patient, and with a little knowledge of mechanics, may soon succeed in demonstrating it for himself.

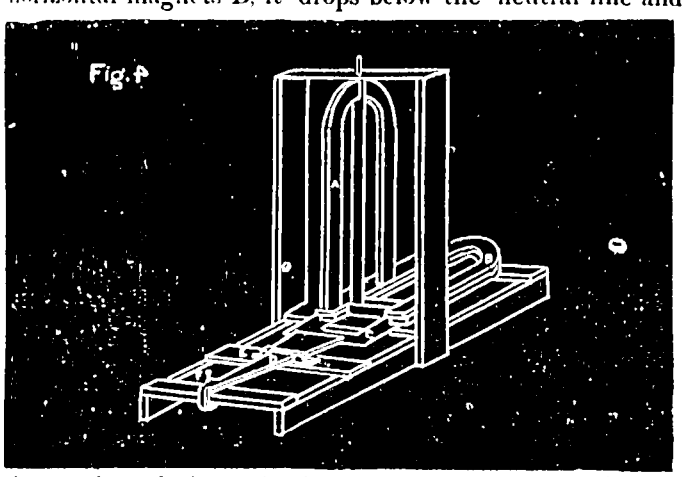
The principle underlying the motor and the method by which a motion is obtained now being explained, let us examine the inventor's working models. The beam move-

ment is the simplest, and by it, it is claimed, the most power can be obtained from the magnets. This is illustrated in Fig. 3. The letter A represents a stationary magnet, and B the soft iron, or induced magnet, fastened to a lever with a joint in the centre, and so balanced that the stationary magnet will not quite draw it over the neutral line. The letter C represents a beam constructed of a double magnet, clamped together in the centre and balanced on a joint. One end is set opposite the stationary magnet, with like poles facing each other. The beam is so balanced that when the soft iron B on the magnet A is below the neutral line, it (the beam) is repelled down to the lower dotted line indicated by the letter D. The beam strikes the lever E with the pin F attached, and drives it (the lever) against the pin G, which is attached to the soft iron B, which is thus driven above the neutral line, where its polarity changes. The soft iron now attracts the beam magnet C to the upper dotted line, whereupon it (the soft iron) is again drawn down over the neutral line, and its polarity again changing, the beam



magnet C is again repelled to the lower line, continuing so to move until it is stopped or worn out. This simply illustrates the beam movement. To gain a large amount of power the inventor would place groups of compound stationary magnets above and below the beam at each side, and the soft iron induced magnets, in this case four in number, connected by rods passing down between the poles of the stationary magnets. A "Pitman" connecting the beam with a fly-wheel to change the reciprocating into a rotary motion would be the means of transmitting the power. With magnets of great size an enormous power, he claims, could be obtained in this way.

One of the daintiest and prettiest of Mr. Gary's models is that illustrating the action of a rotary motor. There is a peculiar fascination in watching the action of this neat little contrivance. It is shown in Fig. 4. The letter A represents an upright magnet hung on a perpendicular shaft; B, the horizontal magnets; C, the soft iron which is fastened to the lever D; E, the pivoted joint on which the lever is balanced; and F, the thumb-screw for adjusting the movement of the soft iron. This soft iron is so balanced that as the north pole of the upright magnet A swings around opposite and above the south pole of the horizontal magnets B, it drops below the neutral line and



changes its polarity. As the magnet A turns around until its north pole is opposite and above the north pole of the magnets B, the soft iron is drawn upward and over the neutral line, so that its polarity is changed again. At this point the polarity in the soft iron C is like that of the permanent magnets A and B. To start the engine the magnet A is turned around to the last-named position, the poles opposite like poles of the magnets B; then one pole of the magnet A is pushed a little forward and over the soft iron. This rotary magnet is repelled by the magnets B, and also by the soft iron; it turns around until the unlike poles of the permanent magnets become opposite; as they attract each other the soft iron drops below the neutral line, the polarity changes and becomes opposite to that of the magnets B and like that of the magnet A; the momentum gained carries the pole of A a little forward of B and over the soft iron, which, now being of like polarity, repels it around to the starting-point, completing the revolution. The magnets A and B now compound or unite their forces, and the soft iron is again drawn up over the neutral line; its polarity is changed, and another revolution is made without any other force applied than the force of the magnets. The motion will continue until some outside force is applied to stop it, or until the machine is worn out.

The result is the same as would be obtained were the magnets B removed and the soft iron coiled with wire, and battery force applied sufficient to give it the same power that it gets from the magnets B, and a current-changer applied to change the polarity. The power required to work the current-changer in this case would be in excess of the power demanded to move the soft iron over the neutral line, since no power is required from the revolving magnet under these circumstances, it being moved by the magnets compounding when like poles are opposite each other, three magnets thus attracting the iron. When opposite poles are near together, they attract each other and let the iron drop below the line. The soft iron, with its lever, is finely balanced at the joint, and has small springs applied and adjusted so as to balance it against the power of the magnets. In this working model the soft iron vibrates less than a fiftieth of an inch.

This rotary motion is intended for use in small engines where light power is required, such as propelling sewing-machines, for dental work, show windows, etc.

When Wesley Gary was a boy of nine years, the electric telegraph was in its infancy and the marvel of the day; and his father, who was a clergyman in Cortland County, New York, used to take up matters of general interest and make them the subject of an occasional lecture, among other things, giving much attention to the explanation of this new invention. To illustrate his remarks on the subject he employed an electro-magnetic machine. This and his father's talk naturally excited the boy's curiosity, and he used to ponder much on the relations of electricity and magnetism, until he formed a shadowy idea that somehow they must become a great power in the world. He never lost his interest in the subject, though his rude experiments were interrupted for a while by the work of his young manhood. When the choice of a calling was demanded, he at first had a vague feeling that he would like to be an artist. "But," he says, "my friends would have thought that almost as useless and unpractical as to seek for perpetual motion." At last he went into the woods a-lumbering, and took contracts to clear large tracts of woodland in Western and Central New York, floating the timber down the canals to Troy. He followed this business for several years, when he was forced to abandon it by a serious attack of inflammatory rheumatism, brought about through exposure in the woods. And this, unfortunate as it must have seemed at the time, proved the turning-point in his life. His family physician insisted that he must look for some other means of livelihood than lumbering. To the query, "What shall I do?" it was suggested that he might take to preaching, following in the footsteps of his father, and of a brother who had adopted the profession. But this he said he could never do: he would do his best to practice, but he couldn't preach. "Invent something, then," said the doctor. "There is no doubt in my mind that you were meant for an inventor." This was really said in all seriousness, and Mr. Gary was at length persuaded that the doctor knew him better than he did himself. His thoughts naturally recurring to the experiments and the dreams of his youth, he determined to devote all his energies to the problem. He felt more and

more confident, as he dwelt on the matter, that a great force lay imprisoned within the magnet; that some time it must be unlocked and set to doing the world's work; that the key was hidden somewhere, and that he might find it as well as some one else.

At Huntingdon, Pennsylvania, Mr. Gary made his first practical demonstration, and allowed his discovery to be examined and the fact published. He had long been satisfied, from his experiments, that if he could devise a "cut-off," the means of neutralizing the attractive power of a stationary magnet on another raised above it and adjusted on a pivot, unlike poles opposite, and so arrange this cut-off as to work automatically, he could produce motion in a balanced magnet. To this end he persistently experimented, and it was only about four years ago that he made the discovery, the key to his problem, which is the basis of his present motor, and upsets our philosophy. In experimenting one day with a piece of soft iron upon a magnet he made the discovery of the neutral line and the change of polarity. At first he gave little attention to the discovery of the change of polarity, not then recognizing its singificance, being absorbed entirely by the possibilities the discovery of the neutral line opened up to him. Here was the point for his cut-off. For a while he experimented entirely with batteries, but in September, 1874, he succeeded in obtaining a movement independent of the battery. This was done on the principle illustrated in Fig. 2. The balanced magnet, with opposite poles to the stationary magnet, was weighted so that the poles would fall down when not attracted by the stationary magnet. When it was attracted up to the stationary magnet, a spring was touched by the movement, and thus the lever with the soft iron was made to descend between the two magnets on the neutral line, and so cutting off the mutual attraction. Then the balanced magnet, responding to the force of gravitation, descended, and, when down, struck another spring, by means of which the cut-off was lifted back to its original position, and consequently the force of attraction between the magnets was again brought into play. In June, the following year, Mr. Gary exhibited this continuous movement to a number of gentlemen, protecting himself by covering the cut-off with copper, so as to disguise the real material used, and prevent theft of his discovery. His claim, as he formally puts it, is this: "I have discovered that a straight piece of iron placed across the poles of a magnet, and near to their end, changes its polarity while in the magnetic field and before it comes in contact with the magnet, the fact being, however, that actual contact is guarded against. The conditions are that the thickness of the iron must be proportioned to the power of the magnet, and that the neutral line, or line of change in the polarity of the iron, is nearer or more distant from the magnet according to the power of the latter and the thickness of the former. My whole discovery is based upon this change of polarity in the iron, with or without a battery." Power can be increased to any extent, or diminished by the addition or withdrawal of magnets.

Mr. Gary is forty-one years old, having been born in 1837. During the years devoted to working out his problem he has sustained himself by the proceeds from the sale of a few useful inventions made from time to time when he was forced to turn aside from his experiments to raise funds. From the sale of one of these inventions—a simple little thing—he realized something like ten thousand dollars.

The announcement of the invention of the magnetic motor came at a moment when the electric light excitement was at its height. The holders of gas stocks were in a state of anxiety, and those who had given attention to the study of the principle of the new light expressed the belief that it was only the question of the cost of power used to generate the electricity for the light that stood in the way of its general introduction and substitution for gas. A prominent electrician, who was one day examining Mr. Gary's principle, asked if in the change of polarity he had obtained electric sparks. He said that he had, and the former then suggested that the principle be used in the construction of a magneto-electric machine, and that it might turn out to be superior to any thing then in use. Acting on this suggestion, Mr. Gary set to work, and within a week had perfected a machine which apparently proved a marvel of efficiency and simplicity. In all previous machines electricity is generated by revolving a piece of soft iron in front of the poles of a permanent magnet. But to do this at a rate of speed high enough to produce sparks in such rapid succession as to keep up a steady current of electricity suitable for the light, considerable power is required. In Mr. Gary's machine, however, the piece of soft iron, or armature, coiled with wire, has only to be moved across the neutral line to secure the same result. Every time it crosses the line it changes its polarity, and every time the polarity changes, a spark is produced. The slightest vibration is enough to secure this, and with each vibration two sparks are produced, just as with each revolution in the other method. An enormous volume can be secured with an expenditure of force so diminutive that a caged squirrel might furnish it. With the employment of one of the smallest of the magnetic motors, power may be supplied and electricity generated at no expense beyond the cost of the machine.

The announcement of the invention of the magnetic motor was naturally received with incredulity, although the recent achievements in mechanical science had prepared the public for almost any thing, and it could not be very much astonished at whatever might come next. Some admitted that there might be something in it; others shrugged their shoulders and said, "Wait and see;" while the scientific referred all questioners to the laws of magnetic science; and all believers in book authority responded, "It can't be so because the law says it can't." A few scientists, however, came forward, curious to see, and examined Mr. Gary's models; and when reports went out of the conversion of two or three of the most eminent among them, interest generally was awakened, and professors from Harvard and from the Massachusetts Institute of Technology called, examined, and were impressed. More promptly than the scientists, capitalists moved; and before science had openly acknowledged the discovery and the principle of the invention, men of money were after Mr. Gary for the right to use the motor for various purposes: one wished to use it for clocks, another for sewing-machines, others for dental engines, and so on.

It is as yet too soon to speculate upon what may result from the discovery; but since it produces power in two ways, both directly by magnets and indirectly by the generation of unlimited electricity, it would seem that it really might become available in time for all purposes to which electricity might long ago have been devoted except for the great expense involved. Within one year after the invention of the telephone it was in practical use all over the world, from the United States to Japan. And it is not incredible that in 1880 one may be holding a magnetic motor in his pocket, running the watch which requires no winding up, and, seated in a railway car, be whirling across the continent behind a locomotive impelled by the same agency. [*Harper's Maga.*]

Our thanks are due to various authors and publishers for copies of books and journals which they have contributed to the Society's Library, and of which due acknowledgment will be made in our next issue.

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THE THEOSOPHIST

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

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THE THEOSOPHIST.

BOMBAY, DECEMBER 1ST, 1879.

The editors disclaim responsibility for opinions expressed in the articles by contributors. Great latitude is allowed correspondents, and they alone are accountable for their personal views.

Though large editions of the first and second numbers of this journal were printed, the supply of copies is nearly exhausted. It would be prudent, therefore, for persons who may be contemplating subscription to remit their money and thus secure the enrollment of their names at once, provided that they care to have a complete file of our first volume. Delays are dangerous where the demand of any desired thing is likely to exceed the supply.

Our revered brother, the Swami Dayánund Saraswati, continues in this number his autobiographical narrative, which the whole Indian press has declared the most interesting portion of our journal. We hope the lesson of his self-sacrificing quest after divine knowledge—that true wisdom which teaches man the nature of his inner Self, its source and destiny—will not be thrown away upon the youth of his country. Happy, indeed, would we feel if we could see the bright young men who are flocking into his Arya Samajes, emulating his conduct as well as reverencing his person. No Western reader need be at a loss to understand the interest that attends every movement in his preaching pilgrimage throughout India. And, object as our pandits may to his constructions of Vedic texts, not even the most orthodox can fail in respect for one who joins to a profound knowledge of Sanskrit literature an absolute purity of motive and of life, and a fervid sense of duty never surpassed by reformers. For Theosophists of every nationality the account of his adventures among adepts of the secret (and sacred) science will have a peculiar charm.

Dr. Pandurang Gopal, G.G.M.C., a well-known surgeon-oculist and botanist, of Bombay, gives in the present number of our journal the first of a proposed series of articles upon the Indian Materia Medica. As little, or, indeed, we may say less, is known by Western science of this highly important subject than of other questions relating to the motherland of our race. With them all researches practically begin with the period of Greek learning; if we except the very recent data which the Egyptologists and Assyriologists have supplied from their excavations. Though common sense would teach them that men fell sick and were cured before the times of the Asclepiadæ, the Pythagoreans, or the Galenites, the absence of translations from the Sanskrit, has compelled modern medical writers to say, with the learned author of the article on "Medicine," in Appleton's *New American Cyclopædia*: "In what consisted the medicine of the Egyptians, the Hindus, &c., *is a matter of conjecture* only." To remove this necessity for blind guess-work, and show modern science what the Aryas knew of the infirmities to which mankind are liable, is the aim of our contributor and fellow Theosophist, Dr. Pandurang.

From many correspondents we have received letters expressing deep regret that the majority of Hindus outside the Civil Service are prevented from reading the THEOSOPHIST because of its being published in English. The only remedy that occurs to us is the issue of an edition of the journal in one of the vernacular languages. But this is to undertake the management of two publications instead of one, a greater task than most societies would care for. Still, as the success of our present venture is now an assured fact, if it can be shown us that a vernacular paper would support itself, we might consent, for the sake of India and of our brothers, the Hindus. We invite a general expression of opinion upon the subject. *And the only convincing shape that such an expression can assume, is*

for our friends to say how many copies of the vernacular edition they and their friends will subscribe for, at Rs. 6 each, per annum, cash in advance; writing the names and addresses plainly, and stating in what language they will be satisfied to have it. If we find that 300 persons will subscribe on these terms, and, after notifying them that their offers are accepted should receive the subscription money of that number, we will then at once issue such an edition of the THEOSOPHIST, commencing with the first number, taking the risks of publication upon ourselves. But we could not consent to allow present subscribers to the English edition to transfer their names to the vernacular edition's list, should such an edition be undertaken. They and we are mutually bound by our present contract: if they wish a vernacular THEOSOPHIST, they must subscribe for it. We are subsidized by no government, prince, or patron, and therefore must see to it that for every rupee of expenditure there are 16 annas of assets forthcoming.

A recent number of the London *Spiritualist* contains one of the most important articles—from the standpoint of physical science ever printed on the subject of the mediumistic phenomena. It is a detailed report, by Mr. W. H. Harrison, of an experiment with a self-registering apparatus to verify the weight of a medium while a "materialised spirit," so called, or, more properly, visible psychic form, is being seen, felt, and conversed with by the observers present. *Perfect test conditions are supplied by the machinery*; and this experiment has at once suggested that the substance of the psychic form is taken from the bulk of medium, the automatic register showing that his weight is reduced the moment the form steps off the floor of the suspended box in which he sits, and recovers itself the moment it steps back again. Mr. Harrison's report is illustrated with a number of large and small drawings which—if the resources of Bombay do not prove utterly inadequate—we hope to reproduce, together with the report itself, in the January number of our journal. This experiment is but the beginning of a series which cannot fail to prove, in the most striking and irrefutable manner, the truth of the Aryan hypothesis of psychology. It would be premature to enter into the reflections naturally suggested by this subject before laying the report before our readers, so we refrain. But we may say, at least, that the idea instantly occurred to us that the experimenters had omitted one most important detail—*the weighing of the psychic form itself while the automatic balance was recording the altered weight of the medium*. Nothing is easier. It needs only to place an ordinary American 'platform-scale' at a short distance from the suspended cabinet, and have the psychic form stand upon it long enough to be weighed by one of the Committee, who could adjust the counterpoise, and read the markings, by the light of an ordinary phosphorus-lamp. If it should be found that the weight of the form tallied with the sum abstracted from the weight of the medium, here would be presumptive physical proof that the former was exuded from the latter. And then—but perhaps our friends, the Spiritualists, will prefer to fill out the sentence for themselves!

A WELL PLACED PIETY.—The *Charivari*, deploring the growing infidelity of the day, gives as an instance of mediæval piety the following letter, from the collection of autographs of Baron Girardot, which was recently advertised to be sold at auction. The mother of Cardinal Richelieu writes to a young married lady:—

"*For years I was fervently praying God to send to my son a mistress like you; one that has all the desired qualities.* I now find that God Almighty was pleased to accept my humble prayer, since you have allowed my dear son to be your humble servant."

Charming picture, forsooth, of mother, son, priest, church, and God!

CHRISTMAS THEN AND CHRISTMAS NOW.

We are reaching the time of the year when the whole Christian world is preparing to celebrate the most noted of its solemnities—the birth of the Founder of their religion. When this paper reaches its Western subscribers there will be festivity and rejoicing in every house. In North Western Europe and in America the holly and ivy will decorate each home, and the churches be decked with evergreens; a custom derived from the ancient practices of the pagan Druids "that sylvan spirits might flock to the evergreens, and remain unnipped by frost till a milder season." In Roman Catholic countries large crowds flock during the whole evening and night of 'Christmas-eve' to the churches, to salute waxen images of the divine Infant, and his Virgin mother, in her garb of "Queen of Heaven." To an analytical mind, this bravery of rich gold and lace, pearl-broidered satin and velvet, and the bejewelled cradle do seem rather paradoxical. When one thinks of the poor, worm-eaten, dirty manger of the Jewish country-inn, in which, if we must credit the Gospel, the future "Redeemer" was placed at his birth for lack of a better shelter, we cannot help suspecting that before the dazzled eyes of the unsophisticated devotee the Bethlehem stable vanishes altogether. To put it in the mildest terms, this gaudy display tallies ill with the democratic feelings and the truly divine contempt for riches of the "Son of Man," who had "not where to lay his head." It makes it all the harder for the average Christian to regard the explicit statement that—"it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven" as anything more than a rhetorical threat. The Roman Church acted wisely in severely forbidding her parishioners to either read or interpret the Gospels for themselves, and leaving the Book, as long as it was possible, to proclaim its truths in Latin—"the voice of one crying in the wilderness." In that, she but followed the wisdom of the ages—the wisdom of the old Aryans, which is also "justified of her children;" for, as neither the modern Hindu devotee understands a word of the Sanskrit, nor the modern Parsi one syllable of the Zend, so for the average Roman Catholic the Latin is no better than Hieroglyphics. The result is that all the three—Brahmanical High Priest, Zoroastrian Mobed, and Roman Catholic Pontiff, are allowed unlimited opportunities for evolving new religious dogmas out of the depths of their own fancy, for the benefit of their respective churches.

To usher in this great day the bells are set merrily ringing at midnight, throughout England and the Continent. In France and Italy, after the celebration of the mass in churches magnificently decorated, "it is usual, for the revellers to partake of a collation (*reveillon*) that *they may be better able to sustain the fatigues of the night*," saith a book treating upon Popish church ceremonials. This night of Christian fasting reminds one of the *Sivaratree* of the followers of the god Siva,—the great day of gloom and fasting, in the 11th month of the Hindu year. Only, with the latter, the night's long vigil is preceded and followed by a strict and rigid fasting. No *reveillons* or compromises for them. True, they are but wicked "heathens," and therefore their way to salvation must be tenfold harder.

Though now universally observed by Christian nations as the anniversary of the birth of Jesus, the 25th of December was not originally so accepted. The most movable of the Christian feast days, during the early centuries, Christmas was often confounded with the Epiphany, and celebrated in the months of April and May. As there never was any authentic record, or proof of its identification, whether in secular or ecclesiastical history, the selection of that day long remained optional; and it was only during the 4th century that, urged by Cyril of Jerusalem, the Pope (Julius I.) ordered the bishops to make an investigation and come finally to *some* agreement as to the *presumable* date of the nativity of Christ. Their choice fell upon the 25th day of December,—and a most unfortunate choice it has since proved! It was Dupuis, followed by Volney, who aimed the first shots at this natal anniversary. They proved that for incalculable periods before our era, upon very clear astrono-

mical data, nearly all the ancient peoples had celebrated the births of their sun-gods on that very day. "Dupuis shows that the celestial sign of the VIRGIN AND CHILD was in existence several thousand years before Christ"—remarks Higgins in his *Anacalypsis*. As Dupuis, Volney, and Higgins have all been passed over to posterity as infidels, and enemies of Christianity, it may be as *well* to quote in this relation, the confessions of the Christian Bishop of Ratisbone, "the most learned man that the middle ages produced"—the Dominican, Albertus Magnus. "The sign of the celestial Virgin rises above the horizon at the moment in *which we fix the birth of the Lord Jesus Christ*," he says, in the *Recherches historiques sur Vidaise, par Langevin prêtre*. So Adonis, Bacchus, Osiris, Apollo, etc., were all born on the 25th of December. Christmas comes just at the time of the winter solstice; the days then are shortest, and *Darkness* is more upon the face of the earth than ever. All the sun-gods were believed to be annually born at that epoch; for from this time its Light dispels more and more darkness with each succeeding day, and the power of the *Sun* begins to increase.

However it may be, the Christmas festivities that were held by the Christians for nearly fifteen centuries, were of a particularly pagan character. Nay, we are afraid that even the present ceremonies of the church can hardly escape the reproach of being almost literally copied from the mysteries of Egypt and Greece, held in honour of Osiris and Horus, Apollo and Bacchus. Both Isis and Ceres were called "Holy Virgins," and a DIVINE BABE may be found in every "heathen" religion. We will now draw two pictures of the Merrie Christmas; one portraying the "good old times," and the other the present state of Christian worship. From the first days of its establishment as Christmas the day was regarded in the double light of a holy commemoration and a most cheerful festivity: it was equally given up to devotion and insane merriment. "Among the revels of the Christmas season were the so-called feasts of fools and of asses, grotesque saturnalia, which were termed 'December liberties,' in which every thing serious was burlesqued, the order of society reversed, and its decencies ridiculed"—says one compiler of old chronicles. "During the Middle Ages, it was celebrated by the gay fantastic spectacle of dramatic mysteries, performed by personages in grotesque masks and singular costumes. The show usually represented an infant in a cradle, surrounded by the Virgin Mary and St. Joseph, by bull's heads, cherubs, Eastern Magi, (the Mobeds of old) and manifold ornaments." The custom of singing canticles at Christmas, called Carols, was to recall the songs of the shepherds at the Nativity. "The bishops and the clergy often joined with the populace in carolling, and the songs were enlivened by dances, and by the music of tambours, guitars, violins and organs..." We may add that down to the present times, during the days preceding Christmas such mysteries are being enacted, with marionettes and dolls, in Southern Russia, Poland, and Galicia; and known as the *Kalidowki*. In Italy, Calabrian minstrels descend from their mountains to Naples and Rome, and crowd the shrines of the Virgin-Mother, cheering her with their wild music.

In England, the revels used to begin on Christmas eve, and continue often till Candlemas (Feb. 2), every day being a holiday till Twelfth-night (Jan. 6). In the houses of great nobles a "lord of misrule," or "abbot of unreason" was appointed, whose duty it was to play the part of a buffoon. "The larder was filled with capons, hens, turkeys, geese, ducks, beef, mutton, pork, pies, puddings, nuts, plums, sugar and honey"..... "A glowing fire, made of great logs, the principal of which was termed the "Yule log," or Christmas block, which might be burnt till Candlemas eve, kept out the cold; and the abundance was shared by the lord's tenants "amid music, conjuring, riddles, hot-cockles, fool-plough, snap-dragon, jokes, laughter, repartees, forfeits and dances."

In our modern times, the bishops and the clergy join no more with the populace in open carolling and dancing; and feasts of "fools and of asses" are enacted more in sacred privacy than under the eyes of the dangerous, argus-eyed reporter. Yet the eating and drinking festivities are preserved throughout the Christian world; and, more sudden deaths are doubtless caused by gluttony and intemperance during the Christmas and Easter holidays, than at any other time of the year. Yet, Christian worship becomes every year more and more a false pretence. The heartlessness of this lip-service has been denounced innumerable times, but never, we think, with a more affecting touch of realism than in a charming dream-tale, which appeared in the *New York Herald* about last Christmas. An aged man, presiding at a public meeting, said he would avail himself of the opportunity to relate a vision he had witnessed on the previous night. "He thought he was standing in the pulpit of the most gorgeous and magnificent cathedral he had ever seen. Before him was the priest or pastor of the church, and beside him stood an angel with a tablet and pencil in hand, whose mission it was to make record of every act of worship or prayer that transpired in his presence and ascended as an acceptable offering to the throne of God. Every pew was filled with richly-attired worshipers of either sex. The most sublime music that ever fell on his enraptured ear filled the air with melody. All the beautiful ritualistic Church services, including a surpassingly eloquent sermon from the gifted minister, had in turn transpired, and yet the recording angel made no entry in his tablet! The congregation were at length dismissed by the pastor with a lengthy and beautifully-worded prayer, followed by a benediction, and yet the angel made no sign!"

"Attended still by the angel, the speaker left the door of the church in rear of the richly-attired congregation. A poor, tattered castaway stood in the gutter beside the curbstone, with her pale, famished hand extended, silently pleading for alms. As the richly-attired worshipers from the church passed by, they shrank from the poor Magdalen, the ladies withdrawing aside their silken, jewel-bedecked robes, lest they should be polluted by her touch."

"Just then an intoxicated sailor came reeling down the sidewalk on the other side. When he got opposite the poor forsaken girl he staggered across the street to where she stood, and, taking a few pennies from his pocket, he thrust them into her hand, accompanied with the adjuration. 'Here, you poor forsaken cuss, take this!' A celestial radiance now lighted up the face of the recording angel, who instantly entered the sailor's act of sympathy and charity in his tablet, and departed with it as a sweet sacrifice to God."

A concretion, one might say, of the Biblical story of the judgment upon the woman taken in adultery. Be it so; yet it portrays with a master hand the state of our Christian society.

According to tradition, on Christmas-eve, the oxen may always be found on their knees, as though in prayer and devotion; and, "there was a famous hawthorn in the churchyard of Glastonbury Abbey, which always budded on the 24th, and blossomed on the 25th of December;" which, considering that the day was chosen by the Fathers of the church at random, and that the calendar has been changed from the old to the new style, shows a remarkable perspicacity in both the animal and the vegetable! There is also a tradition of the church, preserved to us by Olaus archbishop of Upsal, that, at the festival of Christmas, "the men living in the cold Northern parts, are suddenly and strangely metamorphosed into wolves; and that, a huge multitude of them meet together at an appointed place and rage so fiercely against mankind, that it suffers more from their attacks than ever they do from the natural wolves." Metaphorically viewed, this would seem to be more than ever the case with men, and particularly with Christian nations, now. There seems no need to wait for Christmas-eve to see whole nations changed into "wild beasts"—especially in time of war.

BEING POOR.—An American wag says—There is no disgrace in being poor. The thing is to keep it quiet, and not let your neighbors know anything about it.

THE POPULAR IDEA OF SOUL-SURVIVAL.

At what epoch the dawning intellect of man first accepted the idea of future life, none can tell. But we know that, from the very first, its roots struck so deeply, so entwined about human instincts, that the belief has endured through all generations, and is imbedded in the consciousness of every nation and tribe, civilized, semi-civilized or savage. The greatest minds have speculated upon it; and the rudest savages, though having no name for the Deity, have yet believed in the existence of spirits and worshiped them. If, in Christian Russia, Wallachia, Bulgaria and Greece, the Oriental Church enjoins that upon All-Saints day offerings of rice and drink shall be placed upon the graves; and in "heathen" India, the same propitiatory gifts of rice are made to the departed; so, likewise, the poor savage of New Caledonia makes his sacrifice of food to the skulls of his beloved dead.

According to Herbert Spencer, the worship of souls and relics is to be attributed to "the primitive idea that any property characterizing an aggregate, inheres in all parts of it.....The soul, present in the body of the dead man preserved entire, is also present in the preserved parts of his body. Hence, the faith in relics." This definition, though in logic equally applicable to the gold-enshrined and bejewelled relic of the cultured Roman Catholic devotee, and to the dusty, time-worn skull of the fetish worshiper, might yet be excepted to by the former, since he would say that he does not believe the soul to be present in either the whole cadaver, skeleton, or part, nor does he, strictly speaking, worship it. He but honours the relic as something which, having belonged to one whom he deems saintly, has by the contact acquired a sort of miraculous virtue. Mr. Spencer's definition, therefore, does not seem to cover the whole ground. So also Professor Max Müller, in his *Science of Religion*, after having shown to us by citing numerous instances, that the human mind had, from the beginning, a "vague hope of a future life" explains no more than Herbert Spencer whence or how came originally such a hope. But merely points to an inherent faculty in *uncultivated* nations of changing the forces of nature into gods and demons. He closes his lecture upon the Turanian legends and the universality of this belief in ghosts and spirits, by simply remarking that the worship of the spirits of the departed is the most widely spread form of *superstition* all over the world.

Thus, whichever way we turn for a philosophical solution of the mystery; whether we expect an answer from theology which is itself bound to believe in miracles, and teach supernaturalism; or ask it from the now dominant schools of modern thought—the greatest opponents of the miraculous in nature; or, again, turn for an explanation to that philosophy of extreme positivism which, from the days of Epicurus down to the modern school of James Mill, adopting for its device the glaring sciolism "*nihil in intellectu, quod non ante fuerit in sensu*," makes intellect subservient to matter—we receive a satisfactory reply from none!

If this article were intended merely for a simple collation of facts, authenticated by travellers on the spot, and concerning but "superstitions" born in the mind of the primitive man, and now lingering only among the savage tribes of humanity, then the combined works of such philosophers as Herbert Spencer, might solve our difficulties. We might remain content with his explanation that in the absence of hypothesis "foreign to thought in its earliest stage...primitive ideas, arising out of various experiences, derived from the inorganic world"—such as the actions of wind, the echo, and man's own shadow—proving to the uneducated mind that there was "an invisible form of existence which manifests power" were all sufficient to have created a like "inevitable belief" (see Spencer's *Genesis of Superstition.*) But we are now concerned with something nearer to us, and higher than the primitive man of the stone age; the man who, totally ingored "those conceptions of physical causation which have arisen only as experiences, and have been slowly organized during civilization." We are now dealing with the beliefs of twenty millions of modern Spiritualists; our own fellow men, living in the full blaze of the enlightened 19th century. These men ignore none of the discoveries of modern science; nay many among then, are themselves ranked high among the highest of such scientific discoverers. Notwithstanding all this, are they any the less addicted to the same "form of superstition," if superstition it be, than the primitive man? At least their interpretations of the physical phenomena, whenever accompanied by those coincidences which carry to their minds the conviction of an intelligence behind the physical Force—are often precisely the same as those which presented themselves to the apprehension of the man of the early and undeveloped ages.

What is a shadow? asks Herbert Spencer. By a child and a savage "a shadow is thought of as an entity." Bastian says of the Benin negroes, that "they regard men's shadows as their souls"...thinking "that they...watch all their actions, and bear witness against them." According to Crantz, among the Greenlanders a man's shadow "is one of his two souls—the one which goes away from his body at night." By the Feejeeans, the shadow is called "the dark spirit, as distinguished from another which each man possesses." And the celebrated author of the "Principles of Psychology" explains that "the community of meaning, hereafter to be noted more fully, which various unallied languages betray between shade and spirit, show us the same thing."

What all this shows us the most clearly however, is that, wrong and contradicting as the conclusions may be, yet the premises on which they are based are no fictions. A thing must be, before the human mind can think or conceive of it. The very capacity to imagine the existence of something usually invisible and intangible, is itself evidence that it must have manifested itself at some time. Sketching in his usual artistic way the gradual development of the soul-idea, and pointing out at the same time how "*mythology* not only pervades the sphere of religion...but, infects more or less the whole realm of thought," Professor Müller in his turn tells us that, when men wished for the first time to express "a distinction between the body, and something else within him distinct from the body... the name that suggested itself was *breath*, chosen to express at first the principle of life as distinguished from the decaying body, afterwards the incorporeal...immortal part of man—his soul, his mind, his self...when a person dies we, too, say that he has given up the ghost, and ghost, too, meant originally spirit, and spirit meant breath." As instances of this, narratives by various missionaries and travellers are quoted. Questioned by Father F. de Bobadilla, soon after the Spanish conquest, as to their ideas concerning death, the Indians of Nicaragua told him that "when men die, there comes forth from their mouth something which resembles a person and is called *Julio* (in Aztec *yuli* 'to live'—explains M. Müller.) This being is like a person, but does not die and the corpse remains here..." In one of his numerous works, Andrew Jackson Davis, whilom considered the greatest American clairvoyant and known as the "Poughkeepsie Seer," gives us what is a perfect illustration of the belief of the Nicaragua Indians. This book (*Death and the After Life*) contains an engraved frontispiece, representing the death-bed of an old woman. It is called the "Formation of the Spiritual Body." Out of the head of the defunct, there issues a luminous appearance—her own rejuvenated form.*

* "Suppose a person is dying" says the Poughkeepsie Seer: The clairvoyant sees right over the head what may be called a magnetic halo—an ethereal emanation, in appearance golden, and throbbing as though conscious.....The person has ceased to breathe, the pulse is still, and the emanation is elongated *and fashioned in the outline of the human form!* Beneath it, is connected the brain.....owing to the brain's momentum, I have seen a dying person, even at the last feeble pulse-beat, rouse impulsively and rise up in bed to converse...but the next instant he was gone—his brain being the last to yield up the life-principles. The golden emanation .....is connected with the brain by a very fine life-thread. When it ascends, there appears something *white* and *shining* like a human head; next, a faint outline of the face *divine;* then the *fair* neck and *beautiful* shoulders; then, in rapid succession come all parts of the new body, down to the feet—a bright shining image a

Among some Hindus the spirit is supposed to remain for ten days seated on the eaves of the house where it parted from the body. That it may bathe and drink, two plantain leaf-cups are placed on the eaves, one full of milk and the other of water. "On the first day the dead is supposed to get his head; on the second day his ears, eyes, and nose; on the third, his hands, breast, and neck; on the fourth, his middle parts; on the fifth, his legs and feet; on the sixth, his vitals; on the seventh, his bones, marrow, veins and arteries; on the eighth, his nails, hair, and teeth; on the ninth, all the remaining limbs, organs, and manly strength; and, on the tenth, hunger and thirst for the renewed body." (*The Pátáne Prabhus*, by Krishnanáth Raghunáthji; in the Government Bombay Gazetteer, 1879.)

Mr. Davis's theory is accepted by all the Spiritualists, and, it is on this model that the clairvoyants now describe the separation of the "incorruptible from the corruptible." But here, Spiritualists and the Aztecs branch off into two paths; for, while the former maintain that the soul is in every case immortal and preserves its individuality throughout eternity, the Aztecs say that "when the deceased has lived well, the julio goes up on high with our gods; but when he has lived ill, the julio perishes with the body, and there is an end of it."

Some persons might perchance find the "primitive" Aztecs more consistent in their logic than our modern Spiritualists. The Laponians and Finns also maintain that while the body decays, a *new* one is given to the dead which the Shaman can alone see.

"Though breath, or spirit, or ghost" says further on Professor Müller "are the most common names...we yet speak of the *shades* of the departed, which meant originally their shadows.....Those who first introduced this expression—and we find it in the most distant parts of the world—evidently took the shadow as the nearest approach to what they wished to express; something that should be incorporeal, yet closely connected with the body. The Greek *eidolon*, too, is not much more than the shadow.....but the curious part is this.....that people who speak of the life or soul as the shadow of the body, have brought themselves to believe that a dead body casts no shadow, because the shadow has departed from it; that it becomes, in fact, a kind of Peter Schlemihl." ("The Science of Religion").

Do the Amazulu and other tribes of South Africa only thus believe? By no means; it is a popular idea among Slavonian Christians. A corpse which is noticed to cast a shadow in the sun is deemed a sinful soul rejected by heaven itself. It is doomed henceforth to expiate its sins as an earth-bound spirit, till the Day of the Resurrection.

Both Lander and Catlin describe the savage Mandans as placing the skulls of their dead in a circle. Each wife knows the skull of her former husband or child, and there seldom passes a day that she does not visit it, with a dish of the best cooked food.....There is scarcely an hour in a pleasant day but more or less of these women may be seen sitting or lying by the skulls of their children or husbands—talking to them in the most endearing language that they can use (as they were wont to do in former days) "and *seemingly getting an answer back.*" (Quoted by Herbert Spencer in *Fetish-worship.*)

What these poor, savage Mandan mothers and wives do, is performed daily by millions of civilized Spiritualists, and but the more proves the universality of the conviction that our dead hear and can answer us. From a theosophical, magnetic,—hence in a certain sense a scientific—standpoint, the former have, moreover, far better reasons to offer than the latter. The skull of the departed person so interrogated, has surely closer magnetical affinities and relations to the defunct, than a table through the tippings of which the dead ones answer the living; a table, in most cases, which the spirit while embodied had never seen nor touched. But the Spiritualists are not the only ones to vie with the Mandans. In every part of Russia, whether mourning over the yet fresh corpse, or accompanying it to the burying ground, or during the six weeks following the death, the peasant women as well as those of the rich mercantile classes, go on the grave to shout, or in Biblical phraseology to "lift up their voices." Once there they wail in rhythm, addressing the defunct by name, asking of him questions, pausing as if for an answer.

Not only the ancient and idolatrous Egyptian and Peruvian had the curious notion that the ghost or soul of the dead man was either present in the mummy, or that the corpse was itself conscious, but there is a similar belief now among the orthodox Christians of the Greek and the Roman churches. We reproach the Egyptians with placing their embalmed dead at the table; and the heathen Peruvians with having carried around the fields the dried-up corpse of a parent, that it might see and judge of the state of the crops. But what of the Christian Mexican of to-day, who under the guidance of his priest, dresses up his corpses in finery; bedecks them with flowers, and in case of the defunct happening to be a female—even paints its cheeks with rouge. Then seating the body in a chair placed on a large table, from which the ghastly carrion presides, as it were, over the mourners seated around the table, who eat and drink the whole night, and play various games of cards and dice, consult the defunct as to their chances. On the other hand, in Russia, it is a universal custom to crown the deceased person's brow with a long slip of gilt and ornamented paper, called *Ventchik* (the crown), upon which a prayer is printed in gaudy letters. This prayer is a kind of a letter of introduction with which the parish priest furnishes the corpse to his patron Saint, recommending the defunct to the Saint's protection.* The Roman Catholic Basques write letters to their deceased friends and relatives, addressing them to either Paradise, Purgatory or—Hell, according to the instructions given by the Father confessor of the late addresses—and, placing them in the coffins of the newly departed, ask the latter to safely deliver them in the other world, promising as a fee to the messenger, more or less masses for the repose of his soul.

At a recent *séance*, held by a well known medium in America,—(see *Banner of Light*, Boston, June 14th, 1879.)

"Mercedes, late Queen of Spain, announced herself, and came forth in full bridal array—a magnificent profusion of lace and jewels, and spoke in several different tongues with a linguist present. Her sister, the Princess Christina, came also just after in much plainer costume, and with a timid school-girl air."

Thus, we see that not only can the dead people deliver letters, but, even returning from their celestial homes, bring back with them their "lace and jewels." As the ancient pagan Greek peopled his Olympian heaven with feasting and flirting deities; and the American red Indian has his happy hunting-grounds where the spirits of brave chiefs bestride their ghostly steeds, and chase their phantom game; and the Hindu his many superior lokas, where their numerous gods live in golden palaces, surrounded with all manner of sensual delights; and the Christian his New Jerusalem with streets of "pure gold, as it were transparent glass," and the foundations of the wall of the city "garnished...with precious stones;" where bodiless chirping cherubs and the elect, with golden harps, sing praises to Jehovah; so the modern Spiritualist has his "Summer Land Zone within the milky way,"† though somewhat higher than the celestial territories of other people.‡ There, amid cities and villages abounding in palaces, museums, villas, colleges and temples, an eternity is passed. The young are nurtured and taught, the undeveloped of the earth matured, the old rejuvenated, and every individual taste and desire gratified; spirits flirt, get married, and have families of children. §

little smaller than the physical body, but a perfect prototype...in all except its disfigurements. The fine life-thread continues attached to the old brain. The next thing is the withdrawal of the electric principle. When this thread snaps, the spiritual body is free (!) and prepared to accompany its guardians to the Summer Land."

* It runs in this wise: "St. Nicholas, (or St. Mary So-and-so) holy patron of—(follow defunct's full name and title) receive the soul of God's servant, and intercede for remission of his (or her) sins."

† See "Stellar key to the Summer Land" by Andrew Jackson Davis.

‡ In the same author's work—"The Spiritual Congress," Galen says through the clairvoyant seer: "Between the Spirit Home and the earth, there are, strewn along the intervening distance.....more than *four hundred thousand* planets, and *fifteen thousand* solar bodies of lesser magnitude.

§ The latest intelligence from America is that of the marriage of a spirit

Verily, verily we can exclaim with Paul, "O death where is thy sting; O grave, where is thy victory!" Belief in the survival of the ancestors is the oldest and most time-honoured of all beliefs.

Travellers tell us that all the Mongolian, Tartar, Finnish, and Tungusic tribes, besides the spirits of nature, deify also their ancestral spirits. The Chinese historians, treating of the Turanians, the Huns and the *Tukui*—the forefathers of the modern Turks, show them as worshipping "the spirits of the sky, of the earth and the spirits of the departed." Medhurst enumerates the various classes of the Chinese spirits thus: The principal are the celestial spirits (*tien shin*); the terrestrial (*ti-ki*); and the ancestral or wandering spirits (*jin kwei*.) Among these, the spirits of the late Emperors, great philosophers, and sages, are revered the most. They are the public property of the whole nation, and are a part of the state religion, "while each family has, besides this its own *manes*, which are treated with great regard; incense is burned before their relics, and many superstitious rites performed."

But if all nations equally believe in, and many worship, their dead, their views as to the desirability of a direct intercourse with these late citizens differ widely. In fact, among the educated, only the modern Spiritualists seek to communicate constantly with them. We will take a few instances from the most widely separated peoples. The Hindus, as a rule, hold that no pure spirit, of a man who died reconciled to his fate, will ever come back bodily to trouble mortals. They maintain that it is only the *bhutas* —the souls of those who depart this life unsatisfied and having their terrestrial desires unquenched, in short, bad, sinful men and women—who become "earth-bound." Unable to ascend at once to Moksha, they have to linger upon earth until either their next transmigration or complete annihilation, and thus take every opportunity to obsess people, especially weak women. So undesirable is to them the return or apparition of such ghosts, that they use every means to prevent it. Even in the case of the most holy feeling, the mother's love for her infant—they adopt measures to prevent her return to it. There is a belief among some of them that whenever a woman dies in child-birth, she will return to see and watch over her child. Therefore, on their way back from the ghaut, after the burning of the body,—the mourners thickly strew mustard seeds all along the road leading from the funeral pile to the defunct's home. For some unconceivable reasons they think that the ghost will feel obliged to pick up, on its way back, every one of these seeds. And, as the labor is slow and tedious, the poor mother can never reach her home before the cock crows, when she is obliged—in accordance with the ghostly laws—to vanish, till the following night, dropping back all her harvest. Among the Tchuvashes, a tribe inhabiting Russian domains, (Castren's "Finaische Mythologie," p. 122) a son whenever offering sacrifice to the spirit of his father, uses the following exorcism: "We honour thee with a feast; look, here is bread for thee, and various kinds of food; thou hast all thou canst desire: but do not trouble us, do not come back near us." Among the Lapps and Finns, those departed spirits which make their presence visible and tangible are supposed to be very mischievous and "the most mischievous are the spirits of the priests." Everything is done to keep them away from the living. The agreement we find between this blind popular instinct and the wise conclusions of some of the greatest philosophers, and even modern specialists, is very remarkable. "Respect the spirits and—keep them at a distance"—said Confucius, six centuries B.C. Nine centuries later, Porphyry, the famous anti-theurgist, writing upon the nature of various spirits, expressed his opinion upon the spirits of the departed by saying; that *he knew of no evil* which these pestilent demons would not be ready to do. And, in our own century, a kabalist, the greatest magnetizer living, Baron Dupotet, in his "Magie Devoilée," warns the spiritists not to trouble the rest of the dead. For "the evoked shadow can *fasten itself* upon, follow, and for ever afterwards influence you; and we can appease it but through a pact which will bind us to it—till death!"

But all this is a matter of individual opinion; what we are concerned with now is merely to learn how the basic fact of belief in soul-survival could have so engrafted itself upon every succeeding age,—despite the extravagances woven into it—if it be but a shadowy and unreal intellectual conception originating with "primitive man." Of all modern men of science, although he does his best in the body of the work to present the belief alluded to as a mere "superstition"—the only satisfactory answer is given by Prof. Max Müller, in his "Introduction to the Science of Religion." And by his solution we have to abide for want of a better one. He can only do it, however, by overstepping the boundaries of comparative philology, and boldly invading the domain of pure metaphysics; by following, in short, a path forbidden by exact science. At one blow he cuts the Gordian knot which Herbert Spencer and his school have tied under the chariot of the "Unknowable." He shows us that: "there is a philosophical discipline which examines into the conditions of sensuous or intuitional knowledge," and "another philosophical discipline which examines into the conditions of rational or conceptual knowledge;" and then defines for us a third faculty..."The faculty of apprehending the Infinite, not only in religion but in all things; a power independent of sense and reason, a power in a certain sense contradicted by sense and reason, but yet a very real power, which has held its own from the beginning of the world, neither sense nor reason being able to overcome it, while it alone, is able to overcome both reason and sense."

The faculty of *Intuition*—that which lies entirely beyond the scope of our modern biologists, could hardly be better defined. And yet, when closing his lecture upon the superstitions rites of the Chinese, and their temples devoted to the worship of the departed ancestors, our great philologist remarks: "All this takes place by slow degrees; it begins with placing a flower on the tomb; it ends—with worshiping the Spirits....."

"LIEUTENANT COLONEL St. ANTONY."

In 1808 Juan VI., then Prince-Regent of Portugal, fearing Napoleon I., made his escape to Brazil; and in 1815, was crowned monarch of the United Kingdom of Portugal, Brazil, and Algarve. Recalled to his country by the Cortes of Portugal, he sailed back to Lisbon in 1821. And now, a very interesting document, containing neither more nor less than the appointment of long-dead St. Antony to the rank of Lieutenant Colonel in the Portugese army, by this Prince, is just published in the Lisbon paper "*Revista Militar*." The following is a verbatim translation from the Portuguese of this unique proclamation: "Don Juan, by the will of God, Prince-Regent of Portugal and both Algarve, of the two seas on both sides of Africa, Rufer of Guinea, and master of navigation and commerce in Ethiopia, Arabia, Persia and India, etc., etc., etc. By the present we declare to all whom it may concern that, in consideration of our special devotion to the very glorious St. Antony, who, moreover is constantly addressed in all their needs and in full faith by the inhabitants of this capital, and likewise for the reason that the belligerent powers of our armies are evidently under the protection and enjoying the blessing of God, and that thus the peace of Portugal is ensured; a propitious result which, we are firmly persuaded, is solely due to the powerful intercession of the said Saint,—we have resolved: to confer upon him the rank of Lieutenant Colonel, and an adequate salary, which will be received by him in the shape of our royal decorations and orders (*for-*

daughter of Colonel Eaton, of Leavenworth, Kansas, a prominent member of the National Democratic Committee. This daughter, who died at the age of three weeks, grew in some twenty-odd years in the Summer-Land, to be a fine young lady and now is wedded to the spirit son of Franklin Pierce, late President of the U. S. The wedding, witnessed by a famous clairvoyant of New-York, was gorgeous. The "spirit bride" was "arrayed in a dress of mild green." A wedding supper was spread by the spirit's order, with lights and bouquets, and plates placed for the happy couple. The guests assembled, and the wedded ghosts fully 'materialized' themselves and sat at table with them.

(New-York *Times*, June 29th, 1879.)

ma das minhas reaes ordens), through the office of Field-marshal Xaviers Cabra da Cunhà, who, in his capacity of General-Adjutant, is now temporarily holding the office of Commander-in-Chief of our armies. So be it. The said salary to be entered in the official books, and to be paid regularly at each term. In assurance of the authenticity of the present we herewith sign it with our name, and stamp it with the large seal bearing our arms. Given in the city of Rio-di Janeiro, August 31st, A.D. 1814."

We may add that this is not the first time that deceased saints have been appointed to high military positions. Saint Yago, in his capacity of Captain-General, received for years his salary from the Spanish Treasury, it being turned over by him (?) to the Church bearing his name.

ANCIENT OPINIONS UPON PSYCHIC BODIES.

By C. C. Massey, Esq., President of the British Branch, Theosophical Society.

It must be confessed that modern Spiritualism falls very short of the ideas formerly suggested by the sublime designation which it has assumed. Chiefly intent upon recognising and putting forward the phenomenal proofs of a future existence, it concerns itself little with speculations on the distinction between matter and spirit, and rather prides itself on having demolished Materialism without the aid of metaphysics. Perhaps a Platonist might say that the recognition of a future existence is consistent with a very practical and even dogmatic materialism, but it is rather to be feared that such a materialism as this would not greatly disturb the spiritual or intellectual repose of our modern phenomenalists.* Given the consciousness with its sensibilities safely housed in the psychic body which demonstratively survives the physical carcase, and we are like men saved from shipwreck, who are for the moment thankful and content, not giving thought whether they are landed on a hospitable shore, or on a barren rock, or on an island of cannibals. It is not of course intended that this "hand to mouth" immortality is sufficient for the many thoughtful minds whose activity gives life and progress to the movement, but that it affords the relief which most people feel when in an age of doubt they make the discovery that they are undoubtedly to live again. To the question "how are the dead raised up, and with what body do they come?" modern Spiritualism, with its empirical methods, is not adequate to reply. Yet long before Paul suggested it, it had attention of the most celebrated schools of philosophy, whose speculations on the subject, however little they may seem to be verified, ought not to be without interest to us, who, after all, are still in the infancy of a spiritualist revival.

It would not be necessary to premise, but for the frequency with which the phrase occurs, that "the spiritual body" is a contradiction in terms. The office of body is to relate spirit to an objective world. By Platonic writers it is usually termed *okhema*—'vehicle.' It is the medium of action, and also of sensibility. In this philosophy the conception of Soul was not simply, as with us, the immaterial subject of consciousness. How warily the interpreter has to tread here, every one knows who has dipped, even superficially, into the controversies among Platonists themselves. All admit the distinction between the rational and the irrational part or principle, the latter including, first, the sensibility, and secondly, the Plastic, or that power which in obedience to its sympathies enables the soul to attach itself to, and to organise into a suitable body those substances of the universe to which it is most congruous. It is more difficult to determine whether Plato or his principal followers, recognised in the rational soul or *nous* a distinct and separable entity,—that which is sometimes discriminated as "the Spirit." Dr. Henry More, no mean authority, repudiates this interpretation. "There can be nothing more monstrous," he says, "than to make two souls in man, the one sensitive, the other rational, really distinct from one another, and to give the name of Astral spirit to the former; when there is in man no Astral spirit beside the Plastic of the soul itself, which is always inseparable from that which is rational. Nor upon any other account can it be called astral, but as it is liable to that corporeal temperament which proceeds from the stars, or rather from any material causes in general, as not being yet sufficiently united with the divine body—that vehicle of divine virtue or power." So he maintains that the Kabalistic three souls—*Nephesh*, *Ruach*, *Neschamah*, originate in a misunderstanding of the true Platonic doctrine, which is that of a three-fold "vital congruity." These correspond to the three degrees of bodily existence, or to the three "vehicles," the terrestrial, the aerial, and the etherial. The latter is the *augoeides*—the luciform vehicle of the purified soul whose irrational part has been brought under complete subjection to the rational. The aerial is that in which the great majority of mankind find themselves at the dissolution of the terrestrial body, and in which the incomplete process of purification has to be undergone during long ages of preparation for the soul's return to its primitive, etherial state. For it must be remembered that the pre-existence of souls is a distinguishing tenet of this philosophy as of the Kabala. The soul has "sunk into matter." From its highest original state the revolt of its irrational nature has awakened and developed successively its "vital congruities" with the regions below, passing, by means of its "Plastic," first into the aerial and afterwards into the terrestrial condition. Each of these regions teems also with an appropriate population which never passes, like the human soul, from one to the other—"gods," "demons," and animals.* As to duration "the shortest of all is that of the terrestrial vehicle. In the aerial, the soul may inhabit, as they define, many ages, and in the etherial, for ever." Speaking of the second body, Henry More says "the soul's astral vehicle is of that tenuity that itself can as easily pass the smallest pores of the body as the light does glass, or the lightning the scabbard of a sword without tearing or scorching of it." And again "I shall make bold to assert that the soul may live in an aerial vehicle as well as in the etherial, and that there are very few that arrive to that high happiness as to acquire a celestial vehicle immediately upon their quitting the terrestrial one; that heavenly chariot necessarily carrying us in triumph to the greatest happiness the soul of man is capable of, which would arrive to all men indifferently, good or bad, if the parting with this earthly body would suddenly mount us into the heavenly. When by a just Nemesis the souls of men that are not heroically virtuous will find themselves restrained within the compass of this caliginous air, as both Reason itself suggests, and the Platonists have unanimously determined." Thus also the most thorough-going, and probably the most deeply versed in the doctrines of the master among modern Platonists, Thomas Taylor (Introduction. Phaedo). "After this our divine philosopher informs that the pure soul will after death return to pure and eternal natures; but that the impure soul, in consequence of being imbued with terrene affections, will be drawn down to a kindred nature, and be invested with a gross vehicle capable of being seen by the corporeal eye.† For while a propensity to body remains in the soul, it causes her to attract a certain vehicle to herself, either of an aerial nature, or composed from the spirit and vapours of her terrestrial body, or which is recently collected from surrounding air; for according to the arcana of the Platonic philosophy, between an etherial body, which is simple and immaterial and is the eternal connate

* "I am afraid," says Thomas Taylor in his Introduction to the Phaedo, "there are scarcely any at the present day who know that it is one thing for the soul to be separated from the body, and another for the body to be separated from the soul, and that the former is by no means a necessary consequence of the latter."

* The allusion here is to those beings of the several kingdoms of the elements which we, Theosophists, following after the Kabalists, have called the "Elementals." They never become men.—*Ed. Theos.*

† This is the Hindu theory of nearly every one of the Aryan philosophies.—*Ed.*

vehicle of the soul, and a terrene body, which is material and composite, and of short duration, there is an aerial body, which is material indeed, but simple and of a more extended duration; and in this body the unpurified soul dwells for a long time after its exit from hence, till this pneumatic vehicle being dissolved, it is again invested with a composite body; while on the contrary the purified soul immediately ascends into the celestial regions with its etherial vehicle alone." Always it is the disposition of the soul that determines the quality of its body. "However the soul be in itself affected" says Porphyry, (translated by Cudworth) "so does it always find a body suitable and agreeable to its present disposition, and therefore to the purged soul does naturally accrue a body that comes next to immateriality, that is, an etherial one." And the same author, "The soul is never quite naked of all body, but hath always some body or other joined with it, suitable and agreeable to its present disposition (either a purer or impurer one). But that at its first quitting this gross earthly body, the spirituous body which accompanieth it (as its vehicle) must needs go away fouled and incrassated with the vapours and steams thereof, till the soul afterwards by degrees purging itself, this becometh at length a dry splendour, which hath no misty obscurity nor casteth any shadow." Here it will be seen, we lose sight of the specific difference of the two future vehicles—the etherial is regarded as a sublimation of the aerial. This, however, is opposed to the general consensus of Plato's commentators. Sometimes the etherial body, or augoeides, is appropriated to the rational soul, or spirit, which must then be considered as a distinct entity, separable from the lower soul. Philoponus, a Christian writer, says "that the Rational Soul, as to its energie, is separable from all body, but the irrational part or life thereof is separable only from this gross body, and not from all body whatsoever, but hath after death a spirituous or airy body, in which it acteth—this I say is a true opinion which shall afterwards be proved by us. . . . .The irrational life of the soul hath not all its being in this gross earthly body, but remaineth after the soul's departure out of it, having for its vehicle and subject the spirituous body, which itself is also compounded out of the four elements, but receiveth its denomination from the predominant part, to wit, Air, as this gross body of ours is called earthy from what is most predominant therein." Cudworth, Intell. Syst. From the same source we extract the following. "Wherefore these ancients say that impure souls after their departure out of this body wander here up and down for a certain space in their spirituous vaporous and airy body, appearing about sepulchres and haunting their former habitation. For which cause there is great reason that we should take care of living well, as also of abstaining from a fouler and grosser diet; these Ancients telling us likewise that this spirituous body of ours being fouled and incrassated by evil diet, is apt to render the soul in this life also more obnoxious to the disturbances of passions. They further add that there is something of the Plantal or Plastic life, also exercised by the soul, in those spirituous or airy bodies after death: they being nourished too, though not after the same manner, as those gross earthy bodies of ours are here, but by vapours, and that not by parts or organs, but throughout the whole of them, (as sponges) they imbibing every where those vapours. For which cause they who are wise will in this life also take care of using a thinner and dryer diet, that so that spirituous body (which we have also at this present time within our proper body) may not be clogged and incrassed, but attenuated. Over and above which, those Ancients made use of catharms, or purgations to the same end and purpose also. For as this earthy body is washed by water so is that spirituous body cleansed by cathartic vapours—some of these vapours being nutritive, others purgative. Moreover, these Ancients further declared concerning this spirituous body that it was not organized, but did the whole of it in every part throughout exercise all functions of sense, the soul hearing, seeing and perceiving all sensibles by it every where. For which cause Aristotle himself affirmeth in his Metaphysics that there is properly but one Sense and one Sensory. He by this one sensory meaneth the spirit, or subtle airy body, in which the sensitive power doth all of it through the whole immediately apprehend all variety of sensibles. And if it be demanded to how it comes to pass that this spirit becomes organised in sepulchres, and most commonly of human form, but sometimes in the forms of other animals, to this *those* Ancients replied that their appearing so frequently in human form proceeded from their being incrassated with evil diet, and then, as it were, stamped upon with the form of this exterior ambient body in which they are, as crystal is formed and coloured like to those things which it is fastened in, or reflects the image of them. And that their having sometimes other different forms proceedeth from the phantastic power of the soul itself, which can at pleasure transform the spirituous body into any shape. For being airy, when it is condensed and fixed, it becometh visible, and again invisible and vanishing out of sight when it is expanded and rarified." Proem in Arist. de Animâ. And Cudworth says "Though spirits or ghosts had certain supple bodies which they could so far condense as to make them sometimes visible to men, yet is it reasonable enough to think that they could not constipate or fix them into such a firmness, grossness and solidity as that of flesh and bone is to continue therein, or at least not without such difficulty and pain as would hinder them from attempting the same. Notwithstanding which it is not denied that they may possibly sometimes make use of other solid bodies, moving and acting them, as in that famous story of Phlegons when the body vanished not as other ghosts use to do, but was left a dead carcase behind."

In all these speculations the *Anima Mundi* plays a conspicuous part. It is the source and principle of all animal souls, including the irrational soul of man. But in man, who would otherwise be merely analogus to other terrestrial animals—this soul participates in a higher principle, which tends to raise and convert it to itself. To comprehend the nature of this union or hypostasis it would be necessary to have mastered the whole of Plato's philosophy as comprised in the Parmenides and the Timaeus; and he would dogmatise rashly who without this arduous preparation should claim Plato as the champion of an unconditional immortality. Certainly in the Phædo the dialogue popularly supposed to contain all Plato's teaching on the subject—the immortality allotted to the impure soul is of a very questionable character, and we should rather infer from the account there given that the human personality, at all events, is lost by successive immersions into "matter." The following passage from Plutarch, (quoted by Madame Blavatsky, "Isis Unveiled" Vol. 2, p. 284) will at least demonstrate the antiquity of notions which have recently been mistaken for fanciful novelties. "Every soul hath some portion of *nous*, reason, a man cannot be a man without it; but as much of each soul as is mixed with flesh and appetite is changed, and through pain and pleasure becomes irrational. Every soul doth not mix herself after one sort; some plunge themselves into the body, and so in this life their whole frame is corrupted by appetite and passion; others are mixed as to some part, but the purer part still remains without the body. It is not drawn down into the body, but it swims above, and touches the extremest part of the man's head; it is like a cord to hold up and direct the subsiding part of the soul, as long as it proves obedient and is not overcome by the appetites of the flesh. The part that is plunged into the body is called soul. But the incorruptible part is called the *nous*, and the vulgar think it is within them, as they likewise imagine the image reflected from a glass to be in that glass. But the more intelligent, who know it to be without, call it a Daemon." And in the same learned work ("Isis Unveiled") we have two Christian authorities, Irenæus and Origen, cited for like distinction between spirit and soul in such a manner as to show that the former must necessarily be regarded as separable from the latter. In the distinction itself there is of course no novelty for the most moderately well-informed. It is insisted upon in many modern works, among which may be mentioned Heard's "Trichotomy of Man" and Green's

Spiritual Philosophy; the latter being an exposition of Coleridge's opinion on this and cognate subjects. But the difficulty of regarding the two principles as separable in fact as well as in logic arises from the sense, if it is not the illusion of personal identity. That we are partible, and that one part only is immortal, the non-metaphysical mind rejects with the indignation which is always encountered by a proposition that is at once distasteful and unintelligible. Yet perhaps it is not a greater difficulty (if, indeed, it is not the very same) than that hard saying which troubled Nicodemus, and which yet has been the key note of the mystical religious consciousness ever since. This, however, is too extensive and deep a question to be treated in this article, which has for its object chiefly to call attention to the distinctions introduced by ancient thought into the conception of body as the instrument or "vehicle" of soul. That there is a correspondence between the spiritual condition of man and the medium of his objective activity every spiritualist will admit to be probable, and it may well be that some light is thrown on future states by the possibility or the manner of spirit communication with this one.

INDIAN JUGGLING.

A copy of the following certificate, found among the papers of the late Venayek Gungadher Shastree, Esq., the eminent Indian Astronomer has been kindly placed at our disposal by his son, Mr. B. V. Shastree, after due comparison with the original by Rao Bahadur S. P. Pandit:—

CERTIFICATE.

Baroda, 20th February 1841.

This is to certify that a *Jadugar* (juggler) by name Lalla Bhadang, an inhabitant of Kuppudwun, in Guzerat, has been at this place during the last week, and that he exhibited the most extraordinary feats, or, I should rather say, he wrought miracles, in the presence of a large concourse of curious spectators, among whom I was one. He produced certain things, flowers, koonkoo, betelnuts, sugarcandy, a cocoanut, a scorpion, a piece of bone, &c. though we could not discover, nor conceive any possibility of his having previously concealed them with him. He converted certain things into certain others merely by once holding them in his fist, in spite of the most vigilant attention we paid, in the hope of being able to discover the mystery. However, he could not produce or exhibit any such article as (apparently not at hand) had not, he pretended, been previously sanctioned by his Patron Goddess, called Becharájee. We so far put him to test that he was stript of his clothes and left almost naked, when, to our great surprise, he pinched out some betelnuts from my body, and drew out a few pieces of sugarcandy apparently from the cloth of my jacket. He took out my gold chain and instantly struck my thigh with it, when it disappeared. In a minute he made it reappear in a pillow two feet behind him. Our gold seals and rings apparently vanished, no sooner were they put into his hand, and were reproduced merely by pinching over the flame of a lamp, or at the point of a trident, which he always bears for his sceptre. In fact, none of us could perceive the least sleight, or dexterity, of hand, if it might be possible for him to exercise it, during any of these very wonderful, I may say, supernatural exhibitions.

(Signed.) NANU NARAYAN.

Not far from the town of Torneo (Uleaborg, Finland), the mountain called *Aavasax*, becomes every year, on St. John's day, a place of rendezvous for many tourists. During that whole night the sun never sets at all, and hundreds gather to witness the magnificent spectacle. This year, according to the Uleaborg gazettes, there were about 300 people, among them three Englishmen, two Frenchmen, several Russians, Germans, Danes and Swedes; the rest, Finns. The sun shone with marvellous brightness the whole night. An hotel is being built on the mount for the convenience of future travellers.

A CHAPTER ON JAINISM.

By Babu Ram Das Sen, Ordinary Member of the Oriental Academy of Florence.

The Jain religion never spread beyond the limits of India. Being thus much less widely known, it has never stood high, like Buddhism in the estimation of foreigners. Even in India itself, after flashing like a meteor across the religious sky for a short time, it long since grew comparatively dim. As a matter of course, it has failed to command any considerable degree of notice from beyond.

Arhata was the founder of the Jain religion, and was a king of the Benkata hills in the South Carnatic. Early retiring from the world, he went about exhorting the people to follow the example of Rishabha Deva, whose character he held up as a model to imitate.

The Degambar and Switambara sects of the Jains diverged and came into notice long afterwards.

Rishabha Deva is mentioned in the fifth book of Sri Mata bhágavata. He is, according to the Hindus, a part-incarnation of Vishnu. The Jains acknowledge him as the first Arhata, and he is styled Arhata, because, following in the wake of Resava, he attempted to effect a religious reformation. According to the Puranas, Rishabha was father of Bharata, and flourished in very early times. The Jains do not deny the existence of God; but they hold the Arhata themselves to be that God. It is said in Vitarú gastati, a Jain work, that "there is only one Creator of the world, and no other, who is eternal and omnipresent; and besides him, everything else here is a source of evil, and unsubstantial even as a dream. O Arhana! There is nothing in this world, which thou hast not created." The attributes of the Jain God are different from those of the Vaidantic God. With them God is omniscient, conqueror of anger, envy, and of every evil passion; revered in the three worlds and the speaker of truth; Arhata only is the true God.*

In their opinion virtue is the only avenue to salvation. Virtue absolves man from the bonds of action, and thereby restores him to his original purity of nature.

Salvation is in its very nature ever up-lifting. The Jains have it thus: There is a limit beyond which even the sun, moon, and the planets cannot rise; and, when they reach their point of climax, they come down again. But the souls that have once attained to perfection, never come down again. The very tendency of the soul is ever to rise high. It grovels below, only because of its mortal tenement that holds it in; or, because it is weighted down with its clayey environment. As soon as this mortal coil is shuffled off, it resumes its original nature. Infinite is space. Infinite so is the progress of the soul; or infinite is the improvement the soul is capable of. A pumpkin, for instance, though in itself light enough, would, if enveloped in clay, or weighed heavily otherwise, sink to the bottom of the sea; but, if it could disburthen itself there, it would steadily work its way up to the surface again. Even so is the nature of the soul.

The Jain moralists say:—

Wisdom is an attribute of man. Wisdom only can lead to salvation, or enable man to sail safely over the solemn main of life. Wisdom only can dispel the gloom of false knowledge, like mists after sun-rise. Wisdom only can absolve man from the consequences of action. Wisdom is Supreme; and no action can equal wisdom. Wisdom is joy. Wisdom is *summum bonum*. Wisdom is Brahma himself.

Further on, in the ethical part of the Jain religion, it is said:—

"A man should dwell only where virtue, truth, purity and good name are prized, and where one may obtain the light of true wisdom.

Man should not dwell where the sovereign is a boy, a woman, or an ignoramus; or, where there are two kings.

A man should go nowhere without an object in view.

A man should not travel alone; nor sleep alone in a

* सर्वज्ञो जितरागादी दोषस्त्वै लोका पुजित: ॥
यथा स्थितार्थवादी च देवोऽर्हन् परमेश्वर: ॥

house or on an elevated place; nor enter any man's house suddenly.

A good man should not wear torn or dirty clothes; nor put on his body a red flower, except it be a red lily.

A wise man should never deceive gods or old men; and neither should be a prosecutor or a witness.

When you come back from a walk, you should take a little rest, then put off your clothes, and wash your hands and feet.

A grinding mill, a cutting instrument, a cooking utensil, a water jar, and a water pot, are the five things that bring men to sin; which, again, in its turn, causes them to deviate from the paths of virtue. For these are the sources of envy. Take what care you will, they are sure to give rise to envy.

The ancients prescribed several virtues to enable man to escape from this sin. Hence men should always practise virtuous actions.

Kindness, charity, perfect control over the passions, worshiping the gods, reverence to the Guru, forgiveness, truth, purity, devotion, and honesty:—these are the virtues that every house-holder should possess.

Virtue is too extensive. Its most prominent feature, however, is doing good to mankind.

There are two kinds of virtue—that which atones for our sins; and that which secures or brings about salvation. The first-mentioned virtue embodies the redemption of the fallen, benevolence, humility, perfect control over the passions, and mildness. These virtues destroy sin.

Priests, gurus, guests, and distressed persons, when they come to our house, should first be welcomed, and then fed to the best of our means.

We should relieve and soothe as much as we can the sick, the hungry, the thirsty, and the frightened.

Being so fortunate as to have been born men, we should always be engaged in something useful either to ourselves or to others."

There is very little difference between the Hindu and the Jain systems of morality. This is owing to the Hindus and Jains living together and in the same country, and to the fact that most of the ethics of the Jains were derived from the Aryan code of morality.

THE SOCIETY'S BULLETIN.

Two persons of influence connected with the Viceregal Government have recently joined the Society. The tide turns, evidently.

Our Fellows will be glad, our adversaries sorry, to learn that our journal has, within sixty days after its first appearance, *two-and-a-half times as many subscribers as it began with.* Not one day has passed, since October 1st, without some names having been added to our list. This unexpected good fortune must be taken as proof of the wide interest felt by the Indian reading public in this attempt to recall the golden memories of ancient Aryan achievement. But most precious of all to us, have been the letters of blessing and encouragement that we have received from natives living in all parts of this Peninsula. We have marked upon a map of India, in colored chalk, the localities of our subscribers, and find that our paper already goes, each month, to nearly every important city, from the Himálayás to Comorin. If we should continue to receive contributions from such erudite Indians as those whose articles grace our present issue, the THEOSOPHIST will certainly have a brilliant and useful career.

The General Council thanks the Fellows who have presented books to the Library, and has ordered each volume to be inscribed with the donor's name. A particular request is made that Fellows will send to the Librarian all useful books, magazines and journals that have been read by them and are not especially wanted for reference. Works upon any branch of Occult Science will have a peculiar value, as it is the desire of the General Council to make our Library, in time, one of the richest in the world in this respect. Acknowledgement is also due to Professor Sakharam Arjun and Dr. Pandurang Gopal for magazines loaned to the Library.

ARYA PRAKÁSH.

[Continued from the October Number.]

THE AUTOBIOGRAPHY OF DAYÁNUND SARASWATI, SWÁMI.

Written by him expressly for the THEOSOPHIST.

After passing a certain time in solitude, on the Rusheekesh, a Brahmachári and two mountain ascetics joined me, and we all three went to Tidee. The place was full of ascetics and *Raj* (Royal) Pandits—so called on account of their great learning. One of them invited me to come and have dinner with him at his house. At the appointed hour he sent a man to conduct me safely to his place, and both the Brahmachári and myself followed the messenger. But what was our dismay upon entering the house, to first see a Brahmin preparing and cutting meat, and then, proceeding further into the interior apartments, to find a large company of pandits seated with a pyramid of flesh, rumpsteaks, and dressed up heads of animals before them! The master of the house cordially invited me in; but, with a few brief words—begging them to proceed with their good work and not to disturb themselves on my account, I left the house and returned to my own quarters. A few minutes later, the beef-eating pandit was at my side, praying me to return, and trying to excuse himself by saying that it was on *my account* that the sumptuous viands had been prepared! I then firmly declared to him that it was all useless. They were carnivorous, flesh-eating men, and myself a strict vegetarian, who felt sickened at the very sight of meat. If he would insist upon providing me with food, he might do so by sending me a few provisions of grain and vegetables which my Brahmachári would prepare for me. This he promised to do, and then, very much confused, retired.

Staying at Tidee for some time, I inquired of the same Pandit about some books and learned treatises I wanted to get for my instruction; what books and manuscripts could be procured at that place, and where. He mentioned some works on Sanskrit grammar, classics, lexicographies, books on astrology, and the *Tantrás*—or ritualistics. Finding that the latter were the only ones unknown to me, I asked him to procure the same for me. Thereupon the learned man brought to me several works upon this subject. But no sooner had I opened them, than my eye fell upon such an amount of incredible obscenities, mistranslations, misinterpretations of text and absurdity, that I felt perfectly horrified. In this Ritual I found that incest was permitted with mothers, daughters, and sisters (of the Shoemaker's caste), as well as among the *Pariahs* or the outcastes,—and worship was performed in a perfectly nude state (1).....Spirituous liquors, fish, and all kind of animal food, and *Moodra* (2) (exhibition of indecent images).....were allowed, from Brahmin down to *Mâng.*

(1) For reasons which will be appreciated we prefer giving the text in Hindi:—

तब उन्होंने छोटे बडे ग्रन्थ मुजको दिये, मैंने देखेतो बहुत भ्रष्टाचारकी बातें उनमें देखी कि माता, कन्या, भागिनी, चमारी, चांडाली, आदीसें संगम करना, नग्न करके पूजना, मद्य, मांस, मच्छी, मुद्रा, अर्थात् ब्राह्मणसेलेके चांडालपर्य्यंत एकत्र भोजन करना, और उक्त स्त्रियोंसे मैथुन करना, इन पांच मकारोंसे मुक्तिका होना, आदि लेख उनमें देखके चित्तको खेद हुवा कि जिनने ये ग्रन्थ बनाये हैं वे कैसे नष्ट बुद्धि थे. |—*Ed.*

(2) The word *Moodra* has been variously understood and interpreted. It means the signet of a royal as well as of a religious personage; a ring seal with initials engraved upon it. But it is also understood in another sense—the prestine and esoteric.

Bhoochurri, Chachurri, Khechari, Churachari, and Agochuri—these five were the Moodras practised by the Aryas to qualify themselves for Yog. They are the initiative stages to the difficult system of RAJ-YOG, and the preliminaries of *Dhotipoti*, the early discipline of HAT-YOG. The *Moodra* is a quite distinct and independent course of Yoga training, the completion of

And it was explicitly stated that all those five things of which the name commences with the nasal (1), *m*, as for instance, *Madya* (intoxicating liquor); *Meen* (fish); *Máons* (flesh); *Moodra*.....; and *Maithoon*.....were so many means for reaching *Muktee* (salvation)! By actually reading the whole contents of the *Tantrás* I fully assured myself of the craft and viciousness of the authors of this disgusting literature which is regarded as RELIGIOUS! I left the place and went to Shreenagar....

Taking up my quarters at a temple, on Kedár Ghát, I used these *Tantrás* as weapons against the local pandits, whenever there was an opportunity for discussion. While there, I became acquainted with a Sádhoo, named Gangá Giri, who by day never left his mountain where he resided in a jungle. Our acquaintance resulted in friendship as I soon learned how entirely worthy he was of respect. While together, we discussed *Yoga* and other sacred subjects, and through close questioning and answering became fully and mutually satisfied that we were fit for each other. So attractive was his society for me, that I stayed over two months with him. It was only at the expiration of this time, and when autumn was setting in, that I, with my companions, the Brahmachári and the two ascetics, left Kedár Ghát for other places. We visited Rudra Prayág and other cities, until we reached the shrine of Agasta Munee.....Further to the North, there is a mountain peak known as the Shivpooree (town of Shiva) where I spent the four months of the cold season; when, finally parting from the Brahmachári and the two ascetics, I proceeded back to Kedár, this time alone and unimpeded in my intentions, and reached *Gupta Káshee*(2) (the *secret* Benáres).....

I stayed but few days there, and went thence to the *Triyugee* (3) Náráyan shrine, visiting on my way Gowree Koond tank, and the cave of Bheemgoopha. Returning in a few days to Kedár, my favorite place of residence, I there finally rested, a number of ascetic Brahmin worshipers—called Pándás, and the devotees of the Temple of Kedár, of the Jangam sect,—keeping me company until my previous companions, the Brahmachári with his two ascetics, returned. I closely watched their ceremonies and doings, and observed all that was going on with a determined object of learning all that was to be known about these sects. But once that my object was fulfilled, I felt a strong desire to visit the surrounding mountains, with their eternal ice and glaciers, in quest of those true ascetics I have heard of, but as yet had never met—the *Mahátmás*(4). I was determined—come what might—to ascertain whether some of them did or did not live there as rumoured. But the tremendous difficulties of this mountainous journey and the excessive cold forced me, unhappily, to first make inquiries among the hill-tribes and learn what they knew of such men. Everywhere I encountered either a profound ignorance upon the subject or a ridiculous superstition. Having wandered in vain for about twenty days, disheartened, I retraced my steps, as lonely as before, my companions who had at first accompanied me, having left me two days after we had started through dread of the great cold. I then ascended the Tunganáth Peak.(1) There, I found a temple full of idols and officiating priests, and hastened to descend the peak on the same day. Before me were two paths, one leading West and the other South-west. I chose at random that which led towards the jungle, and ascended it. Soon after, the path led me into a dense jungle, with rugged rocks and dried up, waterless brook. The path stopped abruptly there. Seeing myself thus arrested, I had to make my choice to either climb up still higher, or descend. Reflecting what a height there was to the summit, the tremendous difficulties of climbing that rough and steep hill, and that the night would come before I could ascend it, I concluded that to reach the summit that night was an impossibility. With much difficulty, however, catching at the grass and the bushes, I succeeded in attaining the higher bank of the Nála (the dry brook), and standing on a rock, surveyed the environs. I saw nothing but tormented hillocks, high land, and a dense pathless jungle covering the whole, where no man could pass. Meanwhile the sun was rapidly descending towards the horizon. Darkness would soon set in, and then—without water or any means for kindling a fire, what would be my position in the dreary solitude of that jungle!

By dint of tremendous exertion, though, and after an acute suffering from thorns, which tore my clothes to shreds, wounded my whole body, and lamed my feet, I managed to cross the jungle, and at last reached the foot of the hill and found myself on the high-way. All was darkness around and over me, and I had to pick my way at random, trying only to keep to the road. Finally I reached a cluster of huts, and learning from the people that that road led to Okhee Math, I directed my steps towards that place, and passed the night there. In the morning, feeling sufficiently rested I returned to the *Gupta Káshee* (the Secret Benares), from whence I had started on my Northward journey. But that journey attracted me, and soon again I repaired to Okhee Math, under the pretext of examining that hermitage and observing the way of living of its inmates. There I had time to examine at leisure, the ado of that famous and rich monastery, so full of pious pretences and a show of asceticism. The high priest (or Chief Hermit), called *Mahant*, tried hard to induce me to remain and live there with him, becoming his disciple. He even held before me the prospect, which he thought quite dazzling, of inheriting some day his lacs of rupees, his splendour and power, and finally succeeding him in his

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which helps the candidate to attain *Anima*, *Laghima* and *Garima* (For the meaning of these *Siddhis*, see article on *Yog-Vidya* in the Nov. number of THEOSOPHIST). The sense of this holy word once perverted, the ignorant Brahmins debased it to imply the pictorial representation of the emblems of their deities, and to signify the marks of those sexual emblems daubed upon their bodies with *Gopichand* made of the whitish clay of rivers held sacred. The Vaishnavas debase the mark and the word less than the *Shaivas*; but the *Shaktas* by applying it to the obscene gestures and the indecent exposures of their filthy Ritual, have entirely degraded its Aryan meaning.—Ed.

(1) The following are the five nasals in Sanskrit;—

(1) ङ (nga), (2) ञ (yna), (3) ण (nna), (4) न (na), (5) म (ma).

(2) Gupta Káshee—*Gupta*, secret, hidden; *Káshee*, the ancient name of Benares—is a holy place enshrouded in mystery. It is about 50 miles from Bhadrináth. Outwardly there is seen only a temple with columns; but a firm belief prevails among pilgrims to the effect that this shrine only serves as a landmark to indicate the locality of the sacred hidden Benares—a whole city, in fact, underground. This holy place, they believe, will be revealed at the proper time, to the world. The *Mahátmás* alone can now reach it, and some inhabit it. A learned Swámi friend, and a native of Bhadrináth, highly respected at Bombay, has just told us that there is a prophecy that in 25 years from this time Benares will begin to decline in every other respect as it has long done in holiness, and, owing to the wickedness of men, will finally fall. Then, the mystery of Gupta Káshee will be disclosed and the truth begin to dawn upon men. Swámi P—, solemnly avers that, having often visited this very shrine, he has several times observed, with his own eyes, as it were, shadowy forms disappearing at the entrance—as though half visible men, or the wraiths of men were entering.—Ed.

(3) Three yugs, or the Three Epochs.

(4) The Mahátmás, or literally great souls, from two words—*Mahá*, great, and *Átmá*, soul—are those mysterious adepts whom the popular fancy views as "magicians," and of whom every child knows in India, but who are met with so rarely, especially in this age of degeneration. With the exception of some Swámis and ascetics of a perfectly holy life, there are few who know positively that they *do* exist, and are no myths created by superstitious fancy. It will be given, perhaps, to Swámi Dayánund, the great and holy man, to disabuse the skeptical minds of his degenerating countrymen; especially of this young decorated generation, the *Jeunesse Dorée* of India, the LL.B. and M.A. aristocracy—who, fed upon Western materialism, and inspired by the cold negation of the age, despise the traditions, as well as the religion of their forefathers, calling all that was held sacred by the latter, a "rotten superstition." Alas! they hardly remark themselves that from idolatry they have fallen into *fetichism*. They have but changed their idols for poorer ones, and remain the same.

(1) At Bhadrináth (Northern India), on the right bank of the Bishenganga, where the célebrated temple of Vishnu, with hot mineral springs in it, annually attracts numerous pilgrims, there is a strange tradition among the inhabitants. They believe that holy Máhátmás (anchorites) have lived the inaccessible mountain peaks, in caves of the greatest beauty for several thousand years. Their residence is approachable only through a cavern perpetually choked with snow, which forbids the approach of the curious and the skeptical. The Bhadrináth peaks in this neighbourhood are above 22,000 feet high.—

Since the above was written one of our most respected and learned Fellows has informed us that his *Guru* (Preceptor) told him that while stopping at the temple of Náráyan, on the Himálayás, where he had passed some months, he saw therein a copper plate bearing date, with an inscription, said to have been made by Shankaráchárya that that temple was the extreme limit where one should go in ascending the Himálayás. The *Guru* also said that farther up the heights, and beyond apparently unsurmountable walls of snow and ice, he several times saw men of a most venerable appearance, such as the Aryan Rishis are represented, wearing hair so long as to hang below their waist. There is reason to know that he saw correctly, and that the current belief is not without foundation that the place is inhabited by adepts and *no one* who is *not* an adept *will ever* succeed in getting an entrance (Ed)

Mahantship, or supreme rank. I frankly answered him that had I ever craved any such riches or glory, I would not have secretly left the house of my father, which was not less sumptuous or attractive than his monastery, with all its riches.—"The object, which induced me to do away with all these wordly blessings" I added," I find you neither strive for, nor possess the knowledge of." He then enquired what was that object for which I so strived. "That object," I answered" is the secret knowledge, the Vidya, or true erudition of a *genuine* Yog; the *Mooktee*, which is reached only by the purity of one's soul, and *certain attainments* unattainable without it. Meanwhile, the performance of all the duties of man towards his fellow-men, and the elevation of humanity thereby."

The *Mahant* remarked that it was very good, and asked me to remain with him for some time at least. But I kept silent and returned no reply: I had not yet found what I sought. Rising on the following morning very early, I left this rich dwelling and went to Joshee Math. There, in the company of Dakshanee, or Maháráshtra Shástrees and Sannyásis, the true ascetics of the 4th Order—I rested for a while.

(To be continued.)

HINDU IDEAS ABOUT COMMUNION WITH THE DEAD.

By Rao Bahadur Janardhan Sakharam Gadgil, LL.B., F. T. S.

Now that a medium of regular communication, in the shape of the *Theosophist*, has been established between the East and the West, for exchanging ideas on matters of philosophy and occultism, it may be useful to state in general terms what Hindu philosophy and psychology have to say about Spiritualism. This is the more important inasmuch as Europe and America are at the present day startled and bewildered by those remarkable manifestations of so-called spirits, which have rivetted the attention of the learned, and are said to have drawn away more than twenty millions of people there from the materialistic tendencies of the present age.

Viewed from the standpoint of Hindu philosophy, nay, that of any philosophy worthy of the name, the spiritualistic movement in America and Europe is to be hailed as a demonstrative condemnation of that gross materialism, subversive of all religion and true science, which preaches that nothing of man survives the corporeal dissolution called death. Amongst Hindus, this was the belief and the creed of the Chárváks, whom our philosophers have regarded, on that account, as so despicable that no writer of distinction among Hindus considers it worth his while to take the trouble of noticing their creed or refuting it. These Chárváks are put down as *pámars*, that is, creatures who are so deficient in philosophical capacity that they are not fit to be argued with, and must be left to themselves till by experience or even meditation they get the capacity of perceiving that something survives the bodily dissolution. The spiritualists of America and Europe have this truth phenomenally demonstrated to them and so far Eastern philosophy welcomes the movement. But beyond this it can not go; for it finds little reason to congratulate the spiritualists upon the new ideas and aspirations they put forth. That death is the mere separation of the corporeal frame from the *Jiva*, or soul that animates it, is a truth admitted in all schools of Oriental philosophy. The Bhagwatgita says that the Jiva, which is a part and parcel of myself, that is, Brahm, leaves the corporeal body at the time of death, and it draws in and takes with it, the mind and the senses; just as the breeze of air that touches and leaves a flower bears off its perfume. So far Oriental philosophy and Western Spiritualism are at one. But it appears that Western spiritualists are drifting into the belief that every human soul, after its severance from the corporeal body which it animated on this earth, remains for ever without another corporeal body; that all human souls can, and some do make themselves manifest to living human beings, either through the bodies of mediums or by assuming temporarily objective forms themselves; that this state of existence is better than the earthly one; and that in that incorporeal existence they will develop and attain to the degree of final perfection. Now, Hindu philosophy and religion teach differently on every one of these points. Though they admit that some human souls may continue for a long time without another corporeal body, after their severance from the human bodies which they animated, still this is the lot of comparatively a few,—of those only who, during their existence on this earth, led a life of sensual appetites, and who died prematurely with the intensity of those carnal desires unabated and surviving their separation from their gross bodies. It is such souls only that are considered to stick to the earth, and become what are called *Pishachas*,* or what the Western spiritualists miscall 'spirits'! But even these are not considered to continue in this state of existence for ever, nor is this state considered as in any way desirable. With regard to the majority of human souls, it is held that according to their holy or unholy deeds and desires in this life, they go either to higher and better worlds, ending with *Brahma loka*, by the *archirádi márga*, or to the nether worlds, by the *yama márga*.† The former are considered to be temporary elevations to better existences, the latter to worse existences than on this world in human shape. But the stage of existence known as *Pishacha yoni*, is regarded in the Hindu system of philosophy and religion as the most horrible and pitiful that the human soul can enter. The reason of it is that it is the state that comes over the human soul as the result of the baser desires having preponderance at the time of separation from the corporeal body; it is the state in which the capacities for the enjoyment of sensual pleasures are in a developed state, but the soul lacks the means of physical enjoyment, viz, a corporeal body; it is the state in which the soul can never make progress and develop into better existence. It is considered that, in this state the soul being deprived of the means of enjoyment through its own physical body, is perpetually tormented by hunger, appetite and other bodily desires, and can have only vicarious enjoyment by entering into the living physical bodies of others, or by absorbing the subtlest essences of libations and oblations offered for their own sake. Not all *Pishachas* can enter the living human body of another, and none can enter the body of a holy man, that is, an ascetic or adept in occultism.

Very few spirits are considered to possess the power of making themselves manifest by assuming physical appearances for even a short time. These are regarded as having greater strength than the others, and it is believed that these get this power over those who in the stage of their corporeal existence on earth, were given up to the worship of, and association with demons (Pishachas), or to the contemplation and practice of *mantras* that control them, or who were the victims of some overbearing passion. But this state of being is deemed the most miserable and awful that any one could have entered upon, and it is only the comparativelly good souls that after long suffering and purification are able to extricate themselves.

The whole series of prescribed Hindu funeral ceremonies, from the 1st to the 11th day after a man's death, is nothing more than the mode inculcated by that religion to prevent the human soul from becoming a *Pishacha*. The

* *Pishachas*: this word can hardly be rendered accurately in English, though the author of "Isis Unveiled" gives a good equivalent in the term "Elementaries." They are gross, depraved human souls which, after the death of the body are earth-bound as the result of their utter lack of spirituality and the predominance of their baser natures. These are the only disembodied human beings with whom the living can, according to Hindu belief, commune; and, needless to say, the idea of this intercourse is abhorrent. Men of mere intellectual endowments, who lack spiritual intuitions may become Pishachas equally with the vicious. In short "*Pishacha*" is a returning soul, a dæmon.

† Hindus mostly believe that the purification and progression of the human soul after death are effected by its return to this earth from the several other worlds whither it goes, and its reincarnation, or transmigration; each new reincarnation is governed by its deeds in the previous birth, those souls which have been good reappearing under higher reincarnations, those which were bad under lower ones. But the true Yogi so purifies his inner self as to go at death immediately to *Brahma loka*, whence he never returns, but where he remains until the next *Pralaya*, or dissolution of the visible universe, completes his emancipation from all earthly taint, and transfers him into *Moksha*, or the eternal bliss.

ceremonies performed and oblations offered by the relatives of the deceased, are considered efficacious for this purpose, and hence Hindu religion enjoins it as the most affectionate duty of a son or other relative to save his departed ones from this direful fate. In the Shastras, the king, as the heir of the heirless, is enjoined by the sacred books to perform or get performed these sacred rites for those that have no relative's to perform them in their behalf; for it is considered of paramount importance that the post-mortem condition of *Pishacha Yoni* should be avoided by all possible means. Even after this calamity overtakes a human soul, and it begins to manifest itself as a Pishach, there are ceremonies enjoined, called *Pishácha mochani*, intended to emancipate it from this state and put it in the way of assuming a corporeal body according to its deserts. Even the transmigration of a human soul into a lower existence, such as that of a beast, reptile, insect, &c. is considered preferable to the state of *Pishacha-Yoni*; for, in the first place, there is in that state a corporeal body for enjoyment, and secondly, it is comparatively a very short existence, at the end of which the soul has the possibility of rising up to a better state of existence. The human form of existence is regarded as the highest goal to be aspired to in this series of transmigrations, for in that alone, the soul has the capability of knowing the ultimate secret of its nature, and thereby attaining the highest beatitude. Existence in worlds even better than the earth, is deprecated, for, although the capacities and powers of outward enjoyment in those worlds are greater than on earth, yet no other world besides the earth, the Brahma loka excepted, is considered to give to a soul such development as it is capable of receiving when clothed in the human body,—a development which enables him to acquire knowledge of our own essence, and thereby attain final emancipation.

It will be seen from the above that the Hindus are not spiritualists in the sense that they foster mediumship or hold willing communion with their dead. The obsessed person the Hindus regard as unfortunate, and if by an unhappy chance, the house is visited by a dead relative, the occurrence is considered a disaster, and the returning one a subject for pity and prayers. But the Yoga philosophy, with the Yogi's evolution of his psychical powers, is a very different thing. By it he can separate his *kámarupa* or astral soul from his physical body, can enter and temporarily direct another man's body, can become omniscient, can commune with the high spirits of other worlds, and can attain to powers which to ordinary persons appear miraculous, but which to a philosopher and true scientist, prove only the intimate connection of the microcosm and the macrocosm, and the incomparable power of the human soul over the material universe.

[Continued from the November Number.]

THE VEDA, THE ORIGIN AND HISTORY OF RELIGION.

By Rao Bahadur Shankar Pandurang Pandit, M.A.

The bare, innocent, naked, unsophisticated Truth is there, viz. that the idea of many gods is the most natural to human thinking and that the idea of one Supreme God is the result of much thinking, speculating and generalizing. Thus we have the genesis of the many gods out of the great phœnomena of nature, such of them, that is to say, as strike the imagination of simple but speculative minds. Indra the god of rain, storm, and light, that sends showers of refreshing and fructilizing rain to the earth, strikes with his thunderbolt—the lightning accompanied by thunder—the supposed demon that withholds the rain and prevents the light of the heavens from reaching the earth. Varuna was conceived as the great power that enveloped the earth with the blind pall of night, punished the wicked and rewarded the just, without their being aware of who it was that punished or rewarded them. Agni was a necessary creation to account for all the phœnomena connected with light and heat—the light and heat that extends from earth below to heaven above. The sun, that fruitful source of much religion in all ages and countries, did not fail to be viewed from many varied poetical standpoints. The sun became Savitâ, *i.e.* the daily *progenitor* of the world, as he made the world daily rise into visible existence from the death of darkness in which it lay enveloped during the previous night. The sun became Pûshâ, the *nourisher*, because it was through his light that nourishing food was grown. The sun as befriending all life by his life-inspiring light and preventing the world from being always plunged in darkness, came to be considered as the universal 'Friend"—*Mitra* who became finally personified, deified and exalted in hymns under that name. The sun could not fail to be spoken of as the 'great traveller' that goes swiftly round the earth as none else could go; as the "Heavenly Bird of excellent wings" flying through heavenly space with indescribable rapidity—and thus to be hymned as *Suparna Garutmán*. The morning dawn, so refreshing and brilliant, so fair and beautiful, and ever young, daily shining forth into manifestation and yet daily vanishing away without tarrying long, was necessarily personified, and was deified into *Ushas*. All these and similar beings seemed to awake daily in the early morning (Usharbudhas) and to rise into daily existence from the womb of that vast unlimited space, that infinity of brilliant heavenly space, which could not but be personified, deified and hymned by them as *Aditi*. It required no great stretch of imagination to speak of the principal gods, who seemed to be born in the morning in the far east in the womb of heaven's unlimited brilliant space *Aditi*, as *Adityas* or sons of *Aditi*.

But speculation did not fail to be regulated by reason, and reason led to gradual generalization. The Vedic seers began to perceive that their seniors had after all been speaking of one and the same "One Being" under different names. 'Not knowing I ask here those that 'know, for the sake of knowing, I that am ignorant: He 'that upholds these six worlds in their respective places, 'there is, is there not, something in the nature of that 'Unborn One, that is one?'.* * * 'They call [him] *Indra*, '*Mitra*, *Varuna* [and] *Agni*. Also he [is the same as] the '*Heavenly Bird* of excellent wings. The sages name the 'One Being in various ways. They call [him] *Agni*, *Yama*, [and] *Mátarisva*,'* says one of the rishes, Dîrghatamas, certainly one of the oldest Vedic poets. Another, speculating on the creation of the universe, the gods, and other beings, says of the time before the creation: 'There was 'then no nonentity nor entity, there was no world, nor the 'heaven that is aloft. What enveloped [the world]? Where 'and for whose benefit [was it]? Where was water, the 'deep abyss? There was then no death, nor immortality, 'no distinction of night and day. That one breathed 'quietly, through its own power. For besides that there 'was nothing else. In the beginning there was darkness 'enveloped in darkness. All this was undistinguishable 'nothing. That one which had been enveloped every-'where in undistinguishable nothingness was developed 'through the force of fervor. Desire arose in it in the 'beginning, which was the first germ of the mind. Sages 'searching with their intellect have found that to be 'the connection between the entity and the non-entity. 'The ray of these [non-entity, desire and germ], was it 'across, below, or above? There then arose those that 'could impregnate, and there arose those that were mighty 'objects. There was selfsupporting principle below and 'power above. Who knows truly, who can here declare, 'whence, whence this creation arose? The gods are poste-'rior to the creation of the universe. This being so, who 'knows whence this universe sprang? Whence this uni-

* अचिकित्वान् चिकितुषश्चिदत्र कवीन् पृच्छामि विद्मने न विद्वान्।
वि यस्तस्तम्भ षळिमा रजांस्यजस्रेण रूपेण किमपि स्विदेकम्।
. . . . . .
इन्द्रं मित्रं वरुणम् अग्निम् आहुर् अथो दिव्यः स सुपर्णो गरुत्मान्।
एकं सद् विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानम् आहुः।
Rig I. 164 46.

'verse arose, whether it has been created or whether it 'has not been created at all,—He who is its Ruler in this 'highest heaven, He alone knows; and if he does not, then 'no one knows.' *

The highest flight of speculation, the most laborious discovery or even the boldest assertion of allowable dogmatism of modern days have not, we think, gone much beyond this philosophy of religion of the Vedic Rishi.

This is about creation. The other attributes of the Deity, viz. Wisdom, Infinity, Mercy, Immutability, Immortality, Justice, Universal care, the quality of being the shelter of the helpless, the poor, the oppressed—these and all others which go to form the God of all nations not only find a prominent place in the Veda, but we have therein a reliable history as to how man—the Aryan man at least—originally came to conceive of them, how he developed them and how he matured them to a point beyond which no religion or philosophy has progressed to the present day—and all this, be it remembered, unaided, unassisted, uninspired by direct divine revelation—at least so far as the Vedic poets and authors themselves are concerned.†

Other religious systems—granting them an origin independent of the venerable Veda—do indeed teach the same attributes of the Divinity, but they do not any of them allow us to see *through* them, to see *beyond* them, to see *behind* them. Christianity, for instance, finds it necessary to stand upon revelation for the basis of what it teaches, though we have no hesitation whatever in saying that though it teaches many good things it teaches nothing that the Veda had not taught before.

Revelation is an unsatisfactory method of accounting for your possession. The acquisition requires a more natural, more intelligible, and more acceptable explanation. This explanation is furnished in abundance by the Veda, and it is chiefly for this reason that we call the Veda the origin and history of all religion.

But not only have we in the Veda what we may call the virtues of religion, and the history of their origin and development, but also the vices thereof and the history of their origin and development. Like all things human, religion—which we regard in its development as human and value it to that extent only that it is human—has had its mistakes and evil consequences. It has also done—or more correctly something else has done in its name—great harm since it began to get any votaries together under its standard. Religion has had its mythology, its miracles. It has paralysed the free exercise of the best part of man, reason; it has taught us to believe that God is partial to certain men and inimical to certain others; it has taught us to believe in imaginary horrors of worlds unseen, and to kill those people who do not believe in what we believe. These and other blemishes which attach to religion are in the Veda, and as in the case of the virtues of religion we have a clear and well-connected history of the rise and development of the blemishes also.

It is in this view again of the Veda that we regard it as the origin of religion. And looked at from this point of view,—the point of view, that is to say, from which you see in it all the true principles of universal religion and the chief blemishes thereof, and also see through those principles and blemishes to their earliest germ and follow them through all the phases undergone by them until you come to a stage which induce people to say that the good principles were revealed by God and the blemishes were imparted by God's enemy, the Devil—looked at from this standpoint, the whole of the Veda is the most valuable book in the world. It is the oldest contemporary history, the oldest biography of man, the oldest song that man ever sang to a higher Power or Powers. When we remember this we cease to reject the hymns as crude and uncultivated and take the Upanishads, or to take the hymns and reject the Brâhmanas. To the biographer the infancy, the childhood, the school days, the youth as well as the old age of his subject are all equally important. Look at the Veda as a historical record to be read and interpreted historically, and it is a treasure of perfect gems, unequalled in lustre or size. Look at it from the point of view which is generally adopted by theologians of whatever sect who wish to find in it either nothing but divine knowledge or nothing but human ravings, and it at once becomes a perfect chaos. To the historian, the scientific scholar, the student of human institutions, the followers of universal religion and above all to the Theosophist the Veda will always continue to be the most important book.

SOUNDINGS IN THE OCEAN OF ARYAN LITERATURE.

By Nilkant K. Chhatre, B.A., L.C.E.

The way in which knowledge of Physical Science is imparted to us is apt to mislead. The principles are laid down, but our text-books are silent as to the original discoverers and exponents; so that, getting our education from European instructors, with the help of European text-books, and having no concurrent teaching as to ancient Indian history, arts, sciences or literature, we are as ignorant of our national antecedents as though we were at school in Ireland or Germany, or even Iceland or Russia. No wonder, then, that the fires of a true patriotism—that which makes one love and revere his native land and his ancestors, are being quenched. We are becoming more European, and less Aryan every day. Let us avail then, of the present opportunity, to sound the sea of Aryan literature and bring up whatever important thing we can. The idea of a siphon, for example, is obtained by us through the medium of the English tongue. No historical sketch is attached to important treatises on these sciences. This most naturally breeds in us a false idea that the subject we read of must be a European discovery. Although Sanskrit literature abounds in references to various conclusions of these sciences, still there is no work yet found which is devoted to any special subject. The progress of Europe and the backwardness of Hindustán in the cultivation of Physical Sciences strengthen this prejudice, until we come to believe that nothing was done in this direction in Aryávarta even in its golden days. This is saddening: true, but we cannot deny it; the fact is there. Patience, however, in our search through the profound depths of Aryan literature, rewards the inquirer every now and then with facts which at least for a moment enable one to realise to some extent what must have been the good old times of Aryávarta. Up, then, brothers; let us search, and we will surely find. Let us begin with the siphon.

1. The *Kukkuta Nádí*: what is this? It is no other than the siphon. The name when translated comes to mean "a cock tube," and is analogous to "the U shaped tube."

Bhâskarâchârya, the celebrated Hindu astronomer, who lived eight centuries ago, says *:—"If a metallic tube

* नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत् ।
किमावरीवः कुह कस्य शर्मन्नभः किमासीद्गहनं गभीरम् ॥ १ ॥
न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत् प्रकेतः ।
आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किं चनास ॥ २ ॥
तम आसीत् तमसा गूळ्हमग्रेप्रकेतं सलिलं सर्वमा इदम् ।
तुच्छ्येनाभ्वपिहितं यदासीत् तपसस तन्महिनाजायतैकम् ॥ ३ ॥
कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् ।
सतो बन्धुमसति निरविन्दन् हृदि प्रतीष्या कवयो मनीषा ॥ ४ ॥
तिरश्चीनो विततो रश्मिरेषामधः स्विदासीदुपरि स्विदासीन् ।
रेतोधा आसन् महिमान आसन् स्वधा अवस्तात् प्रयतिः परस्तात् ॥५॥
को अद्धा वेद क इह प्र वोचत् कुत आजाता कुत इयं विसृष्टिः ।
अर्वाग् देवा अस्य विसर्जनेनाथा को वेद यत आबभूव ॥ ६ ॥
इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न ।
यो अस्याध्यक्षः परमे व्योमन् सो अङ्ग वेद यदि वा न वेद ॥ ७ ॥
Rigveda X. 129.

† Swámi Dayánund Saraswati—the newest Reformer—likewise rejects direct divine revelation as an impossibility but claims *inspiration* for his primitive four Rishes (*Ed.*)

* ताम्रादिमयस्याङ्कुशरूपनलस्याम्बुपूर्णस्य ॥ ५.३ ॥
एकंकुण्डजलान्तर्द्वितीयमग्रंत्वधोमुखं च नाहेः ।

bent in the form of an *ankuśa* * be filled with water, and if one end of it be put out of, and the other into a pot full of water, and if we let go both the ends, the water will flow out in a continuous stream. This is" says the author of the Siddhánta Shiromanni, "well known to the artizans by the name of a cock-tube or *kukkuta nádí* †; and wonders are wrought by means of this."

Ganot speaks thus:—"The siphon is filled with some liquid and the two ends being closed, the shorter leg is dipped in the liquid * * It will then run out through the siphon as long as the shorter end dips in the liquid."

(Ganot's "Physics": *The Siphon.*)

Now, while the Aryan knowledge of the siphon can not be hypothecated upon an Indian work only eight centuries old, yet this passage makes it clear enough that this hydraulic instrument was used in this country long before Ganot's "Physics" was written, and hence the lads in our schools are not obliged to believe the siphon a European invention merely because Ganot describes it. And that point being settled, the remoter question of Aryan priority over the Greek and Egyptian philosophers, may be safely postponed for another occasion. The magnificent ruins of our ancient hydraulic works ought to satisfy us that engineers capable of constructing them must have known their science thoroughly.

In the works called Śukranîti and Brihatsanhitá, much interesting information is given. We will place it before our readers in the next issue.

Poona, November, 1879.

ŚANKARACHARAYA, PHILOSOPHER AND MYSTIC.(1)

By Káshinath Trimbak Telang, M.A., LL.B.

I might well plead the multitudinous engagements of a busy professional and literary life, as an excuse for not complying with the request to briefly notice in the THEOSOPHIST the incidents of Sankaracharaya's illustrious career. But I am, first and last, a Hindu, and my sympathies and humble coöperation are pledged in advance to every legitimate attempt to elucidate the history of India or better the intellectual or physical condition of my countrymen. From the earliest time the study of philosophy and metaphysics has been prized and encouraged in this country, and high above all other names in its history are written those of our people who have aimed to help men to clearer thinking upon the subjects embraced in those categories, whether by their writings, discourses or example. The life which forms my present theme is the life of one of the greatest men who have appeared in India. Whether we consider his natural abilities, his unselfish devotion to the cause of religion, or the influence he has exerted upon his countrymen, this splendid ascetic stands *facile princeps.*

So enchanting, in fact, are all his surroundings, that it is no wonder that the admiration of an astonished people should have euhemerized him into an incarnation of the Deity. Our ignoble human nature seems ever so conscious of its own weakness and imperfection, as to be prone to deify whomsoever exemplifies its higher aspirations; as though the keeping of him on the human plane made other men seem meaner and more little by contrast.

Sankaracharaya's biographers apotheosised their hero, as Alexander's and Cicero's and those of Apollonius, Jesus and Mahomet did theirs. They made his advent presaged by a heavenly vision—of Mahadeva, to his father, Sivaguru—and his career attended by miracles which no theory of interior, or psychical, development can cover. A lenient posterity may well pass over these pious embellishments as the fruit of an exhuberant partiality, for after all these have been stripped away, the true grandeur of the pandit, philosopher, and mystic is only the more plainly revealed to us.

We are, unfortunately, without the necessary data to enable us to precisely fix the epoch in which this great teacher flourished. Some ascribe it to the second century before, others would bring him down to the tenth after, Christ. Most modern scholars agree in locating him in the eighth century of the Christian era; and, since we have for this opinion the concurrent authority of Wilson, Colebrooke, Rammohan Roy, Yajnesvar Shastri, and Professor Jayanarayan Tarkapanchanam, the Bengali editor of Anandagiri's *Sankara Vijaya*, and it is less important, after all, to know when he taught than what he taught and did, we may as well accept that decision without debate. No more certainly can his birth-place be determined. As seven cities competed for the honor of having produced a Homer, so five biographers ascribe his nativity to as many different localities. Sringeri is commonly believed to have been the favored town (1); but a passage from the Sivarahanja, quoted in the Kavicharitra, would indicate a town in the Kerala district, named Sasalagrama (2); Anandagiri's Life of Sankara names Chidambarapura (3); Madhev puts forward Kâlati (4); and lastly, Yajnesvai Shastri, in his Aryavidya Sudhakara, tells us that Śankara first saw the light at Kalpi (5).

Taking no notice of the portents and wonders said to have occurred in the animal and vegetable kingdoms at his birth—such as the fraternizing together of beasts ordinarily hostile to each other, the uncommon pellucidity of the streams, the preternatural shedding of fragrance by trees and plants, nor of the joy of the Upanishads or the glad paeans of the whole celestial host, we find our hero displaying a most wonderful precocity. In his first year he acquired the Sanskrit alphabet and his own language; at two, learned to read; at three, studied the Kavyas and Puranas—and understood many portions of them by intuition (6). Anandagiri, less circumstantial, merely states that Sankara became conversant with Prakrit Magadha and Sanskrit languages even in *saisava*, infancy.

Having studied the Itihasa, the Puranas, the Mahabharat, the Smritis, and the Shastras, Sankara, *in his seventh year*, returned from his preceptor to his own home. Madhav narrates that the mother of his hero being, one day, overpowered by the debility resulting from the austerities she had practised before his birth to propitiate the gods and make them grant her prayer for a son, as well as by the torrid heat of the sun, fainted; whereupon Sankara, finding her in the swoon, not only brought her back to consciousness but drew the river up, as well, a circumstance which of course spread his fame as a thaumaturgist far and wide! The king of Kerala vainly offering him presents of gold and elephants, through his own minister, came himself to pay reverence, and disclosing his longing for a son like himself, was made happy by the sage, who *taught the king privately* the rites to be performed in such cases. I must not lose the opportunity to point, in passing, to the two things implied in this biographical scrap, viz., that (7) it was believed that the birth of progeny may be brought about by the recitation of mantrams and the performance of ceremonial rites, and

* Ankuśa—is a goad for driving elephants with, and in form it resembles the English letter "*p.*"

† युगपन्मुक्तं चेत् कं नलेन कुण्डादबहिः पतति ॥ ५४ ॥
भास्कराचार्यकृतसिद्धान्तशिरोमणिः यन्त्राध्यायः

ताम्बादिधातुमयस्याङ्कुशरूपस्य वक्रीकृतस्य नलस्य जलपूर्णस्यैकमग्रं जलभाण्डेऽन्यदग्रं बहिरधोमुखं चेत्कस्मिंश्चिद्विमुच्यते तदा भाण्डजलं सकलमपि नलेन बहिःक्षरति । तद्यथा छिन्नकमलस्य कमलिनीनलस्य जलभृद्भाण्डे क्षिप्तस्य जलपूर्णसच्छिद्रस्यैकमग्रं भाण्डाद्बहिरधोमुखं द्रुतं यदि म्रियते तदा भाण्डजलं सकलमपि नलेन बहिर्याति । इदं कुक्कुटनाडीयन्त्रमिति शिल्पिनो हरमेखलिनीच प्रसिद्धं । अनेन बहवश्चमत्काराः सिद्ध्यन्ति ।
भास्कराचार्यकृतवासनाभाष्यं यन्त्राध्यायः

(1) At the request of Col. Olcott I have permitted the following paper to be published with materials collected by me for a paper read to the Students' Literary and Scientific Society, in 1871. I had intended to rewrite the life of Śankaracharaya, with some additions and alterations, but as present pressing engagements do not leave me sufficient leisure for such an effort, I have thought it advisable to consent to my original Essay being utilized by Col. Olcott according to his own discretion.—K. T. T.

(1) See Pandit K. V. Ramaswámi's sketches, p. 4 and the Map at the end of the book. (2) Kavicharita, p. 3, line 17. (3) Ch. 9 and 19. It may be added here that I have grave doubts as to the Śankara Vijaya, published at Calcutta, really a work of Anandagiri, the pupil of Śankara. (4) Madhavacharaya, II. 3. (5) P. 226. (6) Madhav IV. 1-3.

(7) Madhav V. I. Compare Anandagiri p. 11.

(1) that the secret is never publicly taught, but privately conveyed from adept to disciple. I shall not dwell upon these facts but leave them to be disposed of as they will by our new friends, the Theosophists, for whom the mystical side of nature offers most enticements.

About this same time the great sage Agastya, visiting him with other sages, prophesied to his mother that he would die at the age of thirty-two: Feeling that this world is all a passing show, this boy of eight years determined to embrace the life of a holy Sannyâsi, but his mother objected, her motherly pride doubtless craving a son to her son who should inherit his own greatness of soul and mind. The lad's determination was not to be shaken, however, and the maternal consent was obtained, as the biographers tell us by the working of a prodigy (2). Bathing in the river, one day, his foot was caught by an alligator. He wailed so loud that his mother ran to the spot, and being told that the alligator would not leave go his hold until she had agreed to her son's becoming an ascetic, felt coerced into giving her consent. Sankaracharaya thereupon came out of the river, and confiding her to the care of relatives and friends, and telling her he would come back to her whenever she should need his presence, he went away and took up the career for which he had so strong a natural bent.

As if drawn by some irresistible magnetic attraction towards a certain spot, Sankara travelled for several days, through forests, over hills, by towns, and across rivers, yet all the while unconscious of all, and oblivious to the men and beasts that went by him on his way, he arrived at the cave in a hill on the banks of the Nerbudda, where Govind Yati had fixed his hermitage. After the usual preliminaries the sage accepted the lad as a pupil and taught him the Brahma out of the four great sentences.—Knowledge is Brahma; This soul is Brahma; Thou art that; and I am Brahma (3). It is related by Madhav that, immediately after he had entered upon this discipleship, Sankara performed,—one day, when his guru was immersed in contemplation, or, as we should say *dhârana*,—the prodigy of quelling a furious tempest of rain accompanied by awful thunder and lightning, by pronouncing certain mystic verses. Hearing, upon returning to consciousness of external things, what his illustrious pupil had done Govind Natha was overjoyed, as this very event had been foretold to him by Vyasa at a sacrifice celebrated, long before, by the sage Atri. Bestowing his benediction upon Sankara, he bade him go to Holy Benares and receive there the blessing of the Deity.

> 'On thy glorious work,
> Then enter, and begin to save mankind' (4).

Thus admonished, Sankara proceeded to Benares where, after a residence for some time, he is said to have received his first pupil, Samandana—the same who afterwards became celebrated as his greatest favorite under the title of Padmapada. I confess to a doubt of the accuracy of this date, though I quote the circumstance from Madhav's book, for it does seem impossible that Sankara should have begun to get pupils at such a very tender age as, upon Madhav's own showing, he must have reached at the time. However, be this as it may, Padmapada was duly enrolled as a disciple at Benares, and there most of the others also joined him.

In his twelfth year Sankara removed to Badari, on the banks of the Ganges, where he composed his masterpiece, the commentary on the Brahma Sutras. Here also, he wrote the commentary on the Upanishads, on the Bhagavadgita, on the Urisimhatâpanîya (so called by Madhav), and on the Sanatsujatiya, besides other works. He then taught his great commentary to his numerous pupils, but always reserving his greatest powers of instruction for Padmapada. This excited envy in the breasts of the other pupils, to dispel which Sankara, once standing on one shore of the river which flowed by his residence, called to Padmapada to come over to him directly from the opposite bank. The latter obeyed, and dauntlessly walked over on the surface of the waters, which sent up a lotus at each step he took. It was on this occasion that the name Padmapada was given him by Sankara, as he warmly embraced him in recognition of his enthusiastic devotion.

While teaching his pupils the youthful teacher did not fail of adversaries among the learned men who held tenets different to his own, but he always came off victor. He drew, says Madhav, from the arsenal of a vast Vedic learning, the weapons with which to combat his powerful assailants. We are treated to the description of an eight days' debate between himself and Vyasa, who appeared under the guise of an aged Brahmin but whose identity was intuitively recognized at least by Padmapada. The biographer tells us that the spirit, in his assumed guise of the living Brahmin, propounded a thousand objections to Sankara's great Bhashya on the Brahma Sutras, which were all triumphantly answered, and in the end, gave the latter an extension of sixteen years of life over and above the set term of sixteen that he was to have lived, and after bidding him undertake a refutation of all the other philosophic systems in vogue, blessed him and then disappeared.

After this, Sankara set out for Prayâga in search of Bhatta Kumarila, whom he wished to ask to write vartikas on his Bhashya, but found that he was upon the point of self-cremation in disgust with the world. Vainly entreating him to reconsider his determination, Sankara nevertheless was permitted to explain his commentaries, which Kumarila praised unstintingly; and after the latter had accomplished his act of self-immolation, proceeded on to Mahishmati, the city where, as Kumarila had informed him, he would find Mandana Misra who would undertake the work Sankara had requested him to perform. Arrived at the place, he was directed to the sage's house by parrots miraculously endowed with human speech and able to discuss most recondite questions of philosophy! He found the house but found it closed, so that to obtain entrance he had to raise himself up into the air and alight, a *deus ex machina*, in Mandana's hall. An animated and, at first, even acrimonious discussion ensued between the host and his unexpected and unwelcome guest, the two finally deciding to make the wife of Mandana Misra umpire between them. But she, having other matters to attend to, gave each a garland, stipulating that he should be deemed vanquished whose garland withered. I will not attempt in such time and space as I now command, to even epitomise this wonderful debate, but refer the reader to Madhav (VIII. 34) for particulars, adding that they will richly repay study. Sankara won, and in winning, under the terms of the debate, claimed his antagonist as a disciple and required him to abandon the domestic life and become an ascetic. He consented, and the wife—who was an incarnation of Sarasvati, as we are told—started for the other world. But before she had quite departed she was prevailed upon by Sankara to tarry while he should hold debate with her also. Then commenced the second discussion, but the ready answers of the former to all questions put to him foiled Sarasvati, as she may how be called, until she struck into a path to which Sankara was a total stranger. *She asked him a question on the science of love.* He was, of course, unable to answer it at once, being a Sannyasi and a celibate all his life; so he craved a respite of one month, which being granted, he left Mahishmati. The sequel will be told in my next paper.

(1) Madhav V. 59.

(2) Madhav V. 87. None of Madhav's details are to be found in Anandagiri, where we have but two lines on this subject altogether, p 17.

(3) The originals are प्रज्ञानं ब्रह्म ॥ अयमात्माब्रह्म ॥ तत्त्वमसि ॥ अहंब्रह्मास्मि ॥

(4) Madhav V. 53-61.

In spite of the "arbitrary scepticism" of the large majority of the medical profession, the most satisfactory results are daily obtained in the hospitals by the external application of metals. Symptoms of the most curious nature develop under their influence, and give rise to interesting discussions in medical circles.

[Translated for the THEOSOPHIST.]

THE PHANTOM DOG.*

An authentic story by a Russian officer.

During the last war in Turkey, a small but very mixed company were assembled, on a Christmas eve, in the apartments occupied by Colonel V...in one of the best hotels of Bucharest. Among others, there were present the correspondents of the *New-York Herald*, London *Times*, the *Golos*, and the *Berjevoi Vjedomosti;* Colonel N.; a captain; and the President of the Society of the Red-Cross, the well known P—f. The only lady was the wife of Colonel V..., our host, who was busy at the large round table around which we were all seated, pouring out tea.

We had all become very merry and congenial. All felt in the best of humours, and each vied with the other in telling interesting stories. Alone poor Mac-Gahan and Lytton, the correspondents, respectively, of the American and English papers, did not seem to share in the general hilarity; a circumstance which attracted attention to them.

"What's the matter with you, Lytton?" asked Colonel V.

"Nothing," answered the correspondent, thoughtfully, "I was thinking about home, and trying to see what they were doing now."

"One may speculate with perfect security"—remarked Mac-Gahan, "and say that the whole family is now assembled around the fire-place, drinking cider, speaking about far-away friends in India, or talking of ghosts..."

"You dont mean to say that in England they believe till now in ghosts?" enquired Mme. V.

"The majority do not," replied Lytton "but there are a good many who do, and a multitude who claim to have seen ghosts themselves. There are also such as have not themselves seen yet who believe all the same..."

We were all struck with Captain L's uneasy look and pallor, as he abruptly left the table.

"You may say what you like and laugh at such notions," he remarked. "As for myself, I cannot deny the existence of 'ghosts,'—as you call them. I, myself, was but a few months ago, an eye-witness to a case which will never be obliterated from my memory. This upset all my previous theories..."

Yielding to our curiosity, though very unwillingly, the brave Captain told that which he wrote down himself for me a few days after, and which I now publish with his consent.

"During the war in the Caucasus, I was serving in one of the regiments sent against the mountaineers. At that time, a young officer, from the Imperial guard, named Nedewitchef, was transferred into our regiment. The young man was remarkably handsome, with the figure of a Hercules, and would have soon became a general favourite were it not for his shyness and extraordinary misanthropy. Sulky and unsocial in disposition, his only affection seemed to be centred on an enormous black dog with a white star upon its forehead, which he called *Caro*. Once our regiment had to move against an *aoûl* (Circassian village) that was in full revolt. The Circassians defended their positions with desperate bravery, but as we had on our side the advantage of twice their numbers we disposed of them very easily. The soldiers driven to blind frenzy by the stubborn defence of the enemy, killed every one they met, giving quarter neither to old men nor children. Nedewitchef commanded a company and was in front of everybody. Near a *sakly* (a mud hut) I happened to meet him face to face—and I felt thunderstruck! His handsome, magnificent face was all distorted by an expression of brutal cruelty, his eyes were bloodshot and wandering like those of maniac in a fit of fury. He was literally chopping an old man to pieces with his sword. I was excessively shocked at such a display of useless ferocity, and hurried forward to stop him. But, before I had reached him, the door of the hut flew open, and a woman, with a cry which made my blood run cold, rushed out of it, and flung herself upon the corpse of the old man. At this sight Nedewitchef sprang backward as if he had been shot himself, and trembled violently. I looked at the woman and could hardly suppress a cry of surprise. Heavens, what a gorgeous beauty was there! With her lovely face, pale as death itself, uplifted toward us, her magnificent black eyes, full of nameless terror and mortal hatred were phosphorescent, flaming like two burning coals as she fixed them upon us. Nedewitchef stared at her like one fascinated, and it was with an effort that, coming out of his stupor, he mechanically gave the orders to beat the *rappel* in order to put an end to useless bloodshed. I did not see Nedewitchef for several days after that accident; and only learned accidentally from his orderly that the same young woman, two days later, had come to his tent, had thrown herself at his feet, and pouring her whole soul into her tale, had confessed an ardent love for him. She declared that, according to the Circassian custom, his courage had made her his slave, and that she wanted to be his wife.....His envious friends had added much more details which would be useless here. Remembering well her look of hatred, I did not at first believe, but had to yield at last to the evidence.

"After the submission of the rebellious *aoûl*, the commander-in-chief encamped us at the foot of the mountain in its neighbourhood, so that we should command the great Shemaha highway. We had to camp there quite a considerable length of time, and having nothing else to do we could easily occupy our days with picnics, rides, and hunting. One afternoon, calling my dog, I took a gun and went out for a stroll in the wild vineyards. I had no intention to hunt, but simply to take a walk and watch the splendid sunset from the the top of Ali-Dag. My path ran through the most lovely scenery, along a thick double alley of mimosas, white accacia, and other trees, entwined with vines, hung thickly with bunches of grapes, and chestnut trees with their large crowns of leaves intermingled with fruit. The whole mountain slope was covered with blooming bushes and flowers, which grew in rich profusion and spread themselves like a carpet.

"The air was balmy, heavy with scents, and still, excepting the incessant buzzing of the bees; not a breath of wind disturbed one single leaf, and nature itself seemed slumbering. Not a human step, not even the sound of a far-away voice; so that I was finally overpowered by a hallucination which made me dream I was walking upon a deserted island....

"Having gone about two or three miles by a narrow path which wound up to the mountain top, I entered a small thicket drowned in sunlight, and burning like a jewel set with gold, rubies and diamonds. Under a group of tall trees lying lazily on a patch of green moss, I saw Nedewitchef; the black-eyed beauty was sitting near him, playing with his hair, and, asleep at the feet of his master, was the faithful dog. Unwilling to break their *tête-á-tête*, I passed unperceived by them and began climbing higher up. While crossing with difficulty a thick vineyard, I suddenly came upon three Circassians, who, perceiving me, rapidly disappeared, though not quickly enough to prevent my seeing that they were armed to the teeth. Supposing them to be runaways from the conquered aoûls, I passed on without paying them much attention. Charmed by the splendid evening I wandered about till night, and returned home very late and tired out. Passing through the camp towards my tent, I at once perceived that something unusual had happened. Armed horsemen belonging to the General's escort rapidly brushed by me. The division adjutant was furiously galloping in my direction. Near one of the officers' tents a crowd of people with lanterns and torches had assembled, and the evening breeze was bringing the hum of animated voices. Curious to know what had happened, and surmounting my fatigue I went straight

* This narrative has just been published in the *Messenger of Odessa*. The old and brave officer who vouches for it and who was an eye-witness at two of the episodes of the strange occurrence, is too well known in the society circles of Tiflis and Odessa for us to regard this as a cock and bull story. And moreover we have the names of all the participants in the tragical finale Whatever else an incredulous public may think, Captain L. at least—a highly respected officer—gave the story at Bucharest as a fact, and we print it on account of its value as a contribution to the literature of Psychology. (Ed.)

to the crowd. I had hardly approached it when I saw that it was Nedewitchef's tent, and a horrid presentiment, which soon became a fearful reality, got hold of me at once.

"The first object I saw was a mass of hacked and bleeding flesh, lying on the iron bedstead. It was Nedewitchef; he had been literally chopped to pieces with yatagans and daggers. At the foot of the bed Caro, also bleeding, was stretched, looking at his master's remains with such a human expression of pity, despair, and affection mingled, that it brought a gush of hot tears to my eyes. Then it was that I learned the following: soon after sunset, Caro furiously barking, ran into the camp and attracted general attention. It was immediately remarked, that his muzzle was bleeding. The intelligent dog getting hold of the soldiers' coats, seemed to invite them to follow him; which was immediately understood, and a party of them sent with him up the mountain. Caro ran all the time before the men, showing them the way, till he brought them at last to a group of trees where they found Nedewitchef's mangled body. A pool of blood was found at quite a distance from the murdered man, for which no one could account, till pieces of coarse clothing disclosed the fact that Caro had had his battle also with one of the murderers, and had come out best in the fight; the latter accounting also for his bleeding muzzle. The black-eyed beauty had disappeared—she was revenged. On the following day Nedewitchef was buried with military honors, and little by little the sad event was forgotten.

"Several of the officers tried to have Caro; but he would live with none: he had got very much attached to the soldiers, who all doted upon him. Several months after that I learned that the poor animal got killed in his turn by a mounted Circassian, who blew his brains out and,—disappeared. The soldiers buried the dog, and many there were among them who shed tears, but no one laughed at their emotion. After Shamyl's surrender, I left the regiment and returned to St. Petersburg.

"Eighteen years rolled away. The present war was declared, and I, as an old Caucasian officer well acquainted with the seat of war, was ordered off to Armenia. I arrived there in August and was sent to join my old regiment. The Turks were in a minority and evidently feeling afraid, remained idle. We also had to be inactive and quietly awaiting for further developments, encamped at Kizil-Tapa, in front of the Aladgin heights on which the Turks had entrenched themselves. There was no very rigourous discipline observed as yet in the camp. Very often Mahomedans of the cavalry were sent to occupy positions on advanced posts and pickets; and sleeping sentries on duty were often reported to the chiefs. On the unfortunate day of August 13th we lost Kizil-Tapa. After this unsuccessful battle rigour in discipline reached its climax; the most trifling neglect was often punished with death. Thus passed some time. After a while I heard people talking of the mysterious apparition of a dog named Caro who was adored by all the old soldiers. Once as I went to see our Colonel on business, I heard an officer mentioning Caro, when Major T** addressing an artillery man sternly remarked:

"'It must be some trick of the soldiers'...

"'What does all this mean?' I asked the Major, extremely interested.

"'Is it possible that you should not have heard the foolish story told about a dog Caro?' he asked me, full of surprise. And upon receiving my assurance that I had not, explained as follows:

"'Before our disastrous loss of Kizil-Tapa, the soldiers had been allowed many unpardonable liberties. Very often the officers on duty had seen the sentries and patrols asleep. But notwithstanding all their endeavours, it had hitherto proved impossible to catch any of them; hardly did an officer on duty appear going the rounds, than an enormous black dog, with a white star on its forehead, mysteriously appeared, no one knew whence, ran toward any careless sentry, and pulled him by his coat and legs to awaken him. Of course as soon as the man was fairly warned he would begin pacing up and down with an air of perfect innocence. The soldiers began circulating the most stupid stories about that dog. They affirm that it is no living dog, but the phantom of 'Caro' a Newfoundland that had belonged to an officer of their regiment, who was treacherously killed by some Circassians many years ago, during the last Caucasian war with Shamyl.'

"The last words of the Major brought back to my memory the pictures of the long forgotten past, and at the same time an uneasy feeling that I could not well define. I could not pronounce a word, and remained silent.

"'You heard, I suppose,' said the Colonel addressing the Major, 'that the commander-in-chief has just issued an order to shoot the first sentry found asleep on his post, as an example for others?'

"'Yes—but I confess to a great desire to first try my hand at shooting the phantom-dog,—or, *whoever represents* it. I am determined to expose the trick;' exclaimed the irascible Major, who was a skeptic.

"'Well, there is a good opportunity for you,'—put in the adjutant—'I am just going to make my rounds and examine the posts. Would you like to come with me? Perhaps we will discover something.'

"All readily assented. Not wishing to part from good company, and being besides devoured with curiosity, I said I would go. Major T** carefully loaded his revolver, and—we started. It was a glorious night. A silvery velvet moonlight fantastically illuminated the heights of Aladgin, towering high above us, and of Kizil-Tapa. An unruffled stillness filled the air. In both hostile camps all was quiet. Here and there the faint tinkle of a *volynka* (a kind of primitive guitar), and, nearer, the mournful cadence of a soldier's voice intoning a popular air, hardly broke the dead stillness of the night; and as we turned an angle in the mountain path sounds and song abruptly ceased.

"We passed through a lonely gorge and began mounting a steep incline. We now distinctly saw the chain of sentries on the picket line. We kept to the bush, in the shadow, to escape observation; and, in fact, we approached unobserved. Presently, it became too evident that a sentinel, seated upon a knoll, was asleep. We had come within a hundred paces of him, when suddenly, from behind a bush, darted a huge black dog, with a white star on its forehead. O, horror! *It was the Caro of Nedewitchef*; I positively recognized it. The dog rushed up to the sleeping sentry and tugged violently at his leg. I was following the scene with intense concentration of attention and a shuddering heart...when at my very ear there came the crack of a pistol-shot...I started at the unexpected explosion...Major T—had fired at the dog; at the same instant the culprit soldier dropped to the ground in a heap. We all sprang towards him. The Major was the first to alight from his horse; but he had hardly begun to lift the body, when a heart-rending shriek burst from his lips, and he fell senseless upon the corpse.

"The truth became instantly known; a father had killed his own son. The boy had just joined the regiment as a volunteer, and had been sent out on picket duty. Owing to a terrible mischance he had met his death by the hand of his own father.

"After this tragedy, *Caro* was seen no more."

EAST INDIAN MATERIA MEDICA, (INTRODUCTORY).

By Pandurang Gopal, G.G.M.C., F.T.S.

India, where Nature has been so bounteous, nay, lavish in her gifts, has always presented the greatest inducements to the zealous student of her forces. It was here that the first progenitors of the human race were matured physically and intellectually. Here the intellect of the human race was first nurtured under the influence of picturesque natural scenery, and fed on the sight of the multifarious productions of organic nature; and here, in the first dawn of conscious existence, it began reverentially to apprehend the fact of a Divine Power, and acquired powers

of expression, language taking form, and sound, and grace, and a variety of original deflections and conjugations, and growing after the lapse of unrecorded ages into those majestic, yet melodious forms of thought which bound its first offspring into a community of divine sympathy and created a glorious and harmonious whole.

In India, therefore, history finds those primitive grand conceptions of nature, her forms, and all-pervading forces, which her highest form of creation, the typical man illustrates in himself. To his remote successor, the modern European, is reserved the mere remoulding of the vast experience of the hoary ages into a new structure of artificial laws and deductions for the production of new means of earthly comfort, in what we now call conventionally, *Natural*, or *Physical Science*.

Without derogating from the honor justly due to modern discoverers of the laws of matter and motion, or undervaluing their deductions, or universal generalisations in the different branches of natural or physical science, or their numerous and trustworthy observations, conducted in the spirit of truth, no reader of those venerable tomes of inspired Aryan teaching, which reveal to us the profound lore of old India's sages, whether in grammar, science or philosophy, can fail to appreciate the original discoveries of our forefathers, or properly value the crude but systematized observations of their unaided senses.

In cannot be denied that in their writings are found such shrewd generalisations, and such descriptions of such matter-of-fact phenomena, as every sound intellect must appreciate, and cherish as the first finished works of intellect and imagination. And, if we give a moment's thought to those vast extensions of power which our senses have received in these latter days from such wonderful contrivances as the genius of a Newton, Davoisier, Davy, Faraday, or Tyndall has devised, we must feel but small and humble when confronted with the evidences of thought and research which have been bequeathed to posterity by sages and seers like Atreya and Agnevesha, or, later on, by Charaka and Dhanwantari.

The writings of these revered men have come to us, through the changes and vicissitudes of ages, through struggles for the retention of independence and power, through intellectual mists and chilling frosts, considerably detached, or mutilated and interpolated for want of more genuine guides. Their study was gradually neglected for want of encouragement from successive dynasties of cruel or sensual rulers. Thus the spirit of their teachings came to be misapplied in practice, and their theories misunderstood in principle. The sources of new currents of thought were dried up, and observation was neglected, to the detriment of science as well as art. The diagnoses of disease became in time a matter of guess-work and uncertainty, and its treatment empirical, hap-hazard, and dangerous.

In this dearth of the professors of science, however, the nomenclature of diseases with their classes arranged according to the seat, origin, or nature, was transmited through successive generations of enfeebled and depressed intellects, and practitioners of the art were compelled to ply it on the borrowed and indirect testimony of legendary accounts of supposed, and often fanciful, virtues of drugs and their combinations. Such unworthy followers of Sushruta and Charaka being necessarily dwarfed in intellect and warped in observing powers, were compelled to live largely on the credulity of their patients, or, by acting in a measure on their imaginations and prejudices; alternately seeking to kindle hope or excite fear of loss of health and death; they in their turn trusting to the mercy of chance, or to the fancied contrivances of an erring imagination.

This state of medical science still prevails among the Hindus, unhappily to a large extent, and were it not for the establishment of a few schools for medical instruction in India, where the study of physical science is obligatory, would be likely to continue for some time to come.

There is, at present, no prospect of resuscitating the study of these works, except as a means of healthy intellectual recreation, as the whole system is based on an assumption of 3 *vikritees*, or corruptions of the man, or vital force residing in the human frame, to which the Aryan physicians gave the conventional names of *pitta* (bile), *váta* (air), and *kapha* (phlegm); to which some add the blood, a fourth vikritee or transformed force, The modern reader is therefore at once inclined to reject the theory as well as the descriptions of diseases based on that theory, as absurd and without experimental proof. But these descriptions need not deter any student of medicine from following the experience of these writers on the more practical parts of the subject; viz., their knowledge of the properties of substances used as remedies, and of *special virtues* attributed by them to certain drugs, which have not hitherto been known or found.

This phase of the subject has recently attracted some attention among the medical graduates in Bengal, and since the time of Drs. Wise and Ainslie, who first made most creditable attempts at investigating the nature and value of indigenous drugs used in native practice, Drs. Kanaya Lal Deva, and Mohideen Shereef, of Madras, accomplished the most laborious and scientific task of identifying them, and of reducing the numerous synonyms for the same materials, which the various languages of India afford, to order and precision. We have recently been presented with a veritable epitome of the whole range of Indian Materia Medica by a Bengali medical scholar, Dr. Oodaya Chandra Datta, in a goodly volume in which the reader can find a carefully classified arrangement of medical substances, according to the three principal sources of their production, viz., the mineral, vegetable, and animal kingdoms; with their Sanscrit names, their Bengali or Hindi equivalents, and their modern English or current Latin appellations. Each substance is preceded by a description of the part used in practice, and accompanied by noted formulæ for its administration; according to the systematic arrangement of Chakra-datta, the most systematic therapeutist of old, whose verses are cited in authority.

The labours of these physicians are deserving of our gratitude, and have opened to the native practitioner of medicine in India a wide field of research wherein to cultivate an experience of the active properties of native remedies, or their physiological action, in graduated as well as homœopathic doses, on the different functions of the human body.

These authors have supplied a reliable index to the most ordinary medical virtues, but it is left to the future investigator to separate their active principles, proximate or remote, and furnish to the practising physician ready and trustworthy means to counteract morbid action, or meet such indications for relief as may be warranted by his knowledge of the supposed or proved actions on the healthy human system.

The modern practitioner is too much imbued with a minute acquaintance with the structure of the human organs and with a stereotyped knowledge of their functions in health (as contrasted with his ideas of the significance of symptoms produced by proximate or remote causes of disease), to be actuated by a pure desire of influencing those changes for a return to health by means the most ready, or the most active and certain of the desired effect. In the treatment of disease the prevailing dogmas on the pathology of any particular organ influence him so much that, in his desire to seem scientific or keep up his reputation as a man of science, he often clings too scrupulously to the teaching of his school. He is consequently less impatient to cure by the simplest or what at all events would seem to be common-place remedies. But we believe a time will come, when such high-class prejudices will give place to a more matter-of-fact experience, and the practice of rational medicine will depend on remedies or measures suggested equally by modern pathology, with its ruling Galenical doctrine, *sublatâ causâ, tollitur effectus*, and by the doctrine of Hahnemann, popularly called Homœopathy, the *similia similibus curantur*, provided only that the drug proposed is proved by experience to be exactly homœopathic of the symptoms of disease.

We feel that we are just beginning to traverse the true

paths of science, and if we cultivate experience in a true spirit, then with fresh advances in our knowledge of the composition of organic products, and a surer acquaintance with the physiology of vegetable secretions, we may be able to alight on the specific actions of these products as influencing individual and isolated forces of animal life. And such results will tend to clearer indications for controlling morbid actions, in the blood or in the tissues, to a degree commensurate with the different manifestations of that *vital force* which feeds the organs and sustains their healthy action.

We do not yet know how, out of many other products of our so-called European Materia Medica, the different classes of vegetable bitters and astringents act, and we are yet in the dark as to the real significance of the actions of what are called nervine stimulants and tonics, or, if you will, what are known as nervine sedatives and depressants.

Leaving out of mind other species of drugs still credited with alterative properties, and which influence the various or the primary centres of the sympathetic system of nerves, we have yet to learn in what relation to the various dynamical forces of the human body these artificial classes of remedies stand.

We shall not, at this stage of our theme, tire the reader's patience with a consideration of what is assumed on hypotheses drawn from previous experience, as they can best be studied with the help of many excellent works on the subject. We have merely to ask the indulgence of an attentive perusal of what we will render from the original Sanskrit of the classification and properties of substances described by the Aryan physicians, with the explanation of their actions which modern physiology suggests.

We shall for the present only select the more copious and the more reliable branch of their researches, viz., the vegetable Materia Medica, and devote our future papers to a consideration of the subject of the sensible properties and apparent uses of Aryan medicinal substances.

A STRANGE REVERY.

By K. P. B.

The query naturally suggests itself to any one now observing this "poor shadow" of the Aryan land,—Is the *Sun of India's glory* set never to rise again?—a question that comprehends in abstract all the philosophical, scientific, and even political interests affecting the country. And yet, how invaluable soever in its nature the point be, an answer to it is all but impossible. Hope, however, that darling supporter of humanity, never forsakes while there is still life, and makes every loving heart turn sufficiently credulous to fancy at the last a speedy recovery. Hence—the propriety for a native Hindu taking counsel with himself:

Shall, then, our glorious *Aryávarta* lie always dark? No, she cannot;—*she* that yet takes pride in having been the earliest quarter of civilization on the globe, the first hotbed of sciences, the oldest repository of arts, and the most ancient seat of learning and improvements; the land whence such as Solon, Pythagoras, Aristotle, Ammonius Saccas and Ptolemy drew their minds. Where was that wide-famed Republic then, or that time-honoured *mistress* when thou, Queen of all Fairy Lands, wast already shining with riches, grandeur, and refinement? Art not thou the original archetype, from which the elder Egypt copied her peculiar priestcraft? Was not thy wealth, as it is to this day, the envy and ambition of the Dariuses, the Alexanders, the Antonii and Maximii, as of those who preceded them even in earlier days? What, then, has made thee this day niggard all and worn out, to wail, darkling under demolitions and depredations? Ah, MOTHER! those days of thine are past, those thy glories lost, and even those brave sons of thine that crowned thy beauty and formed thy greatest pride, are gone—gone for ever! Such mighty princes as Rama Chandra, Yúdhistir, Asoka, and Bikra-Maditya, kind, benevolent, generous and magnanimous; monarchs, so much unlike those of the present day, the tyrannical, oppressive, selfish, and debauched—themselves immortals though mortal beings, where are they? Heroes like Lakhmana, Bhismu, Drona, Karna and Arjuna, whose very names were thy honour, whither are they gone? When will again arise sages like Janáka or Bálmikee, Veda-Byása or Manu, Patânjali or Goútama—saints, whose works and deeds have made them immortal, like the Phœnix of old! The irresistible scythe of Time has mowed them down, withal thy glories and power too. The hateful Crescent first forced in its way and did all but complete thy ruin.....

But "Providence protects the fallen:" the Cross at length took up the Moslem's pace, and redeemed (Heaven willing) the disabled and captive Queen. So MOTHER, despair not! The breath that once inspired thy latent spirits shall soon revive. A great aid is come to thee: weeping so long in the wilderness, thy sighs shall now be heard—The THEOSOPHIST shall lead thy sons along.

Such being the importance of the worthy Journal and its great originators,* the *Theosophical Society*, there arises this "Strange Revery" which I have made the heading of this article. It *is* a revery, indeed, but neither unaccountable nor inconsiderate—rather the issue of ardent deliberation,—to wit, a craving of the contributor to have himself enlisted as a Fellow of this great body. He seeks thereby no name or fame, before the public. A man of a philanthropic turn of mind, but in circumstances of life little favourable to the end, he desires but to gratify his desire to see himself moving within the "Universal Brotherhood of Humanity." He is not one of those "dark-lantern visages" that seeks to shed light but upon his own path, and cause all around an universal gloom; but one, whose soul generates in him an universal love. He is really of one mind with the Theosophists on questions of theology and sectarianism—or more properly, he is a *Hindu Brahmin* obeying the *Liberalism* of the Vedas. Thus, he considers himself in no way unfit, and is willing to follow the prescribed rules of the Society. Favored by such conclusions, and further, emboldened by the express statement in the last number of the Journal that "The Society's members represent the most varied nationalities and races, and were born and educated in the most dissimilar creeds and social conditions;" and also, that "a certain number have scarcely yet acquired any definite belief, but are in a state of expectancy;" the writer strengthens himself with the hope of success, and wishes the readers in general to watch the progress of affairs with eyes of generosity and hope.

Every man of Aryan descent should feel pride and rejoice with the fullest heart over the establishment of such a mouth-piece, and uphold to the utmost limit of his capacity this only medium of communication for him with all the contemporary advanced nations of both the East and the West. Does not this signalize a most remarkable epoch in the revival of the Aryan people? To all who are not blind, it most assuredly does. No hesitation, therefore, can there be, on the part of any sensible Hindu to resign himself into the hands of the great "Republic of Conscience," to enjoy God's free Light in company with those who have made that phrase their peculiar watchword.

Jeypore, November 7th.

Next month we will give an account of the splendid demonstration on the 29th ult. to commemorate the opening of the Theosophical Society's Library. It was a memorable event in Bombay.

Please write nothing on the face of Postal Cards, but our address.

* Our welcome contributor is a Rajput and imbued, apparently, with that chivalrous ardor which ever characterized that warrior race. While disclaiming for our journal or Society, all pretence of assuming the leadership, or aspiring to anything more than a very humble part in the great work of Indian national reform, we nevertheless affirm the sincerity of our motives, and publish without emendation our Brother's words, in the hope and belief that his noble patriotism will awaken responsive echoes all over the land. For the regeneration of India, must be effected by the efforts of her own children.—ED. THEOS.

AN OLD BOOK AND A NEW ONE.

The nineteenth century is the century of struggle and strife, *par excellence*; of religious, political, social, and philosophical conflict. The biologists could and would not remain silent witnesses of this memorable crisis. Clad from head to foot in the panopoly of exact sciences; hardened in battles against ignorance, superstition and falsehood, they rushed to their places in the ranks of the fighters and as those having authority began the work of demolition.

But who destroys ought to rebuild; and *exact* science does nothing of the kind, at least so far as the question of the highest psychological aspirations of humanity is concerned. Strange to say, yet nevertheless an incontrovertible fact, the duty has fallen upon the daily augmenting body of Spiritualists, to sweep away the mangled debris of the warfare, and rebuild from the ruins of the past something more tangible, more unassailable than the dreamy doctrines of theology. From the first, Spiritualism has fortified its positions by ocular demonstrations, slowly but surely replacing fanciful hypothesis and blind faith with a series of phenomena which, when genuine invite the crucial tests of the most exacting experimentalists.

It is one of the most curious features of the day, to see science in her double *rôle* of the aggressor and attacked. And it is a sight, indeed, to follow the steady advance of the columns of "infidelity" against the strong-holds of the Church, simultaneously with the pushing back of materialism towards its last intrenchments by the spiritualists. Both the fundamental doctrines of theology, and the cold negations of science, have of late been successfully assailed by learned and skilful writers. And, it can hardly be denied, that there are strong indications of wavering on the part of both the attacked parties, with an evident disposition to capitulate. The "Speaker's Commentary," followed by the new edition of the revised Bible, giving up as it despairingly does, the hitherto treasured Mosaic miracles, and the recent additions to the party of the Spiritualists of more than of one great man of science, are impressive facts. Canon Farrar, of Westminister Abbey, destroys the old-fashioned belief in the eternity of hell, and the veteran and learned philosopher, Dr. Fichte of Germany, dying, all but confesses his belief in the philosophy of Spiritualism! Alas, for the Philistines of Biology; this Goliath whom they but put forth as their champion was slain by a single medium, and the spear which seemed as big and strong "as a weaver's beam," has pierced their own sides!

"The most recent development of this double conflict is a work which comes just in time to palliate the evil effects of another one which preceeded it. We refer to the "Mechanism of Man," by Mr. Sergeant Cox, following the "Die Anthropogenie" of Professor Haeckel. The latter had sown wind and reaped the whirlwind; and a furious hurricane it was at one time. The public had begun to look up to the Jena professor as to a new saviour from the "dark superstitions" of the forefathers. Reaction had come. Between the dying infallibility of the Churches, the not over-satisfactory results of Spiritualism, and, for the average masses, far too deep and philosophical researches of, Herbert Spencer, Bain, and the great lights of exact Science the public was hesitating and perplexed. On the one hand, it had a strong, and ever growing desire to follow a progress that went hand in hand with science; but, notwithstanding its late conquests, science finds missing links at every step, dreary blanks in its knowledge, 'chasms' on whose brink its votaries shudder, fearing to cross. On the other hand, the absurdly unjust ridicule cast upon the believers in phenomena, held back the general public from personal investigation. True, the Church or rather the "schoolmen's philosophy," miscalled Christianity, as Huxley has it, was daily offering to compromise, and with but a slight effort of diplomacy one might remain within the fold, while disbelieving even in a personal devil, without risking to "smell of the faggot."

But the spell was broken and the prestige quite gone. For faith there is no middle ground. It must be either completely blind, or it will see too much. Like water, it ceases to be pure as soon as the smallest foreign ingredient is introduceed.

The public is a big child; cunning yet trusting, diffident and yet credulous. Is it cause for wonder then, that while it hesitated between the conflicting parties, a man like Haeckel, vain and presumptuous, notwithstanding his great learning, ever ready to dogmatize upon problems for the solution of which humanity has thirsted for ages, and which no true philosophical mind will dare presume to answer conclusively—secured at one time the greatest attention for his *Anthropogeny*? Between men like Balfour Stewart, Dubois Raymond, and other honest scientists, who confess their ignorance, and one who proclaims that he has solved every riddle of life, and that nature has disclosed to him her last mystery, the public will rarely hesitate. As one of Haeckel's critics remarks, a street quack, with his panacea medicine, will often secure a far more liberal and numerous audience than an honest and cautious physician. *Anthropogeny* has plunged more minds into a profound materialism than any other book of which we have knowledge. Even the great Huxley was at one time inclined (see "Darwin and Haeckel," *Pop. Science Monthly* for March 1875), more than was needed, to support Haeckel's views, and laud his book, which he called "a milestone indicating the progress of the theory of evolution," a "real live book, full of power and genius, and based upon a foundation of practical, original work, to which few living men can offer a parallel." Whether the father of *Protoplasm* continues to think so to this day, is a matter of little consequence, though we doubt it. The public, at least, was speedily disabused by the combined efforts of the greatest minds of Europe.

In this famous work of Haeckel's, not only is man refused a soul, but an ancestor is forced upon him, in the shape of the formless, gelatinous *Bathybius Haeckelis*,—the protoplasmic root of man—which dwelt in the slime at the bottom of the seas "before the oldest of the fossiliferous rocks were deposited." Having transformed himself, in good time into a series of interesting animals—some consisting of but one bowel, and others of a single nose *(Monorhinae)*, all evolved out of Professor Haeckel's fathomless ingenuity, our genealogical line is led up to, and stops abruptly at the *soulless* man!

We have nothing whatever against the physical side of the theory of evolution, the general theory of which we thoroughly accept ourselves; neither against Haeckel's worms, fishes, mammals, nor, finally, the tailless *anthropoid*—all of which he introduces to fill up the hiatus between ape and man—as our forefathers. No more do we object to his inventing names for them and coupling them with his own. What we object to is the utter unconcern of the Jena professor as to the other side of the theory of evolution: to the evolution of spirit, silently developing and asserting itself more and more with every newly perfected form.

What we again object to is that the ingenuous evolutionist not only purposely neglects, but in several places actually sneers at the idea of a spiritual evolution, progressing hand in hand with the physical, though he might have done it as scientifically as he did the rest and—more honestly. He would thereby have missed, perhaps, the untimely praises of the protoplasmic Huxley, but won for his *Anthropogeny* the thanks of the public. *Per se*, the theory or evolution is not new, for every cosmogony—even the Jewish *Genesis*, for him who understands it—has it. And *Manu* who replaces special creation with periodical revolutions or *Pralayas*, followed, many thousands of years ago, the chain of transformation from the lowest animal to the highest—man, even more comprehensively if less scientifically (in the modern sense of the word) than Haeckel. Had the latter held more to the spirit of the modern discoveries of biology and physiology than to their dead-letter and his own theories, he would have led, perhaps, a new hegira of science separating itself violently from the cold materialism of the age. No one—not even the staunchest apostle of Positivism—will deny that the more we study the organisms of the animal world, and assure ourselves that the organ of all psychical manifestation is the nervous system, the more we find the necessity of plunging deeper into the metaphysical world of psychology, beyond the boundary line hitherto marked for us by the materialists. The line of demarcation between the two modes of life of the vegetable and animal worlds is yet *terra incognita* for every naturalist. And no more will any one protest against the scientifically established truism that intelligence manifests itself in direct proportion with the cerebral development, in the consecutive series of the animal world. Following then, the development of this system alone,—from the automatic motions produced by the simple process of what is called the *reflex action* of the ascidian mollusk, for instance, the *instinctive* motions of the bee, up to the highest order of mammalians and ending, finally, with man—if we invariably find an unbroken ratio of steady increase in cerebral development, hence—a corresponding increase of reasoning powers, of intelligence,—the deduction becomes irresistible that there must be a spiritual as well as a physical evolution.

This is the A. B. C. of physiology. And are we to be told that there is no *further* development, no future evolution for man? That there is a prospect on earth for the caterpillar to

become a butterfly, for the tadpole to develop into a higher form, and for every bird to live after it has rid itself of its shell, while for man, who has evoluted from the lowest to the highest point of physical and mental development on this earth, all further conscious, sentient development is to be arrested by the dissolution of his material organization? That, just as he has reached the culminating point, and the world of *soul* begins unfolding before his mind; just as the assurance of another and a better life begins dawning upon him; his memory, reason, feeling, consciousness, intelligence, and all his highest aspirations are to desert him in one brief moment, and go out into eternal darkness? Were it so, knowledge, science, life, and all nature itself, would be the most idiotic of farces? If we are told that such a research does not pertain to the province of positive sciences, that no exact and accurate deductions are to be made out of purely metaphysical premisses, then we will enquire, why should then deductions, as hypothetical deductions, from purely imaginary data, as in the case of Haeckel's Bathybius and tailless anthropoid, be accepted as scientific truths, as no such missing link has ever yet been found, any more than it has been proved that the unvertebrated *moner*, the grand parent of the lovely *amphioxus*, or that philosophical recluse—the *Bathybius*, ever existed?

But now, peace to the ashes of our direct ancestor! The venerable Professor Virchof, backed by an army of infuriated naturalists, passing like the powerful *khamsin*, the wind of the desert, over the plains of hypothetical speculations, destroyed all our best hopes for a closer acquaintance with our noble relatives of the slimy ooze. Beginning with *Bathybius*, whom he dragged out of his see-mud—to show he was not there—the Berlin savant evinced no more respect for the *Simiae Catarrhinae*, (our tail-blessed ancestor) whom he hurled back into non-being. He went further and crushed out of existence even the beautiful tailless ape—the missing link! So strong was the reaction of thought as to the merits of Haeckel's work, that it well nigh knocked off his legs even the innocent though first cause of *Anthropogeny*—the great Charles Darwin, himself.

But the mischief is done, and it requires mighty powerful restoratives to bring the ex-admires of Haeckel back to a belief in the human soul. Sergeant Cox's "The Mechanism of Man: An Answer To The Question: What Am I?" now in its third edition, will remain as one of the most powerful answers to the soul-destroying sophistry of Haeckel and his like. It is quite refreshing to find that a work upon such an unwelcome subject—to the men of science—a book which treats of psychology and its phenomena, is so eagerly welcomed by the educated public. In reviewing it, a London weekly very truly remarks that, "The Scientists have had a capital time of it lately; they have been able to raise a cloud of doubts about the most serious questions of life; *but they have not been able to solve one of the difficulties they raised.* Into the arena which they occupied few men dared to enter and withstand them, so that the boastful cry the Scientists raised has gone echoing far and wide, that the old foundations of belief in Immortality were myths, fit for weakminded people. In Sergeant Cox, however, the timid believers have found champion able to fight the Scientists with their own weapons; able to pursue the theories raised by them to their ultimate conclusions; able to unmask the pretentious arrogance of men who would destroy simply because they cannot appreciate; men who would pull down, but cannot build up anything to take the place of the wrecked structure." But we will now let the author speak for himself:

"The Scientists began by denial of the facts and phenomena, not by disproof of them; by argument *à priori* that they *cannot* be and therefore are not. That failing, the next step was to discredit the witnesses. They were not honest; if honest they were not competent; if competent by general intelligence and experience, in the particular instances they were the victims of illusion or delusion. That is the present position of the controversy. The assertion is still repeated here, with entire confidence, that the Mechanism of Man is directed and determined by *some* intelligent force within itself; that the existence of that force is proved by the facts and phenomena attendant upon the motions of that mechanism in its normal and its abnormal conditions; that this force is by the same evidence proved to be the product of *something* other than the molecular mechanism of the body; that this *something* is an entity distinct from that molecular structure, capable of action beyond and apart from it; that this *Something* is what is called SOUL, and that this soul lives after it has parted from the body."

This subject, that man *has* a soul—which so many men of science, especially physicians and physiologists deny—is treated in the work under notice with the utmost ability. Numberless new avenues—as the result of such a knowledge when proved—are opened to us by this able pioneer; and under his skilful treatment that hope which was blighted for the moment by the brutal hand of Positivism, is rekindled in the reader's breast, and death is made to lose its terrors. So confident is the author that upon the solution of this enigma—which is one but to those who will not see—depend the most important questions to humanity, such as disease, old age, chronic and nervous sufferings, many of which are now considered as beyond human help, that he thinks that a perfect acquaintance with psychology will be of that utmost help in treating even the most obstinate diseases. He pointedly reminds his reader that,

"It seems scarcely credible, but it is literally true that the most learned physician cannot tell us by what process any one medicine he administers performs its cures! He can say only that experience has shown certain effects as often found to follow the exhibition of certain drugs. But he certainly does not know *how* those drugs produce those effects. It is strange and distressing to observe what irrational prejudices still prevail in all matters connected with the physiology of body and mind, and their mutual relationship and influences, even among persons otherwise well informed and who deem themselves educated. It is still more strange that not the least prejudiced nor the least instructed in these subjects are to be found in the profession whose business it is to keep the human machine in sound working condition."

Sergeant Cox need scarcely hope to count the practicing physicians among his admirers. His last remark is more applicable to Chinese medicine, whose practitioners are paid by their patients only so long as they preserve their health, and have their pay stopped at the first symptom of disease in their patrons—than in Europe. It seems rather the "business," of the European doctor to keep the human machine in an *unsound* condition." Human suffering is for European physicians, as the torments of purgatory the priest—a perennial source of income.

But the author suggests that "the cause of this ignorance of the laws of life, of Mental Physiology and of Psychology" is that "they are not studied as we study the structure which that Life moves and that Intelligence directs." He asks whether it has "never occurred to the Physician and the Mental Philosopher that possibly in the laws of life, in the physiology of mind, in the relationship of the conscious Self and the body, more even than in the structure itself, are to be found the causes of many of the maladies to which that structure is subject. Therefore, that in the investigation of these laws the secret is to sought of the operation of remedies, rather than in the molecular structure where for centuries the Doctors have been exclusively hunting for them with so little success?"

Dr. Wm. A. Hammond, of New York, the famous professor of diseases of the mind and nervous system, experimented for years with the celebrated "Perkins' tractors," metal discs, whose fame at one time nearly came to grief, through the cunning fraud of an English speculator. This man, who was making a specialty of the metallic treatment, was detected in imitating the expensive gold, silver, copper, and nickel rings, with rings of wood painted or gilded. But the results were not changed; patients were cured! Now this is a clear case of psychological and mesmeric power. And Dr. Hammond himself calls it "*nothing more than the power of one mind over another.*" This noted materialist is throughly convinced that if one person suggests an idea to another who has complete faith in that person's power, the one acted upon will experience all the sensations the operator may suggest to him. He has made a number of experiments and even published presumably learned papers upon the subject. And yet Mesmerism, Spiritualism, and occult psychological phenomena in general, upon the investigation of which Sergeant Cox lays the greatest stress, have no bitterer enemy or more active opponent that the New York celebrity. We need only recall his dogmatic attitude in the case of Miss Mollie Fancher, of Brooklyn, a respectable young girl who, according to the statement of Dr. Charles E. West, has lived without any food for over nine years. This extraordinary girl never sleeps—her frequent trances being the only rest she obtains; she reads sealed letters as though they were open; describes distant friends; though completely blind, perfectly discriminates colours; and finally, though her right hand is rigidly drawn up behind her head, by a permanent paralysis, makes embroidery upon canvas, and produces in wax, without having taken a lesson in the art, and with neither a knowlege of botany nor even models to copy, flowers of a most marvellously natural appearance. In the case of this phenomenal patient, there are numbers of thoroughly reliable and well educated witnesses to

testify for the genuineness of the phenomena. The joint testimony of several respectable clergymen, of Professor West, of Mr. H. Parkhurst, the astronomer, and of such physicians as Dr. Speir, Ormiston, Kissam and Mitchell, is on record. With all this examined and proved, Dr. Hammond, notwithstanding his personal experience of the "power of mind over matter," had not a jot to give the reporter in explanation of the phenomenon, but the words "humbug !...a clear case of deception !...Simply the deception of a hysterical girl, Sir"..." But has she deceived all these clergymen and physicians, and for years ?" inquired the reporter.

"Oh, that's nothing. Clergymen are the most gullible men in the world, and physicians who have not made a study of nervous diseases are apt to be imposed upon by these girls"... (The *N. Y. Sun*, of Nov. 25th, 1878).

We doubt whether even Sergeant Cox's able book, though he is President of the Psychological Society of Great Britain and ought to be a competent witness, will make any more impression upon such a mind as that of the physician Hammond than a ball of snow upon the rock. And since the multitude suffers itself to be led by such sciolists as he, this able book may have to wait another generation before receiving that meed of appreciation which it merits. And yet, no author treating on psychology has ever built up with more scientific precision or force of argument his proofs of the existence of a soul in man, and its manifestation in the "mechanism of man." He concludes the work with the following remarks :

"Scientists may sneer at Psychology as being visionary science, based upon mere assumption and dealing with that whose very existence is problematical. But its subject matter is as real as that with which *they* deal. Even were it not so, the more important it would be that the study of it should be pursued, with an honest endeavour to ascertain if the foundation on which it is erected be sound or baseless—that if, after due investigation, it be found to be false, the world may cease from a vain labor ; but that, if it be proved a truth, Man may have the blessed assurance that, as a *fact* and not merely as a *faith*, he has a Soul and inherits an Immortality."

We wish all such learned authors completest success in their noble efforts to bring back humanity to the Light of Truth—but we have but little hope for the XIXth century.

NOCTURNAL THOUGHTS

ON NEWSPAPER CLIPPINGS.

We begin with a strange story from the Gainesville *Eagle*—an American journal :—

"Some time ago Dr. Stephenson was prospecting the vast hornblende and chloritic slate formation between Gainesville and Jefferson, and found a singular rock on the land of Mr. Frank Harrison, which he considers one of the most interesting and inexplicable productions of the laws of chemical affinity. The boulder of hornblende weighs nearly a ton, is black, and crystalized through it in seams about one-eighth of an inch thick of white quartz are the figures 1791. They are about four inches long and placed at equal distances from each other. It is common in all plutonic rock to see seams of quartz traverse the granite, gneiss, hornblende and other classes of rocks in various directions, from one-eighth of an inch to a foot or more, which sometimes cross each other, but never with the regularity and symmetry of this. It has not been one thousand years since the Arab invented our numerals, from 1 to 10, and we find here in perfect form the same figures, made by the laws of chemical affinity on the oldest rocks, which formed the crust of the earth countless millions of years before there was a vegetable or animalin existence."

It may be a meaningless freak of nature, and it may be the freak of a sensational and not over scrupulous reporter : either is possible, and a great caution is certainly required, before we credit such an extraordinary piece of news. But what is a freak of nature ? The effect of a natural cause ; not even a "freak" can happen otherwise. And yet, when this cause is evident who ever presumes to go any deeper into its origination ? Not the scientists; for these generally leave the prior causes to take care of themselves. Some superstitious souls and the Christians might attribute the mysterious figures to some occult and even a most intelligent cause. Some may see a connection between them and the French revolution ; others with the finger of God Himself, who traced them for some unfathomable reason, to seek to penetrate which would be a sacrilege. But now, times and men are changed. The strong-backed, convenient maid-of-all-work called "Will of God" and "Providence," upon which these amiable and unconscious blasphemers (regarded as very pious Christians) pile all the garbage and evils of imperfect nature—has a time of rest. The All-Perfect is no more held responsible for every calamity and inexplicable event, except by a few of the above-named pious souls. Least of all by the men of science. The Christian "Will of God" in company with the Mahomedan *Kismet* are handed over to the emotional Methodist and the irrepressible Moolah.

Hence, the cause of the figures—if figures there are—comes within the category of scientific research. Only, in this case, the latter must be taken in its broadest sense, that which embraces within the area of natural sciences psychology, and even metaphysics. Consequently, if this story of the marvellous boulder should prove something more than a newspaper hoax, originating with an idle reporter, we will have, perhaps, some comments to offer. We may then, strengthen our arguments by giving a few sentences from a curious manuscript belonging to a Fellow of the Theosophical Society in Germany, a learned mystic, who tells us that the document is already on its way to India. It is a sort of diary, written in those mystical characters, half ciphers, half alphabet, adopted by the Rosicrucians during the previous two centuries, and the key to which, is now possessed by only a very few mystics. Its author is the famous and mysterious Count de St. Germain; he, who before and during the French Revolution puzzled and almost terrified every capital of Europe, and some crowned Heads ; and of whom such a number of weird stories are told. All comment, now, would be premature. The bare suggestion of there being anything more mysterious than a blind "freak" of nature in this particular find, is calculated to raise a scornful laugh from every quarter, with the exception, perhaps of some Spiritualists—and their natural allies, the Theosophists.

Our space is scant, so we will make room for another, and far more extraordinary story, endorsed by no less a personage than Marshal Mac-Mahon, ex-President of the Republic of France, and credited—as in religious duty bound—by some hundred millions of Roman Catholics. We admit it the more willingly since, had any such story originated with either the Theosophists or the Spiritualists, it would have been straightway ridiculed and set down as a cock-and-bull fable. But circumstances alter cases—with the Catholics ; none, however skeptical at heart, will dare laugh (above his breath) at a story of supernatural "miracles" worked by the Madonna and her Saints, or by Satan and his imps. For such "miracles" the Church holds a patent. The fact tacitly conceded, if not always secretly believed, by such a tremendous body of Christians for any one to discredit the power of the devil, even in this age of free thought, makes him ranked at once with the despised *infidels*. Only the Spiritualists and Theosophists have made themselves culpable in the eyes of the panegyrists of reason, and deserve to be called "lunatics" for believing in phenomena produced by *natural* causes. Even Protestants are warned against poohpoohing the story we here quote ; for they too, are bound by their Calvinistic and other dogmas to believe in the power of Satan—a power accorded the Enemy of Man by the ever inscrutable—"Will of God."

A STARTLING STORY: MARSHAL MCMAHON'S STRANGE ADVENTURE IN ALGIERS,—is the sensational title given to the letter of a correspondent, by the *Catholic Mirror* of Baltimore (Sept. 13, 1879), in copying it from the *New-York World*. We print the narrative in full :

"Sir—One day when talking with a well-known man in London, the subject of Spiritualism came up. Referring to the late Emperor Napoleon's belief in the great delusion of the day, my friend told me that he was once at a grand dinner in Paris, at which many notables were present, and the following incident occurred. A member of the Imperial Court was telling about Mr. D. D. Home's exploits at the Tuileries ; how that in his presence a table was caused to float from the floor to the ceiling with the Emperor seated upon it, and by no visible power ; and other similar tales. When the gentleman had finished, Marshal MacMahon, who was present, said, 'That reminds me of an experience of mine,' which was as follows : 'It was when I was a sub-officer in Algiers that the affair I am about to speak of took place. The men of my command were mostly natives, and we had been much troubled by the large number of deaths and mysterious disappearances which had taken place among them, and we had taken great pains to find out the causes, but were unable to do so. I had understood that the men were given to the practice of necromancy and the worship of strange gods. Indeed, I had myself seen many remarkable feats performed by them,' and it was therefore no great surprise to me when an old sergeant, who had heard me express my intention to ferret out the mysteries, came to me and, in a timid manner, suggested that it was generally believed by the soldiers that a certain corporal could tell more about them than any one else if he chose. This corporal I had noticed as a man who did his duty perfectly, but had little or nothing to say to any one, and always went about alone. He was from the interior of Africa, tall, gaunt, with long, clear-cut fea-

tures of remarkably stern expression, and the most remarkable eyes I ever beheld. Indeed, it was not extraordinary that he should be said to have 'the evil eye,' for if any one ever possessed that power it was he.

'Bent on finding out the mysteries, I sent for the corporal, and told him that I had understood that he could tell me about them and that he must do it. At first he appeared confused, and began to mutter to himself, finally saying he knew nothing about the matter; but, when I, putting on my sternest look, told him that I knew he could make an explanation, and that, unless he did so, I would have him punished, he drew himself up, and, giving me a long and penetrating look, said that being punished would make no difference to him, but that, if I was so anxious to know the mysteries, I must go with him alone to a certain place at midnight, when the moon was in the third quarter, if I had courage enough to do so without telling any one of my object or trip, and that then he would show me the causes of the deaths and disappearances; otherwise, he would tell me nothing, punish him as I might. Without acceding to or refusing his strange request, I dismissed him, and, pondering on his proposal, I walked towards the mess. The place the corporal had mentioned was a clump of half a dozen trees, situated about three-quarters of a mile outside of our lines on the edge of the desert. At first, I was inclined to think that it was a plot to rob or murder me, and my impulse was to think no more of it; accordingly, I told the officers at the mess, and various was the advice I received, some to go and some not. However, on thinking the matter over, I resolved not to appear afraid to go at any rate; so, after having quietly examined the spot to see if there were any pit-falls or chances for ambush, and finding the ground smooth and solid and no chance for approach in any direction without discovery, I resolved to go, and, sending for the corporal, told him my intention of accepting his proposal. As he turned away, I noticed his eyes gleam with almost fiendish delight, which was not calculated to reassure me. On the appointed night, I started out with him, and nothing was said by either until we reached the spot; here his manner suddenly changed, and, from the subdued and almost servile bearing of the soldier, became stern and authoritative. Then he ordered me to remove everything metallic from my person; at this I felt sure that he had a plan to rob me, but, as I had gone too far to withdraw, and partly thinking it might be only a part of his performance to require this, I accordingly took off my sword, and my purse and watch from my pockets, and hung them on a convenient branch, thinking this would be enough; but he insisted that I must remove everything metallic or all would be in vain. I then took off everything except my underclothing, and said all was gone. At this he appeared pleased, and stripped himself entirely, then, drawing a circle around himself on the ground, he commanded me that, whatever should happen, I should not venture within it.

'He then said he was prepared and would make everything clear to me provided I said nothing and did nothing. Then, naked as he was, standing on the grass, he began a series of incantations, and, standing up straight in front of me, and looking me in the eye, he suddenly became rigid and as suddenly disappeared like a flash. Until then the moon was shining brightly around, and his form stood out clear-cut against the sky, but as I rubbed my eyes to look, it suddenly became dark and a clap of thunder sounded, after which it became clear again, and as it did so a column of smoke arose from where the man had stood. This gradually resolved itself, strange to say, into the man himself, but he appeared transfigured; his face, which before was stern, had now become fiendish and terrible, and his eyes flashed fire. As I looked, his gaze transfixed me and my hair began to rise. As his look continued I heard screams as of agony, and his expression suddenly changing to one of terror, he cried, pointing to my breast, 'You have lied.' As he said this there was flash of light with a loud report, and he had again disappeared, and all was clear moonlight around. As he had pointed to my breast, I involuntarily put my hand up and felt a little leaden medal of the Virgin under my shirt, which I had quite forgotten when removing my clothes. Almost thunder struck with the whole scene, seeing no man visible and fearing then an attack, I rushed to the tree where my things were, I seized my sword, and was astonished to find it so hot that I could hardly hold it. Calling aloud the man's name, I ran quickly around the clump of trees and looked in vain in every direction for him. The moon was then shining brightly, and any dark figure running or lying down could easily be seen on the light sand. Seizing my clothes I hastily pulled them on and ran as fast as I could to the barracks. At once I called out the guard and, mounting myself, gave orders to scour the country in every direction, and bring every one found to me. But it was all in vain, for after hours searching no traces could be found of any one, and all I had for my pains was that the men, surprised at my sudden appearance and strange orders, simply supposed that I had become temporarily insane. I said nothing, however, and the next day after roll-call the corporal was reported absent. I had search quietly made for him for some time, but he has never turned up from that day to this.' Silence reigned for some time at that table, various dignified heads were scratched and quizzical expressions assumed. Finally the silence was broken by the question, 'How do you account for it, Marshal?' The Marshal quietly smiled, and said, 'I don't account for it.' 'And your watch?' said another gentleman. 'Ah,' replied the Marshal, 'that is what I consider the most remarkable thing. The next day when I went back to the place I not only found my watch and the remainder of my things, but the corporal's things were also there, and the whole place seemed undisturbed.'"

E. B.

Unlike the Marshal, we have something to say. The Spiritualists would advance a very easy and well known theory to "account" for it, and the Theosophists—though, perhaps, slightly modifying it, would follow suit. But then, they would have the great body of Roman Catholics against them. Their theory, or, shall we say, "infallible dogma"?—is, if the story be true, that the Arab corporal had sold his soul to the Father of Evil. But, though presumably all powerful for mischief, old Nick found his match in the leaden charm, or medal of the Virgin; and, gnashing his teeth had to take to his heels before the presence of the image of the Queen of Heaven. Well, one theory is as good as any other when we come to hypotheses. But then,—the infidels might ask—why not give a slight extra stretch to that divine power, and rid humanity at once and for ever of that eternal mischief-maker, who, "as a roaring lion, walketh about, seeking whom he may devour"? Weak is humanity and faltering the steps of man! Why not, at one clip, save it from the snares of the devil; the more so as humanity, if incapable of resisting such a power, is weak through no fault of its own, but again because it so pleased kind Providence? Surely, if a simple leaden amulet has such the virtue of putting to flight the devil, how much more ought the blessed Virgin herself to do. Especially, since of late she has taken to visiting in person and so often the famous grotto at Lourdes.

But then—dreadful thought!—how could the wicked be sentenced to eternal perdition? Whither could the sinner direct his trembling steps, when once that kingdom "where their worm dieth not, and the fire is never quenched" is annexed by the Romish Imperial Raj of Heaven? Impassable chasm, sharp horns of a dilemma! So long as it bears its name, Christianity *cannot* get rid of the devil, without, so to say committing a most dreadful, unthinkable suicide. Some years ago the pious and holy Cardinal, Father Ventura de Raulica expressed his opinion upon the subject. "To demonstrate," he says, "the existence of Satan, is to re-establish one of the *fundamental dogmas* of the Church, *which serve as a basis for Christianity*, and without which it would be but a name..." And, the very Catholic Chevalier Agénor des Mousseaux adds,—Satan is "the Chief Pillar of Faith..... But for him, the Saviour, the Crucified, the Redeemer, would be but the most ridiculous of supernumeraries, and the Cross an insult to good sense." *(Mœurs et Pratiques des Demons—p. 10.)*

Thus we see that the next and most logical move of the infallible Church would be to institute a yearly vote of thanks—a *Te Deum*—to the Devil. This happy thought is not copyrighted, and his Holiness is welcome to it.

The more so, as it seems that again, for some inscrutable and providential reasons better known in heaven than comprehended upon earth, not only the Devil, but even simple mortals are allowed to do the deeds of darkness. In the following horrifying trick, played lately at the above mentioned miracle working grotto of Lourdes, we find the "Protectress" utterly incapable of protecting even herself. We copy this sad tale of human infamy also from our pious contemporary—*The Catholic Mirror*:

DESECRATION AT LOURDES.—A very strange story comes to us from France—a story difficult to credit, but our authority is trustworthy. All who have been to the miraculous shrine at Lourdes must have been struck by the number of trophies that are the offerings of pious pilgrims, or that the quick recurring miracles have collected in the place. There is a touching appropriateness in the devotion that makes the grateful pilgrim offer at the shrine the mementoes of his disease which the mercy of heaven have rendered useless. All the walls at Lourdes were hung with crutches, and wooden legs, and *wooden arms*, to which scrolls were attached with dates and names authenticating the miracles. These trophies, it appears, excited the malignity of the unbelievers. It was a hard thing to scoff at the miracles with such visible testimony of their truth before the eyes of the world. Therefore it was resolved that the testimony must be destroyed. In the dead of the night some miscreants penetrated to the shrine, the religious trophies were collected in a heap and set in flames. They were reduced to ashes. A beautiful rose tree that sprang from a cleft in the rocks was destroyed by the fire, and the face of the statue of the Virgin was scorched and blackened by the smoke. It would be difficult in all history to find a parallel for this dastardly and disgraceful outrage by these "apostles of reason and liberty."

The "apostles of reason and liberty" are criminals, and ought to be punished—as incendiaries. But the majesty of the Law once vindicated, ought they not, as "apostles of reason" to be allowed to respectfully put a few questions to their judges? As, for instance: how is it that "our blessed Lady of Lourdes," so prompt at producing "miracles" of the most astounding character, passively suffered such an appalling personal outrage? That was just *the* moment to show her power, con-

found the "infidels," and vindicate her "miracles." A better opportunity was never lost. As it is, the criminals scorch and blacken the face of the statue and—get away unscorched, even by the fire of (the Catholic) heaven. Really, it was very indiscreet in our contemporary to publish this story! Perhaps these "apostles" were the disciples and followers of the Zouave Jacob, whose fame as a healer is not inferior to that of our Lady of Lourdes and the miraculous water. Or, it may be, they had known J. R. Newton, the celebrated American mesmeric "healer," whose large reception rooms are always hung, and no less than the walls of the grotto, with "trophies" of his mesmeric power, "with crutches, wooden legs, and wooden.....arms" (?) —no! not with wooden *arms*, for this implies previous amputation of natural arms. And almost magical as are the healing powers of our respected friend Dr. Newton, we doubt whether he has ever claimed the gift of endowing human beings with the extraordinary peculiarity of a cray-fish—*i.e.* of having a new arm to grow out of an amputated stump, as seems to have been the case at Lourdes,—according to the *Catholic Mirror*.

But it is not alone the wondrous "grotto" that proved powerless before the destructive element. The lightning (of God?) showed itself no more a respecter of the house of God and holy shrines than those firebolts, the "apostles of reason and liberty." The number of churches, camp-meeting tents, tabernacles and altars destroyed, during these last two years, by hurricane and lightning, in Europe and America, is appalling. And now :—

"The famous sanctuary of Madonna de Valmala, situated in the valley of the same name in Switzerland, was struck by lightning on Sunday, August 24, whilst the priest was saying Mass at the altar. Six people were struck down by the fatal fluid, one of whom, a little girl who was kneeling near her parents, was killed on the spot, and the others are injured beyond hope of recovery. Several persons who were near the door had the soles of their shoes torn off." (*Catholic Mirror, Sept. 13th.*)

Dear, dear! The little girl killed while kneeling in prayer, must have been a *very* wicked child,—perhaps the daughter of an "apostle of reason,"—and all the rest "sinners." Truly inscrutable are thy ways, O kind Providence! Not understanding, we have but to submit. Moreover, to fully satisfy our doubts, and tranquilize our unrestful brains, we have but to bear in mind that which the good and pious Jesuit *padres* of St. Xavier's College, Bombay—known throughout Christendom as the most acute of logicians—teach us: namely, that it is but in the wicked logic of men that 2 and 2 necessarily make 4; God, for whom everything is possible, is not so circumscribed: if it pleases Him to command that by a miracle 2 × 2 should become 5, why, even Sir Isaac Newton would have to put up with the new formula.

BOOKS AND PAMPHLETS RECEIVED.

The Theosophical Society acknowledges, with many thanks to the donors, the following donations of books and pamphlets to the Library:

From H. Rivett Carnac, Esq., B. C. S., Companion of the Order of the Indian Empire, Fellow of the University of Bombay, Fellow of the Society of Antiquaries, &c., &c.:—"Archæological Notes on Ancient Sculptures on Rocks in Kumaon, India"; "Rough Notes on the Snake Symbol in India, in connection with the Worship of Siva"; "Descriptions of some Stone Carvings, collected in a tour through the Doab, from Cawnpore to Mainpuri."

From the Author:—"A Sanitary Primer," being an Elementary Treatise on Practical Hygeine, for the use of Indian Schools and General Public, by Mulraj, M.A., Premchand Roychand Student, President of the Arya Samaj, Lahore.

From K. N. Shroff, Esq.:—"Journal of the Indian Association."

From the Author:—"Le Renouveau D'Isis, traduction libre de l'Allemand." Par Esslie. Paris.

From the Author:—"Courting the Muse," being a collection of poems, by Cowasji Nowrosji Vesuvala.

From the Author:—"Through Asiatic Turkey," narrative of a Journey from Bombay to the Bosphorus; by Grattan Geary, Esq., editor of the *Times of India*.

From the Author:—"A lecture on the modern Buddhistic Researches," delivered at the Berhampore Library Society; "Aitihasik Rahasya, or Historical Mysteries," Parts II. and III., by Babu Ram Das Sen (Berhampore).

From A. L. Rawson, LL.D., M.D., (New-York) "Circular (Pamphlet) of the National Liberal League."

From the Author:—"Revolution at Baroda"; and "The Forces of the Native States of India, considered in relation to the Defence of the Indian Empire," by Dinshah Ardeshir Taleyarkhan, Esq.

From Balvantrao Vinayek Shastree, Esq.:—"A Free Translation of Putwardhani Punchang, or Putwardhani Almanack." [*Note*: A second copy of this valuable work has been forwarded to the Government of the United States of America by Col. Olcott.]

From Martin Wood, Esq., Bombay:—"Quarterly Returns of the Department of Finance and Commerce."

From Dr. Pandurang Gopal, G.G.M.C.:—"Tour along the Ganges and Jumna" by Lieut. Col. Forrest, (Folio—handsomely illustrated); "Ecce Homo"; "Eden and Heaven," by M. L. Charlesworth; "Kusa Jatakaya, a Buddhistic Legend, from the Sinhalese of Alagiyavanna Mohotâlla," by Thomas Steele, C.C.S.; "Last days in England of Rammohun Roy;" "Low on the Simple Bodies of Chemistry."

From Babu Kedar Nath Dutt, (Calcutta):—"Sri Krishna Sanhita"—a Commentary upon the different phases of Aryan religious belief, chiefly upon the creed of the Vaishnaivas.

From Babu Rajendra Nath Dutt, (Calcutta):—"Bharatiya Granthavala," being a description of the works of Ancient India, their date and a brief commentary thereupon.

From Dr. J. Gerson Da Cunha (Bombay), M.R.C.S. & L.M. Eng., L.R.C.P. Edin: Member of the Committee of Management of the Bombay Branch of the Royal Asiatic Society, &c. &c.:—"Memoir on the Tooth Relic of Ceylon;" "History of Chaul and Bassein."

From Miss. M. J. B. Hume:—"Obscure Texts Illustrated"; "Mohammed and Mohammedanism"; "The Apocryphal Gospels;" "Questions, to which answers are Respectfully asked from the Orthodox;" "The English Life of Jesus"; "The Folk-Songs of Southern India"; "The Koran," by George Sale; "The Founders of Christianity, or Discourses upon the origin of the Christian Religion," by the Rev. James Cranbrook.

From Panachand Anandjee Parekh, Esq.:—"History of the Sect of the Maharajahs."

From the Baroness Adelma Von Vay (Hungary):—"Erzählungen des ewigen Mütterleins."

From Dr. G. Wyld, M.D. (Edin.) (London):—"Smith's Fruits and Farinacea;" and, "Vegetable Cookery;" "The World Dynamical and Immaterial, or the Nature of Perception."

From Pandit Bâlâji Vithal Gâvaskar:—"Ahinsa Dharma Prakash," or the Doctrine enjoining the Non-Destruction of Animal Life.

From Rao Saheb Bhimbhai Kirpârâm:—"The Patane Prabhus," written for the (official) Bombay Gazetteer, by Krishnanâth Raghunâthji.

From the Author—"Bhâwartha Sindhu Granth, in Hindi."

From the Author:—"The Account of the manifestation of Shri Govardhun Nâth," in Hindi, by Pandit Mohunlâl Vishnulal Pandea, F.T.S.

From K. R. Kama, Esq., (Bombay)—Nine pamphlets on The "Religion and Customs of the Persians and other Iranions," as described by German authors.

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THE THEOSOPHIST

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

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THE THEOSOPHIST.

BOMBAY, JANUARY 1ST, 1880.

The Editors disclaim responsibility for opinions expressed by contributors in their articles. Great latitude is allowed correspondents, and they alone are accountable for what they write.

Much confusion is created by the habit of sending postal money-orders in separate envelopes without giving in the preceding letter of advice the number, sum, and name of office from which the order has been taken. Several such cases have occurred since the issue of the December number, and the only course is for the Publisher to wait until notified by the subscribers of the non receipt of their expected copies.

The reproduction of Mr. W. H. Harrison's illustrated article upon the recent London experiments upon the weight of a medium, adverted to in last month's issue, is postponed for the present; two members of the Committee in charge of the experiments having announced that the publication was ill-advised and calculated to mislead.

Most opportunely there comes a communication upon the missionary question, which will be found elsewhere. The writer, one of the most estimable ladies in India, is wife of Lt.-Col. William Gordon, F.T.S., Staff Corps, District Superintendent of Police, Manbhoom, Bengal. A recent letter of hers to the *Pioneer*, upon the subject of Spiritualism, occasioned a very active discussion; and since she now expresses the opinion of all Anglo-Indians as regards missionary work in India it is probable that the public will be favored with a much needed ventilation of a gross abuse of long standing. A false delicacy has hitherto prevented this matter from being gone into as its importance deserves. It is a pity to see so many sacrifices made by good people at the West merely to support a party of inefficients in the profitless because hopeless occupation of trying to persuade the people of India and other Asiatic countries to relinquish their ancestral faith for one which the missionaries are utterly unable to defend when questioned by even tolerably educated 'heathen.' The money is sorely needed at home to feed the hungry, clothe the naked, and rescue the vicious from their state of lawlessness and degradation. It does no good here—except to the missionary.

DEATH OF MR. SERJEANT COX.

Great consternation was caused at the Middlesex sessions on Tuesday, by the announcement, before the commencement of the business of the day, of the sudden and unexpected death of Mr. Serjeant Cox, the presiding judge in the second court at these sessions.

Mr. Edward William Cox, Serjeant-at-law, was the eldest son of the late Mr. William C. Cox. He was born in the year 1809, so that he would be in his 71st year. He was called to the bar at the Middle Temple in 1843, and raised to the degree of a Serjeant-at-law in 1868.

Than Mr. Serjeant Cox no man was better known in all London. At the Middlesex Sessions he has been judge for nine years. As one of the few still remaining wearers of the coif, he was a marked man amongst lawyers. He owned more papers than any man in England, and most of them, like the *Field*, the *Law Times*, and the *Queen*, have an unassailable position.

He was a philosopher, and made psychology his special study, having written a portly work of two volumes called "What am I?" as an introduction to the study of philosophy. He was also an elocutionist, and not only read in public, but wrote a work which was intended to explain to other people how to read and how to speak. Over and above all this, he was an ardent Spiritualist, and fought the

materialists hand to hand with the evidence he thought he had of a spiritual world.

The death was sudden. Late in the afternoon he had sentenced a convicted prisoner to undergo a term of imprisonment. After dinner he, though a man of 70, went out to help in a penny reading. He came home, entered his library, sat in his chair, and died of heart disease. His death leaves a vacancy at the Middlesex Sessions, a vacancy in the magisterial bench of magistrates, a void in the philosophical world, and inflicts a heavy blow on the votaries of Spiritualism. It leaves, too, so much the less good-fellowship and geniality in the world.

We little thought when reviewing "in our last issue, "The Mechanism of Man" it would so soon become our melancholy duty to record the death of its talented author.

A recent German paper states that at Gaudenfrel, the well-known artist and glass-spinner, Prengel, of Vienna, has established his glass business, consisting of carpets, cuffs, collars, veils, &c., manufactured of glass: by means of very ingenious processes, he not only spins but also weaves glass with great facility, so that he is enabled to change the otherwise brittle glass into pliable thread, and with this material he makes good, warm clothing. This, it is asserted, is accomplished by introducing certain ingredients into the glass, thereby changing the entire nature of the material. White, curly glass muffs, and ladies' hats of softest glass feathers, are among the productions in this line already in use. An interesting feature mentioned of this glass material is that it is actually lighter than feathers, and it is also stated that wool made of this new material bears such an exact resemblance to the genuine article that it is almost impossible to distinguish the one from the other. The comparative cost of this new substance, when thus manufactured into wearing and other goods, is not stated.

An interesting archæological discovery has just been made in the Government of Poltawa (Russia). The *Kievlianine*, announces that the well known antiquarian, Mr. Kebaltchitch, has just excavated *an enormous settlement of the primitive men, on the shores of the river Trouhej*, near the village Selishtoch, in the district of Pereyaslav. So far there have been found 2 stone implements, used to break bones with; 372 specimen pieces of stone arrows and knives; 2 clay, rudely fashioned "boulinas"; 26 pieces of fossil bones of men and animals; 8 pieces of charred wood; 17 pieces of broken pottery, ornamented with vertical lines and holes; 5 bronze arrow heads (or tips); 2 glass (?) "boulinas"; and an iron link from a chain-mail (*Sic*). "As far as we know," says a St. Petersburg paper, "this is the only spot in Southern Russia which has given such rich scientific results in relation to the stone age of the men who inhabited that place."

Paris is undoubtedly one of the best places in the words for the study of that Protean malady, hysteria; two years ago the "Charité" could display a fasting girl who might have held her own against any of the female saints of the middle ages, and who thrived on the diet that proved fatal to her Welch sister. Now M. Dujardin-Beaumetz has discovered a "femme lithographique" in whom the lightest contact gives rise to an urticarious eruption. Upon tracing his name upon her flesh the letters immediately appear in red relief, and this is accompanied by a local rise of temperature of from 1° to 2°.

There is complete anesthesia of the whole body. Those who have studied the occult sciences know that this last symptom used to be a mark of demonaical possession, and it will be remembered that the mother superior of the bewitched convent of Loudun could produce on her arms the raised names of the devils who infested her body. A few years ago the spiritualists of Toronto used to converse with their departed friends by the same means through the arms of a servant girl of that city; and the similar phenomenon is observed with 'mediums'. It will be well, therefore, to weigh thoroughly the claims of the supernatural before giving a scientific explanation of the phenomenon, and it would perhaps be better to look on the "femme lithographique" as an embryonic St. Catherine, rather than run the risk of being considered an atheist by explaining away stigmatisation by a theory of periodic urticaria.

ARYA PRAKÁSH.

YOGA VIDYA.

By F. T. S.

History affords many proofs that even inanimate objects, such among others, as huge bronze and marble statues, may be differently polarized, and illustrate the condition of *Laghima*. It being an established maxim that it is easy to learn from an enemy, let us first call the Heathen-hating, Pope-adoring bigot Des Mousseaux of France, to the witness-stand. This contemporary champion of Roman Catholicism is a voluminous and sharp writer, but in his eagerness to prove the divinity of his own religion unwittingly gives the most numerous proofs of the superiority of the despised Heathen in psychological science. True, he ascribes every phenomenon to the Devil, but few readers of this journal will be frightened by this poor tattered 'bogey.' In his "Les Hauts Phenomenes de la Magie" he admits that "several thousand" of these animated statues are noticed by unexceptionable witnesses, and bids us stand aghast at these evidences of diabolical interference in the affairs of men. He quotes from Titus Livy the account of the statue of Juno at Veii—the Etruscan rival of Rome—which miraculously answered the taunting question of a Roman soldier at the sack of the city by Camillus. "Juno" said the soldier "will it please you to quit the walls of Veii and settle yourself at Rome?" The statue inclined its head to signify assent, and then audibly replied, "Yes, I will:" whereupon, being lifted upon the shoulders of the conquerors, the huge image "seemed instantly to lose its weight, and rather follow them, as if it were, than make itself carried." According to Dionysius of Halicarnassus (*Ant.*, book I, ch. xv.) the household gods (*penates*) carried away from the Troad to Lavinium and placed in a new temple rose from their pedestals and floated back to their old places, though the temple doors were fast shut; and this happened a second time. In M. Brasseur de Bourbourg's "Histoire de Mexique" (Vol. II, p. 588, and V. III, p. 664) is mentioned a curious building—no less than a prison for gods. Herein were confined by chains and under secure bolts and locks, the tutelar gods of the people conquered by the Mexicans, under the belief that as long as these images could be prevented from transporting themselves back to their own countries, their several ward-nations would be kept under subjection; which proves that under its local Mexican name Patanjali's Laghima science was generally known to those ancient people of India's antipodes.

Lucian (*de Syria Dea*) describes a scene of which he was eye-witness in a temple of Apollo. When the god wished to express his will his statue would move on its pedestal; if not immediately taken, upon their shoulders, by the priests, it would sweat, and "come forth into the middle of the room." When being carried, the statue would become preternaturally light in weight, and once Lucian, the skeptic and priest-scoffer, saw it levitated. "I will relate" says he, "another thing also which he did *in my presence*. The priests were bearing him upon their shoulders—he left them below upon the ground, while he himself was borne aloft and alone into the air." In the mouth of such an unbeliever and shrewd observer as Lucian is known to have been, this testimony is of great importance.

We have thus purposely drawn upon other than Aryan or other cis-Himmálayan sources for the proof we needed of the existence of a Laghima property in nature. Since our Indian youth are having so poor an opinion of their own literature they may be willing to see the case proved without recourse to it. And doubtless, after running around the circle of foreign authority, and then stooping to consult some humble *shastri* about the contents of the Veda and later home writings, they may

discover that their own ancestors were not such superstitious fools, after all, but did, in fact, give the Western world its entire patrimony of philosophy and spiritual science. Following out the same policy, let us transfer to these pages from those of the *Quarterly Journal of Science* (February, 1875), a list of æthrobats whom the Roman Catholics have canonized into saints, and which the Editor (Mr. Crookes) takes from the Bolandists' *Acta*, giving volume and page in each instance. Before doing so, however, we will premise by saying, for the benefit of our Oriental readers, who this Mr. William Crookes is. This gentleman is one of the most eminent living chemists of England, and among the best known throughout the Western world. His attention has for years been largely given to the application of chemical science to the development of the useful arts, and in this direction has done a deal of important and valuable work. He discovered (in 1863) the new metal *Thallium*, and gave to modern science that delicate little instrument, the Radiometer, which measures the force in the heat rays of a beam of light. One of the cleverest of the Fellows of the Royal Society, and Editor of the *Quarterly Journal of Science*, he felt it his bounden duty, in the Summer of 1870, to investigate mediumistic phenomena and expose the fraud, if such it should prove to be. Before entering upon the inquiry, he laid down with minute particularity the tests that exact science would demand before accepting the phenomena as manifestations that a new force had declared itself. So sternly exacting did they seem, the whole scientific body applauded his intention, and prematurely rejoiced over the certain exposure of the 'humbug.' But the end was not to be as expected; the 'new force' beat Mr. Crookes completely, upset all his theories, confounded and shocked the Royal Society, immeasurably strengthened the spiritualist party, and gave such an impetus to this branch of scientific enquiry as to threaten a total reconstruction of Western ideas of Force and Matter. Though Mr. Crookes' inquiry first occupied itself with the simple percussive sounds, called 'raps,' it soon widened so as to embrace the visible apparition of 'materialized spirits,' and, later, the question of levitation.

The consideration of this part of the subject led to the appearance of the article from which we will now quote the above-mentioned list of æthrobats whom the Roman Catholic church has crowned as 'saints':

Forty Levitated Persons, Canonized or Beatified.

Name, Country, and Condition.	Date of Life.	Acta Sanct.	Vol.	Pages.
Andrew Salus, Scythian Slave...	880- 946	May	VI	16*
Luke of Soterium, Greek Monk...	890- 946	Feb.	II	85
Stephen I., King of Hungary...	978-1038	Sept.	I	541
Ladislaus I., Ditto (his grandson)	1041-1096	June	V	318
Christina, Flemish Nun	1150-1220	July	V	656
St. Dominic, Italian Preacher...	1170-1221	Aug.	I	405, 573
Lutgard, Belgian Nun	1182-1246	June	III	238
Agnes of Bohemia, Princess ...	1205-1281	March	I	522
Humiliana of Florence, Widow...	1219-1246	May	IV	396
Jutta, Prussian Widow Hermit...	1215-1264	May	VII	606
St. Bonaventure, Italian Cardinal	1221-1274	July	III	827
St. Thomas Aquinas, Italian Friar	1227-1274	March	I	670-1
Ambrose Sansedonius, Itln. Priest	1220-1287	March	III	192
Peter Armengol, Spanish Priest	1238 1304	Sept.	I	334
St. Albert, Sicilian Priest	1240-1306	Aug.	II	236
Princess Margaret of Hungary...	1242-1270	Jan.	II	904
Robert of Solentum, Italian Abbot	1273-1341	July	IV	503
Agnes of Mt. Politian, Itln. Abbess	1274-1317	April	II	794
Bartholus of Vado, Italian Hermit	1300	June	II	1007
Princess Elizabeth of Hungary ...	1297-1338	May	II	126
Catharine Columbina, Sp. Abbess	1387	July	VII	352
St. Vincent Ferrer, Sp. Missionary	1359-1419	April	I	497
Coleta of Ghent, Flemish Abbess	1381-1447	March	I	559, 576
Jeremy of Panormo, Sicilian Friar	1381-1452	March	I	297
St. Antonine, Archbp. of Florence	1389-1459	May	I	335
St. Francis of Paola, Missionary	1440-1507	April	I	117
Osanna of Mantua, Italian Nun	1450-1505	June	III	703, 705
Bartholomew of Anghiera, Friar	1510	March	II	665
Columba of Rieti, Italian Nun...	1468-1501	May	V	332*-4*, 360*
Thomas, Archbishop of Valencia	1487-1555	Sept.	V	832, 969
St. Ignatius Loyola, Sp. Soldier...	1491-1556	July	VII	432
Peter of Alcantara, Spanish Friar	1499-1562	Oct.	VIII	672, 673, 687
St. Philip Neri, Italian Friar ...	1515-1595	May	VI	590
Salvator de Horta, Spanish Friar	1520-1567	March	II	679-80
St. Luis Bertrand, Sp. Missionary	1526-1581	Oct.	V	407, 483
St. Theresa, Spanish Abbess ...	1515-1582	Oct.	VII	399
John à Cruce, Spanish Priest ...	1542-1591	Oct.	VII	239
J. B. Piscator, Roman Professor	1586	June	IV	976
Joseph of Cupertino, Italian Friar	1603-1663	Sept.	V	1020-2
Bonaventure of Potenza, Itln. Friar	1651-1711	Oct.	XII	154, 157-9

The compiler, Mr. Crookes adds the following reflections:

"As the lives of all these are pretty fully recorded, we have the means of drawing several generalisations. It is plain that all displayed the qualities most distinctive of the present "spirit-mediums," and many were accompanied from childhood by some of the same phenomena, though I find nothing resembling the "raps." The hereditary nature of their gifts is shown by the Hungarian royal family producing five examples; and it is also notable, on this head, that out of 40 there should not be one of British or French birth, although some of the most remarkable spent much of their lives in France, and all other Christian races seem represented. A feature absolutely common to the whole 40 is great asceticism. Only four married, and all were in the habit of extreme fasting, "macerating" their bodies either with hair shirts or various irons under their clothes, and many of submitting to bloody flagellations. Again, all, without exception, were ghost-seers, or second-sighted; and all subject to trances, either with loss of consciousness only, or of motion and flexibility too, in which case they were often supposed dead; and the last in our list, after lying in state for three days, and being barbarously mutilated by his worshipers, for relics, was unquestionably finally buried alive.* Many were levitated only in these unconscious states; others, as Joseph of Cupertino (the greatest æthrobat in all history), both in the trance and ordinary state, and (like Mr. Home) most frequently in the latter; while a very few, as Theresa, seem to have been always conscious when in the air. Several were, in certain states, fire-handlers, like Mr. Home. The Princess Margaret was so from the age of ten. Many had what was called the "gift of tongues," that is, were caused (doubtless in an obsessed state) to address audiences of whose language they were ignorant. Thus the Spaniard, Vincent Ferrer, is said to have learnt no language but his own, though he gathered great audiences in France, Germany, England, and Ireland. Connected with this, we should note how general a quality of these persons was eloquence. All the men (unless the two kings), and most of the women, were great preachers, though few wrote anything, except Bonaventure and Thomas in the thirteenth century, and Theresa in the sixteenth, who were the greatest Catholic writers of their ages. It is also very notable that the list contains the founders of six religious orders—the first special preaching order, Dominicans, the Jesuate Nuns, Minim Friars, Jesuits, Carmelite Nuns, and Oratorians; and all of these, except the second, great and durable.

"The great majority of them, though often seen suspended, were at heights from the ground described only as "a palm," half a cubit, a cubit, and thence up to five or six cubits, or, in a few cases, ells. But the Princess Agnes and the Abbess Coleta were, like Elijah, carried out of sight, or into the clouds; and Peter of Alcantara and Joseph of Cupertino to the ceilings of lofty buildings. The times that these and others were watched off the ground often exceeded an hour; and the Archbishop of Valencia (1555) was suspended in a trance 12 hours, so that not only all the inmates of his palace and clergy, but innumerable lay citizens, went to see the marvel. On recovery, with the missal he had been reading in his hand, he merely remarked he had lost the place.† In this and all cases the subjects were either praying at the time, or speaking or listening to a particular religious topic that, in each case, is recorded to have generally affected that person either with trance or levitation. We have seen that Apollonius vanished on declaiming his favourite verse of Homer. So the topic of the Incarnation would cause Peter of Alcantara to utter a frightful cry, and shoot through the air "*ut sc'opeto emissus videretur*;" that of Mary's birth would have a like effect on Joseph of Cupertino; and Theresa, after obtaining by prayer the cessation of her early levitations, was yet obliged to avoid hearing John á Cruce on the Trinity, finding that this topic would cause both him and her to be raised with their chairs from the floor. A contemporary painting of them in this position, beside the grating where it occurred, has been engraved in the volume above cited. Joseph of Cupertino, on entering any church having a Madonna or his patron, St. Francis, as an altarpiece, would be borne straight thereto, crying, "My dear mother!" or "My father!" and remain with his arms and robe so among the candles as to alarm all with the danger of his catching fire; but always flying back to the spot whence he had risen. Others were raised up to images or pictures, as the Abbess Agnes in early girlhood, often before a crucifix, "in tantum eam arripuit amor Sponsi sui, quòd relictâ terrâ tam altè fuit corpus suum purissimum sublevatum in aëre, quòd ipsi imagini, supra altare in eminenti loco positæ, se pari situ conjunxit; ubi osculans et amplexans, visa est super Dilectum suum immixa.

"Of invisible transfers to a distance, the only subjects seem to have been Columba of Rietti, said to have been carried from her mother's house in that town to the nunnery that afterwards received her at Spoleto, 20 miles distant; and the river transits of Peter of Alcan-

* This appalling story of insane superstition, to be paralleled probably among no non-Catholic people on earth, will be found in *Acta Sanctorum Octobris*, Vol. XII., p. 158-60.

† This prelate, the annual income of whose see was 18,000 ducats, had no sooner settled in his palace than he got rid of all luxurious furniture, and made it a hospital or poor-house; himself often sleeping on straw, if beds ran short for the paupers. Charles V. had named another person for this see, but the secretary to whom he was dictating mistook the name, and taking another paper said, "I imagined your Majesty to have said Thomas of Villanova, but the error will soon be rectified." The emperor said, "By no means; the mistake was providential; let it stand.

tara. The lives of Joseph of Cupertino, indeed, allege that the rare miracle of "geminatio corporis," or bodily presence in two distant places the same day, was twice vouchsafed to him while dwelling at Rome— once to assist at the death-bed of a named old man of his native village, whom he had promised to attend if possible; and again at the death of his mother. It is also related of the great Spanish rethrobat that, while the business of a jubilee detained him at Madrid (1556-9), a lady, Elvira de Caravajal, in Estremadura, declared her resolve to have no other confessor till Father Peter might be within reach; and the same day he presented himself at her castle, announcing that he had been brought expressly from Madrid, and that she ought not to choose confessors so distant. There is doubtless plenty of exaggeration, and many stories of this kind must be apocryphal, but the notable fact is that they are told only of the same persons as the fully-attested levitations and other phenomena parallel to the modern so-called Spiritism."

The student of Patanjali will remark two facts in connection with these air-walkers,—*they were all ascetics*, and not only were all but four unmarried, and, presumably, chaste, but inflicted upon their bodies the extreme rigors of maceration, that is to say that same stern repression of the physical appetites and desires which is common among our Indian Yogis and Sannyasis. Though they knew not the fact, they were in reality practising the extremest austerities of the Yoga system. Another fact will not fail to be observed, viz., that the thaumaturgic power was in several cases hereditary. We of the East know how often it happens that this abundance of psychical power passes down the generations in certain families—that, in short, there are 'born magicians' as certainly as there are born poets, painters, or sculptors. If we may credit the records of Western Spiritualism the quality of 'mediumship' is also known to run in families. Neither of these examples of heredity will surprise any student of either physiology or psychology, for the annals of the race are full of proof that the child is but the evolution of his double line of ancestors, with, in individual cases, a tendency to 'breed back' to some one relative on either the paternal or maternal side. Among the most interesting of English medical writers upon this subject is Dr. Charles Elam, of London. Though not a professed psychologist, he has collected in his "A Physician's Problems" some most valuable data for the student of that science, supplementing them with judicious and intelligent criticism. "The various races of men," he says, (*Op. cit* p. 33.) "have characteristics quite as distinctly marked . . But *races consist of individuals*; it is clear therefore, that to a certain extent individuals have the power of *transmitting their own specific psychical nature.*" M. Giron, a great physiologist, remarks that "acquired capacities are transmitted by generation, and this transmission is more certain and perfect in proportion as the cultivation has extended over more generations." Sir H. Holland, Esquirol, Dr. Virey, Montaigne, Rieeken, Boethius, among moderns, and Hippocrates, Homer, Horace, Juvenal, among ancients, are a few of the great authorities who have noticed the constant assertion of this law of nature. Herodotus, the 'Father of History' to Western people who know nothing of our Indian literature, mentions the heritage of caste, of profession, and of moral and intellectual qualities. He speaks of Evenius as possessing the power of divination and transmitting it, *as a natural consequence*, to his son, Deiphonus. Men of Eastern birth may, in considering these facts, the more readily understand why so many more great psychologists and philosophers have flourished in *this part* of the world than at the West, where the rugged *conditions of life*, especially the climate, food, and the common use of stimulating beverages, have so largely tended to the development of the animal at the expense of the spiritual nature, ever since the exodus of people from the warm Eastern climes to settle those countries. The love of mystical study, and the tendency to practice ascetism are inherent in our blood, and absorbed through our mothers' milk. Generations after generations of white men pass away without producing a single adept of the Secret Science, while it would be hard to find a parallel to this in India—even in these degenerate days, when our cleverest young scholars are worshiping Western idols, and it almost seems as if the very recollection of Yoga and the Yogis were dying out of the popular mind.

According to the "Journal d'Hygiène," the heron has on its breast large greasy tufts, which secrete a whitish unctuous matter of a disgusting odor, but which has a remarkable power of attracting trout and probably other fishes. M. Noury on placing the breast of a heron in a net, has invariably found the net filled with trout.

YOGA PHILOSOPHY.

(By Truth seeker.)

[The following communication, from a European Theosophist, will be read with attention and interest by Hindu students of Yoga. The references to 'Vital air,' 'wind,' 'tubular vessels,' 'moon-fluid of immortality,' 'chambers of the body,' and such like, may be incomprehensible to the materialist unfamiliar with the figurative nomenclature of mystics; but he who has advanced even a single pace along the road of self-development towards spirituality will comprehend easily enough what is meant by these terms.—ED. THEOS.]

In the *Dublin University Magazine* for Oct., Nov., Dec. 1853, and Jan. 1854, is a series of papers, entitled "The Dream of Ravan," containing much that is curious on this subject.

In the fourth paper, Jan. 1854, speaking of an ascetic it is said: 'Following his mystic bent he was full of internal visions and revelations. Sometimes according to the mystic school of Paithana, sitting crosslegged, meditating at midnight at the foot of a banyan tree, with his two thumbs closing his ears, and his little fingers pressed upon his eyelids, he saw rolling before him gigantic fiery wheels, masses of serpent shapes, clusters of brilliant jewels, quadrats of pearls, lamps blazing without oil, a white haze melting away into a sea of glittering moonlight, a solitary fixed swanlike fiery eye of intense ruddy glare, and, at length, *the splendour of an internal light more dazzling than the sun.* An internal, unproduced music (anahata) vibrated on his ear, and sometimes a sweet mouth, sometimes a whole face of exquisite beseeching beauty, would rise out of a cloud before his inward gnostic eye, look into his soul, and advance to embrace him.'

'At other times he followed the path laid down by the more ancient and profounder school of Alandi and strove to attain the condition of an illumined Yogi as described by Krishna to Arjuna in the 6th Adhyaya of that most mystic of all mystic books, the *Dnyaneshvari*,

'THE ILLUMINED.

'When this path is beheld, then hunger and thirst are forgotten, night and day are undistinguished in this path

* * * * * * *

'Whether one would set out to the bloom of the east or come to the chambers of the west, *without moving*, oh holder of the bow, *is the travelling in this road.* In this path, to whatever place one would go *that place one's ownself becomes!* How shall I easily describe this? Thou thyself shalt experience it.

* * * * * * *

'The ways of the tubular vessel (nerves) are broken, the nine-fold property of wind (nervous ether) departs, on which account the functions of the body no longer exist.

* * * * * * *

'Then the moon and the sun, *or that supposition which is so imagined*, appears but like the wind upon a lamp, in such a manner as not to be laid hold of. The bud of understanding is dissolved, the sense of smell no longer remains in the nostrils, but, together with the *Power*,* retires into the middle chamber. Then with a discharge from above, the reservoir of moon fluid of immortality (contained in the brain) leaning over on one side, communicates into the mouth of the Power. Thereby the tubes (nerves) are filled with the fluid, it penetrates into all the members; and in every direction the vital breath dissolves thereinto.

'As from the heated crucible all the wax flows out, and it remains thoroughly filled with the molten metal poured in,

'Even so, that lustre (of the immortal moon-fluid) has become actually molded into the shape of the body, on the outside it is wrapped up in the folds of the skin.

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* *Note from 'Dublin U. M.':*—This extraordinary power who is termed elsewhere the World Mother—the casket of Supreme Spirit, is technically called Kundalini, serpentine or annular. Somethings related of it would make one imagine it to be electricity personified.

'As, wrapping himself in a mantle of clouds, the sun for a while remains and afterwards, casting it off, comes forth arrayed in light,

'Even so, above is this dry shell of the skin, which, like the husk of grain, of itself falls off.

'Afterwards, such is the splendour of the limbs, that one is perplexed whether it is a self-existent shaft of Kashmir porphyry or shoots that have sprouted up from jewel seed or a body moulded of tints caught from the glow of evening, or a pillar formed of the interior light.

'A vase filled with liquid saffron, or a statue cast of divine thaumaturgic perfection molton down. To me it appears Quietism itself, personified with limbs.

'Or is it the disc of the moon that, fed by the damps of autumn, has put forth luminous beams, or is it the embodied presense of light that is sitting on yonder seat?

'Such becomes the body; when the serpentine power drinks the moon (fluid of immortality, descending from the brain) then, O friend, death dreads the form of the body.

'Then disappears old age, the knots of youth are cut in pieces, and *The Lost State of Childhood reappears.* His age remains the same as before, but in other respects he exhibits the strength of childhood, his fortitude is beyond expression. As the golden tree from the extremity of its branches puts forth daily new jewel-buds, so new and beautiful nails sprout forth.

'He gets new teeth also, but these shine inexpressibly beautiful, like rows of diamonds set on either side. The palms of the hands and soles of the feet become like red lotus flowers, the eyes grow inexpressibly clear.

'As when, from the crammed state of its interior the pearls can no longer be held in by the double shell, then the seam of the pearl oyster rim bursts open, so, uncontainable within the clasp of the eyelids, the sight, expanding, seeks to go outwards; it is the same indeed as before but is now capable of embracing the heavens. *Then he beholds the things beyond the sea, he hears the language of paradise, he perceives what is passing in the mind of the ant.* He takes a turn with the wind, if he walk, his footsteps touch not the water.

'Finally,—

'When the light of the POWER disappears, then the form of the body is lost, he becomes hidden from the eyes of the world.

'In other respects, as before, he appears with the members of his body, but he is as one *formed of the wind.*

'Or like the core of the plantain tree standing up divested of its mantle of outward leaves, or as a cloud from which limbs have sprouted out.

'Such becomes his body, then he is called Kechara, or Sky-goer, this step being attained is a wonder among people in the body.'

The process here described seems similar to that described in the *Ouphnekhat.* 'With your heel stop the fundament, then draw the lower air upwards by the right side, make it turn thrice round the second region of the body, thence bring it to the navel, thence to the middle of the heart, then to the throat, then to the sixth region, which is the interior of the nose, between the eyelids, there retain it, it is become the breath of the universal soul. Then meditate on the great One, the universal voice which fills all, the voice of God; it makes itself heard to the ecstatic in ten manners.

'The first is like the voice of a sparrow, the second is twice as loud as the first, the third like the sound of a cymbal, the fourth like the murmur of a great shell, the fifth like the chant of the *Vina*, the sixth like the sound of the 'tal,' the seventh like the sound of a bamboo flute placed near the ear, the eighth the sound of the instrument *pahaoujd* struck with the hand, the ninth like the sound of a small trumpet, the tenth like the rumbling of a thunder cloud. At each of these sounds the ecstatic passes through various states until the tenth *when he becomes God.*

'At the first all the hairs on his body stand up.

At the second his limbs are benumbed.

At the third he feels in all his members the exhaustion of excess.

At the fourth his head turns, he is as it were intoxicated.

At the fifth, *the water of life* flows back into his brain.

At the sixth this water descends into and nourishes him.

At the seventh he becomes master of the vision, he sees into men's hearts, he hears the most distant voices.

At the ninth he feels himself to be so subtle that he can transport himself where he will, and, like the Devas, see all without being seen.

At the tenth he becomes the universal and indivisible voice, he is the creator, the eternal, exempt from change; and, become perfect repose, he distributes repose to the world.'

Compare this with Vaughan-*Anima Magica Abscondita.* 'This mystery is finished when the light in a sudden miraculous corruscation darts from the centre to the circumference, and the divine Spirit has so swallowed up the body that it is a glorious body shining like the sun and moon. In this rotation it doth pass, and no sooner, from the natural to the supernatural state, for it is no more fed with visibles, but with invisibles and the eye of the creator is perpetually upon it. After this the material parts are never more seen.'

Can any of the correspondents of the THEOSOPHIST give any account of this *Dayaneshvari?* Who was Alandi? It would be a great boon to Theosophists if Dayánand Saraswati Swámi would give to the world a translation of this work, and also of Patanjali's *Yoga Sastra*, of which in English we know only the imperfect summaries of Ward and Thompson. Can, also, some competent Buddhist give an account of the *Kasina*, of which I know only Spence Hardy's imperfect account? We Western Theosophists earnestly desire information as to all the best modes of soul-emancipation and will-culture, and turn to the East for Light.

BRAHMA, ISWARA AND MAYA.

By Sri Paravastu Venkata Rangacharia Arya Vara Guru.

Adverting to the article "Brahma Iswara and Maya," by Pramada Dasa Mittra published in the THEOSOPHIST of October, the following observations cannot fail to suggest themselves to a true Vedantist.

The science of Vedanta is enveloped in the Brahma Sastras (aphorisms) of which Badarayana is the author. There are many commentaries upon these sutras. They are (1) Bodhayana Vritti; (2) Bhashya of Dravida Rishi, or, more properly speaking Dramida Rishi; (3) Ditto of Bhaskara; (4) Ditto of Sankara; (5) of Yadava; (6) of Rámánuja; (7) of Madhwa; (8) of Neelakanta; &c. &c. Of these, the first three, which owe their origin to a period anterior to Sankara, and which are not wholly accessible at our present day, at least in this part of India, are only known to us through the various quotations thereof which occur in the "Ramanuja Bhashya" and its commentary "Sruta Prakasika."

Pramada Dasa Mittra (we hope rather Pramoda Dasa Mittra) appears to refute certain statements made by Mr. Gough while explaining his own position in Vedanta Philosophy. These refutations are no doubt quite in accordance with the Doctrine of Sankara as expounded in his Bhashya. But Pramada Dasa Mittra will do the learned world a valuable service if he will but solve the problems hereinafter set forth.

Whether (Moksha) beatitude or salvation is or is not the (Purushartha) end, which a human being should aspire to? If not, all human effort for acquiring knowledge and wisdom such as the study of Vedanta science would be vain. If however it be the end aspired, who is the aspirer? For whose sake does he aspire? What sort of thing is the object aspired? According to his (Sankara's) Doctrine, being one with Brahma, eternal Bliss (Brahma Ananda)

is indeed the end and aim of man. Is the being who is the aspirer essentially Brahma or any other? If he is in reality Brahma, what has he to aspire for? If not, will he newly become Brahma? Can one thing become another?

Perhaps the answer will be this:—"He is in reality Brahma, but he does not know at present that he is Brahma. The knowledge that he is Brahma is itself the Purushartha, *i.e.*, the end aspired." In that case there will be two absurdities.—(1) that ignorance attaches to Brahma: (2) that the ignorant Brahma will hereafter gain that knowledge which it does not now possess.

To this they might reply.—"No, no, Brahma is not ignorant. There is only the illusion that he is ignorant, no fresh knowledge to be gained. The extinction of illusion renders him an emblem of wisdom."

Then is what is called "illusion" not identical with ignorance? How could a being who is not ignorant be yet possessed of that ignorance known by the name of "illusion?" If that ignorance is denied to Brahma, where else is it? In Avidya only, they might say.

By what could Avidya be divested of its ignorance?

Perhaps they might say "by the knowledge itself that Brahma is an emblem of wisdom." Where does that knowledge arise? If in Brahma, something which is not already possessed by Brahma and which is newly acquired must be called Beatitude. If in Avidya, it (Avidya) is admitted to be ignorance, and it must be the same Avidya which should try to divest itself of that ignorance. What benefit does it expect from its attempt to divest itself of ignorance?

Again, is Avidya any other than ignorance? If ignorance alone, how could it remain within itself? If on the other hand it is agreed that the ignorance (proper) named Avidya is one thing and the ignorance (special) which is contained in it and which becomes extinct at the time of salvation is another thing, would the former (ignorance proper, named Avidya) continue to exist even at the time of salvation? If so, the non-duality of Brahma will be violated. Perhaps it may be further argued that when the special ignorance is extinguished, its prop, ignorance proper, "Avidya," will also extinguish. If so, the seeking of Avidya to extinguish itself must be the seeking after beatitude. Would there be on the face of the earth any such thing as seeking one's own annihilation? Hence it follows that by beatitude is meant something which far from annihilating the soul would endow it with some particular thing not already possessed.

Before, therefore, the Theosophists extend their researches to one and all of the above specified Bhashyas, and discover by which of them these mighty problems are clearly solved, it is too premature to uphold the doctrine laid down by Pramada Dasa Mittra.

N. NARAINA MOORTY,
For Sri Paravastu Venkata
Rungacharia Arya Vara Guru.

Ganjam, 9th Nov. 1879.

Note by the Editor:—The Theosophists *not* having as yet, studied all these Bhasyas, have no intention to uphold any particular sectarian school. They leave this to the pandits, for whose especial benefit, among others, this journal was founded. A great American quarterly—the *North American Review*—adopts the plan of submitting some famous contributor's manuscript to one or more equally famous writers of very antagonistic views, and then printing all of the criticisms together. By this wise device, the reader of the magazine is able to see what can be said of a given subject from every point of view. We will do likewise; and, as a beginning, here is Professor Pramada Dasa Mittra's criticism upon his critic, after reading the above. "Du choc des opinions jaillit la verité,"—said a great French philosopher.

REPLY BY PROF. MITTRA.

The objections urged by P. V. Rangácharya to the doctrine of non-duality were anticipated by Sankárácharya himself, and are fully answered by him in his Bháshya to which the present critic is referred. I would however give here a brief reply. Men who find themselves unable to accept Sankarás doctrine would do well to remember that reality in his philosophy is twofold.—The Absolute and the Relative. In absolute reality, nothing exists but Brahma, which is but another way of saying that there is but One Absolute Being. In relative reality, the personal selves not only do exist, but exist as distinct from Brahma, and hence there is no contradiction in teaching man to strive for salvation, or to obtain true knowledge by which he would realize the One Absolute reality and be united with him.

P. V. R. attempts to refute the doctrine of Máyá by endeavouring to show that it leads to absurdities, but he forgets that a bewildering perplexity as to which alternative to adopt in our attempted explanations of the world is the very essence of the doctrine. Those that presume to offer explanations of the universe fancy that Śankara's doctrine also is one of explanation, whilst, in fact, it is the doctrine of *inexplicability (anirvaktavyatá-váda)*. The only explanation that Sankará offers is that of the fallacies of all explaining systems. The doctrine of *Avidyá* is the confession of ignorance, the explanation of the inscrutableness of the world and its relation to Brahma—comprising under the term world the whole body of internal and external phenomena. The world is a mysterious enigma which can neither be conceived as existent nor non-existent. The only positive truth that Sankará teaches is the highest truth that there is an Immutable and Eternal Substance which is not to be known as such or such, but positively underlying this mysterious world of matter without, and of fleeting cognitions within, and thus it is that he broadly separates himself from the Sceptic. There can be no denying, no doubting of this Substance that presents itself as the Immutable Self, standing supreme over the passing Is of joy and sorrow, love and hatred.

You again ask—if in absolute reality Brahma alone exists, who is it that is ignorant? The answer again is—In absolute reality, none is ignorant, but *since* you do ask the question, it is *you* assuredly that are ignorant. Certainly it is idle to put such questions to the Vedanti, when he avows that the world of conscious personalities and unconscious matter is only relatively real, owing its relative reality to the One Absolute, and all such questions about ignorance must belong to the province of the relative (*vyávahárika dásá*) in which you and I are admittedly distinct from Brahma and, as such, are ignorant.

What is the nature of this Ignorance, or rather this cosmic manifestation, and how it is connected with Brahma, or in other words, how Brahma, though one, *seems* to be many; though absolute knowledge and bliss, *seems* to be affected by pain and ignorance—the Vedanti confesses to be a mystery. आविद्याया अनिर्वाच्यत्वात् तत्संबन्धोप्यनिर्वाच्य: | But who would presume to deny this ignorance? The attempted explanations of the universe have been shown to be absurd, and it has been shown that the only positive affirmation that can be made is that there exists One Being only, unknowable in his absolute nature. This affirmation is the only explanation that can be offered of the universe around. Even modern scientists of eminence have confessed that in its intrinsic nature not a particle even of dead matter can be explained.

If it be objected that though the world may not be explicable, there is no reason to doubt its positive existence, the answer is that the world, at any given moment, is not what it was the preceding moment, nor will it be the same in the moment succeeding. Hence the very reality of the world is held dubious and only relative. Thus once more are we driven to the doctrine of the inscrutableness of the world, or the *Máyá-váda*.

By confounding Avidyá (ignorance) with the soul, P. V. R. supposes that according to Sankara, beatitude consists in the annihilation of the soul, whilst on the contrary it is the obtaining the realization of the true self. Nothing can be farther from Sankara's teaching than that beatitude lies in annihilation. The mistake arises from the difficulty of conceiving Being above the consciousness (buddhi) with which we identify ourselves.

In conclusion, with reference to the question of absolute and relative existence, it may not be out of place to quote here the words of Herbert Spencer who, though he generally regards the world from a material point of view, clearly distinguishes the Absolute and the Relative in our minds —the *Sákshin* and the *Vijnánátma* :—" Existence means nothing more than persistence; and hence in Mind, that which persists in spite of all changes, and maintains the unity of the aggregate, in defiance of all attempts to divide it, is that of which existence in the full sense of the word must be predicated, that which we must postulate as the substance of Mind, in contradiction to the varying forms its assumes."

P. D. MITTRA.

Benares, 23rd November 1879.

[Continued from the December Number.]

THE LIFE OF SANKARACHARAYA, PHILOSOPHER AND MYSTIC.

By Káshinath Trimbak Telang, M.A., LL.B.

The question of Sarasvati as to the true nature of Love must be answered though he were ten times a Yogi or Sannyasi, so Sankara journeyed on to find the means of learning the truth. As he was going out with his pupils, they met the corpse of a certain king named Amaraka (of Amritapura, to the west of Mandana Misra's city, according to Anandagiri (1)) lying at the foot of a tree in the forest surrounded by males and females mourning his death. Taking advantage of the opportunity, Sankara entrusted his own body to the charge of his pupils, and caused his soul to enter the corpse of the king. The supposed resuscitation which followed delighted the people, and king Sankara was taken in triumph from the forest of death to the throne of royalty. (2)

There, king Sankara, standing as it were in the shoes of Amaraka, and, indeed Amaraka himself so far as the eye could discern, and passing as such, learned practically all that pertained to the science and art of Love, and fitted himself to answer the query of the cunning wife of Mandana. He also studied the theory of the subject in Vatsyayana, and made progress enough to write an original treatise upon it himself (3). Meanwhile, however, the ministers of the State, finding their resuscitated rajah a far wiser and better man than ever before, suspected that there had been some transmigration of souls, and so, *to prevent the return of this intruder to his own body, secretly issued an order that all corpses in the city should be burnt*; but they took good care that the order should not come to the knowledge of the king (4).

In the meantime the pupils of Sankara who had charge of his body, finding that the limit of time fixed by him for his return had already been passed, grew very uneasy. While the others were given up to their grief, Padmapada suggested a plan which was unanimously adopted, and they started out to discover the whereabouts of their preceptor. The stories of Madhav and Anandagiri do not agree as to this quest of the pupils after their master, the former making them wander from province to province, while the latter tells us that Sankara's body was deposited in the outskirts of the king's own city. In fact, Madhav himself elsewhere describes the circumstances of Sankara's soul not finding the body in the appointed place, then animating it on the funeral pyre, and Sankara's then returning with his pupils to Mandana as a work of but short duration :—but we are interrupting the sequence of our narrative. Padmapada's plan was for them to first discover the whereabouts of their master, and then, gaining access to his presence under the disguise of singers, express to him their sorrow at his absence and recall him to his own body and to the prosecution of his labors. Arrived at King Amaraka's city, they heard the story of the preternatural resuscitation, and satisfied that they were on the right track, carried out their affectionate plot. Their music not only held their audience spell-bound, but reached the inner consciousness of Sankara in his borrowed body. He dismissed the singers, retransferred himself to his own body, and left the empty rajah to die once more, and this time effectually. He found his own body already amid the flames but having his armour of proof against fire it was uninjured, and he rejoined his devoted pupils, singing the praises of Nrisemha. Returning to the residence of Mandana, Sarasvati was answered and Mandana Misra converted to Vedantism.

Travelling southwards, Sankara published his works in Maharashtra, and took up his residence at Srisaila, where a strange proposal was made to him. A Kapilaka called on him and besought him to give him his head, which he said he wanted to offer up as a sacrifice, as he had been promised by Mahadeva a residence in Kailasa in his human body, if he offered up the head of either a king or an omniscient person. Sankara agreed on condition that the Kapalika should come for it without the knowledge of his pupils, who might interfere. This was done, but before the decapitation could be effected, Padamapada learnt the thing through his interior consciousness, and assuming the form of a Man-lion, fell upon the Kapalika, and rent him joint by joint. He had then to be appeased and brought back to himself.

The next miracle attributed to Sankara was the bringing back to life at Gokarna, of a child greatly beloved by its parents. (Madhav xii, 24). To Srivali—where he got a new pupil in the person of Hastamalaka, a lad supposed to be an idiot, but in fact something very different—and Sringagiri, he then went. At the latter place Mandana Misra, who had taken the name of Sureshvar (see p 251 of Anandagiri, whose account leaves it a matter of doubt as to the identity of Mandana with Sureshvar) wrote at Sankara's command, an independent treatise on the Brahma, which surprised the other pupils and equally pleased the master.

At this time Sankara learning in same supernatural way (5) of his mother's being at the point of death hastened to her side, and at her request for spiritual counsel, instructed her, or rather attempted to instruct her, in the formless

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(1) Anandagiri 214.

(2) This incident is too important to pass by without editorial comment. The power of the Yogi to quit his own body and enter and animate that of another person, though affirmed by Patânjali and included among the Siddhis of Krishna, is discredited by Europeanized young Indians. Naturally enough, since, as Western biologists deny a soul to man, it is an unthinkable proposition to them that the Yogi's soul should be able to enter another's body. That such an unreasoning infidelity should prevail among the pupils of European schools, is quite reason enough why an effort should be made to revive in India those schools of Psychology in which the Aryan youth were theoretically and practically taught the occult laws of Man and Nature. We, who, have at least some trifling acquaintance with modern science, do not hesitate to affirm our belief that this temporary transmigration of souls is possible. We may even go so far as to say that the phenominon has been experimentally proven to us—in New York, among other places. And, since we would be among the last to require so marvellous a statement to be accepted upon any one's unsupported testimony, we urge our readers to first study Aryan literature, and then get from personal experience the corroborative evidence. The result must invevitably be to satisfy every honest enquirer that Patânjali and Sankaracharaya did, and Tyndall, Carpenter and Huxley do not, know the secrets of our being. Ed. Theos.

(3) Madhav X 18.

(4) Pandit Ramasvami says that the order was issued by the Queen herself and in this the pandit is at one with Anandagiri who also makes the Queen suspect the fact (p. 245) and makes no allusion to the ministers.

(5) We must take issue with our distinguished contributor upon this point: We do not believe in "supernatural ways," and we do believe and know that it was not at all difficult for an initiate like Sankara to learn by his interior faculties, of his mother's state. We have seen too many proofs of this faculty to doubt it. Ed. Theos.

Brahma. She could not comprehend his teaching but he tranquilized her mind until the moment of her dissolution. His relatives refused to aid him in performing the usual funeral ceremonies on the ground that he, being an ascetic, was not competent to perform the offices in question. Hereupon he produced a fire from his right hand, wherewith he burned the corpse. (Madhav. 29-56).

At this time, Padmapáda who had been absent on a pilgrimage returned, and told Sankara how a commentary on the *Bhashya* which he had composed and deposited with his uncle when he went on his pilgrimage, was destroyed by that person as it contained a refutation of the doctrines he held. To the great joy of Padmapada, Sankara dictated the whole from memory, as he had once read it himself, and from his dictation Padamapada rewrote it. Rajasekhar, also, who had lost his dramas, had them dictated to him in the same manner.

And now accompanied by his pupils and by king Sudhanvan, Sankara started on his tour of intellectual conquest. The *redargutio philosophiorum*, which Vyasa had suggested to him, and for which his original lease of life had been extended, now commenced. He first directed his steps towards the Setu—the Bridge—then passing through the countries of the Pandyas, the Cholas, and the Dravidas, he went to Kanchi where he erected a temple and established the system of the adoration of Devi. Having then favoured with a visit the people called Andhras, and having looked in at the seat of Venkatchalesa, he proceeded to the country of the Vidarbhas. On hearing that Sankara wished to go into the Karnata country, the king of the Vidarbhas warned him of the mischievous character of the people generally, and of their envy and hatred of Sankara particularly, Sankara went into that country nevertheless, and the first person of note he came accross was a Kápálika named Krakacha whose exposition of his own doctrines so disgusted all who heard it that Sudhanvan caused him with all his followers to be ignominiously driven away. They went breathing vengeance and returned armed in hundreds. They were however destroyed by king Sudhanvan—all but the first Kápálika Krakacha, who came up to Sankara, and addressed him saying "Now taste the fruit of thy deeds." He then prayed to Bhairava and as soon as he appeared, asked him to destroy the destroyer of his followers. But Bhairava killed Krakacha himself, exclaiming 'Dost thou offend even me?'

Onward went Sankara to the Western ocean, and to Gokarna, where he vanquished Nilakantha, a philosopher who thought himself perfectly invincible. Sankara thence went into the Saurashtra country and published his Bhashya there. Then he went to Dvaravati or Dvarka and thence to Ujjayini where he challenged and conquered Bhattabhaskar. Thence he went "conquering and to conquer" into the countries of the Balhikas, Bharatas, Surasenas, Kurus, Daradas, Panchalas, and so forth. In the country of the Kamarupas, Sankara encountered and defeated Abhinavagupta a doctor of the Sakta School. Having, however, more worldly wisdom than philosophy or love of truth, and finding that he could not compete with Sankara, that personage got his pupils to hide his works for a period, and passed himself off as belonging to Sankara's school, all the while maturing a plot of which the sequel will be presently narrated.

(To be continued.)

THE UNIVERSITY MAGAZINE, for November, contains the very welcome portrait of Edison, whose name is creating such discussions in the scientific world. Thos. Alva Edison was born in 1847, so that now he is only thirty-two years of age, yet already he has made more practicable and useful discoveries than a whole century has brought forth. Of his early life, stories are familiar now, but the circumstances under which he first turned his attention to telegraphy are still little known.

THE SWAMI OF AKALKOT.

A book entitled "Swámi Charitra" (The life of Swámi) has just been published in Maráthi, in two parts, by one Náráyan Hári Bhágvat. It contains the life of one of the most remarkable among modern Hindus, the Swámi of Akalkot, from the time he became known under the name of Digámbar Báwa, in a town called Mangalvede, near Akalkot. Nothing is known of this wonderful man before that time. Neither did anybody dare question him about his antecedents. One named Bábájipant, who was one of those who had lived with the Swámi since the time his public career as an ascetic began, urged him once to give information about his name, native place, and family. Swámi gave no direct answer, but simply said "Datta Nagar," and "Chief person"—"the Vata tree." No other attempt to elicit information was made. The reason that led the author to commence this biography is very astonishing. He says that one night he went to bed as usual, but could not sleep for a long time, being oppressed with various thoughts. In this frame of mind he at last fell asleep, but was startled by a most unexpected dream. He saw a Sannyási approach his bed. This reverend man, unlike persons of his avocation, wore clothes, had "kundala"* in his ears and carried with him a "dand"† and kamandalu. ‡ A man who accompanied him asked the author to get up and see the Swámi. He seemed to obey and Swámi then said:—"It is a well-known fact that I took Samadhi § at Akalkot. Write my biography as will suit the present times, in accordance with my instructions. I now disappear." This seen, the author awoke, got up, and was at a great loss what to do, especially as he had never seen the Swámi, and was consequently unable to obey the instructions conveyed to him in the dream. Neither had he ever felt any sincere desire to see the Swámi during his lifetime. Unlike many, he had never regarded him as an incarnation of God. While in this state of mind he slept for the second time, and again in his dream saw the same person in the same dress and with the same marks about him, who said "get up, why are you thus puzzled? Begin writing and you will have the necessary materials." The author thereupon resolved to at least make the attempt, and wrote to all the persons who knew the Swámi well, to supply as much information as they could. The facts mentioned in the book are therefore authenticated. They are moreover credible, because the author says he got many of these from persons he had never written to. Moreover it is not likely that a person like Mr. Govind Vishnu Bhide, who is well informed and experienced, would talk at random without considering well upon the matter. He says that once when he went to see the Swámi in fulfilment of a vow made by him, he had also a desire that Swámi should advise him in regard to spiritual matters. No sooner did he stand before the Swámi than the latter turned his face towards him, and repeated the following verse in Marathi:—

उपासनेलृ दृढ चालवावें ॥ सत्कर्मयोगें वय घालवावें ॥
भूदेवसंतासि सदा लवावें ॥ सर्वी मुखीं मंगल बोलवावें ॥

No less credible is the fact mentioned by Mr. Vishnu Chintamon Bhopatkar, Sheriff of the Sessions Court at Poona. Some ten years ago, when he served as Sheristedar of the District Judge, his wife suffered from a very severe attack of fever. Every day the sickness increased and the doctors pronounced her incurable. He was therefore ready to try any remedy suggested to him. He saw a friend of his who advised him to make a vow that he would take his wife to the Swámi of Akalkot, if she should improve, and in the mean time to keep her under the

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* A sort of ring usually worn by the Sannyasis in the lower part of their ears.

† A three or seven knotted bamboo of the wonder-working ascetics.

‡ The gourd which Brambacharies, Sannyasis and others use for holding water.

§ When a great Sadhu is dead, this phrase is usually used. Samádhi is the highest stage of Yog training, and when a Yog is in that state he loses consciousness of this world and sees nothing but his own Divine Spirit.

treatment of a native doctor named Ganesh Shastri Sakurdikar. He accordingly prayed to the Swámi, and promised to offer a cocoanut to his idol on his behalf. But unfortunately he forgot his promise when he went to bed. And although this fact was known to nobody, his brother-in-law saw in a dream the Swámi rebuking him for having forgotten his promise to offer a cocoanut on Swámi's account. As he was not aware of the promise made by Mr. Bhopatkar, he was at a loss as to what his dream meant, and consequently communicated the fact to all the family, in great astonishment. When Mr. Bhopatkar heard this, he repented having forgotten his promise, but immediately after taking a bath he offered the cocoanut on Swámi's account, and made a vow that if his wife was cured he would go with her in the month of January to Akalkot to see the Swámi. Then he sent for the native doctor mentioned to him by his friend, but found that he had left for his Inám village and was not in Poona. But nevertheless, to the great surprise of Mr. Bhopatkar, it happened that while he was returning home from the office he met on his way the very native doctor whom he was searching for. He then took him home and the latter gladly undertook to treat Mr. Bhopatkar's wife. The medicine administered proved a success, and she went on improving gradually. And, although she was pretty well by the month of January, Mr. Bhopatkar did not think it advisable for her to travel as she was still very weak, and consequently did not take her with him when he left Poona. But he had no sooner left Poona without her, than her sickness recurred so seriously that the next day he was telegraphed to return. Since she had been all right at the time of his departure the sudden receipt of this telegram made him suspect that all this was due to his not having fulfilled his vow to take his wife with him to Akalkot. He then invoked the Swámi, asked his pardon, and promised to go with her to Akalkot in the month of July if she should recover. She at once began to mend so rapidly that by the time he reached home he found her all right. In the month of July, although she had recovered, she was in too feeble a state to face the cold of the season. He however resolved to abide by his vow this time, and accordingly went to Akalkot with his wife and the doctor under whose treatment she was. When they reached their place of destination it was raining very hard, and the place where they had put up was very damp. Her constitution however received no shock, but on the contrary she continued to improve. When they all went to the Swámi he ordered a certain book to be brought him, and after finding a certain chapter gave it first to the doctor and then to Mr. Bhopatkar, thereby intimating without speaking a word, that their object in coming was gained.

There are many such facts as the above mentioned in the book, all going to confirm the Swámi's claim to the knowledge of Yog Vidya. He was a practical example to show what a man *can* do, if he *will*. If anybody had taken advantage of the opportunity thus offered to him and gone to the Swámi purely with the intention of studying philosophy, how much good might he not have done himself and his country! During the twenty years or more that the Swámi was at Akalkot, no less than 500,000 persons must have gone to see him. But of this large number it would seem that scarcely any had within them an honest desire to study philosophy. Almost all were actuated merely by selfish worldly desires. If they had gone to him with a sincere aspiration to learn how to obtain control over bodily passions, he would have bestowed favours on them of which no robber in the world could have deprived them. But they sought but these worldly enjoyments with which fools are satisfied. They had never given a moment's consideration to the thought of what their state would be after the death of their physical bodies. In the whole book under notice are given but two or three instances of persons who went to the Swámi with a desire to obtain knowledge. The course which he adopted to fulfil the desires of such persons is very curious. One named Narsappa, an inhabitant of Mysore, had gone to Akalkot with a view to receive some instructions on spiritual matters. He was at a great loss how to explain his intentions to the Swámi, as he knew neither Marathi nor Hindustáni. He however would regularly go and sit silently by the Sannyási. Once while he was sitting near a Puranik,* Swámi made him a sign to approach and upon his obeying, Swámi took a blank book that was lying by him, and, after turning many of its leaves, gave him a certain page to read. He there found, to his great astonishment and joy, an injunction printed in Kanarese characters, that he should read Bhagvat Gita if he would have his desires fulfilled. He then gladly communicated the fact to a Puranik friend and asked him to read the book to him. The Puránik approached the place where the Swámi was sitting, and taking the blank book which had been placed in the hands of Narsappa, looked for the page on which Narsappa said he saw Kanarese characters. He also examined all the other books, as well as all the papers lying there, but nowhere could he find Kanarese characters. This fact is an illustration to show that this singular being communicated his instructions only to those who sincerely desired them.

The book teems with facts illustrative of the power obtained by a Yogi. There are very few persons in this country, who being in search of the ancient Aryan Philosophy, have obtained control over the bodily passions which trouble ordinary men beyond measure. Fewer still who like one now living in India, whom I dare not mention, are known. Almost all who have thoroughly studied or are studying that ennobling philosophy, keep themselves out of the public view in compliance with wise and inexorable rules. It is not through selfishness, as too many imagine. Though unseen, they none the less are continually working for the good of humanity. In thousands of cases what they effect is ascribed to Providence. And whenever they find any one who, like themselves, has an ambition above the mere pleasures of this world, and is in search of that Vidya which alone can make man wise in this as well and happy in the next, they stand ready by his side, take him up in their hands as soon as he shows his worthiness, and put in his way the opportunities to learn that philosophy, the study of which has made them masters of themselves, of nature's forces, and of this world. It is apparent that the Swámi of Akalkot was one of such persons. A man peculiarly oracular and sparing of speech, and eccentric to a degree, he nevertheless did a world of good, and his life was crowded with marvels. Many facts might be quoted that would tend to show the great knowledge possessed by him, but the few above related will suffice to introduce him to the reader, and to indicate his familiarity with the occult side of nature. While he was alive, very few learnt the Vidya from him; now that he is gone for ever, his death is lamented, as is usually the case with the sons of India. Their eyes are at last opened to the injury they have inflicted upon themselves by neglecting a golden opportunity.

The account of his death given in the biography is pathetic, and worth repetition. On the last day of the first fortnight of the month of Chaitra,† in the year 1800 of the Shálivân Era, people suspected that the health of the Swámi had begun to fail. While he was sleeping in the afternoon of that day, at the place of Tatya Sáheb Subhedár, he suddenly got up, and ordered a square earthen tile which was lying there to be placed on somebody's head. He then went to a tank outside the skirts of the town, followed by a large crowd, as well as by the person who had the earthen tile on his head, and seated himself on the steps of the tank. He afterwards ordered the man to place the earthen tile in water without injuring it, and asked the crowd to make a loud noise.‡ He then

* A person who reads any of the 18 works of Puran and explains the meaning.

† The first of the Hindu year according to the Shálivân Era.

‡ According to the Hindu custom when any body loses his nearest relation or one he dearly loves, he turns round the dead body and makes a loud noise by pressing his hand against his mouth; such a noise is here meant.

removed to the temple of Murlidhar in the evening until which time he was all right. But at about 9 in the night he had a severe attack of cold and fever. But without communicating the fact to any body he got up early in the morning and went to the burning ground where he showed two or three funeral piles to some of his followers and asked them to remember them. He then directed his footsteps towards the village of Nagammhalli which is about two miles from where he was. And although it was past noon he had taken neither his bath nor meals, but nobody dared ask him do any thing. On his way he rested in a shed reserved for cows. His followers as usual began to prepare him a bed, when he said—"Henceforward I do not require any bed. Burn it on that tree opposite to me." This startled some of his followers, but they did not even suspect that the Swámi thereby meant any thing in regard to himself. The next day he returned to Akalkot and stopped under a Vata tree behind the palace of Karjalkar. And notwithstanding that he then suffered from fever, he carried on his conversation in his usual tone. Neither did he show any change in his actions. Shortly afterwards he had an attack of diarrahea, and his appetite failed him. But he did not omit his customary bath, and if any body raised objection to his doing so, on account of his sickness, he answered, "What will your father lose if I die?" He was cured of diarrahea by Hammantráo Ghorpade, the doctor of the dispensary at Akalkot, but continued to suffer from fever and shortly afterwards had paroxysm of coughing. He was then placed under the treatment of a native doctor named Nána Vaidya, all of whose attempts to cure him failed. If asked not to bathe or expose himself to air, he would pay no attention. Neither could he be persuaded to take the medicine prescribed for him. Two or three days afterwards he began to breathe very hard, and he sank rapidly. But still he made no complaint, and he did not permit his outward appearance to show any symptoms of what he internally suffered. When his sickness was at last too apparent to be concealed some of his respectable friends thought it advisable for him to distribute alms before his death. This he did most willingly, himself repeating all the necessary mantrams. He gave, with his hands, his own embroidered shawl to Ramáchárya. As his cough increased every moment, he was advised to remove from an open place into the inner part of the house. But all the entreaties of his friends proved in vain. The same answer was repeated to them. At noon on the 13th day of the latter fortnight of the month of Chaitra, he ordered his cows and other animals to be brought before him. He then gave away all the food and clothes offered to him. Seeing that by that time his voice was almost gone, one of his good desciples asked him if he had any instructions to communicate. In reply he repeated the following verse from the Gita :—

अनन्याश्चिंतयंतो मां येजना : पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहं ॥

He then turned from the left to the right side and ordered himself to be seated. No sooner was the order obeyed than he was...!

Now, as was above remarked, people have begun to appreciate his greatness. They have erected a sort of a temple on the spot where he breathed his last, to commemorate his memory. But if they had held him fast in their hearts while he was alive, and if they had studied the Vidya with him, then they would have raised themselves above base passions and the pursuit of pleasures, and obtained that kingdom from which the gainer is never dethroned. To such as may ask how he could have assisted them in making themselves masters of self, let the author speak.—"As all the facts mentioned in the book relate to others, it is quite plain that readers would have the author say what may have happened to himself. It would be unjust for him to shrink from relating his own experience in deference to unworthy fears. It is thirteen months since he saw the Swámi in his dream, and he does not now feel the infirmities of age. All his senses are in proper order and not decayed by age. By degrees he gains possession of the secret that enables him to control practically the passions which trouble ordinary men. And whenever he can not, with all his efforts, check any improper desire, he sees, in an inexpressible way, some event which shows that the Swámi is determined upon driving all improper thoughts from the author's mind by bringing him face to face with strange events. This is the only experience which the author has had until now of Swámi's greatness."—But it suffices to show that the author is in the right path.—D. K. M.

BADRINÁTH, THE MYSTERIOUS.

By a Swami who has seen it.

Half way up a peak of the Himálaya Mountains, called Dhaválágiri* by the people inhabiting the place, and the equal of which cannot be found in the whole world, is the temple of Badrináth, one of the four† most sacred places of the Hindus. The place is surrounded by hills, cliffs, ravines and jungles, and produces in abundance 'kand' roots, buds and flowers. Holy men, of whom some keep themselves quite unknown to the world, while others who are known, carry on their sacred pursuits there. The legend about the idol of Badrináth which is at present in the temple is, that it was once thrown away by the Jains; but when Shankaráchárya went to that place after putting down the Jains, and when he founded there Jotir Math,‡ he had at that time a vision—which is ascribed to that god—to the effect that the said idol was thrown into Narada Kunda from which it should be removed and founded again in its former place. Shankaráchárya obeyed his instructions, and, after having inscribed the whole story on a copper-plate, entrusted the whole to the chief worshiper and then went to Kashmere. There are also many stones bearing various inscriptions which none can read. Near Badrináth are such places as Uttar Káshi (North Benares), Gupta Káshi (Secret Benares), Trijugi Náráyan, Gowri Kund, Tungnath, Rudranath, where great ascetics, who are known only to very few persons, perform their holy functions. They have majestic appearances and are objects of great reverence to the ignorant hill-tribes living in the neighbourhood, who fear that these yogis may assume the forms of tigers and eat them up.

It is said that the yogis named Bhám Jogi, Chitru Jogi, Aitwár Gir, Ganga Gir, Somwár Gir, have been performing their holy functions there for the last three hundred years. They eat nothing except 'kand' roots, fruits and flower buds, and reside always in their mountain homes which are inextricable. None but those who are Dnyáni § succeed in having their company. Whenever they have to see any body they fix some time for a meeting, and only those who punctually keep their appointment can see them. There are many such ascetics in that part of the country, and those who want to satisfy their curiosity may go there and see them. But what is said above is known to all who live there.

[*To be continued.*]

* This name is composed of two Sanskrit words—*Dhavál*, which means white, and *giri*, a mountain; so called on account of its always appearing very white owing to the existence of ice formed by excessive cold which always prevails on this mountain.

† The four most sacred places of the Hindus are :—

(1) Jagannáth, in Eastern India; (2) Ramnáth, to the South; (3) Dwárkánáth, to the West; and (4) Badrináth to the North.

‡ Jotir Math is the place mentioned as Joshi Math on page 68 of the Decr. number of the THEOSOPHIST, in the autobiography of Pandit Dayanund Sarnswati Swámi.—(ED. THEO.)

§ One who has succeeded in obtaining "Dnyána" is called "Dnyáni." By the word "Dnyana" is not here meant any knowledge but the knowledge of the mysterious laws of nature and consequently what is obtained by Yog training. Until therefore a person reaches a certain degree of the knowledge of Yog philosophy, he cannot see these máhátmás. (Ed. Theo.)

THE FOREST QUESTION.

By "Forester."

In my former paper I pointed out the necessity of conserving forest vegetation on the hills and mountains of this tropical country, where the streams and rivers have their rise. Some of the evils attending the denudation of the slopes of hills and mountains were also mentioned. To destroy the vegetation on these important highlands and thus make them incapable of performing their most important function, namely, the storage of fallen water, is also to destroy the natural irrigation of the country. Yet this is being done. Even where, as on the Western ghats, the annual rainfall is in very many places 250 inches, there the slopes of hills and mountains—the high-level natural reservoirs of the country—have been given for a wretched system of cultivation (called Dulhi or Kumri—by which every atom of tree and plant vegetation is destroyed to produce a scanty crop of inferior grains) at the rate of 6 pice per acre. Yet with 250 inches of rain *no less than* 25,028 *tons of water fall on each acre of land.* Nevertheless, tens of thousands of acres of hill and mountain land in each Ghat Talook of this Presidency have been given for such cultivation, and have suffered denudation. And any attempt to again devote these important hill and mountain lands to the purpose originally intended by a beneficent nature, namely, for the production of timber, woods, grass and water, is looked upon by those who are utterly ignorant of the subject as an infringement of the rights of the people. But I assert that herein is a cruel wrong being done to the country and the public at large, and that the suicidal policy being pursued is not only defeating the efforts of nature to naturally irrigate valuable low-lying lands, and the vast plains to the East, but will also assuredly bring serious disasters upon the country and its peoples. Witness as a case—out of many—in point the late disastrous floods in Spain. Here, we learn from European journals, that "A rainfall on the "night of October 14th, *caused the mountain torrents to "swell the Rivers Segura and Mundo*, in the upper valley "of Murcia, the water sweeping over seven leagues "around Murcia, reaching Oryhvela and Lorca a little later "on the morning of the 15th. In Murcia, a town of "90,000 inhabitants, the greater portion of the suburbs "were under water; and more than 1,000 houses were des-"troyed or damaged. In the province of Murcia more "than 500 bodies have been taken out of the water, and "40,000 persons are homeless, sheltering in the churches "and public buildings. Hemmed in by mountains and "rising ground, the plain for leagues, during fifty hours, "seemed like a lake dotted with village roofs and church "steeples. Lorca and Oryhuela, towns of 19,000 and "53,000 souls were more completely inundated than Mur-"cia. The waters then began to fall almost as rapidly as "they had risen, *leaving behind them a thick coat of mud "and detritus over the inundated country.*" Such are the evils which may be certainly looked for in this country if its hills and mountains are not kept clothed with a strong forest vegetation.

November 22nd, 1879.

In the *Lancet*, Robert Hamilton F.R.C.S., Senior Surgeon, Royal Southern Hospital, Liverpool, strongly recommends the injection of ammonia into the veins as a means of resuscitation in alcoholic and narcotic poisoning. He having injected with a hypodermic syringe ten drops of ammonia into the medio-cephalic vein of the right arm of a woman in a dying and comatose condition from excessive drinking, the effect was striking; she almost immediately moved and opened her eyes. The pulse, which could not be felt before the operation, became perceptible, and the woman recovered. He mentions also the case of a woman poisoned by drinking carbolic-acid. The case was apparently hopeless, yet this patient also recovered after the injection of ammonia into the veins of the arm.

A THEOSOPHICAL JUBILEE.

The fellows of the Theosophical Society throughout the world, will be glad to learn that the celebration of its fourth anniversary, at the Bombay head-quarters, was a great success. The large attendance—which included the most influential Natives of Bombay as well as Europeans—the interest manifested, the display of articles illustrative of native technical ingenuity, taste and skill, the opening of the Library, and the successful foundation of the THEOSOPHIST, combine to mark the event as the beginning of an era of usefulness and influence. The limits of these columns prohibiting a full report of the speeches, poem, and the names and contributions of the exhibitors, a pamphlet supplement is preparing in which the whole will be given, including the President's address, which was pronounced superior to any which he has heretofore delivered. This pamphlet will also contain recent modifications of the Rules adopted in General Council at Benares on the 19th of December, ultimo. Swámi Dayánund Saraswati was present on this occassion, and the meeting was held at the palace of H. H. the Maharajah of Vizeanagar, where our President, Corresponding Secretary, Librarian, and other Fellows were guests. The price of the pamphlet (annas 4, or six pence, or ten cents) should be remitted to the Librarian of the Society, at Bombay, or to the Secretary of the New York or any branch Society. Meanwhile, the reader may glean an idea of the events of the evening from the following report, which is taken from the Allahabad *Pioneer* of December 8th.

BOMBAY, *30th November.*

The Theosophists held high carnival last evening at their Girgaum head-quarters. Several hundreds of the most influential natives of the city—bankers, merchants, mill-owners, pandits, pleaders, &c.—crowded their compound, and attentively watched the proceedings. The occasion for the gathering was to celebrate the Theosophical Society's fourth anniversary, the opening of its new library, and the foundation of the THEOSOPHIST. Gorgeous cards, artistically printed in gold and black—both design and execution very creditable to the Society—had bidden the guests to the meeting; there was a profusion of lamps, Chinese lanterns and flags, a great arch of gas jets, on which the word "Welcome" appeared in letters of fire, and a seven-pointed star blazed above its crown, high in the air. From a concealed place not far away came the musical strains of a military band of twenty pieces. The whole compound was carpeted and filled with chairs, the front row being reserved for the more important personages. The verandah of the library bungalow served as a sort of private box of the speakers of the evening and gentlemen accompanied by their wives. A more motley audience could scarcely be imagined, so varied the races, complexions and costumes. The Parsee and Brahman, the Jain and Mussalman, the Christian and Heathen side by side, and Vishnavite and Sivaite observing for the time a benevolent neutrality. The scene was, in short, a picturesque and interesting one, and indicated that the busy Theosophists have already created a wide interest in their doings.

The evening's programme embraced the three features of addresses, a display of working models of machinery by native mechanics, and an exhibition of native industrial products in the library hall. The speakers were Colonel H. S. Olcott, President of the Society; Rao Bahadur Gopalrao Hurri Deshmuk, late Jóint Judge at Poona; Mr. Nowrozji Furdoonji, Municipal Councillor of Bombay; Kashinath Trimbuk Telang, M.A., LL.B., the Orientalist; and Shantaram Narayen, Esq., Pleader. A fine poem in Guzerati, written for the occasion, was read by the author, who is known more widely as "The Guzerati Poet" than under his own name. Colonel Olcott's address was an eloquent review of the Society's work before and since the arrival of his party in India, and was received with great applause. He disclosed the important fact that the plan of the Society embraced good honest work for the

improvement of the material condition of his adopted countrymen, the Hindus, quite as distinctly as Oriental research and the revival of Aryan mystical science. They had not only founded a journal to serve as an organ for the dissemination of the fruits of Hindu scholarship, but also a workshop with machines of various kinds, in which to manufacture Indian goods for export. The invitation card of the evening, whose equal could not be turned out from any existing lithographic press of Bombay, Calcutta or Madras, had to a large degree been printed by a young Parsee, taught by his colleague, Mr. Edward Wimbridge, within the past six weeks. Adopting, as he—Colonel Olcott had—India as his country and her people as his people, it was his sacred duty to do all that lay within his power to promote the physical welfare of the teeming millions of this peninsula, no less than to humbly second the efforts of that great Aryan of our times, Swámi Dyánund Saraswati, for the revival of Vedic monotheism and the study of Yoga. The address will be printed.

At the conclusion of the speeches, and after the reading of the Guzerati poem, the library doors were thrown open and the visitors thronged into the apartment. Considering that the whole exhibition had been organized within one week, the result was very creditable. Two large bookcases were fitted with splendid specimens of the sandalwood carvings and mosaics of Surat, Ahmedabad and Bombay, the dressed figures peculiar to Poona, toys from Benares, and special exhibits of knives, rings, steel boxes and brass padlocks from the Pandharpur School of Industry and from a Baroda artisan named Venkati. The opposite wall was hung with embroidered robes and dresses from Kashmir, examples of the famous shawl industry of that country; gold-bordered muslin *dhotis* from Bengal, &c. Tables at the ends and down the centre of the room were spread with a great array of brass-ware in *repoussée;* enamelled and inlaid bronze vessels of all sorts, carved marble gods; a palki and a temple in pith; boxes of agate, gold-stone, and carnelian articles from Agra; and a puzzle-box, made by a common native carpenter, yet so ingeniously constructed as to baffle every attempt to open it until its secret was discovered. There was a perpetual fountain for sending up jets of perfume, made by a Cutchee mechanic, named Vishram Jetha, who also exhibited a working model of a steam engine, made by himself, which drove a tiny grist-mill, circular saw, drill, and force pump. Altogether it was a most enjoyable occasion, and must go far towards winning good opinions for the Theosophical Society. Before dismissing the company, Colonel Olcott announced that he was in conference with the Hon'ble Morarji Gokuldas, Sir Mangaldas Nathoobhoy, Mr. Mathuradas Lowji, and other leading Natives to organize a permanent Industrial Exhibition Committee, to hold at least one fair in Bombay each year.

On the 2nd of December the President, Corresponding Secretary, and Librarian left Bombay for Allahabad on business, and remained there until on the 15th they went to Benares to meet and confer with Swámi Dayánund. While at Allahabad Col. Olcott accepted an invitation from a committee of native gentlemen, represented by Pandit Sunder Lal, of the Post Master General's Office, to deliver an address upon the Theosophical Society and its relations to India. Mr. Hume, C. B., a distinguished member of the Viceregal Government occupied the chair and an overflowing audience filled the largest hall in the city. The *Pioneer* of the 16th ultimo contained the subjoined account of the proceedings.

The Theosophical Society.

A Public address was delivered on Saturday afternoon at the Mayo Hall, by Colonel Olcott, the President of this Society, before a large audience of Natives and Europeans. The chair was taken by Mr. A. O. Hume, C.B.

The Chairman said:—Ladies and Gentlemen,—It now becomes my duty to introduce to you Colonel Henry S. Olcott, President of the Theosophical Society, who has kindly consented to submit for your consideration a brief explanation of the leading aims and objects of the Society he represents. I myself unfortunately as yet know too little of this Society to permit of my saying much about it. What little I know has been gleaned from the first three numbers of the THEOSOPHIST, a most interesting journal, published by the Society at Bombay, and from a few all too brief conversations with Colonel Olcott and the Corresponding Secretary of the Society, Madam Blavatsky. But this much I have gathered about the Society, *viz.*, that one primary and fundamental object of its existence is the institution of a sort of brotherhood in which, sinking all distinctions of race and nationality, caste and creed, all good and earnest men, all who love science, all who love truth, all who love their fellowmen, may meet as brethren, and labour hand in hand in the cause of enlightenment and progress. Whether this noble idea is ever likely to germinate and grow into practical fruition; whether this glorious dream, shared in by so many of the greatest minds in all ages, is ever destined to emerge from the shadowy realms of Utopia into the broad sunlight of the regions of reality, let no one now pretend to decide. Many and marvellous are the changes and developments that the past has witnessed; the impossibilities of one age have become the truisms of the next, and who shall venture to predict that the future may not have as many surprises for mankind as has had the past, and that this may not be one amongst them? Be the success, however, great or little of those who strive after this grand ideal, one thing we know that no honest efforts for the good of our fellowmen are ever wholly fruitless; it may be long before that fruit ripens, the workers may have passed away long ere the world discerns the harvest for which they wrought; nay, the world itself may never realize what has been done for it, but the good work itself remains, imperishable, everlasting; they who wrought it have necessarily been by such efforts purified and exalted; the community in which they lived and toiled has inevitably benefited directly or indirectly, and through it the world at large. On this ground, if on no other, we must necessarily sympathize with the Theosophists; they may have other aims and objects in which we may not so entirely identify ourselves, but in this their desire to break down all artificial barriers between the various sections of mankind and unite all good and true men and women in one band, labouring for the good of their fellows, our whole hearts must go with them, and you will all, I am sure, listen with interest and pleasure to an exposition of other branches of the Society's aims and aspirations from so distinguished a member, so able a representative of the Theosophical Society as Colonel Olcott, who will now address you.

Colonel Olcott then coming forward, spoke as follows:—Before taking up the thread of my discourse, I will advert to one remark made by the distinguished gentleman who honours me by occupying the chair. The Theosophical Society was *not* organized to fight Christianity especially, nor is it a propaganda of any one religious sect. It is a society of seekers after truth, and pledged to the work of disseminating whatever truths it discovers, whether in religion, philosophy, or science. If in the progress of this work it encounters obstacles, it will try to remove them, no matter by whom they may be interposed. Its history is the best evidence that can be given of the nature of its labors, and the fidelity with which it has kept the pledges made in its behalf in the first instance. To that history I now invite attention.

The speaker then sketched the rise and progress of the Theosophical Society. It originated at New York, America, in the year 1875, as the result of a private lecture at the house of Madam Blavatsky upon Egyptian Geometry and Hieroglyphics; the small company of intelligent persons present on that occasion coming to the unanimous conviction that the secrets of Egypt, and especially of India, could only be learned with the co-operation of native scholars. The results of Western Orien-

talism were unsatisfactory, for European scholars, lacking the intimate knowledge of the spirit of Eastern literature, were not agreed as to the meaning of ancient philosophers and authors. A great agitation prevailed throughout Christendom as to the deeper questions of religion and science. The materialistic drift of the public mind was encountered by the phenomena of so-called modern spiritualism. An eager wish to know something positive about nature and its mysteries, man and his obvious and latent faculties, about God, and about human destiny, prevailed. The organizers of the Theosophical Society were of various shades of belief—some, spiritualists, veteran investigators, but not satisfied with the explanation given of their phenomena; some, men of science, who wished to learn the mystery of life, and discover what force moved the atoms in space and caused them to aggregate into worlds, and then evolved the myriad forms of being that inhabited them; others were simply weary of the old theological system, and wished to learn what India could teach them that was better. The Society being organised, and having put forth its programme, was bitterly assailed by a hundred critics. Caricature, sarcasm, slander, and invective were employed, but it kept steadily at work and prospered. Many mere wonder-seekers who at first joined it in the hope that they might see greater miracles worked by Eastern magic than they had by Western mediums, dropped off upon discovering their mistake. But others took their places: correspondents wrote from all parts of the world to express their sympathy. Great scientists, like Edison of America, joined, while others like Prof. W. B. Carpenter opposed. Ladies of refinement and high rank enrolled themselves as fellows. Experience at last showed that to be successful in the study of occult science, the Society itself must be reorganized on a basis of confidential relations, each pledged to the other not to betray confidences imparted respecting their individual successes in occult study. These and the grip and other signs of recognition, were the only secrets the Society ever had. Politics never interested its fellows nor occupied their thoughts in the slightest degree. At last, he, Colonel Olcott, came to India with two English colleagues, and their learned Corresponding Secretary, Madam Blavatsky. They came expecting only to study Eastern religion and Yoga Vidya, and report their discoveries to the Western Theosophists. But they found themselves obliged to turn teachers as well. Hindu youth were as ignorant of ancient Aryan literature, religion and science as European youth; they, alas! did not even know what the Vedas contain. So the Theosophists laid out a new course of action in addition to their original plan: they were already in a close alliance with the Arya Samaj and its great Founder, Swami Dayanund Saraswati, to revive Aryan religion and the study of Sanskrit; they now arranged to co-operate in every scheme to found technological schools in India. On the 29th ultimo, they had held the fourth anniversary meeting of the Society, at Bombay, and besides addresses in different languages by native gentlemen, there had been a highly interesting and important exhibition of specimens of Hindu art and ingenuity. Colonel Olcott had also opened negociations with influential Bombay gentlemen to found a permanent Exhibition Society or Institute for the holding of an industrial exhibition once a year. The Society has founded a monthly journal for the circulation of the writings of Native and European Orientalists; it has opened a library at Bombay; it is about instituting a course of weekly lectures on mesmerism and other branches of occult science; and, just before leaving Bombay, they had received a proposal to assit in the employment of a certain fund subscribed by natives for the foundation of a school of industry. In the course of his remarks the speaker gave a very interesting definition of the two methods of psychical development known as Hata Yoga and Rája Yoga, from which it appeared that the former is a species of bodily training to develop will-power by the self-infliction of physical pain, and the latter, an evolution of the interior faculties of the Soul by the intelligent concentration of the ascetic's vitality and mental force upon the inner man. Until European men of science comprehend the results that may be achieved by these two systems, they will never know the vast possibilities of the living man. At present "Psychology" is but a name, and the so-called science which they have thus christened only empirical guess-work.

At the conclusion many native gentlemen pressed forward to express their interest and gratification with the address, and arrangements were made on the spot for a public meeting of welcome to the Theosophists upon their return from Benares, whither they have gone to spend a week with Swami Dayanand Saraswati.

THE ENSOULED VIOLIN.

(By Hillarion Smerdis, F.T.S.)

The almost supernatural or magic art of Nicolo Paganini, —the greatest violin player that the world has ever produced—was often speculated upon, never understood. The sensation he produced upon his audience was marvellous, overpowering. The Great Rossini wept like a sentimental German maiden, upon hearing him play for the first time. The princess Eliza of Lucca, sister of the great Napolean, though he was in her service as the director of her private orchestra, was for a long time unable to hear him play without fainting. In women he produced nervous fits and hysteries at his will; stout hearted men he drove to frenzy. He changed cowards into heroes, and made the bravest soldiers become as nervous girls. Thousands of dreary tales circulated about this mysterious Genoese, the modern Orpheus of Italy. For besides his remarkable appearance—termed by his friends eccentric, and by his victims diabolical—he had experienced great difficulties in refuting certain rumors of his having murdered his wife, and after her, his mistress, both of whom loved him passionately. Their unquiet souls, it was whispered, had been made through his magic art to pass into his violin—the famous "Cremona:" superstition not utterly ungrounded in view of his extraordinary facility in drawing out of his instrument the most unearthly sounds, and positively human voices. These effects well nigh startled his audiences into terror; and, if, we add to it the impenetrable mystery connected with a certain period of his youth, we will find the wild tales told of him in a measure excusable especially among a people whose ancestors knew the Borgias and the Medici of black-art fame.

We will now give a fact—a page from his biography—connected with, and based upon, such a tale. The press got hold of it at the time of its occurrence, and the annals of the literature of Italy preserve the record of it until now, though in many and various other forms.

It was in 1831. The great, the "diabolical" Paganini was creating at the house of the Paris Opera an enthusiasm unsurpassed by any triumph he had previously gleaned. After hearing him, several of the leading musicians of the noblest orchestra in the Western world, broke their instruments.....

At that time, there lived at Paris another violinist gifted with an extraordinary talent, but poor and unknown, a German, whose name was Franz Stenio. He was young and a philosopher, imbued with all the mysticism of Hoffman's "*Chant d' Antonia*," and nursed in the atmosphere of the old haunted castles on the Rhine. He had studied the occult arts and dabbled in alchemy, but otherwise was interested but little in the matters of this world. The whole of his aspirations mounted, incenselike, together with the wave of heavenly harmony which he drew forth from his four-stringed instrument, to a higher and a nobler sphere.

His mother, his only love on earth and whom he had never left, died when he was thirty. It was then that he found he had been left poor indeed; poor in purse, still poorer in earthly affections. His old violin teacher, Samuel Klaus, one of those grotesque figures which look as if they had just stepped out of some old mediæval panel, with the speaking and piercing voice of a "show Punch," and the fantastic allures of a night-goblin, then took him by the

hand, and, leading him to his violin, simply said:—"make yourself famous. I am old and childless, I will be your father, and we will live together." And they went to Paris.

Franz had never heard Paganini. He swore he would either eclipse all the violinists of those days, or, break his instrument and at the same time, put an end to his own life. Old Klaus rejoiced, and jumping on one leg like an old satyr, flattered and incensed him, believing himself all the while to be performing a sacred duty for the holy cause of art.

Franz was making himself ready for his first appearance before the public, when Paganini's arrival in the great capital of fashion was loudly heralded by his fame. The German violinist resolved to postpone his *debut*, and at first smiled at the enthusiastic mentions of the Italian's name. But soon this name became a fiery thorn in the heart of Franz, a threatening phantom in the mind of old Samuel. Both shuddered at the very mention of Paganini's successes.

At last the Italian's first concert was announced, and the prices of admission made enormous. The master and the pupil both pawned their watches, and got two modest seats. Who can describe the enthusiasm, the triumphs of this famous, and at the same time, fatal night? At the first touch of Paganini's magic bow, both Franz and Samuel felt is if the icy hand of death had touched them. Carried away by an irresistible enthusiasm which turned into a violent, unearthly mental torture, they dared neither look into each other's faces, nor exchange one word during the whole performance.

At midnight, while the chosen delegates of the Musical Society of Paris unhitching the horses, were dragging in triumph Paganini home in his carriage, the two Germans having returned to their obscure apartment, were sitting mournful and desperate, in their usual places at the fire-corner. "Samuel!" exclaimed Franz, pale as death itself,—"Samuel—it remains for us now but to die!.....Do you hear me?...We are worthless...worthless! We were two mad men to have hoped that any one in this world would over rival...*him*!—" The name of Paganini stuck in his throat as in utter despair he fell into his arm-chair.

The old professor's wrinkles suddenly became purple; and his little greenish eyes gleamed phosphorescently as, bending toward his pupil, he whispered to him in a hoarse and broken voice—"Thou art wrong, my Franz! I have taught thee, and thou hast learned all of the great art that one simple mortal and a good Christian can learn from another and as simple a mortal as himself. Am I to be blamed because these accursed Italians, in order to reign unequalled in the domain of art, have recourse to Satan and the diabolical effects of black magic?"

Franz turned his eyes upon his old master. There was a sinister light burning in those glittering orbs; a light telling plainly, that to secure such a power, he too, would not scruple to sell himself, body and soul, to the Evil One.

Samuel understood the cruel thought, but yet went on with a feigned calmness—"You have heard the unfortunate tale rumoured about the famous Tartini? He died on one Sabbath night, strangled by his familiar demon, who had taught him the way, by means of incantations, to animate his violin, with a human soul, by shutting up in it, the soul of a young Virgin...Paganini did more; in order to endow his instrument with the faculty of emitting human sobs, despairing cries, in short, the most heart-rending notes of the human voice, Paganini became the murderer of a friend, who was more tenderly attached to him than any other on this earth. He then made out of the intestines of his victim the four cords of his magic violin. This is the secret of his enchanting talent, of that overpowering melody, and that combination of sounds, which you will never be able to master, unless....."

The old man could not finish the sentence. He staggered before the fiendish look of his pupil, and covered his face with his hands.—"And,...you really believe...that had I the means of obtaining human intestines for strings, I could rival Paganini?" asked Franz, after a moment's pause, and casting down his eyes.

The old German, unveiled his face, and, with a strange look of determination upon it, softly answered.—"Human intestines only are not sufficient for our purpose: these must have belonged to one that has loved us well, and with an unselfish, holy, love. Tartini endowed his violin with the life of a virgin; but that virgin had died of unrequited love for him....The fiendish artist had prepared beforehand a tube in which he managed to catch her last breath as she expired in pronouncing his beloved name, and, then transferred this breath into his violin.* As to Paganini—I have just told you his tale. It was with the consent of his victim though, that he murdered him to get possession of his intestines..."Oh for the power of the human voice!" Samuel went on, after a brief pause. "What can equal the eloquence, the magic spell, of the human voice! Do you think, my poor boy, I would not have taught you this great, this final secret, were it not, that it throws one right into the clutches of *him*...who must remain unnamed at night?"

Franz did not answer. With a calm, awful to behold, he left his place, took down his violin from the wall where it was hanging, and with one powerful grasp of the cords tore them out and flung them into the fire.

The old Samuel suppressed a cry of horror. The cords were hissing upon the coals, where, among the blazing logs, they wriggled and curled like so many living snakes.

Weeks and months passed away. This conversation was never resumed between the master and the pupil. But a profound melancholy had taken possession of Franz, and the two hardly exchanged a word together. The violin hung mute, cordless, and full of dust, upon its habitual place. It was like the presence of a soulless corpse between them.

One night, as Franz sat, looking particularly pale and gloomy, old Samuel, suddenly jumped from his seat, and after hopping about the room in a mag-pie fashion approached his pupil, imprinted a fond kiss upon the young man's brow, and then squeaked at the top of his voice. "It is time to put an end to all this!"... Whereupon, starting from his usual lethargy, Franz echoed, as in a dream; —"Yes, it is time to put an end to this." Upon which the two separated and went to bed.

On the following morning, when Franz awoke, he was astonished at not seeing his old teacher at his usual place to give him his first greeting. "Samuel! My good, my dear...Samuel!" exclaimed Franz, as he hurridly jumped from his bed to go into his master's chamber. He staggered back frightened at the sound of his own voice, so changed and hoarse it seemed to him at this moment. No answer came in response to his call. Naught followed but a dead silence...There exists in the domain of sounds, a silence which usually denotes death. In the presence of a corpse, as in the lugubrious stillness of a tomb, silence acquires a mysterious power, which strikes the sensitive soul with a nameless terror...

Samuel was lying on his bed, cold, stiff and lifeless..... At the sight of him, who had loved him so well, and had been more than a father, Franz experienced a dreadful shock. But the passion of the fanatical artist got the better of the despair of the man, and smothered the feelings of the latter.

A note addressed with his own name was conspicuously placed upon a table near the corpse. With a trembling hand, the violinist tore open the envelope, and read the following:—

"My beloved Franz,

"When you read this, I will have made the greatest sacrifice, your best and only friend and professor could have accomplished for your fame. He, who loved you most, is now but an inanimate body, of your old teacher there now remains but a clod of cold organic mat-

* Giuseppe Tartini, the great Italian composer and violinist of the xvii century, produced such an impression by his inspired performance that he was commonly styled the "master of nations." He eloped with a high born young lady of great beauty. His most marvellous composition was the "*Sonata du diable*," or "Tartini's Dream," which he confessed to have written "on awakening from a dream, in which, he had heard it performed by the devil, in consequence of a bargain struck with him."—ED. THEOS.

ter. I need not prompt you as to what you have to do with it. Fear not stupid prejudices. It is for your future fame that I have made an offering of my body, and you would become guilty of the blackest ingratitude, were you now to render this sacrifice useless. When you shall have replaced the cords upon your violin, and these cords—a portion of my own self,—will acquire under your touch my voice, my groans, my song of welcome, and the sobs of my infinite love for you, my boy,—then, Oh, Franz, fear nobody! Take your instrument along with you, and follow the steps of him who filled our lives with bitterness and despair...Appear on the arena, where, hitherto, he has reigned without a rival, and bravely throw the gauntlet of defiance into his face. Oh, Franz! then only wilt thou hear with what a magic power the full note of love will issue forth from thy violin; as with a last-caressing touch of its cords, thou wilt, perhaps, remember that they have once formed a portion of thine old teacher, who now embraces and blesses thee for the last time.—SAMUEL."

Two burning tears sparkled in the eyes of Franz, but they dried up instantly under the fiery rush of passionate hope and pride. The eyes of the future magician-artist, rivetted to the ghastly face of the corpse, shone like the eyes of a church-owl.

Our pen refuses to describe what took place later on that day, in the death room, after the legal autopsy was over. Suffice to say, that, after a fortnight had passed, the violin was dusted and four new, stout, cords had been stretched upon it. Franz dared not look at them. He tried to play, but the bow trembled in his hand like a dagger in the grasp of a novice-brigand. He made a vow not to try again until the portentous night when he should have a chance to rival—nay, surpass Paganini.

But the famous violinist had left Paris and was now giving a series of triumphant concerts at an old Flemish town in Belgium.

One night, as Paganini sat in the bar room of the hotel at which he stopped, surrounded by a crowd of admirers, a visiting card was handed to him which had a few words written in pencil upon its back, by a young man with a wild and staring eyes. Fixing upon the intruder a look which few persons could bear, but receiving back a glance as determined and calm as his own, Paganini slightly bowed and then dryly said:—"Sir, it will be as you desire,...name the night...I am at your service..."

On the following morning the whole town was startled at the sight of numerous bills posted at the corner of every street. The strange notice ran thus:—

"*To night, at the Grand Theatre of—, and for the first time, will appear before the public, Franz Stenio, a German Violinist, arrived purposely to throw the gauntlet at, and challenge the world-famous Paganini to a duel—upon their violins. He purposes to compete with the great 'virtuose' in the execution of the most difficult of his compositions. The famous Paganini has accepted the challenge. Franz Stenio will have to play in competition with the unrivalled violinist the celebrated 'Fantaisie caprice,' of the latter, known as* 'THE WITCHES.'"

The effect of the notice proved magical. Paganini, who, amid his greatest triumphs, never lost sight of a profitable speculations, doubled the usual price of admission. But still the theatre could not hold the crowds that flocked to it on that memorable night.

At the terrible hour of the forthcoming struggle, Franz was at his post, calm, resolute, almost smiling. It was arranged that Paganini should begin. When he appeared upon the stage, the thick walls of the theatre shook to their foundation with the applause that greeted him. He began and ended his famous composition "*The Witches*" amid uninterrupted bravas. The cries of public enthusiasm lasted so long that Franz began to think his turn would never come. When, at last, Paganini, amid the roaring applauses of a frantic public, was allowed to retire behind the scenes, and his eye fell upon Stenio, who was tuning his violin, he felt amazed at the serene calmness, and the air of assurance of the unknown German artist.

When Franz approached the foot-lights, he was received with an icy coldness. But for all that he did not feel in the least disconcerted; he only scornfully smiled, for he was sure of his triumph.

At the first notes of the *Prelude* of "The Witches" the audience became dumb struck with astonishment. It was Paganini's touch, and—it was something else besides. Some—and that some the majority—thought that never, in his best moments of inspiration had the Italian artist himself, while executing this diabolical composition of his, exhibited such an equally diabolical power. Under the pressure of the long muscular fingers, the cords wriggled like the palpitating intestines of a disembowled victim; the Satanic eye of the artist, fixed upon the sound board, called forth hell itself out of the mysterious depths of his instrument. Sounds transformed themselves into shapes, and gathering thickly, at the evocation of the mighty magician, whirled around him, like a host of fantastic, infernal figures, dancing the witches' "goat-dance." In the emptiness of the stage back ground behind him, a nameless phantasmagoria produced by the concussion of unearthly vibrations, seemed to draw pictures of shameless orgies, and the voluptuous hymens, of the witches' Sabbath.....A collective hallucination got hold of the public. Panting for breath, ghastly, and trickling with the icy perspiration of an inexpressible terror, they sat spelt-bound, and unable to break the charm of the music by the slightest motion. They experienced all the illicit enervating delights of the paradise of Mohammed that come into the disordered fancy of an opium-eating Mussalman, and felt at the same time the abject terror, the agony of one who struggles against an attack of *delirium tremens*.....Many ladies fainted, and strong men gnashed their teeth in a state of utter helplessness!.....

Then came the *finale*.————The magic bow was just drawing forth its last quivering sounds—imitating the precipitate flight of the witches saturated with the fumes of their night's saturnalia, when the notes suddenly changed in their melodious ascension into the squeaking, disagreeable tones of a street *pulchinello*,* screaming at the top of his senile voice: "Art thou satisfied, Franz, my boy?.....Have I well kept my promise, eh?....." And then, the slender graceful figure of the violinist suddenly appeared to the public as entirely enveloped in a semi-transparent form, which clearly defined the outlines of a grotesque and grinning but terribly awful looking old man, whose bowels were protruding and ended where they were stretched on the violin!!

Within this hazy, quivering veil, the violinist was then seen driving furiously his bow upon the *human cords*, with the contortions of a demoniac, as represented on a mediæval Cathedral painting!

An indescribable panic swept over the audience, and, breaking through the spell which had bound them for so long motionless in their seats, every living creature in the theatre made one mad rush to the door. It was like the sudden outburst of a dam; a human torrent, roaring amid a shower of discordant notes, idiotic squeaking, prolonged and whining moans, and cacophonous cries of frenzy, above which, like the detonations of pistol shots, was heard the consecutive bursting of the four cords upon the bewitched violin.....

.....

When the theatre was emptied of its last occupant, the terrified manager rushed on the stage in search of the unfortunate performer. They found him dead and stiff, behind the foot-lights, twisted up in the most unnatural of postures, and his violin shattered into a thousand fragments.....

Cyprus, October 1st, 1879.

It is thought that the use of the microphone in mine districts is very advisable,—the buried miners at Scotch Notch tried very hard by beating the walls and doors of their rocky prison, to let their friends know that they were alive, but did not succeed. The question is raised whether the long and depressing uncertainty as to their fate might not have been relieved had a microphone been employed. Would it not be possible to devise and make known to all workers under ground a simple code of microphonic signals to be communicated by rapping, and heard by means of the microphone?

* Punch and Judy show—an old and very popular street amusement among Western nations.

SWAMI *versus* MISSIONARY.

The debate at Ajmere between Pandit Dayánund Saraswati, Swámi, and the Rev. Dr. Gray.

Reported for the THEOSOPIST *by Munshi Samarthadan.*

In the first issue of your journal I have observed an extract from the Calcutta *Amrita Bazar Patrika*, relative to the debate, at Ajmere, on Christianity between Swámiji Dayánund and Dr. Husband, with your favourable comments. An assertion is therein attributed to Dr. Husband that the objections of Pandit Dayánund Saraswati can be satisfactorily answered. This remark makes it incumbent on me to place before the readers of your journal a complete account of the discussion that took place in Ajmere, in the presence of this reverend Doctor, between the Right Rev. Mr. Gray and Pandit Dayánund Saraswati Swámi, together with the details connected therewith. The public will thus be able to judge of the worth of the Doctor's assertion. At that discussion there were present three different reporters, who wrote down all the questions and answers as dictated to them by the contestants. Of these three copies of the record of discussion one was taken away by Dr. Gray, and the other two, which were attested at the request of the Swámi by Sirdar Báhádur, Munshi Aminchand Saheb and Pandit Bhagram Saheb, are now in my possession, and the following extracts are from this authenticated record. I send them to you with a request that you will kindly give them a place in your most valuable journal.

SAMARTHADÁN,
Publisher of the "Veda Bhashya."

Bombay, November 1879.

OMÉ.

The contest between Swámi Dayánund Saraswatiji, Maháráj, and the Rev. Dr. Gray lasted from 7 P. M. to 9-30 P. M. on Thursday the 28th November 1878 (Márgashirsha Vadya 4th).—

The said Pandit Swámi arriving in Ajmere on Kártik Shuddha 13th, began to deliver lectures on the true religion as prescribed in the Veds. The first lecture was about the Deity and the second about the Veds; on the latter occasion the great Missionary at Ajmere, the Rev. Dr. Gray, and Dr. Husband were present. The Swámi was demonstrating on the authority of the Shastras (ancient religious works) and of arguments consistent with logic, that alone the four Veds and no other work constituted the sacred inspired writings. He also pointed out some inaccuracies contained in "Tourata" "Genesis" and "Koran," with a remark that he did not intend thereby to insult the feelings of any party, his object being simply to appeal to the public to enquire and consider impartially whether or not it is possible for works containing the statements quoted by him to be regarded as divine inspirations. The Rev. gentleman thereupon asked the Swámi to put his objections in regard to these passages from Genesis and the gospels in writing, and send them to him, adding that he would then answer them. The Swámi readily assented, remarking that he had constantly desired to meet wise persons like the Rev. gentleman and have it decided what is true and what false; as to carrying on a discussion by sending written communications to each other it would take up too much time, and the public moreover would not have the advantage of an open discussion. The best arrangement then would be that the Rev. gentleman should meet the Swámi at an appointed time at the same place where they now were, and answer the latter's questions on the spot. But the Rev. Dr. Gray declined and insisted that the questions should be communicated to him in writing and after considering them for two or three days he would answer. To this, the Swami objected. It was finally agreed that the Swamiji would mark the passages in the Bible objected to by him and, on their meeting again, the Rev. gentleman would answer them; and with this understanding, Dr. Gray left the meeting. The Swámi then sent to the Rev. gentleman, through Pandit Bhagram, Extra Assistant Commissioner, a written communication embracing 50 quotations from the Bible? It was but nine or ten days later when the Rev. gentleman had well considered his answers, that a day was fixed for a public discussion upon the subject; and, as the public had been notified, the gathering was large. Sardár Báhádur Munshi Aminchand, Judge at Ajmere, Mr. Roy Bhágrám, Extra Assistant Commissioner, Ajmere, Sardár Bhagatsing, Engineer at Ajmere, and other respectable persons were present. At the appointed time the Swámi arrived at the meeting bringing the four Vedic books, and the Rev. gentleman, accompanied by Dr. Husband of the Mission Hospital, also came, with a large number of books. At the commencement the Swámi observed to the public that he had often had discussions with clergymen at meetings at which no disturbance of any sort whatever occurred, and expressed a hope that the discussion that was to take place would similarly terminate without any obstruction. The Rev. gentleman expressed a similar hope. He then suggested that as the passages referred to him by the Swámi were many while the time at their disposal was short, the number of questions and answers should be limited to two. The discussion then began and notes were taken down by three writers, specially engaged for the purpose.

Swámi:—In *Genesis*, chapter 1, verse 2, it is stated that; "God created the heaven and the earth, and the earth was without form and void." Now God being considered omniscient and omnipotent, how could there be imperfection in His work? There must be perfection in everything done by omnipotent God. It is but in the work of man, whose knowledge is limited and imperfect, that imperfection is possible.

Rev. Mr. Gray:—The meaning does not imply that the earth was "without form" but that it was *Veran*, which in Hindu reads *Oojád*,—desolate.

Question:—But in the first chapter of *Genesis* it is distinctly stated that in the beginning God created heaven and the earth, and that the latter was "without form" and *void* "soonee" (uninhabited void) and that there was darkness upon the face of the deep. This clearly shows that the words "without form" are not here used for *Oojád*, desolate, for if it were so used, there would then be no need for the word *Soonee*, uninhabited, to follow, as void means the same thing. When God created the earth could he not have created it well-formed by using his omnipotence?

Answer:—Two words bearing the same meaning are often used together in all languages, as in the case under discussion. (In illustration of this, Dr. Gray quoted two or three phrases such as, the land was *Veran* and *Soonsán*, both adjectives conveying the same idea that it was desolate or uninhabited.)

The Swámi was just preparing to ask a further question in connection with this explanation when the Rev. gentleman interrupted by reminding him that the discussion upon each passage should be limited to two questions and two answers, the more so, as there were many such passages and all could not be discussed that night. The Swámi answered that it was not necessary that all the passages should be discussed that very night, for they could be continued for two, three, or more days, until the dispute was settled. But the Rev. gentleman did not approve of this suggestion, neither did he consent to the Swámi's proposal that at least ten questions, when necessary, should be allowed in respect to every passage. Thereupon, the Swámi suggested that the number of questions should be fixed at least at three. But the Rev. gentleman said he would not consent to more than two. And Dr. Husband refused to allow the matter to be referred to the decision of those present as over 400 persons would have to be consulted. Thus impeded, the Swámi, considering it improper that such a large meeting should be dissolved without any discussion taking place, consented and passed on to the next question (1)

(1) Behold! This meeting was held to ascertain the truth, which can be done only when each point is fully discussed, but the Rev. gentleman objected to such a course being adopted and insisted that only two questions should be asked in reference to each disputed passage; and even then was unable to defend his position—Kalai Oodagayee (nonplussed.) *Samarthadan.*

Swámi:—In the same book of *Genesis* and in the same chapter—I find: "And the Spirit of God moved upon the face of the waters." In the first verse it is stated that, when God created the heaven and the earth, water was not yet created; whence, then, the water? God... "moved." Is God a Spirit or has he a body like men? If the former, how could he "move?" and, if the latter, how could he have power to create the heaven and the earth, since it is impossible for a "being" to pervade every thing? Where was God's body when his spirit was moving upon the waters?

Dr. Gray:—The creation of the earth includes that of water also. As for the latter portion of the question, I say that from the beginning of *Genesis* (Tourat) to the end of the gospels, God is described as existing in spiritual form.

Swámi:—And yet in several places in the Bible, God is described as having a body. To create the garden of Eden; go and walk there ("And they heard the voice of God walking in the garden in the cool of the day;") talk with Adam; to ascend mount Sinai; to converse with Moses and with Abraham, and his wife, Sara; to enter their tent; to have a wrestle with Jacob—all such acts warrant the inference that God has some sort of body, or that at least he creates one for himself when occasion requires.

Dr. Gray:—All these have no connection with the question under consideration (!) and their currency is entirely attributable to ignorance.

It is a sufficient answer to this that the Jews, (Christians?) and Mahomedans who have faith in "Tourat" (Genesis?) *fully believe that God is Rooha (spirit?).* (2)

Swámi:—In verse 26th of the same chapter it is stated that "God said let us make man in our image after our likeness." This clearly leads to the inference that in form God was also like man, *i. e.* composed of soul and body, for if he had no body how could he create man in his own image and after his own likeness?

Dr. Gray:—This verse says nothing about a body nor is it thus implied. God created man holy, possessed of knowledge, and happy; God is full of eternal happiness, and he created man in his own image. When the latter sinned he lost his Divine form.

After that the Rev gentleman quoted some passages from Corinthians and Colossians in support of this view.

Swámi:—From the fact of Adam having been created in the likeness of God it follows that Adam was like God. And if man was created holy, learned and happy, how could he disobey God's command? Such a disobedience on his part shows that he was not gifted with fore-knowledge, and therefore was not perfect; that his sight was opened only when he ate of the fruit of the tree of knowledge; for had he been full of knowledge *before*, he could not have got knowledge *after* he ate of the fruit of the tree of knowledge. Therefore, he became wiser after his disobedience than he was before, notwithstanding that God blessed him; and it was but when he was upon the point of being cursed that his eyes were opened to a sense of his nudity and he covered his body with the leaves of the *Goolar*. If he was equal to God in knowledge and holiness, why should he not have been previously aware as to whether his body was naked or covered? It is thus seen that in knowledge he was not equal to God; had he been possessed of knowledge and holiness like God, he should have been omniscient, pure and happy, and never have done evil. To one like God it is impossible to fall from his position. And as he did fall, it follows that he could not be like God, unless the latter is also liable to fall through want of foresight and knowledge.

Moreover, we have to be told whether those who "believe" will have the same (degree of) knowledge, etc., as Adam had before his fall, or more, or less? If the same, it may be doubted whether they might not fall as did Adam, though he was equal to God in the above three qualities.

Dr. Gray:—The answer already given sufficiently covers all this ground. The point to be answered is how could Adam being holy, have become disobedient. The answer is that though previously holy he became a sinner by violating the command of God(3). It is not true as assumed by the Swámi that Adam got his knowledge afterwards; but when he ate of the fruit of the tree of knowledge he got the knowledge of evil with which he had previously not been acquainted. As regards the remark that his eyes were then opened and he knew that he was naked, I will answer that Adam having become a sinner felt ashamed. In the daily experience of the average it is generally the reverse; and while "sinners" lose all sense of shame, it is only the virtuous man whose modesty is liable to be shocked. Another objection is, that if man was like God he could not have fallen. Our answer is that though created in the likeness of God he was not equal to God, for if it were so he would never have been tempted to commit sins. As regards the concluding query as to whether the believers will be more or less holy than Adam, it is to be observed that the question at issue being whether God has a physical body or not, the enquiry about the degree of holiness is irrelevant.

In regard to the other question, if the body of God were physical, the religious men who are regenerated in the form of God might have their bodies changed also.

Swámi:—In Genesis, chapter II, verse 3—I read that "God rested on the seventh day from all his work," and "that He blessed the seventh day and sanctified it." God being all-powerful, all pervading, and full of eternal happiness *(satchitánand sarvroopa)*, the creation of the world could not have exhausted him in the least. Then what necessity was there for Him to take rest on the seventh day, as though he had exercised himself too strenuously for six days? And if he blessed only the seventh day, what did he do for the other six days? How can we think that God required any specific time to create, or had to work hard for it?

And now, instead of answering this question, the Rev. gentleman said that the time was up and he could not stay there any longer; adding that, as the writing down of all the points under discussion had taken up a good deal of time, he did not intend to resume the discussion on the next day unless this writing was dispensed with (!). He also said that if the Swámi wished to discuss the subject in writing, written questions should be sent to the Rev. gentleman beforehand to be answered by him in writing also. At the suggestion of Dr. Husband, other persons supported Dr. Gray. The many disadvantages pointed out by the Swámi, who observed that if the discussion were not committed to paper a person might say one thing and after deny it, was not heeded. Then again, no one would be benefited by such a correspondence; for if published by any one, it might be published as he liked. To this the Rev. gentleman remarked that he thought that only very few out of that great gathering of the people present could have understood any thing of what had passed there. Thereupon a Mahomedan, an amanuensis, followed by a few of his co-religionists said that they did not understand (4) anything. This confession made the

(2) Readers! The Rev. gentleman in his first answer says that from the commencement of Genesis to the end of the Gospels, God is spoken of as existing in spiritual form; and when the Swámi points out passages in the same book which prove that God has a body, the Rev. gentleman asserts that they have no connection with the verse under discussion,—and takes for his authority the "Jews" Christians and Mahomedans. A question arises here; Do not these sects which regard God as a spirit go against those passages quoted by the Swámi?—*Samarthadán.*

(3) A question naturally arises here. If man was like God in knowledge, why should he have been ignorant of the tree of the knowledge of good and evil? As he was ignorant of it, it follows that he had not the requisite knowledge, and therefore was not like God. And if he was not, then he could not have been created in the likeness of God, either bodily or spiritually; since God has no body, and that Adam was ignorant of some things. *Samarthadán.*

(4) The Mahomedans also disliked the arrangement of committing the discussion to paper; for, if this restriction was removed they intended to bring in a Molvi to discuss with the Swámi and then to publish a version of such discussion as they pleased. On this occasion some Pandits, idolaters, also bragged of their intention to hold a discussion with the Swámi, but neither any Molvi nor Brahman whom the Swámi surnamed Popejee, little Popes—eventually came forward for the purpose. Had there been an unrecorded discussion they would have attended, but here they had to hold a discussion in which what was once said having been written down, could not be either recalled or changed.—*Samarthadán.*

Rev. Dr. Gray remark that if the *amanuensis* did not understand anything, who else did? But when the Swámi asked the other two writers—Hindus—if they also had understood nothing, these replied that they understood thoroughly, and could minutely explain all they had written. Truly was the Swámi warranted in expressing wonder that, while two of the writers understood every word they had written, one did not.

The Rev. gentleman refusing positively any discussion for the next day, unless it was no more to be committed to paper, nothing could be definitely settled. The Swámi proposed that the three copies of that evening's discussion should be attested by the Rev. gentleman, by himself, and by Meer Mijeelis, and that one of the attested copies should remain with each of them, but the Rev. gentleman refused to sign any of the documents. Thus, the meeting was closed and the audience dispersed, but the Swámi, Sardár Báhádur Munshi Aminchand, and Pandit Bhágram (on their way) waited a while at Sardár Bhagatsing's residence, which is close to the place where the meeting was held. There the two copies which had been retained by the Swámi were attested by the aforesaid two gentlemen before they went to their respective places.

The next day the Rev. gentleman wrote to the Swámi asking him if he intended to 'resume the discourse that night, with an intimation that it should be done orally without being committed to paper; or that, if written discussion be preferred, exchange of written communications should be resorted to. The Swámi wrote in reply that he would hold a discussion only if it were done at a public meeting and committed to paper, as otherwise many disadvantages (already mentioned by him) might result; and added that if the Rev. gentleman agreed to this course, he (the Swámi) would stay at Ajmere to continue the discussion as long as he would be desired to do so, but if not, Dr. Gray should notify Sardár Bhagatsing that he would not attend the proposed discussion. To this the Rev. Gentleman assented but too willingly. The Swámi left Ajmere three or four days later, and after visiting Masuda and Nashirabad departed for Jeypore. The day after the Swámi had left Ajmere the Rev. gentleman called at the Mission School a meeting of its students with many other citizens, and commented in their presence elaborately and learnedly, according to his own pleasure, upon the passages from Genesis questioned by the Swámi, in order—he said—that nobody should feel any longer doubts as to the infallibility and wisdom contained in the Scriptures.

Soon after that and while preaching in the streets, some irreverent persons remarked to him that, while he was daily puzzling his head with ignorant persons like themselves for hours together, he had alleged that he could not spare time to discuss with the Swámi, because to report the discussion took so much of time. They added that if he had succeeded in making the Swámi accept any of his views, thousands of people would have followed him,—but instead of that, it appeared that the Rev. gentleman preferred preaching only in the presence of *ignorant* people.

Note by the Editor of the THEOSOPHIST:—The above affords a fair example of Missionary tactics in India. Open debate with learned natives before audiences is avoided whenever practicable, and their work as a rule, confined to the lowest and most ignorant castes. Teachers in mission schools and sectarian colleges even avoid discussing theological questions put by bright native youths, before the classes, bidding them come to them privately and have their interrogatories answered. The fact forces itself upon the attention of every unprejudiced visitor to India that the Oriental missionary scheme is a wretched failure, and the millions contributed to it by the benevolent are virtually wasted. This appears to be the opinion of most old Anglo-Indians of all ranks. It is intended to publish testimony upon this very important subject in these pages and communications are invited.

MISSIONS IN INDIA.

By Alice Gordon, F. T. S.

The missionary question is of too serious a nature to be discussed with flippancy, or, indeed, to be discussed at all, save by those whose long residence in India has made many of its aspects familiar to them. The benevolent piety of the Christian world has been so long occupied with the scheme of 'spreading the Gospel among the heathen,' that the support of missions is regarded as a sacred duty. This desire may be very worthy, but the ignorance and lack of discrimination in these supporters of Missions are truly lamentable.

In the ordinary European mind, the 'heathen' are massed altogether, and indifference is known or suspected between the religious state of Andaman Islanders, Feejeeans, Mahomedans, or Hindoos. They are all 'heathen,' and in the opinion of missionaries and those who send them, must necessarily be benefited by a free application of Christianity. It is to dispute this opinion as far as regards the larger portion of the natives of this country, that I venture to lay before your readers the conclusions arrived at after a residence here of sixteen years. Anglo-Indians are often reproached by their religious friends at home, for their indifference to, or discouragement of missionary enterprize. That there may be good cause in the experience acquired during residence here, scarcely strikes these enthusiastic soul-savers. They attribute it to thorough deterioration of mind in Anglo-Indians; whereas it is the result of a more liberal belief on the one hand, and a knowledge of the generally worse than useless effort of missionaries on the other. I do not feel myself competent to point out all the causes which lead to this uselessness,—I would even say harmfulness—of missionary work, but I will try to show a few. In the first place the men sent out are usually utterly ignorant of the history of India except perhaps its most recent phases; and what is still worse they know nothing of (even if capable of comprehending) the Hindoo religion and philosophy. The result is that with a narrow dogmatic creed, an inability to see any good outside of it, combined with their ignorance of Hindoo Philosophy, they render themselves offensive and contemptible in the eyes of educated natives. Thus their converts, if they make any among Hindus, are only from the lowest classes, usually men or women who having lost caste, are glad to find shelter and society anywhere. These naturally have no influence, and their example is not likely to be followed, as would be the case if the higher classes were touched by Christianity. It may be asked why this religion, which appears so perfect in the eyes of its ardent professors, does not commend itself to the educated classes, seeing they are able to study it if they choose. I answer, because these educated men know their own religion and philosophy better than we do, and may with very good excuse, prefer their own gods to the gods of the Christian. That the Hindu religion would bear regeneration may be acknowledged, but that must come from the earnest and united efforts of Hindus themselves, and we may hope that the advance of education, and the general movement the influence of the Western mind is causing, will have this effect—*is* having it we may surely say,—for, the rise of the Arya and Bhramo Samajes are the outward and visible signs of this inward and spiritual revival. To expect dogmatic Christianity to take root among Hindus has for many years seemed to me absurd. With regard to Mahommedans, a very slight acquaintance with their strongly monotheistic religion, must show the difficulty attending the propagation of a creed which has a *Trinity* as its basis. In the eyes of the average Mussalman there can be little appriciable difference between the Christian and Hindu creeds, and if they have any preference it, must be in favour of the Hindu, as it is one which does not inculcate proselytizing. It has forced itself on my mind of late years that we Westerns show great presumption—which can only be excused because of our ignorance—in assuming as we do, such entire superiority over the people of this country. That we have the energy of a more youthful nation, that we have the

courage of a people accustomed to warfare, I grant; that we can be and are beneficial to the country, I believe, but we shall best perform the duty we profess we owe as a ruling race, when we learn better, and respect more the people we govern. Mutual appreciation, would lead to greater confidence, and the influence of liberal ideas on both sides would doubtless help to break down their caste prejudice, and our arrogance. But I am digressing from my subject—missions. The only success, worth calling such, of the labors herein criticised has been among the Hill tribes, and *nominal* Christians are numerous among these. I know of one small mission connected with no other, under the *sole* direction of an able, liberal-minded man, and in this instance I believe a marked improvement has taken place in the physical and moral well-being of the simple savages. Among other of these missions the evidence of those unconnected with them is far from favorable, and it is well known that a people whose simplicity and truthfulness were remarkable before the advent of missionaries, are no longer so distinguished by these virtues. I do not feel justified in repeating all I have heard in connection with these missions, but I can say that the general feeling among Europeans towards them is one of indifference or dislike. I have lived in several stations where missions were established, in some for as long as thirty or forty years; and I have even found missionaries honest enough to confess how few converts are made among Hindus or Mahommedans. At one station there was a school originally started for the orphans collected during a famine. This was entirely supported by station and casual subscriptions, (and perhaps Government aided). The Society which kept up this mission refusing their patronage, as far as money went, their object being the conversion of *grown-up* heathen, "brands snatched from the burning!" Of course many of these missionaries are earnest and good men according to their light, but it certainly seems to me that they go the wrong way to work. If instead of so many preachers of the Gospel, they had carpenters and men of other trades; if they taught the art of agriculture and the improvement of cattle, some good results might be seen as the outcome of so much money and so many missionaries.

Surely good house servants ought also to be obtainable from among converts, but the experience of all these years has not shown me half a dozen Christian servants, and of these few, one was a thief and one a drunkard. It indeed seems they cannot supply themselves with servants, for I know one missionary who employs a Mussalman tailor, though his mission has been fourteen years established in the station. This fact is worth many arguments. It must not be supposed that my experiences are unique or my conclusions uncommon. If the opinions of all the Europeans resident in India were canvassed, the supporters of missions would be greatly astonished at the result. I came out to India orthodox, believing very much in missionaries, and fully in sympathy with the home societies. I have been going through a course of unpleasant surprises and disenchantments ever since. I meet many who are even more indignant than myself, that such large sums of money should be annually spent in such an unsatisfactory way. It would be curious and interesting to know how much of this money is expended in keeping missionaries and their families and how little upon the 'heathen' and their needs. Few missionaries are unmarried, and in some societies, wives are regularly sent out to supply vacancies of this sort caused by death. There is no doubt that many poor and worthy men are thus enabled to bring up large families and live in a more comfortable way than they could in their own countries, but this I fancy, is not the object for which the money is subscribed! I have no doubt that the greater number of these men come out here with the honest belief that they have a *call* to convert the poor, ignorant, heathen, and once here, what are they to do if their illusions are dispelled, and their enthusiasm crushed? It would require a heroism, scarcely to be expected in ordinary men, to acknowledge their failure, publish their defeat, and retire from the profession; so they fall into the worn groove, and those who are too honest to falsify statements sent home, find plausible excuses for the small number of converts.

Since beginning this letter I have met a lady of equally long residence in India, who fully agrees with all I say, and mentions that, quite recently, at a missionary meeting in a country place in England to which she went with her parents, who had also been in India, they were as much amused at the begging missionary's statements as surprised at his audacity. Among other things he spoke of the *golden hair* and *blue eyes* of the children that flocked to his mission school in far-off India! This touching picture accomplished the result intended, and he bore away substantial pounds, shillings and pence to the blue-eyed and golden-haired children of his imagination.

MACHINE TELEGRAPHY.

One more step in the progress of invention has been taken by the Americans, and it is a stride. A joint stock Company has just been formed under the title of 'The American Rapid Telegraph Company' for utilizing a new invention for dispatching messages by machinery. That is to say, an American inventor has devised a mechanical apparatus for laying a message upon the wires as fast as the operator's eye can read the words of the manuscript. This is a startling announcement, but coming upon the heels of the telephone, the phonograph and the electric light, it causes but little astonishment. Men now-a-days may almost be said to dine and sup daily on mechanical marvels. The THEOSOPHIST having among its subscribers many who are attached to the Indian telegraph service, they will be interested in what follows.

The name of the ingenious discoverer of this new telegraphing apparatus is not mentioned in the *Philadelphia Weekly Times*, the important American journal from which the present information is compiled, but the president and vice-president are well known, wealthy and enterprising gentlemen. The subscribed Capital is three million Dollars—about seventy lakhs of rupees. The requisite machines are being constructed at the Colt's Arms Co.'s shops, in the superb style of workmanship peculiar to that vast industrial establishment; the poles are of the best Canadian red cedar—a very durable wood; and the wires of best cast steel thickly electro-plated with copper—whereby threefold more tensile strength is obtained, with more than fourfold increase of electrical conductivity, as compared with the other wires in use. This, it is claimed, will ensure trustworthy and rapid telegraphing over circuits three time as great as is possible by the best wires of other telegraph companies. The breaking strain of this new wire is not less than 3,000 pounds, so that it would be able to sustain without fracture the weight of quite a large fallen tree: the wire might be borne down to the very ground without the circuit being broken. The breaking strain of the ordinary wire now used is seven hundred pounds. Owing to the hasty and slipshod manner in which lines are commonly built, in America at least, the item of 'repairs' is very large, the reports of the Western Union—the monster company of the world—showing an annual disbursement for this item of about eight dollars—say Rs. 18—per mile of poles, or an aggregate of from 600,000 to 700,000 dollars on the lines of the company. The 'Rapid' Company, however, do not anticipate being obliged to lay out one-tenth of this sum for the maintenance of their lines, for the reasons above stated. Taking all these advantages into consideration—machinery as against hand-work and the saving in maintenance—the American 'Rapid' Company do not now hesitate to state the fact that when the Washington and Boston line is opened to the public it will be possible for them to do a profitable business at ten cents per hundred words, and so on at the same rate, without regard to distance, as the line extends throughout the United States. Indeed, it is confidently expected by them within the next three years to be able to telegraph ordinary business letters to

and from all points in the country for ten cents (annas 4) each, and yet, within the recollection of the middle-aged reader, the postal charge on a half-ounce letter from New York to Boston or Washington was eighteen and three-fourths cents, and between more distant points twenty-five cents. Those were the days when the mails were transported by stage-coaches and like conveyances of limited capacity.

It will not require the 'Rapid' Company to construct between New York and other cities of the Union more than three of their low-resistance wires to transmit and receive a volume of telegraphing tenfold greater than is now transmitted over all the wires of the Western Union and Atlantic and Pacific Telegraph Companies by the Morse or any other form of hand-key telegraphing now in use. The official reports of the Western Union Company show that the actual average cost to that company by their slow and tedious hand-key system is twenty-five cents for ten-word messages.

An officer of the 'Rapid' Company being asked if this great public benefit were likely to be suppressed in the interest of the existing monopoly by the secret consolidation of the new with the old company, replied we shall make no appeal for pecuniary aid to the public until we have proved :—

"First. That we can telegraph, reliably, sixty to ninety thousand words per hour over long circuits, and sixty to a hundred times faster than can be done by the Morse or any other hand-key system.

"Second. That we can telegraph more economically than can be done by any other system, by from seventy-five to ninety per cent.

"Third. That we can telegraph full five-fold more accurately and ten-fold more reliably than can be done by any other system.

"Fourth. That we can and will do all telegraph business confided to us, whether it is one thousand or fifty thousand messages per day, with far more promptness than the same business can possibly be done by any other system or company. When the Rapid Telegraph Company is prepared to demonstrate these four propositions, its limited number of stockholders may be prevailed upon to share their investments with a larger circle of the business public, but they will certainly guard against the possibility of a single share of their stock passing into the hands of persons having affiliations with the Western Union or other speculative telegraph companies. A majority of the Rapid Company's stock has been placed in the hands of trustees, with rigid provisions for holding it for five years or more, so that no lease, sale, consolidation or pooling arrangement with other lines or companies is possible. With five millions of dollars, judiciously expended, the Rapid Company will cover the whole country east of the Rocky Mountains with a network of wires capable of telegraphing ten-fold more matter in a given time than there can now be telegraphed over all the existing wires of the country, which represent nearly or quite ninety million dollars."

The Rapid Company propose to inaugurate, upon the opening of their lines to the public, six distinguishing features :

1. Express Messages—A uniform tariff of 25 cents for thirty words or less, including date, address and signature, to all stations east of the Rocky Mountains, with one cent additional for each word over thirty. Instant transmission over the wires and prompt delivery by special messengers is meant by the word "express."

2. Mail Messages – Fifty words or less to all stations east of the Rocky Mountains for 25 cents, with one cent additional for five words or less added, to be telegraphed at the convenience of the company, but within one hour, and delivery guaranteed through the Post Office or by messenger within two hours from the date of the message, between eight o'clock A.M. and six o'clock P.M.

3. Night Messages—Fifty words or less to stations east of the Rocky Mountains for fifteen cents, with one cent additional for five words or less added, to be telegraphed at the convenience of the company, between six o'clock P.M. and eight o'clock A.M., and deliverable through the nearest Post Office, post-paid, by or before nine o'clock A.M.

4. Press Reports—For exclusive publication in one journal in any circuit of five hundred miles or less, or in any practical telegraph circuit over five hundred-miles east of the Rocky Mountains, one hundred words or less for ten cents, and the same tariff for any desired number of words. No one reporter to hold a wire to the exclusion of other reporters over twenty minutes, or, say, twenty thousand words at any one time.

5. Stamped Messages—It is proposed to use stamps for "express," "mail," "night" and "press" messages, under an arrangement with the Post Office Department, and the public may purchase and use the same with the same convenience as postage stamps are now used for mail correspondence.

6. Street letter-boxes will be made available, under an arrangement with the Post Office Department, for collecting stamped telegrams every fifteen minutes, from 8 A.M. to 6 P.M.

Twenty-five or thirty years ago Frederick Hudson, then editorial as well as business mananger of the New York *Herald*, predicted that the time would come when no *Herald* correspondent would think of posting a letter to that paper; wherever he might be, his copy, however lengthy, would seek the telegraph and not the mail bag. If the Rapid Company are to carry out these "distinguishing features," it needs no prophet to predict the not distant day when the business man will no more think of seeking the United States mail bag for a letter than the hurried traveler now thinks of searching for the old-time four-horse coach.

The writer in the *Times* having personally tested the new system says :—

"The machine telegrapher transmits, as I have seen tested, over one wire and with the expenditure of the same "power" as is used in working the sewing machine, 1,000 words or 5,000 letters per minute— recording the same accurately at this or a higher rate of speed, for any desired length of time. As this would be full employment for sixty Morse wires and one hundred and twenty Morse operators, the advantages of machine telegraphing, as compared with the present monopoly's system, would seem to be as sixty to one in favor of machine telegraphing. The modern sewing machine represents fourteen hand-sewers—the machine telegrapher represents a hundred and twenty Morse operaters, and these figures fairly represent the comparative advantages, as to labor-saving expenses, between machine sewing and machine telegraphing."

It appears that the Rapid Company style their system of telegraphy a new one only because late inventions and discoveries have perfected its use for business purposes; yet some of the important patents and devices from which such surprising results are obtained have been the subjects of close study, great elaboration and large expenditures of money for the past eight years or more, and however startling and improbable may seem the statements of the capabilities of machine telegraphy, they claim to have fully demonstrated them on long telegraph circuits of three hundred, five hundred and one thousand miles and for a period of time exceeding four months without a single failure or the discovery of a single material fault. They therefore propose to enter the broad, rich telegraphic field, confidently expecting that if they serve the public and the press well and cheaply they will respond with a greatly increased volume of business.

The company controls, under strong American and European patents :

1. "Electro-mechanical telegraphy," which has been explained.

2. "Real duplex telegraphy," by which one wire is made precisely as effective as and even more convenient than two wires can be in the hands of expert Morse operators. This system is divested of all the complications of other "duplex" devices and admits of sending and receiving messages simultaneously from either end of a wire or to and from any intermediate or way offices, which they claim cannot be done by any other known "duplex" or "quadruplex" system. This "real duplex" system, they also claim, is especially well adapted to railroad telegraphing and for use on all way lines where the volume of business does not require a faster system of telegraphing than the Morse, but yet where the exigencies of the business require the use, substantially, of two wires.

3. Multiplex telegraphy, which is substantially the transmission from each end of a single wire, in any circuit of 1,000 miles, of four messages—from both ends simultaneously—thus practically duplexing the "quadruplex" system, but by vastly more simple devices—devices, indeed, they claim even more simple and much more "flexible" than are required to operate the ordinary "duplex" system.

4. "Metrical Telegraphy."—A new system for working long ocean cables and underground telegraph lines, whereby the wires are discharged of all inductive and static electricity and placed in a condition to carry electric impulses with twenty fold greater rapidity than heretofore, and to increase the hourly transmission over any good Atlantic cable of from 1,000 words to probably 10,000, or probably more, per hour. By the metrical system every possible electrical signal indicates reliably a Roman letter in print, thus saving of electric signals at least three-fourths, as compared with any other known system of cable telegraphing.

5. Line and Page Printing Telegraph Machine.—This they claim as a very ingenious and valuable invention, requiring but one battery to operate at both ends of a wire, thereby with other important improvements, placing the printing telegraph far above every other known device for communicating intelligence where high speed is not necessary and where some convenient method of recording is desirable or necessary, as it is in every business communication. The recording is done very neatly in lines and pages, book form, which makes it incomparably superior to all other machines for re-

porting stocks, for private line purposes and intercommunicating uses, a record for convenient reference being a very great if not a necessary desideratum among business men.

6. The Electric Generating Machine.—By means of this new invention every telegraph office may, at a trifling expense, be fitted as a main office, and may send all messages within a circuit of 1,000 or 1,500 miles direct to destination. This is an aid to the new "machine telegraphy" of incalculable value and importance, as it does away with all necessity for "relaying" or "reperforating" messages, and saves in battery expenses many thousands of dollars per month. The new principles involved in this Mechanical Electric Generator admit of the instant generation of all the "quantity" and all the intensity of current required for circuits of 1,000 to 1,500 miles or less, and, practically, more than doubles the value of the "rapid" system of machine telegraphy.

7. Speaking Telephone.—This telephone is constructed on novel principles, and repeats language with great distinctness in ordinary Morse telegraph circuits of 300 miles.

8. Telegraphic Devices and Patents.—Besides the above named seven valuable inventions, and also exclusive of several very broad ones covering the manufacture of "compound" steel and copper wire, whereby telegraph wires may be had of any desired electrical conductivity and tensile strength combined, the Rapid Company control a large number of other valuable devices and patents connected with telegraphy and embracing really about all the inventions of practical merit in this branch of science during the past quarter of a century; and as it is and will continue to be a leading feature of the company's organization to extend the most liberal encouragement to all inventors who may invent original devices of decided merit, or who may make valuable improvements on existing devices, it is not to be doubted that the company will keep well in advance of valuable telegraph improvements.

The respectability of the paper in which this account of the 'Rapid' system of telegraphy appears forbids the supposition that this is but a sensational newspaper tale of the kind so ripe in American journalism. If, therefore, this be a real discovery, its effect, immediate and remote, upon the advancement of knowledge and the knitting together of nations and communities by the strong ties of mutual interest, will be incalculably great. When shall the THEOSOPHIST be able to report to the Western World an invention equally important by a Hindu artisan. Is the genius that was equal to the discovery of *Viman Vidya* extinct?

THE EDISON TELEPHONE.

TELEPHONIC intercommunication on a practical working scale has at length become an accomplished fact in the City of London, as has just been demonstrated by means of the Edison loud-speaking telephone to a number of scientific gentlemen and others connected with this exceedingly interesting question, both as regards its scientific and commercial aspects. The instrument is so arranged that a conversation can be maintained between two persons at a distance without the slightest personal inconvenience or difficulty, the transmitting part of the apparatus being placed conveniently for the mouth and the receiving portion in a line with the ear. The practical application of the system at present extends to ten stations, all placed in connection with a central station called the Telephone Exchange, which is situated in Lombard-street. The stations, or, more properly speaking, the private offices, which are connected with the exchange, are situated—No. 1 in Copthall-buildings, No. 2 in Old Broad-street, No. 3 in Suffolk-lane, No. 4 in Lombard-street No. 5 in Princes-street, No. 6 in Carey-street, Lincoln's-Inn, No. 7 in Queen Victoria-street, No. 8 in George-yard, Lombard-street, No. 9 in Throgmorton-street, No. 10, being the *Times* office. At the central office is a switch-board capable of being connected with twenty-four different stations, but which at present is only connected with the ten we have mentioned. The number twenty-four is the most that can be attended to by one person, but there may be any number of switch-boards in the same room, and any station on one board can be connected with any one on another board. Adjoining the switch-board, is a telephonic apparatus, and the operator—who may be a boy—sits in front of the board. Assuming that station No. 2 wishes to communicate with No. 6, the person at No. 2 calls the attention of the attendant at the exchange by means of an electric bell. At the same moment a shutter on the switch-board falls and discloses the number of the applicant. The attendant acknowledges the signal, and No. 2 instantly says "Connect me with No. 6." The shifting of a pin effects this, and Nos. 2 and 6 are left to communicate with each other. At the close of the conversation, No. 2 gives a signal on the bell to intimate that he has finished, and the attendant withdraws the pin and Nos. 2 and 6 are instantly separated. And so with any other numbers; they can be instantly connected or disconnected, and any number of stations can be connected up in couples and worked at the same time. Of course, only one station can be connected with one other at the same time; but the coupling and uncoupling are effected so quickly that a person may communicate with any others in very rapid succession. The practical success of all these arrangements must depend very largely upon the possession of a means of communication which meets certain every-day requirements. In other words, it means that the transmitting instruments employed must be able to transmit messages clearly, and either in a loud tone, so as to meet the contingency of the receiving party being a short distance from his instrument, or in a low tone, so as to enable a conversation to be carried on which may be audible to the receiving party, but inaudible to others who may be near, and whose ears it is desirable that the conversation shall not reach. These necessary conditions were shown to be amply present, with many others, in the Edison loud-speaking telephone, the working being in charge of Mr. E. H. Johnson, the engineer, and Mr. Arnold White, the manager of the company. Loud-speaking this telephone certainly is, but it is none the less soft-speaking also, for conversations were carried on between two parties in whispers, and although a low hissing sound was perceptible to the bystanders, they were unable to catch the words of the speaker at the distant station. On the other hand, words spoken in a loud tone were audible even at times above the hum of conversation. A great many tests were applied by those present in order to prove the system in various ways, but in no case was there any failure, although at some of the stations the operators were quite fresh at the work, and in one or two instances were possessed of rather weak voices. Communications were opened, maintained, and closed with the various stations in rapid succession, and with every success; and here we may mention that a paragraph was recently set in type, which was dictated through the telephone, the result being a perfectly correct reproduction of the transmitted subject.

It will thus be seen that this latest and most important outcome of Mr. Edision's scientific researches has so far proved itself to be a practical success in this country. Its future development will of course be governed by the demand for this method of communication, and although there may not be so large a scope for it in London and some of the provinces as in the cities of the United States, there is still a wide field for its application, more especially perhaps in country towns and outlying districts. With regard to the distance at which communication can be maintained without difficulty by means of the telephone, it is stated that it has been worked between stations 100 miles apart in America. Shorter distances, however, are considered to be better than long ones for perfect transmission, and as a rule it may be taken that there is no loss of power up to about five miles' distance. Beyond that point there is a perceptible loss, which goes on increasing with the distance. But in practice even five miles will no doubt be found to be an exceptional distance, and would perhaps only be met with where two stations were each two miles and a half from the central exchange. At any rate, so far as present requirements are concerned, the apparatus as now arranged appears to fulfil all the conditions and requirements of practice, and, while we congratulate its inventor upon its success, we may anticipate its widespread application.—*Weekly Times.*

NATURE WORSHIP.

The birth and growth of the Idea among the Aryans of India, as viewed from Rig-Vedic Poetry, &c., and a further Transition to Science, as observed historically.

By H. H. D.—B.A.

" In that fair clime; the lonely herdsman stretched
" On the soft grass, through half a summer's day,
" With music lulled his indolent repose ;
" And in some fit of weariness, if he,
" When his own breath was silenced, chanced to hear
" A distant strain, far sweeter than the sounds
" Which his poor skill could make, his fancy fetched
" Even from the blazing chariot of the sun,
" A beardless youth, who touched a golden lute,
" And filled the illumined groves with ravishment.
" The nightly hunter lifting up his eyes,
" Towards the crescent moon, with grateful heart
" *Called on* the lovely wanderer who bestowed
" That timely light, to share his joyous sport:
" And hence a beaming goddess, with her nymphs,
" Across the lawn and through the darksome groves
" (Not unaccompanied with tuneful notes,
" By echo multiplied from rock or cave),
" Swept in the storm of chase, as moon and stars
" Glance rapidly along the clouded heaven
" When winds are blowing strong. The traveller slaked
" His thirst from rill or gushing fount, and thanked
" The Naiad.—Sunbeams upon distant hills
" Gliding apace, with shadows in their train,
" Might with small help from fancy, be transformed
" Into fleet Oreads sporting visibly.
" The Zephyrs, fanning as they passed, their wings,
" Lacked not for love, fair objects, whom they wooed
" With gentle whisper. Withered boughs grotesque,
" Stripped of their leaves and twigs by hoary age,
" From depth of shaggy covert peeping forth,
" In the low vale or on steep mountain-side ;
" And sometimes intermixed with stirring horns
" Of the live deer, or goat's depending beard,
" These were the lurking Satyrs, a wild brood
" Of gamesome deities ; or Pan himself
" The simple shepherd's awe-inspiring god !"—

WORDSWORTH.

What the philosophic poet beautifully observes as above by way of a description and explanation of Nature Worship among the Greeks, may equally be said of our Indian Aryans and other nations. In the early infancy of man, in the pleasant and innocent morning and spring of Humanity, Imagination is warmest and brightest, fancy soars highest and ranges over the widest regions of nature and thought, the appreciation of the Beauty and sublimity in the natural phenomena is keenest, and the love of the Wonderful uppermost, especially under climes smiling with all the grace and beauty nature can afford, or frowning with all her severity. It is the former or the latter, predominating, as the case may be, with other accompanying causes, that determines the optimism or pessimism of a nation. It is thus that a luxuriant harvest of mythology is richly formed and gathered with the pregnant and fruitful seeds cast all around with a liberal hand by divine Poetry. And it is accordingly that wonderfully precocious, glorious, and far-aspiring philosophy is evolved out of the *material*. This vital energy we have witnessed growing and getting developed with the Aryans of Aryávarta and Hellas.

In those very early, pre-historic ages, man is, as it were, just heralded in the world. Everywhere there is novelty for him and that gives a strange charm to existence. His mind is in a blessed state of pleasurable excitement. His wants are limited, and consequently his cares few. Pleasure and merriment, bliss and repose greet him in every direction. He is enraptured with the harmony of numbers—with the divinely beautiful Poetry. The only fatigue he experiences is from a free range over hills and dales, on undulating plains, or along the tuneful banks of rivers or waterfalls and fountains,—or from the excitement of the chase, or the leading of a joyous dance. He is ever lulled to repose by mellifluous music. Rich and rare mythology diverts him and ambitions, though sage,—and far searching Philosophy, at times, instructs him. Sweet, sublime, though changeful, nature is his only nurse to tend him, tenderly or otherwise.

Thus man,—"the wonder and glory of the universe," the topmost and most brilliant and precious link of the chain of evolution,—man, placed in this garden of nature, encircled on all sides by her caressing arms, was from the earliest times impressed with the beauty and sublimity of the aspects of nature; and he was at times awe-struck with the severe manifestations of the terrible, resistless, undeterminable, natural powers. In every direction that he turned his glancing, searching eye, incomprehensible Infinity, or inconceivable Greatness was all that he perceived.

He saw dark, frowning, giant-like mountains, rugged, raising their proud heads high above the clouds, and spreading their arms far beyond his ken. He observed the wavy clouds about their shoulders, ever and anon shaken by fitful currents of winds, and he imagined those clouds to be their wings. The nearer he approached them, the higher they seemed to rise from under the ground; and the low, deep, moanings of winds confined within their dark, chamber-like caverns re-wording them—were to him their angry vituperations! The sky he saw overcast with dark, lowering clouds, thunders roll, lightnings flash and cleave the thickest clouds, and the war of elements rages furiously: waters falling down in torrents. He read in all these the hand of superhuman agencies.

He marked the thunderbolt descend and clip the cloud-wings of the mountain-giants: top off their heads, rip open their bosoms: the host of winds confined let loose, the nectarine water-milking clouds released, the waters, enclosed and therefore till then unseen, find an outlet, beautiful streams flowing fast, bearing down all opposition in their course, trampling over the wreck of cloven rocks and falling down a precipice with a noisy thundering, lash—the cooling spray spreading in all directions borne on the wings of the breezes: the milk-white foam surmounting the crests or dipping into the shallows of rapid wavelets of rapids! The spirit of Famine is destroyed, the wings of the hills clipt: and the hoard of the niggard taken from him! Some of the mountains flying the wrath of the victorious foe, take shelter in the sea; fragments rather of the hills detached from the main body under volcanic agency and cast down to a considerable distance with the same giant projectile force into a neighbouring sea, bay, gulf, or creek, or the upheavals and risings of mountain tops or rocks above sea-level through the same cause! And here we have the oft-recorded myths, the rich materials of the Poetry of the very general Rig Veda and other hymns detailing the combats of Indra, Divaspati, Dyaus, Zeus, Jupiter, on the one side, and Vritra, Ahi and a host of other demons, Rakshas, on the other, the marutas, the storm-gods, alone standing by the side of their Lord, when all else desert him,—and his final victory!

The severity of the sky described above gradually softens into mildness! Pleasurable stillness and brightness rule the scenery. Pearl-like rain-drops kiss the blushing, tender, glistening, and already tearful leaves or flowerets of plants, creepers, or trees in the now breaking sunshine, and display their marvellous beauty and rainbow glory. The face of Heaven smiles, as it were! A beautiful arc spans the ethereal region! The sky becomes a deep cerulean blue. Here and there white fleecy clouds spice the beauty of the canopy over-head! The sun shining in all his glory, descending the vault of heaven, bestrides it with his three huge steps, and trampling over the head of the proud demon and the fiery Titan, paints with his magic rays the clouds besprinkled about the firmament, thus preparing a glorious carpet, as it were, for night to tread upon. The finger-rays of the departing god, in love seem tremblingly to touch the fading lotus-faces, and rest but for a moment on the glowing face of ardent San-

dhyâ, in love with him! Oh the glory, the energizing power, and warmth of the Divine Vishnu call forth every morning an exclamatory prayer of the pious Arya. "We medidate upon that adorable light of Sâvitri! May it dispel the gloom of our Intellect!

The Sun-God withdraws himself to repose, imparting his glory every evening to Agni the constant companion, friend, protector, father and everything of the Rishi. Dark Night with her bright retinue of planets, stars, and constellations, appears; and just heralds the sweet and mild-faced moon. They play their part and retire.

The youthful Dawn, announcing her glorious lord Sûrya brings fresh warmth and vigour, light and life. The whole world seems refreshed. The vegetable kingdom assumes all the graces and traces of active life. The rivers, rills, and waterfalls renew their harmonious music, that to him at least was silent in the reign of sleep and night. In every one of these he perceives life and activity, strength greater than his own, and beauty seldom seen amongst his kind, and thus everywhere he imagines the presence of superhuman agency—a deity.

In the bright blue bend of the heavens he sees the benevolent, all-embracing parent of the world and all the gods, keeping them encased in its heart's heart and inmost bosom, the Boundless Divine Aditi Dyans, the representation of Infinity, Eternity, and Immortality! The ethereal region is presided over by a benignant yet Almighty God—the Lord of the celestial host of marutas—Indra, in the army of the tempestuous powerful winds, his constant companions, and faithful attentive followers. He imagines, at first, mountains, Parvatas, to be giants, Rakshasas, and they are defeated and made powerless by his patron Divinity! One God, Sûrya, rules the glory of the day, and another, the blushing, changing light at night, Chandramas, or Soma. But no, Soma is the inebriating, strength-infusing, valour-inspiring beverage of the Immortals and their votaries! It is invoked in strains of greatest beauty. Indra takes delight in it, and the hoary Rishi draws the Powerful of the Powerful home to his sacrificial ground with that choicest of offerings, and he had everything granted him by the god when under its influence. Soma inspired him with the sublimest divine Poetry—revealed to him things unseen and unseeable, unknown and unknowable, made him one with the Divinity! And so Soma was honoured with the god-head, and Soma Bacchus,-Dionysus--all conquering, all-subduing, all-powerful God, ranked among Immortals thus in course of time.

And Night herself was a goddess to whom is addressed one of the most beautiful hymns of Rig-Veda. So also was Ushas, Dawn! So are there Naiads, Dryads, Hamadryads, Oceanides, floral and sylvan deities, and fauns, apsarasas, elves, spirits, and goblins. Thus is formed the Pantheon of the Physiolater, and hence springs the ever-flourishing, fruitful, pregnant mythology.

Again man, as he is figured above and as he essentially is, man is pleased with the scenes he views. He enjoys them: but he trembles when he sees them angry, and wishes to propitiate them with bountiful presents and offerings. He is greatly delighted when he sees them looking bright and mild. But the impression of his own insignificance and the awe-inspiring greatness of nature about him is not altogether effaced from his mind.

He sees in his domestic fire his faithful friend—the light and life of his humble home. He appreciates the genial warmth that is associated with it. But he is as well a witness to the terrible manifestation of its power—the destructive might, occasionally serving *his* purpose though—in the forest conflagration, so often graphically described in many a hymn addressed to Agni: The circumambient flame roaming or rolling unopposed in every direction, devouring every substance within its reach, dealing death and destruction to every denomination of life, strewing its dark path with the wrecks of destruction, dark with the once glowing embers now extinct—so he is Krishna-vartmâ, or whitening it here and there with ashes scattered about. He feels the earth quake, and hears the underground thunder roll and reverberate. He witnesses volcanoes burst, and devastate the most fruitful fields, and disfigure the comeliest face of earth, and there he sees the angry goddess Chandika-Jvâlâmukhî riding a blood thirsty gory lion, angrily shake her world-destroying—annihilating trident! He is apprized of the submarine fire Aurva's rage: the angry foaming ocean lashing the shore with all its might: the sun *burning* bright, the night assuming a deadening chill: the biting cold of winter almost extinguishing life.

And under all these circumstances he has the painful cognition of his helpless plight. He is convinced of the fact that his gods are mild and severe as occasion suits them or permits: that they too are endowed with the same feelings, emotions, sensations, motives as himself.

Another season comes: a second cycle commences. The sun is eclipsed: the light of day obscured: the brightest eye of Heaven blindfolded: one of his own favourite deities eaten upby an invisible demon – Râhu! The struggle ensues; and, after great travail, the solar deity is delivered. The moon also has to grapple with the same giant, and in the same manner his other gods have to bear the brunt of the brutal force of a fierce foe. The war between Good and Evil, Light and Darkness, between Indra and Vritra, Ahura Mazda and Ahriman, Jehova or Messia, and Satan, Zeus or Jupiter, and Titans, contin ues for ever. Poesy narrates the varied actions and delineates them in the choicest fancy colours. Omniscient Philosophy, too, offers some explanation of the phenomena. Human mind is agitated, energized, is at stir. His (*i. e.* man's) ambition rises, rebellious spirit sprouts forth. Can he not get the spark of that Promethean fire to melt the unyielding adamantine shackles of superstition and ignorance, that weigh heavy upon him? can he not be independent, free?—these are the questions that storm his heart and fire his soul. Poesy tells him of a powerful, dreadful Rakshasa, Râvana, who through sheer force of his energy, Tapas, obtained Universal Sovereignty. All the vanquished host of heaven paid homage to him. The Sun, the Moon, the Wind, Fire, Ocean, and the Ruler of all the Rulers and Lord of the Heavens, even the Thunderer, served him obediently and received humbly his commands and did him servile duty! The Creator, lord of all creatures, Brahmâ Prajâpati, was his chaplain, who instructed him from time to time as to his futurity. An aerial car bore him through the ethereal regions wherever he willed. Thus was the domination over nature and her agencies, as exemplified in Râvana, rendered complete!

Are there no means, is there no agent that may secure to him that long coveted object? Has he no means within his reach to accomplish that end? Why not! He had and has yet with him what he wanted. He must look within and without him. He has that Reason, that intellect, that imagination, contemplation, that observing faculty, that power of experimenting. Philosophy he has had long since, developed in course of time. Science or experimental Philosophy was what he needed, and that was evolved out of the elements he had in him, and developed. The mind thus awakened by curiosity, by investigation, and enlightened by observation and experience, penetrated right through the mysteries of nature. And they were known to him, and were embodied into science; and what has not that science--associated with Art and Industry—done for him? Yes, that is the most powerful agent and *Novum Organon* of his.

The dreams of Imagination have now been realized: fables are now proved facts. The giant Intellect of man has converted the denizens of Olympus—of Meru of old—the powers and forces of nature, into his ready, pliant, and obedient ministers and agents. They drive his mills, work the machines of his contrivance, drag his vehicles, saw planks of wood for him, drudge at his various manufactories, and thus perform many an admirable and useful service. Thus Wind, Water, and Fire are humbled and forced to do the service of menials! Their sting of mischief has been removed, their destructive force assuaged

for a while. They cannot *now* elude his grasp. The sun must draw portraits at his bidding; and one of the citizens of the metropolis of Western India—Mr. Adams of Bombay—ventures to convert him into an agent to work the spinning and weaving and other mills or run our locomotives. The lightning is his swiftest, most faithful and efficient messenger, encircling the globe in a very short space of time, like Robin Goodfellow. He is at home, as it were, in the arms of angry Neptune. He has already sounded those watery depths and mastered their secrets. He has counted the host of stars, registered their names, and taken an almost accurate map of the heavenly regions. He has read the Past of this world and the Kosmos and has an almost perfect provision of their future. He has taken a rough measure of time and space. He rides on the wings of Ariel, and his car rises to such an height as to appear like a grey speck on the serene, cerulean face of heaven—far transcending the lightest and brightest and highest clouds, and exultingly taking a comprehensive view of the unseen and otherwise invisible wonders of nature from a commanding position aye a station, triumphant! The track of a traveller on the ice-fields is lost for ever after a momentary impression, but not that of sound of any denomination written by the Theosophist, Edison on a tin-foil now! They (*i. e.* the sounds or letters pronounced, uttered, or recited) as if by magic, shall receive and inherit eternity of existence as a boon unasked—charactered though they be on a frail substance—likely to be faithfully reproduced at any moment; and the Phonoidoscope, from this time gives him images of sound, reflected in beautiful fringes of colours on the floating tiny soap-bubbles! His powers of sight and hearing have been and are being greatly increased. He can now see the minutest animalculæ, or hear the faintest pulsation or the most inaudible tread of the butterfly, greatly magnified, and this is not enough. His other resources have immensely been and shall be so multiplied: for science has still an inexhaustible store of marvels for him undreamt of.

Ahmedabad, November 1879.

Editor's Note:—We have not been willing to interrupt the rhythmic flow of our correspondent's language with any commentaries of our own, but must add a word of supplement. The outward phase of the idea of nature worship he has succinctly and eloquently traced. But he, in common with most modern scholars, completely ignores one chief factor. We allude to the experience, once so common among men, now so comparatively rare, of a world of real beings, whose abode is in the four elements, beings with probable though as yet ill defined powers, and a perceptible existence. We are sorry for those who will pity us for making this admission; but fact is fact, science or no science. The realization of this inner world of the *Elementals* dates back to the beginning of our race, and has been embalmed in the verse of poets and preserved in the religious and historical records of the world. Granted that the perception of phenomena developed nature-worship, yet, unless our materialistic friends admit that the range of these phenomena included experiences with the spirits of the elements and the higher and noble realities of Psychology, it would trouble them to account for the universality of belief in the various races of the Unseen Universe.

Why should but one of the elements, namely, earth, be so densely populated, and fire, water, air, &c., be deemed empty voids, uninhabited by their own beings—the "viewless races," as the great Bulwer-Lytton called them? Is this partiality of nature a logical hypothesis of science? Who that observes the marvellous adaptations of the organs of sense and the natures of beings to their environment, dares say that these elementals do not exist, until he is well assured that the perceptive faculties of our bodies are capable of apprehending all the secret things of this and other worlds? Why may not the spirits of the kingdoms of earth, air, fire and water be non-existent to us—and we to them—only because neither has the organs to see or feel the other? Another aspect of this subject was treated in our December issue.—ED. THEOS.

NECROMANCY.

A MARVELLOUS MANIFESTATION.—A MAN FACE TO FACE WITH HIS OWN SOUL.

In the "History of the Intellectual Development of Europe," by J. W. Draper of New York, occurs this passage on Alexandrian Necromancy: "Thus Plotinus wrote a book on the association of demons with men, and his disciple Porphyry proved practically the possibility of such an alliance; for, repairing to the temple of Isis, along with Plotinus and a certain Egyptian priest, the latter, to prove his supernatural powers, offered to raise up the spirit of Plotinus himself in a visible form. A magical cirle was drawn on the ground, surrounded with the customary astrological signs, the invocation commenced, the spirits appeared, and Plotinus stood face to face with his own soul. In this successful experiment it is needless to inquire how far the necromancer depended upon optical contrivances, and how far upon an alarmed imagination. Perhaps there was somewhat of both, but if thus the spirit of a living man could be called up, how much more likely the souls of the dead."

THE DEVIL IS DEAD.

Sigh, priests:—cry aloud—hang your pulpits with black,
Let sorrow bow down every head;
The good friend who bore all your sins on his back,
Your best friend, the Devil, is dead.

Your church is a corpse—you are guarding its tomb;
The soul of your system has fled;
The death knell is tolling your terrible doom;
It tells us, the Devil is dead.

You're bid to the funeral, ministers all,
We've dug the old gentleman's bed;
Your black coats will make a most excellent pall,
To cover your friend who is dead.

Aye, lower him mournfully into the grave;
Let showers of tear-drops be shed;
Your business is gone:—there are no souls to save;
Their tempter, the Devil is dead.

Woe comes upon woe; it is dreadful to think,
Hell's gone and the demons have fled;
The damn'd souls have broken their chains, every link.
The jailer, who bound them, is dead.

Camp-meetings henceforth will be needed no more;
Revivals are knocked on the head;
The orthodox vessel lies stranded on shore;
Their Captain, the Devil, is dead.

Prof. Denton.

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The Editors disclaim responsibility for opinions expressed by contributors in their articles. Great latitude is allowed correspondents, and they alone are accountable for what they write. Rejected MSS. are not returned.

A respectable Anglo-Indian journal, reviewing our January number, hinted that the feast of good things spread for our readers would not be quite complete until contributions from Parsi and Musalman writers were secured. The present number, at least, must satisfy our critic since it will be found to contain articles of merit from able representatives of those two faiths. Did any magazine ever before exhibit a more perfect and fraternal "Evangelical Alliance" than this?

The work we have to do in India might be so much impeded by foolish misconceptions that we heartily welcome any additional evidence showing that the public authorities are now alive to the true character of our undertaking. It has already been announced in these columns that the Political Department of the Government of India, from which the order to place our party under Police surveillance first originated, some time ago rescinded that order and announced that the Theosophists were no longer to be molested. This was all the *amende honorable* that could be made in a matter which pertained to the confidential branch of the service and had never found a place in the Gazette. It is pleasant to feel that the groundless, and in view of our antecedents absurd, notion that some political designs lay hidden under our intimacy with the natives and our desire to give a new impluse to the study of oriental philosophy, has already been dissipated by the progress of time. Our friends will be additionally glad to hear that without the necessity for the slightest sacrifice of self-respect on our part, the last shade of misunderstanding on the part of Government has been cleared away. Those who know us at all need not be told that there is no association in the world which builds its hope of success on Government favour, less than the Theosophical Society. Our business is with truth and philosophy, not with politics or administration. But the conditions of life in India are such that the modicum of Government favour which consists of freedom from the blighting effects of active disfavour, is essential to the success of even a purely intellectual movement. It is satisfactory to realize that we now receive—as we are certainly entitled to receive—that much support from the rulers of this country to whose spiritual interests we have devoted our lives. And now that this support has been liberally granted, we cannot be misunderstood if we add, that there is no organization in this land on which the British Government in India could look kindly with better reason than our own. As an independent link between two races which the Government expresses a wish to see united in closer intimacy, as a society which is sternly intolerant of seditious efforts of any kind among its members—we have already done better service to the cause of public order in this country, than its rulers are aware of having received at our hands. But so the fact stands, and thus it is that we receive, with the full satisfaction attending a conviction that we deserve it, the kindly though cautious greeting conveyed in the following letter from the Personal Attendant of the Viceroy, in acknowledgment of the receipt of the first three numbers of the THEOSOPHIST, forwarded by the conductor of this journal for His Excellency's perusal:

DEAR MADAM, *Calcutta, 1st January 1880.*

I submitted to His Excellency the Viceroy the letter which you addressed to me and the numbers of the THEOSOPHIST which you were good enough to send.

His Excellency desires me to say that he is glad to find a Society of Western origin devoting itself with such zeal to the pursuit of Indian philosophy.

Yours truly,
(Sd.) G. H. M. BATTEN.

TO MME. BLAVATSKY.

Our party should feel deeply grateful to the London 'Spiritualist' for the suggestion that Theosophy may be regarded as a 'subordinate branch of Spiritualism;' meaning thereby not the general antithesis of materialism, but the Western phenomenalistic movement of our days. This is extremely liberal; about as much so as for a Manchester man to concede that the British Empire is an auxiliary branch of the county of Lancashire. When it can be shown that a part of anything can contain its whole, that the tail can wag the dog, or that the ocean can be put into a gallon measure, then it will be time to seriously debate the novel proposition put forth by the respectable metropolitan organ of the Spiritualists. Especially, as it is by no means clear that it is not personal rather than public opinion which the paragraph in question reflects.

Some months ago, an influential Burial Reform society of an Australian city asked advice of the Theosophical Society as to the best method of disposing of the dead, the special arguments in favor of cremation being particularly called for. These were given; together with an official report upon the cremation in America of the body of the late Baron J. H. De Palm, one of our Councillors. The prejudice among Western people against cremation is not strong enough to withstand the advancement of scientific knowledge, and it will not be very many years before this mode of sepulture will be widely practised. Yet a strong prejudice does still exist. To such as entertain it, and, more especially to such as wish to bring home from the battle-field or from a distant land the bodies of friends, a recent German discovery will have great interest. Mr. Kreismann, United States Consul-General at Berlin, in a despatch to the Department of State, gives a description of this method for the preservation of dead bodies. The inventor, or discoverer, had obtained a patent for the process, but the German Government, appreciating the high importance of the invention, induced the patentee to abandon his patent. Thereupon the Government published a full description of the process, as set forth in the letters patent. It is as follows:

The dead bodies of human beings and animals by this process fully retain their form, color, and flexibility, even after a period of years. Such dead bodies may be dissected for purposes of science and criminal jurisprudence; decay, and the offensive smell of decay, are completely prevented. Upon incision, the muscular flesh shows the same appearance as in the case of a fresh dead body. Preparations made of the several parts, such as natural skeletons, lungs, entrails, &c., retain their softness and pliability. The liquid used is prepared as follows: In 3,000 grammes of boiling water are dissolved 100 grammes of alum, 25 grammes of cooking salt, 12 grammes of saltpetre, 60 grammes of potash, and 10 grammes of arsenic acid. The solution is allowed to cool and is filtered. To 10 litres of this neutral, colorless, odorless liquid 4 litres of glycerine and one litre of methylic alcohol are to be added. The process of preserving or embalming dead bodies by means of this liquid consists, as a rule, in saturating and impregnating those bodies with it. From 1½ to 5 litres of the liquid are used for a body, according to its size.

The Library of the Theosophical Society contains a rare old book entitled 'Nekrokedeia, or the Art of Embalming' in which every process known to the Egyptians and other old nations is described. It will there be seen that this German process possesses very little of novelty, the nitrates and chlorides of metals, together with various antiseptic balsamic substances, having been employed at the remotest epochs.

All the speakers at the late Aniversary festival not having sent in their MSS., the pamphlet is not yet ready for delivery.

The number of our subscribers has been so unexpectedly large that the supply of the November issue is now entirely, and of the October almost, exhausted.

THE BRETHERN OF THE ROSY CROSS.

By Alexander Wilder, M.D., Vice-President of the Theosophical Society.

Professor of Physiology and Psychological Medicine in the United States Medical College, Secretary of the National Eclectic Medical Association of the United States, Honorary Member of the Eclectic Medical Societies of Illinois, Michigan, Connecticut and Pennsylvania, etc., Honorary Fellow of the Anthropological Society of Liverpool, Eng., etc.

Were there Rosicrucians or were there not? This question agitated Europe two centuries ago, as Luther before that, and Savanarola, and Markion had each in his own time and way shaken the Church to its very foundations. All this was because a little book had appeared in the country of Würtemburg purporting to unfold the existence of a secret fraternity possessing arcane and scientific knowledge, and devoted to the amelioration of human suffering, and the enlightenment of mankind.

The religionists of the seventeenth century could see only blasphemy and iniquity in such a proposition. They invoked fire from heaven upon the Brotherhood, and threatened them with death by breaking on the wheel. A few years before, Bruno had been burned at the stake by order of the Holy Office for teaching the Copernican system and the Pythagorean philosophy; and now Lutherans were emulating Romanists in their frenzy to get human blood to shed. A few years later these vultures were sated to the full. In 1618 began the thirty years' war between Catholic and Protestant Germany, which sucked all Europe into its bloody vortex, and continued till whole districts were depopulated, and the wild beasts of the forest, succeeded to the abodes of more ferocious humankind. After the war came pestilence. Small-pox broke out spontaneously, and the Black Death accompanied. Europe was a prodigious charnel.

The tale of the Brotherhood was modest enough. Christian Rosenkreuz had been a traveller in the East, where he had received instruction into the profoundest lore,—magian, rabbinic, theurgic and alchemic. Among other acquirements, were the knowledge of the philosopher's stone, the art of transmuting metals, and the elixir of life. Returning to Germany, he established a little fraternity of eight disciples, obligating them to keep the doctrine secret for the space of one hundred and twenty years after his death. This occurred in 1484; and accordingly in 1604 there appeared *The Discovery of the Brotherhood of the Honorable Order of the Rosy Cross.* It appealed to all who desired to co-öperate with them to make public their names. The Rosicrucians, it declared, were genuine Protestants. They were engaged in no movement or conspiracy against the ruling powers. Their aim was the diminishing of human wretchedness, the spread of education, the advancement of learning, science, universal enlightenment, and love. They possessed profound and occult knowledge, such as the alchemists, Arabian thaumaturgists, Egyptian and Chaldean wise men had brought forth; but all that was of little account. Their one high purpose was to benefit their fellow-creatures, body and soul.

A fire-brand of more destructive nature could not have been hurled into the combustible pyre of Europe. The Pope, the Emperor, the Christian and Catholic kings, the Protestant monarchs of the Baltic and North seas, exploded with terrible concussion. Not till thirty years of war and massacre had passed by, could the boiling caldron become quiet. Universal love and enlightenment, even now, if duly proclaimed, would imperil every throne in Europe from that of Alexander to the royal seat of Victoria; and even the political factions of the United States, blatant in their professions of freedom and democracy, would crumble to their primeval atoms.

Nevertheless, they tell us that there were no Rosicrucians. The Brotherhood was all a fond dream, written out by a Lutheran mystic divine named Andreæ, on purpose to rouse the philanthropic minds of oppressed Europe

to concerted action. A confederacy of such men, he believed, would renovate the world. But no great convention was held for the purpose. The reporters and daily newspapers of the time had no sensational articles unfolding the plans of the Grand Alliance for the Amelioration of Human Calamity. It may be added that there was no country in Europe where such a convention could have met, except in secret. They would have needed that extraordinary Temple of the Holy Ghost under ground, if they had ventured upon their World's conference. As the matter stands, nobody can intelligently declare that they did not so assemble.

Learned men have made but a very indifferent handling of the matter. Des Cartes advertised all through Germany for men who belonged to the Rosicrucian Fraternity, or knew of it. He received letters from every sort of adventurer, but nothing affording the least light upon the subject of his enquiry. It was finally his opinion that there was no such association in existence. It is plain enough that if there were Rosicrucians, the knowledge concerning them had been "hid from the wise and prudent but was revealed to babes."

Andreæ declared that the Rosicrucians had symbols and occult means of communication similar to those of the Alchemists and Astrologists. Indeed the Red Cross had been the badge of the Templars. That Order had been suppressed in 1307, yet Francis I. had burned four members alive, a short time previous. He had also exterminated the Albigenses of Provence, a Gnostic brotherhood, with secret rites and symbols, dating from the earlier Christian centuries. The Rosicrucian Brotherhood then, had usages in common with both.

Ignorance has always been the mother of unquestioning orthodoxy. Nobody is so hostile to the general dissemination of knowledge as a priest. Greater cruelty has never been perpetrated among mankind than that authorised and commanded by the ministers of religions. From Theodosius down, the record of the Christian religion has been the autobiography of the seven-headed bloody red Dragon.

The Persian conquest of Asia Minor had led to the establishment of the religion of Mithras in that country. After the destruction of the Empire of Alexandria, the kingdom of Pontus was established, having Mithraism for its ruling faith. When Pompey conquered the country, the religion was carried thence to every part of the Roman Empire. The father of Jesus it is said was a "soldier of Mithras." It flourished as a secret worship till its suppression by Theodosius; and even then, the *pagani* or country-people kept up the observance away down into the Mediæval period. The Popes and Bishops denounced the rites as magic, witchcraft and commerce with the Powers of Darkness. Probably the Witchcraft of the Middle Ages was a relic of the old Magian worship.

In the seventh century, Sylvanus, a native of Samasata, established the fraternity of Paulicians, including in it the various Gnostic communes, the Manichenians of Armenieus, and the Mithraites of Pontus. Their doctrines were an amalgamation of the Pauline and the Zoroastrian; but they denounced the Ebionite religionists of Judea. They were fiercely persecuted by all the Christian Emperors, Arian as well as Athanasian. For near two centuries they maintained an independent government in the Caucasus. One of the emperors colonised a part of them in France, whence they spread into Bulgaria. Being employed in the Roman armies, they were transferred to various countries of Europe; Italy and France abounded with proselytes. Among these were the Albigenses.

Other believers in the *Gnosis* or arcane knowledge had been removed into Persia. They were denominated *Sophi* or sages, the worshipers of Sophia or Heavenly wisdom. Their converts were known as *Sufis*, and long constituted the learned class of the country. They were expert in medicine and astronomy, and adepts in secret doctrines. They believed in a grand universal creed which could be secretly held under any profession of an outward faith; and in fact, took a similar view of religious systems to that entertained by the ancient philosophers. A mystic union with the Divinity, theurgic powers, and a tendency to ascetism, characterised them.

Thus the Rosicrucian Brotherhood possessed a heritage of all the arcane systems and religions of the earlier world. Hargrave Jennings, their latest chronicler imputes to them the symbols, traditions and learning of the principal mystic fraternities. The Hermetic philosophy of Egypt, the fire-theosophy of Persia, Druid-worship, Gnosticism, the Kabala, the Ancient Mysteries and Orders of Knighthood, Magic, Alchemy, Hindu beliefs, etc., all are treated by him in this connection. His style is curiously complicated; he tells little where he seems to be telling much, and with an obscurity of expression which seems to show little real knowledge or understanding of his subject. Yet he reveals the secret when to the non-expert he apparently hides it closest.

Could they change metals into gold? "Nature herself" said Mejnour to Glyndon, "is a laboratory in which metals and all elements are for ever at change. Easy to make gold—easier, more commodious, and cheaper still, to make the pearl, the diamond and the ruby." Raymond Lulli, a Franciscan monk, born in 1234, a rare expert in medicine and alchemy, is said by one writer to have supplied Edward I. with six millions of money to enable him to carry on war against the Turks in Palestine. Another writer affirms that he made gold for Edward III. in the Tower of London, for an entire coinage of gold nobles. He endeavoured to unite the European countries in a project to Christianise Asia and Africa; but failing in this, set out alone. He made several converts; but was finally stoned to death by the Moslems in 1314.

Thomas Vaughan (Eugenius Philalethes) lived in the reigns of the first James and Charles, who were rather famous for persecutions of "witches."* He relates that he endeavoured once to sell 1200 marks' worth of gold to a goldsmith. The man told him at first sight that that gold never came out of the mines, but had been produced by artificial means, not being of the standard of any known kingdom. He hurried away, leaving his gold behind.

Indeed, if a single element lies at the foundation of nature, as Dr. Thomas R., Frazer of Halifax, N. S., has demonstrated, an opinion in which he is followed by S. Pancoast of Philadelphia and J. Norman Lockyer, to whom the credit is given—then the transmutation of metals is a matter perhaps in reach.

Is there an Elixir capable of prolonging life? Thomas Vaughan was born about the year 1612. A writer in 1749 remarks: "He is believed by those of his fraternity to be living even now; and a person of great credit at Nuremberg in Germany affirms that he conversed with him but a year or two ago. Nay, it is further asserted that this very individual is the president of the illuminated in Europe, and that he sits as such in all their annual meetings."

Artephius, who lived 750 years ago wrote a book entitled *On the Art of Prolonging Human life*, in which he asserted, that he had already attained the age of 1025 years. Several asserted that he was the personage whose life was written by Philostratus under the name of Apollonius of Tyana. He wrote a book on the philosopher's stone, which was published at Paris in 1612.

"All that we profess to do is this" said Mejnour to Glyndon; "to find out the secrets of the human frame, to know why the parts ossify and the blood stagnates, and to apply continual preventives to the effects of time. This is not magic; it is the art of Medicine rightly understood. In our order we hold most noble—first, that knowledge which elevates the intellect; secondly, that which preserves the body."

* Witch is precisely the English word for *Gnostikos*. The Gnostics were accused of Sorcery.

The late Major-General Ethan A. Hitchcock was like his grandfather the noted Ethan Allen of Ticanderaga fame, addicted to curious study. In his treatise *Alchemy and the Alchemists*, he deduces an allegorical interpretation for the philosopher's stone, the transmutation of metals, and the elixir of life. "The genuine adepts" says he, "were searchers after truth in the highest sense of this word." The philosopher's stone, he adds, "can be found in no other thing in the universe but the nature of man, made in the image of God." The Elixir under this interpretation, would signify spirituality—"eternal life." Sallust the New-Platonic philosopher has instructed us that "that which in a literal sense is manifestly absurd and impossible, must be understood in some other sense."

Lord Bulwer-Lytton has forcibly depicted the careers of Zanoni and Mejnour, living through the ages from the period when the Chaldean Akkads ruled in Babylonia. He has shown that the boon of life is not desirable, though he represents it with none of the horrors which characterise the story of the Wandering Jew, forgotten by death. Mr. Jennings, following in a similar vein remarks that Rosicrucians evade the idea that they possess any extraordinary or separate knowledge, they live simply as mere spectators in the world, and they desire to make no disciples, converts nor confidents. They submit to the obligation of life, and to relationships—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 convictions, 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 wholly when they do not wish its imperative eyes. This is the reason that the Rosicrucians passed through the world mostly unnoticed, and that people generally disbelieve that there were ever such persons; or believe that if there were, their pretensions are an imposition.

It is not generally known that the Rosicrucians bound themselves to obligations of comparative poverty but absolute chastity in the world, with certain dispensations and remissions that fully answered their purpose; for they were not necessarily solitary people: on the contrary they were frequently gregarious, and mixed freely with all classes, though privately admitting no law but their own. Their notions of poverty, or comparative poverty, were different from those that usually prevail. They felt that neither monarchs nor the wealth of monarchs could endow or aggrandise those who already esteemed themselves the superiors of all men; and therefore, though declining riches, they were voluntary in the renunciation of them. They held to chastity, entertaining some very peculiar notions about the real position of the female sex in the creation, the Enlightened or Illuminated brothers held the monastic state to be infinitely more consonant with the intentions of Providence.

Mr. Jennings refuses to explain these views more at length. "We have drawn to ourselves a certain frontier of reticence" says he, "up to which margin we may freely comment; and the limit is quite extended enough for the present popular purpose,—though we absolutely refuse to overpass it with too distinct explanations or to enlarge further on the strange persuasions of the Rosicrucians."

They held that all things visible and invisible were produced by the contention of light with darkness. The grossness and denseness in matter is due to its containing little of the divine light. But every object contains also in it a possible deposit of light, which will eventually and inevitably be liberated from the dark, dead substance. Unseen and unsuspected, there is shut up there an inner magnetism, an ethereal spirit, a divine aura, a possible eager fire. All minerals, in this spark of light, have the rudimentary possibility of plants and growing organisms; all vegetables have rudimentary sensitives which may eventually enable them to change into locomotive creatures, of meaner or nobler function.

The Rosicrucians claim to be able to pass into the next world, to work in it, and to bring back from it gold and the *elixir vitae*. This last was only to be won in the audacity of God-aided alchemic explorations, and was independent of those mastered elements, or nutritions, necessary to ordinary common life. The daily necessary food taken for the sustenance of the body was the means of dissolution.

Man's interior natural law is contained in God's exterior magical law. It follows that man has a secondary nature, he is a ruin, so to speak, and lives in the ruins or dregs of a higher creation. Woman entered the great scheme as its negative or obverse. She is of the natural order, and represents nature. She had therefore no part in the earliest, spiritual, supernal world; but pertains to material existence,—to the "fall into generation." The yielding to her fascination is the losing of man's place in the scheme of the Immortal World, and the receiving of Death instead. He forsakes the *numina* for the *nomina*, the *noumena* for the *phenomena*, the divine, interior life for external manifestations and delights. Yet when the Ineffable Light at the beginning entered into the embrace of the Primeval Darkness, it did a similar act.

Much has been written of the magic power of virginity. Little has been known. Creation is generation; and in generation, God is active. Virginity is therefore God's Rest,—the Sabbath of the Universe. Hence it has been always regarded as Sacred—as Holy Silence. We may note the contradiction; Virginity is the key of Heaven, yet without its infraction there could be no heaven. Solve this whoever may.

Robert Flood (or Floyd) speaks of those who cannot conceive the powers of arcane knowledge to be philosophers, unless they put their knowledge to some ordinary worldly use. It is an incomprehensible puzzle to the common worldly-wise man, that persons who live in the mental atmosphere, have so little ambition to become gold-makers and wealth-producers for the greedy. But their security is inherent in this very indifference. Wars, pauperism, and all manner of calamity, are the out-come of the policy, mode of living, the canonised and popularised greed of the world.

The existence of the Brotherhood is yet in dispute—and probably always will be. "There is scarcely one who thinks about us" Flood says, "who does not believe that our Society has no existence; because, as he truly declares, he never met any of us. And he concludes that there is no such brotherhood because, in his vanity, we seek not him to be our fellow."

Certainly, so long as men believe in no such mysterious fraternity, its members are safe from persecution, and interruption in their hallowed pursuits. They may carry their secrets with them safely,—secrets possessed during all the ages of human existence, and yet sacredly preserved from far-off time till now. DeQuincey has aptly and admiringly remarked of these Mejnours and Zanonis. "To be hidden amidst crowds is sublime. To come down hidden amongst crowds from distant generations is doubly sublime."

The Magians and Chaldean theurgists were massacred and driven into exile by Darius Hystaspes. Diokletian destroyed the sacred books of Egypt. Theodosius, Justinian and the fanatic Moslems extirpated all whom they could find possessed of mystical learning. The hordes of Scythian banditti who ravaged all the East—China, India, Persia, Western Asia and even Europe—destroyed every shrine and crypt of which they discovered the existence. Even the Catholic Church, King James I. of England, the Royal Council of Sweden, and the colonial Legislatures of the United States, made the possession of occult knowledge a capital offence.

Yet they all missed the Rosicrucian Brotherhood! When Cagliostro-Balsamo was immured in a Roman dungeon, to be tortured and murdered, it was fondly imagined that the Golden Secret would be disclosed. The hope

was illusory. It could be communicated to none except those who were able to comprehend it. A preparatory discipline was necessary for this purpose; and whoever accomplished that successfully, would certainly never betray it. If such a one could entertain the impossible idea of doing such a thing, the treasure would certainly be found not to be in his possession.

So the Rosicrucian philosophers have lived in every age. They have jostled others in the church or at the market place, yet without being recognised. They are numerous enough now, to constitute the salt of the earth. They always have maintained their existence, and each of the Brotherhood knows infallibly every member of the fraternity. Their existence may be a myth, yet it is not. The parable is for those who can comprehend it. "None of the wicked will understand, but the wise will understand" said the prophet Daniel.

OUR DUTY TO INDIA.

THE process of denationalization, which the London *Economist* avers to be visible in India, is more or less inevitable whenever a strong race, full of masculine vigor, dominates the country of another race which has passed through its cycle of forceful aggressiveness and reached the stage of recuperative inertia. Indolence and interest alike contribute to bring this about, and unless the subject people possess an enormous inherent vitality, it either meets the fate of the poor Aztec and becomes extinct, or that of the primitive man of the Palæolithic age, progenitor of the present Arctic Esquimaux, and migrates to remote, uninhabited regions where its enemy will not care to pursue it.

The *Economist* tells us that the evils which England has inflicted upon India are solely intellectual, and states its case under three heads, of which the first is as follows:

1. The first and greatest of these has been the unintentional but inevitable suppression of intellectual progress in its natural, and therefore hopeful, grooves. The English have not been without care for their subjects' minds, but their care has been not to develop them but to wrest them violently into unnatural directions. They have insisted that the natives shall eventually cease to be Asiatics and become Europeans. They have taught them English literature, English mechanics, and Western science, have rewarded progress in those departments exclusively, and have judged every man according to the degree in which he has made himself intellectually an Englishman. Above all nations, Indians are moved by influence from above and consequently all intellectual power has been exerted in a direction in which nine-tenths of its force is wasted, and all originality has disappeared. Native poetry, Native philosophies, Native theologies, have all died under the cold breath of the Northern wind, and in their stead we have a generation of students, chiefly on the coast fringe, wasting powers which are sometimes extraordinary upon imitations, upon English poetry, English literature, English political thought—with the result that they occasionally produce things as clever as the Latin verses of Milton, and about as useful to themselves and to mankind. Fettered in a language which they understand without feeling, and in a system of thought which they only borrow, the educated Natives become mere copyists, develop no original power, and pour out whole libraries of poor, though often correct, English, for which no human being is the better. In a hundred years, among a people of rare intelligence, no original mind—except, perhaps, Rammohun Roy—has made itself fairly visible to the world; while the old learning has disappeared, and the body of the upper classes have become markedly less cultivated—culture, in fact, of any genuine kind having been superseded by an English whitewash. This is an enormous evil, and it extends to every department of thought till we never now see a great Native Politician or financier, or architect, or original artist of any kind whatever. The higher thought of the whole people in all directions lies crushed, and its originality is extinguished. That would be the result, even in this country, if the only road to fame or power lay through Latin; and the Indian, besides being far more susceptible than the Englishmen, has far less mental relation to him than we have to the ancient Romans. The pivot of thought is different. It is noticed that Natives in Pondicherry often become "dark Frenchmen," and they could have taken much from Arabs, but no one except a Chinese is so unlike an Englishman as the educated Native, who talks English without an accent, and writes a tongue which, except when he is in a satirical mood, is like English with the tone and the melody alike gone out of it. We are producing a generation of imitators, amidst whom creative thought is dying away, till a nation of philosophers can only produce commentators; a most poetic people have given up original composition; and a race which has covered a continent with magnificent structures never produces a striking building.

It says many other pointed things under the remaining two heads, but these must be left to the political journals of India to discuss. Exception may fairly be taken to certain assumptions in the portion above quoted. For instance, while it is most true that intellectual power has been wasted and originality is disappearing, the fault does not wholly lie at the door of the British authorities. The influential Natives who might, in a certain measure, have stemmed this wrong set of the current, have been supine, apathetic, unpatriotic. They have been too given up to self-indulgence in low vices, too forgetful of their duty to country, race, and the honor of their glorious ancestors. Whether because their gurus have themselves lost all knowledge of the Ved, or because they are given up only to sensuality, or for some other reason, most of the Native nobles and princes sit idle and see the young generation going to spiritual death without a manful effort to save them. A wailing complaint of this state of things comes to us from all parts of the country, almost every post brings us the lamentations of those who still remember the Past and shudder over the possible Future. But let it not be supposed that all patriotic fervor is dead under the cold breath of the Northern wind. Every sentence uttered by our President in his public addresses, here, at Meerut, Saharanpore, Benares and Allahabad, about the dead splendor of Aryan civilization and the sacred duty to revive it by reviving Aryan philosophy, religion and science, has been greeted with unmistakeable enthusiasm, and young Natives have risen to propose votes of thanks, with moistened eyes, and voices trembling with emotion. Where it is possible to so touch the innermost chords of the heart, let no one suppose that our nation is so thoroughly emasculated as the writer of the *Economist* would have us believe. No, even this atrophic Modern India has a heart, a great throbbing heart that can be moved and can suffer—though many who should be the last to say so, call it stone. The European influence described is fatally potential only in the larger cities, where public patronage is most lavished. It is there that one sees Natives wearing European clothes, drinking European brandy, riding in European carriages, and aping foreign manners to an absurd extent. The strictures in question apply only in a limited degree to affairs among the great body of the people, where Native influences have most weight—and where the influential class are NOT doing their duty.

While our party were at Benares, last month, they were visited by that eminent Orientalist, Dr. Thibaut, President of Benares College, and what did he tell them? Why that neither he nor any other European Orientalist understood the meaning of Sankhya philosophy; that he could not get it explained satisfactorily here; and that all the pandits with whom he had conversed had assured him that the experimental proof of the ancient spiritual science described in Indian works was not obtainable in these days! What a sad commentary upon the state of affairs in India!

If patriot Natives deplore the fact that there is so much truth, on the whole, in what the *Economist* says, let them try to realize the duty which presses upon *them*. Let them aid and encourage every honest effort to revive Vedic literature, Aryan arts, the once noble Sanskrit schools of the Brahmans, the memory of Aryan deeds and greatness. Let them promote useful education—useful in the opposite sense to merely place-hunting—and cultivate in the rising generation manliness, a love of truth, a decent spirit of independence and self-effort. Let them promote temperance and virtuous living, encourage the native arts, open out new avenues of employment to meet the greater demand from an increasing population.

It is not true that no great original mind, except Rammohun Roy, has made itself visible within the past century for, not to mention other names, here is our contemporary,

the Swami Dayánund Saraswati, to whom even his opponents will concede the character of greatness both in intellect and moral courage. Nor is it fair to say that we never see any more Native financiers or politicians when, even under the immense handicapping of an imported system of administration, such men as the Maharajahs Holkar and Scindia, and such statesmen as Sir Salar Jung, and Sir T. Madhavrao struggle to the surface, and show what they might have done under the old state of affairs. There are as learned pandits now at Benares and Poona as there ever were, though they may not comprehend the true and hidden meaning of their Shastras and Purâns; and beyond doubt if the opportunity offered, as it is offered to talent in Western lands, Indian genius would still prove its competency to administer justice, rule provinces, and erect monuments that would challenge the admiration of the world.

None but the foolish would expect the foreign rulers of any country to take upon themselves the preservation of the elements of national greatness. All that can be asked in the present instance is that they shall do their best to keep productive this great Empire, and set the people an example of good living and equitable administration to pattern after. The grave of Aryan nationality, if dug at all —which we do not apprehend—will be dug by Native hands, and upon her recreant sons would be justly cast the reproach of posterity. But that eventuality is so far away in the veiled future that it is better to concern ourselves with the duty of the day and hour; and, though we may not admit the conclusions of our critic of the *Economist*, at least to take to heart the danger-warning which his article certainly does convey. If every modern Arya will do what he really can for his Motherland, the Government will be none the worse served, and the sycophants and copyists of foreign fashions of dress, thought and living will find themselves left to vapor and strut alone in their corner of the barnyard where the grains drop through the cracks in the public manger.

SONNETS.

I.

To the Author of "Isis Unveiled."

Thou dost unfold a strange and wondrous tale
Of all that was, and all that yet may be,—
And from the face of life's dark mystery
The veil is lifted. Ah! what fears assail,
Like breakers tossing on a restless sea,
The weary longing soul, as now a gale—
Blown from the spirit of thy prophecy—
With hopeful vigour fills her flapping sail!
And is it so—and will man still be free
From the embrace of putrid clay, of death?
Oh! thou hast stirr'd our spirits' passionate breath!—
Henceforth we know no doom, no destiny,
But what the Soul may fashion, may create,
True only to herself, and not to Fate!

II.

To Pandit Dayanund Saraswati Swami.

Even as the thunder rolls from hill to hill,
Till it returns unto its native sky,
The echoes of thy words and thoughts do still
From heart to heart reverberate, and fly
Back to the mighty soul, that sent them forth,
On Hope's proud mission and Truth's pilgrimage!
And as I gaze and watch, the golden age,—
Glorious as when it sparkled at its birth—
Of India's greatness, at thy magic nod
Returns.—Oh! not the Pisgah* of a dream!
The shadow of reality may seem
Unreal, but 'tis like the touch of God
On human soul. Yes, Swami! let it be
Thy boast to make the dream—a proud reality!—S. J. P.

* Note.—According to a wellknown Hebrew tradition the Israelites in the Wilderness seemed every morning on the verge of Pisgah and were every evening as far from it as ever.—S. J. P.

LO! THE "POOR MISSIONARY."

By Melmoth the Wanderer.

Decidedly the year A. D. 1880 begins as unpropitious and gloomy for that long-suffering, self sacrificing class, known in Europe as Protestant Missionaries, but in India as padres—as was the now departed year 1879! The free thinkers and infidels, like a swarm of wicked mosquitoes buzzing around, worry them worse than ever. Their Roman Catholic brothers played, and are still preparing to play, all manner of unholy tricks upon them, and though the abuse lavished upon the heads of these pious and meek Christians, was mutual—especially when brought under the public notice in the shape of pamphlets issued by the Bible Society—yet it was anything but edifying and offered some impediments to future conversions. For years they have drawn, we may say, no other converts in India but those who go more for ready cash or money's worth, than holy grace; and they feel, do these good men of God, that for the average Christian to stand by and see these "heathen brands plucked from the burning," flying from the Catholic sanctuary unto the tabernacle of the Protestant Lord, and *vice versa*, according to the fluctuations of the market, was as good as a game of shuttlecock and battledore.

And now the rumblings of 1880 are beginning to be heard. Amanda Smith, the mother pilgrim from the land of the Pilgrim Fathers, proved, outside the small community of the true believers—a failure. Even their best, and, as I believe, their only undeteriorated specimen of native preacher, the hitherto indefatigable Parsee convert, begins to show unmistakable signs of weariness and the blackest melancholy. This illustrious Zoroastrian, who used, with the punctuality of a time-piece,—and as if in derision of his former god—just before sunset, to daily squeeze himself among the bas-reliefs of the Dhobi Talav fountain, was missed at his usual place for several afternoons. The spot from which he lifted up his voice—as one conscious of crying in the wilderness—was actually deserted for several days! Wicked tongues report him becoming hoarse; he looks ill, they say, hence, perhaps his slackening zeal. And yet, if he loses it altogether—the voice, I mean, not his zeal—perchance his always scant now absent audiences may return all the sooner. Indeed he has more chances, the ex-pious son of Zoroaster, of attracting the multitude by placing himself to be stared at and even listened to as a speechless cariatid, in all the motionless solemnity of a stone idol than ever before, when after narrating the touching story of his miraculous conversion, he drew a flood of briny tears from his black eyes and let it trickle down the steps prepared for the sweet rippling waters of the ever dry fountain. True, his fine baritone was never calculated to enhance the charm of the Methodist hymn and like a new Orpheus charm Heathen man and beast. His was not the voice to make the water-buffalo to desist from grazing, or the buggy-wallah cease plying the persuasive stick. It was evidently a neglected organ and the padres might do worse than insist upon his taking a few lessons in singing—were it but from the ebony-browed nightingale newly landed from America—before further compromising their cause by allowing him to sing the average heathen to the verge of suicide.

No less inimical than the unregenerate infidels, the Roman Catholic rivals, and the unmusical convert, becomes public opinion as regards the padres. The tide recedes, and the milk of kindness hitherto so freely drawn by them from the full udder of the nursing mother church of the "innocents at home," is evidently curdling and turning sour. Traditions are current of well-meaning, God-fearing Christians who, with their minds full of heart-rending tales about the hardships and privations of the "poor missionary" in the land of the gentiles, and their pockets swelling with religious tracts forced upon them on board the P. and O. were suddenly brought to a cruel disenchantment. Their first, and as yet tottering steps

upon treading the shores of the land of the sacred cow and the starving bullock, were crossed by "poor" missionaries driving in fashionable dogcarts, or reclining in elegant victorias with a red-garbed and skeleton-legged heathen *saïs* or two hanging on behind, like two large clots of blood... Then came several violent raps upon the "poor missionary's" knuckles from earnest correspondents, writing in respectable orthodox London papers, besides daily attacks published by a hundred free-thinking, though not less respectable daily journals throughout Christendom as well as in Heathendom. So, for instance, there appeared some time ago a savage attack upon these inoffensive, and well meaning men which requires notice. They were asked to first turn their attention to other and more needy directions than the lands of the "heathen." Speaking of the enormous sums annually spent on foreign missions, a writer, signing himself *Pilot*, in a letter addressed to the *Weekly Times* (London, Aug. 31st 1879) is struck with "the anomaly which continually presents itself to the most casual observer...While the Kaffir, the Heathen Chinee, the mild Hindu, the poor African, and the Australian aboriginal" come in, every one of them for their due share of physical and religious attention, "there comes case upon case before public tribunals, showing the lamentable ignorance of the dregs of our own population"...We quote the rest of the letter:

"In one recent instance, a girl of fourteen was questioned by the magistrate as to the Bible, a book which she declared she had never before heard mentioned. She was in an equal condition of ignorance as to the words God and Church, which conveyed no more meaning to this denizen of London than they would to a Hottentot. A few days after, an almost exactly similar state of mental darkness was displayed before another Police-court, and yet we are engaged in sending cargoes of tracts to the uttermost parts of the earth. This condition of things is nothing less than a public disgrace to us as a country. *Suppose we institute some system of home missions to remove the beam out of our own eye before we attempt to eradicate the mote of Buddhism, and other equally harmless forms of belief.* With the passing of an Education Act some people fancy that such things as I have described are impossible; but it will be years before the seething mass of ignorance and vice underlying the whited sepulchre of our social system can be visibly affected by the efforts of the State. The metropolis is no startling exception in these matters, for the same unfortunate ignorance is prevalent in most large cities, and some parts of the black country and the brick-making districts are even worse than the towns. How long, then, shall we go on subscribing hundreds of thousands of pounds to disseminate a civilization which is wanted at home? *It is nothing less than a hypocritical farce to spend money on proselytizing cannibals, when we have brother and sister heathen at our very doors.* Charity should begin at home; but there evidently is not the same glory to be won rescuing an English waif in the purlieus of Ratcliff-highway as there is in converting a stray nigger in the wilds of Africa."

And now, as the last *coup de grace* after this impertinence from home, comes in a stern rebuke in a highly respectable and strictly orthodox organ. This once it is neither an "infidel pigmy" like the *Theosophist* (the latest epithet bestowed upon it by a missionary organ, which, though famous for our great kindness, we must abstain from advertising) nor a second-class paper of London, which 'goes for' the padres, but that great authoritative organ of India and, as we are told, true barometer of the Indian press, which—to use a French expression—"makes the rain and the sunshine," and tunes the violins of all minor papers—the *Pioneer*, in short. The rebuke, though indirect, and aimed rather at the collective body of missions than at the Indian in particular, must be very hard to bear. We sympathise heartily with the padres; and were not the *Pioneer* such a Goliath of the journalistic Gath, perchance the Quixotic spirit of our suckling David, this "infidel pigmy," might even be aroused in defence of the poor missionary. As it is, we are obliged to eat the leek and we advise our friendly and esteemed padristic contemporaries to do the same. But what a fuss to be sure, for an infidel Turkish *Moolah*, whom the kind padres, trying to save him from eternal damnation, had *bribed* into translating the Bible! And such an irreverent language too. I reproduce it with the minute exactness of a sincere sympathiser. Let your readers judge, verifying our quotation by reference to the *Pioneer* for Jan. 5th 1880. The italics in the quotation are mine:

The quarrel at Constantinople has been healed somehow or other, and England is spared the ridicule that would have attached to her government if a regular rupture of diplomatic relations had been the consequence of the absurd incident of the *moollah*. As far as one can understand the case yet, Sir Henry Layard's interference in that matter was altogether unwarrantable. The people whom he might properly have interfered with, *would have been the troublesome fanatics who engaged the moollah, in the first instance, to help them in their Bible translation.*

Our relations with Turkey are far too delicate at present to be imperilled by the escapades of *foolish missionaries*. There is a time for all things, and this is not the time for letting ignorant enthusiasts bring the good faith of Great Britain into disrepute in the East, by pecking, in an absurd way at the religious sentiment of Islam. Englishmen are not Mahomedans and they need not pretend to think Mahomedanism a nice religion; but it is an essential condition of success for Great Britain in the large political undertakings that she has in hand that she should conscientiously act up to the principles of perfect toleration she professes. It is repugnant to British sentiment to interfere with private liberty, and thus *missionaries wander where they will, bringing about some hypothetical conversions and a good deal of disturbance.* None the less is it clear that missionary work ought to be under some intelligent regulation where its indiscretions are liable to compromise the peace of Europe. How Sir Henry Layard can have failed to see that the treatment of the Turkish *moollah* by the Turkish Government was a matter with which he had absolutely no concern, is as yet a mystery. But, at any rate, it is most important for Mahomedans all over the world to understand that the British Government is incapable of importing religious bigotry into its political action.

The pen drops from my hand in horror....Decidedly Sir. H. Layard is here but a transparent pretext, and the *Pioneer* editor has become a rank infidel!

AN INDIAN PATRIOT'S PRAYER.

Oh that mine eyes might see the day when men
Of various races, creeds, complexions, views,
Who live beneath the golden light of sun
That brightly beams upon the land of Ind,
Would congregate in amity around this best,
Most glorious standard of ALL-BROTHERHOOD;
—Blessed by thee, great Power benign!
To chaos may our party feelings fly,
And with them take the darkness from our land.
May our ancestral feuds be rooted up;
May love rule in, and peace brood over, Aryan homes;
May fructifying heat, and dews, and the moist wind,
Circling from land to land and o'er the main,
Assist us sons of Ind, and Aryavart enrich;
Send forth, thou Solar King, thy magic rays
To Picture on the page of History scenes
Of glorious enterprise, and deeds heroic
Done by generations sprung from Bhárat's land.

.....

The West calls to the East, 'Up, brothers,
Up, and join us.' MOTHER, awake; thine hour is come!

A Bengali friend writes: "The Swami Dayánund was in error when he condemned the *Tantras*. He has evidently seen the *black* Tantra and rejected all in disgust. But the Tantras alone contain all that has been discovered regarding the mysteries of our nature. They contain more than the Veds, Patanjali, Sankhya and other ancient works on Yoga philosophy. In Tantra alone there are hundreds of essays on Yoga, black and white magic, &c., &c. Unfortunately it is written in Bengali character or I would send it for your Library. The Dnaneshwari referred to in the January number of your magazine is a Tantric work." And this being so, does no one in Bengal care enough for truth and science to send us English translations of the more valuable portions of this curious work?

ENGLISH GHOST STORIES.

By JOHN YARKER, Esq., F.T.S., ETC., ETC.

Author of 'Notes on the Scientific and Religious Mysteries of Antiquity.'

The Young Lady's Story, at page 30-31 of the THEOSOPHIST reminds me very much of a circumstance which occurred in my own family above 60 years ago, and which, faithfully rendered in its simple form, is as follows :—

My grandfather, to whom the relation is primarily due, was anything but a superstitious man and prior to this was no believer in spiritual appearances. Originally our family were a Roman Catholic branch of that of the same name at Leyburn, Wensby, N. R. Yorkshire, and were in point of fact a disinherited elder branch; becoming protestants about the year 1700, from which period they probably attended Church about thrice in the course of a long life—at baptism, marriage, and death, they were therefore not very likely to be spiritually superstitious, and in my family such matters as spiritual appearances were always treated with contempt.

I have not the date at which the occurrence which I am relating, took place, but it was a time when the English were expecting the invasion of the Great Napoleon. In the Government conscription my grandfather was drawn as a soldier, and was obliged either to serve himself or provide a substitute. Accordingly he journeyed to the neighbouring town of Penrith, Cumberland, where he met with and purchased a recruit in his own place. About twelve o'clock at night he was returning through Lowther Park, which is considered one of the finest old parks in the world, when he observed at his side a lady in an antiquated costume, which he described as a sort of sugar-loaf hat and trailing dress of silk, the rustle of which he actually heard beside him. The lady resembled a middle-aged neighbour, and his astonishment was great at beholding her at that time of the night in such an antiquated costume. She passed on and disappeared, dissolving before his eyes as he was saluting her with the remark—"*It is a fine night, Miss Slee.*"

My grandfather was so frightened upon beholding this that being in a state of complete bewilderment he hurried home, and went to bed leaving the door unlocked. After relating the occurrence to his wife he remembered that he had left the door unfastened, but neither of them were valiant enough to remedy the oversight

My father usually added that probably the relator had had a few glasses at the Penrith Inn when he sought his recruit; but my grandfather was a very abstemious man, and totally devoid of what is usually called superstition. My father himself had a boon companion who never dared pass a particular gate. He was always perfectly comfortable until he arrived at certain field-gate when he became struck with terror at certain appearances and would say: "They are there, see, see!" and it was with the greatest difficulty he could be got past the stile. Perhaps the spot may have been the scene of some crime; but this story has a more near affinity to delirium.

My grandmother had also an anecdote in regard to a daughter whom they lost at 14 years of age. She was for a long time overwhelmed with grief, until, upon one occasion whilst she lay abed fretting and perfectly awake, her daughter appeared to her, laid a cold hand upon her brow, and said "Do not grieve for me, mother, as I am very happy:" and so struck was she with the reality of the vision that she never renewed her lamentations.

In the village where I resided when a boy there was one old Weslyan woman who used to make a similar statement. She was considered very truthful and invariably related her tale in the same way. She too had lost a daughter and grieved much for her. On one particular occasion she fell upon her knees in the middle of the floor and earnestly prayed that the Lord, if it were possible, would allow her once again to behold her darling child. While in the midst of her prayer, her daughter suddenly appeared before her in great radiance and beauty, and the mother from that day became reconciled to her loss.

Although these are simple things and scarcely worthy of a place in your monthly, yet the relation thereof by truthful people in my childhood formed in after years a little oasis in my desert of unbelief in the supernatural—and their permanent record would be welcome to me now. And as the Simla anecdotes have called up my recollections, so perchance my narrative may in turn evoke family tales illustrative of psychological experience.

Manchester, (Eng.) Dec. 1879.

[Continued from the December Number.]

EAST INDIAN MATERIA MEDICA.

By PANDURANG GOPAL, G.G.M.C., F.T.S.

Before taking up the classification of drug remedies as arranged by Sushruta, it is desirable to furnish our readers with a clear notion of the *terminology* of which he seems to have been the first originator in Aryan Medicine.

This terminology is entirely based on the assumption that disease is nothing more or less than either a vitiation or corruption of a ternary or triple force (*tridosha*) which pervades the fluids of the body and influences their circulation, absorption or secretion, under external conditions of heat or cold, changes of weather, differences of food; or the inordinate exercise of natural appetites and feelings. This corruption may be exhibited either by an exaltation or diminution and depression of one, two, or all of those manifestations which are included under the terms *váta* (air), *pitta* (bile or heat-producing agent) or *kapha* (the cold-producing agent), and a combition of two of these may determine changes in the fluids or solids of the body in proportion to the latent action of tangible forces or the imperceptible operation of conditions in the internal structures the body *Váta*, for instance, which is the most active manifestation may by itself cause increased action, increased sensibility amounting to pain, and even swelling by distension of the invaded vessels or tubes. But when it acts in concert with *pitta* or *heat* produces a sensation of internal heat or the feeling of burning, redness which may be visible externally, and a corruption of blood contained in the affected parts with a tendency to resolve into pus and similarly putrid and irritating fluids. It will then give rise to abscesses internal or external, or if not excessive, become tempered and modified into the harder material of tumours and thickenings, by its combination with the colder manifestation or fluid, called *kapha*.

These terms, used by Sushruta to denote the internal changes going on in the circulating materials of the body, were very widely applied, and appear to have been used to designate the processes of diseased action from a careful observation of the progress of disease or of unhealthy symptoms in a numerous selection of individuals placed under similar conditions. And though they cannot now be revived for any purpose whatever, their significance is as fixed and accurate as it could be before the dissection of bodies was largely practised and followed as the *ne plus ultra* of the profession of a physician.

The terminology itself, has no recommendation to the student of the medicine at the present day, for it can never help the understanding of those other phenomena of life, which are ascertained and proved as either the proximate or ultimate effects of causes interposed by accident, or the intended operation of artificial *stimuli* brought to bear on them, as a means of experiment or of questioning their *nature*. And where we can accept as proved the latent properties of organised matter under the influence of artificial irritation or of the partial application of those forces which we can intercept from nature, we *may* not be disposed to take for granted a grosser interpretation of those properties, however consonant they may be to the first or primitive ideas of their application in practice.

We, therefore, must be prepared to note simply the record of genuine observations which were in accord with nature and then test them by our own observations of the present day. We have no doubt we shall meet with much that will merit or command our acceptance and there will be little which cannot be explained away as errors or defects of generalization which all early experience in the study of nature has been known to be fraught with.

Sushruta's terminology has a constant relation to fixed ideas of the properties of medicinal substances, and as it is important, in the interest of science that his descriptions must be tested by experience, we shall attempt to interpret them in the language of modern pathology and therapeutics.

Sushruta in his definition of matter or of the ultimate properties of matter avers that matter being the matrix of organic nature, the properties of juices residing in the vegetable kingdom are the result of certain transformations which they undergo during the process of organic development. They are therefore unstable and readily prone to organic changes.

But there is one fixed law which determines and rules over these transformations. It is this; that all the forms of vitalised matter are constant; they never exchange their typical form, the heavier elements forming the solids being never subject to transformation into aqueous fluids and *vice versa*.*

Organized matter as Sushruta taught, is the receptacle and generator of vegetable juices, and is the only medium through which vegetable juices or those quintessences of force which act on the different parts of the human economy operate. Sushruta, therefore, enjoined a special direction to the student to pay strict regard to the fact that substances derived from the various parts of living or fresh vegetables cannot be exactly replaced in their action or potency by the juices or ingredients forming such matter. This, to a great extent, is absolutely true and the difference lies in those changes occurring in the physiological functions of vegetables which are, as we have now come to understand, determined by the same conditions of light, heat, electricity or other unknown forces which determine the growth and progress of animal beings on earth.

In the experience of Sushruta, one species of a vegetable cannot be replaced by another, effectually and with the same result. Combination of one with another, may augment action, but it cannot produce identity of action under any circumstances whatsoever, and he, therefore, restricts the application of the term "*medicinal matter* or the *Materia Medica* to those substances only which combine in their form, sensible properties and tangible effects on the human system for good or for bad.

These are clear, indisputable truths, which remain unshaken to the present day.

Sushruta's classification of medicinal agents derived from vegetable nature has a specific significance and accords with the more elaborate and precise experience of the present day. His explanations of the properties of these substances may not be generally accepted, for they are so difficult to reconcile with our new conceptions of their remote effects as tested by the frequency of pulse, respiration, heat and the quantity and quality of excretions, that their mode or modes of operation on the various internal organs of the body or the aggregate result of their active constituents on the human economy may well remain an open question for scientific inquiry and of clinical experience.

Organised matter, as all students of modern chemical science are aware, evinces in its fresh state, or as the various structural parts of vegetables evince after their severance from their parent stem, a greater energy of action under all circumstances than when it is exposed to the devitalising and decomposing influence of air and moisture (which Leibig termed *eremacausis*) or when it is subjected to the artificial agency and operations of heat, comminution or precipitation even under the precise and skilled manipulations of the analytical chemist, and though our attempts to separate the constituents may each give us renewed evidence of the actions of each individual constituent in apparently different forms, their combination may to a large extent represent the effects which are noticed, by the unaided senses, when exhibited in man. Our experience of the effects of active principles in drugs has not yet furnished us with evidence of an identity of action between their principles and secondary constituents and the aggregate effects produced either by fresh juices or by the constituent principles dissolved by water and other menstrua, and we can therefore affirm that drugs used by themselves must exert an action peculiar in itself and differing practically from the actions of artificially separated constituents which are highly useful in their own way.

The cause of this difference, it may be observed, is not far to seek. It is deduced from the results of experimental physiology, and may be considered to reside or rest in the organic or vital (call it, molecular, if you choose) combination of the active principle or principles with other less valuable constituents in a drug and is expressed by the affinity which each of them is known to exert for a given component tissue or organ of the animal frame. One may act energetically on a soft tissue in such a manner as instantly to create a chemical change; another may simply mechanically irritate the muscular fibre and produce a gentle wave, as subtle as electricity itself, in its contractility, which will fade away with the application. A third may shock or convulse a nerve-fibre and make itself felt at the very centres of the sympathetic system causing a temporary paralysis of local circulation, to be followed by reaction and return to its static condition; whereas a fourth may become gently absorbed *en masse* through the circulation and select for stimulation or depression the trophic (nutrition-carrying) nerves or the unstripped muscular fibre of distant organs, thus influencing their absorption or their secretions, and finally tending to obstruct their secretions or relieve them more quickly than the ordinary nature and course of their special functions would require.

The potency and kind of action of each drug, therefore, will depend, as may be seen in a larger measure than is ordinarily imagined, on the media in which the active principles or the secondary compounds of that drug may be combined with each other, and will also vary in quantity as well as quality on the seat and state of combination in which they may be found at certain stages of vegetable growth and perfection. These conditions, again, may be modified by the soil, altitude and climate, temperature and light of certain regions of the earth where plants will naturally grow, and until these are studied, and the combinations in which they are found in nature more successfully imitated in pharmacy, our knowledge of drugs as derived from the conflicting observations of individuals viewing each from a different standpoint as regards their properties, must remain lamentably deficient and confused.

On these above grounds, therefore, we clearly perceive the absolute necessity of attaching greater value to the study of fresh drugs and their trial in controlling disease as pointed out by Sushruta, and we may confidently look to new provings guided by Sushruta's descriptions of their nature, so far as Indian drugs are concerned, for valuable aid in our therapeutics of disease.

Sushruta divided all vegetable drugs into two large classes of remedies, in view and recognition of their ultimate effects on the human economy during the progress of disease, and these he terms *Sanshodhanéya* (संशोधनीय) or those which evacuate morbid humours, and *Sanshamaneeya* (संशमनीय) or those which regulate or moderate the excessive action of morbid humours.

This classification is based on the assumption that disease consists in nothing more or less than either an increase

* This, however, is an error which is clearly disproved by the researches of modern science.

or diminution of certain *liquids* of the body, occasioned by changes in the outer media of animal existence such, for instance, as air, food, and the subtler forms of stimuli, e. g., light, heat and electricity which sustain the functions and structure of bodily organs in a normal state of health and vigor. Sushruta lived in a time when the elements of the earth were not apparently studied beyond their insensible influence on human existence, and whatever phenomena struck him and his contemporaries with wonder and awe were attributed to the operation of inscrutable forces which were personified and held to emanate from a higher, creative force which was assumed to exercise functions similar to man but in a more transcendent form. He and his contemporaries, including Charaka who gives us more practical descriptions of the properties of vegetables, had not apparently studied the minute changes of structure which are caused by disease and revealed after death, and having assumed that the human body was a microcosm of all the forces exhibited by nature, felt perhaps little necessity to inquire into the more proximate nature of those forces which govern the mechanism of the body.

Sushruta has shown in his treatise on the Materia Medica of India a most extensive acquaintance with the properties of a wide range of vegetables, and in reference to the two large classes of therapeutic remedies, has divided them into two large groups, in one of which he specifies the parts used, and in the other gives a catalogue of groups which influence each so-called humour in preference to their action on others.

We shall take up in this number and consider the first class only, specifying the parts used in the treatment of disease.

They were all supposed to be evacuants of bile, but some of them act indirectly on increasing the sweat or perspiration also. They are as follows:—

EVACUANTS OF BILE AND MUCUS.

(संशोधनीय.)

Fruits.

	Sanskrit.	*Marathi Synonyms.*	*Botanical names.*
	„ *Madana*	मेळ.	Randia dumetorum.
	„ *Kutaja.*	कुडा.	Wrightia antidysenterica.
	„ *Jeemootaka*	दवडांगरी.	Cucumis Colocynthis.
	„ *Ikshwakoo*	कडूभोपळा.	Lagenaria Vulgaris.
	„ *Dhanwyaca*	आघाडा,	Achryanthes Aspera.
	„ *Kritwedhana*	undetermined	
Cephalics also.	„ *Sarshapa*	शिरीष.	Sirissa (Mimosa).
	„ *Vidanga*	वावडिंग.	Embelia ribes.
	„ *Pippalee*	पिंपळी.	Piper longum.
	„ *Karanja*	करंज.	Pongamia Glabra.
	„ *Sobhanjan or Shigroo.*	शेवगा.	Morynga Pterygosperma.

Juices of fruits and leaves (succus and foli.)

Koshatakee.	कडू घोसाळी.	Luffa Amara.
Saptala.	शिकेकाइ.	Mimosa Coccinia.
Shankhini	शिरीष.	Sirissa Mimosa.
Devadali.	कडू इंद्रायण ?	(?) Cucumis Colocynthis.
Karavallee.	कारली.	Momordica Charantii.
Hingu or Balhika (from Balkh in Afghanistan.)	हिंग.	Ferula assafœtida.

Pulp and fixed oils of seeds or Fruits.

Danti.	जेपाळ.	Urostigma Volubile.
Dravanti.	शेर.	Euphorbia tirucalli.
Vishanika.	?	——— ?
Gavakshi.	कांवडळ.	Citrullus Colocynthis.
Chhagala.	वरधारा, झेसवेल.	Rourcia Santaloides.
Tresnooka.	निवडुंग (तिवारी.)	Euphorbia arboresceus Raxb: F. I.
Suvarnaksheeree	सुवर्णक्षीरी.	Polanasia felina.
Pooga.	फोफळी, सुपारी.	Areca Catechu.
Hareetakee.	हरडे, वृक्ष.	Terminalia chebuli.
Amalaka.	आंवले.	Phyllanthus emblica.
Vibheetakee.	बेहेडा.	Terminalia bellerica.
Chaturangal or Laghu nilee.	(निलपुर्पी)* गोकर्णीचे बी.	Ipomœa cerulea. (Clitoria ternata).
Aragvadha	बाहाव्याचा (मगज).	Cathartocarpus fistula.
Erunda.	एरंड बीज.	Ricinus Communis.
Pooteeka.	करंज बीज.	Pongamia glabra.
Saptacchada or Saptaparna.	सातवीण.	Seeds and juice of Alstonia Scholaris.
Arka.	रुइ.	Calotropis gigantea.
Jotishmatee.	मालकांगोणी. चें बी सतेल.	Celastrus paniculata.

THE BARON du POTET, Hon.F.T.S.

By H. S. Olcott.

President of the Theosophical Society.

At the foundation of the Theosophical Society its membership was divided into the three classes of Active, Corresponding and Honorary Fellows. The diploma of Honorary Fellow was to be conferred only upon such persons as had contributed in an eminent degree to the advancement of Psychological science. Since that rule was adopted this diploma has been voted but twice—once to a certain mystic of Western birth but long Eastern association, whose name it is not permissible to divulge but whose occult knowledge and personal characteristics can only be compared with those of that marvel of the 18th Century, the Count de St. Germain, and now upon an illustrious Frenchman—the Baron Jules Denis du Potet. In accepting from us this mark of homage Baron du Potet confers distinction upon the Theosophical Society. The expression of his sympathy in our work and approval of our designs, when couched in such terms as he employs in the letter to the Society's Corresponding Secretary, gives a definite value to the diploma of every Active and Corresponding fellow. For, foremost among the great Western psychologists of this century stands this Apostle of Magnetic Science. He, more than any other European experimentalist has sounded the depths of human nature, and made easy the comprehension of the secret thought of the Indian sages. For the mysteries of man and of nature can only be seen, studied and understood, by the developed faculties of the soul; and Mesmerism, or Animal Magnetism, is the science of that part of us which we Western people clumsily call the Soul. In attempting to teach our young Indian members the meaning of Indian philosophers, we have begun by showing theoretically and experimentally what Magnetism is. And the Baron du Potet has done more than any living man of the past century to show what are the possibilities of human magnetism. The scientific world has honored him in degree, though far less than his deserts, while still alive: after his death, monuments will be raised to him which will bear the tardy eulogiums withheld until then through envy or moral cowardice. So is it always, and Saintine expressed a real truth when he wrote, 'The penalty of greatness is isolation.'

* This plant was not hitherto identified, and neither Dr. Oodya Chunda, nor the writer on this article in Waring's Indian Pharmacopœia seem to be certain on this point. The plant is however named similarly both in the Sanskrit and in the modern Latinised name after the character of its flowers.

Our new colleague, who recently celebrated his eighty-fourth birthday, has been practising therapeutic magnetism for about sixty years, and during this time has healed more sick persons and achieved more marvellous cures, than perhaps any physician of our days. His benevolent spirit has made him devote his noble powers to this object rather than figure as a mere wonder-worker, although in this respect he stands without a peer. Those who would satisfy their curiosity upon this point and who can read French, should consult an 8vo. work of his, published in 1821 at Paris, entitled 'Exposé des experiences publiques sur le Magnetism, faites á l' Hôtel-Dieu en 1820.' It may be found in any European public library.

Baron du Potet is descended from the Dukes of Burgundy, that is to say, from one of the greatest and most illustrious families of France; but his own eminence as a man of science, and especially as a benefactor of suffering humanity, confers a lustre upon his name which no quartered shield or family escutcheon can add to. May he see yet many more natal days dawn upon him, before he pays that tribute to death which is exacted from us all at our appointed times. The age can better spare many a younger man.

Following, is a translation of the text of his letter accepting the diploma of our society:

PLACE DES PLATANES,
MAISON DES BAINS,
Nice (Alpes Maritimes),
12th December 1879.

MADAME,

It is with extreme gratification that I have learnt of the existence of your Society.

To seek after the truth in that cradle-land where it was once honoured, to cultivate it for the happiness of all, to bring out in full splendour this ray of the divine power,—this is to labor for humanity, and to remind the world that a divine Power exists, and that man possesses in himself a ray of this Power by means of which he can remount to the very source. Some day all men, by perfecting their inner selves, will become seers.

Thanks, an hundredfold, for the honour which your Society has done me. I accept with a great joy the diploma of Honorary Fellow of the Theosophical Society.

Receive me then as one closely identified with your labors, and rest assured that the remainder of my life will be consecrated to the researches that your great Indian sages have opened out for us.

Accept, dear Madame, the record of my pledges and my hopes.

(Sd.) BARON du POTET.

HASSAN KHAN "DJINNI."

There died, some three or four years ago, in a jail in the N. W. P. a man whose performances as a juggler, or, as some claim, a sorcerer, must have outdone all that is ascribed to our modern spiritualistic mediums. He was a Mohammedan by faith, and a *patán* or warrior by social rank; about 30 or 35 years of age, thin, dark complexion, moderately stout, and of medium stature. From an older man of his faith he had at some time learnt, or is supposed to have learnt, the secret of power over the *djinni*, or elemental spirits or goblins, as Aladdin, of romantic memory, did before him. At many different places in the presence of many witnesses, his wonders were performed. He required neither darkness, nor 'cabinets,' nor the singing of hymns. He would go to any stranger's house, and do his feats in broad daylight; without apparatus or confederates. At a recent conference at Allahabad between Col. Olcott and certain learned natives, this man was the subject of conversation and the following facts were elicited:

Statement of Sri Angadram Shastri of Rohilcund.

I met Hassan Khan at Alighur some 8 years ago. He was a man of depraved habits, a drunkard and debauchee, and at the time of my meeting him he was living with some nautch girls. The performances I witnessed were at the private house of Rajah Jai Kishendass, C.S.I., now Deputy Collector at Cawnpore. It was in day-light. Among other feats, I remember that he ordered a third party, a gentleman and not an acquaintance of his, to collect from several persons present their finger rings, *he himself not touching them.* Three were given. The gentleman was then instructed to throw them into the house-well. He did so. Hassan then walked to an orange tree, plucked a large fruit, and calling for a knife, cut it open, and from the inside took out the three rings, which until that moment had not been in his hands.

Statement of Babu Girdharilal, Assistant Superintendent of Police, N. W. P.

This same experiment I saw performed at my own house at Bareilly. Hassan was then confined in the lunatic asylum but the power was apparently not impaired. I obtained permission from the medical officer in charge of the asylum, and Hassan was brought to my house, direct from the asylum, by the chuprassies or keepers who watched him. It was perhaps 2 o'clock P. M., and I had gathered a number of friends to witness the performance. Nothing specially strange could be noticed in his face, nor did he make any ceremonies, but when we told him we were ready for him begin, he crossed the 'hall'* and standing on the threshold of a side room, raised his hands backwards above his head so as to conceal them temporarily from our view, and the next minute bringing them down again, showed us a large pomolo.† In the same way he produced a number of other fruits, some, as I remember, out of season, and some from a distance, as, for instance, grapes that grow in Cabul. He then in like manner produced for us toys for the children, and last of all did the feat with the rings. In this instance he himself collected the rings, but when we expressed some apprehension lest our property should go to Patal, or the Christian hell, he laughingly told me to take them into my own hand and throw them into my well. I looked wistfully at my own costly ring which was among the number, but finally concluded to see the thing through at all hazards. So I went out to the well and cast the jewels in and saw them sink in the water. Coming back into the hall, I reported to Hassan what I had done. Thereupon he again placed himself in the doorway, raised his hands as before, muttering his charm or mentram—which I omitted mentioning before—and in an instant held out for our inspection an orange. It was cut open, and—there were our rings packed snugly inside and quite uninjured.

ZOROASTRIANISM AND THEOSOPHY.

BY KHARSEDJI N. SEERVAI,
Recording Secretary Theosophical Society [Eastern Division.]

Just as the oldest religious teachings of the Hindus are contained in the Vedas, so the most ancient religious teachings of the Zoroastrians are embodied in the Zend Avasta or, more properly, those portions of the Avasta which are distinguished as the Gáthás. These portions are ascribed directly to Zaráthustra or Zoroaster, as the Greeks called him, while the other parts of the Avasta were the writings of his disciples and followers. "The relationship" says Dr. Martin Haug "of the Avasta language to the most ancient Sanskrit, the so called Vedic dialect, is as close as that of the different dialects of the Greek language (Æolic, Ionic, Doric, or Attic) to each other. The languages of the sacred hymns of the Brahmans, and of those of the Parsis, are only the two dialects of the two separate tribes of one and the same

* The 'hall' is the large central apartment in every East Indian house in which the family life is passed. Small rooms give into it from the sides.
† A fruit as large as a large musk-melon.

nation. As the Ionians, Dorians, Æolians, &c., were different tribes of the Greek nation, whose general name was Hallenes, so the ancient Brahmans and Parsis were two tribes of the nation which is called *Aryas* both in the Veda and Zend Avasta."

The close relationship thus seen in language and nationality also existed in respect of religious truths. Pure Vadeism and pure Zoroastrianism are one. Zoroastrianism sprang up as a reformatory revolution against the corruptions and superstitions which had obscured the primitive Vedic truths, and which stood in the place of the pure old religion to serve the purposes of priestcraft and despotism. Zoroaster did in the far off antiquity what the great and saitly Budha did after him, and what the heroic Swami Dayanand Saraswati does in our own times. Zoroaster was called "the famous in Airyana Vaêjô," *i. e.* "the famous in the Aryan home." Exiles from the old Aryan home, ignorant of the old Aryan wisdom, forgetful of the closest relationship, these two branches in course of ages grew more and more separated and estranged from one another. The comparative study of languages and of religions has had to a certain extent the effect of bringing them together. But it is necessary to dive deeper. To the investigation and expounding of the hidden and occult truths which assuredly are treasured in the sacred writings of the Hindus and the Parsis, is left the lot of uniting into permanent religious concord, the present direct descendants of the oldest human family; and this great work the Theosophical Society has prescribed to itself, and to a very good extent already accomplished.

The European nations first became acquainted with the contents of the Zoroastrian Scriptures through the French translation of Anquetil Duperron. Sir William Jones could not persuade himself to believe that the writings as represented by the French translation could belong to "the celebrated Zoroaster." Kant was disappointed to find there was no philosophy traceable in these writings. And yet the most learned of the ancient Greeks and the Romans held Zoroaster, and his teachings in the highest veneration. Zoroaster as spoken of by them appears as a demi-god, most profound in learning,—the 'bright star' among men, one to whom nature had revealed all her secrets, master of the deepest mystic lore, the head of the Magi—the great magicians. "The great fame," says Dr. Haug, "which Zoroaster enjoyed, even with the ancient Greeks and Romans *who were so proud of their own learning and wisdom*, is a sufficient proof of the high and pre-eminent position he must once have occupied in the history of the progress of the human mind."—The translation of Anquetil Duperron was, however, imperfect and inaccurate. We are now in possession of translations by Burnouf, Speigel, and Haug, which are pronounced to be sufficiently accurate and scientific. But even in these we can hardly find things which could have deserved the high panegyrics bestowed by the Greek and Roman philosophers. What inference then do these facts suggest? Either that men like Pythagoras, Plato, Aristotle, Hermippos, Plutarch and Pliny, who lived nearer the time of Zoroaster than ourselves, and who studied and wrote so much about the Zoroastrian writings when those writings were almost wholly preserved and well understood in Persia, formed a wrong estimate of Zoroaster and Zoroastrian writings, or that the meaning we at present make of these writings is not correct. The latter seems to be the more reasonable conclusion.

It is said of Plato's writings that there are many parts the real meaning of which is different from what appears to be. In the Academi he taught the mysteries the knowledge of which could only be imparted to the initiates. When he had to write about these mysteries he wrote so as to convey to the vulgar a different and often absurd meaning, the real meaning being intelligible only to the initiates who possessed the key to the reading. The Egyptian Hierophants hid their mysteries under the hieroglyphics. The Rosicrucians and other mystic philosophers of the middle ages adopted similar device to keep away from the vulgar and the undeserving the great occult and mystic truths of which they were the masters. May not the same be the case with regard to the Zoroastrian writings?

The following passage from Dr. Haug's learned essays is highly suggestive on this point:

"Zoroaster exhorts his party to respect and revere the Añgra, *i. e.*, the Angiras of the Vedic hymns, who formed one of the most ancient and celebrated priestly families of the ancient Aryans, and who seem to have been more closely connected with the ante-Zoroastrian form of the Parsi religion than any other of the later Brahmanical families. These Angiras are often mentioned together with the Atharvans or fire-priests (which word, in the form âthrava, is the general name given to the priest caste in the Zend-Avesta), and both are regarded in the Vedic literature as the authors of the Atharvaveda which is called the Veda of the Atharvângiras, or the Atharvâna, or Angirasa Veda, *i. e.*, the Veda of the Atharvans or Angiras. This work was for a long time not acknowledged as a proper Veda by the Brahmans, because its contents, which consist chiefly of spells, charms, curses, mantras for killing enemies, &c., were mostly foreign to the three other Vedas, which alone were originally required for sacrifices. On comparing its contents with some passages in the Yashts and Vendidad, we discover a great similarity. Although a close connection between the ante-Zoroastrian and the Atharvana and Angirasa religion can hardly be doubted, yet this relationship refers only to *the Magical part, which was believed by the ancient Greeks to be the very substance and nature of the Zoroastrian religion.*"

And a closer view of the rites and ceremonies of the Zoroastrian religion, *e. g.* the Afringan and more especially the Ijashne ceremonies, go to confirm that what the ancient Greeks believed was the truth. It is not possible within the space of the present article to describe in detail these ceremonies. A full account of them is given in Dr. Haug's Essays, pages 394 et seq. Unless these ceremonies can be accounted for as being for some spiritual or occult purpose, their performance seems to be quite a farce. We know on the authority of the author of the 'Dabistan' that Akbar the Great, the celebrated Mogal Emperor of India, was a great enquirer of religious truths. He had assembled in his court the learned men of all the different faiths,—Mahomedans of all sects, Hindus, Jews, Christians, and Zoroastrians. There were frequent public discussions between these doctors, each striving to up-hold the superiority of his own faith. And as the result of all these discussions and researches, he formed a new religious sect called Ilahi, introduced a new era called Ilahi, and, says Anthony Troyer in his synopsis of the Dabistan, "the months were regulated according to the mode of Iran, and fourteen festivals established in concordance with those of Zoroaster's religion. It was to this ancient Persian creed, that he gave the preference, having been instructed in its sacred tenets and practices by a learned fire-worshiper who had joined him, and from books which were sent to him from Persia and Kirman. He received the sacred fire, and committed it to the faithful hands of Abulfazil, his confidential minister: the holy flames of Zardusht blazed again upon the alters of *Atria*, and after a separation of many centuries, Persians and Indians were reunited in a common worship."

Is it possible that a sovereign so wise, and one who had taken such pains to inform himself carefully of the merits of the different faiths, and who had before him each faith mercilessly criticised and analysed by its opponents, could have given his preference to the Zoroastrian religion, if its rites and ceremonies were a farce, or at best were unintelligible, and if its writings had no more meaning than we at present understand,—meaning that the merest school-boy can now-a-days well afford to sneer at? No; Zoroastrian religion *is* a mystery. How shall the vail be lifted up to show us what is behind? We believed not in mysteries, we believed not in occult and spiritual potencies. The era of this disbelief is past. That marvellous work of this century, 'Isis Unvailed,' establishes

beyond a doubt for every unbiased and unprejudiced thinker that there is a universe with vast powers beyond what we know as the physical. Truths regarding this universe and powers, as men in different times and places come to know, they locked up in mysteries, in order to save them from falling into the hands of the impure and the selfish. Happily what these mysteries guard is not yet lost to the knowledge of men. These truths are known to some mighty few, the great initiates and adepts in India and elsewhere. The Theosophical studies have for their aim and object the acquisition of these truths, and the special interest that a Zoroastrian has in these studies and investigations is that they will throw light upon the mystery which enshrouds his own glorious faith, and reveal the teachings of the great Bactrian sage in their true essence.

As an instance illustrating in some small way what is thus possible, we may quote the following verse from gáthá Ustavaiti :

*"12. And when Thou camest to instruct me, and taughtest me righteousness; then Thou gavest me Thy command not to appear without having received a revelation, before the angel Sraosha, endowed with *the sublime righteousness which may impart your righteous things to the two friction woods* (by means of which the holiest fire, the source of all good things in the creation, is produced) for the benefit (of all things), shall have come to me."

Like almost all the passages in the Gáthás this passage is very unintelligible, and the portion in italics is especially so. Zoroaster seems to say that he was forbidden to appear on his mission in the public till he had received inspiration and was visited by Sroash whose sublime righteous was to impart righteous things "to the two friction woods." As Dr. Haug explains by the parenthetical clause which he interposes in this verse, the phrase "the two friction woods" is specially mentioned as denoting the means by which fire—the most sacred element in Zoroastrian worship—is produced. But Zoroaster's was not the age in which fire was first discovered by the accidental friction of two pieces of wood, as is supposed to have been the way in which it become known to the savages. The prominence, therefore, with which this mode of producing fire is mentioned, needs some explanation. Besides, how can righteous things be imparted to two pieces of wood by the friction of which fire is produced? And again how can the imparting of righteous things to the two pieces of wood furnish Zoroaster with the necessary qualifications to go on his mission? We fail to see our way through these difficulties. Let us see now if the hints given in the article headed "Cross and Fire," in the THEOSOPHIST for Nov. last, do not throw a ray of light on these difficulties. Let us ponder carefully these passages in the article.

"Perhaps the most widespread and universal among the symbols in the old astronomical systems, which have passed down the stream of time to our century, and have left traces everywhere, in the Christian religion as elsewhere —are the Cross and Fire—the latter, the emblem of the sun. The ancient Aryans had them both as the symbols of Agni. Whenever the ancient Hindu devotee desired to worship Agni—says E. Burnouf—he arranged two pieces of wood in the form of a cross, and, by a peculiar whirling and friction obtained fire for his sacrifice. As a symbol, it is called *Swastica*, and as an instrument manufactured out of a sacred tree and in possession of every Brahmin, it is known as *Arani*."

"If then, we find these two—the Cross and the Fire—so closely associated in the esoteric symbolism of nearly every nation, it is because on the combined powers of the two rests the whole plan of the universal laws. In astronomy, physics, chemistry, in the whole range of natural philosophy in short, they always come out as the invisible cause and the visible result; and only metaphysics and alchemy (metachemistry) can fully and conclusively solve the mysterious meaning."

"The central point, or the great central sun of the Kosmos, as the Kabalists call it, is the Deity. It is the point of intersection between the two great conflicting powers,—the centripetal and centrifugal forces."

"Plato calls the universe a "blessed god" which was made in a circle and decussated in the form of the letter X."

"In Masonry the Royal Arch degree retains the cross as the triple Egyptian Tau."

May we not after reading these passages conclude that what is meant by "the two friction woods" is the same as that meant by the Hindu *Swastica* or *Arani*, or the *Cross* of the Kabalists, or the Egyptian *Tau*. As among the Hindus, "the two friction woods" were used to obtain fire for certain ceremonies, and the cross made of "the two woods" was with Zoroaster what *Arani* was with the Brahmin, and as such possessed the efficacies of what may be called a magic wand in the hand of Zoroaster. Understood in this light it becomes intelligible how the virtues of "the two friction woods" could have furnished Zoroaster with qualifications to go on his mission of a prophet. This reminds us of the analogous case of Moses with his magic rod. The above interpretation—*i.e.* that the instrument indicated by "the two friction wood" is the same as the *Arani*, in the hand of the Brahmin—comes to be most happily confirmed when we find out the word in Zend Avasta which Dr. Haug translates as "the two friction woods." That word is *Rana*, the dative dual of which is *Ranoibia* : *Rana* in Zend Avasta, and *Arani* in Sanscrit.

Just as *Rana* resembles *Arani*, may we be permitted to suppose that Tâî in the Zoroastrian rites resembles the Tâu? Tâî are the twigs of a particular sacred tree (now not known) which the Zoroastrian Mobad is required to keep in his hand when performing the most sacred ceremonies of Ijasne and Darûn. And may we say that *Rana* in the hand of Zoroaster, *Arani* in the hand of the Brahmin, and *Tau* among the Egyptians, is preserved in the *Tâî* that the Mobad at the present day holds in his hand when performing the sacred ceremonies of his faith? But the wand in the hand of the Mobad of the present day has lost its virtues, because the key to the mysteries of the Zoroastrian faith is lost. Perhaps there are some even now to whom Zoroastrianism is not a dumb mystery: unknown to the world they hold in their faithful keeping the sacred trust. We know with better certainty that there are men to whom the Brahminical, Egyptian, and Kabalistic mysteries have given up their secrets. The knowledge of the one elucidates the other, and viewed from this stand-point, what new and sublime meaning the sacred words of the Zend Avasta may not unfold. The Gáthás which are understood to be Zoroaster's own composition or that of his immediate disciples, have hitherto completely baffled the attempts of all scholars to make any consistent meaning out of them. This may no longer be the case if we seek help towards their interpretation, in the right quarters, which have hitherto been sadly neglected.

* Essays on the Sacred Language, Writings, and Religion of the Parsis, by Martin Haug Ph. D. Page 157.

THE EMIGRATION RETURNS.—The emigration returns for October show a remarkable increase in the number of emigrants from Liverpool. The total number of emigrants sailing from the Mersey to the United States, British North America, Australia, South America, East and West Indies, China and the West Coast of Africa was no fewer than 15,062 emigrants, being 7,258 above the figures of the corresponding month of 1878. Of the number, 8,628 were English, 1,751 Irish, 200 Scotch, 4,045 foreigners, and 446 whose nationality was not known. The emigrants to the United States were 11,729 in number, being more than double all the others put together. Another bad season in Great Britain would enormously increase this exodus to the fertile and the West.

AN INDIAN AETHROBAT.

By Babu Krishna Indra Sandyal.

In the November issue of this journal I read an interesting article on *Yoga Vidya* by F. T. S. ., based upon the *Siddhis* of Bhagwán Sri Krishna. It is of course well known to Hindu readers that although the *Yoga* philosophy was first taught by Patanjali in times immemorial, yet the subject was not more fully discussed elsewhere than in the theologistic discourses between Sri Krishna and his friend Arjuna ('Geeta', chapter VIII.) Indeed it is true that in the course of time this *Yoga Vidhya* has been entirely lost to us, and in the present sceptical age of Materialism it is almost imposible to have even a conception of that philosophy. But if we are to believe the sacred writings of Hindu sages, it is quite clear that the Siddhis *Anima* and *Mahima* pertain to the conditions of even the physical body (as was manifest in *Virat Rupa darshana* ('Geeta' chap. XI.) and here I differ from the contributor F. T. S. ., though I follow him in other respects.*

As to the other Siddhi, *Laghima*, which that writer says, pertains to the physical as well as to the astral body, I can bear my personal testimony to the phenomenon. About 30 years ago, whilst I was a little boy of ten at Benares, I saw an old relative of mine, Amarchand Maitreya, who was widely known throughout Benares, practising *Yoga Dhárana*. This venerable old gentleman could raise his body in the air about a foot and a half from the ground, and remain so suspended for more than a quarter of an hour. Myself and his two grandsons who were of about the same age with me, out of curiosity and childish inquisitiveness sometimes asked him the secret of this phenomenon, and I have a distinct recollection that he said that by *Kumbhak* Yoga (suspension of breath) the human body becomes lighter than the surrounding air and thus it floats upon it. To our small minds this explanation seemed quite satisfactory, for it was not only reasonable but scientific too, that according to the laws of Dynamics the atmospheric pressure on the body being ascertained to be 132 lbs. upon every square inch, any process of complete inhalation and exhalation of air would produce an effect of gravitation and levitation which the Hindu philosophers, call *Garima* and *Laghima* respectively.

I have not come across the proper theory of *Anima* and *Mahima*, but if the other two Siddhis were possible to the conditions of the physical body, I do not see any reason to disbelieve the other two as mentioned in the Bhágvatagita above quoted. Bhagwán Sri Krishna, however, says to Arjuna that he (Arjun) will not be able to behold him in this Rupa (Mahima) with these eyes, and therefore दिव्यं ददामिते चक्षु पश्य मेयोगमैश्वरं ("Geeta" chap. IX. verse 8), and here by the words दिव्यचक्षु I understand ज्ञान or "knowledge." It is therefore quite clear that with the knowledge of the *Yoga Vidya* Arjun really saw the Bhagavan in his विश्वमूर्ति "thousand heads, thousand eyes, thousand feet, &c. &c. &c."

Your sceptic readers may not readily believe in the power of suspension of breath for a considerable time, but for their benefit I shall mention a case which really occurred some 33 years ago in the metropolis of Calcutta. The discoverer was a Christian and an Englishman by birth, and the story as narrated to me goes on to say that a Mr. Jones, who was an iron manufacturer at Howrah, one day with a party of workmen went to the jungles of Sunderbans (the Delta of the Ganges) to cut fuel. Having entered the forests he discovered from a distance three men seated in a posture of devotional meditation. Upon hearing them, two of the devotees disappeared in the midst of a sudden dust-cloud ;.but the third did not and could not leave his position, as his thighs were entwined with the roots of a banian tree under which he had taken his seat. Our Christian adventurer went nearer and nearer, and found the *Yogi* in a state of coma, his eyes shut, his right hand fastened with the Brahmanical sacred thread made of skin, and the great finger of his left hand indicating the संख्या or the ordinal number of जप. The banian roots were dissevered and the *Yogi* was brought into the metropolis as though a statue. In Mr. Jones' compound he was kept for 13 days, and many thousand men women and children went thither to see him. But no change was found in him. Ultimately the Raja of Bhu Kailas, on whose property the *Yogi* was found, brought him to his house, and many attempts were made to bring him to his senses. He was thrown in the tide of the Ganges with a rope fastened to his body, and there submerged four days and nights. Afterwards the services of Dr. O'Shaughnessy were called for, who administered carbonate of salt (*sic.*) in its crude state which made the Yogi open his eyes. On seeing around him the scene, his eyes flooded with tears and he exclaimed "I have not molested any man,why did you molest me." Shortly after, he opened his mouth as a sign of hunger, and a good deal of *meat* and *drink* was put into his mouth, which he mechanically swallowed. In the course of two months from the date of his return to the land of the living, he was dead. The immediate cause of the death being diarrhœa produced by an immense quantity of unaccustomed meat and ardent spirits, taken into an empty stomach. Your readers who may be very curious to have a more authentic account of this *Yogi* may with advantage rummage through the old files of the 'Friend of India' of that time, or enquire from Dr. Rajendra Lala Mittra, still living in Calcutta. And as regards Amarchand Moytreya I can refer you, amongst hundreds of others, to the partners of the house of James Proudie & Co. of Allahabad, whose almost next door neighbour the said Moytreya was.

Allahabad, 27th December 1879.

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* *Editor's Note:* Babu Krishna is wrong. It is impossible to so inflate the extremities of the human body with simple air as to cause it to float in air. A body floats in water because it displaces an equal bulk with its own of that denser element. If he will but figure to himself a vessel of any material as dense as human flesh and bone, filled ever so compactly with common air and left lying on the ground, he will see that his theory of aethrobacy is untenable: for, just as the vessel in question would lie on the ground where placed an indefinite time without showing the slightest tendency to rise, so would the ascetic's body, though pumped full of air from crown to toes. No, there is another cause for this aethrobacy and it is the one described by F.T.S. .: as "altered polarity." The system of inhalations and exhalations practised in Yoga effect this polaric change by alterations produced, of both a physiological and psychological character.

The Babu is also mistaken in supposing that this body of flesh can be separated into atoms and made to fill the whole void of space, or compressed into one infinitesimal atomic point like a diamond-grain. Let him reflect but one instant upon the nature of bioplastic matter and he will see the fact as it is. It is the innerself which, by virtue of its ethereal nature and its relationship to the all-pervading 'Anima Mundi' or World-Soul, is capable of exhibiting the properties of *Anima* and *Mahima*. Anything in Aryan literature seeming to convey a contrary idea may be at once taken as figurative language intended to be understood only by the *wise*. The sages who wrote these books were adepts in psychological science, and we must not take them to have been ignorant of its plainest laws.

Postscript.

Since the above was in type a letter has been received from Dr. Rájendralála Mitra, LL.D., of Calcutta in which he gives his recollections of the poor Yogi who was the victim of the above described inexcusable brutality. Dr Rájendrálala says: "I was at school then—it was 45 years ago, but I remember going to see the ascetic. To the best of my memory he appeared a man of middle age, in excellent health, dark complexioned, and of average stature. He was seated in calm repose with his eyes closed and his limbs stiffened in catalepsy. Smelling-salts applied to his nostrils produced no perceptible effect on him. He was brought, I do not know how, from the Sunderban jungles where he was found by some wood-cutters. When I saw him I was told that he had eaten nothing since he had been brought, but his appearance was that of a well-fed person, tending to fatness. I heard afterwards that he had been roused from his *samádhi* and made to eat and drink (wine) freely. He died of dysentery brought on by this intemperance. But of this, however I have no personal knowledge. I saw him for about a quarter of an hour. I had run away from school, without the knowledge of my parents, to satisfy my curiosity."

A writer in "Reimann's Färber Zeitung" points out that tartar-emetic, as used in cotton dyeing, serves not to fix the aniline colors themselves, but merely to fasten the tannin, thus playing the part of an indirect mordant. Water in which cotton yarns dyed with aniline colors on a mordant of tannin and tartar-emetic had been steeped, or, especially, boiled, gave distinct indications of antimony when tested in the ordinary manners, but the quantity of the metallic compound fixed upon the fibre seems far too small to have any injurious effect upon human life.

INDRA.

By Rajendro Nauth Dutta.

Author of the "Ancient Works of India."

Indra * is the name of one of these Hindu deities that were worshiped more especially in the Vedic period of the Aryan religion, but enjoyed a great legendary popularity also in the Epic and Purânik periods. In that class of Rigveda hymns which there is reason to look upon as the oldest portion of Vedic poetry, the character of Indra is that of a mighty ruler of the bright firmament, and his principal feat is that of conquering the demon *Vritra*, a symbolical personification of the cloud which obstructs the clearness of the sky, and withholds the fructifying rain from the earth. In his battles with Vritra, he is therefore described as 'opening the receptacles of the waters,' as 'cleaving the cloud' with his 'far-whirling thunderbolt,' as 'casting the waters down to earth,' and 'restoring the sun to the sky.' He is, in consequence, 'the upholder of heaven, earth, and firmament,' and the god 'who has engendered the sun and the dawn.' And since the atmospherical phenomena personified in this conception are ever and ever recurring, he is 'undecaying' and 'ever youthful.' All the wonderful deeds of Indra, however, are performed by him merely for the benefit of the good, which in the language of the Veda means the pious men who worship him in their songs, and invigorate him with the offerings of the juice of the *soma* plant. He is therefore the 'lord of the virtuous,' and the 'discomfiter of those who neglect religious rites.' Many other epithets, which we have not space to enumerate, illustrate the same conception. It is on account of the paramount influence which the deeds of Indra exercise on the material interests of man, that this deity occupies a foremost rank in the Vedic worship, and that a greater number of invocations are addressed to him than to any other of the gods. But to understand the gradual expansion of his mythical character, and his ultimate degradation to an inferior position in the Hindu pantheon of a later period, it is necessary to bear in mind that, however much the Vedic poets call Indra the protector of the pious and virtuous, he is in their songs essentially a warlike god, and gradually endowed by imagination, not only with the qualities of a mighty, but also of a self-willed king. . The legends which represent him in this light seem, it is true, to belong to a later class of the Rigveda hymns, but they show that the original conception of Indra excluded from his nature those ethical considerations which in time changed the pantheon of elementary gods into one of a different stamp. Whether the idea of an incarnation of the deity, which, at the Epic and Purânik periods, played so important a part in the history of Vishnu, did not exercise its influence as early as the composition of some of the Vedic hymns in honour of Indra, may at least be matter of doubt. He is, for instance, frequently invoked as the destroyer of cities—of seven, of ninety-nine, even of a hundred cities—and he is not only repeatedly called the slayer of the hostile tribes which surrounded the Aryan Hindus, but some of the chiefs slain by him are enumerated by name. The commentators, of course, turn those 'robbers' and their 'chiefs' into demons, and their cities into celestial abodes; but as it is improbable that all these names should be nothing but personifications of clouds destroyed by the thunderbolt of Indra, it is, to say the least, questionable whether events in the early history of India may not have been associated with the deeds of Indra himself; in like manner as, at the Epic period, mortal heroes were looked upon as incarnations of Vishnu, and mortal deeds transformed into exploits of this god.†

The purely regal character of Indra assumes its typical shape in the 'Aitareya Brâhmana,' where his installation as lord of the inferior gods is described with much mystical detail; and from that time he continues to be the supreme lord of the minor gods, and the type of a mortal king. During the Epic and Purânik periods, where ethical conceptions of the divine powers prevail over ideas based on elementary impressions, Indra ceases to enjoy the worship he had acquired at the Vedic time, and his existence is chiefly upheld by the poets, who, in their turn, however, work it out in the most fantastical detail. Of the eight guardians of the world, he is then the one who presides over the East, and he is still the god who sends rain and wields the thunderbolt; but poetry is more engrossed by the beauty of his paradise, *Swarga*, the happy abode of the inferior gods, and of those pious men who attain it after death in consequence of having, during life, properly discharged their religious duties; by the charms of his heavenly nymphs, the *Apsaras*, who now and then descend to earth, to disturb the equanimity of austere penitents; by the musical performances of his choristers, the *Gandharvas*; by the fabulous beauty of his garden, *Nandana Kanana*, &c. A remarkable trait in this legendary life of Indra is the series of his conflicts with Krisna, an incarnation of Vishnu, which end, however, in his becoming reconciled with the more important god. As the god who is emphatically called the god of the hundred sacrifices (*Satakratu*), Indra is jealous of every mortal who may have the presumption to aim at the performance of that number of sacrifices, for the accomplishment of such an intention would raise the sacrificer to a rank equal to that which he occupies. He is therefore ever at hand to disturb sacrificial acts which may expose him to the danger of having his power shared by another Indra. According to the Purânas, the reign of this god Indra, who is frequently also called *Sakra*, or the Mighty, does not last longer than the first *Manwantara*, or mundane epoch. After each successive destruction of the objective world, a new Indra was created, together with other gods, saints, and mortal beings. Thus, the Indra of the second Manwantara is *Vipas'chit*; of the third, *Susanti*; of the fourth, *Sivi*; of the fifth, *Vibhu*; of the sixth, *Manojava*; and the Indra of the present age is *Purandara*. When represented in works of art, Indra is generally seen riding on his elephant; and where he is painted, he is covered with eyes. The name of the wife of this Hindu deity is Indrâni or *Sachi*.

The Saturday evening lectures at the Library on Mesmerism are becoming very interesting. Several excellent sensitives have been found among the Fellows, while nearly all the rest show unmistakeable signs of a magnetic sensibility which can readily be increased.

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* Derived from the Sanskrit *Id*, which probably meant 'to see, to discover,' hence literally, 'he who sees or discovers,' *sid*, the doings of the world.

† The attentive reader of the Christian Bible is constantly impressed with its strong resemblance to the Aryan sacred writings, and since the Hebrews are a far younger nation than the Aryas, it is a fair inference that if their literature was not copied from, it was at least inspired by the primitive sublime model. Compare the Vedic conception of Indra, for instance, as alike the protector of his worshipers and the destroyer of cities, with these passages from the Psalms of David:

The Lord knoweth the days of the upright: and their inheritance shall be for ever. They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied. ...for such as be blessed of him shall inherit the Earth; and they that be cursed of him shall be cut off. Ps. xxxviii

The Lord also thundered in the heavens, and the Highest gave his voice; hail, stones and coals (*sic*) of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them... He delivered me from my strong enemy, etc. Ps. xvii.

The voice of the Lord is upon the waters; the God of glory thundereth: the Lord is upon many waters ...The Lord sitteth upon the flood; yea the Lord sitteth King for ever. Ps. xxix

And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. Ps. xviii.

Sing unto God, sing praises to his name, extol him that rideth upon the heavens by his name JAH, and rejoice before him. Ps. lxviii.

He (the Hebrew God) cast out the heathen also before them (the Hebrews) and divided them an inheritance by line, etc. Ps. lxxviii. God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. Ps. lxxxix.

A great king above all gods. xcv. He is to be feared above all gods. xcvi.

Who smote great nations, and slew mighty Kings; Sihon, King of the Amorites, and og, King of Bashan, and all the kingdoms of Canaan. cxxxv.

Scores of similar passages might be quoted to show that the thunder-hurling, martial tutelar deity of the Hebrews, JAH or JAHVE, who was adopted by the Christians as the chief personage of their Trinity and made the putative father of their second personage, Jesus, was almost if not quite a reminiscence of the Aryan Indra. (Ed. Theos.)

BUDDHISM AUTHORITATIVELY DEFINED.

[Continued from the November Number.]

THE NATURE AND OFFICE OF BUDDHA'S RELIGION.

By the Rt. Rev. H. Samangala.

High Priest of Adam's Peak, and President of Vidyodaya College; Senior Buddhist Member of the General Council of the Theosophical Society.

How does man become pure or holy? How can he be freed from his many sufferings or sorrows?

Man has to destroy his evils by his good actions—by practising a morally virtuous life. Our Lord, Omniscient Buddha, has opened to us a supreme path (ariyo maggo) for sanctification; and, it consists of eight parts or members, described in detail in many *Sutras* of His *Dharmâ* (Code of Laws.)

I quote here a portion from one of those *Sutras*; and, let it be a citation from that which is denominated the *Satipatthâna Sutta*m.

Katamañca Bhikkhave dukkha-nirodha-gâminî-patipadâ-ariya-saccaṁ; Ayameva ariyo atthangiko maggo, seyyathîdaṁ; sammâ-ditthi, sammâ-sankappo, sammâ-vâcâ, sammâ-kammanto, sammâ-âjîvo, sammâ-vâyâmo, sammâ-sati, sammâ-samâdhi.

O Bhikkus! what is the holy path which ought to be walked over, in order to destroy sorrows?

It is the *ariya* path consisting of eight member-items or component particulars. And, they are, (1) right Seeing or correct Belief (sammâ ditthi), (2) right Thinking (sammâ sankappo), (3) right Words (s. vâcâ), (4) right Actions (s. kammanto), (5) right Living (s. âjîvo), (6) right Exertions (s. vâyâmo), (7) right Recollecting (s. sati), and (8) right Composing of the mind—*the practice of Yoga.*

"Maggânatthangiko settho"
"Saccânaṁ caturo padâ,"
"Virâgo settho dhammânaṁ"
"Dvipadânañca Cakkhumâ."

Of all the Paths, the eight-membered (one) is the supremest; of the Truths, the four-fold truth is the highest; of the *dharmas* (knowledge) Nirvâna is the most excellent; and, of the bipeds, Buddha is the highest and most supremely exalted and enlightened (Being).

I. "The right Seeing," abovementioned as being a component part or an aspect of the supreme *maggo*, is thus explained at length:—All (Buddha's) *dharmas* are divided into four parts; and, they are, (1) sorrows (dukkaṁ), (2) origin of sorrows (dukkha-samudayo), (3) destruction of sorrows (dukkha-nirodho), and (4) "ways and means" used for the destruction of sorrows (dukkha-nirodha-gâminî-patipadâ).

The right and full comprehension of these four (facts) is what is understood by "the right Seeing" or "correct Belief." And, this "right Seeing" or correct Belief is, further, viewed under two aspects—*worldly*, one way, and *over-worldly*, another way. Good or bad deeds done by one's self, and producing happiness or sorrow, as their respective effects reflecting on the doer or doers, together with a belief that the said doings brought about the said effects and a knowledge of them conformable to "the four verities" is "the *worldly* right Seeing." The good knowledge of the excellent conduct of sentient beings, who have not destroyed their lusts &c., is "the worldly right Seeing" understood by the term "*laukika-sammyak-drishti*." And, the other, "lokottara-sammyak-drishti" (over-worldly right Seeing) is obtained by destroying our lusts, passions, anger, &c. and rightly comprehending what are known as "cattâr ariya saccâni," "the four supreme Verities."

II. The right Thinking (sammâ sankappo) comprehends pondering on (nekkhamma-sankappo), the abandoning of all worldly happiness, all bad desires, lusts, &c. and the cherishing of thoughts to live separate from them all. (2) Avyya-pâda-sankappo, the loathing to take away the life of any one, (3) Avihimsa-sankappo, the not-thinking of hurting a sentient being. It is the continued thinking or the repeated exercise of the mental powers that is signified by the term *sankappo.*

III. The third item of the eight-fold path is sammâ vâcâ (right words or good speech). It embraces lying, slandering, uttering rough (vulgar) words, and vain babbling or empty talk.

IV. Sanctifying the actions of the body by refraining from killing, stealing, enjoying unlawful connubial pleasures, &c. is called *samma-kammanto.*

V. Not obtaining one's livelihood by "evil ways and means," but supporting one's self, being worthily employed, is the *sine qua non* of "a right living."

VI. "Right exertion" denotes labouring willingly and earnestly to prevent evil thoughts from rising in the mind, nipping even the buds of any such thoughts already sprung, and cherishing and nourishing good thoughts and exerting to create morally virtuous ideas when the heart and mind is vacant and empty of them.

VII. The seventh member of the supreme Path is the aforementioned four sati-patthânas.

VIII. And, the last is the four *dhyânas*, elsewhere known (as we suppose) as the four systems of *Yogas.*

A separate contribution setting forth, at some length, a description of the *dhyânas* (Yoga) will be sent for publication in a future number of your exceedingly interesting and very valuable journal, the Theosophist.

Colombo, Ceylon, 15th December 1879.

(To be continued.)

Postscript.

किमस्ति प्राणिनां नित्यो ध्रुव आत्मेति प्रभोजगति प्रचलितोवर्त्तते। तत्र तथा जीवात्मा वर्त्तत इत्युक्तिर्बहुषु मतेषु ख्यातापि न तथा बौद्धमते यतस्सुगतो ऽनात्मवादी ॥ एतन्महदन्तरं परमतानां बौद्धमतस्यच। तद्विनिश्चयः कर्तव्यो विचक्षणैः किमिह प्राणिनां नित्यो ऽविनश्वर आत्मा वर्तते किंवा नवर्तत इति। यतो महदुपयोगो ऽस्य निर्णय इदानीन्तनानां मतपरीक्षायाम् ॥ तत्र तार्किकाणांमते नवानां द्रव्याणां मध्य आत्मा ऽष्टमं द्रव्यंभवति सइ विधो जिवात्मा परमात्माचेति। तत्र जीवात्माचनित्य इति तेषां गतम् ॥ उक्तंच तर्कसङ्ग्रहे। ज्ञानाधिकरणमात्मासाइविधो जीवात्मापरमात्माचेति। तत्रेश्वरः सर्वज्ञः परमात्मा एकएव सुखदुःखादिरहितः। जीवः प्रतिशरीरंभिन्नो विभुर्नित्यश्चेति। सजीवः सुखाद्याश्रितः ॥ उक्तंहि दीपिकायां। सुखाद्याश्रयत्वं जीवस्यलक्षणमिति ॥ बौद्धमतेतु शरीरिणां स्कन्दपञ्चकं मुक्त्वान्य आत्मानास्तीतिव्याख्यातम्। प्राणिनःपञ्चस्कन्धाः रूपंवेदना संज्ञा संस्काराः विज्ञानमिति ॥ तत्र महाभूतादिभेदभिन्नं शीतोष्णादि भिर्विकार्यं शरीरं रूपं समुदायार्थात् स्कन्धत्वात् रूपस्कन्धइत्युच्यते रूपसमूह इत्यर्थः।सुखादिभेदभिन्नं सर्वंवेद्यं वेदनीयंवा वेदनास्कन्धः। बुद्धीन्द्रियजं सर्वं संज्ञाननलक्षणांसंज्ञास्कन्धः। साधारणशोभनादिभेदभिन्नाः सर्वे संस्क्रियमाणाः स्पर्शचेतनादयः संस्काराः संस्कारस्कन्धः। कुशलादिभेदभिन्नंविज्ञेयज्ञानकृत्यकारि सर्वं मनः विज्ञानस्कन्धइतिचोच्यते ॥

तत्रचवेदनादयश्चत्वारो नाम। शरीरं रूपानीति ते स्कन्धाहिधामिन्नाः। तत्नमरूपइयं मुक्त्वा कश्चिदात्मा पुरुषोवा प्राणिनि नास्ति। रूपादयः पञ्च स्कन्धाः सर्वे अनित्या विनश्वराः तेषां मध्ये क-

श्चिन्नित्यो ध्रुवो नवर्त्तते * ते सर्व अध्रुवाऽस्थिरा अध्रुवैरस्थिरैः फेणादिभिस्समाः †

तार्किकमते परमाणुरूपं पृथिव्यादिद्रव्यं नित्यमिति यदुक्तं तद् बौद्धमतेनानुगतम् ।

यदुदयव्ययपरिपीडितं विकारितदनित्यमिति प्रत्यक्षतंच॥

ये प्राणिषु ध्रुवआत्मावर्त्ततइतिभाषन्ते तेषांतन्मिथ्याग्रहणं तेषां मनस्याःमेतिबुद्धिश्च तेतार्किकाः प्रत्यक्षज्ञानेनचक्षुश्श्रोत्रादीनांनाथं ज्ञात्वादृश्यस्यमनसोनाशमज्ञात्वातस्यमनसे ऽविकृतस्यापरदेहसङ्क्रमणंतर्कयन्ति तेनच तर्केण मीमांसानुसरणेनच मनआत्मेतिगृहीत्वातस्याभूतांनित्यतांब्रुवन्तीत्याह भगवान् शाक्यसिंहः । ‡ यथाहिविहगएकंद्रुमंसंत्यज्यापरं गच्छति तथाहि मनोनामात्माचैकंदेहंसंत्यज्यापरमविकृतएवगच्छतितथा देहाद्देहंसङ्क्रामतिनविनश्यतीति तेषां मतमितिचव्याख्यातमाचार्य्यैःयतःपरमतवच्च प्रतिशरीरंभिन्नो जीवात्मानानादेशेषुनानासत्वेषु युगपद्वर्त्तते ततस्सएकोनभवति यस्यनैकत्वंतस्या । नित्यत्वं गम्यतेवस्तुतः ऊद्यंपण्डितैः ॥ ॥ सु

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* रूपंअनित्यंवेदनाअनित्या सञ्ज्ञाअनित्यासङ्खाराश्चित्रविआणंअनित्यं—। गिरिमानन्दसुत्रे ॥

† फेणपिण्डूपमंरूपंवेदनाबुब्बुलूपमा
मरीचिकूपमासञ्ज्ञासङ्खाराकदलूपमा
मायूपमश्चविआणंदेसितादित्तबन्धुना

‡ इधभिक्खवेएकच्चोसमणोवाब्राह्मणोवातक्कीहोतिवीमंसीसो तक्कपरियदतं वीमंसानुचरितंसयंपटिभानएवमादयंखोइदंवुच्चतिचक्खुन्तिपिसोतन्तिपि घाणन्तिपि जिव्हातिपि कायोतिपअयंअत्ताअनिच्चोअद्धुवो असस्सतो अविपरिणमधम्मोयंचखो इदंश्चावुच्चतिचित्तन्तिवामनोतिवा विञ्जाणन्तिवाअयंअत्तानिच्चोधुवोसस्सतो वा परिणामधम्मो सस्सतिसमं तथेवठस्सतीतिब्रह्मजालसूत्रे

A CASE OF GENUINE HINDU MEDIUMSHIP

By Babu Nobin K. Bannerjee, Deputy Collector and Magistrate.

About 41 years, ago, at a certain village in the suburbs of Calcutta, one morning, about 8 A. M., our family —then consisting of my grandfather, my grandmother, their five sons, the youngest of whom was my father, five daughters-in-law, their children and relatives—were suddenly surprised by the strange demeanour of my second aunt. As she was not liked in the family various hints were thrown out, and at last they subjected her to rough treatment accusing her of feigning the ghost. The result was that the next morning she was found to be all right.

Before, however, a week had hardly passed my fourth aunt one evening betrayed similar signs. As she was in age the youngest in the family, and a very ignorant village girl, she had all along been considered incapable of practising any deception. This fact made the other members of the family take the matter into serious consideration. At last my grandmother, who liked her much for her simplicity, undertook to fathom the secret.

After various other devices, she questioned the girl, saying that if he—meaning the ghost obsessing her, for my aunt had dressed herself like a man, was any departed spirit, he would do better to reveal himself and his wants, which if reasonable, would be complied with. Upon this my aunt (or rather the spirit who had taken possession of her person for the time being) replied that he would talk to my grandfather on the subject. My grandmother then surmised that he (the ghost) must be some near relative. Now in Hindu society, as a rule, daughters-in-law do not appear before their fathers-in-law or brothers-in-law older than their husbands, much less do they ever converse with them. The very request, therefore, was unprecedented and shocking. Then a consultation was held at which it was decided that the daughter-in-law should for the moment be lost sight of and the ghost possessing her only kept in view. This settled, my grandfather, accompanied by other children and my grandmother, approached, her and repeated the question. My aunt was rejoiced at this—as she expressed it—and spoke to the following effect. That he (the spirit) was none other than R. M.—a neighbour who had died a few months before. That he was reduced to the condition of an earth-bound soul, because of his having died in a locked room, uncared for by his son, who had gone to witness a musical performance that night. That, feeling sure that he (my grandfather) was the only person who would perform a pilgrimage to Gaya and offer the Pinda, cake or balls, for his (the spirit's) sake, he had been for some time endeavouring to approach my grandfather.

He further said that a few days ago he had taken possession of my second aunt, but as the circumstances led to her ill-treatment, he had to give her up. At last, finding an opportunity, he took possession of my fourth aunt's person. That he would do no mischief to any one, but intended to stay in the family until the Pinda was offered at Gaya. That he was at the head of 63 other spirits in the same predicament, whose names he would reveal in due time. That the party lived in a guava tree, close to the house where he would come every morning and evening to perform his regular *poojah* and *annicks* (timely worship and prayer) for which preparations should be made. Thus reassuring the family, the spirit left my aunt for the night. She fell down at once and swooned away. When she came to her senses, she was found unhurt, did not recollect anything of what had occurred, and looked amazed.

Then commenced daily visits, morning and evening for the *poojah*, on which occasions my aunt acted exactly in the same manner as the spirit while living was wont to act. In the beginning she became entranced. Shortly after she would recover and dress like a man—exactly after the manner of the deceased when living,—walk out and take her seat at the place prepared, imitating the man even in the very posture of sitting in his voice, and even to the minutest details.

Although a simple ignorant country girl unacquainted even with the alphabet, she would during the *poojah* recite Bireshur's (a name of Máhádev) prayer aloud, the very one which the man when living used to recite—and exactly after his manner. She even used to peruse (patkuru) aloud the very punthus (longitudinal religious manuscript books) supplied to her at her call, and even corrected it, as it was that of my second uncle, in some places where she said there were errors, which proved to be the case on enquiry.

The above seances, especially the morning ones, took place in the presence of large audiences, who were drawn to the house by the circumstance becoming the topic of conversation at the time in the neighbourhood. Even the son of the deceased, who is a Government Pensioner at present, and who was then a youth of about 16, used to be present.

This state of things lasted for about four months during which period innumerable strange incidents happened. I note a few of them only.

In the adjoining house, occupied by another branch of our family, another aunt got possessed by a ghost. This spirit would not reveal himself. At the next visit, my grandmother questioned him (my aunt) about the affair whereupon he disclosed the ghost as being one T. another neighbour who had died some six months before and who formed one of a band of 64. On this occasion he directed my grandmother to enjoin on all the ladies of the house *not to give themselves up to finery or use scents*, for many spirits were in and about the house, and telling her that all the members of the party of *bhuts* were not equally good tempered, and that those of the lower order were rather what we call sensual in their propensities, and ready for mischief. He also said that their present condition was far from being happy, and that it would be a great favor done to them if the pilgrimage to Gaya promised by my grandfather for their emancipation, were accomplished soon.

On another occasion, as he was ill-treating his "medium," as he R. M., the first spirit came. Complaint was at once made to him and he repaired to the other house immediately,

upbraided him for his misconduct, gave him a box on the ear, and sternly observed that if he did not mend his ways he would be excommunicated! At this T. quailed, and suppliantly, with folded hands begged to be excused, and immediately after left his medium for the day.

T., unlike R. M., was a mischievous and troublesome spirit, and his misdeeds were many. Before taking possession of the medium, he had for some days been throwing sculls, night dirt, legs and hands of corpses, &c., into his own house (*i. e.* the house of his own father in our neighbourhood). On one occasion he stole our sanctified rupee. (In Hindu households an old silver or gold coin, rubbed all over with vermillion, is preserved in the throne of the family idol, or some sanctified receptacle, with much care, and is, along with rice, cowries, or shells, &c., worshipped as a symbol of Lakshmi, the goddess of plenty, at certain periods of the year. When found missing and R. M. was questioned at his next visit, he angrily ordered T., to replace it at once. T, it seems, had carried it off and kept it in the next house with the rupee of the house. On being ordered as above, he in his hurry *replaced the wrong coin.* It was detected immediately. R. M. was ready to have the mistake rectified, but my grandfather said that there was no necessity for it; the value of both the coins being the same the new one might be allowed to remain as a token of spirit deeds in the family

One evening my mother while playing with her sisters-in-law (my other aunts) in attempting to cast away a little frog (of which she was very much afraid) thrown upon her by one of my aunts for fun, and happened to strike one of my aunts upon the neck, and tore away her satnor (a sort of golden necklace of small cut balls, loosely worn, having seven lines.) The little balls fell on the floor, but could be found nowhere although search for them was made with a light. R. M. was awaited, and when interrogated by my grandmother about the lost balls a little while after his coming, he to the surprise of all replied that his little daughter R. had appropriated them for a nose-ring, and that therefore all search would be vain. It may be mentioned here that R. M. had a little daughter who died shortly after him by drowning. She was one of the band of sixty-four.

Sometimes my grandfather, to satisfy some new guest would ask for a token, such as some fruit not to be had within some miles, or out of season, when it would drop immediately before them. This occurred several times.

At last the time for the departure of my grandfather on his pilgrimage to Gaya arrived. My father was to accompany him. A few days prior to starting, the names names of my grandfather asked R. for a list of the names of his comrades, which was furnished. In this list appeared the name of a near relative who had committed a theft and being ashamed to appear in the family had disappeared, and was not heard of for about four years. His wife was then living in our house. The circumstance raised great curiosity and all were anxious to learn the facts. The family up to that time knew nothing of the theft; and therefore did not know the reason of his disappearance. All then circumstances were then related, beginning from the theft, down, to how he came by his death at a distance and in a foreign land.

It was then thought advisable to consult pandits as to whether or not, G's. (the name of the relative) wife was to behave thenceforth as Hindu widows do. The pandits declared that there was no such provision in the Shástrás. That she must await 12 years from the date of her husband's disappearance, and then, if no news of his being still alive was received, she should burn (cemati) on a funeral pile a Kusu puttra (an effigy made of Kusha grass and certain other leaves) and then act as a widow. I need hardly say that this was actually performed, in time in my presence, though in practice my aunt abstained from all animal food and other pleasures, denied to Hindu widows, from the time of the above revelation by the spirit.

Now to our narrative. Therewere no railways then, nor was a journey to distant parts so safe, especially for travellers who had any money with them and happened to be men of consequence. My grandfather therefore consulted R. on the subject, who promised to depute two of the sixty-four spirits with the party as an escort. The escort was to change every evening, two new ones bringing news from the house, while the returners would carry home the news from the travellers. He also undertook to protect the persons and property of the travellers, as well as the members of the family who remained at home, up to the time of the offering of Pinda; after which event, (which was to be notified to the family, at the very moment, by the breaking of the branch of the guava tree, the abode of the spirits) neither he nor his comrades would have any more communication whatever with any one.

This contract was acted upon to the letter by R. and his gang. The following are some of the instances told to me by my father who had accompanied the pilgrims.

One day, while halting for breakfast at a serai (or chutter, as they are called at Behar) a servant was drawing water from an indvia (big well) when the lota (water pot) dropped into the well, as he had tied the noose of the rope rather loose around the pot. Lightly equipped as the travellers were, this loss was of great concern to them. After thinking a while, my grandfather said that R had promised them every assistance on the journey. "I am sure" he said "his promised escort is with us. Let us drop the rope with the noose into the water and see if his spirits will not find us the lota." He did accordingly, and a number of persons who were then drawing water from the same well took him for a madman when they saw him drop a rope in a well with no lota on it. Suddenly my grandfather felt the rope heavy, and when he pulled it out, up came the very lota, firmly tied and full of water. The by standers at once changed their minds, and thought the old man was a Jádugár (Magician) or endowed with superhuman powers. The news spread like wildfire all over the serai, and large crowds gathered at the door of the shop in which the travellers had put up. The party now thought that it was not expedient to stop at the place any longer, and therefore taking their meal as fast as they could, they left the place speedily and quietly.

In another serai one of their *gutries* (clothes &c. tied in a bundle by another piece of cloth) was somehow or other stolen by some one. At some of the serais in India, dogs are trained for purposes of theft. And so R was again invoked and shortly after a dog with the *gutrie* in its mouth approached as if being dragged by the ear, dropped the *gutrie* before my grandfather, and then producing a sound, as if it had received a slap, it ran away with all speed.

One evening while seated at the door of a seraie, some voice spoke to the party from over their heads, informing them that the night before a thief had committed a robbery in their house. The inmates were all fast asleep. The spirits however made certain sounds which awoke them, and the thief with his accomplices made away as fast as he could. The fact was noted down and communicated to the family, who in reply confirmed it.

On the noon of the day on which the pilgrims offered the Pinda, my aunt became suddenly entranced at home (it should be remembered that it was not the usual hour), then became conscious, rose up, dressed like a man as usual, walked to the yard, called my grandmother and the rest of the family near her, and talked to the effect that he and his party would always remember with gratitude the trouble which my grandfather, and the family had taken for their sake; that the time for their emancipation had at last arrived; that the pilgrims had already entered the temple; that the Pinda was in their hand, then there—there—there. My aunt fell flat on the ground, and simultaneously the branch of the guava tree came down with a crash...; young boys and maidens ran away in a fright, believing the sixty-four ghosts were about to perpetrate some serious mischief.

The jaws of my aunt, which were locked at first, were now released, and when she returned to consciousness,

feeling shocked at seeing so many spectators present on the occasion she repaired at once to the inner apartments like a true Hindu zenana, modest lady.

From that time to her death, in October 1878, she remained the same ignorant Hindu lady as she had been before the event. She could neither read nor write, nor recite any more a word of the Bireshwar's prayer which she had been in the habit of doing every morning and evening for about four months.

One particular event I have omitted to mention here. R. had on the occasion of his son's marriage, privately borrowed Rs. sixteenfrom my second uncle. Before my grandfather's departure for Gaya, one morning while his son was present among others, he beseeched my grandfather to release him from the debt as it was preying on his mind. My grandfather therefore remarked that he and his son (my second uncle) had no recollection of the transaction. To this he replied that he had signed the *khat* for the money and it was still in existence. After this he turned to his son (K.) and asked him if he had a mind to repay the debt, who replied in the affirmative. R. however, was not satisfied but remarked that as my grandfather was about to incur so much expense for their sake it would be a favor and no great loss to him if the debt was paid. My uncle thereupon took out a bundle of *khats*, and threw it before (my aunt). R. picked out his bond and gave it to my uncle, who then remarked to the audience present "I hereby absolve him from his debt," and tore up the bond. The spirit then uttered hurried thanks and departed, leaving my aunt in a swoon.

In connection with the narrative I may mention that my father died in December 1860, my first uncle in 1862, my third uncle in 1863, and my fourth uncle in 1867. My mother is still alive, so are also several neighbours who were eye-witnesses of the above events. I have tried to give in the narrative as brief an account as I could omitting all minor and insignificant details as much as possible. Before committing the above to paper, I interrogated some of the living eye-witnesses about the incidents. The circumstance is widely known in the neighbourhood, and as the son of the spirit is now a pensioner, it would be perhaps as well to suppress the names rather than wound his feelings.

Moorshedabad, 11th January 1880.

A GREAT LIGHT UNDER A BUSHEL.

If, according to the ironical definition of a French writer, language were not given to man "that he might the better dissimulate his thought," at some future day, in a catechism of sciences, we might hope to see the following answer under the heading of *Physiology*.

Ques.—What is Physiology?

Ans.—The art of denying all that its specialists have not yet come to know, and, of unconsciously disfiguring that which they do know.

The relevancy of this answer posterity will fully recognize and appreciate; especially when mesmerism, or animal magnetism, shall have become a recognized science, and generations of stubborn physicians shall have been publicly accused by history, of having sacrificed generations of their contemporary suffering millions to their ferocious conceit and obstinacy.

For those of our readers who may know but little of this most ancient science, practised since prehistoric times in India, Egypt and Chaldea; and, who have never heard that it was the basis of the wonderful "magic art" of the Phrygian Dactyls and of the initiated priests of Memphis, we will briefly sketch its history, and show what—as now confessed by the greatest men of modern science—it is able to perform.

"ANIMAL MAGNETISM, called also mesmerism, is a force or fluid by means of which a peculiar and mysterious influence may be exerted on the animal system" says the 'American Cyclopædia.' Since the destruction of the pagan temples and after an interval of several centuries, it was practised and taught by Paracelsus, the great mystic and one of the sect of the "fire philosophers." Among these this force was known under the various names of "living fire," the "Spirit of Light," etc.; the Pythagoreans called it the "Soul of the world," *(anima mundi)* and the Alchemists, "*Magnes*," and the "Celestial Virgin." About the middle of the 18th century, Max Hell, professor of astronomy at Vienna, and a friend of Dr. F. Anthony Mesmer, advised him to try whether, like another Paracelsus and Kircher, he could not cure diseases with the magnet. Mesmer improved upon the idea and ended in performing the most miraculous cures—no more by mineral, but, as he claimed, by *animal* magnetism. In 1778 Mesmer went to Paris: caused in this city the greatest excitement, and from the first, firmly mastered public opinion. He would not, however, give his secret to the government, but instead of that formed a class, and nearly 4,000 persons studied under his directions at various times; Lafayette, the Marquis de Puységur, and the famous Dr. D'Eslon being his pupils. His methods were not those of the present day, but he treated his patients by placing magnets on various parts of their bodies, or by having them sit round a covered tub from the cover of which an iron rod went out to each person, the whole party thus being connected by touching hands. He also made passes with his hands over their bodies. While Mesmer provoking in the body and limbs of the sick persons a cold prickling sensation, nervous twitchings, drowsiness, sleep, and procuring thereby an alleviation and often a total cure did not go further than to cure nervous diseases, it was the Marquis de Puységur, his pupil, who discovered somnambulism—the most important result of animal magnetism. And it was Deleuze, the famous naturalist of the Jardin des Plantes, a man greatly respected for his probity and as an author, who published in 1813 a 'Critical History of Animal Magnetism.' At this time, notwithstanding its evident success and benefit, mesmerism had nearly lost ground. In 1784, the French Government had ordered the Medical Faculty of Paris to make an enquiry into Mesmer's practices and theory, and report. A commission was appointed of such men as the American philosopher Franklin, Lavoisier, Bailli, and others. But, as Mesmer refused to deliver his secret and make it public, the result was that having carefully investigated the mode of treatment, the report admitted that a great influence was wrought upon the subjects, but this influence was ascribed by them *chiefly to imagination!* The impression left thereby on the public mind was that Mesmer was a charlatan, and his pupils—dupes.

Notwithstanding the general prejudice, magnetism throve and got known over the whole world. It had made an invasion upon the grounds of medical routine and fought its way step by step. It appealed from the stubborn hostility of the Academy and the old traditions of its members to the judgment of the multitude, promising to abide by the decree of the majority. "It was in vain that its friends were treated as charlatans by the medical faculty and the majority of the learned," writes Deleuze, "the man, who had witnessed mesmeric experiments among his friends, would believe despite all the authority which could be brought to bear upon him." At last, in 1825, owing to the efforts of Dr. Foissac, a young physician of note and an enthusiastic admirer of Mesmer, the Royal Academy of Medicine in Paris appointed another learned commission and had a serious investigation made. Would any one believe it? Owing to numerous intrigues, the opinion of the learned investigators was witheld for over five years; and it was only in 1831, that the report was rendered, and then found to the great discomfiture of the old academical and mouldy brains to contain a *unanimous* decision to the following:—

It was reported that—

(1) *Mesmerism* is a force capable of exercising a powerful influence on the human system; (2) that this influence *does not depend upon imagination*; (3) that it does not act with equal force on all persons, and upon some is entirely

powerless; (4) that it produces somnambulic sleep; (5) that in this sleep injury to the nerves of sensation does not cause the slightest sense of pain; (6) that the sleeper can hear no sound save the voice of the magnetizer; (7) that the sleeper's nerves of touch and smell carry no sensation to the brain, unless excited by the magnetizer; (8) that some sleepers can see with their eyes closed, *can foretell accurately*, even months in advance (as was amply proved) various events, and especially the time of the return of epileptic fits, their cure, and discover the diseases of persons with whom they are placed in magnetic connection; and that persons suffering with weakness, pains, epilepsy, and paralysis, were partially or entirely cured by magnetic treatment.

The report created the greatest sensation. Mesmerism extended all over the world. Students of the new science became more numerous than ever, the ablest writers kept track of its progress and high among all others as a mesmerizer and a writer stood Baron J. D. du Potet.* About the year 1840, Baron Karl von Reichenbach, an eminent German chemist, and the discoverer of creosote, discovered a new force, fluid, or principle,—which we regard rather as one of the correlations of the *Anima Mundi*—which he called *od* or *odyle*. This agent, according to his theory, "is not confined to the animal kingdom, but pervades the universe, is perceived in various ways by sensitives, has the greatest influence upon life and health, and like electricity and galvanism, has two opposite poles, and may be accumulated in, or conducted away from, animal bodies." Then came the discovery of Dr. Braid of Manchester, who found that he could produce sleep in patients by ordering them to look steadily at some small and brilliant object, about a foot from their eyes and above their level. He called the process *hypnotism* and gave to his theory the graceful name of *neurypnology* setting it down as a mesmeric antidote.

Such is, in brief, the history of this wonderful principle in nature; a principle, as little understood as were electricity and galvanism in days of old. And yet while the latter, as soon as demonstrated, were unanimously accepted and even greeted, the former, however great its claims for alleviating the pains of suffering humanity, however much demonstrated, is to-day as bitterly denied and decried as it was in the days of Mesmer. Shall we say why? Because, while electricity and galvanism in their practical application by, and meaning, in science are the gross manifestations of the universal Proteus, the great *Anima Mundi*—Magnetism, in its broadest and most mysterious sense, discovers beyond mere physical results horizons so mysterious and vast, that the matter of fact and sceptical scientists stagger and repulse its spiritual possibilities with all the might of their narrow-minded materialism. Once that they admit its existence and give it rights of citizenship, the whole of their schools will have to be remodelled. On the other hand, the clergy are as bitter against it, for its results, in their beneficent effects, upset every necessity for believing in divine "miracles," or fearing the diabolical, and give the lie direct to their old slanders.

We will now show the progress of magnetism under its various modern names of mesmerism, magnetism, hypnotism and other *isms*, among the men of science, and mesmerizers who explain it, each in his own way.

Mesmerism and Hypnotism in France.

As we propose to deal with that dangerous bug-bear of physical science—mesmerism, we will have to examine these apples of discord freshly plucked by us in the garden of the scientists, with due caution and respect. We mean to cut off every possible retreat from the enemy, and will, therefore, strictly hold but to the personal experiments and explanations of some of the recognized leaders of medicine.

One such is M. Naquet, deputy for Vaucluse, Professor of the Faculty of Medicine at Paris, and author of 'Ancient and Modern Revelations.'* This gentleman, who is a hard-shelled materialist, to whom the mere idea of soul in man is as unwelcome as the smell of incense used to be to the traditional devil, is just now giving a series of scientific lectures in Paris, the main object of which seems to be to admit the phenomena of mesmerism (at last!) and—fight against the theory of the human soul having anything to do with them. Having successfully pulled out the props from under the ancient revelation, *i. e.*, the bible—and demonstrated the absurdity of belief in the modern Catholic "miracles" of Lourdes and Salette—against which position we will not protest—he tries his hand at Spiritualism and Mesmerism. Unfortunately for the able lecturer he seems to labour under the impression that the votaries of both *spirit* intercourse and Mesmer must necessarily believe in Supernaturalism—hence *miracles*. Of course, he makes a mess of it. We quote, translating portions of his lecture *verbatim*.....

"Hand in hand with these persons (the spiritualists) who bring forward such weak arguments we find moving, nevertheless, a few others (mesmerizers) whose ideas deserve to be taken into consideration and discussed. These pretend (?) to produce at will in some human beings a peculiar kind of sleep, called the magnetic. They affirm their ability to communicate to certain subjects the faculty of seeing through opaque bodies, and they maintain that such facts remain inexplainable unless we admit the existence of a soul in man."

"To begin with: are the facts from which these men draw their conclusions at all certain?† Admitting that they are, cannot they be explained upon any other hypothesis than the existence of this Soul?"

"The facts under consideration are affirmed by enlightened and honorable men; thus, in this case, they do not offer *that startling character of imbecility and imposture which constitutes the fundamental feature of Spiritualism.*‡ Therefore, I will not immediately pronounce upon the unreality of all they tell us of magnetism; but, at the same time I propose to show that these facts, however real, do not in the least prove any necessity for the intervention of a soul to account for them."

"Magnetic sleep can be explained quite naturally. The phenomena of electric attraction daily produced before our very eyes, and which no one ever attempted to attribute to a supernatural cause, are, at least as extraordinary as the mesmeric influence of one man upon another man. For the last several years, sleep followed by complete insensibility and identical in all points with the magnetic sleep, is produced by purely mechanical means. To obtain it, one has but to approach a light to the patient's nose. The fixing of his eyes upon the luminous point produces a cerebral fatigue which results in sleep. At this day, it is no longer to be doubted that magnetism belongs to a phenomenon of the same kind, light being replaced by other agents and expedients which bring on the same cerebral fatigue, and finally sleep."

"Lucidity seems more doubtful than simple magnetic sleep, and it becomes still more difficult to give it credence. Admitting it to be demonstrated, however, we could again explain it without meddling with the *Spirit*."

"We will know that light and heat are but vibratory motions; that light and heat differ but in the length of their undulations; that these undulations which are perceptible to our eye, are of various lengths, producing in us the sensation of various colours; that moreover among the undulatory motions which we recognize as heat, there are waves of different lengths; that there exists, in short, such a thing as a real calorific *spectrum*. On the other

* Besides many modern and very able periodicals such as the *Chaine Magnétique*, conducted under the patronage of the venerable Baron du Potet, Honorary Fellow of our Society, at Paris, and the *Revue Magnétique* by Donato, among the best works upon magnetism are those of H. G. Atkinson, Dr Elliotson, and Professor William Gregory, of Edinburgh.

* *Revelation antique et Revelation Moderne.*

† At the time of this lecture the eminent physician believed but little in the mesmeric phenomena. Since then, having repeatedly witnessed experiments of animal magnetism by Professor Charcot, he doubts no longer; nay—he believes, and yet, while finding it impossible to doubt, he tries to explain the whole upon his own materialistic hypothesis.—*Ed. Theos.*

‡ More than one spiritualist might return the compliment to materialism and with usury.

hand, as, beyond the red ray, there are motions which remain unperceivable by the eye, but which become sensible to the touch as heat, so there are others beyond the violet ray, which develop in us neither impressions of heat nor those of luminosity, but which we can make manifest by the chemical influence which they exercise upon certain substances. Finally, experiment shows to us that there are bodies permeable to heat, yet perfectly impermeable to light, and *vice versâ*."

"Thus, we can admit the production of vibrations of waves of various lengths and infinitely variable. But of all such possible motions there is but a certain number only, within very restricted limits, that are perceived by us as light, heat or chemical rays. All greater and smaller motions escape our senses, as would the luminous motions had we no organ of sight. They escape us simply because we have no organs fit to perceive them."

"Let us now suppose," he says "that, owing to a nervous sur-excitement, our organs may become impressionable to the extra-calorific or extra-luminous rays. THE FACTS OF MAGNETIC LUCIDITY WOULD BE PERFECTLY EXPLAINED."

We thank modern Science for teaching us such truths and explaining such a profoundly involved problem. But we can hardly refrain from reminding the erudite lecturer that he but repeats that which was explained by nearly every ancient philosopher and repeated by many a modern writer, who has treated upon clairvoyance.

The Neo-Platonists explained clairvoyance on the same principle; Baptist van Helmont in his 'Opera Omnia,' A. D. 1682, (p. 720) treats this second sight in the realm of the occult universe most elaborately. The Hindu Yogi reaches clairvoyance by purely physiological processes, which does not prevent him from often discerning things *real*, not *imaginary*.

"Light, heat and chemical rays," our wise lecturer goes on to say, "are propagated by means of vibrations, and according to the same law; thus, must it be for the rays which remain imperceptible to our senses. Let only our eyes become fit for perceiving them, and the 'double sight' has nothing in it to surprise us..... *The day when these facts* (of mesmerism) *shall be sufficiently proved, our hypothesis will become more acceptable than that of the soul. It will allow of every explanation, without trespassing beyond the laws which govern the universe.*"

We make haste to deny and emphatically protest against the imputation of believing in the supernatural. The hypothesis of M. Naquet, the physiologist, if ever accepted, beyond the small minority of his colleagues will never prove "acceptable." As to accusing, as he does, the vast body of Spiritualists, Spiritists, and Mesmerists of trespassing in their explanation *beyond the laws which govern the universe*, it is as false as it is ridiculous. Once more it shows how apt are our opponents, and especially physiologists, to disfigure facts whenever these clash with their ideas. Their arguments were unique. If, said they, artificial sleep can be produced by purely *mechanical* means, (hypnotism) what use is there in calling *spirit* and *soul* to our help to explain this phenomenon? No use whatever, indeed. But neither did we ever pretend to explain this preliminary stage to clairvoyance—sleep whether natural, hypnotic, or mesmeric, by any soul or spirit theory. This imputation lies only in the case of uneducated Spiritualists, who attribute all such phenomena to "disembodied spirits." But can they themselves—these high priests of intellect—the agency of the spiritual *ego* being put aside—any more rationally explain the phenomenon of somnambulism, clairvoyance (which some of them as we see are forced to admit) or even sleep and simple dreams, than we, not "scientifically trained" mortals? Even ordinary sleep with its infinite modifications is as good as unknown to physiology. Admitting even that the *will of man* is not the direct cause of magnetic effects, it yet, as M. Donato, the celebrated magnetizer of Paris, remarks, "plays upon and guides many a mysterious force in nature, the mere existence of which is totally unknown to science."

Dr. Charcot of Paris.

(The Illustrious Discoverer of the "Hysterical Cock.")

Meanwhile science fishes in the same water with the mesmerizers and for the same fish—only inventing for it when caught, a new, and as it thinks, a more scientific name. The above accusation is easily demonstrated. As a proof we may cite the case of Dr. Charcot. It is the same great Parisian professor who, having proved to his own satisfaction that no mesmeric effects can be obtained with a subject unless this subject be naturally hysterical, mesmerized a rooster and thus became the original discoverer of the "Hysterical Cock."* Professor Charcot is an authority upon all manner of nervous diseases, a high rival of Broca, Vulpian, Luys, etc., and besides being the celebrated physician of the hospitals of Paris, is a member of the Academy of Medicine. Like the less scientific but equally famous Dr. W. A. Hammond, of New York, he believes in the efficacy of the metallic discs of Dr. Bürck for curing more than one incurable disease, but unlike that neurologist, does not attribute any of either the cures or other phenomena to imagination; for catalepsy can be practised upon animals, according to his own experiments. He also gives credit in his own way to the genuineness of somnabulism and the freaks of catalepsy, attributing to the latter all mediumistic phenomena. On the authority of a correspondent of M. Ragazzi, the Editor of the *Journal du Magnetisme* of Geneva, he proceeds in the following fashion:—

Dr. Charcot first introduces to his audience at the hospital of *La Salpetrière* (Paris) a sick girl in a state of perfect insensibility. Pins and needles are stuck in her head and body without the least effect. An application of a collar of zinc discs for five minutes returns life into the regions of the throat. Then the two poles of a horse-shoe magnet are applied to her left arm and that spot exhibits sensibility, while the rest of the body remains in it previous state. The same magnet, placed in contact with the leg, instead of bringing the limb back to life, produces a violent contraction of the foot, drawing the toes to the heel; it ceases but upon an application of electricity.

"These experiments of *metallotherapia* and mineral magnetism remind one of the gropings of Mesmer in 1774, and of his applications of magnetized pieces in the case of nervous diseases" says M. Pony, the medical student, in his letter to the *Journal de Magnetisme*, and an eye-witness.

Another subject is brought. She is hysterical like the first one, and appears in a state of complete anæsthesia. A strong ray of electric light is directed on her, and the patient is instantaneously cataleptized. She is made to assume the most unnatural positions; and, according to the attitude *commanded* have her countenance "by suggestion" says Dr. Charcot, "express that which her gestures imply. Thus her hands, crossed on her bosom, are followed by an expression of ecstacy on her face; her arms, stretched forward, produce in her features an air of supplication..."

If, while the *subject* is in this state, the luminous ray is abruptly withdrawn, the patient collapses and falls again into *somnambulism*—a word which shocks Professor Charcot beyond description. At the command of the physician, and while he proves her utter insensibility by sticking pins in every portion of her body, the patient is made to obey the doctor at every word of command. He forces her to rise, to walk, to write, etc.

In a letter from M. Aksakof, which is published further on, it will be seen that Donato, the professional magnetizer, produces by *will power* all that is produced by the sceptical *savant* by electricity and *mechanical* means. Does the latter experiment prove that mesmerism is but a name? Can we not, rather, see in both a mutual corroboration; a proof, moreover, of the presence in man's system of all those subtle powers of nature the grosser manifestations of which are only known to us as electricity and magnetism;

* See *Revue Magnétique*, for February, 1879, edited by Donato at Paris.

and the finer escaping entirely the scrutiny of physical science?

But one of the most curious features of the phenomenon, brought on by Dr. Charcot's experiments, is to be found in the effect produced on his patients by vibrations like those felt on a railway train. Upon perceiving it, the illustrious professor had a huge diapason, 40 centimetres high, placed upon a large chest. As soon as this instrument is made to vibrate, the patients at once fall into catalepsy; and whenever the vibrations are abruptly stopped, the patients sink into complete somnabulism.

It would seem, then, that Dr. Charcot in order to produce the above described effects uses but two agents—*sound* and *light*. Thus, this assurance may become of an immense importance to all the Aryan students of Theosophy, especially to those who study the Sanskrit, and who, thanks to Swami Dayanund, are now enabled to learn the real and spiritual meaning of certain disputed words. Those of our Fellows who have mastered the occult significance of the words *Vach* and *Hiranmya garbha** in their application to "sound" and "light" will have in the above an additional proof of the great wisdom of their forefathers, and the profound and spiritual knowledge contained in the Vedas, and even in other sacred Brahmanical books, when properly interpreted.

In considering the phenomena produced by Dr. Charcot, the cold materialist and man of science, it is highly interesting to read a letter on his own personal experiences in magnetism, with the famous magnetizer, M. Donato, of Paris, by M. Alexandre Aksakof, F.T.S., Russian Imperial Councillor, which was recently addressed by him to a French journal. The results obtained are all the more worthy of notice from the fact that M. Donato had not previously attempted the so-called "transmission of thought" from one person to another by the mere will of the magnetizer and felt and expressed considerable doubt as to the success of his efforts in that direction.

Two French papers, the *Rappel* and the *Voltaire*, have borne flattering testimony to the character and attainments of M. Donato, and he is generally known as one of those men who have dared to quit the ruts traced by habit and tradition, and investigate, to quote his own words, "The occult motor which animates us, the mysterious forces which create life, the bonds that unite us to one another, our mutual affinities, and our connection with the supreme power, the eternal lever of the world."

So much for M. Donato. As to M. Aksakof, he is a highly intelligent and truthful gentleman; reputed to be in his earnest researches in the domain of magnetism and psychology, not only a cautious investigator, but rather of a too distrustful nature. We here give the *verbatim* translation of his article published by him in *La Revue Magnetique*, of February, 1879.

M. Donato and Mlle. Lucile: Experiences in "Thought Transmission."

"Having had the pleasure of making, at Paris, the acquaintance of M. Donato and of his amiable and excellent pupil, I did not wish to lose the opportunity of attempting an experiment, under my own direction, to ascertain the possibility of transmitting thought from one human being to another by the vehicle of the will alone. It is known that one of the most ordinary aphorisms of modern psychology is 'Psychological activity cannot go beyond the periphery of the nerves.' If then it can be proved that human thought is not limited to the domain of the body, but that it can act at a distance upon another human body, transmit itself to another brain without visible and recognised communication, and be reproduced by word, movement, or any other means, we obtain an immense fact before which material physiology should bow down, and which should be seized by psychology and philosophy to give a new support and a new development to their metaphysical speculations. This fact has in many ways and under many forms been proved by animal magnetism; but in the experiments which I planned, I wished to see it presented in a form at once convincing and easy to reproduce by any person acquainted with magnetism.

When I asked M. Donato if he would accord me a private interview for certain experiments which I had in view, he consented willingly and promised to hold himself at my service for the day and hour I should indicate. So, having announced myself by a telegram, I went to his house on the 17th of November at two o'clock, and after a few minutes' conversation, we began our work.

First experiment.—I begged M. Donato to commence by putting to sleep, his subject, Mlle. Lucile, and he at once placed an arm-chair between the two windows of the room and a few paces from the wall; in it Mlle. Lucile seated herself, and slept (magnetically) in a few moments. We took our places at the other end of the room, opposite the sleeper, and I then drew from my pocket a card-case from which I took a card and handed it to M. Donato, begging him, simply by looking at Mlle. Lucile, to induce her to make the movement indicated on the card. On it was written 'Extend the left arm.' M. Donato rose, remained motionless near me, and looked at Mlle. Lucile; after an instant her left arm began to move, slowly extended itself, and remained in that position until M. Donato replaced it by her side.

Second experiment.—I passed to M. Donato a white handkerchief which I had brought with me, and begged him to cover with it the face and head of Mlle. Lucile. This being done, and the edges of the handkerchief falling on her shoulders, we took our places again, and in silence I gave to M. Donato a second card on which was written, 'Raise the right arm vertically.' M. Donato fixed his eyes on the motionless body of Mlle. Lucile and soon her right arm, obedient to the thought which directed it, executed the movement indicated—slowly, gently, stopping always when M. Donato turned his head to look at me. I felicitated him on his success and begged him, that all danger of overfatigue might be avoided, to remove the handkerchief and awake Mlle. Lucile.

Third experiment.—After ten minutes of conversation, Mlle. Lucile is again asleep, and her head covered by the handkerchief; we resume our places, and I pass to M. Donato a third card bearing the words, 'Put both hands upon your head,' and I ask M. Donato to stand this time behind Mlle. Lucile. He expresses some doubt as to the possibility of success in this position, but makes the attempt and fails; a fact which did not surprise me, as the polaric connection between the operator and his subject was reversed. At this moment I approached M. Donato and a remarkable phenomenon was produced. As I wished to ask the magnetizer to concentrate his will on the occiput of the sleeper, my hand made an involuntary movement towards her back to indicate the place named, and while it was still some inches distant, Mlle. Lucile moved suddenly forward. Thus I obtained in an unexpected and conclusive manner the confirmation of the phenomenon of polarity, or of attraction and repulsion, which I had already observed at the public representations, and which proves very clearly that the sleep of Mlle. Lucile was neither natural nor feigned. 'If you will allow me to use my hands' said M. Donato 'I am sure to succeed.' 'Use them,' I said, and, still behind Mlle. Lucile, he made a few passes from the shoulders to the elbows, when the hands of the subject rising slowly placed themselves upon her head.

Fourth experiment.—Mlle. Lucile still remaining asleep with her head under the handkerchief, I gave to M. Donato

* Translated by Professor Max Müller as "gold," whereas it really means "divine light," in the exact sense understood by the mediæval alchemists. In his Sanskrit work, *Sitikya Upanishad*, the learned philologist, on the ground that the word "gold" हिरण्य, *Hiranmya*, is found in the Mantra *Agnihi Pourrehhiti*,, takes the opportunity of going against the antiquity of the Vedas, and to prove that they are not as old as commonly thought, since the exploration of gold-mines is of comparatively modern date. In his turn, Swami Dayanad Saraswati shows in his *Rigvedadi Bhashya Bhoomikâ*, Book iv. p. 76 that the Professor is entirely wrong. The word *Hiranmya* does not mean "gold" but the golden light of divine knowledge, the first principle in whose womb is contained the light of the eternal truth which illuminates the liberated soul when it has reached its highest abode. It is, in short, the "Philosopher's Stone" of the alchemist, and the Eternal Light of the Fire Philosopher.—*Ed. Theos.*

a card on which was written, 'Join the hands as if praying,' and I place myself on a sofa to the left of Mlle. Lucile, the better to observe the movements of M. Donato. He remains motionless at five or six paces from her and looks at her fixedly, her hands take the desired position and retain it until M. Donato removes the handkerchief and awakes her.

Fifth experiment.—After ten minutes' rest, Mlle. Lucile goes back to the arm-chair and is again put to sleep. The fifth card orders her to make a knot with the handkerchief, and M. Donato placing himself behind, Mlle. Lucile extends his hand over her head without touching her. She rises and he directs her by his thought towards the table on which the handkerchief has, unknown to her, been placed. Obeying the attraction of the hand, she reaches the table, M. Donato still keeping the same position behind her, and I standing near him. With growing interest we watch her movements, and see her hand seize the handkerchief, draw out one of its ends, and tie the knot. M. Donato himself was astonished, for this time it was no longer a simple exercise of will, but a thought transmitted and executed!

Sixth and last experiment.—It was almost useless to continue, but as M. Donato insisted, I handed him another card with the following inscription, 'Touch your left ear with your right hand.' Mlle. Lucile still asleep was already back in her arm-chair; M. Donato stood in front of her, and I occupied my former place on the sofa. Motionless and silent, the magnetizer looked at his subject, whose right arm soon executed the order given, by three successive movements, the hand approaching the breast, and then the ear, which it finally touched.

These experiments were for me perfectly conclusive; Mlle. Lucile executed the movements desired without the least hesitation. The thoughts that M. Donato was to transmit to her were indicated to him by me only by cards prepared in advance, and in most cases he acted on her from a distance which rendered any conventional sign or signal difficult, even if her face had not been covered with a handkerchief, which I had ascertained was thick enough to hide from her any slight sign given by the hands or face of M. Donato; besides which it would have required a very complicated system of minute telegraphy to indicate the movements required.

I asked M. Donato if he had ever attempted to produce anything of the kind in public, and he answered that these experiments exacted very harmonious conditions, difficult to obtain in large assemblies, and that he did not like to risk a failure. I think if M. Donato would exercise his pupil oftener in this direction, he would finish by producing a series of public phenomena of this kind with the same ease with which he produces the others. It would be well worth the trouble, for none can deny that these experiments illustrate especially the phenomena of lucidity and clairvoyance, and present them in their simplest and clearest form.

As I left Paris the day after our interview, I could only express my satisfaction to M. Donato by a little note which was printed in No. 16 of *La Revue*. It is with great pleasure that I now fulfil my promise to publish all the details of our experiments, and I profit by this opportunity to signify publicly to M. Donato, my high appreciation of the zeal, knowledge, and loyalty with which he devotes himself to the defence and promulgation of the most interesting science of human magnetism.

ALEXANDRE AKSAKOF.*

15th January, 1879.

St. Petersburg, Nevsky Prospect, No. 6.

The 'Philosophic Inquirer,' of Madras, an able and fearless Free-thought organ would find many readers at the West if its merits were only known.

* Russian translator of the *Magnetotherapie* of the Count Szapary, St. Petersburg, 1860; editor of the German Review, *Psychische Studien*.

MAGNETIC PRESCIENCE.

By R. Bates, F. T. S.

Possibly many clairvoyants are in the habit of claiming an amount of credit for lucid prescience to which they are by no means entitled, but that the soul set free, for the time being by mesmerism, no longer bound down by the weight of physical passions and infirmities, finds its powers of perception and induction infinitely increased, cannot be denied without at the same time rejecting the fruit of much conscientious and patient research. It is even certain that under mesmeric influence the mind becomes capable of receiving impressions otherwise than by the recognised channel of the senses; but whether the veil that shrouds the future can be drawn aside, or the difficulties of time and space overcome is still an open question. Certainly if all the marvels claimed by mesmerists were possible the world would be revolutionized, a corps of trained magnetisers and their subjects would supersede the electric telegraph, pen and ink would no longer be required to give us news of absent friends, no crime could remain a mystery, no secret lie hidden. As things are, neither the stockbroker nor the detective are in the habit of appealing for aid to magnetism, and the criminal pursues his dark path undeterred by the fear of mesmeric revelations.

In another field mesmerism has achieved greater results. The cures performed by Mesmer and his disciples, by the Baron du Potet, the Zouave Jacob, Newton, of New York, and many another practised magnetiser, prove that this science, sometimes overrated and so often maligned, has a wide field of her own, and rules a domain full of interest and usefulness. At her feet suffering humanity will yet bow down, and medicine be compelled to hail her as a sister and valuable aid. Her essence can penetrate where the Surgeon's scalpel dare not venture, and clairvoyant skill can reveal the cause and cure of many a mysterious malady. Gifted with more or less power to help others, the clairvoyant appears to be endowed with special lucidity when the secrets of his own physical frame and the dangers and misfortunes that threaten it are involved, and if true magnetic prescience exists, it will probably be most frequently met with in this department of the science. The incident I am about to relate came under my own observation, and at first sight would appear to offer a strong proof of lucid prescience. Whether, however, it can be explained away on the supposition of increased powers of perception and induction aroused in the patient by her magnetic sleep and the strong personal interest of the subject that engaged her attention;—whether an abnormal clearness of vision may have enabled her to foresee an accident that was rendered imminent by some already existing organic lesion or attenuation of the tissues, I leave my readers to determine.

Some years ago, when residing in Paris I became acquainted with a widow lady named Mme. de B. and her very charming daughter Mlle. Irma. They lived in the quartier St. Germain, and many a pleasant—and unpleasant—day have I crossed the Pont des Arts, lingered over the old print and book sellers stalls on the quai, and then followed the narrow crooked rue de Seine on my way to their little *entresol*. Mme. de B. had long suffered from a mortal disease, but she bore the mingled evils of pain and poverty, with a graceful cheerfulness and absence of *mauvaise honte* that won all hearts. Her own and her daughter's toilettes were severely economical and the simply furnished rooms they occupied, were kept in order by a female servant who also performed the offices of cook and general factotum. I must give Celestine a word of introduction, for she is the principal personage of my story. She was celestial in name only; a short broad woman of fifty, large of limb and feature, with thick masses of coarse iron-gray hair, a brown healthy face, and a pair of most peculiar eyes. They were very dark and very wide open, at once stony, dreamy, and penetrating.

Celestine professed entire devotion to her mistresses, and words of coaxing flattery came readily to her lips, but I do not think she was at all unmindful of her own interests, or disposed to sacrifice herself beyond measure, and she certainly never told the truth when she imagined that convenience or expediency demanded a falsehood. She possessed a natural and uncultivated taste for romance, pretended to occult powers in the way of telling fortunes by cards or teacups, was not without a certain ready wit, too strongly flavored to be agreeable to all tastes, and was in short a thorough *femme du peuple*. Now it so chanced that Mme. de B. finding little benefit from the prescriptions of her doctor, was induced to give magnetism a trial, and M. Henri Le Roy, a moderately strong magnetiser, visited her every day, without however affording her much relief. One afternoon, when I happened to be there, and M. Le Roy had been magnetising Mme. de B. for some time, Irma had occasion to enter the kitchen, and found Celestine in a sleep from which it seemed impossible to rouse her. The news appeared in no way to surprise M. Le Roy, he expressed his conviction that the sleep was magnetic, and caused by him, and proposed that we should adjourn to the kitchen. This was immediately done, and while we seated ourselves on stools and woodboxes M. Le Roy began to examine his subject. She was leaning back in the only chair in the room, a half peeled potatoe had apparently fallen from her hand, and a kitchen knife lay on her knee. An inspection of her eyes showed that the balls were turned upward, and nothing we could do seemed to make her aware of our presence. With M. Le Roy it was quite otherwise, after a few downward passes, he spoke to her, and she answered him lucidly and with alacrity. First he endeavoured to put Celestine *en rapport* with Mme. de B. and obtain from her some facts that might be of use in the treatment of Mme. de B.'s illness, but the clairvoyant evidently was entirely lacking in discretion, and her first words. "Oh the poor woman, she is lost! lost!" caused so much distress and alarm to all present, that the magnetiser hastily ordered his subject to turn her attention to her own state of health, which was generally believed to be particularly good. "Take your time," he said, "look well." Slowly the placid expression of the woman's face changed for a look of distress, horror, and fear, her features worked convulsively, and her hands clutched her garments. "Calm yourself" said M. Le Roy "and tell me what troubles you." The answer came hoarsely in broken whispers "I see it—I see an accident, the beds—the white wall it is *La Charité*.* Surgeons, knives blood—Oh God save me!" It was impossible to make her say more, and M. Le Roy found it necessary to use all his power to calm her convulsions and awaken her. Of course on awakening she retained no recollection of what had passed, and we mutually agreed not even to tell her she had spoken, it was safer and kinder to leave her in ignorance of the entire transaction, but her words had produced a most unpleasant effect on us all, and Mme. de B., was visibly cast down by them. "After all Maman," said Irma, "Celestine never tells the truth when she is awake, so I do not see why we should attach any importance to what she has just uttered in her sleep." It would not do, we could none of us shake off a certain dread that had seized us, and M. Le Roy acknowledged to me, as we descended the stairs together, his fears that Mme. de B. was really lost, and that some terrible misfortune would overtake Celestine. "*Enfin, qui virra verra,*" he added, as we parted at the corner of the street, and took our separate ways through the misty November twilight.

Six or seven weeks passed almost without incident, M. Le Roy had discontinued his visits, but Mme. de B., was no worse, Celestine robust as ever, and nothing apparently remained of her prophecy but the few notes I had written down in my pocket-book. Some time in January I went to England, and though the ladies had promised to write to me during my absence, I returned to Paris a month later without having heard from them. Of course my first visit was to their house, and my foot was already on the stairs that led to their apartment when the concierge called me back. "No one there," she said, Mme. de B., had resolved to try the effects of a milder climate, and she and her daughter were staying with relatives in the South of France. "Had Celestine gone with them?" I asked. "*Ah non, la pauvre!* she had been at *La Charité* these ten days." "*La Charité!*" I exclaimed. "Yes," she continued, "soon after Madame left, Celestine had lifted Madame's bed, which was a very heavy one, to place a roller under it; she had done the same thing a dozen times before, but this time she had felt a new and painful sensation, as if some internal organ had given way, she had grown worse and worse, and was now at the hospital and her life despaired of." It was impossible to obtain a permit to visit the patient that night, but the next day I obtained admission to the hospital and found poor Celestine in a pitiable plight indeed. A difficult and dangerous operation had been performed, and she was at the last degree of prostration. Not a glimmer of recognition crossed her face when I spoke to her, and both doctors and sisters of charity assured me that recovery from the critical operation performed on her was extremely rare. She did recover however, thanks to an extraordinary amount of vitality, but it was three months before she was able to sit up, and during that time I made the acquaintance of every inmate of the ward, and knew by heart every dark spot on the white wall by the side of Celestines bed. Poor creature! how that wall must have glared down on her during all the weary hours she passed near it. She left *La Charité* at last, weak and tottering, but friends cared for her during her long convalescence, and afterwards provided her with a fish stall at Belleville. The last time I saw her, the ruddy color had come back to her cheeks, her rolled up sleeves disclosed a pair of brawny arms, her hands rested on her substantial hips, her ready tongue bandied complements with the neighbouring butcher, and it would have been hard to find in all Paris a heartier and healthier woman af her age than Celestine Duhamel.

Mme. de B. returned to Paris only to die. They buried her in Père la Chaise, and Malle-Irma returned to her relatives in the South.

* The name of an hospital at Paris.

A MUSALMAN ABDAL (YOGI.)

By Syed Mahmood, Esq., District Judge at Rai Bareilly (Oudh.)

The original of the following narrative will be found among the anecdotes in Chapter III. of the 'Bostan,' one of the most celebrated poems in Persian, by the world-renowned Sadi of Shiraz, who is regarded by Musalmans not only as a great poet, but also as a very pious and holy man. The original anecdote in Persian is found at page 213 of the Edition of Ch. H. Graf, and was printed at Vienna in 1858. I am afraid the translation is not a very good one, but I have attempted to make it literal. The narrative runs thus:—

It so happened, once, that myself and an old man from Faryab arrived at a river in the West. I had a diram (silver coin) which the boatmen took from me and allowed me to enter the boat, but they left the Dervesh behind. The blacks (i. e, the boatmen) rowed the boat—it glided like smoke. The head boatman was not a God-fearing man. I felt sore at heart at parting from my companion; but he laughed at my sorrow and said "Be not sorry for me my good friend—*me* He will take across who lets the boat float." Therefore he spread his *Sajjada* (i. e. a small carpet used by Mahomedans while repeating their prayers) on the face of the water.—It appeared to be an imagination or a dream. I slept not the whole of that night, thinking of the wonderful occurrence. On the morrow he looked at me and said: "You were struck with wonder my good friend; but the boat brought you over, and God me."

Why do the opponents not believe that *abdáls** can go into water or fire? For an infant that does not know the effect of fire is looked after by his loving mother. Similarly those who are lost in contemplation (of the Deity) are day and night under the immediate care of the Deity. He it is who preserved *Khalil*† from fire, and Moses from the water of the Nile. Even a little child supported on the hands of a swimmer does not care how swollen the Tigris is. But how can you walk on water with a manly heart, when even on the dry land you are full of sin?

Editor's Note:—This anecdote, kindly furnished by the accomplished Mr. Mahmood, has a real interest and value; in that it reminds the student of psychological science that a certain range of psycho-physiological powers may be developed, irrespective of creed or race, by whoever will undergo a certain system of training, or, as Mr. Mahmood expresses it in his note to his translation, who lead holy lives and so overcome the ordinary, that is, the more familiar, laws of matter. Mahommedan literature teems with authentic accounts of psychical phenomena performed by devotees and ascetics of that faith, and it is to be hoped that a portion, at least, may find their way into these columns through the friendly aid of Persian and Arabic scholars.

THE MYSTIC SYLLABLE ONKARA: ITS MEANING, ANTIQUITY, AND UNIVERSAL APPLICATION.

By Rao Bahadur Dadoba Pandurang.

Senator of the Bombay University, 'Author of the Marathi Grammar,' of 'A Hindu's Thoughts on Swedenborg,' &c.

It will, I imagine, have appeared to all the Hindu readers of the THEOSOPHIST, as it has appeared to me, a felicitous choice, or taste even if it be so called, on the part of the editor of that journal to have displayed so prominently and beautifully the most holy Vedic syllable *Om* on its title-page. It is held in such a degree of veneration among the Aryas that they have distinguished it by the peculiar and appropriate appellation of Pranawa, and by their mandate that no Shudra is permitted to pollute it by his utterance. With it the Brahmans begin and end the recital of their holy mantras and their daily prayers, and with it the gods address the MOST HOLY ONE. In the Upanishads, it being not unfrequently identified with the Brahma itself, its adoration and meditation are found here and there peremptorily enjoined by their sacred authors, as the means, of obtaining divine knowledge. The Chhándogya Upanishad opens with its commendation and eulogium under its other kindred denomination—the Udgítha, the most holy song of the Sáma Veda with which it is there identified. (1) In the enumeration of the essences, beginning with the earth as the essence of the elements, water of the earth, shrubs of the water, and so forth, the Udgítha is represented as the essence of the Sáma Veda. (2) Nay, it is declared to be the quintessence of all; it is the Supreme, the most adorable, (3) with whom the Udgítha is here identified.

The Syllable *Om* is composed of three letters,—*a*, *u*, and *m*, each of which is said to typify one of the three gods Vishnu, Brahmá, and Shíva, respectively. It is also said to typify the three great regions or spheres of the world, the three sacred fires, the three steps of Vishnu in his avatára of Trivikrama. (4)

Numerous long and short treatises are extant in separate bodies, and also found largely interspersed in the Vedic and Puránnic literature of the Aryas, commending in strong terms the efficacy of the mystic syllable *Om*. Shankarácháryа in his Shárir Bháshya has dwelt largely on it, and the Váyu Purána has devoted one whole chapter to its elucidation. Now a question might naturally occur to a reflecting mind, why a body of the learned saints and sages of the old Aryavarta should labour in a mental task which to all appearances is so much gibberish and devoid of any sound and deep sense. What mysticism could there exist in the utterance and recitation of a mere word or syllable that could lead, as is averred, to the obtainment of the knowledge of the Supreme Brahmá, and consequently of eternal bliss?

Let us now seek for some reasonable answer to the above question by philosophising on the subject. Its rationale appears to lie too deep below the surface to buoy up at once to the gaze of the vulgar. In the Chhándogya or some other Upanishad.—I now forget which.—I well recollect that this *Om* is compared to an arrow in the hands of a skilful archer, aiming and throwing it at a mark; and the mark fixed in the present instance is the knowledge of the Brahmá. Well may we compare the head of this arrow, or rather its sharp point to the first letter अ a, the reed or intermediate part to उ u, and the barb to म m, as the component of letters of the *Om* as shown above. A Yogí in the act of meditation (dhyána) may be said or imagined to pierce or rend with this shaft the thick mental veil which hides his knowledge of Brahmá;—thick in the spiritual sense of the word. The human mind, spiritually considered, is the thickest of all substances we can conceive of if encumbered wholly with worldly ideas and worldly pleasures, which unmistakeably have the effect of rendering it quite impenetrable to sublimed thoughts and conceptions concerning God and the destiny of man; and therefore a candidate for divine knowledge is, in the first place, strictly enjoined to wash his mind clean of all such grossness; or else his attempts in that direction are sure to prove wholly ineffectual and fruitless. Thus equipped, a Yogi with his concentrated mind may be said to be well prepared now with this arrow to penetrate deeper and deeper into the very nature and origin of his knowledge of sound, which ultimately leads him inevitably to see and identify it with the very essence of Godhead.

The following extract from a treatise by Raja Rammohun Roy as quoted by Babu Rajendrálal Mitra in his valuable translation of the Chhándogya Upanishad, may also serve further to elucidate and corroborate the view taken above.—"Om, when considered as *one* letter uttered by "the help of *one* articulation, is the symbol of the supreme "Spirit. 'One letter (Om) is the *emblem* of the Most "High' Manu II. 83. 'This *one*,' letter, Om, is the em- "blem of the Supreme Being Bhagavadgítá. * * * "But when considered as a triliteral word consisting of "अ (a), उ (u), म (m), Om implies the three *Vedas*, the "three *states* of human nature, the three *divisions* of the "universe, and the three *deities*—Brahmá, Vishnu and "Shiva, agents in the *creation*, *preservation*, and *destruction* "of this world; or, properly speaking, the three principal "attributes of the Supreme Being personified as Brahmá "Vishnu, and Shiva. In this sense it implies in fact the "universe controlled by the Supreme Spirit'—RAMMOHUN ROY.

I hope I may be allowed here to prolong this idea of the whole universe being evolved from and included in the one word OM, to which the Rájá has thus briefly alluded, with my own observation or rather theory on this important and interesting point. My long ratiocination on the analysis of this mystic word as given by the sages of India, has led me to the discovery of a rationale, which may, I trust, be considered as calculated to account with some satisfaction for the very high sacred importance attached to it. It is a well-known and established fact that the vowel अ (a) takes the precedence of all the letters of the known alphabets of the world; at least I can affirm this as far as my knowledge goes; and why so, be-

* Persons who by leading holy lives overcome the ordinary laws of matter.

† The Mahommedan name for Abraham, to whom the miracle of being saved from fire when thrown into it is attributed.

(१) ॐमित्येतदक्षरमुद्गीथः । ॐमित्येतदक्षरमुपासीत.

(२) एषांभूतानांपृथिवीरसोपृथिव्याआपोरसः । अपामोषधयोरसओषधीनांपुरुषोरसः पुरुषस्यवाग्रसोवाचऋग्रसऋचः सामरसः साम्नउद्गीथोरसः

(३) सएषरसानांरसतमः परमः परार्ध्योऽष्टमोयदुद्गीथः ।

(४) ओमित्येवत्रयोवेदास्त्रयोलोकास्त्रयोऽग्नयोविष्णुक्रमास्त्वेते.

cause it is the very foundation, the first germ, as if it were, of the Nádabrahma (divine resonance) or the Nádasrishti (the whole resonant system supposed to be innermostly pervading the universe), all other letters or varieties of sounds being considered to be no more than modulations of the same sound generated in the organs of utterance, or in the vibrations produced by musical instruments. The sound represented by the second letter उ (u) may be well conceived to be the modification which the same sound undergoes in its passage outward through a slight pressure given to it from above and below; and the sound of the last letter म (m) is what is produced by its ultimate stoppage altogether between two outward pressures. Now the utterance or rather the proceeding of these three sounds inherent in the symbolic syllable Om from the Mahâ Purusha or the Great Universal Spirit or Being may be well imagined to typify the production of the whole microcosm, its sustenance, and its stoppage or destruction at the Mahá Pralaya, in all its grand and minute operations. I have not met with this explanation in any of the Upanishads or other books that I have come across, but I should not wonder at all if such rationale or something approaching it were found in some other books or in the large body of the Tántrika literature of the Aryas.

It is a matter of the most wonderful coincidence, if coincidence it be called at all, that the experience of St. John, the great evangelist, should have driven him to the same conclusion at which the ancient authors of the Vedás long before him had arrived, as appears evident from his solemn and profound opening of the first chapter of his gospel, in which the *logos or Word* is so clearly and unmistakeably expounded and identified with the second personage in the Godhead,—nay, God himself, when the evangelist declares that the 'word was God.' Now that the Om of the Vedás, which is said to be the essence from which proceeded the *Vach* or speech, may be conceived to be the same and identical ideal with that of the *logos*, in the original conception of the evangelist, there appears to me not the shadow of a doubt.

Nor does this Vedic Om appear to me to stop here. It assimilates itself to our equally great wonder also, into the very sound of a word of nearly the same sacred import, and performing the same sacred office, in the rituals and prayers of the Bauddhas, the Jains, the Jews, the Christians, and the Musalmans—in fact in all the principal religions of the world, as it does in that of the Vedas; I mean the word *Amen*. Such are the meaning, the antiquity, and the universal diffusion and application of the mystic syllable which appears on the title-page of the THEOSOPHIST—*Om tat sat*, Amen.

D. P.

A COLLECTION OF THE QUAINT WEAPONS OF WAR AND the chase, for the manufacture of which the Province of Cutch has ever been noted, is now on free exhibition at the Library of the Theosophical Society. They were kindly sent for the purpose by Rao Bahadur Mannibhai Jeshbhai, Dewan of Cutch-Bhuj to the Bombay Agent of the State, Mr. Javerilal Umiashankar, and by that gentleman turned over to our Society. In all there are sixty lots, comprising battle-axes, spears, swords, daggers and hunting-knives. Most of the shapes are highly artistic and in any Western centre of taste would be eagerly purchased as trophies wherewith to adorn libraries, halls and dining rooms, the more so as the prices at which they are invoiced to pass through the Custom House are exceedingly moderate. How, for instance, would an American cutler fancy making steel spear-heads of four cutting edges and with sockets arabesqued, for less than two dollars; or double-bladed daggers, with tempered blades blued and emblazoned with gilt stars, and arabesqued hilts, for less than four dollars? Besides the arms there are articles of jewellery in gold and silver. Here are at least two arts not yet quite destroyed by foreign competition.

THE *Indian Spectator* (BOMBAY), WHICH TOOK OCCASION to send kind words to our Society while we were still in America, and has ever since manifested an appreciative interest in Theosophy, has recently passed into the hands of a Parsi gentleman whose abilities as a prose writer and poet have been long and widely appreciated. The paper ought to enjoy a great prosperity under its new management.

SEVERAL VERY INTERESTING ARTICLES INTENDED FOR the present number have been crowded out, and must lie over until next month. Among these is one, in Pali, from Ceylon. Is there any scholar among our friends in this part of India who would be so obliging as to translate occasional articles from Pali into English or one of the Vernaculars for us? It is next to impossible to have it done in Ceylon, there being, it appears, but one Buddhist priest in that island whose knowledge of English is intimate enough to qualify him for this work. But for this, a number of valuable contributions from learned priests of that sublime faith would have enriched these pages.

THE EMINENT ORTHODOX PANDITS ATTACHED TO BENARES College, having heard our President's public exposition of Theosophy in that city, called a special meeting of their Literary Society, the Brahmámrit Varshini Sabha—and paid that gentleman the great honor of electing him an Honorary Member of the Society. The speeches were in Sanskrit, Hindi and English. A strong effort is being made by these learned gentlemen to revive an interest in Sanskrit literature, and a bi-weekly Magazine—*Pigucha Shikar*—is to be started at the very moderate rate of Rs. 7 per annum. By next month we hope to be able to give further particulars.

IF MR. WALL, THE MAGISTRATE AT BENARES, HAS RESCINDED his singularly unwise order that Swamiji Dayanund Saraswati shall not be permitted to deliver any lectures upon the Aryan religion in that city until further advised by him, the fact has not yet been reported to us by the party most interested. The Swami's most recent letter to us states, on the contrary, that the Magistrate had not even noticed his letter of protest and inquiry. Unless the Government of the North-West Provinces is willing to have it understood that free-speech is denied to all except those who interpret the Vedas in a certain way, we may reasonably expect this affair to be settled in a very peremptory fashion before long. We may say this since there is no question of politics but only free speech involved. The visit of our party to Benares was memorable in many ways. While it resulted in binding still closer the ties of friendship between the Swami and ourselves, it also gained for us the good will of a number of very important orthodox laymen, among them His Highness, the Maharajah of Benares who, being absent from home at the time, has just sent us a cordial invitation to revisit the sacred city, and partake of the princely hospitality for which he is noted.

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THE THEOSOPHIST

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

VOL. I. BOMBAY, MARCH, 1880. No. 6.

SPECIAL NOTICES.

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

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Ceylon : Isaac Weeresooriya, Deputy Coroner, Dodanduwa : John Robert de Silva, Colombo.

THE THEOSOPHIST.

BOMBAY, MARCH 1ST, 1880.

The Editors disclaim responsibility for opinions expressed by contributors in their articles. Great latitude is allowed to correspondents, and they alone are accountable for what they write. Rejected MSS. are not returned.

IF ANY OF OUR READERS ARE NOT INTENDING TO SAVE up their numbers of the journal for binding, we will purchase back the issues of October and November, at annas six each ; either in cash or credit on next year's subscription as may be preferred. Though more than twice as many copies of those numbers were printed as an experienced Indian journalist advised, they are out of print, while even those of later months are fast disappearing.

INQUIRIES ARE CONSTANTLY MADE OF OUR SOCIETY AS to the possibility of importing from America hand-machines for various industrial purposes. There is no lack in America of inventive capacity to produce any hand-machine that India might need for any branch of manufacture, but the whole resources of our mechanical genius have for many years been applied to the production of machines to be worked by steam. The case of America is the exact opposite of that of India. Here, manual labor is superabundant ; there, it is excessively scarce and costly. Steam machinery has, therefore, been brought to the highest pitch of perfection. The true way to procure what India needs in this direction is for some enlightened princes to offer prizes for machines that will do such or such work by hand or bullock power, and publish the same in the American journals that circulate among the inventive classes. Such are the *New York Tribune* and the *Scientific American*. The American Department of State might also, if requested by Colonel Olcott, who holds the appointment of United States Commissioner to the East Indies, cause the offer of the prize or prizes to be announced in the official circular of the Patent Office, and thus ensure it the widest publicity. Should this suggestion so far commend itself to the native princes as to be carried out, certain things must be borne in mind. First, that inventors are, as a rule, poor mechanics, employed on wages, and unable to devote time to thinking out such inventions as India wants, or invest their scanty means in the purchase of materials of construction, unless certain of a sufficient reward, if a certain stated result should be obtained. Secondly, that India is so far away from America as to practically prevent them from reaping any profit from the sale of royalties, or by sharing in the gains of any company that might undertake the introduction of the new machines. Even if Indian companies should form, and take the patent or patents on royalty, the inventor would be too far distant to enable him to watch over his interests ; while if he should come here at great expense, he, being ignorant of the vernaculars, would be almost as badly off. The inference, then, is that the offer should be either of a round sum for a successful invention, with a stated yearly bonus for so many years to the discoverer, or a greater lump sum for the invention, and all the inventor's right and title to its use. Knowing what we do of American inventors and their capabilities, we feel no hesitancy in saying that any desired machine to be worked by either hand or bullock power, may be had by India for the asking. But the asking must be done in the right way.

There are numberless ingenious machines in America that would be wholly valueless here, because the habits and wants of the people do not call for such mechanical helps. So, too, much good intention has hitherto been wasted on foolish attempts to import European methods of agriculture, when the country is utterly unsuited to them. Common sense ought to have suggested that, rude as Indian plows, harrows and drills are, and strange as Indian systems of rotation may appear to Western eyes, the imperative demands of hunger and poverty would, ages ago, have compelled their relin-

quishment if they were utterly bad. The fact is that the Indian climates and soils demand one kind of agriculture, and the climates and soils of Europe quite another. If there be such a thing among Europeans as true friendliness for India, let it be shown in giving her help to improve upon her own methods, not to import foreign ones, in assisting her to manufacture her own raw products by utilising her superabundant labor, not to send them away and bring them back when worked up. If any one knows of one more good crop that can be introduced, or can tell where there is a seed-grain that will yield more *juras* to the *bigha*, let him, for mercy's sake, speak. Or if any English implement-maker can show a common Hindu blacksmith how to shape his mould-board so as to pulverize the ryot's ground better, with no more expenditure of bullock-power and no greater cost, he may earn the blessings of a wretched people by showing the fact. But to persuade either a rajah, or a zemindar to import costly implements or machinery on mere guess-work, is simply cruel, for it destroys their confidence and turns them into bitter foes of progress. We have been often importuned for American catalogues, and had thousands of rupees offered us to send away for machines of any kind we might think suitable for importation. But, as this is now our people and our permanent home, we have felt obliged to decline forwarding the orders when we were not quite sure the machinery or implements were really adapted to Indian wants. There is not so much Native capital left that it should be flung away on mechanical toys, great or small.

SEVERAL MOST LUDICROUS PRINTER'S MISTAKES HAVE occurred lately within our experience. The *Deccan Star*, noticing a book written by the Conductor of this magazine, called it "*Isis* Unveiled;" in printing, last month, the Viceroy's letter to us, the compositor made Mr. Batten say he had submitted three of our *members*, instead of numbers, to His Excellency; and, instead of allowing one of our metaphysical contributors to write about developing the inner or spiritual Ego, compelled the unhappy man to appear anxious to develop the spiritual *eggs*. Finally, the sober *Oriental Miscellany* of Calcutta, for February, comes prating to us about the true spiritual philosopher uniting himself to the *Seal* of the Universe! If anything more clearly justifying compositoreide than these can be shown, let us know it by all means.

Another error, not at all ludicrous but very annoying, was the conversion of the Hon. George H. M. Batten's official title from Personal Assistant into Personal *Attendant* of His Excellency the Viceroy. We trust that the stupid blunder may be excused.

THAT WITTY AND EPIGRAMMATIC JOURNAL, THE *Bombay Review*, has favored us with several friendly notices, for which it merits, and will kindly accept, our best thanks. But one remark upon our February number must not pass without rejoinder. It says "The THEOSOPHIST ghost-stories we have noted once and for ever—they make very uncanny reading." They do, if taken only in one sense; and the less one has of ghost-stories in general, judging from that point of view, the better. If they were only meant to feed the morbid fancies of sentimental novel-readers, their room might well be thought better than their company. But, since they appear in a magazine professedly devoted to a serious enquiry into questions of science and religion, it is not unreasonable to presume that the editors have a definite purpose to show their connection with one or both of these departments of research. Such, at any rate, is the fact. Before we have done with our readers, it will be made very clear that every story of ghost, goblin, and *bhata* admitted into our columns has the value of an illustration of some one phase of that misconceived but most important science, Psychology. Our friend of the *Bombay Review* is hasty in jumping at the conclusion that he has had his last say about our Phantom Dogs, Ensouled Violins, and stalking shades of the departed.

A MEDAL OF HONOR.

The importance of the action, taken at its late meeting by the General Council of our Society, in voting the foundation of a Medal of Honor, to be annually awarded by an unbiassed Jury of Native gentlemen of eminent character and learning to Native authors, will doubtless be appreciated. To recognize that Aryavarta has a grand history, and that the sons of the soil are her proper historiographers; and to stimulate a brotherly competition for a prize of real dignity, with ample guarantees for the impartiality of the awards, is to take a long step towards creating that feeling of nationality on which alone great states can rise. Let this action stand as one more pledge that the honor of India is dear to the heart of every true Theosophist. Our innermost feelings are summed up in a single sentence of a letter received by last mail from America. "When I read of those noble Buddhists and Hindus who have passed through so much to make the soul dominant master," writes the respected Dr. Ditson, "I feel as if I could kneel and kiss their feet. How grand they seem to me! Tell all such whom you may chance to meet that I am with them in deep sympathy." At another time we shall publish extracts from the letters of Theosophists in different parts of the world to show how universal is this love and reverence for India among them. Meanwhile we give the following:—

(Extract from the Minutes of the Meeting of the General Council, held at Bombay, February, 5th 1880.)

"With a view to stimulate enquiry, by the Natives of India, into the literature of ancient times, to increase their respect for their ancestors, and to thus accomplish one important object for which the Theosophical Society was formed, it is by the General Council

RESOLVED

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

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

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

1. The Essay shall be of a high merit;

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

3. All Essays submitted to be at the disposal of the Society, whose officers may designate such as are pronounced most meritorious for publication in the THEOSOPHIST, with their author's names attached, so that their learning may be properly appreciated by their countrymen.

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

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

6. The Jury shall also award to the authors of the Essays which they consider second and third in degree of

merit, special diplomas, to be entitled Diplomas of Honor and authenticated by the seal of the Society.

7. The Jury may also specifically name three other Essays besides the three aforesaid, for the distinction of certificates of honorable mention, to be issued to the respective authors under the seal of the Society.

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

9. All competing manuscripts to be in the President's hands by 12 o'clock noon of the 1st day of June 1880, and the Jury to announce their awards on the 1st day of September 1880.

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

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

Attest:— KHARSEDJI N. SEERVAI,
Secretary, Eastern Division.

ZOROASTER.

BY SORABJI JAMASPJI PADSHAH, F.T.S.

Of all the great names of ancient times—of saints and prophets—none have come down to us with less impurity attached to their memories than those of Zoroaster and Buddha. While the other great ones of the earth have hardly stood the severe scrutiny of modern sceptical criticism, these two "Lights of Asia" have never flickered for a moment, but shone on steadily with a flame whose splendour was ever visible over the din and the darkness of the storms of age succeeding age. People have begun to question the pretensions of Moses to be ranked as a prophet at all; Christ has so far lost the *faith*, on which the foundations of his religion were laid, of the majority of his followers, that they are beginning to ask if the existence of that prophet was not merely an ornamental myth; Mahomet's assertion, that "there is no God but God and Mahomet is his prophet," is subscribed to not without a limitation, and in spite of the eloquent vindication of his claims by the learned author of the "Conflict between Religion and Science," the number of people who are willing to regard him as the One Prophet, is lessening. But Zoroaster and Buddha stand without the slightest breath of slander sullying their fair fame. However modern thinkers may quarrel with their teachings and the manner of their teaching, it has never been denied that they had a mission to accomplish—a great, a divine mission, which they accomplished remarkably well; that they were great reformers, and appeared when their presence was most needed to counteract the vices of the respective climes and times in which they flourished.

But the results of the work of these two great men—how vastly different they are when examined by the facts of the present day! It would appear that Buddhism was an evergreen plant—it is now almost as fresh as it was in the days of its princely founder. One third of the world's population own Buddha as their Lord. But how different is it with Zoroastrianism! It is a painful fact that Zoroastrianism never spread much beyond the limits of Persia, and that as time advanced, it had fewer and fewer followers, till at this day it numbers in its fold no more than about a hundred thousand half-believing souls. How is this to be accounted for?

Neither Zoroaster nor Buddha was so much the founder of a new religion, as the reformer of the existing religion of his country. But the ways in which each was received, were different. Buddha's career was comparatively unruffled—he had not so much to contend with his enemies as with himself and his friends. But Zoroaster had a serious opposition to encounter from the very beginning. Then, again, Buddha preached his doctrines amongst a people naturally mild and thoughtful. But Zoroaster had to shout from the housetops to a proud and haughty race of warriors, who were from their very infancy trained to speak the truth and *to wield the sword*, but whose thoughts and ambition scarcely winged their way beyond these. The Persians were a rough set—a kind of military oligarchy, whose dreams were of war, and whose hopes were of conquest. It is easy to imagine what kind of reception the novel teachings of Zoroaster must have met with from such people. That he eventually made an impression on them and succeeded in converting them to his tenets, is a wonderful proof of his eloquence and the power of his writings. Zoroastrianism became the religion of the state; and the religion of the monarch was the religion of the subject. But religion soon assumes a secondary importance among a people who live by blood and conquest. The words and laws of Zoroaster were, indeed, listened to and observed, but only in an apathetic spirit—the sun of faith shone on, but the heat was taken out of him. I have said that the Persians were proud—they were proud of their country, of their women, of their weapons, of their horses, and of their kings. In the same way they were proud of their religion. Their pride forbade them to seek proselytes, though Zoroaster had enjoined them expressly to do so. It was thus that Zoroastrianism spread not beyond the bounds of Persia. The final blow was given by the Mahomedans. These people were, in their turn, in the flush of victory, and did not deign to spare the religion of their foes. A very large number—I may say, almost all—of the humiliated Persians yielded up the freedom of their conscience without any serious struggle. Few, very few escaped to India, true to Zoroaster and themselves. This, I believe, accounts for the great difference in the results of Buddhism and Zoroastrianism.

There is also another reason, and more valid, which accounts for the neglect into which the writings and precepts of Zoroaster have fallen, even among his professed followers. These writings are too abstruse and philosophical for a nation of mere fighters or traders—and the ancient Persians were nothing, if not soldiers or *sodagars* (merchants). They had neither the learning nor the necessary elevation of thought to read between the lines, so to say; nor did they take any pains to look for the vast stores of treasure concealed under the *débris* of hymns and ceremonies. And the Parsees of to-day have not taken a single step in advance in the right direction. They have tacitly subscribed to anything that those modern dictators of human thought—the German *savants*—asked them to believe. What is Zoroastrianism, as interpreted by the letter, but a commonplace sort of religion with God and Satan as its central figures, and with angels and devils hymning and cursing for ever and ever? I believe that Zoroastrianism has never been rightly comprehended, save by the initiated few, the venerable Magi, the Wise Men of the East. The first step to rightly understand the merits of Zoroastrianism is to comprehend the life and character of its founder. That life was not ordinary nor common. It was not the life, as narrated in our day, of a precocious child, a miracle-working young man, a pious old sage. It was a great deal more than this. Very few persons have attained to the real conception of the personal greatness of Zoroaster. He was not only a wonder-worker, a man learned in chemistry and astrology. There live a few who imagine that when they have dubbed their prophet as the greatest sanitary officer that ever lived, they have done him the highest honour! Zoroastrianism must have fallen low, indeed, when its followers have recourse to such shifts as this!

Who and what was Zoroaster? An answer to this question will materially assist us in the right conception of the *individuality* of that extraordinary man. I will not appeal to traditional myths for a reply. The writings of all great men are unconsciously autobiographical, and the best answer to our question is found in the writings of Zoroaster himself. How eloquently and with what pathos

the struggles of his noble life are chronicled in the ever-living pages? What glimpses have we there of a man, searching and yearning for Truth with his whole soul wrapt up in Hormazd; how he often struggles in the darkness for light, how he has to battle with temptations, how often he is lost in despair? He exclaims in the height of his god-like agony:—"To what land shall I proceed—in what direction shall I take my way? I have very few helpers. Who will plead for me when the lying people look on me with jealous eyes?"

What was Zoroaster before he appeared before the Persian people with his new system of religion? What induced him to think out a new system of religion at all? I have *said before* that Zoroaster was only a reformer of the old faith of Persia. The followers of this old faith were called "Porio-dakesh." They believed in one God. Zoroaster has spoken of them with respect in his writings. Other forms of faith, also, had had their day before Zoroaster appeared. But he saw that, excellent as all these faiths were, when taken superficially, there was something wanting in them. They were like so many models of sculpture—but the life was wanting. He, therefore, set about to find that which should gratify his spiritual instincts. I cannot say if he had ever come across the Vedas. He may have done so in his maturer age. But, it is certain that he had not seen them in his youth. He has not mentioned anywhere in his writings that he had had the advantage of the assistance of either *gurus* or books. It is certain that he resolved to think for himself. He wished to have a personal communion with Hormazd. In order to do this successfully, he did what others have done before and after him. He retired to the solitude of mountains. Alone, and with no other companion save the wild grandeur of nature around him, and far from the influence of the throbbing heart of humanity, he sat lost in contemplation.

He wished to know God—not through the agency of men, but through God himself. In the Avesta, it is mentioned that the assistance of "Behman" was invoked for the furtherance of this desire. This word has been variously interpreted. It has now come to mean—"the noble mind." But I cannot help thinking, that it means the "spirit." Zoroaster wished to know God, and since he had no faith in the assistance of man, he would out of his own consciousness work out that knowledge—through his own spirit he would know God. But between the wish and its accomplishment, what an eternity seems to intervene! Zoroaster despairingly exclaims:—"Oh! Thou Truthful One, when shall I be able to see Thee and Behman?" All this appears to me very much like the position of Buddha and other Yogis. I cannot help believing that Zoroaster was a Yogi, though, perhaps, he did not know it himself. And this is the more probable from the fact that the Magi, the initiated followers of that prophet, have much in common with the Indian Yogis and are fully aware of the resemblance. And, then, the process of the enlightenment of Zoroaster—his soul-communion—his temptation—his trance—all these are the mystical symbols mentioned in the Yog-Vidya. So, in solitude, he hoped and dreamed and planned, now radiant with the expectation of the fulfilment of his wish, and now plunged in despair. At length, the fullness of knowledge burst upon his spirit. He saw God face to face, not as Moses saw through the filmy veil of a cloud, but in all the smiling glory of his real presence. He felt God in himself; he conversed familiarly with the Deity; he questioned and received answers; he learned the mystery of being; life opened all its secrets; and death opened its portals, and beyond the portals he saw—life! All this is narrated in the Avesta with a simplicity and yet a grandeur that at once fill the reader with conviction and with hope.

I have said before that Zoroaster wished to know God through "Behman." He said, or rather wrote, distinctly, that he saw Hormazd in his eye. This may mean much. What eye does he mean—the mind's eye? I have translated "Behman" as the spirit. He saw God through Behman. He had his wish—he saw the Deity through his own consciousness, throughout his own spirit—he felt God in himself. He says:—"When I fixed Thee in my eye, I felt that Thou wast worthy of the homage of the highest mind in the Universe, that Thou wast the Father of the inspiration of the noblest intellect, and that Thou wast the entrance to the World of Truth." This passage is remarkable. Zoroaster's God was not the God of his modern followers, who mingle terror with worship, ascribe to Him all kinds of material thunderbolts, and make him a huge, gigantic *Man!*

How is it that there exists such a close resemblance between the sacred writings of the Parsees and the Hindoos? Is it because the author of the Avesta passed through the same experiences as the author or authors of the Vedas? This much is probable, that Zoroaster had not written a word of the Zend Avesta before he had preached its doctrines orally to the people. That great work was written in the quiet of his latter days. He might have then come across the Vedas. But this is a point on which I am not competent to form any opinion. Can any members of the Theosophical Society throw any light on the subject? It must be first determined if the Avesta or the Vedas were first written. Modern opinion is extremely divided on the subject. That learned Parsee scholar, Mr. K. R. Kama, and several German philologists, would have us believe that the Avesta writings are the more ancient. But the time when Zoroaster flourished has been traced back to about eight thousand two hundred years; while the author of "Isis Unveiled" has conclusively proved, in spite of Max Müller and his school, that the Vedas must have been written ages before the Bible.

VISITORS FROM SHADOW-LAND.

BY WILLIAM TEMPLE.

I am greatly entertained—nay I may say excited, and yet that is not quite the correct word—by the ghost stories I have read in the THEOSOPHIST. I am a believer in ghosts—I would not go into a reputedly haunted house and stay there all night for anything. Writers of ghost-stories always say—"I laughed when they told me the place was haunted." Plucky story-tellers! Perhaps *story*-tellers, in more senses than one. However, that is neither here nor there; my object is, if you care to have them, to relate a few stories that I can vouch for.

The first was told me by a friend of mine, named P. (well known in Lucknow, and alas! now no more) which he declared true, and I believe him to have been incapable of a falsehood as he was one of the best men that ever stepped. He said that on one occasion he was on the eve of his departure for India from London, when, as he was driving down to the docks, he espied a well-known friend whom he had parted with in Bombay, walking along the pavement. He stopped his cab, and entered into conversation with his friend. Arriving in Bombay, what was his surprise, his astonishment, to meet this very friend, who declared to him solemnly he had never left Bombay since the other's departure. I cannot in the least account for this. It is possible my friend suffered from a diseased brain, but I hardly think so. But what the purport of such an apparition could be, goodness only knows.

A similar adventure occurred once to myself. I was walking up Broadway, New York, one day, and stopped to look in at a shop nearly opposite A. T. Stewart's retail dry-goods store, when I became conscious that some one whom I *must* look at was standing beside me. I might as well have looked in a mirror. I beheld my double in every respect, and you bet I stared. He did ditto, and we stood there for several minutes in mute astonishment ere we passed on our way. It was not a ghost. If it was, it was the most substantial one going; and I only mention the incident because it may afford a sort of key to my friend's adventure, by showing that the world *does* contain human duplicates. However, the following story is true—at least if I may believe my mother and sisters.

They were visiting some relatives who resided in Tunbridge Wells. My aunt and cousins (all save one) had gone out to spend the evening, and my mother, sisters, and cousin were seated in the drawing-room about 10 P.M. working and talking. The door was open. Suddenly they heard some one coming down stairs. Naturally they thought it was the servant. But no, the sound of feet and a rustling dress certainly passed by the door, but no *body*. My mother, who knows no fear, rushed out on the landing, while the girls, poor children, huddled together from fright. My mother says she distinctly heard the footsteps and rustle of the dress till the—whatever it was—seemed to reach the foot of the stairs, when all sounds ceased. Again,———my eldest sister is left-handed. Whether that affects matters or not, I am not prepared to say. All I know is, she *is* left-handed, and people say left-handed people are always more susceptible to spiritualistic influences than others. However, she says that once when a child, she awoke from her sleep in a great four-poster bed, and saw two figures, apparently her father and mother, at the foot of the bed. They turned round soon after she awoke and had called to them in her childish way, but their faces were so hideous that she instantly retreated under the clothes in almost a fit. Our parents were at the time at supper down stairs. Now, she is grown up, she thinks it must have been nightmare—but I don't know. It was told with too much solid earnestness at the time, and if I am right in my theory of nightmare it generally results in your waking up; whereas she lay wide awake and quaking under the clothes till her father and mother came to bed.

Throughout our family, a belief in supernatural appearances is strong. I remember seeing one myself at Yonkers, New York, once, when I first went out to America in 1866. The relative with whom I was staying, (well known to New Yorkers as "Triangle B") lived a few miles out of the village, and one night as I was going along the road, and past one of his meadows, I saw a dim misty figure standing some distance on the other side of the rail fence. Somehow I had the pluck to go up to the fence and have a look at it. First of all I thought it was *my* shadow, but, as a rule, shadows falling on grass lie down. This *stood up*. Well, I had my look, and then like a brave man, I took to my heels, and never stopped till I got inside our house! I had carried my investigations as far as I considered prudent.

I believe in spirits, but I must say, I don't care about meeting them. But my grandfather was a great believer in apparitions. He too was a man who like George Washington "could not tell a lie," and he has often affirmed that when awake in his bed, he has seen his deceased wife standing beside him, "and" he used to add "I felt no fear." It is singular his seeing my grandmother; for an uncle of mine who was in Australia at the time of her death declares (and with good show of truth) that she called him by name several times on that night.

"I was resting" said he "in my tent smoking, when I heard a voice call———. Again and again it was repeated, and I felt convinced I recognised my dear mother's voice. Arising, I noted the day and hour, and allowing for the difference of time, I should say, she must have died in England about the same time I heard her in Australia."

AT CHICAGO, ONE OF THE BUSIEST CITIES OF AMERICA, is published one of the two most prosperous and widely circulated journals devoted to modern Spiritualism. The number of its subscribers we have seen stated at nearly 30,000, and they are scattered all over the world. It is a bold, incisive paper, and its Editor seems really anxious to expose fraud wherever he can find it practised by mediums upon the credulous. Recently, it has earned the thanks of the public by unmasking a gross cheat named Mrs. Stewart, who for years has been pretending to produce materialized spirit-forms, when in fact they were only herself and confederates dressed up for the occasion.

*TRUE AND FALSE PERSONALITY.**

BY C. C. MASSEY, F.T.S.

The title prefixed to the following observations may well have suggested a more metaphysical treatment of the subject than can be attempted on the present occasion. The doctrine of the trinity, or trichotomy of man, which distinguishes soul from spirit, comes to us with such weighty, venerable, and even sacred authority that we may well be content, for the moment, with confirmations that should be intelligible to all, forbearing the abstruser questions which have divided minds of the highest philosophical capacity. We will not now inquire whether the difference is one of states or of entities; whether the phenomenal or mind consciousness is merely the external condition of one indivisible Ego, or has its origin and nature in an altogether different principle; the Spirit, or immortal part of us, being of Divine birth, while the senses and understanding, with the consciousness—Ahankâra—thereto appertaining, are from an *Anima Mundi*, or what in the Sankya philosophy is called Prakriti. My utmost expectations will have been exceeded if it should happen that any considerations here offered should throw even a faint suggestive light upon the bearings of this great problem. It may be that the mere irreconcilability of all that is characteristic of the temporal Ego with the conditions of the superior life—if that can be made apparent—will incline you to regard the latter rather as the Redeemer, that has indeed to be born within us for our salvation and our immortality, than as the inmost, central, and inseparable principle of our phenomenal life. It may be that by the light of such reflexions the sense of identity will present no insuperable difficulty to the conception of its contingency, or to recognition that the mere consciousness which fails to attach itself to a higher principle is no guarantee of an eternal individuality.

It is only by a survey of what individuality, regarded as the source of all our affections, thoughts, and actions, is, that we can realise its intrinsic worthlessness; and only when we have brought ourselves to a real and felt acknowledgment of that fact, can we accept with full understanding those "hard sayings" of sacred authority which bid us "die to ourselves," and which proclaim the necessity of a veritable new birth. This mystic death and birth is the keynote of all profound religious teaching; and that which distinguishes the ordinary religious mind from spiritual insight is just the tendency to interpret these expressions as merely figurative, or, indeed, to overlook them altogether.

Of all the reproaches which modern Spiritualism, with the prospect it is thought to hold out of an individual temporal immortality, has had to encounter, there is none that we can less afford to neglect than that which represents it as an ideal essentially egotistical and *borné*. True it is that our critics do us injustice through ignorance of the enlarged views as to the progress of the soul in which the speculations of individual Spiritualists coincide with many remarkable spirit teachings. These are, undoubtedly, a great advance upon popular theological opinions, while some of them go far to satisfy the claim of Spiritualism to be regarded as a religion. Nevertheless, that slight estimate of individuality, as we know it, which in one view too easily allies itself to materialism, is also the attitude of spiritual idealism, and is seemingly at variance with the excessive value placed by Spiritualists on the discovery of our mere psychic survival. The idealist may recognise this survival; but, whether he does so or not, he occupies a post of vantage when he tells us that it is of no ultimate importance. For he, like the Spiritualist who proclaims his "proof palpable of immortality," is thinking of the mere temporal, self-regarding consciousness—its sensibilities, desires, gratifications, and affections—which *are* unimportant absolutely, that is to say, their importance is relative solely to the individual.

* A paper read before the British Theosophical Society, at London. Its publication has been unavoidably delayed until now.—ED. THEOS.

There is, indeed, no more characteristic outbirth of materialism than that which makes a teleological centre of the individual. Ideas have become mere abstractions; the only reality is the infinitely little. Thus utilitarianism can see in the State only a collection of individuals whose "greatest happiness," mutually limited by nice adjustment to the requirements of "the greatest numbers," becomes the supreme end of government and law. And it cannot, I think, be pretended that Spiritualists in general have advanced beyond this substitution of a relative for an absolute standard. Their "glad tidings of great joy" are not truly religious. They have regard to the perpetuation in time of that lower consciousness whose manifestations, delights, and activity are in time, and of time alone. Their glorious message is not essentially different from that which we can conceive as brought to us by some great alchemist, who had discovered the secret of conferring upon us and upon our friends a mundane perpetuity of youth and health. Its highest religious claim is that it enlarges the horizon of our opportunities. As such, then, let us hail it with gratitude and relief; but, on peril of our salvation, if I may not say of our immortality, let us not repose upon a prospect which is, at best, one of renewed labours and trials, and efforts to be free even of that very life whose only value is opportunity.

To estimate the value of individuality, we cannot do better than regard man in his several mundane relations, supposing that either of these might become the central, actuating focus of his being—his "ruling love," as Swedenborg would call it—displacing his mere egoism, or self-love, thrusting that more to the circumference, and identifying him, so to speak, with that circle of interests to which all his energies and affections relate. Outside this substituted ego we are to suppose that he has no conscience, no desire, no will. Just as the entirely selfish man views the whole of life, so far as it can really interest him solely in relation to his individual well-being, so our supposed man of a family, of a society, of a church, or a State, has no eye for any truth or any interest more abstract or more individual than that of which he may be rightly termed the incarnation. History shows approximations to this ideal man. Such a one, for instance, I conceive to have been Loyola; such another, possibly, is Bismarck. Now these men have ceased to be individuals in their own eyes, so far as concerns any value attaching to their own special individualities. They are devotees. A certain "conversion" has been effected, by which from mere individuals they have become "representative" men. And we—the individuals—esteem them precisely in proportion to the remoteness from individualism of the spirit that actuates them. As the circle of interests to which they are "devoted" enlarges—that is to say, as the dross of individualism is purged away—we accord them indulgence, respect, admiration and love. From self to the family, from the family to the sect or society, from the sect or society to the Church (in no denominational sense) and State, there is the ascending scale and widening circle, the successive transitions which make the worth of an individual depend on the more or less complete subversion of his individuality by a more comprehensive soul or spirit. The very modesty which suppresses, as far as possible, the personal pronoun in our addresses to others, testifies to our sense that we are hiding away some utterly insignificant and unworthy thing; a thing that has no business even to be, except in that utter privacy which is rather a sleep and a rest than living. Well, but in the above instances, even those most remote from sordid individuality, we have fallen far short of that ideal in which the very conception of the partial, the atomic, is lost in the abstraction of universal being, transfigured in the glory of a Divine personality. You are familiar with Swedenborg's distinction between discrete and continuous degrees. Hitherto we have seen how man—the individual—may rise continuously by throwing himself heart and soul into the living interests of the world, and lose his own limitations by adoption of a larger mundane spirit. But still he has but ascended nearer to his own mundane source, that soul of the world, or Prakriti to which, if I must not too literally insist on it, I may still resort as a convenient figure. To transcend it, he must advance by the discrete degree. No simple "bettering" of the ordinary self, which leaves it alive, as the focus—the French word "foyer" is the more expressive—of his thoughts and actions; not even *that identification* with higher interests in the world's plane just spoken of, is, or can progressively become, in the least adequate to the realisation of his Divine ideal. This "bettering" of our present nature, it alone being recognised as essential, albeit capable of "improvement," is a commonplace and to use a now familiar term a "Philistine" conception. It is the substitution of the continuous for the discrete degree. It is a compromise with our dear old familiar selves. "And Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly." We know how little acceptable that compromise was to the God of Israel; and no illustration can be more apt than this narrative, which we may well, as we would fain, believe to be rather typical than historical. Typical of that indiscriminate and radical sacrifice, or "vastation," of our lower nature, which is insisted upon as the one thing needful by all, or nearly all* the great religions of the world. No language could seem more purposely chosen to indicate that it is the individual nature itself, and not merely its accidental evils, that has to be abandoned and annihilated. It is not denied that what was spared was good; there is no suggestion of an universal infection of physical or moral evil; it is simply that what is good and useful relatively to a lower state of being must perish with it if the latter is to make way for something better. And the illustration is the more suitable in that the purpose of this paper is not ethical, but points to a metaphysical conclusion, though without any attempt at metaphysical exposition. There is no question here of moral distinctions; they are neither denied nor affirmed. According to the highest moral standard, A may be a most virtuous and estimable person. According to the lowest, B may be exactly the reverse. The moral interval between the two is within what I have called, following Swedenborg, the "continuous degree." And perhaps the distinction can be still better expressed by another reference to that Book which we theosophical students do not less regard, because we are disposed to protest against all exclusive pretensions of religious systems. The good man who has, however, not yet attained his "sonship of God" is "under the law"—that moral law which is educational and preparatory, "the schoolmaster to bring us into Christ," our own Divine spirit, or higher personality. To conceive the difference between these two states is to apprehend exactly what is here meant by the false, temporal, and the true, eternal personality, and the sense in which the word personality is here intended to be understood. We do not know whether, when that great change has come over us, when that great work † of our lives has been accomplished—here or hereafter—we shall or shall not retain a sense of identity with our past, and for ever discarded selves. In philosophical parlance, the "matter" will have gone, and the very "form" will have been changed. Our transcendental identity with the A or B that now is ‡ must depend on that question, already disclaimed in this paper, whether the Divine spirit is our originally central essential being, or is an hypostasis. Now, being "under the law" implies that we do not act directly from our

* Of the higher religious teachings of Mohammedanism I know next to nothing, and therefore cannot say if it should be excepted from the statement.

† The "great work," so often mentioned by the Hermetic philosophers, and which is exactly typified by the operation of alchemy, the conversion of the base metals to gold is now well understood to refer to the analogous spiritual conversion. There is also good reason to believe that the material process was a real one.

‡ "A person may have won his immortal life, and remained the same *inner self* he was on earth, through eternity; but this does not imply necessarily that he must either remain the Mr. Smith or Brown he was on earth, or lose his individuality."—*Isis Unveiled*, vol. i, p, 316.

own will, but indirectly, that is, in willing obedience to another will. The will from which we should naturally act—our own will—is of course to be understood not as mere volition, but as our nature—our "ruling love," which makes such and such things agreeable to us, and others the reverse. As "under the law," this nature is kept in suspension, and because it is suspended only as to its activity and manifestation, and by no means abrogated, is the law—the substitution of a foreign will—necessary for us. Our own will or nature is still central; that which we obey by effort and resistance to ourselves is more circumferential or hypostatic. Constancy in this obedience and resistance tends to draw the circumferential will more and more to the centre, till there ensues that "explosion," as St. Martin called it, by which our natural will is for ever dispersed and annihilated by contact with the divine, and the latter henceforth becomes our very own. Thus has "the schoolmaster" brought us unto "Christ", and if by "Christ" we understand no historically divine individual, but the logos, word, or manifestation of God *in us*—then we have, I believe, the essential truth that was taught in the *Vedanta*, by Kapila, by Bhuddha, by Confucius, by Plato, and by Jesus. There is another presentation of possibly the same truth, for a reference to which I am indebted to our brother J. W. Farquhar. It is from Swedenborg, in the *Apocalypse Explained*, No. 527:—"Every man has an inferior or exterior mind, and a mind superior or interior. These two minds are altogether distinct. By the inferior mind man is in the natural world together with men there; but by the superior mind he is in the spiritual world with the angels there. These two minds are so distinct that man so long as he lives in the world does not know what is performing within himself in his superior mind; but when he becomes a spirit, which is immediately after death, he does not know what is performing in his mind." The consciousness of the "superior mind," as a result of mere separation from the earthly body, certainly does not suggest that sublime condition which implies separation from so much more than the outer garment of flesh, but otherwise the distinction between the two lives, or minds, seems to correspond with that now under consideration.

What is it that strikes us especially about this substitution of the divine-human for the human-natural personality? Is it not the loss of individualism? (Individualism, pray observe, not individuality.) There are certain sayings of Jesus which have probably offended many in their hearts, though they may not have dared to acknowledge such a feeling to themselves: "Woman, what have I to do with thee?" and those other disclaimers of special ties and relationships which mar the perfect sympathy of our reverence. There is something awful and incomprehensible to us in this repudiation of individualism, even in its most amiable relations. But it is in the Aryan philosophies that we see this negation of all that we associate with individual life most emphatically and explicitly insisted on. It is, indeed, the impossibility of otherwise than thus negatively characterising the soul that has attained Moksha (deliverance from bonds) which has caused the Hindu consummation to be regarded as the loss of individuality and conscious existence. It is just because we cannot easily dissociate individuality from individualism that we turn from the sublime conception of primitive philosophy as from what concerns us as little as the ceaseless activity and germination in other brains of thought once thrown off and severed from the thinking source, which is the immortality promised by Mr. Frederick Harrison to the select specimens of humanity whose thoughts have any reproductive power. It is not a mere preference of nothingness, or unconscious absorption, to limitation that inspires the intense yearning of the Hindu mind for Nirvana. Even in the Upanishads there are many evidences of a contrary belief, while in the Sankyâ the aphorisms of Kapila unmistakably vindicate the individuality of soul (spirit). Individual consciousness is maintained, perhaps infinitely intensified, but its "matter" is no longer personal. Only try to realise what "freedom from desire," the favourite phrase in which individualism is negated in these systems, implies! Even in that form of devotion which consists in action, the soul is warned in the Bhagavad-Gita that it must be indifferent to results.

Modern Spiritualism itself testifies to something of the same sort. Thus we are told by one of its most gifted and experienced champions, "Sometimes the evidence will come from an impersonal source, from some instructor who has passed through the plane on which individuality is demonstrable."—M. A. (Oxon), *Spirit Identity*, p. 7. Again, "And if he" (the investigator) "penetrates far enough, he will find himself in a region for which his present embodied state unfits him: a region in which the very individuality is merged, and the highest and subtlest truths are not locked within one breast, but emanate from representative companies whose spheres of life are interblended."—*Id.*, p. 15. By this "interblending" is of course meant only a perfect sympathy and community of thought; and I should doubtless misrepresent the author quoted were I to claim an entire identity of the idea he wishes to convey, and that now under consideration. Yet what, after all, is sympathy but the loosening of that hard "astringent" quality (to use Böhme's phrase) wherein individualism consists? And just as in true sympathy, the partial suppression of individualism and of what is distinctive, we experience a superior delight and intensity of being, so it may be that in parting with all that shuts us up in the spiritual penthouse of an Ego—*all*, without exception or reserve—we may for the first time know what true life is, and what are its ineffable privileges. Yet it is not on this ground that acceptance can be hoped for the conception of immortality here crudely and vaguely presented in contrast to that *bourgeois* eternity of individualism and the family affections, which is probably the great charm of Spiritualism to the majority of its proselytes. It is doubtful whether the things that "eye hath not seen, nor ear heard," have ever taken stronghold of the imagination, or reconciled it to the loss of all that is definitely associated with the joy and movement of living. Not as consummate bliss can the dweller on the lower plane presume to commend that transcendent life. At the utmost he can but echo the revelation that came to the troubled mind in *Sartor Resartus*, "A man may do without happiness, and instead thereof find blessedness." It is no sublimation of hope, but the necessities of thought that compel us to seek the condition of true being and immortality elsewhere than in the satisfactions of individualism. True personality can only subsist in consciousness by participation of that of which we can only say that it is the very negation of individuality in any sense in which individuality can be conceived by us. What is the content or "matter" of consciousness we cannot define, save by vaguely calling it ideal. But we can say that in that region individual interests and concerns will find no place. Nay, more, we can affirm that only then has the influx of the new life a free channel when the obstructions of individualism are already removed. Hence the necessity of the mystic, death, which is as truly a death as that which restores our physical body to the elements. "Neither I am, nor is aught mine, nor do I exist," a passage which has been well explained by a Hindu Theosophist (Peary Chand Mittra), as meaning "that when the spiritual state is arrived at, *I* and *mine*, which belong to the *finite mind*, cease, and the soul, living in the *universum* and participating in infinity with God, manifests its infinite state." I cannot refrain from quoting the following passage from the same instructive writer:—

> Every human being has a soul which, while not separable from the brain or nerves, is *mind*, or *jeevâtmâ*, or sentient soul, but when regenerated or spiritualised by *yoga*, it is free from bondage, and manifests the divine essence. It rises above all phenomenal states—joy, sorrow, grief, fear, hope, and in fact all states resulting in pain or pleasure, and becomes blissful, realising immortality, infinitude, and felicity of wisdom within itself. The sentient soul is nervous, sensational, emotional, phenomenal, and impressional. It constitutes the natural life and is finite. The soul and the non-soul are thus the two landmarks. What is non-soul is *prakrit*, or created. It is not the lot of every one to know what soul is, and therefore millions live and die possessing minds cultivated in intellect and feeling, but

not raised to the soul state. In proportion as one's soul is emancipated from *prakrit* or sensuous bondage, in that proportion his approximation to the soul state is attained; and it is this that constitutes disparities in the intellectual, moral, and religious culture of human beings, and their consequent approximation to God.—*Spiritual Stray Leaves*, Calcutta, 1879.

He also cites some words of Fichte, which prove that the like conclusion is reached in the philosophy of Western idealism: "The real spirit which comes to itself in human consciousness is to be regarded as an impersonal pneuma—universal reason, nay, as the spirit of God Himself; and the good of man's whole development, therefore, can be no other than to substitute the universal for the individual consciousness."

That there may be, and are affirmed to be, intermediate stages, states, or discrete degrees, will, of course, be understood. The aim of this paper has been to call attention to the abstract condition of the immortalised consciousness; negatively it is true, but it is on this very account more suggestive of practical applications. The connection of this Society with the Spiritualist movement is so intimately sympathetic, that I hope one of these may be pointed out without offence. It is that immortality cannot be phenomenally demonstrated. What I have called psychic survival can be, and probably is. But immortality is the attainment of a state, and that state the very negation of phenomenal existence. Another consequence refers to the direction our culture should take. We have to compose ourselves to death. Nothing less. We are each of us a complex of desires, passions, interests, modes of thinking and feeling, opinions, prejudices, judgment of others, likings and dislikings, affections, aims public and private. These things, and whatever else constitutes the recognisable content of our present temporal individuality, are all in derogation of our ideal of impersonal being—saving consciousness, the manifestation of being. In some minute, imperfect, relative, and almost worthless sense we may do right in many of our judgments, and amiable in many of our sympathies and affections. We cannot be sure even of this. Only people unhabituated to introspection and self-analysis are quite sure of it. These are ever those who are loudest in their censures, and most dogmatic in their opinionative utterances. In some coarse, rude fashion they are useful, it may be indispensable, to the world's work, which is not ours, save in a transcendental sense and operation. We have to strip ourselves of all that, and to seek perfect passionless tranquillity. Then we may hope to die. Meditation, if it be deep, and long, and frequent enough, will teach even our practical Western mind to understand the Hindu mind in its yearning for Nirvana. One infinitessimal atom of the great conglomerate of humanity, who enjoys the temporal, sensual life, with its gratifications and excitements as much as most, will testify with unaffected sincerity that he would rather be annihilated altogether than remain for ever what he knows himself to be, or even recognisably like it. And he is a very average moral specimen. I have heard it said, "The world's life and business would come to an end, there would be an end to all its healthy activity, an end of commerce, arts, manufactures, social intercourse, government, law, and science, if we were all to devote ourselves to the practice of *Yoga*, which is pretty much what your ideal comes to." And the criticism is perfectly just and true. Only I believe it does not go quite far enough. Not only the activities of the world but the phenomenal world itself, which is upheld in consciousness, would disappear or take new, more interior, more living, and more significant forms, at least for humanity, if the consciousness of humanity was itself raised to a superior state. Readers of St. Martin, and of that impressive book of the late James Hinton, *Man and His Dwelling-place*, especially if they have also by chance been students of the idealistic philosophies, will not think this suggestion extravagant. If all the world were Yogis, the world would have no need of those special activities, the ultimate end and purpose of which, by-the-by, our critic would find it not easy to define. And if only a few withdraw, the world can spare them. Enough of that.

Only let us not talk of this ideal of impersonal, universal being in individual consciousness as an unverified dream. Our sense and impatience of limitations are the guarantees that they are not final and insuperable. Whence is this power of standing outside myself, of recognising the worthlessness of the pseudo-judgments, of the prejudices with their lurid colouring of passion, of the temporal interests, of the ephemeral appetites, of all the sensibilities of egoism, to which I nevertheless surrender myself, so that they indeed seem myself? Through and above this troubled atmosphere I see a being, pure, passionless, rightly measuring the proportions and relations of things, for whom there is, properly speaking, no present, with its phantasms, falsities, and half-truths: who has nothing personal in the sense of being opposed to the whole of related personalities: who sees the truth rather than struggles logically towards it, and truth of which I can at present form no conception; whose activities are unimpeded by intellectual doubt, unperverted by moral depravity, and who is indifferent to results, because he has not to guide his conduct by calculation of them, or by any estimate of their value. I look up to him with awe, because in being passionless he sometimes seems to me to be without love. Yet I know that this is not so; only that his love is diffused by its range, and elevated in abstraction beyond my gaze and comprehension. And I see in this being my ideal, my higher, my only true, in a word, my immortal self.

OUR EUROPEAN AND PARSI READERS SHOULD KNOW the danger they incur in using the various "restorers," dyes, and washes for the hair which are very widely advertised just now. Besides being needlessly expensive, they are in most cases positively poisonous. Instances of paralysis and even death from the effects of hair lotions have come under our personal notice. The matter has been considered grave enough to engage the attention of European and American Boards of Health; and Professor C. F. Chandler, a noted chemist and President of the Health Board of New York City, after analyzing samples taken from bottles that were purchased in open market, denounces the nostrums and their makers and vendors in the following strong terms:—

Attention cannot too strongly be called to the dangers of the indiscriminate use of the so-called Hair dyes, Restorers, Invigorators, etc., of which there are two classes in the market: the first one usually offered as instantaneous hair dyes, come mostly in two small vials, the one containing a watery solution of gum arabic and soda, or an alcoholic solution of gallic acid (obtained from nutgalls), the other a solution of nitrate of silver, in dilute aqua ammonia (hartshorn). These dyes, when carefully applied, may be considered harmless. Batchelor's, Briest's, Cristadoro's, Hill's, Miller's, Vessey's dyes, and Hoyt's Hiawatha Hair Restorative belong to this class. They can readily be compounded for less cost by every pharmacist.

The other class, offered with more pretentious names and claims, come in 6 to 8 ounce bottles and consist, with but few exceptions, of a mixture of water [6 fluid parts], glycerin [1 fluid part], and alcohol [1 fluid part], scented with rose, lavender, or other flavors, and which contain various quantities of acetate of lead (sugar of lead) in solution, and sulphur (lac sulphur), and small quantities of carbonate and sulphate of lead in suspension. By the chemical action of the lead upon constituents of the hair, its color is gradually darkened, but there cannot be any doubt that the continuous application of such lead solutions to the scalp acts injuriously, and gives rise to most serious consequences, frequently causing obstinate and fatal sickness.

The quantity of sugar of lead varies much in the different restorers and is not uniform even in the same maker's preparation. The *average quantity* of *acetate of lead* in the following hair restoratives is, for *each fluid ounce*, as follows:

Chevalier's Life for the Hair	1¼	grains
Pearson's Circassian Hair Rejuvenator	2¾	"
Ayer's Hair Vigor	2¾	"
Wood's Hair Restorative	3	"
O'Brien's Restorer of America	3¼	"
Gray's Hair Restorative	3½	"
Phalon's Vitalia	4¼	"
Ring's Vegetable Ambrosia	4½	"
Sterling's Ambrosia	4¾	"
Mrs. Allen's World's Hair Restorer	5½	"
Hall's Vegetable Sicilian Hair Renewer	7	"
Tebbet's Physiological Hair Regenerator	7¼	"
Martha Washington's Hair Restorative	9¾	
Singer's Hair Restorative	16¼	"

SWAMI VERSUS MISSIONARY.

The debate at Ajmere between Pundit Dayanand Saraswati Swami, and the Rev. Dr. (rather Mr.) Gray.

BY THE REV. J. GRAY, MISSIONARY.

It was only yesterday that my attention was drawn to an article with the above heading in the THEOSOPHIST for January. As the writer has fallen into not a few inaccuracies, some of which serve to put my conduct in quite a false light, I must beg to be allowed to correct the more important of them.

It is stated at the outset that of three copies of the *Record of Discussion* one was taken away by me at the close of the meeting. This is not correct. I neither asked nor was offered any record of the discussion, and though I had heard of its being in circulation, I had never seen anything of it till yesterday, when your issue for January, with extracts from the *Record*, and Munshi Samarthadán's comments thereon, was put into my hand.

The circumstances under which the discussion arose were as follows:—I attended a lecture of Pundit Dayánand Saraswati, towards the close of which he undertook to show that there were a great many errors in the Bible and the Koran. After the list of Scriptural errors had been read out, I addressed myself to the Swami to the effect, that I understood no discussion was allowable on the spot during his lecture hours; but it would only be fair that he should supply me with a copy of his list of objections and fix a time and place to hear my reply. To this the Swami at once assented as quite fair and reasonable, and I left with the full understanding that the objections would be sent to me, and that there would afterwards be a public discussion. Munshi Samarthadáu, therefore, does the Swami injustice—quite unintentionally no doubt—in speaking as if I had to *insist* "that the questions should be communicated" to me in writing; and he does me no less injustice in conveying the impression that I wished to reply in writing, and to avoid an open discussion of the points in dispute. Nothing could possibly be further from my intention. A public discussion was exactly what I desired, and in requesting a list of the Swami's objections, I distinctly intimated that I would expect him to give me an opportunity of replying as publicly as he had made the attack. The list, duly sent to me, contained, as Munshi Samarthadán states, about fifty quotations from Scripture. I saw that unless some limit were set to the discussion, the patience of the audience would become exhausted, and many of the important points would never be overtaken, but the statement of the Munshi that I suggested at the outset that the questions and answers on each passage should be limited to two, is liable to be misunderstood. What I stipulated for was that after the Swami had *fully stated his objections* on any one passage, and I had replied as fully as I thought necessary, he should be at liberty to dispose of my reply as best he might, and then after my rejoinder to his second speech, we should go on to the next point. My only object in this was to secure that we should get over the ground of controversy, from the beginning to the end of the Bible, and not consume all the time in wrangling about a few points in Genesis.

My object was frustrated, however, by another device on which the Swami insisted, viz., that every word of the debate should be taken down in writing. I was delighted to see three reporters present, but I understood at first that they were to act as reporters in all other cases do—take down as full and correct a report as possible without interfering with the course of debate. We had no sooner begun than I found out my mistake. The Swami *dictated* to the slow-going Hindi and Urdu writers his objections on the first passage he had selected. As this took up a considerable time, I replied more briefly than I had intended, and perhaps, than I ought to have done, in order to save time. A second course of dictation on the part of the Swami was followed by a few brief sentences on my part by way of reply; and so on, till at the close of the first two hours we had only got to the third of the fifty passages. Meanwhile, the people, who had assembled with lively interest to hear the discussion, had got tired of looking on at this dictation business. Many had not been able to hear, and some had very naturally gone to sleep. The *Record of Discussion* had to be read over at the close of the meeting that the auditors might know what had been said. There had been no life, or *luff* as one of the chief men present declared in such a discussion. I suggested that if it was to be a matter of dictation—to which personally I entirely objected—it would be much better for the Swami to dictate his objections at his own residence, and for me to write my replies similarly, without bringing the people together every night for a month to see the writing going on. Sardár Bahádur Munshi Amirchand expressed his approval of this suggestion with the addition that there should be a meeting or meetings at the close to hear what had been written. To this the Swami refused to consent. I again urged that it ought to be a free, open discussion, in which all present could take an interest; and I put it to the meeting to indicate whether that was not the general desire. The response in favour of an oral discussion, instead of one by dictation, was all but unanimous, and I hoped some of the leading men present would succeed by next day in inducing the Swami to give up the work of dictation which had dragged so heavily. On the following day I sent a note to the Swami, asking if he would agree to a free oral discussion unimpeded by dictation, so that the ground might all be overtaken, and the interest kept up. He declined to accede to my request, and added—"It is not necessary that all the points should be discussed at the present time, and by you personally. Let some of the points be settled now, and the remainder can be discussed in some other place and by some other *Padri Saheb*." This was the point upon which the Swami and I differed. He thought it was not necessary to have all the points discussed in Ajmere, while I was decidedly of opinion that as the objections had been set forth at a public meeting in Ajmere, they should all be answered in the same place with equal publicity. My chief objection to the system of dictation had been that the ground could never be overtaken in this way. The people would not have continued to come to such meetings, even if the Swami had been willing to stay for a month to discuss all the points, and the Swami never professed any intention of staying to complete the discussion. Munshi Samarthadán, indeed, says he promised, in the letter above referred to, "to stay at Ajmere to continue the discussion as long as he would be desired to do so," but this is one of the numerous inaccuracies into which he has somehow fallen. The letter, as quoted above, repeated what the Swami had said at the meeting, that there was no necessity for going over all his objections in Ajmere. It would be enough if *only a few were discussed*. As soon as I got his reply, I arranged to call a public meeting, where *all* the objections could be taken up and answered. To speak of it as a meeting of the "students" of the Mission school and some others, is an entire misrepresentation. Notices were lithographed and circulated as widely as possible, and the meeting was attended by the *élite* of Ajmere. Munshi Samarthadán speaks of it as having taken place "the day after the Swami had left Ajmere," but he does not mention that the notice had been issued, and it was well known that the meeting was to take place. I had taken special care to have a notice sent to the Swami, and was sorry to learn at the time of the meeting that he had left for Masudah. I throw out no insinuations after the manner of the Munshi. Perhaps the Swami's arrangements did not allow him to stay another day in Ajmere. Otherwise it would have been only becoming in him to attend the meeting and hear what was to be said in reply to his charges.

As to Munshi Samarthadán's comments on the extracts he has furnished, I do not consider it necessary to say anything either as to the truth or spirit of them. I should not think of discussing the matter with him, or with any one, but Pundit Dayánand Saraswati himself. If the

Swami should see fit to bring forward in your columns in monthly instalments the objections he did not stay to hear answered, and if you would allow me equal space in them to reply, I should be very happy to continue the discussion which he broke off in Ajmere.

AJMERE:
27th January, 1880.

A Hindi translation of the above having been sent to Swamiji, he writes, under date of Benares, 10th February, "When the meeting was held at Ajmere by me I asked the *Padri* to come forward the next day and discuss, but his answer was that he would not come. Therefore, I now reply to him that it does not suit me to carry on the discussion he now proposes. If any well-educated bishop should be ready to conduct a discussion of this kind in your journal, there need be no doubt but that I would accept a proposal similar to the one now made."

Though our columns might be occupied to better advantage than with debates upon Christianity, which is moribund in its own strongholds and never was a vital issue in India, yet, that there may be no appearance of partiality in our management, the THEOSOPHIST will print the discussion suggested by our Brother if any bishop should be willing to expose his head to the thundering blows of a "Heathen" mace of logic. Meanwhile it might not be a bad idea for some *Padri Saheb* to read the following editorial from a recent issue of the New York *Sun*:—

WHY IS THEOLOGY SO NEGLECTED?

It is a remarkable circumstance that there has been of recent years an actual decline in the number of theological students in the divinity schools of some of our most important Protestant denominations.

The graduates from colleges are yearly more numerous, and the entering classes at our chief universities are steadily increasing in size and rendering necessary the employment of additional instructors. Harvard never had so great a body of students as now, though it has of late years very much raised its standard for admission. Yale also is fuller than ever, while Columbia is obtaining classes two or three times as large as those it instructed before the war. The throng of students at Princeton has much increased, and at Williams, Dartmouth, and other smaller colleges of the interior the faculties and trustees are rejoicing over classes remarkable for their numbers. The law schools are crowded, the lectures at the medical colleges were never before so well attended, and the mining and scientific schools are flourishing to an unusual degree.

Yet theological seminaries, though they spend great efforts to obtain students, and frequently offer them not only free tuition, but also entire or partial support during their course, must content themselves with a few young men, and these oftentimes not the cream of our youth, but the skimmed and even the watered milk.

In the Presbyterian denomination, one of the greatest bulwarks of orthodoxy and one of the strongest and richest of Protestant bodies, out of 5,415 churches 926 are without pastors. The number of churches increased last year by 146, and yet there was an increase of ministers of only 37, though 58 ministers came over to the Presbyterians from other denominations. The candidates for the ministry are this year 22 fewer than last year, and 153 fewer than in 1874.

What is the meaning of this remarkable decline in the number of theological students? Though the population has been growing steadily and largely in six years, and the Presbyterians have manifested their interest in their religious doctrines by organizing hundreds of new churches, the Presbyterian young men turn with aversion from the ministry or pass it by to undertake a more congenial career. Out of all the thousands of them, a few score only, and they by no means the most promising of these youth, are turning their attention to the study of theology. Money for the education of ministers is not lacking, and there never was an abler body of divinity professors than now. The principal churches throughout the country are anxious for pastors of eloquence and power, and are ready to pay them salaries larger than ever before. But the material out of which acceptable ministers may be made grows less in quantity, and it by no means improves in quality.

Is this decline due to the superior inducements in the way of worldly success offered by other professions than the sacred one? That cannot be the cause, for a young minister especially adapted to his calling, and who can demonstrate his ability to preach to the satisfaction of a church, at once leaps into a place where he gets both consequence and a sure and ample living, while if his heart is in his work he has full employment for his powers. In other professions a young man must make his way upward by slow and arduous climbing.

Is it not rather because the zeal for the faith is getting so cold that young men have no spirit and enthusiasm to undertake its propagation? The ranks of the lawyers, doctors, engineers, and business men are gaining new recruits faster than they need, and yet orthodox churches cannot keep up their supply of ministers!

THE DNYANESHVARI.

An English Theosophist asked in the January number for information about "that most mystic of all mystic books," *The Dnyaneshvari*; "Can any of your correspondents," he exclaims, "give any account of this book? Who was Alundi?" He was answered briefly last month by a Bengali Babu; now he may read what this friend at Poona writes:—

Poona, January 18th, 1880.

In the December number of the THEOSOPHIST there is a communication by a European, at the end of which he inquires about the *Dnyaneshvari* and Alundi. I am certain that many native subscribers of the Journal must have written to you about it; but still I take this opportunity of letting you know the following facts:—The *Dnyaneshvari* is a commentary on that master-piece of the author of the *Mahábhárata*, the *Bhagwatgitá*. It was written by Dnyaneshvara, an inhabitant of Alundi (Alakápuri.) He wrote it in the Sáka year 1212, which shows that the work has been in the hands of the public of the Maháráshtra for nearly six centuries. This work which, owing to the degeneracy of the present age, is little known to the so-called educated natives, was the standard work on Vedánta for the Maháráshtrás, and with the men that were and are generally known as the Várkaris or the followers of the Vithoba at Pandharpur, it stood in the place of the Vedas. As to its merits, I think that I am not able to do justice to them, owing to my ignorance, but I may safely assert from what little knowledge I have of the work, that it is first of its class in the whole range of Maráthi literature. It is to this day the text of the Vedántis. Owing to the lapse of centuries, its language differs very much from that of the later poets, and so requires a considerable amount of study.

It has been printed and published lately in Bombay, and can be had for a few rupees. I have in my possession an old Manuscript of the same, and am willing to send it to your Library, if required. As to Alundi, it is a village some ten miles from Poona, and is held sacred owing to its being the place where the great Dnyaneshvara lived. An annual fair is held there in his honor.

I beg to remain,
Yours, &c.,
M. V. LELE.

Engineering College, Poona.

A FELLOW OF THE IONIAN THEOSOPHICAL SOCIETY OF Corfu, Greece, Count N. de Gonemys, M. D., announces his intention to publish a critical work upon the three therapeutic systems of Allopathy, Homœopathy and Animal Magnetism, in which their respective claims and merits will be exhaustively and impartially set forth. Count de Gonemys is a gentleman of superior medical as well as general education, and, as we are informed, likely to do well what he has undertaken. The work will be in Greek with a translation into French alongside the text. It is to appear in about 60 monthly parts, at the rate of 12 parts each year, and the subscription price is fixed at 12 francs (9 shillings and 8 pence sterling) per year. The work may be ordered through the Manager of the THEOSOPHIST, who will also see to the delivery of the parts.

HOW BEST TO BECOME A THEOSOPHIST.

BY HENRY S. OLCOTT.

The London *Spiritualist* gives space to a full report of the inaugural address of George Wyld, Esq., M. D., (Edin.) the newly elected President of the British Theosophical Society, a branch of our own, which we lack the room to print. Dr. Wyld's paper is marked by the force, learning and sincerity which are his recognised personal characteristics. It teaches the true doctrine that adeptship, or the attainment of a full spiritual condition, is only possible for those who bring the bodily lusts of all kinds under the control of the higher and better nature; and, in a series of apt quotations from the four Gospels of the New Testament, he endeavours to convince his audience that Jesus, though perhaps not the very and only Son of God, was at least the highest type of human spirituality ever vouchsafed to mankind. At the same time, Dr. Wyld affirms that every man may become a "Son of God," his rule being "*So to empty our souls of self that the Father, becoming manifest in His Sons, illuminates and regenerates the world.*" This species of Christian adeptship our respected brother places even above the adeptship of the East which, he says "is secret and mysterious, and hidden from all except a select few, who have passed through an ordeal so severe and dangerous that many, it is said, perish in body or in soul on making the attempt, and into which select few, so far as we know, no woman has ever been admitted."

In these utterances, so foreign to the views entertained by a large majority of Theosophists, our Oriental friends will see a practical evidence of the truly republican and cosmopolitan nature of the Theosophical Society. Dr. Wyld is an enthusiastic admirer of the character of Jesus, and yet sees his way clear to the accomplishment of that personal spiritual unfolding towards which we all aspire. Indeed, as is but natural with strong thinkers, his path seems to him the best and surest one, and he lays his scheme before his Society and the world with an ardent longing for its acceptance. Brahmos will doubtless recognize the very essence of their own ideas coming from this good Theosophist's lips, and see that our journal was not wide of the mark in saying upon its first appearance that there was ample room for Brahmo and Prarthana Samajists and even liberal Christians, in our fellowship. Our London brother means every word he speaks on this theme, and his opinions are respected by us just as much as though he had avowed his faith in either of the ancient Eastern religions, which some of us think the best ever evolved by man. If he had been in India, studied the ancient philosophies, and seen the Eastern adepts and the practical proofs of their lofty science, he would beyond doubt change the views he now expounds so eloquently. And all this may come in time.

But, in thus conceding to Dr. Wyld the full right of private judgment, it must not be forgotten that like the rest of us, he speaks only for himself, and neither the Theosophical Society as a whole, nor even the British branch, as a body, is responsible. The very idea of "Brotherhood of Humanity" and "Republic of Conscience," both of which synonyms apply to the basis on which our Society is building up, covers the principle of strict intellectual reciprocity. Any attempt to make the Society a propaganda, whether of Christianity or any other single religion, would at once strip it of the first quality of cosmopolitanism and make it only a sect. For myself, I am free to say that there is no adequate proof to my mind either that Jesus was the Son of God, that he said or did the things ascribed to him, that either one of the four Gospels is anything better than a literary fabrication, or that Jesus ever lived. Nor do I see that the ideal character of Jesus is any nobler than that of Gautama, if so noble. At the proper times and places I have maintained these views, and hope to do so often again. So far from sharing Dr. Wyld's ideal of Christianity, I have, after nearly fifty years of practical observation and experience in Christian countries and among the teachers and professors of Christianity, been forced to conclude that it is a bad religion and fosters every sin and vice against which its ethical code inveighs. And yet this is but my individual opinion, and in expressing it, I no more compromise our Society than does Dr. Wyld, who is so strong an admirer of Jesus, by expressing his, or than Mr. Massey by his article in this number of the THEOSOPHIST, or the Swami Dayánand, or our orthodox Hindu fellows, or the high priest Sumangala, or any other adherent of any special sect or theology, by what they respectively teach. We are all individual and free as to personal beliefs, but are knitted together by the strong ties of intellectual reciprocity and universal brotherhood.

Nor is Dr. Wyld warranted in his definition of the nature of Oriental adeptship, as given in the following terms: "The Oriental adept obtains magical or soul power over matter, *which he uses for his own ends*—and over spirits. But the Christian adept has no dealings with low or weak spirits, except to convert them or to cast them out; but his life is spent in openly transmuting his spiritual powers into good works for the good of mankind." The implication here is most unequivocal—the, Eastern adept uses his acquired power for selfish ends and consorts with low and weak spirits with a less commendable object than that of converting or casting them out; and, unlike his Christian compeer, does not "transmute his spiritual powers into good works for the good of mankind." Since I, as an individual, am commenting upon the opinions of Dr. Wyld as an individual, I am bound to say that nothing could be farther from the real state of the case. Whatever the Christian adept may or may not do of beneficent deeds—and church history is not all one-sided on that question—it is most certain that the Eastern adept's first and last aspiration is to benefit mankind by making himself purer and better than they. So far from consorting with low and weak spirits, the very elementary instruction he receives is to avoid them, and rid himself of their fatal influence by becoming too holy for them to approach him. Not a single "Eastern adept" comes within Dr. Wyld's hypothesis, except the problematical practitioner of Black Magic or Sorcery, who uses his knowledge of arcane natural powers to gratify carnal appetites and desires, and *invariably falls victim to the evil spirits he has drawn to his aid.*

It is equally incorrect to say that no woman has become an adept. Not to mention one example which will immediately recall itself to every Theosophist, I may say that I personally have encountered in India two other initiated women, and know of a number of others in the East. Some women, it must be remembered, are of that sex only in body—taking sex to mean that negative quality of individuality which Dr. Wyld evidently had in mind when thinking of them. If Jesus made adepts by breathing on men, so that they could under this *afflatus* do "miracles;" and if Loyola, Theresa, Savonarola, and the Curé D'Ars, possessed the power of æthrobacy and healing, so have hundreds of "Eastern adepts" in Indian history healed their multitudes, "miraculously" fed the hungry, and raised the dead: as for air-walking, the readers of this paper need not be told that in India, even an English doctor admits it is an exact physiological science.

My friend Dr. Wyld deplores that in Great Britain there are no examples of adeptship to refer to; to which I reply that I could name to him at least one British Fellow of the Society who, in modest privacy has by intelligent self-discipline already acquired very marked results in this direction; while I have, with my own eyes, seen in the streets of London one of the most eminent of Eastern adepts, who has that to look after which is a transmutation of his powers for the good of humanity. These "adepts," "Rosicrucians," "initiates," or whatever else we may choose to call them, go about the world—as Professor Alexander Wilder so clearly told us last month—without being suspected; mingling in crowds but not affected by them, and doing what is best to be done, and out of purest love for their fellow-men. Those only are permitted to recog-

nise them whom it is necessary they should reveal themselves to for the attainment of a definite object. But this one thing is indisputable, that, whether they outwardly call themselves Buddhists, Hindus, Parsis or Christians, they are absolutely at one in spirit; and that spirit is to become spiritually great, so that great good may be done by them to the whole world.

*THE BUDDHIST IDEA ABOUT SOUL.**

From the Sanskrit of the Right Rev. H. Sumangala.

Is there an everlasting and constant soul? This question occupies the thoughts of the world. The doctrine that the soul exists, though held by various sects of philosophers, does not find a place in the Buddha system, for the Buddha rejects the doctrine of the existence of the soul. Herein lies the great gulf between the Buddhistic and other systems of belief. And it behoves learned thinkers to settle this disputed point whether an eternal and undying soul exists in living beings or not. For it is of the utmost importance in the examination of modern systems of belief. According to the Jártukas (Naiyayikas) the soul is the eighth in the category of nine substances that exist in the world. This soul is of two kinds, human (or rather animal) soul and the supreme soul. The animal soul is eternal. And thus it is said in the Tarka-Sangraha. "The soul is the repository of knowledge. It is of two kinds, the animal soul and the supreme soul. Of these the supreme soul is one only. It is almighty and omniscient and is not subject to pain and pleasure." The human soul is different in different bodies. It is all pervading and eternal and is subject to pain and pleasure. And so it is said in the "Dipiká"—"The characteristic of the human (animal) soul is that it is subject to pain and pleasure." According to the Buddhas, there is no other soul (in living beings) than the five aggregates. Every living being has the five aggregates. These are the sensational, the affectional, the nominal, the impressional, the perceptional. The sensationals are the bodies, beginning with atoms upwards, subject to changes on account of their being affected by heat and cold. They are called the sensational aggregates inasmuch as they are the aggregates of sensible objects. The affectional aggregates are all the pains and pleasures, &c., that are felt or are capable of being felt. The nominal aggregates are those that give names as characterising recognition (of distinct objects). The impressional aggregates are all the impressions of the general, the beautiful, and so on. The perceptional aggregates are all those mental phenomena which lead to acts that are liked (or to the rejection of acts that are not liked.)

All these aggregates are mutable and perishable. Not one of them is constant, or permanent. They are all changeable and perishable as the foam or the vapour. The Jártukas hold an atom to be eternal. This belief is entirely rejected by the Buddhas. That which knows growth and decay must be inconstant. Those who assert that there exists a constant (permanent) soul in a living being are wrong in their assertion. They see that the visible organs of sense, eyes, &c., are liable to destruction, but of the invisible mind they do not witness its destruction. Hence they conclude that the mind is eternal. By induction they identify the soul with the mind and attribute its qualities of immutability, &c., to the soul. As a bud leaves one tree for another, so does the soul leave one body to migrate in another. This is their doctrine as explained by their learned philosophers.

Now inasmuch as they hold the existence of different souls in different bodies, and one cannot exist simultaneously in different places, they (souls) must be many. That which is more than one must necessarily be inconstant and mutable.

* Translated from the February number of the THEOSOPHIST, page 122, "Postscript."

A JEWEL IN THE OLD RUBBISH.

BY GOVIND W. KANITKAR.

I am an humble admirer of Physical Science. While, therefore, I was turning over the pages of a big volume of ancient learning, entitled 'The Brihat Sanhita,' composed by the well-known scientist Varáha Mihira, I happened to read the chapter on Rain-Fall. The second* verse in it gives a description of what to us moderns is known as the *Rain-Gauge*. The author says: 'The instrument to measure rain-fall should be constructed in the following manner. Make a kundaka or circular vessel as wide as your hand. Place it in the open air where rain begins to fall. This instrument will enable you to know how much water falls from heaven. Divide it into fifty parts. Fifty *palas* (one pala equals four tolas) will make one *Adhaka* (a higher measure).' Now, Sir, I feel my patriotic feeling much gratified when I reflect upon this ingenious and original way of measuring rainfall which suggested itself to the inventive and keenly observant mind of the learned Varáha Mihira—for, I cannot possibly believe that he pilfered it from a Western scientific Acharya, a Thomson or a Ganot. No, Sir, Varáha Mihira, the writer of this verse, lived in the time of King Vikrama, a contemporary of our Sanscrit royal bard Kalidása. This book (Brihat Sanhita) contains many interesting chapters, full of most valuable and original information. But alas! who is to dig out the treasure from the mines and to utilize it? The cost of it is immense. The poor *cannot* do it unaided, and the rich won't do it. We have however many hopes from your noble attempts at reviving our ancient learning. Well, let us see what comes out of it. I am induced to send you this short note in the hope of contributing my poor little mite towards the grand object of your Society. Put it into the THEOSOPHIST if you think fit. As time and tide shall permit I hope to make more notes of this kind and send them to you.

The *Brihat Sanhita* is properly speaking a work on Astrology. But many other useful subjects are also treated in connection with it. There is a lengthy chapter (53) in it entitled the Art of Building a House (Architecture.) Similarly there is another one headed "The knowledge respecting the life and rearing of plants," ch. 55. I may call this the science of gardening. Chapter 54 treats of digging wells and finding out water, &c.

Girgaum Back Road, Kanitkar Hall,
Khetwadee, 8th Jan. 1880.

THE GOVERNMENT OF ERIVAN WAS ALWAYS KNOWN FOR the wealth of its monuments and relics of antiquity. And now, a Russian daily paper, *The Caucasus*, announces recent discoveries invaluable to archæology, in the shape of inscriptions upon solid rocks and isolated stones. They are all in cuneiform characters. The earliest of them having attracted the attention of the eminent archæologist and Armenian scholar, Professor Norman, with the help, of the photograph forwarded to him from *Etchmiadzine* (The oldest Armenian monastery) he first discovered the key to these characters, and has proved their historical importance. Besides this, the Professor has demonstrated by his discovery that, previous to the invention of the now existing alphabet, by Mesrob, the Armenians had cuneiform or arrow-headed characters, especially remarkable in all that have a similar form of rectangular triangles; the significance of each character, *i.e.* of the triangle, depending upon the mutual conjunction and position of these triangular forms.

THE RULES OF THE THEOSOPHICAL SOCIETY, AS recently revised at Benares, together with an address to the friends of truth from the General Council, will shortly be issued in English, Marathi, Guzerati, Bengalee, Canarese, and Hindi. Price—As. 4.

* हस्तविस्तारकुंडकमधीकृत्यांबुप्रमाणनिर्देश :
पंचाशत्पलमाढकमनेनमिनुयात्जलंपातितं ॥
Chap. xxiii.

THE MADRAS YOGI SABHAPATY SWAMI.

BY AN ADMIRER.

Sabhapaty Swamy was born in Madras in the year 1840. He came from one of the richest and noblest Brahman families of Dakkan, where his father was well-known for his magnificent gifts and charities.

Nature had endowed him with a precocious intellect, since at the age of eighteen he was thought to possess a very creditable knowledge of the English language, and a tolerably good acquaintance with the other branches of learning. He was educated in the Free Church Mission College.

He was gifted with a poetic and well-regulated imagination, so that while yet a student, he acquired the approbation of his friends and superiors for his excellent Tamil poems. Some of them have become standard works in the language.

From his early age he showed great interest in religion, and all the noblest faculties of his poetic genius were often brought into play in singing hymns in praise of the Great God, the Máhádeva. His verses were well received by his countrymen and gained for him the title of "Arootpa moorti." He is a master of music also.

His great desire to learn what the religions of other people had to teach, caused him to travel to Burmah. He lived there with his father-in-law who carried on a great mercantile traffic. Here he learned from the Poongees (the Buddhistic priests) the doctrines of their renowned Teacher. He stayed there for about a year.

After his return from Burmah he went to the temple of Nagoor Masthan in Nagapatam and gained the truths of the Moslem faith from the well-known and learned fakirs of the place. These travels took him three years. The result of his search was that none of these three religions, viz., Buddhism, Christianity, and Mohammedanism could satisfy his aspirations. He found to his great disappointment that none of them had the true knowledge and complete method of holding communion with the Infinite Spirit.

He therefore returned to his own country, easily obtained a Government employment, and applied all the strength of his body and mind to the diligent study of the Hindu Shástras. His labours were not in vain since he became a perfect master of all the Vedas, Darshanas, &c. These studies took him seven years, and he had finished now his twenty-ninth year.

But though he had learned all the sacred books of the Aryas, he was far from obtaining the true Brahmagiyana. He had learned to be pious and religious, kind and charitable to all. But in spite of all his piety and devotion his mind was not at ease. He had longed for direct and face to face communion with God, and he was still unsuccessful. He found out that books could not teach him this knowledge, and God alone could reveal to him the mysteries of Godhead.

It was in the twenty-ninth year of his age, when the anxiety of his mind for Brahmagiyana was the greatest, that he had a vision of the Infinite Spirit. It said unto him "Know, O Sabhapati, that I, the Infinite Spirit, am in all creations, and all the creations are in me. You are not separate from me, neither is any soul distinct from me. I reveal this directly unto you, because I see you to be holy and sincere. I accept you as my disciple and bid you rise and go to Agustya Ashrum where you will find me in shape of Rishees and Yogis." The words ceased, he sprang up from his bed and found himself to be full of holy and divine ecstasy that made him forget every thing. All things dropped from him as of themselves, he was totally unconscious even of his ownself. In the dead of the night, for it was one o'clock of the morning when he saw the divine vision, he left his wife and two sons, wrapped his body with only a sheet, went out of his home and travelled all the night till he reached the temple of Máhádeva, also called Vedashreni Swayambhu Sthalum. This temple is situated seven miles south of Madras. There he sat before the Máhádeva for three days and three nights immersed in deep contemplation. On the third day he had the vision (darshonum) of Máhádeva who said:—"Consider the Lingam to be nothing more than my Universal Infinite Spiritual Circle or Brahmasaroopa itself. He who thinks so receives Brahmagiyana. Therefore, go, my son to the Agustya Ashrum and have my blessings with thee."

This vision confirmed him more in his determination to go to Nilghirry hills, where the Agustya Ashrum is situated. Entering a thick forest, he crossed it and passed through Soorooli, Alagur, and Sathragiri hill, thence through Kootala Papanashan to Agustya Ashrum. This Ashrum is surrounded on all sides by jungles, and he suffered much in crossing these dreary and pathless forests. He was many times in the close and terrible vicinity of wild beasts, and had it not been for the grace and protection of the Infinite Spirit, he should have long fallen a prey to these ferocious creatures. The sufferings of his way were increased by the want of proper nourishment. He had to live for days on fruits and roots, and he was not even certain whether he should not pick up some poisonous roots.

He searched these forests for the caves of the Rishees. One day as he was sitting under a tree exhausted and disappointed from many days' unsuccessful search, he had a vision. It said that three miles from the place where he was then sitting was a Yogi raja to whom he must go and become his disciple. He rose up cheered by the vision and proceeded on his way. He reached the spot. It was a cave half a mile long and cut into the solid rock. At the entrance of the cave he saw a man whom he found afterwards to be the first disciple of the Yogi. On requesting this personage to introduce him to the Guroo, he said "Are you the same person who had the vision of Máhádeva while in the temple of Vedshreni, for my Guroo has been lately talking to me of such a one coming to us." Our author answered in the affirmative, and the delight and elevation of his heart cannot be described when he found himself ushered into the presence of the most venerable *param Guroo Yogi Rishi*. He prostrated himself before the Yogi who was about two hundred years old, and whose face was benign and shining with divinity. He blessed our author and said, "I understood in my Samadhi that Máhádeva had ordered you to come to me and learn Brahmagiyana. I accept you as my disciple and henceforth I will call you Alaitat Koonda Moorti (*i.e.*, called out.)

The first instructions of the Guroo were certain secret mantras, &c., which served to guard against the attack of beasts in case of danger, to which they were but too often exposed. His second instructions were to give Divine sight to our author, which facilitated his acquirement of Yoga.

Within a short time he became Brahmagiyana, and went on practising Samadhi, so that he could sit several days together without any food; and enjoying full absorption. He lived in the same cave with his Guroo, and his food was roots, &c.

After nine years he took leave from his Guroo to make pilgrimage to the Ashrums of the Rishees of India. The Guroo blessed him and said: "Go my son, and try to do good to the world by revealing the truths which thou hast learned from me. Be liberal in imparting the truth that should benefit the Grihastees. *But beware lest thy vanity or the importunity of the world lead thee to perform miracles and show wonders to the profane.*" He bowed down and promised to his Guroo not to divulge the higher secrets of Yoga to any but the Moomookhshoo. He departed and came down to the plains.

He published in Tamil a Soorooti called Vedanta Sidhanta Samarasa Brahmagiyana Shiva Raja Yogue Kaiulia Anubhooti, as soon as he entered the pilgrimage. He also delivered lectures in many of the great cities in India.

He has visited nearly all the holy shrines and Ashrums of India, and in some of these places he met with genuine Yogis and Rishees. He had many adventures with these depositories of ancient lore. We select one of them, it being rather singular and unique. It was after his crossing the Himalayas and on the coast of Mánasarovar Lake, and while he was in his contemplation that he felt some one approaching near him. On opening his eyes he saw three Rishees in antique Aryan dress standing before him. He

instantly rose up, inspired with awe and admiration. They sat down and beckoned him to do so. But he respectfully declined to sit before their presence, and stood all the while they talked. They asked him about his Guroo and the Agustya Ashrum, about his travels and progress in Yoga and many other questions of the same nature. To all of these he gave appropriate answers, and it seemed that they were pleased with his manners and knowledge. They then told him to ask any boon from them as they were ready to confer it: they went so far as to say that they would give him Ashtama Siddhis, if he liked. The Ashtama Siddhis are eight kinds of psychic powers, the acquisition of which enables one to perform (what is vulgarly called) miracles. Our Swamy answered "I thank you for your kindness, O holy sages, and I think myself highly honoured by your visit. As for Siddhis I may say I do not like to have them, I have all my desires satisfied and now only wish to pass the remainder of my days on the earth in Nishkamya Brahmagiyana, Yoga Tapam." They were satisfied with his answer and conferred upon him the title of Brahmagiyana Guroo Yogi, and then told him to ask any other thing which they can do for him. He expressed his desire of seeing Kailas or the celestial mountain, which, it is said, is invisible to ordinary mortals. They granted his request, and they and our Swamy began to fly in air for a time towards the direction of the mountain; then they pointed him out the white peaks of the holy mountain where he had the good fortune to see Máhádeva sitting in Samadhi in a cave. On the sight of it his heart swelled with exultation and rapture and gave vent to its overcharged emotions by *ex tempore* versification. The Rishees gave to the slokas thus uttered the name of "Shiva varnana stuti málá."

Then they descended and came back to the place where they were formerly sitting. He then prayed them to oblige him by telling their names. The first Rishee gave himself out to be Sooga, the other Bhringi, but the third said "never mind about my name, we are all satisfied to find you Nishkamya Brahmagiyanee." After blessing him by "nityum apka Brahmagiyana sadastoo," they vanished from the very spot. He afterwards found out that they were the same Rishees whose names we find in the Máhábhárata, and that they had taken a human form to test his piety and bless him.

He now began to return to India and met with many hardships on his way, which he of course easily surmounted. On one occasion when he and some other sádhoos were passing through the hills of Nepal, the snow began to fall heavily, and the cold was piercing. Many of his comrades were on the point of being killed when he changed their impending fate through his divinity. He caused the snow to fall on both sides, leaving them an open passage through which they passed without suffering any cold.

He visited Pancha Kedar, Pancha Bhadrie, and Pasupati Nath in Nepal, and returning from them is now staying at Lahore. Here at the request of many he gave two lectures on Vedánta and Yoga. This book is the substance of those lectures, though considerable additions have been made, and the second part is altogether new. If any gentleman has leisure or inclination to translate and publish this book in Bengalee or Hindustanee or any other language, with the diagram and the author's name, he has the full permission of our venerable Swamy to do so.

Such is the brief and unfinished sketch of the life of one who renounced in the prime of his manhood the house of his forefathers, the society of his dear wife and children and all that is dearest and most fascinating. The life of such a man is far more deserving our admiration, wonder, and reverence, than all the histories of generals and statesmen. He who fights with his own carnal passions and appetites and comes out victorious, is far more heroic than he who conquers nations. And that the lives of such men are valued far above those of heroes and warriors, is evident when we remember that, whilst kings have lived, died and been forgotten, the unanimous voice of mankind has consigned the memory of their greatest benefactors to immortality. Hoping, therefore, that his life will not be less interesting and instructive than those of Gautum Buddha, Christ, and Sankaracharya, I need make no apology for my attempt. How far I have succeeded, it is for the public to judge, but I may say it has been a labour of love with me to write the life of one for whose kindness and instructions I feel the most sincere respect and admiration.

The following is a communication from the venerable Swamy describing how the Yogis and Rishees pass their lives in the Ashrum, which "The Admirer" had received from him when his manuscript was in print.

"The Rishees and Yogis after remaining as many hundred years as they choose (like our Guroo, who is two hundred years old, though he seems to be eighty) in the state of Jevánmukti (i. e., full absorption even while in body), change their body and *bless* it to become Swambhu Maha Lingam, and their spirit joins the Infinite Spirit. Thus many of the lingams (phallic stones) seen in the Ashrum are nothing more or less than the metamorphosed bodies of the Holy Rishees. Others *bless* their bodies to remain uncorrupted and unputrefied, and in the same posture for centuries, while their spirits remain absorbed in the Infinite Spirit. The bodies of Yogis, in this state of Samadhi (which is Nirvikulpa Samadhi) are also in our Ashrums.

The founder of our Ashrum, viz., His Holiness the Agustiya Moonee, who died, accordiug to the common chronology, many thousand years ago, *is still living*, with many other Rishees of his time. He lives in a cave on the top of the hills. The entrance of the cave is three feet high and one foot broad. The present Yogis who live around this cave go to have the darshanam once in fifty years. At all other times the cave is inaccessible, and if any Yogi wants to pay special reverence, for some special reason, he assumes the shape of a bird and then enters the cave. But at the appointed time (after fifty years) all the Yogis of the Ashrum go in a procession, the door is spontaneously opened, and they prostrate themselves at the feet of the Holy Rishee, who blesses them, and enjoins them to keep secret what passes in his presence and in the Ashrum. All Shástras and Vedas and many other books which are now supposed to be lost, are also preserved in that cave: but our Holy Agustya Moonee has not allowed us to open them and reveal their contents to mankind, as the time has not come."

In reference to the miracles performed by a Yogi of his Ashrum, the venerable Swamy adds—"About 180 years ago, a Yogi passed through Mysore during his pilgrimage, and visited the Rajah of the country, who received him with great reverence and hospitality, and requested the holy Yogi to take him to the Agustya Ashrum, where he wished to pay his reverence to the other Yogis. Meanwhile the Nabob of Arcot paid a visit to Mysore Rajah, and they all went with the Yogi to the Ashrum. The Rajah paid the greatest reverence to the holy Yogis, but the Nabob, being a Mussalman, asked 'what powers have you that you arrogate to yourself divine honor, and what have you, that you should call yourself divine persons.' A Yogi answered 'Yes, we possess the full divine power to do all that God can do; whereupon he took a stick, gave divine power to it, and threw it in the sky. The stick was transformed into millions of arrows and cut down the branches of the forest trees to pieces, thunder began to roar in the air, and lightning began to flash, a deep darkness spread over the land, clouds overcast the sky and rain began to fall in torrents. All the forest was ablaze, the constant peals of thunder shook the earth, and the stormy winds howled through the trees. Destruction was impending; and in the midst of this conflict of elements the voice of the Yogi was heard to say—'If I give more power, the world will be ruined.' But they (viz. the Rajah and the Nabob) were already too much frightened to wish for any prolongation of this terrible, awe-inspiring scene, and they implored the Yogi to calm this universal havoc. He willed, and the tempest, and the thunder, the rain, and the wind, and the fire and all, were stopped, the sky became as serene and calm as ever. The Nabob,

who was now thoroughly convinced of the divinity of the Yogis, wished to show his reverence by endowing their Ashrum with some presents and money. The Yogi told him : 'We live on roots and fruits, and require no money;' and he then took the Nabob and the Rajah with him into the interior of the cave and showed them heaps of diamonds, rubies, emeralds and other precious stones, and heaps of gold and silver, and said 'I have created these delusions of riches even just now, to show you, that we are in no need of your gifts, for we can have riches *from ourselves* whenever and wherever we choose, if we only like them. For our wills can produce that which it may take all your lives to accumulate.' So saying he dismissed them, with strict injunctions of secresy."

The foregoing narrative, which is certainly a valuable addition to our series of biographical articles upon Indian saints, has been sent us by a subscriber to our journal. It will form the Introduction in a forthcoming pamphlet at Lahore, in which the science of Yoga will be expounded by the venerable Swami, whose remarkable adventures in the pursuit of the Divine knowledge are so picturesquely described in this chapter. We print it at the request of a valued friend and in the hope of thus assisting in the circulation of a pamphlet of unique and striking character. It is presumably almost needless, in view of the paragraph on the opening page, to remind the reader that the Editors of this journal are not responsible for any views or statements contained in communicated articles ; even though, as in the present instance, many of the Fellows of our Society may personally agree with the writers.—Ed. Theos.

THE SOCIETY'S FOURTH ANNIVERSARY.

Though frequently requested to furnish manuscript notes of their addresses at the late anniversary celebration, for publication in the pamphlet promised in our January number, Messrs. Nowrozji Furdoonji, K. T. Teláng, Shántárám Náráyen, and Narmadásankar have failed to do so, and the pamphlet will now be dispensed with. Subscribers who have remitted money for the same will receive it back, and must exonerate the officers of the Society from all blame for their disappointment. The President's address is herewith published, since its theme is one that has lost no interest by the enforced delay.

The introductory remarks of the learned chairman, Ráo Báhádur Gopálráo Hurry Deshmuk, who is President of the Bombay Arya Samáj, express the good feelings which exist between the Samáj and our Society, and were as follows :—

Ladies and Gentlemen,

As chairman of this meeting, I am very glad to welcome you all on this occasion of the 4th anniversary of the Theosophical Society. I am glad to see here the different members of the great Aryan family assembled at this headquarters of the Society. One branch of it is represented by Hindus, another by Parsis, and the third by Americans and Europeans whom I see around us. According to the usage, I must speak to you a few words regarding the establishment of the Society which we have met here to felicitate. This Society was established in America four years ago, and its object is to enquire into the philosophies of the East, to announce the brotherhood of man, and to create the bonds of fellowship among nations and sects of different denominations. The leader of this Society heard there the name of the great Pandit Swámi Dayánand Saraswati, who is working zealously and energetically in India, and preaching doctrines and philosophies contained in the Veda, which is the most ancient book in possession of the Aryans and perhaps of the whole world. His labours have kindled, in all parts of this great country, a spirit of enquiry and interest in the interpretation and contents of the Veda, and these are now making a rapid progress. There are at present two interpretations of this ancient book of knowledge being published in India. The one professes to give its meaning according to the tradition and has for its basis the work of Shayanacharya. The other is being published by the Swámi himself according to the more ancient authorities as they are understood by him and by the Aryas before the time of Máhábhárata. The Swámi was in Bombay four years ago and many here have heard him. He is a great scholar, an earnest reformer, and a zealous worker. The chiefs of this Society had a great curiosity to see the Swámi in person, and after their arrival here, they proceeded to Meerut to meet him and have found him a worthy man in all respects. It is by the labours of such a man as this that India will be elevated to its proper rank among the nations of the Earth. This was the first nation which made a rapid progress in civilization, but by revolution of fortune it has come like a caterpillar into a larval condition. But I think the time is not distant when the caterpillar will be reproduced as a beautiful and floating butterfly, to the astonishment of those who in their utter despondency considered the regeneration of this nation as hopeless. Thirty years ago, Educational road was felt as a great want, but now this want has been pretty well supplied by the aid of Government, and we now earnestly look to the new industries and machinery as a means of maintaining increasing population. On this and other subjects Colonel Olcott, the President of the Society, will now address you at length with his usual power of oratory and eloquence.

The President then said :—

On the evening of the 17th day of November 1875, I had the honor of delivering, in the city of New York, my inaugural address as President of the Theosophical Society. That was the first regular meeting of this body, and here in my hand I hold the printed notice sent to the members to attend the same. During the four years that have since come and gone, we have experienced those changes which time always brings to societies as well as to individuals. Of the thirteen officers and councillors elected at the meeting above referred to, only three remain ; the rest have dropped off for one reason or another and left us to carry on our work with new associates who replaced them. But the work has gone on, day by day, month by month, year by year, without one moment's interruption, and always growing more important. Our field has widened so as to embrace almost the whole world. The little company of one score of men and women has increased to thousands. Instead of my remarks being addressed, as then, to Americans alone, I am now, at this fourth annual celebration, confronted by Hindus, Parsis, Mohammedans, Jains and Buddhists, besides many English representatives of Her Gracious Majesty's Imperial Government in India. Committees to represent our twin sister society, the Arya Samáj,—whose anniversary this is, as well as ours—and the Poona Gáyan Samáj, honor us with their presence. Here are great merchants and bankers, some titled, some untitled ; here the executive officers of native princes. From others at the North, the South, the East and the West, who could not be present, we have letters of affection and encouragement. Instead of occupying the platform of a hall in the Metropolis of the Western Hemisphere, I stand to-night in an Indian bungalow, dedicated to the use of our Library, to celebrate the opening of that Library in the commercial Metropolis of Western India, and to commemorate the foundation of the Society's new magazine, the Theosophist, which has proved an unprecedented success from the very start, and within the first two months of its existence been called for by subscribers all over India and Ceylon, and in every quarter of Christendom, as well. Friends, one and all, brothers of every race, complexion, creed and tongue, I give you the right hand of fellowship and bid you welcome. Written in letters of fire, on this arch over my head, is that word of friendship, Welcome; let their

flame typify that purer *light* of Truth, which burns for every man who seeks it. Here, at the door of this Library, it most eloquently speaks in the language of symbols, to bid all enter and search with the help of books after that hidden glory of spiritual knowledge which the ancient sages and mystic saw, but which this sceptical generation falsely supposes to have been long since extinguished. This fact that we deny that the sun of Aryan Wisdom has set to rise no more, is the one memorable feature of this evening's festivity. Brothers, that glorious sun will again shine over the world through the gloom of this Kali-Yug. Already, the patient watchers see the first golden gleam of its coming. From afar, as though it were a whisper borne on the breeze, the voice of the Past murmurs the promise of a revival of spiritual learning. Our ears have caught the welcome sound, and our souls are refreshed and made strong to continue our efforts. As, at the first streak of dawn, one, standing at some distance from a camp, first hears the confused rustle of arms, of stamping steeds, and the calls of the relieving sentries, before the sleeping army awake us to the day's march and battle, so we may now perceive the premonitions of the active struggle that is coming between the Old and the New in the domain of thought. The touch of the magician has been laid upon the lips of the sleeping Aryan Mother, and she is ready to instruct her willing descendants in the knowledge which her immediate sons learned at her knees.

How often since we came to India have I heard it said by Natives, that it was a strange anomaly that white men had to journey from the antipodes—from *Pátál*—to tell them about their forefathers' religion! And yet it ought not to surprise you so very much, after all. Have we not all looked from a height upon the plain and noticed how much more we could see of the movements of people there than could the people themselves? It is so as regards all human affairs—the distant observer can often take a more correct view of a national question than the people most immediately interested. Our late civil war looked very different to you than it did to us, and so we are in a position to get a quicker glimpse of this question of Aryan learning, than you who have long got out of the habit of consulting your ancient literature, and must break through many prejudices and fixed habits of thought before you will be ready to resume the study of the Veda. And, moreover, is not our coming like the reflux of the wave which casts up upon the beach that which in its flux it bore away at the last turn of the tide? We bring no new doctrine to you, teach no new thing; we only remind you of the facts of your own history, expound but the philosophy and science which your own wise men taught. In the far distant Past—so far removed from the present that our modern books of history contain no records of it, but which the archæologists and philologists vouch for upon the strength of intrinsic probabilities—the Aryan wisdom was carried from these shores to the other side of the globe. Among the remains of the prehistoric nations of North and South America, the explorer finds vestiges of this trans-mundane outflow of Aryan ideas, in the religious symbolism of their lithic remains, and the lingering traditions of degenerate tribes. If the Zoroastrian Magi fed the sacred fire on their Chaldean towers, so did the priests of the Sun in Mexico and Peru. Nay, so, to-day do the wretched Zuni Indians of Arizona and New Mexico, who go out every morning to greet the rising sun with reverential prayers and prostrations. I cannot enlarge upon this most wonderful theme in the few minutes during which I shall now speak, but it will be treated, as occasion offers, in our journal where you may all read it.

You will see then, in view of the above facts, that—as I remarked before—the coming of our party to India for the purpose of studying the Aryan philosophy is but a natural result of events occurring thousands of years ago—ages before my own people or any other white race of the West existed. I wish I might say that we find you as a body willing to help our studies, or even capable. It is a melancholy fact that modern India knows so little of the Veda that its contents are not even suspected; while the Rishis, and even the founders of the several philosophical schools, were long ago turned into gods or, made incarnations of the Supreme Power, set up as images to worship. Your young men, totally uneducated in Hindu literature, and stuffed with the hot-spiced scraps of guessing Western Science, turn away from the superstitious stories of Sankaracharaya's miracles, and pronounce Patanjali's "aphorisms of the Yoga philosophy" as the ravings of a credulous mind. And when we tell the modern Parsi the secret meaning of his *Dasátir*, or show the modern Hindu that every so-called supernatural phenomenon, ascribed to the old Yogis, can be explained and proved possible by scientific rules, they reply in one breath "Show us a miracle and we will believe; let one of these adepts that you say still live, come forth from his hiding-place, and do wonders before us, and we will be willing to admit that you are speaking the truth." We have had a score of messages sent us by rich men to the effect that if we would show them one of these pretended magical feats, they would make us rich presents and join our Society. Poor, ignorant men, they imagine that their money gives them importance in the eyes of a student, and that the divine powers of the soul can be made the subject of barter and traffic! If they have any desire to learn the secrets of nature and of man, let them throw all their vanity and conceit behind them, and humbly, and in the spirit of truth, set to work to study. If they would enjoy the presence and counsel of the *Yogis*, let them wash off the dirt of the world, and *then* seek the feet of those holy men, in the presence of whose purity and learning even kings are unfit to stand with covered feet.

The best friends of India, her most patriotic sons, have deplored to me the moral darkness and degradation of her people. Native judges, who have sat on the bench for many years to administer justice, have bowed their white heads in shame when they said that the vice of lying and the crime of perjury prevailed to a fearful extent. And the worst part of it was that the moral sense was so far gone, that people confessed their falsehood without a blush, and without an idea that they were to be pitied. Has it indeed come to this, that modern India has lost the power to discriminate between truth and falsehood? Are the descendants of the Aryas fallen so low? Forbid it, O Thou Infinite and Inexorable Law of Compensation, the Embodiment of Justice and Law! For, when a nation plunges to the very bottom of the mire of immorality, its doom is written. When falsehood is set above truth, when man loses his confidence in man, when respectability counts in proportion to success, and villany is not reproved if it only pour wealth into the hungry coffer, then do the pillars of a nation rock and totter, and the building that took so long to rear crumbles to its fall. But, for my part, I do not believe things are come to this pass in this India of my love, this land of my adoption. Falsehood there is, a dulled moral sense, a failing to keep promises, lack of patriotic fervor, treachery and mutual over-reaching. These are too painfully evident for us even to attempt to deny or conceal the fact. But I tell you, and I fling into the teeth of all India's slanderers, that these are but the ulcers on a strong body, and that they will pass away I say that India has touched bottom and already is beginning to rise. I see the elements of a great revival of learning, of national health, gathering together. These influences are streaming out from every school, college, and university that a wise and humane Government has established in this land. They are diffused broadcast by every newspaper, whether English or vernacular, that is circulating. They came from every reforming samaj, society and league. They are pouring in by every mail-steamer that brings Western thought, ideas, and enterprising suggestions. Our Native youth enrolled at English Universities, are fitting themselves to become the apostles of national reform, the heralds of a new dispensation. Ideas of political economy are slowly but surely infusing themselves throughout the nation, through the agency of the Native clerks who drudge in public offices

where these grave questions are discussed, and who, insensibly to themselves, are being gradually educated in practical affairs. How can this change, so desirable for both governors and governed, so auspicious for the world at large, be hastened? Let this be the theme of my closing remarks.

First, then, we must all promote education to the utmost of our united powers. That is the key-stone of the arch of a nation, the foundation of true national greatness. And this education must be given to both sexes. An educated wife is the real companion and comforter of her husband, the worthy mother of great sons. It is not shallow ornamental education that is needed by the Indian youth, but that kind of education which will fit them for the active pursuits of life, and help them to earn an independent livelihood. The first, most imperative demand of the hour is for technical schools. Not great empty palaces that serve only as monuments to a rich man's vanity, but institutions where the industrial and ornamental arts are taught by capable teachers in a thoroughly practical way. Schools which can turn out young carpenters, blacksmiths, carvers, builders, jewellers, printers, lithographers and other artisans who can do work so much better and more ingeniously than others that they will never lack employment at the highest prices paid to skilled labor. My talented colleague, Mr. Wimbridge, has written upon this theme in our journal, and shown that, in the present low state of Indian art, the apprenticeship system is only perpetuating bad workmanship, and that technological schools are a prime necessity. You will find in the exhibition of products of native industry that will be thrown open to you as soon as the speeches are concluded, some specimens sent for this exhibition by the Pandharpur School of Industry. I hope you will examine them closely, for you will in them practically see what Mr. Wimbridge means. Their workmanship is not perfect, yet I venture to say that you will search through the whole of the Bombay bazaar and not find a lock, a key, a steel box, or a hand device, of Native workmanship, to be compared with these Pandharpur samples for quality of finish. Now why cannot such schools be established everywhere? Think of the crores of rupees as good as flung into the fire every year, on paltry shows and foolishness, only to put men's names and sweetmeats into their neighbours' mouths for a day, at the cost of a week's subsequent dyspepsia—when one-fourth the money would set all these schools in operation! People tell me the nation is starving for want of grain, that their industries are rooted out, their workmen selling their tools for bread! Well, charge it upon Native millionaires who have the money to waste upon the gratification of their own vanity and greediness, but not a pice to give for education. What does the starving agriculturist know of the law of rainfall or the ultimate poverty and famine that has befallen his district because the faggot-gatherers and lumbermen have stripped the hills and mountain slopes of their forest growths? If any of them have sons in town at school, ten to one they are being taught hard Greek names for alleged scientific discoveries, and not a word that will be of use to them outside the public offices. Charge this upon the rich men who stint themselves to get up showy feasts to unsympathetic strangers, but can spare nothing for schools. And charge it all the more upon them when they will screw the wages of skilled Native artisans down to the last point, and import foreigners to do the very same work, and pay them three times or five times as much for their services. Why should we import skilled labor except to help and found technological schools? Answer me that, you capitalists of India. Was there ever turned out of Western looms a fabric so fine as the muslin of Dacca? Have European weavers produced a shawl to rival the shawls of Cashmere? Are there any better swords than those blades of the Indian temperers, which would cleave through an iron bar and then slit a veil of lace floating on the air? Are the mosaics of Florence finer than those of Surat, Ahmedabad, and Bombay that you will see in our present exhibition; the carvings of the Swiss mountaineers more cunning than those that lie in those cases there in all their beauty? Where, in all the Western world, can you point me to more titanic engineering feats than the ancient hydraulic works of this country, or the rock-temples of Elephanta, Karli and Ellora? And where is there an edifice to rival the Taj Mahal? Shame, then, upon the Aryan who talks of the ignorance or incapacity of his countrymen. The men are here, and the talent; all that is needed is education and patronage.

My friend and Brother, Lalla Mulraj of the Lahore Arya Samaj, has just sent me a most valuable pamphlet of his upon the science of Sanitation. I wish it might be read and pondered by every intelligent Native, for the laws of health are universally ignored and violated here, and the welfare of the nation correspondingly suffers. And among other causes of national degeneration is one that has entered upon its fatal work. I refer to the use of intoxicating liquors and stupefying drugs. Those accursed pest-holes, the toddy shops, are multiplying on every side, the maxims of the good old religion are being forgotten, even priests are becoming drinkers. This should be stopped at once. The whole influence of the Brahmins should be at once thrown on the side of Temperance. Total Abstinence Societies should be organized by them everywhere, and they should be first to take pledge. I know it will be said that their very religion forbids their touching liquor and so there is no need for them to sign; that, in fact, their signing would be a lowering of their prestige. But this is an argument of no weight. It matters not what any religion forbids, *the real question is whether its commands are obeyed.* Christianity forbids many things—adultery, hypocrisy, lying, murder, false-witness, for instance—yet this does not prevent the whole Christendom from being filled with divorce-suits, perjury, manslaughters and every other mentionable and unmentionable crime. Are the Hindus falling into habits of drunkenness? If so, the Brahmins should be the first to rescue them. Believing this, to be the common-sense view to take my Brahman friend who occupies the chair of this meeting—has accepted the Presidency of the Aryan Temperance Society a body organized this very day under the auspices of the, Theosophical Society, and himself was first to sign the pledge. People have asked what practical good we would do for India: let them have a partial answer in this beginning of a crusade against intemperance. As we have made our Theosophical Society a success, despite a thousand obstacles, and just founded a paying journal in the face of difficulties which Indian journalists painted to us in blackest colors, so we mean to help to make a success for this Aryan Temperance Society, until there shall be branches of it working for the regeneration of the people in the four quarters of India. Why should we leave to Christians a work that we can do far better ourselves; why leave Temperance to be used by the American Methodist cat to pull the heathen chesnuts out of the everlasting fire?

Besides our library, our journal, and this Temperance Society, we have begun another practical work for India. In that bungalow across the compound is a work-shop in which we have placed a lathe for metal turning, a lithographic press, a drill, saw and other machines for doing various kinds of work. It is not a school of technology but our private work-shop, where we have begun manufacturing certain articles for export. The money realized from their sale in foreign countries will come back here and be spent here in useful ways. You may judge whether it is likely to be of any practical use to the country, when I tell you that a large number of the beautiful invitation cards issued for this occasion, were printed in that shop by a young Parsi who has entirely learned his art from Mr. Wimbridge within the past few weeks. I venture to challenge every lithographer in Bombay, Calcutta, and Madras to produce a specimen of Native work to compare with it. And yet, work equally as good ought to be turned out of every one of them, and would be if the proper kind of technical education had been accessible. You will see at work this evening a number of machines and working models of machines made by Native artisans. Compared with the number which ought

to be here they are few, but there was no time for us to make known our intention to hold this exhibition and induce artisans to contribute. But it is at least, you will admit, a fair beginning: when the Native workmen discover that we are their friends they will come to us—self-interest will compel them. We have called you here to look at what they have brought; I hope we may often call you again, and that good results will come—as they have in my own country and everywhere else—from the bringing together of capital and skilled labor.

I must give place to other and more able speakers to address you in your own vernacular tongues, and testify to their love of the country and hopes for its resuscitation. I thank you for your presence to-night, I trust that you may go away feeling an interest in us and our work. That work is one in which you have a deep interest. We aim with the help of the Arya Samaj and others, to revive the study of the Veda, the formation of Sanskrit classes, and an enquiry into the alleged latent powers of the human soul, stated by the ancient Aryas to exist and affirmed by thousands of experimentalists since their time and even in our own days. We would call in the aid of modern science to help us to understand that ancient mystical philosophy. For the debased forms of religion that so widely prevail we would substitute the noble faiths of the olden time. We would teach India the useful arts, and thus assist in reviving Indian prosperity and greatness. We would help to abolish vicious habits, and to form habits of temperance, manliness and self-respect. We call upon every man of you, and every lover of India to rally around us. We do not ask you to be our followers but our allies. Our ambition is not to be considered leaders, or teachers; not to make money, or gain power, or fame. Choose any man here, of either of the old races represented, and show us that he is the right man to lead in either branch of this reformatory movement and I will most gladly enlist as a common soldier under him, just as I have under my brother Gopalrao Hurry Deshmuk in this Temperance Society. Come, let us labor together like brothers for the welfare of our Motherland.

There is one regret that comes to mar the pleasure of this evening, and somewhat dim the lustre of all these lamps—our Buddhist brothers of Ceylon are absent. And absent too, is that most beloved Teacher of ours, that elder brother, so wise, so good, so courageous,—Swámiji Dayánund Saraswati. Were he and those others but here, nothing would be left to desire—nothing but that the Theosophists of our branch societies of Europe and America might at least have reflected by some magician's skill upon the sky above them the picture of the joyful scene that we are witnessing. From afar their longing eyes are turned toward India, and they are waiting to catch the words of instruction and good cheer that our Eastern teachers may utter. This is a novel thing, is it not, that Western men of high position—authors, journalists, university professors, physicians, lawyers, merchants; Russian princes, English lords, German barons and counts—people of high birth and low birth should be looking to India for instruction in religion and science? Yet this is the very fact, for all these are Fellows of the Theosophical Society, and disposed to listen to Dayánund Swami in his saffron robe and puggaree, and to all your other bright minds, rather than to the paid ministers who occupy Western pulpits, and to the guessing scientists who so often pretend to a knowledge of man and nature they do not possess.

The following are the names of the Exhibitors and their Articles, alluded to in the foregoing speech.

FROM MESHRIDAS JUGGANNATH, ESQ.,—*Mámádevi.*

1 Green gold embroidered Shawl. 1 Red do. 2 Silk embroidered fancy Cashmere Shawls. 3 Benares gold embroidered lace Scarfs. 7 Silk embroidered fancy Handkerchiefs. 4 Do. Togas. 1 Benares gold embroidered Royal Toga. 2 Cashmere silk embroidered waistcoats. 1 Delhi silk embroidered table-cover.

FROM RANGILAL JULLANATH, ESQ.,—*Mámádevi.*

9 Benares silk fancy Cloaks. 7 Silk embroidered Dressing Gowns. 4 Benares fancy Frocks. A lot of fancy Madras Borders. A lot of fancy Madras Collars. A lot of Delhi fancy Bottlestands. A lot of Chair Covers embroidered in gold and silk. A lot of Hydrabad and Madras fancy Cushions. A lot of Cutch do. A lot of Cutch and Delhi silk embroidered Table Cloths. A lot of Delhi Shawls embroidered in silk. A lot of ladies' handkerchiefs. A lot of fancy Cashmere Gowns and Cloaks.

FROM SOORJEE LUDHA, ESQ.,—*Khadak.*

A lot of Flower Vases. A lot of Flower Pots. A lot of Goblets. A lot of Bowls. A lot of Plates. A lot of Hindu Gods and Goddesses. A lot of Pansopari Plates. A lot of Hookas. A lot of Glasses with plates. A lot of Sugar Boxes. 2 Tea Sets.

CASHMERE GOODS.

A lot of Plates, large and small. A lot of Glasses. A lot of Flower Vases. A lot of Flower Pots. A lot of Bowls. A lot of Hindu Gods and Goddesses holding candles in their hands.

FROM SITARAM PRAGJI, ESQ.,—*Bhooleshwar.*

2 Marble Hindu Gods—Gunesh. 1 Do. do. Krishna.

FROM ATMARAM VISHVANATH, ESQ.,—*Panjrapole.*

POONA BRASS WORKS.

1 Brass Tree. 1 Pán Dán. 1 Sopari Dán. A lot of all Toys of Hindu Gods and Goddesses. A lot of Animals, Elephants, Horses.

FROM GIRDHARLAL MAHESHLAL, ESQ.,—*Market.*

A large and splendid lot of Surat Wood Ware. 1 Dozen Animals. 1 Dozen Birds. 2 Celestial Cars.

MISCELLANEOUS: Palanquin in pith, with Sahib, bearers &c.; a pith temple; buttons, studs, paper-cutters, etc. in agate, cornelian, onyx, etc.

FROM THE PANDHARPUR SCHOOL OF INDUSTRY: Lock, knife, steel box, and rings in gold; from Baroda, through the kindness of J. S. Gadgil, Esq., a knife, scalpel, ring, and chained studs; from Vishram Jetha, of Cutch, working model of steam-engine, circular saw, grist mill, drill, force-pump and automatic perfume-fountain; from a Native carpenter, whose name the Exhibition Committee unfortunately did not receive for registration, a highly ingenious impenetrable writing-desk; from the girls of the Adarji Cowasji School, through Mr. Jugmohundas Samuldas, a large exhibit of fancy needle-work; and from the wife of Mr. Purshotam Narayanji, specimens of embroidery.

Besides the above there was received too late for the exhibition, the splendid collection of Cutchee hunting and military weapons, kindly forwarded by the patriotic Dewan of His Highness the Rao of Cutch-Bhuj which has been so admired since it was displayed in the Library building.

THE NATURAL OR RATHER AVERAGE AGE OF MAN IS FROM three score-and-ten to four-score-and-ten. It may, however, be cut short by accident or by disease, and often is prolonged to twice the average or more. There are many well authenticated cases on record of men and women who have attained the age of 100, and some 120, 130, 140, 150, 160, 170, or even as much as 185; the age of a Hungarian peasant, Peter Czartan, who was born in 1587 and died 1772. The latter is vouched for by the *New American Cyclopædia*, Vol. I. p. 192. Pliny, giving instances of longevity, as found in the record of the census taken by Vespasian, shows among 208 persons who reached from 110 to 140 years, one, in the town of Valciatium, near Placentia, who lived 152 years. Dr. Van Oven gives seventeen examples of age exceeding 150 years; and Mr. Bailey, in his *Records of Longevity*, gives a catalogue of about 4,000 cases in which not a few are shown as having reached 150 years. After this, the stories of extreme longevity among Hindu ascetics appear less improbable.

OUR "AMERICAN PANDIT."

An allusion was made last month to the perfect understanding which, during the recent visit of our party to Benares, had been brought about between the learned orthodox Pandits of that Holy City and ourselves. The impression had until then been entertained that *all* Theosophists held to the views of Swamiji Dayánund Saraswati, and no alliance was sought by us with any but his followers. This entire misconception of the platform of Theosophy having been removed, the most friendly relations were at once formed with the orthodox party, and an address, signed by Pandits Bala Shastri, Rama Misra and others, was presented to our President, and he was elected, as was last month stated, an Honorary Member of the Society of Benares Pandits, or Brahmamrita Varshini Sabhá. The formal certificate, under the seal of the Sabhá, has since then been received, and we take pleasure in laying its text before our readers. It is as follows:—

BRAHMAMRITA VARSHINI SABHA; OR, LITERARY SOCIETY OF THE BENARES PANDITS.

We, the Pandits of Benares, certify that Col. H. S. Olcott, President of the Theosophical Society, has come to India with the view of trying his best to aid in reviving our Science and Philosophy. His acceptance of the Honorary Membership of our Literary Society, the due consideration paid by him towards Oriental Science and Philosophy, and his just and unaffected inclination towards the Vedic truths and principles, have encouraged us to present him a certificate stating the close ties of union which he has formed with our Society. We think his journal, the THEOSOPHIST, has the true merit of presenting to our view the exact measures which should be taken for the revival and perfect development of our Philosophy for the good of our country.

We have been taken by surprise at the daring enterprise of a foreigner, solicitous to receive the outrageous darts of his fellow-countrymen at this grand and noble undertaking. As a matter of fact, men generally say that the grand impulse to such a befitting revival of the much neglected Science and Philosophy of the Aryans, is the work of several master minds, and could not be produced by the meditated effort of a single man. Being overpowered with this exaggerated opinion, men are in general not willing to risk their individual efforts from the fear of their ending in smoke. In addition to all these, his unaffected love towards our countrymen, as brothers and friends, has produced such a deep and permanent effect on our minds that we cannot forbear mentioning it in these few lines.

RAMA MISRA SHASTRI, *Manager.*
BALKRISHNA ACHARAYA, M. A.,
अम्बिका दत्त फार्म्मी,
RAMA KRISHMA,
SURYA NARAYEN,
Secretaries.

L. S.

Considerations of delicacy would have prevented the recipient of this highly honourable testimonial from permitting its publication; but the General Council thought it best that it should appear, since it is important that our whole Society should see that the benign principles which we profess are winning a way for us into the hearts of our Eastern brothers, and thus ensuring success for our efforts.

One collateral reason for the publication of the above document is that it turns the laugh upon certain Western assailants of Theosophy, who enjoyed a brief merriment at our expense. Shortly before our Committee sailed from America, the New York *Sun*, a very able and influential newspaper, in an editorial entitled "A Mission against Christianity," ironically bewailed the meagre results of missionary work in India, and announced the speedy departure of the Theosophists to ally themselves with the "heathens." This intelligence, the editor said jestingly, "is the more startling because the Hierophant (meaning our President) has lately been received into the Brahmanical sect, and is now Pandit of New York, and Madame Blavatsky, who has long been an out-and-out Brahmanist, with a contemptuous opinion of Christianity, has set her heart on overthrowing the Bible and substituting the Vedas in the United States.....We are not informed as to the exact plan of campaign of the Pandit, nor do we know the means he intends to use to get the missionaries into a defensive position; but both he and Mme. Blavatsky are full of resources and we doubt not they have carefully considered their strategy." Speculating upon the reception we would probably receive on our arrival, the *Sun* remarks: "They ought to be received with great pomp, for they are the first allies the United States have sent out to the heathens and Hierophant Olcott is the first and only American Pandit."

Our sarcastic friend may now, if these pages should meet his eye, recall with profit the old adage, "He laughs best who laughs last!"

SHRADDHA AND PINDA.

A letter was received by us recently which was forwarded to Swámiji Dayánand Saraswati with a request that he would answer it. The following is the letter and Swámiji's reply, which also expresses our own views:—

THE LETTER.

Bombay, 8th February 1880.

MADAM,

Will you oblige a section of your readers by inserting in the next issue of the THEOSOPHIST a paragraph explaining your views on the Hindu custom of performing *Shráddha* to departed ancestors?

The points requiring notice are (*a*) how such a custom arose, *i.e.*, its philosophical origin; (*b*) whether the offering of *pinda* benefits in any way the persons for whom they are offered, in the sense that their non-offering would subject the *manes* to any suffering or privation in the other world; and, if so, (*c*) why no *Shráddha* is performed to children who have died young.

I shall be thankful if you could also give the views of Swámi Dayánand Saraswati on this question.

SWÁMI'S ANSWER.

श्राद्ध (ओरिजिन्) अर्थात् असली है श्राद्ध शब्द के अर्थ श्रद्धा के हैं. पुत्रको माता पिता आदिकी सेवा श्रद्धासे उनके जीवन पर्यन्त करना अवश्य है. परन्तु जो लोग मरे हुए माता पिताका श्राद्ध करते हैं वह असली नहीं है क्योंकि जीते माता पिता आदिकी सेवा श्रद्धासे करनी श्राद्ध कहाता है. मृतक के लिये पिण्ड देना व्यर्थ है क्योंकि मरे हुए को पिण्ड देनेसे कुछ् लाभ नहीं होता.

दयानन्द सरस्वती.

(Translation.) The original meaning of the word *Shráddha* is *Shraddhá*, "devotion." It is the duty of every son to serve his parents with all possible devotion while they are living. But the performance of *Shráddha* in honor of the *dead* does *not* bear out the original idea at all. *Shráddha* really signifies to serve the living parents with all devotion, not the dead. And it is, therefore, useless to offer *Pinda* (rice balls) in honor of the dead, as it results in no good.

DAYÁNAND SARASWATI.

The Saturday evening lectures at the Library upon the Western discoveries in the department of occult science and their connection with Oriental philosophy have reached the second stage. The first six lectures were devoted to Magnetism and its experimental proofs of the existence of a middle principle in Nature, variously termed Ether, Astral Light, Akasa, etc.; its relation to the human soul, or inner self; and the possibility of concentrating and directing its currents at will. Numerous practical experiments were made on members of the class, proving the points taken. The seventh lecture was upon Crystallomancy, and the several forms of cups, crystals, mirrors, and liquids used for the purpose of divination were described. Among these were the divining-cup of Joseph spoken of in the Bible; the crystals of Dr. Dee, Cagliostro, and many others; the black mirrors, formerly prepared at Agra; the Arab conjuror's drop of ink; and the water-glasses used in our own times.

A TURKISH EFFENDI ON CHRISTENDOM AND ISLAM.

In the suburb of one of the most romantically situated towns in Asia Minor there lives the most remarkable oriental whom it has ever been my fortune to meet. Travelling through that interesting country a few months ago, with the view of assisting the British Government to introduce some much-needed reforms, I arrived at——. I purposely abstain from mentioning the name of the place, as my Eastern friend, to whom I am indebted for the following paper, desires his *incognito* to be observed, for reasons which the reader will easily understand on its perusal. I remained there some weeks examining the state of the surrounding country, at that time a good deal disturbed, and giving the local authorities the benefit of a little wholesome counsel and advice, which, I need scarcely say, they wholly disregarded. My officious interference in their affairs not unnaturally procured me some notoriety; and I received, in consequence, numerous visits from members of all classes of the community detailing their grievances, and anxious to know what chance there might be of a forcible intervention on the part of England by which these should be redressed. In my intercourse with them I was struck by their constant allusion to an apparently mysterious individual, who evidently enjoyed a reputation for an almost supernatural sagacity, and whose name they never mentioned except in terms of the greatest reverence, and indeed, I might almost say, of awe. My curiosity at last became excited, and I made special inquiries in regard to this unknown sage. I found that he lived about a mile and a half out of the town, on a farm which he had purchased about five years ago; that no one knew from whence he had come; that he spoke both Turkish and Arabic as his native tongues; but that some supposed him to be a Frank, owing to his entire neglect of all the ceremonial observances of a good Moslem, and to a certain foreign mode of thought; while others maintained that no man who had not been born an oriental could adapt himself so naturally to the domestic life of the East, and acquire its social habits with such ease and perfection. His erudition was said to be extraordinary, and his life seemed passed in studying the literature of many languages—his agent for the purchase and forwarding of such books and papers as he needed, being a foreign merchant at the nearest seaport. He seemed possessed of considerable wealth, but his mode of life was simple in the extreme; and he employed large sums in relieving the distress by which he was surrounded, and in protecting by the necessary bribes those who were unable to protect themselves from oppression. The result was, that he was adored by the country people for miles round, while he was rather respected and feared than disliked by the Turkish officials—for he was extremely tolerant of their financial necessities, and quite understood that they were compelled to squeeze money out of the peasantry, because, as they received no pay, they would starve themselves unless they did.

To this gentleman I sent my card, with a note in French, stating that I was a travelling Englishman, with a seat in the House of Commons in immediate prospect at the coming election, consumed with a desire to reform Asia Minor, or, at all events, to enlighten my countrymen as to how it should be done. Perhaps I am wrong in saying that I actually put all this in my note, but it was couched in the usual tone of members of Parliament who are cramming political questions abroad which are likely to come up next session. I know the style, because I have been in the House myself. The note I received in reply was in English, and ran as follows:—

"DEAR SIR,—If you are not otherwise engaged, it will give me great pleasure if you will do me the honour of dining with me to-morrow evening at seven. I trust you will excuse the preliminary formality of a visit, but I have an appointment at some distance in the country, which will detain me until too late an hour to call.—Believe me, yours very truly, ——EFFENDI.

"*P.S.*—As you may have some difficulty in finding your way, my servant will be with you at half-past six to serve as a guide."

"Dear me," I thought, as I read this civilised epistle with amazement, "I wonder whether he expects me to dress;" for I need scarcely say I had come utterly unprovided for any such contingency, my wearing apparel, out of regard for my baggage-mule, having been limited to the smallest allowance consistent with cleanliness. Punctually at the hour named, my dragoman informed me that——Effendi's servant was in attendance; and, arrayed in the shooting-coat, knee-breeches, and riding-boots which formed my only costume, I followed him on foot through the narrow winding streets of the town, until we emerged into its gardens, and following a charming path between orchards of fruit-trees, gradually reached its extreme outskirts, when it turned into a narrow glen, down which foamed a brawling torrent. A steep ascent for about ten minutes brought us to a large gate in a wall. This was immediately opened by a porter who lived in a lodge outside, and I found myself in grounds that were half park, half flower-garden, in the centre of which, on a terrace commanding a magnificent view, stood the house of my host—a Turkish mansion with projecting latticed windows, and a courtyard with a colonnade round it and a fountain in the middle. A broad flight of steps led to the principal entrance, and at the top of it stood a tall figure in the flowing Turkish costume of fifty years ago, now, alas! becoming very rare among the upper classes. I wondered whether this could be the writer of the invitation to dinner; but my doubts were speedily solved by the *empressement* with which this turbaned individual, who seemed a man of about fifty years of age, descended the steps, and with the most consummate ease and grace of manner, advanced to shake hands and give me a welcome of unaffected cordiality. He spoke English with the greatest fluency, though with a slight accent, and in appearance was of the fair type not uncommonly seen in Turkey; the eyes dark-blue, mild in repose, but, when animated, expanding and flashing with the brilliancy of the intelligence which lay behind them. The beard was silky and slightly auburn. The whole expression of the face was inexpressibly winning and attractive, and I instinctively felt that if it only depended upon me, we should soon become fast friends. Such in fact proved to be the case. We had a perfect little dinner, cooked in Turkish style, but served in European fashion; and afterwards talked so far into the night, that my host would not hear of my returning, and put me into a bedroom as nicely furnished as if it had been in a country-house in England. Next morning I found that my dragoman and baggage had all been transferred from the house of the family with whom I had been lodging in town, and I was politely given to understand that I was forcibly taken possession of during the remainder of my stay at——. At the expiration of a week I was so much struck by the entirely novel view, as it seemed to me, which my host took of the conflict between Christendom and Islam, and by the philosophic aspect under which he presented the Eastern Question generally, that I asked him whether he would object to putting his ideas in writing, and allowing me to publish them—prefacing his remarks by any explanation in regard to his own personality which he might feel disposed to give. He was extremely reluctant to comply with this request, his native modesty and shrinking from notoriety of any sort presenting an almost insurmountable obstacle to his rushing into print, even in the strictest *incognito*. However, by dint of persistent importunity, I at last succeeded in breaking through his reserve, and he consented to throw into the form of a personal communication addressed to me whatever he had to say, and to allow me to make any use of it I liked.

I confess that when I came to read his letter, I was somewhat taken aback by the uncompromising manner in which the Effendi had stated his case; and I should have asked him to modify the language in which he had

couched his views, but I felt convinced that had I done so, he would have withdrawn it altogether. I was, moreover, ashamed to admit that I doubted whether I should find a magazine in England with sufficient courage to publish it. I need not say that I differ from it entirely, and in our numerous conversations gave my reasons for doing so. But I have thought it well that it should, if possible, be made public in England, for many reasons. In the first place, the question of reform, especially in Asiatic Turkey, occupies a dominant position in English politics; and it is of great importance that we should know, not only that many intelligent Turks consider a reform of the Government hopeless, but to what causes they attribute the present decrepit and corrupt condition of the empire. We can gather from the views here expressed, though stated in a most uncomplimentary manner; why many of the most enlightened Moslems, while lamenting the vices which have brought their country to ruin, refuse to co-operate in an attempt, on the part of the Western Powers, which, in their opinion, would only be going from bad to worse. However much we may differ from those whom we wish to benefit, it would be folly to shut our ears to their opinions in regard to ourselves or our religion, simply because they are distasteful to us. We can best achieve our end by candidly listening to what they may have to say. And this must be my apology, as well as that of the magazine in which it appears, for the publication of a letter so hostile in tone to our cherished convictions and beliefs. At the same time, I cannot disguise from myself, that while many of its statements are prejudiced and highly coloured, others are not altogether devoid of some foundation in truth: it never can do us any harm to see ourselves sometimes as others see us. The tendency of mankind, and perhaps especially of Englishmen, is so very much that of the ostrich, which is satisfied to keep its head in the sand and see nothing that is disturbing to its self-complacency, that a little rough handling occasionally does no harm.

These considerations have induced me to do my best to make "the bark of the distant Effendi" be heard, to use the fine imagery of Bon Gaultier;* and with these few words of introduction, I will leave him to tell his own tale, and state his opinions on the burning questions of the day.

[The following letter, together with what precedes, was originally published in *Blackwood's Edinburgh Magazine* for January.—Ed. Theos.]

"My dear Friend,—

"I proceed, in compliance with your request, to put in writing a *résumé* in a condensed form of the views which I have expressed in our various conversations together on the Eastern Question, premising only that I have yielded to it under strong pressure, because I fear they may wound the sensibilities or shock the prejudices of your countrymen. As, however, you assure me that they are sufficiently tolerant to have the question in which they are so much interested, presented to them from an Oriental point of view, I shall write with perfect frankness, and in the conviction that opinions, however unpalatable they may be, which are only offered to the public in the earnest desire to advance the cause of truth, will meet with some response in the breasts of those who are animated with an equally earnest desire to find it. In order to explain how I have come to form these opinions, I must, at the cost of seeming egoistic, make a few prefatory remarks about myself. My father was an official of high rank and old Turkish family, resident for some time in Constantinople, and afterwards in an important seaport in the Levant. An unusually enlightened and well-educated man, he associated much with Europeans; and from early life I have been familiar with the Greek, French, and Italian languages. He died when I was about twenty years of age; and I determined to make use of the affluence to which I fell heir, by travelling in foreign countries. I had already read largely the literature of both France and Italy, and had to a certain extent become emancipated from the modes of thought, and I may even say from the religious ideas, prevalent among my countrymen. I went in the first instance to Rome, and after a year's sojourn there, proceeded to England, where I assumed an Italian name, and devoted myself to the study of the language, institutions, literature, and religion of the country. I was at all times extremely fond of philosophical speculation, and this led me to a study of German. My pursuits were so engrossing that I saw little of society, and the few friends I made were among a comparatively humble class. I remained in England ten years, travelling occasionally on the Continent, and visiting Turkey twice during that time. I then proceeded to America, where I passed a year, and thence went to India by way of Japan and China. In India I remained two years, resuming during this period an Oriental garb, and living principally among my co-religionists. I was chiefly occupied, however, in studying the religious movement among the Hindoos known as the Brahmo Samáj. From India I went to Ceylon, where I lived in great retirement, and became deeply immersed in the more occult knowledge of Buddhism. Indeed, these mystical studies so intensely interested me, that it was with difficulty, after a stay of three years, that I succeeded in tearing myself away from them. I then passed, by way of the Persian Gulf, into Persia, remained a year in Teheran, whence I went to Damascus, where I lived for five years, during which time I performed the Hadj, more out of curiosity than as an act of devotion. Five years ago I arrived here on my way to Constantinople, and was so attracted by the beauty of the spot and the repose which it seemed to offer me, that I determined to pitch my tent here for the remainder of my days, and to spend them in doing what I could do to improve the lot of those amidst whom Providence had thrown me.

"I am aware that this record of my travels will be received with considerable surprise by those acquainted with the habits of life of Turks generally. I have given it, however, to account for the train of thought into which I have been led, and the conclusions at which I have arrived, and to explain the exceptional and isolated position in which I find myself among my own countrymen, who, as a rule, have no sympathy with the motives which have actuated me through life, or with their results. I have hitherto observed, therefore, a complete reticence in regard to both. Should, however, these pages fall under the eye of any member of the Theosophical Society, either in America, Europe, or Asia, they will at once recognise the writer as one of their number, and will, I feel sure, respect that reserve as to my personality which I wish to maintain.

"I have already said that in early life I became thoroughly dissatisfied with the religion in which I was born and brought up; and, determined to discard all early prejudices, I resolved to travel over the world, visiting the various centres of religious thought, with the view of making a comparative study of the value of its religions, and of arriving at some conclusion as to the one I ought myself to adopt. As, however, they each claimed to be derived from an inspired source, I very soon became overwhelmed with the presumption of the task which I had undertaken; for I was not conscious of the possession of any verifying faculty which would warrant my deciding between the claims of different revelations, or of judging of the merits of rival forms of inspiration. Nor did it seem possible to me that any evidence in favour of a revelation which was in all instances offered by human beings like myself, could be of such a nature that another human being should dare to assert that it could have none other than a divine origin; the more especially as the author of it was in all instances in external appearance also a human being. At the same time, I am far from being so daring as to maintain that no divine revelation, claiming

* "Say, is it the glance of the haughty vizier,
Or the bark of the distant Effendi, you fear?"
—"Eastern Serenade:" Bon Gaultier's 'Book of Ballads.'

to be such, is not pervaded with a divine afflatus. On the contrary, it would seem that to a greater or less extent they must all be so. Their relative values must depend, so far as our own earth is concerned, upon the amount of moral truth of a curative kind in regard to this world's moral disease which they contain, and upon their practical influence upon the lives and conduct of men. I was therefore led to institute a comparison between the objects which were proposed by various religions; and I found that just in the degree in which they had been diverted from their original design of world-regeneration, were the results unsatisfactory, so far as human righteousness was concerned; and that the concentration of the mind of the devotee upon a future state of life, and the salvation of his soul after he left this world, tended to produce an enlightened selfishness in his daily life, which has culminated in its extreme form under the influence of one religion, and finally resulted in what is commonly known as Western Civilization. For it is only logical, if a man be taught to consider his highest religious duty to be the salvation of his own soul, while the salvation of his neighbour's occupies a secondary place, that he should instinctively feel his highest earthly duty is the welfare of his own human personality and those belonging to it in this world. It matters not whether this future salvation is to be attained by an act of faith, or by merit through good works—the effort is none the less a selfish one. The religion to which I am now referring will be at once recognised as the popular form of Christianity. After a careful study of the teaching of the founder of this religion, I am amazed at the distorted character it has assumed under the influence of the three great sects into which it has become divided—to-wit, the Greek, Catholic, and Protestant Christians. There is no teaching so thoroughly altruistic in its character, and which, if it could be literally applied, would, I believe, exercise so direct and beneficial an influence on the human race, as the teaching of Christ; but there is none, it seems to me, as an impartial student, the spirit of whose revelation has been more perverted and degraded by His followers of all denominations. The Buddhist, the Hindoo, and the Mohammedan, though they have all more or less lost the influence of the afflatus which pervades their sacred writings, have not actually constructed a theology based upon the inversion of the original principles of their religion. Their light has died away till but a faint flicker remains; but Christians have developed their social and political morality out of the very blackness of the shadow thrown by 'The light of the World.' Hence it is that wherever modern Christendom—which I will, for the sake of distinguishing it from the Christendom proposed by Christ, style Anti-Christendom *—comes into contact with the races who live under the dim religious light of their respective revelations, the feeble rays of the latter become extinguished by the gross darkness of this Anti-Christendom, and they lie crushed and mangled under the iron heel of its organised and sanctified selfishness. The real God of Anti-Christendom is Mammon: in Catholic Anti-Christendom, tempered by a lust of spiritual and temporal power; in Greek Anti-Christendom, tempered by a lust of race aggrandisement; but in Protestant Anti-Christendom, reigning supreme. The cultivation of the selfish instinct has unnaturally developed the purely intellectual faculties at the expense of the moral; has stimulated competition; and has produced a combination of mechanical inventions, political institutions, and an individual force of character, against which so-called 'heathen' nations, whose cupidities and covetous propensities lie comparatively dormant, are utterly unable to prevail.

"This overpowering love of 'the root of all evil,' with the mechanical inventions in the shape of railroads, telegraphs, ironclads, and other appliances which it has discovered for the accumulation of wealth, and the destruction of those who impede its accumulation, constitutes what is called 'Western Civilization.'

"Countries in which there are no gigantic swindling corporations, no financial crises by which millions are ruined, or Gatling guns by which they may be slain, are said to be in a state of barbarism. When the civilization of Anti-Christendom comes into contact with barbarism of this sort, instead of lifting it out of its moral error, which would be the case if it were true Christendom, it almost invariably shivers it to pieces. The consequence of the arrival of the so-called Christian in a heathen country is, not to bring immortal life, but physical and moral death. Either the native races die out before him—as in the case of the Red Indian of America and the Australian and New Zealander—or they save themselves from physical decay by worshipping, with all the ardour of perverts to a new religion, at the shrine of Mammon—as in the case of Japan—and fortify themselves against dissolution by such a rapid development of the mental faculties and the avaricious instincts, as may enable them to cope successfully with the formidable invading influence of Anti-Christendom. The disastrous moral tendencies and disintegrating effects of inverted Christianity upon a race professing a religion which was far inferior in its origin and conception, but which has been practised by its professors with more fidelity and devotion, has been strikingly illustrated in the history of my own country. One of the most corrupt forms which Christianity has ever assumed, was to be found organised in the Byzantine empire at the time of its conquest by the Turks. Had the so-called Christian races which fell under their sway in Europe during their victorious progress westward been compelled, without exception, to adopt the faith of Islam, it is certain, to my mind, that their moral condition would have been immensely improved. Indeed, you who have travelled among the Moslem Slavs of Bosnia and Herzegovina, who are the descendants of converts to Islam at that epoch, will bear testimony to the fact that they contrast most favourably in true Christian virtues with the descendants of their countrymen who remained Christians; and I fearlessly appeal to the Austrian authorities now governing those provinces to bear me out in this assertion. Unfortunately, a sufficiently large nominally Christian population was allowed by the Turks to remain in their newly-acquired possessions, to taint the conquering race itself. The vices of Byzantinism speedily made themselves felt in the body politic of Turkey. The subservient races, intensely superstitious in the form of their religious belief, which had been degraded into a passport system, by which the believer in the efficacy of certain dogmas and ceremonials might attain heaven irrespective of his moral character on earth, were unrestrained by religious principles from giving free rein to their natural propensities, which were dishonest and covetous in the extreme. They thus revenged themselves on their conquerors, by undermining them financially, politically, and morally; they insidiously plundered those who were too indifferent to wealth to learn how to preserve it, and infected others with the contagion of their own cupidity, until these became as vicious and corrupt in their means of acquiring riches as they were themselves. This process has been going on for the last five hundred years, until the very fanaticism of the race, which was its best protection against inverted Christianity, has begun to die out, and the governing class of Turks has with rare exceptions become as dishonest and degraded as the Ghiaours they despise. Still they would have been able, for many years yet to come, to hold their own in Europe, but for the enormously increased facilities for the accumulation of wealth, and therefore for the gratification of covetous propensities, created within the last half-century by the discoveries of steam and electricity. Not only was Turkey protected formerly from the sordid and contaminating

* I here remarked to the Effendi that there was something very offensive to Christians in the term *Anti*-Christendom, as it possessed a peculiar signification in their religious belief; and I requested him to substitute for it some other word. This he declined to do most positively; and he pointed to passages in the Koran, in which Mahomet prophesies the coming of Antichrist. As he said it was an article of his faith that the Antichrist alluded to by the prophet was the culmination of the inverted Christianity professed in these latter days, he could not so far compromise with his conscience as to change the term, and rather than do so he would withdraw the letter. I have therefore been constrained to let it remain.

influence of Anti-Christendom by the difficulties of communication, but the mania of developing the resources of foreign countries for the purpose of appropriating the wealth which they might contain, became proportionately augmented with increased facilities of transport—so that now the very habits of thought in regard to countries styled barbarous have become changed. As an example of this, I would again refer to my own country. I can remember the day when British tourists visited it with a view to the gratification of their æsthetic tastes. They delighted to contrast what they were then pleased to term 'oriental civilization' with their own. Our very backwardness in the mechanical arts was an attraction to them. They went home delighted with the picturesqueness and the indolence of the East. Its bazaars, its costumes, its primitive old-world *cachet*, invested it in their eyes with an indescribable charm; and books were written which fascinated the Western reader with pictures of our manners and customs, because they were so different from those with which he was familiar. Now all this is changed; the modern traveller is in nine cases out of ten a railroad speculator, or a mining engineer, or a financial promoter, or a concession hunter, or perchance a would-be member of Parliament like yourself, coming to see how pecuniary or political capital can be made out of us, and how he can best *exploiter* the resources of the country to his own profit. This he calls 'reforming' it. His idea is, not how to make the people morally better, but how best to develop their predatory instincts, and teach them to prey upon each other's pockets. For he knows that by encouraging a rivalry in the pursuits of wealth amongst a people comparatively unskilled in the art of money-grubbing, his superior talent and experience in that occupation will enable him to turn their efforts to his own advantage. He disguises from himself the immorality of the proceeding by the reflection that the introduction of foreign capital will add to the wealth of the country, and increase the material well-being and happiness of the people. But apart from the fallacy that wealth and happiness are synonymous terms, reform of this kind rests on the assumption that natural temperament and religious tendencies of the race will lend themselves to a keen commercial rivalry of this description; and if it does not, they, like the Australian and the Red Indian, must disappear before it. Already the process has begun in Europe. The Moslem is rapidly being reformed out of existence altogether. Between the upper and the nether millstone of Russian greed for territory and of British greed for money, and behind the mask of a prostituted Christianity, the Moslem in Europe has been ground to powder: hundreds of thousands of innocent men, women, and children have either perished by violence or starvation, or, driven from their homes, are now struggling to keep body and soul together as best they can in misery and desolation, crushed beneath the wheels of the Juggernauth of 'Progress,'—their only crime, like that of the poor crossing-sweeper, I think, in one of your own novels, that they did not 'move on.' This is called in modern parlance 'the civilizing influence of Christianity.' At this moment the Russians are pushing roads through their newly-acquired territory towards Kars. I am informed by an intelligent Moslem gentleman who has just arrived from that district, that the effect of their 'civilizing' influence upon the inhabitants of the villages through which these roads pass, is to convert the women into prostitutes and the men into drunkards. No wonder the Mohammedan population is flocking in thousands across the frontier into Turkish territory, abandoning their homes and landed possessions in order to escape the contamination of Anti-Christendom.

"In these days of steam and electricity, not only has the traveller no eye for the moral virtues of a people, but his æsthetic faculties have become blunted; he regards them only as money-making machines, and he esteems them just in the degree in which they excel in the art of wealth-accumulation. Blinded by a selfish utilitarianism, he can now see only barbarism in a country where the landscape is not obscured by the black smoke of factory-chimneys, and the ear deafened by the scream of the locomotive. For him a people who cling to the manners and customs of a bygone epoch with which their own most glorious traditions are associated, have no charm. He sees in a race which still endeavours to follow the faith of their forefathers with simplicity and devotion, nothing but ignorant fanaticism, for he has long since substituted hypocrisy for sincerity in his own belief. He despises a peasantry whose instincts of submission and obedience induce them to suffer rather than rise in revolt against a Government which oppresses them, because the head of it is invested in their eyes with a sacred character. He can no longer find anything to admire or to interest in the contrast between the East and West, but everything to condemn; and his only sympathy is with that section of the population in Turkey who, called Christians like himself, like him devote themselves to the study of how much can be made, by fair means or foul, out of their Moslem neighbours.

"While I observe that this change has come over the Western traveller of late years—a change which I attribute to the mechanical appliances of the age—a corresponding effect, owing to the same cause, has, I regret to say, been produced upon my own countrymen. A gradual assimilation has been for some time in progress in the East with the habits and customs of the rest of Europe. We are abandoning our distinctive costume, and adapting ourselves to a Western mode of life in many ways. We are becoming lax in the observances of our religion; and it is now the fashion for our women to get their high-heeled boots and bonnets from Paris, and for our youths of good family to go to that city of pleasure, or to one of the large capitals of Europe, for their education. Here they adopt all the vices of Anti-Christendom, for the attractions of a civilization based upon enlightened selfishness are overpoweringly seductive, and they return without religion of any sort—shallow, sceptical, egoistical, and thoroughly demoralised. It is next to impossible for a Moslem youth, as I myself experienced, to come out of that fire uncontaminated. His religion fits him to live with simple and primitive races, and even to acquire a moral control over them; but he is fascinated and overpowered by the mighty influence of the glamour of the West. He returns to Turkey with his principles thoroughly undermined, and, if he has sufficient ability, adds one to the number of those who misgovern it.

"The two dominant vices which characterise Anti-Christendom are cupidity and hypocrisy. That which chiefly revolts the Turk in this disguised attack upon the morals of his people, no less than upon the very existence of his empire, is, that it should be made under the pretext of morality, and behind the flimsy veil of humanitarianism. It is in the nature of the religious idea that just in proportion as it was originally penetrated with a divine truth, which has become perverted, does it engender hypocrisy. This was so true of Judaism, that when the founder of Christianity came, though himself a Jew, he scorchingly denounced the class which most loudly professed the religion which they profaned. But the Phariseeism which has made war upon Turkey is far more intense in degree than that which he attacked, for the religion which it profanes contains the most divine truth which the world ever received. Mahomet divided the nether world into seven hells, and in the lowest he placed the hypocrites of all religions. I have now carefully examined into many religions, but as none of them demanded so high a standard from its followers as Christianity, there has not been any development of hypocrisy out of them at all corresponding to that which is peculiar to Anti-Christianity. For that reason I am constrained to think that its contributions to the region assigned to hypocrites by the prophet will be out of all proportion to the hypocrites of other religions.

"In illustration of this, see how the principles of morality and justice are at this moment being hypocritically outraged in Albania, where, on the moral ground that a

nationality has an inherent right to the property of its neighbour, if it can make a claim of similarity of race, a southern district of the country is to be forcibly given to Greece; while, in violation of the same moral principle, a northern district is to be taken from the Albanian nationality, to which by right of race it belongs, and violently and against the will of the people, who are in no way consulted as to their fate, is to be handed over for annexation to the Montenegrins—a race whom the population to be annexed traditionally hate and detest.

"When Anti-Christian nations, sitting in solemn congress, can be guilty of such a prostitution of the most sacred principles in the name of morality, and construct an international code of ethics to be applicable to Turkey alone, and which they would one and all refuse to admit or be controlled by themselves,—when we know that the internal corruption, the administrative abuses, and the oppressive misgovernment of the Power which has just made war against us in the name of humanity, have driven the population to despair, and the authorities to the most cruel excesses in order to repress them,—and when, in the face of all this most transparent humbug, these Anti-Christian nations arrogate to themselves, on the ground of their superior civilization and morality, the right to impose reform upon Turkey,—we neither admit their pretensions, covet their civilization, believe in their good faith, nor respect their morality.

"Thus it is that, from first to last, the woes of Turkey have been due to its contact with Anti-Christendom. The race is now paying the penalty for that lust of dominion and power which tempted them in the first instance to cross the Bosphorus. From the day on which the tree of empire was planted in Europe, the canker, in the shape of the opposing religion, began to gnaw at its roots. When the Christians within had thoroughly eaten out its vitals, they called on the Christians without for assistance; and it is morally impossible that the decayed trunk can much longer withstand their combined efforts. But as I commenced by saying, had the invading Moslems in the first instance converted the entire population to their creed, Turkey might have even now withstood the assaults of 'progress.' Nay, more, it is not impossible that her victorious armies might have overrun Europe, and that the faith of Islam might have extended over the whole of what is now termed the civilized world. I have often thought how much happier it would have been for Europe, and unquestionably for the rest of the world, had such been the case. That wars and national antagonisms would have continued, is doubtless true; but we should have been saved the violent political and social changes which have resulted from steam and electricity, and have continued to live the simple and primitive life which satisfied the aspirations of our ancestors, and in which they found contentment and happiness, while millions of barbarians would to this day have remained in ignorance of the gigantic vices peculiar to Anti-Christian civilization. The West would then have been spared the terrible consequences which are even now impending, as the inevitable result of an intellectual progress to which there has been no corresponding moral advance. The persistent violation for eighteen centuries of the great altruistic law propounded and enjoined by the great founder of the Christian religion, must inevitably produce a corresponding catastrophe; and the day is not far distant when modern civilization will find that in its great scientific discoveries and inventions, devised for the purpose of ministering to its own extravagant necessities, it has forged the weapons by which it will itself be destroyed. No better evidence of the truth of this can be found than in the fact that Anti-Christendom alone is menaced with the danger of a great class revolution: already in every so-called Christian country we hear the mutterings of the coming storm when labour and capital will find themselves arrayed against each other,—when rich and poor will meet in deadly antagonism, and the spoilers and the spoiled solve, by means of the most recently invented artillery, the economic problems of modern 'progress.' It is surely a remarkable fact, that this struggle between rich and poor is specially reserved for those whose religion inculcates upon them, as the highest law—the love of their neighbour—and most strongly denounces the love of *money*. No country which does not bear the name of Christian is thus threatened. Even in Turkey, in spite of its bad government and the many Christians who live in it, socialism, communism, nihilism, internationalism, and all kindred forms of class revolution, are unknown, for the simple reason that Turkey has so far, at least, successfully resisted the influence of 'Anti-Christian civilization.'

"In the degree in which the State depends for its political, commercial, and social well-being and prosperity, not upon a moral but a mechanical basis, is its foundation perilous. When the life-blood of a nation is its wealth, and the existence of that wealth depends upon the regularity with which railroads and telegraphs perform their functions, it is in the power of a few skilled artisans, by means of a combined operation, to strangle it. Only the other day the engineers and firemen of a few railroads in the United States struck for a week; nearly a thousand men were killed and wounded before the trains could be set running again; millions of dollars' worth property was destroyed. The contagion spread to the mines and factories, and had the movement been more skilfully organised, the whole country would have been in revolution, and it is impossible to tell what the results might have been. Combinations among the working classes are now rendered practicable by rail and wire, which formerly were impossible; and the facilities which exist for secret conspiracy have turned Europe into a slumbering volcano, an eruption of which is rapidly approaching.

"Thus it is that the laws of retribution run their course, and that the injuries that Anti-Christendom has inflicted upon the more primitive and simple races of the world, which—under the pretext of civilizing them—it has explored to its own profit, will be amply avenged. Believe me, my dear friend, that it is under no vindictive impulse or spirit of religious intolerance that I write thus: on the contrary, though I consider Mussulmans generally to be far more religious than Christians, inasmuch as they practise more conscientiously the teaching of their prophet, I feel that teaching from an ethical point of view to be infinitely inferior to that of Christ. I have written, therefore, without prejudice, in this attempt philosophically to analyse the nature and causes of the collision which has at last culminated between the East and the West, between the so-called Christendom and Islam. And I should only be too thankful if it could be proved to me that I had done the form of religion you profess, or the nation to which you belong, an injustice. I am far from wishing to insinuate that among Christians, even as Christianity is at present professed and practised, there are not as good men as among nations called heathen and barbarous. I am even prepared to admit there are better—for some struggle to practise the higher virtues of Christianity, not unsuccessfully, considering the manner in which these are conventionally travestied; while others, who reject the popular theology altogether, have risen higher than ordinary modern Christian practice by force of reaction against the hypocrisy and shams by which they are surrounded,—but these are in a feeble minority, and unable to affect the popular standard. Such men existed among the Jews at the time of Christ, but they did not prevent Him from denouncing the moral iniquities of His day, or the Church which countenanced them. At the same time, I must remind you that I shrank from the task which you imposed upon me, and only consented at last to undertake it on your repeated assurances that by some, at all events, of your countrymen, the spirit by which I have been animated in writing thus frankly will not be misconceived.—Believe me, my dear friend, yours very sincerely,

"A TURKISH EFFENDI."

Mr. Ed. Wimbridge, F.T.S., has just etched a large map of the railway system of India for the G. I. P. Railway Company, to accompany the Guide they are about publishing.

THE ARYAN REVIVAL.

A public meeting was held at 3 P. M. on Sunday, the 11th January, at Natya Mandir of the late Sir Rajah Radha Kant Deb Bahadur, K.C.S.I. More than three hundred Hindu gentlemen were present.

Proposed by Babú Jibún Kissen Ghose, seconded by Babú Shoshi Bhoosun Mookerjee, and carried unanimously, that Rajah Rajender Narain Deb Bahadur take the chair.

The chairman requested Pandit Kally Prossuno Vedarutna to deliver his lecture on the "superiority of the Aryan religion and the necessity of the diffusion of its knowledge by public preaching."

After the lecturer had finished his lecture, the chairman proposed "that a society be formed for the diffusion of the Aryan faith, and that steps be taken for that purpose on the spot." The proposal was carried *nem. con.*

Proposed by Babú Girinder Chunder Ghose, seconded by Babú Mohendra Nath Bose, and carried unanimously, that a society be formed for the above purpose and be called the BHARATVARSA ARYA DHARMA PROCHARINI SABHA.

Proposed by Babú Kojlash Chunder Mookerjee, seconded by Babú Obhoy Churun Mittra, and carried unanimously, that Rajah Komul Krishna Deb Bahadur and Rajah Rajendra Narain Deb Bahadur be elected Presidents of the Sabhá.

Fifty gentlemen were elected members, and Babú Shooshee Bhoosun Mookerjee was appointed Secretary to the Sabhá.

Proposed by Babú Herra Laul Rukhit, seconded by Babú Nilcomul Banerjee, and carried unanimously, that Pandit Kally Prossuno Vedarutna and Gocul Chunder Gossawmi be appointed both as Acharyas and Procharaks, (missionary) of the Sabhá.

With a vote of thanks to the chairman, the meeting broke up at 7 P. M.

SHOOSHEE BHOOSUN MOOKERJI,
Secretary of the Bharatvarsa Arya Dharma Procharini Sabhá.

CALCUTTA:
No. 5, Ram Kissen Bangchee's Lane.

GESTURE-SPEECH.

Observations on the Sign Language of the North American Indians.

BY COL. GARRICK MALLERY, U.S.A.

Anxious to avail of the first opportunity ever offered for making a close collation of the language, superstitions, customs and traditions of the Aryans and those strange nomads of the North American prairies mis-termed "Indians," Col. Olcott, some time ago, called the attention of Col. G. Mallery and Major J. W. Powell, of the United States Army, the chiefs of the Ethnological Bureau of the Smithsonian Institution, to the subject. Subjoined is Col. Mallery's reply and the report of his recent lecture, at Washington, D.C., which he has kindly revised for our magazine.—ED. THEOS.

Smithsonian Institution, Bureau of Ethnology.
Washington, D. C., Nov. 18, 1879.

COL. H. S. OLCOTT, United States Commr.

MY DEAR COLONEL,

The subject you suggest is highly interesting, and it will be most useful to collate in the THEOSOPHIST (gratefully received) the parallels between the N. A. Indians and the real Indians, in psychology, philosophy, &c. I delivered last winter a popular lecture under the title "The comparative mythology of the two Indies." I will look it over and see what may be excerpted. Major Powell is in Oregon, and cannot have received your letter yet. I feel confident that he as well as myself will gladly give you "notes," if not carefully prepared papers. Neither of us will have much leisure during the impending session of the Congress, as we are mixed up in the Public Land Commission, Change of Laws Adapted for the Arid Region, Irrigation, &c....I enclose a newspaper slip about some of my recent works. Perhaps I may get from your observers in India materials to collate the native gestures of Indian races with those of the N.A. I. and the deaf mutes. It is a new but important field in evolution. I will print in a month or so my preliminary paper and send it to you. It will not be exhaustive even of materials already gathered, but will serve to draw fire and induce correspondence for a complete monogram, in which the THEOSOPHIST and its corps of contributors can greatly aid.

Heartily Yours,
GARRICK MALLERY.

REPORT.

Before the American Association for the advancement of Science, at its late meeting in Saratoga, Colonel Garrick Mallery of the United States Army, and attached to the Bureau of Ethnology of the Smithsonian Institution, read an elaborate paper on "The Sign Language of the North American Indians," presenting points both of novel, scientific interest as illustrating the gesture speech of mankind, and, of practical value. After tracing the history of gesture speech, so far as known in other parts of the world, the theory was controverted that the power of the visible gesture relative to, and its influence upon, the audible word was inversely proportioned to the development of the oral language. The traveller's tales of people unable to understand their mother tongue in the dark because not then able to see gestures, were of doubtful truth anywhere, and certainly false as regards the American tribes, many of those that gesture most freely having a copious vocabulary with highly differentiated parts of speech. The true distinction is that where the number of men speaking the same dialect is small, and when they are thrown into contact on equal terms with others of different tongues, gesture is necessarily resorted to for converse, while large bodies enjoying a common language, and either isolated from foreigners, or if in contact with them, so dominant as to compel the learning and adoption of their own tongue, become impassive in its delivery. Instances of this from the old world were presented. But nowhere as on our continent was there spread over so vast a space so small a number of individuals divided by so many linguistic boundaries. The general use of signs originating from the necessity for extra tribal communication became also convenient from the habits of hunters and the military tactics of surprise. So, naturally, the practice of a sign language among our Indians is noticed by all travellers, and the assertion has been current that it was a single, universal and absolute code. To test this remarkable statement a number of sign vocabularies taken in different parts of the country at several dates from the last century to the last month were collected by the writer, comprising together more than eight hundred signs. The result is that there is often an entire discrepancy between the signs made by different bodies of Indians to express the same idea. Very few of the limited number of gestures that are in general use are at all conventional, being only portions more or less elaborate of obvious natural pantomime; and those proving to be the fittest expressions of the several ideas became the most widely adopted. In some cases the original air pictures of an outline or action have become abbreviated—and even if both the original conception and delineation were the same, the two or more abbreviations became unlike. The first conceptions were also often diverse, because all objects have several characteristics, and what struck one set of people as the most distinctive would not always so impress another. Col. Mallery then gave from the collected lists, or vocabulary, a large number of examples where either the conception or execution or both, to express the same idea, were widely diverse. Also a number of typical cases of agreement, followed by illustrations of others not remarkable either for general or limited acceptance, but for the philosophy or poetry suggested by their picturesque figuration. Some of these were compared with the gestures of savage and

civilized people in the old world, with those of deaf mutes, with the code of the Cistercian monks who were vowed to silence, and with the picture writing on buffalo robes and on Egyptian pyramids. The general result proved that there was no uniformity in detail, but the variety in expression was in itself of great psychological interest. While the assertion of a single universal sign language among the tribes is, therefore, one of the popular errors about our aborigines, it is nevertheless true that the attempt to convey meaning by signs is universal among them, and so is its successful execution, not by arbitrary semaphoric motions, but in a cultivated art which is founded upon principles that can readily be applied by travellers and officials so as to give them much independence of professed interpreters. Two intelligent pantomimists, whether Indian or Caucasian, deaf or without common tongue, will seldom fail of mutual understanding when their attention is exclusively directed to expressing thoughts by means of comprehension and reply equally possessed by both, without the mental confusion of conventional sounds only intelligible to one.

Whether or not gesture utterance preceded articulate speech, study of the art in its high development will, by a return to early principles, tend to solve the old problem of universal communication among men in spite of their dialectic divisions. A main object of the paper was to invite suggestions and contributions to perfect a comprehensive monograph on the subject now in preparation, to be published with illustrations under the auspices of the Smithsonian Institution.

THE VEDANT DARSANA.

BY RAMA MISRA SHASTRI, PROFESSOR OF SANKHYA.

इह खलु सर्वविद्यानां समृद्धिसमुदयामोदभूमौ काशिकायां सभायातेन, प्राचीनार्याचारविद्याशिल्पादिसमृद्धिसंपादनसमुत्सुकचेतसा, कर्नल्ऑल्कटाभिधानेन, ब्रह्मामृतवर्षिणीसभासभ्यैः समासादितसाम्पदीनेन, अत्रसदसिसमागत्यमहान्महान्स्नेहः प्रादर्शि भारतवर्षीयदर्शनशास्त्रेषु ॥

मन्ये चायं देशांतरलब्धजनिरपिसमुद्बुद्धप्राक्तनसंस्कारोभारतवर्षीयहितहेतोः कृतासकृत्प्रयत्नो, भारतवर्षीयएव ॥ किमप्यस्तुकृतमनयातर्कपरंपरया, परमयमस्मदेशीयदर्शनदर्शनसमुत्सुकमानसः, भारतभूमिसरस्वतीनलिनीविकाशनलब्धशीतरश्मिगुणे, स्वीयप्रसिद्धपत्रे, वेदांतदर्शनानि, देशांतरेष्वपिप्रसिषाधयिषुरसकृत्प्रार्जयत्स्वीयपत्रेवेदान्तलेखं॥वेदान्तशास्त्रंच,पुंसांमतिवैचित्र्यात्शुद्धाद्वैत, द्वैताद्वैत, विशिष्टाद्वैतादिनानाप्रस्थानभेदभिन्नंनशक्यतेविशिष्यभिदमेववेदान्तशास्त्रमितिग्राहयितुं ॥ तथापिपरः शतैः प्रसिद्धपण्डितैरवलंब्यमानस्याद्वैतस्यैवकश्चिदुपक्रमः कार्य इति मत्या शतप्रकारप्रविभक्तपक्षेपिअद्वैतपक्षे एकात्म्यपक्ष एव सर्वेषामद्वैतपक्षप्रणयिनामन्तरंगरत्नात्पर्यमिति ॥तमेवपक्षंप्रथममुपक्षिपामः, नतुद्विभेदंजनयेदज्ञानांकर्मसंगिनां,इतिभगवदुक्तन्यायेनस्वस्वशिष्यबुद्धेरानुकूल्यसंपादनायैवतु, अतात्पर्यविषयोद्वैतपक्षे सिद्धान्तलेशग्रन्थाद्युक्तोनानाविरुद्धपक्षोपन्यासकलकलः ॥ परमयमेकोभास्कराचार्यः शांकरेसर्वेषामद्वैतपक्षजुषामुपजीव्येदर्शने सावहेलंकटाक्षमुपचिक्षेप, सन्नप्यद्वैतपक्षपरिग्रहः ॥ यथाहसः वेदान्तसूत्रीयनिजव्याख्यानादौ, सूत्राभिप्रायसंवृत्यास्वाभिप्रायप्रकाशनात्व्याख्यातम्, यैरिदंशास्त्रंव्याख्येयंतन्निवृत्तयेइति ॥ सूत्रविरोधंचाप्युपक्षिपति, आनंदमयाधिकरणेशंकराचार्यैः स्वाभिप्रायमवलंब्यमानैरसकृन्निजतात्पर्यार्थसाधकयुक्तीरुपक्षिप्यसूत्राक्षराणितुयोजनीयान्येवमितिवदद्भिर्निजपक्षेसूत्राक्षराणामनानुकूल्यग्लानिः प्रसभमाविष्कृतेति ॥ परंतुकपिलादिप्राचीनदर्शनेवेदान्तमतनिराकरणावसरेशांकरोनिर्विशेषाद्वैतपक्षएवानिराकृतइत्येतस्यशांकरपक्षस्यप्राचीनतमत्वमायाति ॥ सर्वेष्वभीष्टवेदान्तपक्षेषुस्वस्वरूपावाप्तिर्मोक्षः ॥ यथाहतुः स्मृतिसूत्रे, मुक्तिर्हित्वान्यथारूपंस्वरूपेणव्यवस्थितिः संपद्याविर्भावः स्वेनशब्दादिति ॥ आत्मनः स्वरूपंचनित्यशुद्धबुद्धमुक्तं ॥ अस्यसंसारस्तुभ्रमपरिकल्पितः, भ्रमश्चानादिरनाद्यविद्यासंपर्कजन्यः ॥ अविद्याचनित्या ॥ यथाहुः प्राञ्चः ॥ जीवईशोविशुद्धाचित्तथाजीवेशयोर्भिदा ॥ अविद्यातच्चितोर्भेदः षडस्माकमनादयः इति ॥ अवशिष्टमग्रिममासेस्फुटीविभष्यति ॥

भवतांराममिश्रशास्त्रीसांख्यशास्त्राध्यापकः

Translation of the above made by V. R. Patvardhan, F.T.S., for the Theosophist, from the Sanskrit original.

Here in the land of Benares, fragrant as it were with the stores of knowledge, arrived Colonel Olcott, with a mind earnestly desirous of acquiring the knowledge of the manners, customs, mechanical and other arts and sciences of the ancient Aryas and having formed friendship with the members of the *Brahmámritavarshini* Association, showed at a meeting of that assembly a very great liking for the Indian Philosophies, (the *Darsanas Shástras*).

Methinks that although he is born in a foreign land, yet he is assuredly a native of India, inasmuch as in him the effect of the original antecedent relationship has shown life afresh, and he has made not infrequent efforts towards the good of India. Nevertheless enough with such series of conjectures. The fact, however, still remains that he longs to know the philosophy (the *Darsanas*) of our country, and being desirous of spreading in foreign countries the knowledge of the *Vedant Darsana* invited earnestly and not infrequently Vedantic contributions to their famous Journal which, as it were, acts the part of the Moon in expanding the lotus of Indian Wisdom.

Now, the Vedant Philosophy owing to the variety of human thought is made up of the several doctrines or views, namely, *Suddhádvaita, Dvaita, Advaita, Visistádvaita* and others based on a variety of distinct positions; and it is not possible to receive any *one* of the doctrines as the principal exponent of the whole Vedant philosophy by distinguishing any one of them from its fellows.

Seeing, however, that some introduction should be made regarding the *Advaita* doctrine alone, which is being followed by hundreds of famous learned men, who, though divided by hundreds of shades and differences of opinions, do yet coincide in substance in the pith of the *Advaita* doctrine, namely, the unity and universality of soul, we shall accordingly first introduce the *Advaita* doctrine.

Now, following the gist of the rule implied in the saying of the Glorious One *(Bhagaván)*, namely, "*One should not create an unsettled or divided state of mind in the ignorant who are given up to outward acts and ceremonies,*" the teachers of *Advaita* doctrine to attract to themselves the *respect* and *attention* of their respective pupils of varying calibre, have written on the *Advaita* doctrine the *Siddhántalesa* and other treatises, which, over and above the substance of the doctrine, naturally contain futile and noisy controversies produced by marshalling together conflicting and polemical hypotheses. In illustration of the above, the one instance of *Bháskaráchárya* would suffice. Though himself a strict follower of *Advaita* doctrine, Bháskaráchárya makes scornful strictures on the exposition of *Advaita* doctrine by *Sankaráchárya*, which, nevertheless, forms the vital support of the followers of that doctrine; for, so says *Bháskaráchárya* in the beginning of his commentary on the *Vedant* Aphorisms *(Sutra)* that he undertook to comment on the *Vedant* philosophy, which by the way is a fit subject for commentaries, *in order to neutralise the pernicious effects of the works of those scholiasts* who have concealed the real meaning of the Aphorisms and made commentaries to suit their own views on the subject. Further, Bháskaráchárya thus animadverts also on the conflict of the Aphorisms that, in commenting and discovering *(Adhikarana)* on the Aphorism beginning;

with the word *Anandamaya* the great and revered *Sankarácháryá*, sticking fast always to his own views and using not infrequently such artifices in construing the Aphorisms as would favour his own views on the subject, says that the words of the Aphorism must be construed in such and such a way, and could show only a forced manner after all that the words of the Aphorism supported his contention and view on the subject. But, such reflections apart, it is certain that *Sankarácháryá's* view of the *Advaita* doctrine is very ancient, and its high antiquity is established by the fact that *Sankarácháryá's* view of the *Advaita* doctrine *(nirvisesháddraita)* has been found controverted in the ancient philosophies of Kapila, and others who have controverted *Vedant* doctrines.

Now, according to all the doctrines of *Vedant*, "Final Emancipation" *(moksha)* is the attainment of one's own original state of existence *(svasvarupávápti)*, which is corroborated and affirmed by both the *smriti* and the *sutra*; for, the *smriti* says, "Final Emancipation *(muktih)* is nothing else than existence in the original state of one's self," and the *sutra* says, "having attained original self." The real nature and essence of the spirit is eternal and unchangeable *(nitya)*, pure *(suddha)*, essentially knowing *(buddha)*, and emancipated *(mukta)*. Soul's evolution—the visible universe—is but the effect of Illusion *(Bhrama.)* Illusion is without a beginning *(Anádi)* and is the result of the negation of knowledge *(Avidyá)*, which is equally without a beginning. Negation of knowledge is eternal and unchangeable also; for, the ancients say that, 1—The "Encased soul" *(Jiva)*; 2—The "Creative Power" *(Isa.)*; 3—"Unalloyed Energy" *(Visuddhá chit)*; 4—The relative difference between *Jiva* and *Isa*; 5—"The negation of knowledge;" and 6—The relative difference between the energy and "negation of knowledge," are eternal and unchangeable.

Benares College, Feb. 1880.

[*To be Continued.*]

A LAND OF MYSTERY.

BY H. P. B.

Whether one surveys the imposing ruins of Memphis or Palmyra; stands at the foot of the great pyramid of Ghizé; wanders along the shores of the Nile; or ponders amid the desolate fastnesses of the long-lost and mysterious Petra, however clouded and misty the origin of these prehistoric relics may appear, one nevertheless finds at least certain fragments of firm ground upon which to build conjecture. Thick as may be the curtain behind which the history of these antiquities is hidden, still there are rents here and there through which one may catch glimpses of light. We are acquainted with the descendants of the builders. And, however superficially, we also know the story of the nations whose vestiges are scattered around us. Not so with the antiquities of the New World of the two Americas. There, all along the coast of Peru, all over the Isthmus and North America, in the canyons of the Cordilleras, in the impassable gorges of the Andes, and, especially beyond the valley of Mexico, lie, ruined and desolate, hundreds of once mighty cities, lost to the memory of men, and having themselves lost even a name. Buried in dense forests, entombed in inaccessible valleys, sometimes sixty feet under ground, from the day of their discovery until now they have ever remained a riddle to science baffling all inquiry, and they have been muter than the Egyptian Sphinx herself. We know nothing of America prior to the Conquest—positively nothing. No chronicles, not even comparatively modern ones survive; there are no traditions, even among the aboriginal tribes, as to its past events. We are as ignorant of the races that built these cyclopean structures, as of the strange worship that inspired the antediluvian sculptors who carved upon hundreds of miles of walls, of monuments, monoliths and altars, these weird hieroglyphics, these groups of animals and men, pictures of an unknown life and lost arts; scenes so fantastic and wild, at times, that they involuntarily suggest the idea of a feverish dream, whose phantasmagoria at the wave of some mighty magician's hand suddenly crystalized into granite, to bewilder the coming generations for ever and ever. So late as the beginning of the present century, the very existence of such a wealth of antiquities was unknown. The petty, suspicious jealousy of the Spaniards had, from the first, created a sort of Chinese wall between their American possessions and the too curious traveller; and the ignorance and fanaticism of the conquerors, and their carelessness as to all but the satisfaction of their insatiable greediness, had precluded scientific research. Even the enthusiastic accounts of Cortez and his army of brigands and priests, and of Pizarro and his robbers and monks, as to the splendour of the temples, palaces, and cities of Mexico and Peru, were long discredited. In his History of America, Dr. Robertson goes so far as to inform his reader that the houses of the ancient Mexicans were "mere huts, built with turf, or mud, or the branches of trees, like those of the rudest Indians;"* and, upon the testimony of some Spaniards he even risked the assertion that "in all the extent of that vast empire," there was not "a single monument or vestige of any building more ancient than the Conquest"! It was reserved to the great Alexander Humboldt to vindicate the truth. In 1803 a new flood of light was poured into the world of archæology by this eminent and learned traveller. In this he luckily proved but the pioneer of future discoverers. He then described but Mitla, or the Vale of the Dead, Xoxichalco, and the great pyramidal Temple of Cholula. But, after him came Stephens, Catherwood, and Squier; and, in Peru, D'Orbigny and Dr. Tschuddi. Since then, numerous travellers have visited and given us accurate details of many of the antiquities. But, how many more yet remain not only unexplored, but even unknown, no one can tell. As regards prehistoric buildings, both Peru and Mexico are rivals of Egypt. Equalling the latter in the immensity of her cyclopean structures, Peru surpasses her in their number; while Cholula exceeds the grand pyramid of Cheops in breadth, if not in height. Works of public utility, such as walls, fortifications, terraces, water-courses, aqueducts, bridges, temples, burial-grounds, whole cities, and exquisitely paved roads, hundreds of miles in length, stretch in an unbroken line, almost covering the land as with a net. On the coast, they are built of sun-dried bricks; in the mountains, of porphyritic lime, granite, and silicated sand-stones. Of the long generations of peoples who built them, history knows nothing, and even tradition is silent. As a matter of course, most of these lithic remains are covered with a dense vegetation. Whole forests have grown out of the broken hearts of the cities, and, with a few exceptions, every thing is in ruin. But one may judge of what once was by that which yet remains.

With a most flippant unconcern, the Spanish historians refer nearly every ruin to Incal times. No greater mistake can be made. The hieroglyphics which sometimes cover from top to bottom whole walls and monoliths are, as they were from the first, a dead letter to modern science. But they were equally a dead letter to the Incas, though the history of the latter can be traced to the eleventh century. They had no clue to the meaning of these inscriptions, but attributed all such to their *unknown* predecessors; thus barring the presumption of their own descent from the first civilizers of their country. Briefly, the Incal history runs thus:—

Inca is the Quichua title for chief or emperor, and the name of the ruling and most aristocratic race or rather *caste* of the land; which was governed by them for an *unknown* period, prior to, and until, the Spanish Conquest. Some place their first appearance in Peru from regions *unknown* in 1021; others, also, or conjecture, at five centuries after the Biblical "flood," and according to the modest notions of Christian theology. Still the latter theory is undoubtedly nearer truth than the former. The Incas, judged by their exclusive privileges, power and "infallibility" are the antipodal counterpart of the Brah-

* See Stephens' Central America.

minical caste of India. Like the latter, the Incas claimed direct descent from the Deity, which, as in the case of the Souryavansa dynasty of India, was the Sun. According to the sole but general tradition, there was a time when the whole of the population of the now New World was broken up into independent, warring, and barbarian tribes. At last, the "Highest" deity—the Sun—took pity upon them, and, in order to rescue the people from ignorance, sent down upon earth to teach them his two children Manco Capac, and his sister and wife, Mama Ocollo Huaco—the counterparts, again, of the Egyptian Osiris, and his sister and wife, Isis, as well as of the several Hindu gods and demi-gods and their wives. These two made their appearance on a beautiful island in Lake Titicaca—of which we will speak further on—and thence proceeded northward to Cuzco, later on the capital of the Incas, where they at once began to disseminate civilization. Collecting together the various races from all parts of Peru, the divine couple then divided their labour. Manco Capac taught men agriculture, legislation, architecture and arts; while Mama Ocollo instructed the women in weaving, spinning, embroidery and house-keeping. It is from this celestial pair that the Incas claimed their descent; and yet, they were utterly ignorant of the people who built the stupendous and now ruined cities which cover the whole area of their empire, and which then extended from the Equator to over 37 degrees of Latitude, and included not only the western slope of the Andes, but the whole mountain chain with its eastern declivities to the Amazon and Orinoco. As the direct descendants of the Sun, they were exclusively the high priests of the state religion, and at the same time emperors and the highest statesmen in the land; in virtue of which, they, again like the Brahmans, arrogated to themselves a divine superiority over the ordinary mortals, thus founding like the "twice-born" an exclusive and aristocratic caste—the Inca race. Considered as the son of the Sun, every reigning Inca was the high priest, the oracle, chief captain in war, and absolute sovereign; thus realizing the double office of Pope and King, and so long anticipating the dream of the Roman Pontiffs. To his command the blindest obedience was exacted; his person was sacred; and he was the object of divine honours. The highest officers of the land *could not appear shod in his presence;* this mark of respect pointing again to an Oriental origin; while the custom of boring the ears of the youths of royal blood and inserting in them golden rings "which were increased in size as they advanced in rank, until the distention of the cartilage became a positive deformity," suggests a strange resemblance between the sculptured portraits of many of them that we find in the more modern ruins, and the images of Buddha and of some Hindu deities, not to mention our contemporary dandies of Siam, Burmah, and Southern India. In that, once more like in India, in the palmy days of the Brahmin power, no one had the right to either receive an education or study religion except the young men of the privileged Inca caste. And, when the reigning Inca died, or as it was termed, "was called home to the mansion of his father," a very large number of his attendants and his wives were made to die with him, during the ceremony of his obsequies, just as we find in the old annals of Rajesthán, and down to the but just abolished custom of Sutti. Taking all this into consideration, the archæologist cannot remain satisfied with the brief remark of certain historians that "in this tradition we trace only another version of the story of the civilization common to all primitive nations, and, that imposture of a celestial relationship whereby designing rulers and cunning priests have sought to secure their ascendency among men." No more is it an explanation to say that "Manco Capac is the almost exact counterpart of the Chinese Fohi, the Hindu Buddha., the terrestrial Osiris of Egypt, the Quetzacoatl of Mexico, and Votan of Central America"; for all this is but too evident. What we want to learn is, how came these nations so antipodal to each other as India, Egypt, and America, to offer such extraordinary points of resemblance, not only in their general religious, political, and social views, but sometimes in the minutest details. The much-needed task is to find out which one of them preceded the other; to explain how these people came to plant at the four corners of the earth nearly identical architecture and arts, unless there was a time when, as assured by Plato and believed in by more than one modern archæologist, no ships were needed for such a transit, as the two worlds formed but one continent.

According to the most recent researches, there are five distinct styles of architecture in the Andes alone, of which the Temple of the Sun at Cuzco was the latest. And this one, perhaps, is the only structure of importance which, according to modern travellers, can be safely attributed to the Incas, whose imperial glories are believed to have been the last gleam of a civilization dating back for untold ages. Dr. E. R. Heath, of Kansas, (U.S.A.) thinks that "long before Manco Capac, the Andes had been the dwelling-place of races, whose beginnings must have been coëval with the savages of Western Europe. The gigantic architecture points to the cyclopean family, the founders of the Temple of Babel, and the Egyptian pyramids. The Grecian scroll found in many places is borrowed (?) from the Egyptians; the mode of burial and embalming their dead points to Egypt." Further on, this learned traveller finds that the skulls taken from the burial-grounds, according to craniologists, represent three distinct races: the Chinchas, who occupied the western part of Peru from the Andes to the Pacific; the Aymaras, dwellers of the elevated plains of Peru and Bolivia, on the southern shore of Lake Titicaca; and the Huancas, who "occupied the plateau between the chains of the Andes, north of Lake Titicaca to the 9th degree of South Latitude. To confound the buildings of the epoch of the Incas in Peru, and of Montezuma and his Caciques, in Mexico, with the aboriginal monuments is fatal to archæology. While Cholula, Uxmal, Quiché, Pachacamac, and Chichen were all perfectly preserved and occupied at the time of the invasion of the Spanish *banditti*, there are hundreds of ruined cities and works which were in the same state of ruin even then; whose origin was unknown to the conquered Incas and Caciques as it is to us; and which are undoubtedly the remains of unknown and now extinct peoples. The strange shapes of the heads, and profiles of the human figures upon the monoliths of Copan are a warrant for the correctness of the hypothesis. The pronounced difference between the skulls of these races and the Indo-European skulls was at first attributed to mechanical means, used by the mothers for giving a peculiar conformation to the head of their children during infancy, as is often done by other tribes and peoples. But, as the same author tells us, the finding in "a mummy of a fœtus of seven or eight months having the same conformation of skull, has placed a doubt as to the certainty of this fact." And besides hypothesis, we have a scientific and an unimpeachable proof of a civilization that must have existed in Peru ages ago. Were we to give the number of thousands of years that have probably elapsed since then, without first showing good reasons for the assumption, the reader might feel like holding his breath. So let us try.

The Peruvian *guano (huano)*, that precious fertilizer, composed of the excrement of sea-fowls, intermixed with their decaying bodies, eggs, remains of seal, and so on, which has accumulated upon the isles of the Pacific and the coast of South America, and its formation are now well-known. It was Humboldt who first discovered and drew the world's attention to it in 1804. And, while describing the deposits as covering the granite rocks of the Chincas and other islands to the depth of 50 or 60 feet, he states *that the accumulation of the preceding 300 years, since the Conquest, had formed only a few lines in thickness.* How many thousands of years, then, it required to form this deposit 60 feet deep, is a matter of simple calculation. In this connection we may now quote something of a discovery spoken of in the Peruvian Antiquities.* "Buried

* A paper published by Mr. E. R. Heath in the *Kansas City Review of Science and Industry*, Nov. 1878.

62 feet under the ground, on the Chinca islands, stone-idols and waterpots were found, while 35 and 33 feet below the surface were wooden idols. *Beneath the guano* on the Guanapi islands, just south of Truxillo, and Macabi just north, *mummies, birds, and birds' eggs, gold and silver ornaments were taken.* On the Macabi the labourers found some large valuable golden vases, which they broke up and divided among themselves, even though offered weight for weight in gold coin, and thus relics of greater interest to the scientist have been ever lost. He who can determine the centuries necessary to deposit thirty and sixty feet of *guano* on these islands, remembering that since the Conquest, three hundred years ago, no appreciable increase in depth has been noted, can give you an idea of the antiquity of these relics."

If we confine ourselves to a strictly arithmetical calculation, then allowing 12 lines to an inch, and 12 inches to a foot, and allowing one line to every century, we are forced to believe that the people who made these precious gold vases lived 8,64,000 years ago! Leave an ample margin for errors, and give two lines to a century—say an inch to every 100 years—and we will yet have 72,000 years back a civilization which—if we judge by its public works, the durability of its constructions, and the grandeur of its buildings,—equalled, and in some things certainly surpassed our own.

Having well defined ideas as to the periodicity of cycles, for the world as well as for nations, empires, and tribes, we are convinced that our present modern civilization is but the latest dawn of that which already has been seen an innumerable number of times upon this planet. It may not be exact science, but it is both inductive and deductive logic, based upon theories far less hypothetical and more palpable than many another theory, held as strictly scientific. To express it in the words of Professor T. E. Nipher, of St. Louis, "we are not the friends of theory, but of truth," and until truth is found, we welcome every new theory, however unpopular at first, for fear of rejecting in our ignorance the stone which may in time become the very corner-stone of the truth. "The errors of scientific men are well nigh countless, not because they are men of science, but because they are *men*," says the same scientist; and further quotes the noble words of Faraday—"occasionally, and frequently the exercise of the judgment ought to end in *absolute reservation*. It may be very distasteful and a great fatigue to suspend a conclusion, but as we are not infallible, so we ought to be cautious." (*Experimental Researches*, 24th Series.)

It is doubtful whether, with the exception of a few of the most prominent ruins, there ever was attempted a detailed account of the so-called American antiquities. Yet in order to bring out the more prominently a point of comparison such a work would be absolutely necessary. If the history of religion and of mythology and—far more important—the origin, developing and final grouping of the human species is ever to be unravelled, we have to trust to archæological research, rather than to the hypothetical deductions of philology. We must begin by massing together the concrete imagery of the early thought, more eloquent in its stationery form than the verbal expression of the same, the latter being but too liable, in its manifold interpretations, to be distorted in a thousand ways. This would afford us an easier and more trustworthy clue. Archæological Societies ought to have a whole cyclopædia of the world's remains, with a collation of the most important of the speculations as to each locality. For, however fantastic and wild some of these hypotheses may seem at first glance, yet each has a chance of proving useful at some time. It is often more beneficial to know what a thing *is not* than to know what *it is*, as Max Müller truly tells us.

It is not within the limits of an article in our paper that any such object could be achieved. Availing ourselves, though, of the reports of the Government surveyors, trustworthy travellers, men of science, and, even our own limited experience, we will try in future issues to give to our Hindu readers, who possibly may never have heard of these antiquities, a general idea of them. Our latest informations are drawn from every reliable source; the survey of the Peruvian antiquities being mostly due to Dr. Heath's able paper, abovementioned.

(*To be Continued.*)

PUZZLES FOR THE PHILOLOGISTS.

BY RAMCHUNDRA BAPUJI, ESQ.,

Superintendent, Dead Letter Office, Bombay.

In the issue of the THEOSOPHIST for the month of November, 1879, appeared an interesting article entitled "Cross and Fire" which shows that the Elemental worship, or the worship of the Sun, was practised by the Bulgarians, before the days of Christianity, and that it is still preserved even now.

In this connection, I beg to submit a few questions upon which I hope the THEOSOPHIST, acquainted as it is with the mythology and history of the old religions of almost all the nations of the world, may be able to throw some light, and clear up the doubts and ambiguities in which the matter is enveloped. My questions are as follows:—

1. We have been told* more or less vaguely by the philologists, that at a certain place on the northern frontier of India, or in Central Asia, there once lived a people or a nation which abandoned their country in parties (why and when, it is said, cannot be defined,) one emigrating into India, whilst the other penetrated into the countries of Europe, &c.; conquering India, it is added, and driving into the mountain fastnesses the *Gounds, Bhills, Kolies, Waghars, Mahars, Mongs, Beydars or Berads, Chambars, Waddars, Sonthals, Eolegars, &c., &c.,* who are supposed or said to be the aborigines, and making themselves the masters of the Peninsula. They styled themselves Aryas (Lords.) Here they continued or propagated the religion of the Vedas, which they had brought with them, as well as the arts and polity of a civilized nation, as it is said, they were; the imputation being that the Vedas and civilization were not known in India before the arrival of these adventurous immigrants.

Indeed, it is alleged that in this pastoral and nomadic race, as it is otherwise called, there were priests, warriors, agriculturists and serfs, and that the aborigines who were driven into the hills, forests and mountains, were the progenitors of those who still remain; but a few were absorbed into, and amalgamated with, the Aryas.

It then naturally follows that the other parties of these Aryas who invaded and penetrated into the various countries of Europe, &c., also carried with them their sacred and beloved Vedas, together with the Sanskrit in which they were delivered; and not only preserved them intact, but propagated their religion in those new countries as, according to the philologists, had been done in India. The names of the Vedas, therefore, and the Elementary worship, as well as the spiritual science of *Yog*, including the use of the mystical or sacred syllable *OM*, which is invariably prefixed to every scriptural or sacred writing, and even repeated at every daily ritualistic observance—to say nothing of the old primitive ways and customs of the Aryas, such as cremation—must be traceable in a complete form somewhere in the oldest histories of those countries, as in India, if such an Aryan emigration took place. And this, even though Christianity or Mohammedanism was afterwards embraced by those nations.

Can any such traces be found, especially of the Yog; and what equivalent word is given to it in any of the histories? How can the great fact be explained that the people of Europe were wallowing in the mire of barbarism and ignorance, while perfect civilization was reigning in India, if emigrants from one Aryan stock, or family, or nation entered Europe either simultaneously with or even later than the penetration of their supposed brothers into India?

European civilization is comparatively of a recent or modern date, long posterior to that when darkness and gloom began to overspread India, and cannot possibly be

* Col. M. Taylor's "Student's Manual of the History of India," pp. 38, 39.

attributed to the Aryan emigration, or if it can be, then there should be no difficulty in tracing or defining the causes and period of the emigration most accurately; the European historical accounts being presumably better written and better preserved than the Indian, since they go as far back as the time of "Noah's covenant with God," or the creation of the world.

Various are the flights of speculation of various minds on this great subject. Let me give expression to a few of them.

It is asserted by some that the Vedas are of the remotest antiquity, and their birth or appearance in India is coëval with the foundation or creation of the world; and these refer me to various authorities, showing that the Aryans are the aborigines* of India. They say that our forefathers originally lived around the base of the mountain Himalaya, abounding in shrines, and on the banks of the sacred rivers, which spring from this great abode of snow and water, the tracts now denominated the *Panjab*, *Benares*, &c., &c., and that the Aryans shifted southwards as they multiplied or as other occasions demanded. They were not emigrants from any place out of India as supposed.

Others affirm that the allegation that the parties, originally of one stock of family or one nation, separated and emigrated from *Central Asia* into India and the countries of Europe, is a mere hoax purposely invented to support theoretical views, and to narrow as much as possible the gulf which now separates the people of India from those of other parts of the world.

Still others aver that in those good old days communication† or intercourse was free, and adventurers or enterprising philosophers, visiting India, picked up some knowledge of the Indian religion and imparted it to their countrymen.

Lastly, it is affirmed that in India, a certain king chanced to get at logger-heads with a host of *Rushees*, who carried their animosity so far as to abandon the king altogether. They refrained from attending or officiating at the sacrifices and ceremonies at that place; in fact, they held the king as an outcast. The king, for his part, cared very little for the indignities offered, and treated his adversaries with utter contempt in return. Thus the ill-feelings were intensified and reconciliation became impossible. On the demise of the king, the *Rushees* who had already conspired, ceased not to pour their wrath upon the adherents or rather the partizans of the king, who being disgusted and harassed in the extreme, put an end to the broils by leaving India, once for all. They sought refuge in the countries of Europe, &c., and settling there, taught the people the worship inculcated by the Vedas, of which they had but a faint knowledge.

It is pointed out after all that the Greeks,‡ the oldest people in Europe, were not unknown to the Aryas of India, who distinguished or designated them as Yavans§ (barbarians or foreigners), a distinctive appellation which could not have possibly been applied to the Greeks, had they been really the same tribes or belonged to the same stock and origin as the Aryas of India. Or, again, if the Europeans had enjoyed, as a birthright, the blessings and revelations of the sacred and philosophical truths of the Vedic religion, it is deferentially asked what great temptation could have impelled them to relinquish or exchange the Vedas for the Bible and Koran alternately, when we consider the comparatively slight progress which Christianity has made in India, the land of the Vedas, during the period of the last two thousand years.

Before concluding the subject, I must not lose sight of some of the striking facts and circumstantial evidences relative to it. Many of the European scholars and orientalists, straining every nerve, have drawn a conclusion that Greece, Italy, Egypt, Palestine, &c., were colonized* by various martial or warrior (kshatriya) clans, and by Brahminical and Buddhistic tribes, from the East, *all however originally or primarily from India*: at the same time showing the close affinity† between the Sanskrit and the several European languages as evidence of the truth of this grand exodus, and making its salient features harmonize with the evidences supplied in the Indian epics.

But then, again, the startling fact of the Sanskrit having sunk as it did into corruption, and not maintaining its ascendency in those countries, as it did in India, leads to the irresistible inference that the colonists had to yield to the Western aborigines; causing thereby a mixture of blood, and their Sanskrit so largely aiding in the refinement of the indigenous dialects, as to enable them to assume the high appellation of classical languages.

* Elphinstone's History of India, Vol. I., pages 2 and 95 to 99. Pocock's India in Greece, pages 203 to 206.

† Elphinstone's History of India, Vol. I., pages 94, 256 and 266. Pocock's India in Greece, pages 41 to 47, and 250.

‡ Elphinstone's History of India, Vol. I., page 254.

§ Monier William's Sanskrit and English Dictionary, page 812.

WHICH FIRST—THE EGG OR THE BIRD?

BY H. P. BLAVATSKY.

I beg to present my warmest thanks to Mr. William Simpson, F.R.G.S., the distinguished artist and antiquary, who extended last year his researches to Peshawur valley and elsewhere, and thereby so enriched the Lahore Museum, for kindly presenting me with a copy of his very valuable paper, "Buddhist Architecture: Jellalabad," enriched with seven illustrations. Our thanks are none the less due to Mr. Simpson, that in one point, and a very important one too, it is impossible for either our Society or myself, to agree with his conclusions. The feature of Mr. Simpson's interesting and learned paper is to quote the words of Mr. James Fergusson, F.R.S., *Past Vice-President*, that every "form of art was imported into India, and *nothing ever came out of it*," (the italics are mine). Mr. Simpson builds his hasty conclusions upon the fact that most of the capitals of the pillars and pilasters in the ruins of the valley of the Kabul river, are Corinthian, and "the bases and mouldings generally are such as are most unmistakeably derived from the far West," and finally that a "number of bell-shaped capitals, surmounted by double animals which look like a reminiscence of the pillars of Persepolis," are also found in the caves of Karli, and other caves of India, as well as in the valley of Peshawur.

I will not limit my protest in this case, to merely point to the words of Mr. Fergusson, who cautiously remarks that "the similarity is, however, so remote that it is hardly sufficient to sustain Mr. Simpson's assertion that every form of art was imported into India, and nothing ever came out of it." But I will humbly suggest that in a country like India, whose past history is a total blank, every attempt to decide the age of the monuments, or whether their style was original or borrowed, is now pretty much as open a question as it was a century ago. A new discovery may any day annihilate the theory of the day before. Lack of space forbids me to enter upon the discussion more elaborately. Therefore, I will permit myself only to say that Mr. Simpson's present "assertion" remains as hypothetical as before. Otherwise, we would have to decide *a priori*, whether India or Greece borrowed from the other in other important cases now pending. Besides "Corinthian pillars" and "double animals," once so clear to the Persepolitans, we have, here, the solar race of the Hari-Kula (Sun family) whose deeds must have been a copy of, or the model for, the labours and very name of the Grecian Sun-God Hercules. No less is it a matter for the consideration of philologists and archæologists which of the two—the Egyptian Sphinx, called by them Harimukh, or Har-M-Kho (the Sun in his resting-place) or the

* Pocock's India in Greece, pages 9, 74, 111, 150, 200 to 210 and 214, 229 to 232 and 317. Sir William Jones—Asiatic Researches, Vol. I., page 426.

† Elphinstone's History of India, Vol. I., page 97. Pocock's India in Greece, pages 145, 146, 208 and 270.

lofty Himalaya peak, also called Harimukh (the mouth of the Sun) in the range to the north of Cashmir, owes its name to the other.

CUP-MARK INSCRIPTIONS.

H. Rivett-Carnac, Esquire, of the Bengal Civil Service, C.I.E., F.S.A., M. R. A. S., F. G. S., &c. has placed us under obligations by sending us copies of his paper, 'Archæological Notes on Ancient Sculpturings on Rocks in Kumaon, India etc.,' and other recent monographs which embody the latest fruits of his indefatigable antiquarian researches. An eloquent and famous American preacher once said, in an address upon the Fine Arts, that he never could see an Italian image-vendor enter a poor man's cabin without feeling that he ought to lift his hat to him as to a real missionary of Art. For, rude and coarse as might be the images he carried, they still embodied at least a rudimentary idea of sculpture, and that germ might suffice to awaken the glorious talent of a sculptor that lay latent in the mind of the poor man's son. This was a great truth that the preacher uttered, and recalls the old familiar proverb, "Despise not the day of small things." Some of the world's greatest discoveries have resulted from the chance observation of some trifling fact that had previously been passed over with ignorant indifference. Who knows, for instance, what a flood of light may not be thrown upon the history of mankind by a recent discovery announced by Mr. Rivett-Carnac—a discovery hitherto not sufficiently appreciated; certainly not as it ought to be. The description given by Sir James Simpson, Bart., of the cup-like markings on stones and rocks in Scotland, England, and other countries of the West struck him as offering an "extraordinary resemblance" "to the marks on the trap boulders which encircled the Barrows near Nágpúr...The identity between the shape and construction of the tumuli, and between the remains found in the tumuli of the two countries had already been noticed, and now here was a third, and still more remarkable point, the discovery on these tumuli of markings which correspond exactly with the markings found in the same class of tumuli in Europe." He abstained from putting forward any theories founded upon this striking resemblance, but affirmed that the cup-marks formed "another and very extraordinary addition to the mass of evidence which already existed in favor of the view, that a branch of the nomadic tribes who swept, at an early date, over Europe, penetrated into India also." There is so much more involved in Mr. Rivett-Carnac's discovery and the theory he propounds than could possibly be discovered in the space that is at our present disposal that we refrain. The world's history is yet to be written, and it rests with scholars like Mr. Rivett-Carnac to furnish the alphabet in which its pages are to be traced. We must first scuttle Noah's Ark and drown those fabulous sons who have served so useful a purpose to the pious ethnographers in search of progenitors for the races of mankind, and then the ground will be cleared for the real historian to build upon. There can be no true archæology among Christian nations until the last remnant of superstitious reliance upon Biblical chronology and history is swept away. These two have composed a mephitic theological atmosphere in which truth has been asphyxiated.

The cup-marks noticed by Sir James Simpson and Mr. Rivett-Carnac are by the latter described as "holes scooped out on the face of the rock (or monument) . . . . . They are of different sizes, varying from six inches to an inch and a half in diameter, and in depth from one inch to half an inch, and are generally arranged in perpendicular lines presenting many permutations in the number and size and arrangement of the cups."

"The Ahgam writing consists of combinations of long and short strokes cut on sand-stone. On sand-stone it would be easier to cut lines with the grain, so to speak, of the stone. To attempt to make a cup-mark would be to risk splitting the slab. On the other hand, to cut a line on hard trap would be difficult, whereas to work an iron instrument round and round so as to make a 'cup-mark' would be comparatively easy. . . . . In the American invention by which a record of the message sent by the electric telegraph is made by the instrument itself, the most primitive style of marking or writing on the paper was necessarily adopted. And letters in the Morse code are consequently composed of numerous combinations of long and short strokes."

Mr. Rivett-Carnac's attention is called to the fact that stones inscribed with similar cup-marks are found, in the Caucasian steppes, and it may be that by a friendly collaboration among archæologists in various countries, it will soon be practicable to trace the progress from the East to the West of the conquering nomads whose lithic monuments in the British Isles Sir James Simpson has described, and which, we doubt not, that eminent explorer of the Colorado Canyon, Major Powell, has encountered in the North American Continent. Such a coöperation might be hastened if the assiduous observers now in India would accept the suggestion of Colonel Garrick Mallery of the Ethnographic Bureau of the Smithsonian Institution to make the THEOSOPHIST the vehicle for the mutual exchange of Indian, European and American notes of discovery.

The undersigned is also under great personal obligation to Mr. Rivett-Carnac for the present of seven extremely valuable old coins recently found in the Bareilly District. This is, indeed, a rare and well appreciated gift; the more so, as our great Indian archæologist tells me in his letter of February 9.

"They are coins of *Surya* or *Mitra* Dynasty (*vide* Prinsep, Vol. II.)

"Bhumi Mitra,
Agni Mitra, } have been found before, but are *rare*.

"Phaguni Mitra,
Bhudra Ghosa,
Bhami Mitra, and
Suyd or Suzyd Mitra } are not only *new coins*, but *new names* in the lists of Indian kings."

As soon as a description of these coins shall appear in the Asiatic Society's *Journal*, we will give our readers extracts from it. Every true son of the great Aryavarta of old should watch with interest all such new finds, as they are constantly adding material for India's archaic history, and affirming our right to regard her as the oldest, most venerable, and, at the same time, most interesting relic of the prehistoric days. Meanwhile, I again personally reiterate my best thanks to Mr. Rivett-Carnac.

H. P. BLAVATSKY,
Editor of the Theosophist.

Bombay, February 25, 1880.

The Prospectus, issued in advance of the publication of this magazine, promised our Subscribers that in the year's twelve issues there should be not less than 240 pages of reading matter. That would make 120 for the half-year; whereas the folio number which this page bears shows that we have exceeded that limit by 43 pages. We have, therefore, done even more than we promised. We hope to do as well the other six months.

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VOL. I. BOMBAY, APRIL, 1880. No. 7.

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THE THEOSOPHIST.

BOMBAY, APRIL 1ST, 1880.

The Editors disclaim responsibility for opinions expressed by contributors in their articles. Great latitude is allowed to correspondents, and they alone are accountable for what they write. Rejected MSS. are not returned.

THE OFFER MADE IN OUR MARCH NUMBER TO PURCHASE back, at a fair price, copies of the October and November issues has not been accepted in a solitary instance. The inference is, therefore, that they are all in the hands of those who mean to keep them. So, as new subscribers are enrolling themselves every day, and all ask for the magazine from the commencement, we have decided to reprint the October and November numbers, even though this will involve an outlay of several hundred rupees. Persons in India and Ceylon who wish to complete their sets may now remit us at the rate of annas twelve for each of those issues, or Rs. 1-8 for the two. To all others, the price will be 2*s.* sterling for each. *New subscribers in India who prefer that their year shall commence with the beginning of the volume* will be charged Rs. 6-8 for the year, or Rs. 4-8 for the first six numbers. The rates for other countries will be proportionately increased.

A MEDAL OF HONOR.

(Extract from the Minutes of the Meeting of the General Council, held at Bombay, February, 5th 1880.)

With a view to stimulate enquiry, by the Natives of India, into the literature of ancient times, to increase their respect for their ancestors, and to thus accomplish one important object for which the Theosophical Society was formed, it is by the General Council

RESOLVED

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

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

The following conditions to govern the award, viz.—

1. The Essay shall be of a high merit ;

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

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

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

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

6. The Jury shall also award to the authors of the Essays which they consider second and third in degree of

merit, special diplomas, to be entitled Diplomas of Honor and authenticated by the seal of the Society.

7. The Jury may also specifically name three other Essays besides the three aforesaid, for the distinction of certificates of Honorable Mention, to be issued to the respective authors under the seal of the Society.

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

9. All competing manuscripts to be in the President's hands by 12 o'clock noon of the 1st day of June 1880, and the Jury to announce their awards on the 1st day of September 1880.

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

11. Full authority is given to the President to adopt whatever measures may be required to carry into effect this Resolution.

Attest:—

KHARSEDJI N. SEERVAI,
Joint Recording Secretary.

A VERY EARNEST FRIEND BEGS US TO HEAD A MOVEment among the native-born population, to cease using the term "Native" to designate them from foreigners. He bitterly complains that, though innocent enough in itself, it still is employed by those who are not friendly to them, with a tinge of scorn very galling to a sensitive man's feelings. The complaint does not seem entirely well grounded. In every country the original inhabitants are called Native to contrast them with all who are not born on the soil. In America, the freest country in the world, and where there is absolute equality before the law, we are proud to call ourselves Natives, when we wish to indicate that we are not immigrants; and some years ago, a great political party calling itself the Native American sprang into existence, at a time of excitement caused by the bare suspicion that foreigners were plotting to undermine our liberties. We do not see how the case of India can be made an exception to a custom which seems to us unavoidable. Our correspondent thinks that the word "Bhâratians" might be adopted with general concurrence, Bharat having been the ancient name of the country. But this would not better the case much, since the Bhâratian would still have to be called what he would be, viz., a Native. For our part, we would feel very proud to be able to boast of such a country as this and such an ancestry, even at the cost of being called "Native," with a fine flavor of scorn. But as to the word "Hindu" the case is different. That was invented as an epithet of scorn and contumely, and we would not be sorry to see it gradually fall into disuse. Such radical changes, however, are very slowly brought about. Our Aryan brothers may meanwhile ponder what another correspondent has to say about "Hindus," in a communication to be found elsewhere.

A PARSI SUBSCRIBER ASKS US THE FOLLOWING QUESTIONS, which are suggestive, though not new:—

Poona 19th February, 1880.

SIR,—I should feel obliged if I could be enlightened on the two following points by your learned Parsi contributors or any member of your learned Society.

1. Is it right to say my daily Prayers in Zendavesta, when I do not understand a single word of that sacred language? Why is it made compulsory by our Dustoors to say them only in Zendavesta? Is it for no better reason than that of the Catholic Popes who kept the Bible in Latin so that the masses of the people might not understand what it contained?

2. Why do Parsis take cow's urine in the morning as soon as they leave their bed?

THE SILENT BROTHER.

BY COUNT E——— A———, F.T.S.

The strange story I am about to say was given me by one of its principal heroes. Its authenticity cannot be doubted, however sceptical one may feel as to the details of the narrative—and this for three good reasons: *(a)* the circumstances are well known at Palermo, and the incidents still remembered by a few of the oldest inhabitants; *(b)* the shock produced by the dreadful occurrence on the narrator was so violent as to turn his hair—the hair of a young man of 26—as white as snow in one night, and make him a raving lunatic for the next six months; *(c)* there is an official record of the death-bed confession of the criminal, and it can be found in the family chronicles of the Prince di R—V—. For myself at least, no doubt remains as to the veracity of the story.

Glaüerbach was a passionate lover of the occult sciences. For a time, his only object was to become a pupil of the famous Cagliostro, then living at Paris, where he attracted universal attention; but the mysterious Count from the first refused to have anything to do with him. Why he declined to accept as pupil a young man of a good family and very intelligent, was a secret which Glaüerbach—the narrator of the tale—could never penetrate. Suffice it to say that all he could prevail upon the "Grand Copht" to do for him, was to teach him in a certain degree how to learn the secret thoughts of the persons he associated with, by making them speak such thoughts audibly without knowing that their lips were uttering any sound. And even this comparatively easy magnetic phase of occult science he could not master practically.

In those days, Cagliostro and his mysterious powers were on all tongues. Paris was in a state of high fever about him. At Court, in society, in the Parliament, in the Academy, they spoke but of Cagliostro. The most extraordinary stories were told of him, and the more they were extraordinary the more willingly people believed them. They said that Cagliostro had shown pictures of future events in his magic mirrors to some of the most illustrious statesmen of France, and, that these events had all come to pass. The king and the royal family had been of the number of those who were allowed to peer into the unknown. The "magician" had evoked the shades of Cleopatra and Julius Cæsar, of Mahomet and Nero. Ghengis Khan and Charles the Fifth had held a conversazione with the minister of the police; and an outwardly pious, but secretly sceptical Christian archbishop having shown a desire to have his doubts cleared, one of the gods was summoned—but did not come, for he had never existed in flesh. Marmontel having expressed the desire to meet Belisarius, he upon seeing the great warrior emerging from the ground, fell senseless. Young, daring and passionate Glaüerbach feeling that Cagliostro would never share with him more than a few crumbs of his great learning, turned in another direction, and at last found an unfrocked abbot, who for a consideration took upon himself to teach him all he knew. In a few months (?) he had learned the weird secrets of black and white magic, i. e., the art of cleverly bamboozling fools. He also visited Mesmer and his clairvoyants, whose number had become very large at that period. The ill-fated French society of 1785 felt its doom approaching; it suffered from spleen and greedily seized upon anything that brought it a change in its killing satiety and lethargic monotony. It had become so sceptical that at last, from believing in nothing, it ended by believing anything. Glaüerbach, under the experienced directions of his abbot, began practising upon human credulity. But he had not been more than eight months at Paris, when the police paternally advised him to go abroad—for his health. There was no appeal from such advice. However convenient the capital of France for old hands at charlatanry, it is less so for beginners. He left Paris and went, via Marseilles, to Palermo.

In that city the intelligent pupil of the abbot got acquainted with, and contracted a friendship with Marquis Hector, youngest son of the Prince R—V—, one of the most wealthy and noble families of Sicily. Three

years earlier a great calamity had befallen that house. Hector's eldest brother, Duke Alfonso, had disappeared without leaving any clue; and the old prince, half killed with despair, had left the world for the retirement of his magnificent villa in the suburbs of Palermo, where he led the life of a recluse.

The young Marquis was dying with *ennui*. Not knowing what better to do with himself, under the directions of Glaüerbach he began studying magic, or at least, that which passed under that name with the clever German. The professor and pupil became inseparable.

As Hector was the Prince's second son, he had, during the life of his elder brother, no choice left him, but to join either the army or the church. All the wealth of the family passed into the hands of Duke Alfonso R—V—, who was betrothed, moreover to Bianca Alfieri, a rich orphan, left at the age of ten, heiress to an immense fortune. This marriage united the wealth of both the houses of R—V— and Alfieri, and it had all been settled when both Alfonso and Bianca were mere children, without even a thought as to whether they would ever come to like each other. Fate, however, decided it should be so, and the young people formed a mutual and passionate attachment.

As Alfonso was too young to be married he was sent travelling, and remained absent for over four years. Upon his return, preparations were being made for the celebration of the nuptials, which the old Prince had decided should form one of the future epopees of Sicily. They were planned upon the most magnificent scale. The wealthiest and noblest of the land had assembled two months beforehand and were being royally entertained in the family mansion, which occupied a whole square of the old city, as all were more or less related to either the R—V— or the Alfieri families in the second, fourth, twentieth or sixtieth degree. A host of hungry poets and *improvisatori* had arrived, uninvited, to sing, according to the local custom of those days, the beauty and virtues of the newly-married couple. Livorno sent a ship load of sonnets, and Rome the Pope's blessing. Crowds of people curious to witness the procession had come to Palermo from afar; and whole regiments of the light-fingered gentry prepared to practise their profession at the first opportunity.

The marriage ceremony had been fixed for a Wednesday. On Tuesday, the bridegroom disappeared without leaving the slightest trace. The police of the whole land was set afoot. Uselessly, alas! Alfonso had for several days been going from town to Monte Cavalli—a lovely villa of his—to superintend in person the preparations for the reception of his lovely bride, with whom he was to pass his honey-moon in that charming village. On Tuesday evening he had repaired there alone and on horseback, as usual, to return home early on the following morning. About ten in the evening two *contadini* had met and saluted him. That was the last any one saw the young Duke.

Later, it was ascertained that on that night a pirate vessel had been cruising in the waters of Palermo; that the corsairs had been ashore, and carried away several Sicilian women. In the latter part of the last century, Sicilian ladies were considered as very valuable goods: there was a large demand for the commodity in the markets of Smyrna, Constantinople, and the Barbary Coast; the rich pachas paying for them enormous sums. Besides pretty Sicilian women, the pirates used to smuggle away rich people for the sake of the ransom. The poor men, when caught, shared the fate of the working-cattle, and fed on flogging. Every one at Palermo firmly believed that young Alfonso had been carried away by the pirates; and it was far from being improbable. The High Admiral of the Sicilian navy immediately despatched after the pirates four swift vessels, renowned above all others for their speed. The old Prince promised mountains of gold to him who would give him back his son and heir. The little squadron being ready, it spread its sails and disappeared on the horizon. On one of the vessels was Hector R—V—.

At nightfall, the watchers on the deck had as yet seen nothing. Then the breeze freshened, and about midnight it was blowing a hurricane. One of the vessels returned to port immediately, the two others were driven away before the gale and were never heard of more, and the one on which was young Hector returned two days after, dismantled and a wreck, to Trapani.

The night before the watchers in one of the beacon towers along the shore, saw a brig far off, which, without mast, sails or flag, was being furiously carried along on the crest of the angry sea. They concluded it must be the pirates' brig. It went down in full sight, and the report spread that every soul on board, to the very last man, had perished.

Notwithstanding all this, emissaries were sent by the old Prince in every direction—to Algiers, Tunis, Morocco, Tripoli, and Constantinople. But they found nothing; and when Glaüerbach arrived at Palermo, three years had passed since the event.

The Prince, though having lost a son, did not relish the idea of losing the wealth of the Alfieris in the bargain. He concluded to marry Bianca to his second son, Hector. But the fair Bianca wept, and would not be consoled. She refused point-blank, and declared she would remain faithful to her Alfonso.

Hector behaved like a true knight. "Why make poor Bianca still more miserable, by worrying her with prayers? Perhaps my brother is yet alive"—he said. "How could I, then, in view of such an uncertainty, deprive Alfonso, in case he should return, of his best treasure, and the one dearer to him than life itself?"

Touched with the exhibition of such noble feelings, Bianca began to relax her indifference for her Alfonso's brother. The old man did not lose all hopes. Besides, Bianca was a woman; and with women in Sicily, as elsewhere, the absent are always in the wrong. She finally promised, if she should ever have a positive assurance of Alfonso's death, to marry his brother, or—no one. Such was the state of affairs when Glaüerbach—he who boasted of the power of raising the shadows of the dead—appeared at the princely and now mournful and deserted country villa of the R—V—. He had not been there a fortnight before he captivated the affections and admirations of every one. The mysterious and the occult, and especially dealings with a world unknown, the "silent land," have a charm for every one in general and for the afflicted especially. The old Prince took courage one day and asked the crafty German to solve their cruel doubts. Was Alfonso dead or alive? that *was* the question. Taking a few minutes to reflect, Glaüerbach answered in this wise! "Prince, what you ask me to do for you, is very important.....Yes, it is quite true. If your unfortunate son is no more, I may be enabled to call forth his shadow; but will not the shock be too violent for you? Will your son and your pupil—the charming Countess Bianca—consent to it?"

"Anything rather than cruel uncertainty," the old Prince answered. And so the evocation was decided upon to take place a week from that day. When Bianca heard of it, she fainted. Recalled to her senses by an abundance of restoratives, curiosity got the better of her scruples. She was a daughter of Eve, as women all are. Hector began by setting himself with all his might against what he regarded as a sacrilege. He did not wish to trouble the rest of the dear departed; he at first said, if his beloved brother was really dead, he preferred not to know it. But at last his growing love for Bianca and the desire to satisfy his father prevailed, and he too consented.

The week demanded by Glaüerbach for preparation and purification, seemed a century to the impatience of all three. Had it been a day longer, they must have all gone mad. Meanwhile, the necromancer had not been losing his time. Suspecting that the demand in this direction would come one day, he had from the first quietly gathered the minutest particulars about the deceased Alfonso, and most carefully studied his life-size portrait which hung in the old Prince's bed-room. This was enough for his purposes. To add to the solemnity, he had en-

joined upon the family a strict fast and prayers, day and night, during the whole week. At last the longed-for hour arrived, and the Prince, accompanied by his son and Bianca, entered the necromancer's apartment.

(To be concluded next month.)

[Continued from the February Number.]

EAST INDIAN MATERIA MEDICA.

BY PANDURANG GOPAL, G.G.M.C., F.T.S.

Following up the list of evacuant (संशोधन) drugs, mostly of bile but in some instances also of other morbid humours, we have the additional :—

ROOTS OF.

Sans.	*Marathi.*	*Latin.*
Prapunnād	टाकळा	Cassia tora.
Kovidār	बाहवा	Cathartocarpus fistula.
Karvodār	कांदा, पलांडु	Allium sepa.
Ashwagandha	आसगंध	Physalis somnifera.
Vidūla	वानरि	Punneria Coagulans.
Bandhūca	दुपारि	Pentapetes (Hibiscus) Phœnicia.
Jeewaka	?	?
Sweta	हत्तीजोडी, पाषाणभेद	Calotropis procera.
Shana	मोठा ताग	Crotolaria juncea.
Vimbi	तोंडली	Momordica monodelpha.
Vachā	वेखंड	Acorus calamus.
Mahabala	सहदेवी (जंगली हरबरा)	Sida rhomboidea.
Mahakāl	इंद्रायण	Tricosanthes palmata.
Gavakshee	कांवडळ	Citrullus colocynthis.
Karaveera	कण्हेर	Nerium odorum.
Gokarnee	काजळी	Clitorea ternata.
Mrigervāru	थोरइंद्रावणी	?
Kusha	कुश	Poa cynosuroides.
Kasha	काश	Saccharum spontaneum.
Kangonee	मालकांगोणी	Celastrus paniculata.
Karanja	करंज	Pongamia glabra.
Alarka	मांदार	Calotropis procera.

The barks of

Tilwaka.	लोध्र	Symplocos racemosa.
Kampillaka.	कांपिला (झेंगा वरील रज)	Mellilotus officinalis.
Tchagala.	वरधारा, बोसवेल	Roureia santaloides.
Ramyakapatala.	पाडळ	Schrebera sweteneoides.
Ingoodee.	हिंगणबेट	Balanites Ægyptiaca.
Meshashringee.	कावळी (थोर)	Gymnema sylvestre.

The tubers and bulbs of

Lashuna.	लसूण	Allium cepa.
Ativishā.	अतिविष	Aconitum heterophyllum.
Shringavera.	सुंठ	Zingiber officinale.
Vacha.	वेखंड	Acorus calamus.
Alarka.	रुइ	Calotropis gigantea.

The leaves of

Arjaka.	आजवला	Ocymum sanctum.
Sūrasa.	काळी तुळस	„ basilicum.
Talishapatra.	तालीसपत्री	Pinus Webbiana.
Tamalapatra.	तज, तमालपत्री	Cinnamomum tamala.

The flowers of

Shigroo.	काळाशेगवा	Moringa pterygosperma.
Peeloo.	पीलू	Salvadora Indica.
Matuloonga.	माहळुंग	Citrus medica *vel* acida.

The resinous exudation of

Shalaparnee.	सालवण	Desmodium Gangeticum.
Ashwakarna.	थोर राळेचा वृक्ष	Shoren robusta.
Yashteemadhu.	जेष्टीमध	Glycirrhiza glabra.
Hingoo, Balhika.	हिंग	Narthex assafœtida.
Laksha.	लाख	The excretion of an insect growing on certain trees.

The above list completes the enumeration of parts of vegetables, which were credited by Sushruta with the property of evacuating bile and mucus, and we now proceed to the second large class of drugs which have been known to have the opposite virtue of repressing excessive bile action or of repressing the excessive and increased flow of mucus, or of the vital spirits or of all combined. This is called the *Sanshamana class* (संशमन वर्ग) and is divided into thirty-seven groups.

The parts which are to be selected for medicinal use are not specified, but from a practical acquaintance with these drugs, as included in prescriptions given, under the treatment of diseases by the same author and his school, we are enabled in very many instances to determine them without departing from their theories to any great extent.

This class of remedies, interpreted in the formalities of modern pathological phraseology, would represent drugs which act as repressants of the morbid irritability of mucous membranes or of mucous tissue generally, and of its resulting phenomena of acute or sub-acute inflammation, congestion &c., and may, therefore, be identified with what were called *phlogistics* by mediæval writers on Materia Medica. The term *phlogistics*, however, is not used at the present day for such remedies, and is being replaced by a more rational explanation of the actions which certain drugs produce in the system. They are indicated by sudden changes in the ordinary activity of the system or are recognised by pallor of countenance, depression of the radial pulse, exudation of sweats over the skin, and a feeling of exhaustion in the individual to whom a given remedy is administered.

It seems, however, that Sushruta extended the application of the term still wider, and desired to signify that some of them not only act as temporary depressants of the sympathetic system, but diminish congestions (*stases*) of blood also, increase animal heat and purify the bile without evacuating it. Such medicines, therefore, would seem to stop increased or excessive morbid action and the consequent waste of tissue which must occur in all inflammations more or less. They would, therefore, in some measure, play the part of passive tonics in a remote manner.

Though modern therapeutists have not yet recognised the existence or possibility of this action in drugs which will act as depurants of one or more secreting glands and at the same time combine in them the property of imparting tone to the vessels of the secreting surface, yet medical men cannot but concede that this assumed property is perfectly possible and may not be necessarily incompatible in a given drug, should chemical analysis enable us ever to discover the depurating as well as the tonic principles in it.

The recognition of this double property by Sushruta must be taken with considerable reserve, as it is difficult to cull out from his list the special drugs to which he credits these apparently contradictory virtues. Sushruta has not specified the part or parts of vegetables which exhibit these properties, and unless therefore, we were to experiment on the drugs included in this group with a view to determine the truth of this observation, it would not be safe to take for granted the assumption based on the general ground of experience alone. It would seem, however, that this effect was probable from the presence of starchy and allied principles which are detectable in individuals of this group, when used in their fresh state. Such drugs, Sushruta affirms, are indicated in those morbid states of the system which are characterised by dryness of the skin and fauces and a feeling of lassitude accompa-

nied by torpidity of bowels and accumulation of gas in them, in a word in a functional derangement of the digestive organs and in coughs and dyspnœa following a chronic affection of the air passages and lungs. They do not seem to act energetically on any one of these tissues, and until experience should confirm these observations of Sushruta, they may at present be assumed to act homœopathically of congestions or of the diminished irritability of such tissues.

The activity of remedies of this group does not seem to be felt by the individual acted on or so marked in all instances as to become apparent to an observer except by assuming that they relieve the system surcharged with products of tissue waste or by relieving an inflamed or torpid organ of its charge by the secretory vessels being acted on, some exerting their power on one special organ, and others on another. They may, therefore, be appropriately understood as partial revulsives, exerting their choice for particular organs, some increasing the flow of bile, some of mucus from large mucous tracts, a few increasing the special excretion of the skin and the rest increasing the quantity of urine or so relieving the congested vessels of the urinary glands (kidneys, the functions of which were not accurately determined in Sushruta's time) as to fall under the class of general blood depurants, miscellaneously so termed.

I have pointed out that Sushruta believed in the existence of certain drugs which act by purifying bile without necessarily evacuating it. This statement, though it does not accord with our experience of the present day, seems to have been based on clinical observation alone, and although we cannot accord consent to this extravagant or too broad a generalisation, we may nevertheless bear witness to the presence of this property in a few drugs where its truthfulness may not be questioned altogether.

Take, for instance, the juices of bitters like the fœnugreek, eclipta prostrata, tinospora cordifolia and momordica, all of which more or less increase the flow of bile when administered in moderate doses, increase the flow of bile and cause free, if not copious, alvine discharges without increasing the quantity of their watery constituent. This valuable property, which has been proved in the case of certain American drugs allied in other respects to our Indian ones by the recent experiments of Dr. Brunton, if relied upon and utilised, may prove of immense service in meeting the daily wants of the medical practitioner, as it would prevent exhaustion and conserve energy to the sick when their strength is not far too prostrated by the advance of disease, and afford valuable help in restoring the diseased parts to their functions, by disgorging their congested vessels of morbid secretions and accumulations of effete products, without diminishing their vitality—by no means a small gain to the sick.

The deranged system would thus be sooner restored to health and with less suffering and cost to the patient than under the use of more active drugs which excite copious, and, therefore, more exhausting evacuations, whether of one or a number of the natural excretions of the body.

Such drugs, therefore, were, for plausible reasons held by Sushruta to combine in them tonic or in some cases an indirectly nourishing property, when obtained fresh, and the modern practitioner will do well to take note of this observation and compare his own observations with Sushruta's; for should his experience confirm the observation, he might utilise the sanative properties or virtues of those vegetables which represent the depurant as well as the tonic principles contained in them without his having recourse to a separate course of tonic treatment in all cases.

The drugs of this (संशमन) Sanshamana class are grouped in thirty-seven classes which Sushruta has found severally to possess certain special virtues and are, therefore, recommended to be used in diseases recognised by particular or specific groups of symptoms.

They are as under —

1. Curers of deranged bile and of deranged nerve-action (derangements of the vital air or the *phlogiston* of Greek writers).
2. Vital astringents, or those which diminish congestions and restore or increase the tone of the mucous tissue generally, with or without exerting a specific action on the bronchial or hepatic or gastro-intestinal mucous membranes.
3. General alteratives or insensible blood-depurants.
4. Pure nerve-stimulants and lithontriptics (remedies which dissolve stony deposits in the kidneys and bladder.)
5. Alteratives exerting specific action on special tissues, with a tendency to check fluxes.
6. Powerful or true astringents.
7. Alteratives and detergents.
8. Cordials and antispasmodics.
9. Remedies which remove or prevent obesity or the formation of fat in the tissues of the body.
10. Stimulants, carminatives and digestives, including vermifuges or medicines which prevent the development of intestinal worms.
11. Nervine stimulants (remedies which increase the flow of vital spirits), and cosmetics or those which improve the vigor and color of the skin.
12. Purifiers of the milk secretion in the mammæ and blood alteratives.
13. Deobstruents, or remedies which remove visceral congestions or local congestions in vascular tissues.
14. Pure stomachics.
15. Anti-bilious and anti-inflammatory agents, febrifuges, detergents (those which clean suppurating surfaces of ulcers or wounds caused by a breach of the tissues), and alexipharmics (which destroy morbid fluids and poisons).
16. Anti-inflammatory or anti-phlogistic agents including nutritive tonics and galactagogues.
17. Those which diminish the formation of mucus and fat, increase the urinary excretion, which act as lithontriptics (solvents of stony deposits), and as resolvents of internal deposits.
18. Those which diminish or relieve the dryness of the fauces and purify blood. They cool the blood and diminish the excessive formation of heat in the tissues and blood. They are, therefore, indicated in fevers accompanied by the increase of blood-heat.
19. A group similar in action to the above, but no reasons are given for recognising it as a separate class.
20. Cordials, and appetisers, which clear the urine by equalising the circulation of fluids.
21. Sedatives of pain, cordial and cooling.
22. Refrigerants. Also useful in checking inflammatory diarrhœa or dysentry. Detergents also.
23. Astringents and healers of ulcers.
Also refrigerant and alteratives of the uterine circulation.
24. Cooling and appetisers. Also febrifuge.
25. Refrigerants simply.
26. Relieve congestions, torpidity of circulation and all atonic conditions of the system; are also stomachic and act as alteratives of uterine and mammary circulation. They cure remittent fevers also.

(To be continued.)

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It is a rather singular fact, which hitherto seems to have escaped the notice alike of Ireland's friends and foes, and to have been left to the acute observation of Puck, to discover that many—if not all—of the sources of that country's distress and troubles may be indexed under the letter P. Thus we have Poverty, Pigs, and Potatoes; Priests and Popery; Protestants, Peelers, and Population; Potheen, Politics, and Pugnacity; Patriotism, Parnell, and St. Patrick, and finally Pat himself. Even to America their fatal P. follows the sons of Erin, but here turns up as the initial of the genial and laughter-loving—*Puck.*

HINDU OR ARYA ?

BY B. P. SANKDHAR,

Head-Master of the Normal School, Meerut.

The subject I beg to discuss to-day is of great importance, as affecting the future success of our operations, for the gradual re-instatement of our dear Aryavarta in the place it had long held, and consequently it would have been far better for our purpose, had abler hands than mine taken up the subject, and treated it according to its merits. But, as it is the duty of every true son of this country whether a weak or a powerful hand, to exert his utmost in the coming struggle for her glory, so I thought it incumbent upon me at the risk of being regarded as presumptuous to lay these lines before the public, and ask my readers, Eastern as well as Western, whether my present proposal should not be our first step towards the object we aim at. The question to be settled is, whether we should continue to call ourselves Hindus, or should at once reassume the old designation of Arya? Before venturing to solve this problem, I must at once and for all acknowledge that every reader may at once reply that we need not give ourselves any useless trouble as regards such a trifling matter. It is the same thing, whether a man is called by one name or by another, whether he is called a Hindu or an Arya.

Such and similar ideas are sure to arise before the reader's mind, as soon as he sees this ordinary question. But no, my dear reader, I beg to differ from you on this point, and, consequently, I beg to answer you with another set of queries. Is it the same thing to be called a liar or an honest man; a slave or a free man? Will not our being called by one name or another affect the success of our undertakings? No doubt, it will. Now, in order to decide my original problem, I think I ought to begin by giving the meaning and origin of each of these terms. The word Hindu means a liar, a slave, a black, an infidel, in short, a man possessed of every evil to be found in the world; while the term Arya means a pious, a learned, a noble, and a wise man, devoted to the true worship of the Eternal. With this explanation, I dare conclude that no man of common sense would like to be called a Hindu, when once he knows its meanings. Anybody can here ask me that if what I say is true, then how was it that the people of this country, the once famous Aryavarta, assumed such a disgusting name. In order to satisfy such an one's curiosity, I beg to say that once this country was called Aryavarta and its inhabitants were known by the name of Aryans. In proof of my above assertion, I beg to state that the words Aryavarta and Arya are the only words that are used to designate our dear country and its inhabitants, in all our extant Sanskrit books. Even in our every day Sankalpa (संकल्प) a sort of mantra repeated at the performance of every religious ceremony, the word Aryavarta is used as our country's name, while the word Hindu is neither of Sanskrit origin, nor is even once mentioned in any of our Sanskrit books. Had Hindu been our original name, this would not have been the case. The manner in which our fathers came to be known by the latter appellation seems to be as follows. When Darius Hystaspes, the first foreign king, visited this country, about 160 years before Alexander's invasion, it was governed by the kings of the Lunar dynasty, hence he called this country India, meaning the country governed by the kings of the Indú or Moon dynasty (इन्दु, the moon). In time they changed the word Ind into Hind, which in their language either signified the meanings I have already given, or in the blindness of their bigotry they gave these meanings to the term Hindu. And no wonder that they did so, for it is the custom at least amongst orientals that one sect always nicknames the followers of another. Neither were we slow in retorting, *i.e.*, in giving the repartee, for we in return called them "Malechas" and "Yavans." In time all the foreigners, I mean those of Persia, Arabia, Turkey, Tartary, Cabul, &c., began to call us by that hateful name, for all of them subsequently became followers of Mahomet of Arabia. When the Mohammedans conquered this country, they being our conquerors, cruel and unjust, obliged us to designate ourselves with that odious *title*. They ruled over us for a period of nearly 600 years, during which interval we grew accustomed to our new name and forgot the old one. And this habit has grown so strong with us that even now, when our persecutors have no more power over us, when we under the present strong government are on a footing of equality with the followers of every other religion, the most learned, enlightened and high-spirited sons of this country do not object to be called Hindus. I also acknowledge, though with deep regret, that until recently thousands of our poor ignorant countrymen were nearly unacquainted with the words Veda and Arya; but now as Swami Dayánand Saraswati, the Luther of India, has made these words echo and re-echo all over the land, so, I think, O brothers! O true sons of this once exalted Aryavarta! the time has come, or rather is fast approaching, when we should show our spirit, act with vigour, and try our best towards the re-exaltation of our beloved mother-country! Arise from your long sleep, O ye lovers of this once famous seat of learning and religion, look around you, and see in what a hapless state your country lies! Act like a true magician to your prostrate Mother, support her in her weak state, and give her once more, no doubt as you can, though after time, all the vivacity and freshness of her youth. And now to conclude I say persevere and you will succeed. Begin at once by casting off your present disgusting and odious appellation; show your spirit and re-assume at once your old and dear name of Arya. Namasté.

MEERUT, 7th February, 1880.

(Continued from the March Number.)

A LAND OF MYSTERY.

BY H. P. B.

Evidently, we, THEOSOPHISTS, are not the only iconoclasts in this world of mutual deception and hypocrisy. We are not the only ones who believe in cycles and, opposing the Biblical chronology, lean towards those opinions which secretly are shared by so many, but publicly avowed by so few. We, Europeans, are just emerging from the very bottom of a new cycle, and progressing upwards, while the Asiatics —Hindus especially—are the lingering remnants of the nations which filled the world in the previous and now departed cycles. Whether the Aryans sprang from the archaic Americans, or the latter from the prehistorical Aryans, is a question which no living man can decide. But that there must have been an intimate connection at some time between the old Aryans, the prehistoric inhabitants of America—whatever might have been their name—and the ancient Egyptians, is a matter more easily proved than contradicted. And probably, if there ever was such a connection, it must have taken place at a time when the Atlantic did not yet divide the two hemispheres as it does now.

In his *Peruvian Antiquities* (see the THEOSOPHIST for March) Dr. Heath, of Kansas City—*rara avis* among scientific men, a fearless searcher, who accepts truth wherever he finds it, and is not afraid to speak it out in the very face of dogmatic opposition—sums up his impressions of the Peruvian relics in the following words:—"Three times the Andes sank hundreds of feet beneath the ocean level, and again were slowly brought to their present height. A man's life would be too short to count even the centuries consumed in this operation. The coast of Peru has risen eighty feet since it felt the tread of Pizarro. Supposing the Andes to have risen uniformly and without interruption, 70,000 years must have elapsed before they reached their present altitude."

"Who knows, then, but that Jules Verne's fanciful idea * regarding the lost continent Atlanta may be near the truth? Who can say that, where now is the Atlantic Ocean, formerly did not exist a continent, with its dense

* This "idea" is plainly expressed and asserted as a fact by Plato in his *Banquet*; and was taken up by Lord Bacon in his *New Atlantis*.

population, advanced in the arts and sciences, who, as they found their land sinking beneath the waters, retired part east and part west, populating thus the two hemispheres? This would explain the similarity of their archæological structures and races, and their differences, modified by and adapted to the character of their respective climates and countries. Thus would the llama and camel differ, although of the same species; thus the algoraba and espino trees; thus the Iroques Indians of North America and the most ancient Arabs call the constellation of the "Great Bear" by the same name; thus various nations, cut off from all intercourse or knowledge of each other, divide the zodiac into twelve constellations, apply to them the same names, and the Northern Hindus apply the name Andes to their Himalayan mountains, as did the South Americans to their principal chain.* Must we fall in the old rut, and suppose no other means of populating the Western Hemisphere except 'by way of Behring's Strait? Must we still locate a geographical Eden in the East, and suppose a land, equally adapted to man and as old geologically, must wait the aimless wanderings of the 'lost tribe of Israel' to become populated?"

Go where we may, to explore the antiquities of America —whether of Northern, Central, or Southern America— we are first of all impressed with the magnitude of these relics of ages and races unknown, and then with the extraordinary similarity they present to the mounds and ancient structures of old India, of Egypt and even of some parts of Europe. Whoever has seen one of these mounds has seen all. Whoever has stood before the cyclopean structures of one continent can have a pretty accurate idea of those of the other. Only be it said—we know still less of the age of the antiquities of America than even of those in the Valley of the Nile, of which we know next to nothing. But their symbolism—apart from their outward form—is evidently the same as in Egypt, India, and elsewhere. As before the great pyramid of Cheops in Cairo, so before the great mound, 100 feet high, on the plain of Cahokia,—near St. Louis (Missouri)—which measures 700 feet long by 800 feet broad at the base, and covers upwards of eight acres of ground, having 20,000,000 cubic feet of contents, and the mound on the banks of Brush Creek, Ohio, so accurately described by Squier and Davis, one knows not whether to admire more the geometrical precision, prescribed by the wonderful and mysterious builders in the form of their monuments, or the hidden symbolism they evidently sought to express. The Ohio mound represents a serpent, upwards of 1,000 feet long. Gracefully coiled in capricious curves, it terminates in a triple coil at the tail. "The embankment constituting the effigy, is upwards of five feet in height, by thirty feet base at the centre of the body, slightly diminishing towards the tail."† The neck is stretched out and its mouth wide-opened, holding within its jaws an oval figure. "Formed by an embankment four feet in height this oval is perfectly regular in outline, its transverse and conjugate diameters being 160 and 8 feet respectively," say the surveyors. The whole represents the universal cosmological idea of the serpent and the egg. This is easy to surmise. But *how came* this great symbol of the Hermetic wisdom of old Egypt to find itself represented in North America? How is it that the sacred buildings found in Ohio and elsewhere, these squares, circles, octagons, and other geometrical figures, in which one recognizes so easily the prevailing idea of the Pythagorean sacred numerals, seem copied from the Book of Numbers? Apart from the complete silence as to their origin, even among the Indian tribes, who have otherwise preserved their own traditions in every case, the antiquity of these ruins is proved by the existence of the largest and most ancient forests growing on the buried cities. The prudent archæologists of America have generously assigned them 2,000 years. But by whom built, and whether their authors migrated, or disappeared beneath victorious arms, or were swept out of existence by some direful epidemic, or a universal famine, are questions, "probably beyond the power of human investigation to answer" they say. The earliest inhabitants of Mexico, of whom history has any knowledge—more hypothetical than proven—are the Toltecs. These are *supposed* to have come from the North and *believed* to have entered Anahuac in the 7th century A. D. They are also credited with having constructed in Central America, where they spread in the eleventh century, some of the great cities whose ruins still exist. In this case it is they who must also have carved the hieroglyphics that cover some of the relics. How is it then, that the pictorial system of writing of Mexico, which was used by the conquered people and learned by the conquerors and their missionaries, does not yet furnish the keys to the hieroglyphics of Palenque and Copan, not to mention those of Peru? And these civilized Toltecs themselves, who were they, and whence did they come? And who are the Aztecs that succeeded them? Even among the hieroglyphical systems of Mexico, there were some which the foreign interpreters were precluded the possibility of studying. These were the so-called schemes of judicial astrology "given but not explained in Lord Kingsborough's published collection," and set down as purely figurative and symbolical, "intended only for the use of the priests and diviners and possessed of an esoteric significance." Many of the hieroglyphics on the monoliths of Palenque and Copan are of the same character. The "priests and diviners" were all killed off by the Catholic fanatics,—the secret died with them.

Nearly all the mounds in North America are terraced and ascended by large graded ways, sometimes square, often hexagonal, octagonal or truncated, but in all respects similar to the *teocallis* of Mexico, and to the *topes* of India. As the latter are attributed throughout this country to the work of the five Pandus of the Lunar Race, so the cyclopean monuments and monoliths on the shores of Lake Titicaca, in the republic of Bolivia, are ascribed to giants, the five exiled brothers "from beyond the mounts." They worshipped the *moon as their progenitor* and lived before the time of the "Sons and Virgins of the *Sun*." Here, the similarity of the Aryan with the South American tradition is again but too obvious, and the Solar and Lunar races—the Sourya Vansa and the Chandra Vansa—re-appear in America.

This Lake Titicaca, which occupies the centre of one of the most remarkable terrestrial basins on the whole globe, is "160 miles long and from 50 to 80 broad, and discharges through the valley of El Desagvadero, to the south-east into another lake, called Lake Aullagas, which is probably kept at a lower level by evaporation or filtration, since it has no known outlet. The surface of the lake is 12,846 feet above the sea, and it is the most elevated body of waters of similar size in the world." As the level of its waters has very much decreased in the historical period, it is believed on good grounds that they once surrounded the elevated spot on which are found the remarkable ruins of Tiahuanico.

The latter are without any doubt aboriginal monuments pertaining to an epoch which preceded the Incal period, as far back as the Dravidian and other aboriginal peoples preceded the Aryans in India. Although the traditions of the Incas maintain that the great law-giver and teacher of the Peruvians, Manco Capac—the Manu of South America—diffused his knowledge and influence from this centre, yet the statement is unsupported by facts. If the original seat of the Aymara, or "Inca race" was there, as claimed by some, how is it that neither the Incas, nor the Aymaras, who dwell on the shores of the Lake to this day, nor yet the ancient Peruvians, had the slightest knowledge concerning their history? Beyond a vague tradition which tells us of "giants" having built these immense structures in one night, we do not find the faintest clue. And, we have every reason to doubt whether the Incas are of the Aymara race at all. The

* "The name *America*" said I, in *Isis Unveiled* (Vol. I p. 591.) three year ago "may one day be found closely related to *Meru*, the sacred mount in the centre of the *seven* continents." When first discovered, America was found to bear among some native tribes the name of *Atlanta*. In the States of Central America we find the name *Amerik*, signifying, like Meru, a great mountain. The origin of the *Kamas* Indians of America is also unknown.

† Smithsonian contributions to knowledge, Vol. I.

Incas claim their descent from Manco Capac, the son of the Sun, and the Aymaras claim this legislator as their instructor and the founder of the era of their civilization. Yet, neither the Incas of the Spanish period could prove the one, nor the Aymaras the other. The language of the latter is quite distinct from the *Inichua*—the tongue of the Incas; and they were the only race that refused to give up their language when conquered by the descendants of the Sun, as Dr. Heath tells us.

The ruins afford every evidence of the highest antiquity. Some are built on a pyramidal plan, as most of the American mounds are, and cover several acres; while the monolithic doorways, pillars and stone-idols, so elaborately carved, are "sculptured *in a style wholly different* from any other remains of art yet found in America." D'Orbigny speaks of the ruins in the most enthusiatic manner. "These monuments" he says "consist of a mound raised nearly 100 feet, surrounded with pillars—of temples from 600 to 1200 feet in length, opening precisely towards the east, and adorned with colossal angular columns —of porticoes of a single stone, covered with reliefs of skilful execution, displaying symbolical representations of the Sun, and the condor, his messenger—of basaltic statues loaded with bass-reliefs, in which the design of the carved head is half Egyptian—and lastly, of the interior of a palace formed of enormous blocks of rock completely hewn, whose dimensions are often 21 feet in length, 12 in breadth, and 6 in thickness. In the temples and palaces, the portals are not inclined, as among those of the Incas, but perpendicular; and their vast dimensions, and the imposing masses of which they are composed, surpass in beauty and grandeur all that were afterwards built by the sovereigns of Cuzco." Like the rest of his fellow-explorers, M. D'Orbigny believes these ruins to have been the work of a race far anterior to the Incas.

Two distinct styles of architecture are found in these relics of Lake Titicaca. Those of the island of Coati, for instance, bear every feature in common with the ruins of Tiahuanico; so do the vast blocks of stone elaborately sculptured, some of which, according to the report of the surveyors, in 1846, measure: "3 feet in length by 18 feet in width, and 6 feet in thickness;" while on some of the islands of the Lake Titicaca there are monuments of great extent, "but of true Peruvian type, believed to be the remains of temples destroyed by the Spaniards." The famous sanctuary, with the human figure in it, belongs to the former. Its doorway 10 feet high, 13 feet broad, with an opening 6 feet 4 inches, by 3 feet 2 inches, is cut from a single stone. "Its east front has a cornice, in the centre of which is a human figure of strange form, *crowned with rays*, interspersed with serpents with crested heads. On each side of this figure are three rows of square compartments, filled with human and other figures, of apparently symbolic design...Were this temple in India, it would undoubtedly be attributed to Shiva; but it is at the antipodes, where neither the foot of a Shaiva or one of the Naga tribe has ever penetrated to the knowledge of man, though the Mexican Indians have their *Nagal*, or chief sorcerer and serpent worshipper. The ruins standing on an eminence, which from the water-marks around it, seem, to have been formerly an island in Lake Titicaca, and "the level of the Lake now being 135 feet lower, and its shores 12 miles distant, this fact, in conjunction with others, warrants the belief that these remains antedate any others known in America."* Hence, all these relics are unanimously ascribed to the same "unknown and mysterious people who preceded the Peruvians, as the Tulhuatecas or Toltecs did the Aztecs. It seems to have been the seat of the highest and most ancient civilization of South America and of a people who have left the most gigantic monuments of their power and skill"... And these monuments are all either *Dracontias*—temples sacred to the Snake, or temples dedicated to the Sun.

Of this same character are the ruined pyramids of Teotihuacan and the monoliths of Palenque and Copan. The former are some eight leagues from the city of Mexico on the plain of Otumla, and considered among the most ancient in the land. The two principal ones are dedicated to the Sun and Moon, respectively. They are built of cut stone, square, with four stories and a level area at the top. The larger, that of the Sun, is 221 feet high, 680 feet square at the base, and covers an area of 11 acres, nearly equal to that of the great pyramid of Cheops. And yet, the pyramid of Cholula, higher than that of Teotihuacan by ten feet according to Humboldt, and having 1,400 feet square at the base, covers an area of 45 acres!

It is interesting to hear what the earliest writers—the historians who saw them during the first conquest—say even of some of the most modern of these buildings, of the great temple of Mexico, among others. It consisted of an immense square area "surrounded by a wall of stone and lime, eight feet thick, with battlements, ornamented with many stone figures *in the form of serpents*" says one. Cortez shows that 500 houses might be easily placed within its enclosure. It was paved with polished stones, so smooth, that "the horses of the Spaniards could not move over them without slipping," writes Bernal Diaz. In connection with this, we must remember that it was not the Spaniards who conquered the Mexicans, but their *horses*. As there never was a horse seen before by this people in America, until the Europeans landed it on the coast, the natives though excessively brave, "were so awe-struck at the sight of horses and the roar of the artillery" that they took the Spaniards to be of divine origin and sent them human beings as sacrifices. This superstitious panic is sufficient to account for the fact that a handful of men could so easily conquer incalculable thousands of warriors.

According to Gomera, the four walls of the enclosure of the temple corresponded with the cardinal points. In the centre of this gigantic area arose the great temple, an immense pyramidal structure of eight stages, faced with stone, 300 feet square at the base and 120 feet in height, truncated, with a level summit, upon which were situated two towers, the shrines of the divinities to whom it was consecrated—Tezcatlipoca and Huitzlipochtli.. It was here that the sacrifices were performed, and *the eternal fire maintained. Clavigero tells us*, that besides this great pyramid, there were forty other similar structures consecrated to various divinities. The one called *Tezcacalli* "the House of the Shining Mirrors, sacred to *Tezcatlipoca*, the God of Light, the Soul of the World, the Vivifier, the Spiritual Sun." The dwellings of priests, who, according to Zarate, amounted to 8,000, were near by, as well as the seminaries and the schools. Ponds and fountains, groves and gardens in which flowers and sweet smelling herbs were cultivated for use in certain sacred rites and the decoration of altars, were in abundance; and, so large was the inner yard, that "8,000 or 10,000 persons had sufficient room to dance in it upon their solemn festivities"—says Solis. Torquemada estimates the number of such temples in the Mexican empire at 40,000, but Clavigero, speaking of the majestic *Teocalli* (literally, houses of God) of Mexico, estimates the number higher.

So wonderful are the features of resemblance between the ancient shrines of the Old and the New World that Humboldt remains unequal to express his surprise. "What striking analogies exist between the monuments of the old continents and those of the Toltecs who...built these colossal structures, truncated pyramids, divided by layers, like the temple of Belus at Babylon! Where did they take the model of these edifices?" he exclaims.

The eminent naturalist might have also enquired where the Mexicans got all their *Christian* virtues from, being but poor pagans. The code of the Aztecs, says Prescott, "evinces a profound respect for the great principles of morality, and as clear a perception of these principles as is to be found in the most cultivated nations." Some of these are very curious inasmuch as they show such a similarity to some of the Gospel ethics. "He who looks too curiously on a woman, commits adultery with his eyes" says one of them, "Keep peace with all; bear injuries

* *New American Cyclopædia* Art, "Teotihuacan."

with humility; God who sees, will avenge you," declares another. Recognizing but one Supreme Power in Nature, they addressed it as the deity "by whom we live, Omnipresent, that knoweth all thoughts and giveth *all gifts*, without whom man is as nothing; invisible, incorporeal, one of perfect perfection and purity, under whose wings we find repose and a sure defence." And, in naming their children, says Lord Kingsborough "they used a ceremony strongly resembling the Christian rite of baptism, the lips and bosom of the infant being sprinkled with water, and the Lord implored to *wash away the sin* that was given to it before the foundation of the world, *so that the child might be born anew*." "Their laws were perfect; justice, contentment and peace reigned in the kingdom of these benighted heathens," when the brigands and the Jesuits of Cortez landed at Tabasco. A century of murders, robbery, and forced conversion, were sufficient to transform this quiet, inoffensive and wise people into what they are now. They have fully benefited by dogmatic Christianity. And he who ever went to Mexico, knows what that means. The country is full of blood-thirsty Christian fanatics, thieves, rogues, drunkards, debauchees, murderers, and the greatest liars the world has ever produced! Peace and glory to your ashes, O Cortez and Torquemada! In this case at least, will you never be permitted to boast of the enlightenment *your* Christianity has poured out on the poor, and once virtuous heathens!

(*To be continued.*)

TANTRIC PHILOSOPHY.

BY BARADA KANTA, MAJUMDAR.

It is deeply to be regretted that the Tantras have not found favour with some scholars and truth-seekers of this country. People generally feel as if an intuitive repugnance at the very name of Tantra, which seems to associate with it all that is impure, ignoble and immoral; but yet there are many Tantras hiding in their neglected pages golden keys which may well help the earnest pilgrim to open the sealed gates of mysterious nature. The Tantras are an invaluable treasure, embracing besides religion and theology, law and medicine, cosmology, yoga, spiritualism, rules regarding the elementaries and almost all the branches of transcendental philosophy. They are over 160 in number, but written as they are in the Bengali character, and their study being confined among a very few of the Tantrik sect, the world at large has been deprived of the knowledge of what they really are. The Tantriks like the Freemasons and Rosicrucians studiously hide their books and secrets from the outside world.

With a view to disabuse the minds of the Tantra-haters of their misconception about this very instructive and interesting branch of the Hindu literature, I will attempt in the sequel to give a succinct account of the doctrines of the *Mahánirvána* Tantra as to the Deity.

The Deity, according to the *Mahánirvána* Tantra, is a duality—the grand, immutable and inseparable combination of mind and matter. It is always indivisible, impersonal, unsusceptible of any feeling, such as pleasure and pain, imperceptibly latent in every created object,* all-pervading and eternal. It is the fountain-light of the senses and the faculties, itself having neither the one nor the other. Brahmá, Vishnu and Shiva are the personifications of the centrifugal, sustaining and centripetal energies of the great One, they being never independent entities.† All the created objects from the great to the small are provided with it.*

This Great Cause of Causes is known only to those who are adepts in what is known by the name of *Samádhi yoga*. The Yogi to feel it must be impregnable to feelings of pleasure and pain, happiness and misery, heat and cold, in short, every terrestrial thing that affects the mind of the ordinary mortal. The discipline of the mind is not the less imperative. The practiser of Yoga should stand beyond the control of the passions, regard with an even eye both friend and foe, and completely abstract his mind from the outside world. He is to concentrate his mind upon the vital Mantra, *om satchit ekam brahma*; which is thus explained. The syllable *om* is the symbol of the centrifugal, sustaining and centripetal energies of God; the letter (*a*) means the sustaining or preservative energy, (*u*) the destroying (rather decomposing and centripetal) energy, and (*m*) the creative (rather centrifugal) energy.

अकारेण जगत्पाता संहर्तास्यादुकारतः ।
मकारेण जगत्स्रष्टा प्रणवार्थ उदाहरेत् ॥

I have used the words *centrifugal*, *centripetal* and *energy* advisedly. From the *Kámadhenu* Tantra it would appear that the letter (*a*) of the Pranava is the symbol of a certain force (call it power if you will) named *Adha Kundalini* (अधः कुण्डलिनी), whose color is like the scarlet Champak, embodying the five Devas (Thatis, Tanmátras or the occult essences of sound, light, smell, touch and air) and the five Pránas. The color of the force symbolized by (*m*) is like that of the dawning sun, and it is called the *Parama Kundali* (परमकुण्डली); it also embraces the five Devas and Prans The symbol (*u*) is of the moon's color, pentangular, embracing the five Devas as above; having three powers (sakti), three attributes, though without any attribute, and itself the divine essence *embodied*.

उकारः परमेशानि अधःकुंडलिनीस्वयं ।
पीतचंपकसंकाशं पंचदेवमयं सदा ।
पंचप्राणमयं देवि चतुर्वर्गप्रदायकं ॥
* * * * *
शृणु तत्त्वं अकारस्य अभिगोप्यं वरानने ।
शरच्चंद्रप्रतीकाशं पंचकोणमगं सदा ।
पंचदेवमयं वर्णं शक्तित्रयसमन्वितं ।
निर्गुणं त्रिगुणोपेतं स्वयं कैवल्यमूर्तिमान् ॥
* * * * *
मकारं शृणु चार्वांग स्वयं परमकुंडली ।
तरुणादित्यसंकाशं चतुर्वर्गप्रदायकं ।
पंचदेवमयं वर्णं पंचप्राणमयं सदा ॥

Now among the descriptions of *Kundalini* in Tantrasára these three attributes among others are noticeable, viz., that it is subtle, moving in three and a half circles and encircling the esoteric (procreative will, I believe) of the self-existent Deity.† Viewing in this light this Kundalini appears to be the grand pristine force which underlies organic and inorganic matter. Modern science also teaches us that heat, light, electricity, magnetism, &c., are but the modifications of one great force. I confess my inability to ascertain the distinction between *Adhas Kundalini* and *Parama Kundali*, typifying the negative force and the positive force respectively, but doubtless they are the different manifestations of one great primeval force or power which created the universe. I have substituted the word *centripetal* for *destroying*, because it is laid down that at the time of Mahápralaya organic matter will be decomposed and withdrawn to whence it issued.

पुनः स्वरूपमासाद्य तमोरूपंनिराकृतं :
वाचातीतं मनोगम्यं त्वमेकावशिष्यते ॥

I am struck with an idea, though I am not now in a position for want of some very valuable Tantrik works to

* कारणं सर्वभूतानां स एकः परमेश्वरः ।
लोकेषु सृष्टिकरणात् स्रष्टा ब्रह्मेति गीयते ॥
विष्णुः पालयिता देवि संहर्ताहं तदिच्छया ।
* * * * * *
तेनांतर्यामिरूपेण तत्तद्विषय योजिताः ।
स्वस्वकर्म प्रकुर्वंति न स्वतंत्राः कदाचन ॥

† गूढं सर्वेषु भूतेषु सर्वव्यापी सनातनः

* आब्रह्मस्तंबपर्यंतं सकलं तन्मयंजगत् ॥

† ध्यायेत्कुन्डलिनीं सूक्ष्मां मूलाधारनिवासिनीं ।
तामिष्टदेवतारूपां सार्धं त्रिवलयान्वितां ॥
कोटिसौदामिनीभासां स्वयंभूलिंगवेष्टिनीं ।

substantiate my point, that the syllable *Om* is the esoteric *verbal* symbol, whereas the cross, Arani, Lingam, &c., is the esoteric *physical* symbol hiding the same divine meaning underneath. There is the positive vertical force (m) intersecting the negative horizontal force (u), and (a) is the harmonial motion of these two forces, (the harmony being mentioned by three other royal *saktis* of dignity, energy and counsel) sustaining and preserving the universe, which is but the embodiment of the divine essence (स्वयं कैवल्य मूर्तिमान्.)

But to resume: *sat* means immortal, rather ever-existent, *chit*, the fountain of perception, knowledge and wisdom; *ekam*, unity; and *brahma* implies greatness. But the concentration of the mind on the mantra is not alone sufficient; the Yogi to attain beatitude must realize the Deity explicated by it.(1) And what is Yoga? It is the conjuncture of the *Jiva* (mind) with the *Atma* (soul, i.e., God) —it is that worship which unites the servant with the master. (2)

But this state of the mind, the result of the highest culture and training, is attainable only by a few, who devote their whole life and energy to the fearless investigation of truth. The majority of the people getting no such education and addicting themselves to mundane pursuits, are not in a position to appreciate or realize the abstract God. Thrown into the whirlpool of action, tempted by passions and interest, beset by enemies and untoward circumstances, goaded by hope and ambition, struck down by fear and despair, frail man is capable of doing the greatest mischief to himself and to his fellow-brethren. The bond of religion is, therefore, of the highest importance to ensure peace and security. And what religion can the average man appreciate? Certainly not the highest theosophy. To suit the capacity of such men the sages expounded a system of easily tangible faith founded on the attributes and actions of the Deity(3), keeping in view *Prakriti*, the fountain-source of matter, and screening out *chaitanya*, the ocean of intelligence, knowledge and wisdom. But they did not descend to idolatry by one step. Their first lesson was to contemplate attributive images, failing which the untutored mind was instructed to make visible images of *Prakriti*, symbolizing her attributes. Thus Káli (or Sakti, Prakriti, that is, God manifested in matter) is made of black color, having a crescent on her forehead, three eyes, wearing red cloth, distributing security and boon with her hands, sitting on the scarlet lotus, and having her mouth wide open at the sight in front of drunken Kála (time) dancing. Even as white, purple and other colors are absorbed by the black, so do the elements find their rest in Kali, hence her color is imagined to be black; the symbol of the moon indicates her loveliness; the light of the universe being the sun, moon and fire, the Great Light of Light is made to have three eyes; time masticates and devours all created objects, the blood of which is imagined to be her cloth; the universe upon which she sits being the offspring of the active power (Rajas)—her throne is made of purple lotus. The drink of Kála is folly. (4)

The ritualistic portions of the work are not less interesting; they unfold the means whereby the sentient God as well as Its symbolic representations are to be worshipped. My next paper will be devoted to their treatment.

Symbolic worship is by no means soul-lifting. (5) It is only for the benefit of the worldly-minded people—to induce them to the contemplation of something holy and transmundane, and to guard against folly and vice, that such worship has been inculcated. But the soul can never attain beatitude until it breaks off the girdles of *Karma* (action) and obtains Gnan (God-knowledge). The Gordian knot of action binds the soul, hand and foot to the world, where repeatedly it gets birth and dies away until theosophy redeems it from transmigration.

Rajshahi in Bengal, Feb. 11th, 1880.

(1) मंत्रचैतन्यमेतत्तु तदधिष्ठातृदेवता ।
तद्ज्ञानं परमेशानि भक्तानां सिद्धिदायकं ॥
अस्याधिष्ठातृदेवोऽपि सर्वव्यापिसनातनं ।
अवितर्क्यं निरातंकं वाचार्तातं निरंजनं ॥

(2) योगो जीवात्मनोरैक्यं पूजनं सेवकेशयोः ॥

(3) एवं गुणानुसारेण रूपाणि विविधानिच ।
कल्पितानि हितार्थाय भक्तानामल्पचेतसां ॥
गुणकर्मानुसारेण रूपं देव्याप्रकल्पितं ॥

(4) श्वेतपीतादिकोवर्णो यथाकृष्णे विलीयते ।
प्रविशंति तथा काल्यां सर्वभूतानि शैलजे ॥
अतस्तस्याः कालशक्ते र्निर्गुणाया निराकृतेः ।
हिताय प्राणयोगानां वर्णःकृष्णो निरूपितः ॥
* * * * *
अमृतत्वाल्ललाटेस्याः शशिचिन्हं निरूपितं ॥
शशिसूर्याग्निभि र्नित्यैरखिलं कालिकं जगत् ।
संपश्यति यतस्तस्मा त्कल्पितं नयनत्रयं ॥
ग्रसनात्सर्वसत्त्वानां कालदंतेन चर्वणात् ।
तद्रक्तसंघोदेवेश्या वासोरूपेण भाषितं ॥
समये समये जीवरक्षणं विपदः शिवे ।
प्रेरणं स्वस्व कार्येषु वरेषाभयमीरितं ॥
रजो जनित विश्वानि विष्टभ्य परितिष्ठति ।
अतो हि कथितं भद्रे रक्त पद्मासनस्थिता ॥
क्रीडंतं कालिकं कालं पीत्वा मोहमयीं सुरां ।
पश्यंति चिन्मयी देवी सर्वसाक्षि स्वरूपिणी ॥

(5) उत्तमो ब्रह्मसद्भावो ध्यानभावस्तु मध्यमः ।
स्तुति र्जपो धमो भावो बहिःपूजा धमाधमा ॥

* The twenty millions of Western believers in the modern phenomena and those who attribute them to the agency of departed spirits or souls (*bhutas*) are divided into two great sects—the Spiritualists and the Spiritists. The latter are "Re-incarnationists," or believers in the successive re-incarnations or transmigrations of the human soul.—Ed. Theos.

A MOST INTERESTING AND INSTRUCTIVE LETTER HAS been addressed to the Society by a respectable physician in England, in which advice is asked for the treatment of a gentleman who, since attending some Spiritualistic "circles" to witness the strange phenomenon of "Materialization," has been obsessed by an evil influence or "bad spirit" despite his efforts to throw it off. The case is so important that it will be specially described in next month's THEOSOPHIST.

RADIANT MATTER.

M. CAMILLE FLAMMARION ON MR. CROOKES' NEW DISCOVERIES IN PHYSICS.

The *Revue Spirite* of Paris, a monthly journal established by the late Allan Kardec—the founder of the Spiritistic School in France—and edited by M. P. G. Leymarie, a Fellow of the Theosophical Society, in its February number, 1880, has a most interesting article, discoursing upon Mr. Crookes, the eminent English physicist, interested in the occult studies. It speaks thus of him and his great popularity now in France :—

"Spiritism feels too grateful to the great scientist William Crookes that anything to his greater glory should remain unnoticed. Suffice then, that he is the author of the admirable researches on *Radiant Matter* of which the whole press entertained lately the French public, to make it our duty to our readers to welcome the discoveries of the great chemist who did not shrink from the study of *spiritist* phenomena.* This alone would be sufficient for us, had we not still another motive, one that concerns the cause of Spiritism to its core and heart, as the problem of radiant matter is the problem of Spiritualism itself. That which Mesmerists and Spiritualists call fluid, is probably only a special manifestation of what Mr. Crookes designates under the name of *radiant matter*. The discovery of a fourth condition of matter is a door opened for its transformations for ever; it is the invisible and impalpable man that becomes possible without ceasing to be substantial; it is the world of spirits entering the domain of scientific hypotheses without absurdity; it presents a possibility for the materialist to believe in a future life, without renouncing the material substratum which he thinks necessary for the maintenance of individuality. There are other considerations too. We do not mention homœopathy, having never studied it, but it is more than probable that homœopaths will find arguments as well in the facts of *radiant matter*.....

"Mr. Crookes is not only the chemist known to the scientific world, but at this time there is not a Frenchman well read in journalistic information who is not aware of the importance of his works, and this name is now for science a dazzling light, a popular glory. To give an idea of his work and of the interest which his

experiments at the Paris observatory and at the school of medicine have generally excited throughout the press, we cannot do better than reproduce passages from the numerous articles published by scientific editors."

The first contribution to this effect is given by a letter from M. Camille Flammarion, the astronomer and spiritist to the journal *Le Voltaire* on the subject of Radiant Matter, extracts from which letter we now give for the benefit of the readers of the *Theosophist*. M. Flammarion says :—

"We had, the other night, at the Observatory, a lecture on physics—physics purely scientific, let it be well understood—very interesting and extremely instructive. Mr. W. Crookes, F.R.S. of London, shewed there to a select meeting his curious experiments upon a peculiar state of matter, which he calls *radiant matter*. M. Salet was the interpreter ; in the audience was M. Gambetta, accompanied by General Farre."

M. Flammarion then alleges that Faraday was the first person to conceive the idea of radiant matter, as a hardy hypothesis, in the year 1816. His letter thus proceeds :—

"At the commencement of the century, if any one had asked what is gas, he would have been answered, it is matter diluted and rarefied to the point of being impalpable ; except when it is excited by a violent movement, it is invisible ; it is incapable of assuming a definite form, like solids ; or of forming drops like liquids ; it is always in a position to dilate when it encounters no resistance, and to contract under the action of pressure. Such were the principal properties attributed to gas thirty years ago. But the researches of modern science have greatly enlarged and modified our ideas about the constitution of these elastic fluids.

"We now consider gas to be composed of an almost infinite number of little particles or molecules, which are incessantly in movement, and which are animated by a tendency to velocity of movement to the greatest possible degree. As the number of these molecules is exceedingly great, it follows that a molecule cannot move in any direction without quickly striking against another. But if we extract from a closed vessel a great quantity of the air, or of the gas which it contains, the number of the molecules is diminished, and the distance that a given molecule can move without knocking against another is increased, the mean length of its free course being in inverse ratio to the number of molecules remaining.

"The more perfect the vacuum, the greater the average distance that a molecule traverses before colliding ; or in other terms, the mean length of the free course augments the more the physical properties of the gas become modified. Thus, when we arrive at a certain point, the phenomena of the radiometer become possible ; and if we carry the rarefaction of the gas still farther, that is to say, if we diminish the number of the molecules which are found in a given space, and by that means augment the mean length of their free courses, we render the experiments which are the subject matter of our consideration, possible. As Mr. Crookes says :—

'These phenomena differ so greatly from those presented by gas in its ordinary tension, that we are in the presence of a fourth condition of matter, which is as far removed from the gaseous condition as gas is from the liquid condition.

'The molecules of gas, for example, contained in this envelope of crystal (a globe five inches in diameter) and which are now become comparatively few in number—although there are actually left milliards on milliards—by being no longer impeded reciprocally in their movements, have acquired new properties, of extreme energy. Here are revealed by the most brilliant phenomena some of those mysterious powers of nature, the secret laws of which are yet little known.

'These molecules projected on diamonds and rubies in rapid streams, cause them to shine forth with intense brilliancy of colour, green and red, and the glass under their action becomes illuminated with flashing phosphorescence.

'A rapid current of these particles which an ingenious lecture-table method of lighting renders visible to all eyes, heats platino-iridium alloy, to beyond 2,000 degrees, melting it like wax.

'It appears that all these molecules, which have been rendered more free and mobile by reduction of their number, act like bullets so small as to defy imagination, and the number of which, still in this vacuum of which man is so proud, appears to be still infinite.'

"Mr. Crookes, by means of various ingenious experiments, demonstrates the following propositions :

'Wherever radiant matter strikes, it induces an energetic phosphorescent action :—it moves in a straight line ; when intercepted by a solid substance it throws a shadow ; it exercises an energetic mechanical action upon the bodies it strikes against ; it deviates from its straight course under the influence of the magnet ; when arrested in its movement, it produces heat.'

"These are some of the experiments so new, so unexpected, and of such deep interest. The author of them has succeeded in making a vacuum in his tubes of a millionth of atmosphere, and he might even attain to a ten millionth or perfectionate it even to a twenty millionth. Very well, such a pneumatic vacuum, far from representing to the mind an absolute vacuum, represents on the contrary, still a real condition of matter, and still an immeasurable number of molecules. Thus, for example, a globe of glass of thirteen centimetres, (about five inches) in diameter, like those in which some of the preceding experiments had been made, would contain something like a *septillion*, thus :—1,000,000,000, 000,000, 000,000, of molecules of air. Very well, if we make a vacuum there to a millionth of the atmosphere, the globe will still contain a quintillion of molecules. That is no small thing. It is even enormous—unimaginable ! Suppose we pierce this globe of glass by the aid of an electric spark, which traverses it by an opening quite microscopic, but sufficient, nevertheless, to permit the air to enter ; how much time will it take for this quintillion of molecules to get into the globe, in which a vacuum has been made ? If a hundred millions of molecules should enter in a second, in order to fill this globe there would be a necessity of—

12,	882,	510,	617,	476,	500,	Seconds.
or 214,	708,	510,	291,	275,		Minutes.
or 3,	578,	475,	171,	521,		Hours.
or	149,	103,	132,	147,		Days.
or		408,	501,	731,		Years.

more than four hundred millions of years. Nevertheless, the vessel is filled in an hour. What are we to conclude by this ? Why, that not only a hundred millions of molecules enter in a second, but three hundred quintillions. The smallness of these molecules is, then, absolutely incomprehensible. They are so to speak but mathematical points.

"In the study of this fourth condition, or state of matter, it seems that we have attained a knowledge of, seized, and submitted to our control, the small indivisible atoms which we may consider as forming the physical basis of the Universe, and that we have attained to the limit where matter and force appear to blend—to the obscure domain which marks the frontier that separates the known from the unknown. I hope the learned experimenter will here permit me to make a reflection inspired by his own experiments. That which he calls radiant matter, may it not be simply a mode of electricity ? The radiations observed, the luminous and calorific phenomena produced, the deviations obtained under the influence of the magnet and magnetic currents, do they not suggest directly to the mind the existence of actions of the electric order ? This idea may well have struck the author himself, and perhaps he might discuss this objection which appears to us direct and quite natural. This objection does not, however, seem to us to be proved. But whatever may be the adopted theory, these experiments are none the less novel, curious, and of the first order. We will finish by an indiscretion ; it was in studying the phenomena of Spiritualism that Mr. Crookes has been led to these magnificent discoveries.

"CAMILLE FLAMMARION,
Astronomer."

HINTS TO THE STUDENTS OF YOG VIDYA.

BY RUTTUN CHUND BARY.

There are eight parts of Yog, viz., Yama, Niyama, Asana, Pránnáyáma, Pratyáhára, Dhúranna, Dhyána and Samádhi, each of which I shall endeavour to define as briefly as possible.

The principles of Yama enjoin us—

(1.) To observe perfect freedom from the desire of injuring others, and to realize in practice real love and heartfelt sympathy for all creatures ;

(2) To speak always the truth ; making our words convey our exact meaning ;

(3) To be free from a desire to misappropriate others' property, however insignificant ;

(4) To practise self-denial, or in other words never to allow gratification to carnal passions, even in thought ;

(5) To keep always and everywhere aloof from pride and vanity.

The principles of Niyama enjoin us—

(1.) To observe cleanliness of body and purity of mind

(2) To be content and cheerful under all the vicissitudes of life ;

(3) To listen to, and practise, the doctrines calculated to exalt our mind and refine our thoughts ;

(4) To read the sacred books, such as the Vedas, &c., and to have full faith in the existence of the Infinite Spirit, *Om* ;

(5) To bear always in mind that our actions and thoughts are watched and witnessed by the Omnipresent Spirit.

Asana.

This treats of the posture to be adopted at the time of performing Yog. The posture assumed should be quite easy and in no way painful or inconvenient. For oriental people, squatting is the one generally preferred.

Pránnáyáma.

This relates to the suppression of the inspiration and expiration of breath.

(1.) When the breath is exhaled, the student should, before he takes it in again, allow as much time to pass as he conveniently can.

(2) And when it is inhaled, he should suffer the same amount of time to elapse before it is exhaled again.

(3) He should then suspend breathing altogether, of course, for a few seconds at the beginning, and never so long as would cause him inconvenience or prove dangerous to his health. In short, his practice must be regulated by his strength.

(4) He should then inhale and exhale his breath slowly and with less force than usual. I advise no person to practise this part of Yog, unless he has a Yogi at his side, inasmuch as it endangers health and life, if unskilfully attempted and in the absence of an instructor.

Pratyáhára.

This requires us to control our mind so as to exercise full authority over its feelings and emotions.

Dhárannа

is to withhold the mind from all external objects and internal thoughts and to concentrate it upon a certain part of the body, either the navel, heart, forehead, nose or tongue, and then to meditate on *Om* and its attributes.

Dhyána

is to intensify that meditation, and to keep the mind void of any other thought, feeling or emotion.

Samádhi

leads the Yogi to gain that perfection in the intensity of meditation which enables him to attain absorption in the Infinite Spirit.

In Dhyána the Yogi is conscious of his own self, of his mind, and of the Infinite Spirit; but in Samádhi he loses the consciousness of the first two, and the Infinite Spirit only remains before his mind's eye.

Your readers must know that the writer of this article, not being a Yogi himself, writes this not so much to teach others as to learn himself, and will, therefore, feel highly grateful to any who being Yogis themselves will correct him wherever they see him taking a wrong course.

Dhárannа, Dhyána and Samádhi are together called Sannyáma.

No one should expect to enjoy the bliss of *Sannyáma*, which is beyond all description, without first observing the principles of *Yama* and *Niyama*.

God, the primeval cause that pervades the universe, and is the Master of all things, either animate or inanimate, is a Being invisible to the physical eyes, imperceptible to the bodily senses and incomprehensible to our finite intellect. Who dares define such a Being, and in what language? No other language than that of the Deity itself, (if it can be said to have any specific language at all) can boast of representing it as it is. And in *Sannyáma* we are brought face to face with this Being.

The first fruit that a Yogi reaps is that his mind is always fearless and his soul happy. These two qualifications are the true attendants that a Yogi can always count upon, and without these no person should be looked upon as a Yogi. It is, indeed, difficult to enter all at once into the state of Samádhi, but Dhyána, I am sure, is a stage that can at any rate be reached even by a beginner.

It is in *Dhyána* that a student of Yoga Vidya begins to hear that mystic music called the *Anáhad-Shabd* (which is so beautifully illustrated at page 87 of the THEOSOPHIST for January 1880, in the article on Yog Philosophy) which varies in its tunes and notes in proportion to the advancement of the student from one stage to another.

In the first stage it resembles the chirping of a sparrow, in the second it is twice as loud, in the third it is like the tolling of bells, in the fourth like the blowing of a great shell, in the fifth like the music of a lute, in the sixth like the clapping of hands, in the seventh like the sound of a flute (Vinna), in the eighth like the beating of a drum, in the ninth like the sound of a small trumpet, and in the tenth like the deep pealing of thunder.

It is in the tenth stage called *Samádhi* that *Hiranyagarbha*, that eternal and unfading light, which until then penetrated its rays only now and then through the thick cloud of matter, breaks in upon the Yogi in its full brightness and glory, and absorbs him. The Yogis when they reach this state, gain the power of the Deity just as a piece of iron gains the property of the magnet when both are brought in close connection with each other. And it is such Yogis that should be looked upon with awe and reverence. However, the farther the student advances from one stage to another, the greater the psychic powers he begins to possess. In the infancy of his spiritual development, future events are revealed to him through dreams especially those connected with his own person, his intimate friends and nearest relatives. But as his *Dhyána* makes a move nearer to the attainment of *Samádhi*, his capacity is so increased as to enable him to see distant objects and future events as happening before him in his semi-Samádhi. And he can also save himself to a certain extent from the attack of diseases and all hurtful creatures.

When the student acquires so much power, it happens in some few cases that he becomes reserved, and looks down upon others. This he should scrupulously avoid as, otherwise he stands face to face with the danger of being pulled down to the point from whence he first started.

He should bear all ill-treatment with patience and be ever forgiving; in short, he should act like the Omnipresent Deity that allows the sun to shine equally both on the good and the wicked. A slight partiality for one and hatred for another is sure to retard his progress.

It should be borne in mind that *Dhyána* can never be enjoyed unless the mind is quite free of all desires at the time. The ever-wavering state of the mind is a great obstacle in our way of spiritual development, and no mind can be brought to any point of stability unless it is separated from all desires. And to effect this, various are the means adopted by different persons. Some engage their mind *without reserve* in the recitation of either of the following ineffable names of the Deity:—*Om, Soham, Hans-Hans, Tat-Sut* &c. &c. Others engage their mind directly in searching after Eternal Light, which manifests itself to the devotee in the inner chamber of his heart, called in Sanskrit, *Brahm-poori*.

Punjab, February 1880.

BRAHMOISM vs. HINDUISM.

BY A HINDU LAWYER.

I have no mind to occupy any space in your esteemed journal with any discussion as to the relative merits of the two religions, but I propose, with your permission, to point out to those concerned why the new religion has not been able to progress so well as it should have in the course of the last half-a-century. Hinduism is the oldest religion in the world, and it must be a religion of love and *no dogma* that would upset it, if possible. It is a tremendous edifice that has out-lived the raids of time, stood the fury of many a cyclone, and baffled all foreign aggression. It embraces all phases of moral philosophy and is, from a Hindu point of view, the fountain-head of theology. Brahmoism (or the religion of one true *Brahma*), as originally found by Rajah Rám Mohun Roy, has sprung out of it. Brahmoism has since received many an accretion from foreign bodies, and alluvium deposited by the washing of the flood of time. It professes to contain the concentrated essence of the sweets of all the known religions of the earth. It ought, therefore, strictly speaking, to be the prevailing religion at this hour, at least in India. But even in Bengal, it is not the religion of many, but of a *few* young Bengalis. Why is this? It is not because there is any inherent or latent defect in the system itself, but, because, I believe, there is a fault in its followers. Let it not be understood, however, that any reflection is in-

tended upon the character of all the Brahmos; no, there are very honourable exceptions to the rule. What I emphatically beg to assert is that men like Babu Keshub Chundar Sen, whose public life has been inconsistent throughout, and who, at the close of the nineteenth century, in the midst of all this Western enlightenment and civilization, wants to be regarded as a prophet and to be worshipped like Christ Jesus of Nazareth, cannot guide, far less rule, the spiritual destiny of millions. Besides, if the Brahmos are really in earnest to convert into their faith their Hindu brethren, they must forsake the aggressive policy and the offending attitude they have lately adopted towards the Hindu society. I have been led into making these remarks by the facts of a case that has lately occurred at Allahabad, and has been fully reported by a correspondent in the columns of the "*Prabhati*," a vernacular daily published at Calcutta. It appears that a certain teacher in the Government school at Allahabad, a young Baboo, graduate of the Calcutta University and a Brahmo, became an accomplice, at least after the fact, of enticing away, under cover of midnight, a young Hindu girl-widow from the lawful custody of her poor brother. When questioned by the girl's brother and some of his friends, the said teacher, after much hesitation and with great reluctance, confessed that the girl was in his house; and, when pressed to deliver her up, he managed to send her down to Calcutta in the company of the two striplings who had personally brought the girl out from her home, there to be placed under the custody of a Brahmo, to be educated, initiated into Brahmoism and then married under the Brahmo Marriage Act, to a bridegroom of any caste that may hereafter be chosen by her or on her behalf. An indignation-meeting, attended by almost all the leading members of the Hindu community of Allahabad, was held the other day, and the conduct of the said Bengali teacher was unanimously condemned. If the facts of this case be true (and I have no doubt they are), the Brahmos of Allahabad have not only wounded the feelings of a respectable Hindu family—not only offended the Hindu society at large, but considerably, if not irreparably, injured the chances of the progress of their religion, at least in Upper India. One such example of indiscretion and wickedness as this is apt to neutralize the effect of the labours of years, and to hinder the advancement of the cause in future. I hope no one in the service of our Government, whose maxim is neutrality in matters of religion, would be allowed to practise with impunity any questionable traffic on the religious and social feelings of any section of the community. Certainly the argument becomes stronger when applied to the case of a school-master, whose class is supplied with children of men of every shade of religion and who is, no doubt, by virtue of his position, reckoned and recognised as a representative man in some sense of the term. Let the Brahmos of Allahabad contradict, if they can, the clear version of the facts narrated in detail by the said correspondent, who has given the names of all parties concerned, including those of the witnesses who could depose to each set of those facts. Otherwise there is no escape for them from the serious charge laid against them. We know widow-remarriage is a noble object *per se*, but, it is submitted, it should not be consummated by any unworthy devices. In one sense, the Hindus are afraid of Brahmoism more than they are of Christianity. The native Christians live apart from them and do everything in the light of the day; whereas the Brahmos live in their homes, mix with, and move in, the society of their females, and oftentimes bring about their ends surreptitiously. The conviction is gaining ground every day in the Hindu mind that Brahmoism is fast becoming a religion of diplomacy! As an admirer of Brahmoism, I pity the erring Brahmos for the sake of their religion which is essentially one of love, mercy and fellow-feeling—the cardinal virtues of its parent, Hinduism, the soul of which is Fair Play and

NO HUMBUG.

24th February 1880.

A HAUNTED CASTLE IN THE NINETEENTH CENTURY.

BY PROFESSOR ZAHED-LEVY.

The castle of D., near Saint-A., mentioned by M. Angol, has been, it appears, visited during several centuries by the inhabitants of the other world. As a proof of what I advance, I will mention the nocturnal sounds so often heard by the master of the place himself, and the sighs and sobs which trouble the sleep of the inhabitants of the house several times a month. They have been heard, and can, no doubt, be heard again distinctly enough to set aside all suspicion of hallucination, and these phenomena were the only ones observed until 1878.

Then, on Easter evening of that year, about nine o'clock, mysterious lights appeared in the shady avenues of the park; they were red, flickering, and peculiar, and they were to be seen for more than an hour. No one could approach them without their instantly dying out and disappearing, and nothing could be more interesting than these luminous phenomena which reminded one of the night of Walpurgis, when the good doctor Faust saw so many marvels.

These extraordinary manifestations were succeeded by others still more strange. Soon the bells, large and small, began to ring of themselves, gently at first, and then loudly and all together. Above, below, everywhere, it was one fantastic peal. In vain we examined the rope of each of the bells—it was motionless! We even assured ourselves that three of them had no connection with the bell, and perhaps had not sounded for a century. The peal continued until daybreak, and on the next and following evenings was renewed and redoubled. During more than three weeks we heard the sound of a hammer striking the barrels in the cellar. It was useless to arm ourselves and go down. Little by little the noise grew less, and by the time we reached the cellar all was still; but the hammer recommenced louder than ever as soon as we were upstairs again, and a frightful noise heard in the upper corridors filled us with terror. Imagine two or three hundred plates rolled with pieces of iron and chains down the stone staircase, add to that loud voices, sharp cries, whistling blows struck to the right, the left, on the ceiling, on the furniture, stones mixed with fine sand falling on us, however closely the doors might be shut, frightful bowls sounding at each story, and you will have a faint idea of what passed in the castle every night for more than three weeks.

During a convivial meal the large and heavy dining table began suddenly to move, and to turn round, then it pranced like a sportive animal, and loud blows struck underneath it were almost strong enough to disjoin the wood. During this time the plates and dishes jarred against each other, and rising fell back again noisily.

A conversation of more than an hour followed, the blows answering in four languages with perfect intelligence—and not only that but we heard the table howl and imitate in a horrible manner the death rattle of a criminal in the hands of the hangman, these loud and unpleasant sounds alternating with the questions asked.

The spirit announced himself as a criminal of the olden time, tormented at the very place where he committed his crime—and a legend of the castle really recalls a fact of this kind, and names as the scene of the event, the entrance of a subterranean passage, closed in consequence by an iron grating.

The table performance recommenced several times, though never to the same extent, but direct writing was obtained more than a hundred times.

One of us had only to leave a note somewhere about the castle, and a few minutes after the answer was written upon it with a red pencil. These answers usually contained baseless threats, and I recognised on the notes certain signs of cabala and occult philosophy—that was all.

I come now to the fact of the apparitions, and to those who say "you *thought* you saw them." I answer, that we did not *think* about it, we actually saw them. I cannot force you to believe these statements, but I can assure you

on my honour, that I invent absolutely nothing, and for that matter more than twenty of my friends will affirm that they witnessed what I relate. The fourth evening during a torrential rain, and by the feeble beams of the moon almost veiled by the clouds, we all saw a gigantic spectre majestically cross the great field, and after walking there and groaning more than five minutes, lose itself in the darkness!! To see this supernatural being more than twenty feet high, one had only to manifest his desire, then all noise ceased in the castle, we looked out upon the solitary avenues of the park, and we saw it perfectly, although sometimes the obscurity was so great that one could hardly distinguish the trees and high firs. The spirit kept at a distance, and resembled a phosphorescent column in a human form. Its lamentations touched us to the soul, and it seemed aware of our commiseration. More than fifty times during nearly six months, we contemplated by moonlight this troubled phantom, but it was not prudent to offend it, and the punishment soon followed the fault. My friend J. de D. received a violent blow in the face, which made him bleed for several minutes, and I myself was struck by stones without knowing whence they came. It would be endless if I were to relate all that passed in this mysterious house, but little by little, the phenomena became slighter and rarer. At the present time certainly strange things still happen, but they are slight, weak, and vague.

One might possibly count one every three week, and for the production of the phenomena certain special circumstances are necessary and by provoking the spirits a little, I am convinced, the noise could be made to begin again.

In brief, these are the facts, and they were witnessed by all the family de D. and their servants, by M. M. Saladin and H...deM..., and by M. B... priest, and formerly tutor at the castle. There were several other very creditable persons whom I think it useless to name. All these persons have seen and heard. Now discuss, as much as you can, like rationalists and learned men, and try to explain it all by the light of your science. Useless will it be for you to make our ears ring with your great words of modern medicine: hallucinations, spectromania, hystero-demonopathia, and such like, which are nought but absurd excuses the value of which approximates the following: opium produces sleep, for it possesses a soporific virtue in it; castor oil purges in consequence of its cleansing properties, etc. You do not really see, then, that you create words and nothing but words without explaining anything at all! Enough—for here I merely narrate and give facts and my object is not to explain. Only gentlemen sceptics and *esprits forts* do not presume too much of your powers and try to always bear in mind the words of your honourable colleague, Arago,—he who outside of pure mathematics pronounces the word "impossible" lacks prudence." (*Revue Spirite*, February.)

SEVERAL EMINENT NATIVE SCHOLARS HAVE ALREADY consented to serve on the Jury for the award of the Medal of Honour. The complete list will be announced in the next number of this magazine. It is desired to include among the Native silver coins to be melted up, at least four pieces which would respectively represent the ancient dynasties of Northern, Southern, Eastern and Western India. Will any antiquarian give or sell us such? The more ancient they are the better. Such mementoes of a glorious Past may well glitter on the breast of its modern vindicator.

SINCE THE ABOVE WAS PUT IN TYPE A MESSAGE HAS been received from our respected friend, Ráo Báhádur Manibhai Jasbhai, the Dewan Saheb of Cutch, generously offering to contribute some ancient coins of that State for incorporation in the Medal of Honour. He kindly says that the work of our Society is likely to result in good for India. The Dewan Saheb sends us also a copy of a Reesolution of the Cutch Council of Regency, offering two prizes, of Rs. 200 and Rs. 400 respectively, for original essays in Gujrati and translations into that language from English or Sanskrit.

IN SUBMITTING SANSKRIT MSS.—OFTEN CARELESSLY written—to compositors who are totally ignorant of the meaning of the words, errors, more or less important, are inevitable. The fate which befel the Sanskrit contribution to our February number by the learned High Priest of Adam's Peak, the Rt. Rev. H. Sumangala, will be seen from the following list of *errata* which he has sent us:—

Errata in the THEOSOPHIST, for February 1880.

Page 122, Postscript.

In the line number	8	सइ	must be	रुद्रि.
Do.	9-10	र्साइवि	Do.	सद्विवि.
Do.	13	अरी	Do.	शरी.
Do.	13	स्कन्द	Do.	स्कन्ध.
Do.	15	श्रीतो	Do.	शीतो.
Do.	17	वेढना	Do.	वेदना.
Do.	18	क्षणां	Do.	क्षणं.
Do.	22	हिधा	Do.	द्विधा.
Do.	23	मिन्नाः	Do.	भिन्नाः
Do.	23	तन्नम	Do.	तन्नाम.
Do.	24	पश्च	Do.	पञ्च.
(Page 123.)				
Do.	25	अवुवै	Do.	अधुवि.
Do.	29	प्रत्यइतं	Do.	प्रत्यर्पितं.
Do.	31	नाथं	Do.	नाशं.
Do.	35	देदं	Do.	देहं.
Do.	38	जीवत्मा	Do.	जीवात्मा.
Do.	39	तस्यानि	Do.	तस्यानि.
Do.	39	उधं	Do.	उर्ध्वं.

In the * note अचिविआणं must be अनिचा विंजाणं.

† note श्वविआणं must be ञ्जविञ्ञाणं.

‡ note चतिं must be चरितं, माद must be माह, यंसोइदंचात्रि, must be यंसोइदंवुचति, कायोतिप must be कायोतिपि, अविणिम must be आविपरिणाम इदंअना must be अना, and ञ्जि must be विञ्जा.

In division III the omission of the words "refraining from" before the word "lying" made our learned brother seem to say that Good Speech embraces lying!

THE OFFICE OF RELIGION.

BY BHUGWANDAS MUNMOHUNDAS, ESQ.,

Solicitor of the High Court, Bombay.

The foundation, in our midst, of the Theosophical Society just at a time when the educated mind of India is almost in a state of chaos and confusion on the all-important subject of religion, may be looked upon as a perfect godsend. The primary and paramount object of this Society has been, I take it, to revive Vedaism, or, in other words, to substitute spiritual for ritual and material worship. No education can be said to be complete without religious instruction and, though the system of English education has directly or indirectly cleared our minds of any lurking faith in the prevailing religions of this country, it has, we must admit, failed to give us a better religion instead. Thrown as we are upon our own resources, we go about manufacturing religions for ourselves; but these man-made, hand-made religions so to speak—not founded on divine ordinances and divine inspiration—will not have any permanent hold upon our minds, manners and morals. A religion without spiritual inspiration is almost as useless as a grate without fire. Sooner or later we shall grow weary of such religions and cast them away to the winds. But, we must have a religion after all. Man is essentially a religious being, much in the same sense as he is a social being. As we believe in the brotherhood of man, so we must believe in the fatherhood

of Spirit, and as there are ways and means of associating with our fellow-brethren here, so we must have a way to open up our intercourse, our correspondence, our communication with the Deity. Religion opens this way, and points it out to man. We have simply to follow it up, and the highest end of our life is accomplished. The tendency of our youth is to believe that the end of life is enjoyment. The fault is not theirs, but the faulty and defective character of the education they receive. Nothing but the revival of that primitive religion —the only true religion—the religion of the Vedas—can awaken us to a sense of our duties towards the Deity, and sow in us the seeds of, and win for us, eternal, everlasting life.

As food is the sustenance of the body, so is religion the sustenance of the soul. As the body without food fails to perform its appointed functions, so does the soul without religion fail to perform its appointed function of holding communion with the Spirit—the only sure and safe way of securing spiritual comfort and consolation, and of entering the kingdom of the Eternity.

It is a matter of national pride and pleasure to observe that this ancient religion of our ancient Aryan country has, at this distance of time, attracted to itself, and engaged the attention of a large body of the learned and thinking men of Europe and America, very many of whom have, in order to follow its teaching and precepts, abjured that "model" religion of modern times—Christianity.

THE THEOSOPHICAL SOCIETY, OR UNIVERSAL BROTHERHOOD.

[Formed at New York, U. S. of America, October 30th, 1875.]

Principles, Rules, and Bye-Laws, as revised in General Council, at the meeting held at the palace of H. H. the Maharajah of Vizianagram, Benares, 17th December, 1879.

I. The Theosophical Society is formed upon the basis of a Universal Brotherhood of Humanity. It has been conventionally divided for administrative purposes into Local Branches.

A Branch may, if so desired, be composed solely of co-religionists, as, for instance, Aryas, Buddhists, Hindus, Zoroastrians (or Parsis), Christians, Mahommedans, Jains, &c.—each under its own President, Executive Officers and Council.

II. The whole Society is under the special care of one General Council, and of the President of the Theosophical Society, its Founder, who is himself subject to the authority of a Supreme Council representing the highest section of the Society.

III. The whole Society shall be fully represented in the General Council, and each branch shall have the right to elect a member to represent it in the General Council of the Theosophical Society, whose head-quarters are for the time being in that locality where the President-Founder may be.

IV. The Society being a Universal Brotherhood, comprising various Branches established in widely separated countries and cities in both hemispheres, all such Branches derive their chartered existence from the Parent Society, and are subordinate to its authority, without which no Branch can be formed.

V. The General Council is composed of the President-Founder, the Vice-Presidents, Corresponding Secretary, Recording Secretaries, Treasurer, and Librarian of the Parent Society, and as many Councillors as may, from time to time, be found necessary to represent all the different parts of this Universal Brotherhood. By unanimous vote of the Council of Founders, the President-Founder and Corresponding Secretary, H. P. Blavatsky (also one of the principal founders), hold office for life. The term of all other officers is for one year, or until their successors are appointed by the President-Founder, under the advice of a General Council; of which body three Members constitute the quorum in all cases.

VI. It is not lawful for any officer of the Parent Society to express, by word or act, any hostility to, or preference for, any one Section, whether religious or philosophical, more than another. All must be regarded and treated as equally the objects of the Society's solicitude and exertions. All have an equal right to have the essential features of their religious belief laid before the tribunal of an impartial world. And no officer of the Society, in his capacity as an officer, has the right to preach his own sectarian views and beliefs to members assembled, except when the meeting consists of his co-religionists. After due warnings, violation of this rule shall be punished by suspension or expulsion, at the discretion of the President and General Council.

VII. The President-Founder has authority to designate any Fellow of capacity and good repute to perform, *pro tempore*, the duties of any office vacated by death or resignation, or whose incumbent may be obliged to absent himself for a time. He is also empowered and required to define the duties of all officers, and assign specific responsibilities to Members of the General Council not in conflict with the general plans of the Society.

VIII. These plans are declared to be as follows :—

(*a*)—To keep alive in man his spiritual intuitions.

(*b*)—To oppose and counteract—after due investigation and proof of its irrational nature—bigotry in every form, whether as an intolerant religious sectarianism or belief in miracles or anything supernatural.

(*c*)—To promote a feeling of brotherhood among nations; and assist in the international exchange of useful arts and products, by advice, information, and co-operation with all worthy individuals and associations; provided, however, that no benefit or percentage shall be taken by the Society for its corporate services.

(*d*)—To seek to obtain knowledge of all the laws of Nature, and aid in diffusing it; and especially to encourage the study of those laws least understood by modern people, and so termed the Occult Sciences. Popular superstition and folk-lore, however fantastical, when sifted, may lead to the discovery of long-lost but important secrets of Nature. The Society, therefore, aims to pursue this line of inquiry in the hope to widen the field of scientific and philosophical observation.

(*e*)—To gather for the Society's library and put into written forms correct information upon the various ancient philosophies, traditions, and legends, and, as the Council shall decide it permissible, disseminate the same in such practicable ways as the translation and publication of original works of value, and extracts from and commentaries upon the same, or the oral instructions of persons learned in their respective departments.

(*f*)—To promote in every practicable way, in countries where needed, the spread of non-sectarian education.

(*g*.)—Finally, and chiefly, to encourage and assist individual Fellows in self-improvement, intellectual, moral, and spiritual. But no Fellow shall put to his selfish use any knowledge communicated to him by any member of the First Section; violation of this rule being punished by expulsion. And before any such knowledge can be imparted, the person shall bind himself by a solemn oath not to use it to selfish purposes, nor to reveal it, except with the permission of the teacher.

IX. The local administration of Branches is vested in their respective officers, but no Branch has the right to operate outside its chartered limits, except when so requested by the Parent Society. Officers of Branches are elected by a majority of the Fellows thereof, for the term of one year, but the President of the Branch may be re-elected an indefinite number of times, provided that the sanction of the General Council be obtained before the expiration of each annual term.

X. The Parent Society, through the President-Founder, has the right to nullify any Charter for cause, and to decree the expulsion of any Fellow of whatever Branch, for

disgraceful conduct or the contumacious violation of the bye-laws or rules. The name of the expelled person and the circumstances of his offence being reported to all the Branches, fellowship with him as to Society matters shall cease, upon penalty of expulsion for disobedience. Provided, nevertheless, that no Fellow shall be expelled without an opportunity having been given him for an explanation and defence.

XI. The Society consists of three sections. The highest or First Section is composed exclusively of proficients or initiates in Esoteric Science and Philosophy, who take a deep interest in the Society's affairs and instruct the President-Founder how best to regulate them, but whom none but such as they voluntarily communicate with have the right to know.

The Second Section embraces such Theosophists as have proved by their fidelity, zeal, and courage, and their devotion to the Society, that they have become able to regard all men as equally their brothers irrespective of caste, colour, race, or creed; and who are ready to defend the life or honour of a brother Theosophist even at the risk of their own lives.

The administration of the superior Sections need not be dealt with at present in a code of rules laid before the public. No responsibilities connected with these superior grades are incurred by persons who merely desire ordinary membership of the third class.

The Third is the Section of Probationers. All new Fellows are on probation, until their purpose to remain in the Society has become fixed, their usefulness shown, and their ability to conquer evil habits and unwarrantable prejudices demonstrated.

Advancement from Section to Section depends upon merit only. Until a Fellow reaches the first degree of the Second Section, his Fellowship gives him but the following rights—(1) to attend the Society's meetings, (2) access only to printed matter, such as books and pamphlets of the Society's Library, (3) protection and support by the President and Council in case of need and according to personal merit, (4) instruction and enlightenment upon what he reads and studies by Fellows of the Second Section; and this whether he remains at home or goes abroad, and wherever he finds a Branch of the Theosophical Society: every Fellow being obliged to help the others as much as the circumstances in which he is placed will allow.

XII. A uniform initiation fee of one pound sterling, or its equivalent in the local currency, shall be exacted from every Fellow at the time of his application, and held by the Treasurer subject to the order of the President-Founder and General Council, who shall expend the same for the objects of the Society, such as the purchase of books for the Library, expenses for stationery and postage, rent, labour, instruments needed for various experiments, missions and other various works of a beneficent character, as founding of asylums, schools, &c.

On the 15th and 30th days of every month Presidents of Branches shall forward to the President-Founder a detailed report of all initiations, with the names and postal addresses of new Fellows, and any necessary explanatory remarks concerning them. All initiation fees in the hands of the treasurer at the end of each quarter of a fiscal year shall be remitted by drafts on London to the President-Founder, to the place where the Society's head-quarters may then be established. It is the business of both the Treasurer and the Recording Secretary of the Parent Society to keep a memorandum of all such accounts, every expenditure requiring previously the sanction of the General Council.

XIII. There are three kinds of Fellows in the Third Section, viz., Active, Corresponding and Honourary. Of these the Active only are grouped in degrees according to merit; the grade of Corresponding Fellow embraces persons of learning and distinction who are willing to furnish information of interest to the Society; and the diploma of Honourary Fellow is exclusively reserved for persons eminent for their contributions to theosophical knowledge or for their services to humanity.

XIV. Admission for Active Fellows into the Theosophical Society and its Branches is obtained as follows:

Persons of either sex or any race, colour, country, or creed are eligible.

An application is made in writing by the one who wishes to enter, declaring his sympathy with the Society's objects, and promising to obey its rules, which are set forth in this publication, and which it is forbidden to make in any case of such a character as to conflict with personal rights—whether civil, religious, pecuniary, or social.

The Society repudiates all interference on its behalf with the Governmental relations of any nation or community, confining its attention exclusively to the matters set forth in the present document, and hoping thus to enjoy the confidence and aid of all good men.

Two Fellows must endorse the new candidate's application and transmit it, together with the prescribed initiation fee, to the proper authorities—viz., either to the President of the Society, if present, or to the Recording or Corresponding Secretary of the Branch the applicant wishes to join.

Upon his being accepted by the President of the Society or Branch as the case may be, at the expiration of three weeks (unless the President shall, in his discretion, have antedated the application) the candidate shall be invested with the secret signs, words, or tokens by which Theosophists of the third (probationary) Section make themselves known to each other, a solemn obligation upon honour having first been taken from him in writing and subsequently repeated by him orally before witnesses that he will neither reveal them to any improper person, nor divulge any other matter or thing relating to the Society, especially its experiments in Occult Sciences, which it is forbidden to disclose. Admission to fellowship in the Parent Society carries with it the right of intercourse, with mutual protection and fellowship, in either of the Branches; but Fellows availing themselves of this privilege shall subject themselves to the rules and bye-laws of the Branch selected, during the term of their connection with it.

Any one who for reasons that may appear satisfactory to the President admitting him to fellowship, may prefer to keep his connection with the Society a secret, shall be permitted to do so, and no one except the President in question has the right to know the names of all the Fellows under his jurisdiction. The President shall, in such exceptional cases, himself report the names and remit the initiation fees to the President-Founder.

No bye-law shall be adopted by any Branch that conflicts with this rule.

XV. Any Fellow convicted of an offence against the Penal Code of the country he inhabits, shall be expelled from the Society—after due investigation into the facts has been made on behalf of the Society.

XVI. All bye-laws and rules hitherto adopted which may be in conflict with the above are hereby rescinded.

Revised and ratified by the Society, at Bombay, February the 26th and 28th, 1880.

ATTEST— KHARSEDJI N. SEERVAI,
Joint Recording Secretary.

THE ADDRESS BY MR. W. MARTIN WOOD, BEFORE THE BOMBAY Branch of the East India Association, which we find in the Association's Journal, Vol. XI., No. 1, is brimful of practical good sense. It should be read from one end of India to the other, along with Mr. A. O. Hume's splendid pamphlet *on* Agricultural Reform. Without transferring the whole speech to our columns we could not do what we consider justice to it. But it may be said that the argument is that what are most wanted here are "*self-reliance, co-operation,* and *perseverance.*" With these assured, there is no limit to the possibilities of Indian regeneration; without them, national decay and extinction are inevitable. Mr. Wood properly emphasizes the fact that "a great portion of Indian revenue is spent out of the country." The fact is that our national life-blood is being transfused into the veins of a plethoric nation. India becomes atrophic, England apoplectic. The careful selection of seed-grains; prizes for good crops; the cultivation of useful fibre-plants; the repair of broken tanks for private irrigations; the adoption of crops which combine maximum value with minimum bulk; the improvement of manual industries: all these are among the topics intelligently discussed in this valuable address.

THE STATE OF CHRISTIANITY.

The entire space in a monthly magazine as large as this might be filled with extracts from the journals of Europe and America showing the misbehaviour of Christian clergymen and influential lay representatives of the Christian religion. Our purpose in alluding to the fact is neither to gratify the prejudices of "Heathen," nor strengthen the scepticism of "Infidels"—ourselves included in either class. In what little has been said, and the more that is to appear in these columns, we are merely performing a plain and imperative duty to the great Eastern public into which we have become incorporated. Experience now supplements the information previously derived from reading, and we see the missionary emissaries of Christendom withholding the truth, and by specious stories labouring to entice our people to desert their noble Aryan faiths and become converts. If this would make them better, wiser and happier; if the new religion were more conducive to public or private good; if the chapters of Western history showed that the lofty ethical code arbitrarily ascribed to Jesus had elevated the nations professing it; if in Great Britain, Russia, France, Spain, Germany, Italy, the United States of America, or any other "Christian" country, there were fewer crimes, and those of a more venial character, than in lands where—

> "The *Heathen*, in his blindness,
> Bows down to wood and stone;"

—then we might at least hold our peace. But it is exactly the reverse in nearly every one of these particulars. From one end of Christendom to the other there prevails neither real peace, brotherhood, contentment, firm religious faith, nor a preponderating tone of morality in official or private life. The press bristles with the proofs that Christianity has no right to be considered as an active purificatory force. More may be added. The gradual liberation of thought by the progress of scientific research has undermined the very foundations of the Christian religion, and the edifice, erected during eighteen centuries with so much difficulty and at such appalling sacrifices of human life and national morality, is tottering like a tree that sways to its fall. The picture of social morals that one finds in the journals of every Christian country would so shock the Hindu mind, that it would be no wonder if a general rising should drive out of the country between two days, every missionary, bishop, priest, deacon, or lay teacher calling himself a Christian. For, bad as India may have become in these degenerate days, and forgotten as may be the pure religion of the Veda, there is not a community throughout the Peninsula which would not be able to show among Natives a better average of morality, of sincere religious fervour, and of security for life than either of the communities from which these proselyters come. Last month, an editorial of that powerful American newspaper, the *New York Sun*, transferred to these pages, showed us that despite the large worldly advantages offered, there was a marked and significant decrease in the proportion of young collegians who were preparing for the priestly calling. This month we reprint the following brief but pointed remarks of *Puck*, a satirical weekly journal of New York, which were called forth by the most recent clerical scandal:—

OUR SPIRITUAL GUARDIANS.

What is the matter with all the ministers of the Gospel? The example set by Plymouth Church's great preacher has not merely been followed by smaller fry, but often improved on and varied, according to the taste and fancy of the holy individual.

It is not a pleasant picture for the conscientious Christian who believes in going to church regularly and listening to the word of God as expounded by the clerical gentlemen who may happen to have the floor of the pulpit.

We scarcely know where to begin—the list of these eccentric pastors is such an appalling one.

The special weaknesses of the Rev. H. W. B. are pretty well understood; he has, however, found humble imitators in the Rev. Mr. Hafermann, of the Hoboken Lutheran Evangelical Church, who kisses his cook for "pure" Christian motives, and for her spiritual welfare, and the Rev. Mr. Trumbrower, pastor of the Porter Methodist Episcopal Church, also in Hoboken, who is getting himself talked about for his osculatory practices with one Mrs. Boh, a member of his flock, and a married woman, by the way.

But while Hoboken, with its Hafermann and Trumbrower, may eventually prove a worthy and formidable rival to Brooklyn and its notorious pastors, it is not going to carry off all the honors in clerical misdoings. Connecticut, represented by the Rev. Mr. Hayden, will not permit it. It goes in for something a trifle stronger than mere kissing. It goes for higher game—betrayal and murder; true, not proven according to the opinion of an intelligent jury, but unpleasantly probable.

New York has of late been a little behindhand in crooked clergymen, although, as becomes a patriotic citizen, the Reverend Mr. Cowley will not allow it to be left altogether out in the cold.

The story of the saintly Mr. Cowley's executive ability in his management of the Shepherd's Fold, and dieting its little inmates, is already familiar to everybody, and we fondly hope that Mr. Cowley will soon become familiar with the interior of a cell in some respectable jail.

There are many more of these saintly sinners, who have distinguished themselves in a greater or lesser degree; but we forbear mentioning their names. The subject is not an inviting one, but yet it must not be shirked; on the contrary, it must be vigorously handled, for the protection of our wives, our daughters, our children, and for everything that is dear to us in our domestic life.

These men—these pastors—to whom practically the care of our families is confided, are constantly disgracing themselves.

It is not a question of the misfortune of any one denomination, disgraced by these unworthy guardians. Protestant, Catholic, Atheist and Jew are alike interested in the exposure and punishment of the public teacher who betrays his trust and misuses his privileges.

THE ABOVE EDITORIAL IS ACCOMPANIED BY ONE OF the cleverest cartoons we have ever seen. In sarcasm and disdain it matches the most famous caricatures of Gilray or Hogarth. Catholic and Protestant clergymen are depicted in their proven characters of voluptuaries, peculators and sensationalists; each picture being inscribed with proper names, extracted from the records of the law-courts. No wonder that decent young graduates should prefer any other profession than one which is so rapidly falling into disrepute. Who can be surprised at the growing scepticism throughout Christendom? We are approaching the crisis of the Western religion, and none but a bold and enthusiastic apologist dares deny that its doom is sealed. Without the revival of Aryan philosophy, for which we are labouring, the West will tend towards the grossest materialism; but with the opening of that long-sealed fountain of spiritual refreshment, we may hope that there will arise upon the ruins of the bad new faith, the superstructure of the good old one, for the salvation of a world given over to vice and folly.

A few weeks ago, an audience of nearly 4,000 persons of the better class gathered at Chicago, to listen to a defence of the memory of Thomas Paine by that splendid American orator, Colonel Robert G. Ingersoll. Paine was one of the purest, wisest and bravest apostles of Free Thought that the Anglo-Saxon race has produced. He wrote *The Age of Reason*—a book which, if the missionaries were governed by the spirit of fair-play, would be on the shelf of every mission library in India, so that their "Heathen" pupils might read both sides of the Christian question. For this crime, the noble author was persecuted in the most malicious ways by Christians. His name was made the synonym of all that is vile and malevolent. His enemies, not satisfied with lying about him while alive, desecrated his grave, and we have ourselves seen his monument at New Rochelle, New York, bespattered with dung and battered with sticks and stones. But time heals all injustice, and now, seventy years after Thomas Paine's death, his memory is vindicated. He died almost solitary and alone, deserted by friends, and his services to American liberty all forgotten. But now, thousands and hundreds of thousands of the most intelligent and influential ladies and gentlemen of America have cheered to the echo Colonel Ingersoll's glowing periods.

In the address above alluded to, for a *verbatim* report of which we are indebted to the *Religio-Philosophical Journal*, the Spiritualist organ to which an allusion was made by us last month, occur the following passages:—

In his (Paine's) time the church believed and taught that every word

in the Bible was absolutely true. Since his day it has been proven false in its cosmogony, false in its astronomy, false in its chronology and geology, false in its history, and so far as the Old Testament is concerned, false in almost everything. [Laughter.] There are but few, if any, scientific men, who apprehend that the Bible is literally true. Who on earth at this day would pretend to settle any scientific question by a text from the Bible? The old belief is confined to the ignorant and zealous. The church itself will before long be driven to occupy the position of Thomas Paine. The best minds of the orthodox world, to-day, are endeavouring to prove the existence of a personal deity. All other questions occupy a minor place. You are no longer asked to swallow the Bible whole, whale, Jonah and all, you are simply required to believe in God and pay your pew-rent.

Paine thought the barbarities of the Old Testament inconsistent with what he deemed the real character of God. He believed the murder, massacre, and indiscriminate slaughter had never been commanded by the Deity. He regarded much of the Bible as childish, unimportant, and foolish. The scientific world entertained the same opinion. Paine attacked the Bible precisely in the same spirit in which he had attacked the pretensions of the kings. He used the same weapons. All the pomp in the world could not make him cower. His reason knew no "Holy of Holies" except the abode of truth. The sciences were then in their infancy. The attention of the really learned had not been directed to an impartial examination of our pretended revelation. It was accepted by most as a matter of course. The church was all-powerful, and no one else, unless thoroughly imbued with the spirit of self-sacrifice, thought for a moment of disputing the fundamental doctrines of Christianity. The infamous doctrine that salvation depends upon belief, upon a mere intellectual conviction, was then believed and preached. To doubt was to secure the damnation of your soul. This absurd and devilish doctrine shocked the common sense of Thomas Paine, and he denounced it with the fervor of honest indignation. This doctrine, although infinitely ridiculous, has been nearly universal, and has been as hurtful as senseless. For the overthrow of this infamous tenet Paine exerted all his strength. He left few arguments to be used by those who should come after him, and he used none that have been refuted. The combined wisdom and genius of all mankind cannot possibly conceive of an argument against liberty of thought. Neither can they show why any one should be punished, either in this world or another, for acting honestly in accordance with reason; and yet a doctrine with every possible argument against it has been, and still is, believed and defended by the entire orthodox world. Can it be possible that we have been endowed with reason simply that our souls may be caught in its toils and snares, that we may be led by its false and delusive glare out of the narrow path that leads to joy into the broad way of everlasting death? Is it possible that we have been given reason simply that we may through faith ignore its deductions and avoid its conclusions? Ought the sailor to throw away his compass and depend entirely upon the fog? If reason is not to be depended upon in matters of religion, that is to say, in respect of our duties to the Deity, why should it be relied upon in matters respecting the rights of our fellows? Down, for ever down, with any religion that requires upon its ignorant altar its sacrifice of the goddess Reason; that compels her to abdicate for ever the shining throne of the soul, strips from her form the imperial purple, snatches from her hand the sceptre of thought, and makes her the bond-woman of a senseless faith.

If a man should tell you he had the most beautiful painting in the world, and after taking you where it was should insist upon having your eyes shut, you would likely suspect either that he had no painting or that it was some pitiable daub. Should he tell you that he was a most excellent performer on the violin, and yet refused to play unless your ears were stopped, you would think, to say the least of it, that he had an odd way of convincing you of his musical ability. But would his conduct be any more wonderful than that of a religionist who asks that before examining his creed you will have the kindness to throw away your reason? The first gentleman says: "Keep your eyes shut; my picture will bear everything but being seen." [Laughter.] "Keep your ears stopped; my music objects to nothing but being heard." [Laughter.] The last says: "Away with your reason; my religion dreads nothing but being understood." [Laughter.]

So far as I am concerned, I most cheerfully admit that most Christians are honest, and most ministers sincere. We do not attack them: we attack their creed. We accord to them the same rights that we ask for ourselves. We believe that their doctrines are hurtful, and I am going to do what I can against them. We believe that the frightful text, "He that believeth shall be saved, and he that believeth not shall be damned," has covered the earth with blood. You might as well say all that have red hair shall be damned. It has filled the heart with arrogance, cruelty, and murder. It has caused the religious wars; bound hundreds of thousands to the stake; founded inquisitions; filled dungeons; invented instruments of torture; taught the mother to hate her child; imprisoned the mind; filled the world with ignorance; persecuted the lovers of wisdom; built the monasteries and convents; made happiness a crime, investigation a sin, and self-reliance a blasphemy. It has poisoned the springs of learning; misdirected the energies of the world; filled all countries with want; housed the people in hovels; fed them with famine, and, but for the efforts of a few brave infidels, it would have taken the world back to the midnight of barbarism, and left the heavens without a star.

At that time nothing so delighted the church as the beauties of endless torment, and listening to the weak wailing of damned infants struggling in the slimy coils and poison folds of the worm that never dies. No wonder the church hated and traduced the author of the "Age of Reason." England was filled with Puritan gloom and Episcopal ceremony. The ideas of crazy fanatics and extravagant poets were taken as sober facts. Milton had clothed Christianity in the soiled and faded finery of the gods—had added to the story of Christ the fables of mythology. He gave to the Protestant church the most outrageously material ideas of the Deity. He turned all the angels into soldiers—made heaven a battle-field, put Christ in uniform, and described God as a militia-general.

Progress is born of doubt and inquiry. The church never doubts—never inquires. To doubt is heresy—to inquire is to admit that you cannot know—the church does neither.

More than a century ago Catholicism, wrapped in robes red with the innocent blood of millions, holding in her frantic clutch crowns and sceptres, honors and gold, the keys of heaven and hell, trampling beneath her feet the liberties of nations, in the proud moment of almost universal dominion, felt within her heartless breast the deadly dagger of Voltaire. From that blow the church can never recover. Livid with hatred she launched her eternal anathema at the great destroyer, and ignorant Protestants have echoed the curse of Rome.

Paine knew that across the open Bible lay the sword of war, and so where others worshipped he looked with scorn and wept. And so it has been through all the ages gone.

The doubter, the investigator, the infidel, have been the saviours of liberty. The truth is beginning to be realized, and the truly intellectual are honoring the brave thinkers of the past.

But the church is as unforgiving as ever, and still wonders why an infidel should be wicked enough to endeavour to destroy her power. I will tell the church why I hate it. You have imprisoned the human mind; you have been the enemy of liberty; you have burned us at the stake, roasted us before slow fires, torn our flesh with irons; you have covered us with chains; treated us as outcasts; you have filled the world with fear; you have taken our wives and children from our arms: you have confiscated our property; you have denied us the rights to testify in courts of justice; you have branded us with infamy; you have torn out our tongues; you have refused us burial. In the name of your religion, you have robbed us of every right; and after having inflicted upon us every evil that can be inflicted in this world, you have fallen upon your knees, and with clasped hands implored your God to finish the holy work in hell.

Can you wonder that we hate your doctrines; that we despise your creeds; that we feel proud to know that we are beyond your power; that we are free in spite of you; that we can express our honest thought, and that the whole world is grandly rising into the blessed light? Can you wonder that we point with pride to the fact that infidelity has ever been found battling for the rights of man, for the liberty of conscience, and for the happiness of all? Can you wonder that we are proud to know that we have always been disciples of reason and soldiers of freedom; that we have denounced tyranny and superstition, and have kept our hands unstained with human blood?

It does seem as though the most zealous Christians must at times entertain some doubt as to the divine origin of his religion. For eighteen hundred years the doctrine has been preached. For more than a thousand years the church had, to a great extent, the control of the civilized world, and what has been the result? Are the Christian nations patterns of charity and forbearance? On the contrary, their principal business is to destroy each other. More than five millions of Christians are trained and educated and drilled to murder their fellow-Christians. Every nation is groaning under a vast debt incurred in carrying on war against other Christians, or defending itself from Christian assault. The world is covered with forts to protect Christians from Christians, and every sea is covered with iron monsters ready to blow Christian brains into eternal froth. Millions upon millions are annually expended in the effort to construct still more deadly and terrible engines of death. Industry is crippled, honest toil is robbed, and even beggary is taxed to defray the expenses of Christian murder. There must be some other way to reform this world. We have tried creed and dogma and fable, and they have failed—and they have failed in all the nations dead.

If to love your fellow-men more than self is goodness, Thomas Paine was good. If to be in advance of your time, to be a pioneer in the direction of right, is greatness, Thomas Paine was great. If to avow your principles and discharge your duty in the presence of death is heroic, Thomas Paine was a hero.

At the age of seventy-three death touched his tired heart. He died in the land his genius defended, under the flag he gave to the skies. Slander cannot touch him now; hatred cannot reach him more. He sleeps in the sanctuary of the tomb, beneath the quiet of the stars.

A few more years, a few more brave men, a few more rays of light, and mankind will venerate the memory of him who said:

"Any system of religion that shocks the mind of a child cannot be a true system.

"The world is my country, and to do good, my religion."

KALIYA MARDANA, OR THE CRUSHING OF KALIYA—THE GREAT SERPENT BY KRISHNA.

BY RAO BAHADUR DADOBA PANDURANG,

Senator of the Bombay University, "Author of the Marathi Grammar," of "A Hindu's thoughts on Swedenborg," &c.

The sixteenth chapter of the First Division of the tenth Skandha of the Shrimad Bhágavata contains a very romantic description of the manner in which Krishna overcame the fury of the great Hydra, named Káliyá, who had one hundred and one heads and lived in a deep part of the river Yamuná (the modern Jumná). By the poison which he always vomited from his mouths, eyes, and breath, he contaminated the whole of that part of the river, so much so that no living thing, whether animal or vegetable, could live in that region for miles together. One day, in a hot season, while Krishna was roaming on the banks of the Yamuná with his comrades—the shepherd boys,—and his herds of cattle, the latter being very thristy drank water from that part of the river, and immediately died. When Krishna saw them all in that state, he, with his stave from which flowed the water of immortality, brought them all back to life. Being thus amazed at their individual revival, they attributed it to the special favor of Krishna. On their return home, the shepherd boys circulated the news of this miracle of Krishna amongst all the inhabitants of Vrandávana, and they all wondered at it, but they knew him not.

Now Krishna being omniscient could trace this poisonous state of the waters of the Yamuná to its very source, and with a wish to restore the river to the original purity of its water, and thereby benefit all the creatures which drank at it, he made up his mind to expel the monster from his watery stronghold. Soon after, one day in the absence of his elder brother Balaráma, the boy Krishna, while herding his cattle with his comrades, suddenly climbed up a tall *Kadamba* tree on the bank of the Yamuná, and plunged himself into its deep waters, in the presence of all his comrades. Soon after his entrance into the water, Krishna beheld an enormous, hideous-looking black serpent coming out staring at him. The monster exhibited a look full of great wonder at the boldness and audacity of a boy of so tender an age in thus encroaching suddenly upon the environs and abode of so powerful a being as himself, in that deep and secluded part of the river, to which no living creature could have any access. But, when he further saw the boy laughing and playing with all ease and boyish gambols, in his own mansion, his wonder changed soon into a fearful ire, at this dauntless audacity of the boy in thus disturbing the waters of Yamuná and the peace of his own mind. He, therefore, seized the boy and entwined his body all around with his own. When the shepherd boys could no longer bear the long absence of Krishna in the waters, they suspected that something very serious had happened to him, and, therefore, they immediately ran home crying, to communicate this intelligence to his parents. These, followed by all the men and women of Vraja, hastened to the spot at which Krishna was suspected to have been drowned. His brother Balaráma did not join the crowd, for he was perfectly aware of the divinity of Krishna and of his omnipotence. From an elevation they all discerned there the most perilous situation of their darling Krishna, coiled as they found him by a large black serpent, ready to kill him. When they beheld this, they began to weep and cry, as they did not know how they could extricate him from the grasp of that monster. Being fully conscious of their sincere love and devotion for him, Krishna made his own small body swell out and enlarge from within the coilings of the serpent, to such an extent that the monster could no longer hold him but at the hazard of his own life, and was, therefore, too glad to disentangle himself, and to let Krishna alone. Now full of rage, the monster stood at a distance from Krishna, and looked at him with his eyes and breath vomiting, and his split tongues rolling in virulent poison, and ready to bite him. Krishna, like Garuda, (the great eagle of Vishnu) at once darted upon him, seized him by the tail, whirled him round and round till he had lost all his vigour and strength, and then, all of a sudden, jumped upon his wide hood and began to dance upon it with all the gracefulness of an accomplished waltzer. It has been already noticed that Káliyá had one hundred and one heads forming this wide hood on which Krishna kept up dancing. During this merriment of Krishna, and the distortion of the monster under its operation, while the former was allowing the latter to raise up and lower down his heads one after another under the graceful movements of his heels and toes, keeping time harmoniously with the celestial music, which the gods were glad to bring in aid, the heavenly orchestra kept up the hilarity by the symphonic modulations of the voices and songs of the celestial nymphs singing the praises of Krishna for his victory over Káliyá, while the angels with their wives poured down flowers on his head.

The great serpent was thus completely overpowered; and ejecting blood and venom from all his mouths, and being no longer able to bear the tortures and the most excruciating pains to which he was subjected, he now sought the mercy and protection of Krishna, knowing him to be the Great Lord of all creatures, and the First Cause, who rewards the virtuous and punishes the evil-doers. In the meantime Káliyá's wives, who had witnessed the punishment that was thus inflicted on their husband, came forward, worshipped Krishna, and expressed acquiescence in the justice of all that he had done as the Lord of the creation and the Punisher of the sinners; but at the same time with all humility they craved his pardon for the sin of their dear husband. Then follows the praise and prayer offered by them to Krishna, replete with sublime and philosophic thoughts in respect to the Great Divine Being and the justice of His dispensation in this world; suggesting, at the same time, that the punishment which he inflicts on the sinners ends only in their reclamation and final bliss. Pleased with this prayer, Krishna released Káliyá, and ordered him to remove his abode from the river Yamuná, and choose instead some part of the wide ocean; where Garuda, from whose terror he had taken his refuge thither, would no longer torment him. Káliyá obeyed his order; and the river Yamuná was restored to the everlasting purity and freshness of its waters.

Interpretation of the above myth.

The above Aryan myth, so well known throughout the length and breadth of India to all Hindus, as to form the theme of daily songs in their mouths, is one of the many which have appeared in some shape or other in the old annals of all nations from time immemorial, preserving its prominent characteristic in *basso relievo*, of the story of a great serpent having been killed by the manifestation of a divine or superhuman power. Among the many exploits of Krishna, mentioned in the Shrimad Bhágavata, such as the destruction of devils and monsters, and the preservation of peace and happiness amongst all the people who were devoted to him,—the crushing of the serpent Káliyá who had one hundred and one heads, and from the fear of Garuda (the great eagle on which Vishnu rides) had taken refuge in the watery recess of the Yamuná, bears a striking resemblance to one of the twelve labours ascribed to Hercules in the Grecian mythology, viz., the victory over the monster Hydra with his seven, twelve, and according to Diodorus, one thousand heads, in the lake of Lerna. From the fact of an instantaneous death being produced by the bite of a serpent, and the consequent great dread in which that animal has been universally held by mankind, as well as from its natural subtlety in doing evils of all kinds, it appears to me to be no wonder that it should be held as type and representative on our earth of the Prince of the devils, and that there should exist a natural enmity and hatred between it and man; conformable to the figurative language of the curse pronounced by God against that animal as mentioned in the old Testament—"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou

shalt bruise his heel." Gen. iii. 15. There are many other passages in the Bible pointing to the bruising of the serpent's head by *the* heel of man. And I now leave it to the taste of my readers to judge how beautiful and graphic does this illustration of this fact appear in the above Aryan myth of Káliyá Mardana.

Allow me now to go into the philosophical and psychological sense involved in this myth, as I can hardly afford to forego regarding it in that light, and seeing how nicely the several points of coincidence meet to illustrate the almost universally accepted fact of the ultimate conquest of good over evil, of light over darkness. In the above parable, Yamuná may be said fairly to represent the ever-flowing *stream* of the principle of love and joy, emanating from the great fountain-head of all goodness—God. It is also the gush of the light of the Chidákáśa, the principle of life and activity, (call it for the sake of illustration here the astral light of our days, if you please) shrouded by darkness in all its shades and degrees of the elemental Akáśa, as is well typified by the dark appearance of the water of that river as described by the Hindu poets of India, innermostly pervading the whole universe, and forming in man his spirit (this word is used here in the sense in which the theosophists distinguish it from the soul). Now this flow of light and happiness represented by the Yamuná is found disturbed by a monster with many heads taking refuge in its deep and solitary abyss, causing sorrow and misery to all the outside world around. Who would not now suspect the monster to be the great evil-doer, the prompter of Eve and Adam—Satan, Ahriman, or by whatever other name you may be pleased to designate him—lying concealed in the human heart? Krishna's plunging himself into the river from a high *kadamba* tree on its bank to find out and punish Káliyá, hid in its depth, may well be compared to the tracing of the evil and misery of this world to their very source by a mind elevated by divine knowledge. Further, Krishna's dancing gracefully, and in the spirit of triumph and exultation upon the wide hood of Káliyá from which were peeping out his one hundred and one heads and mouths, each vomiting blood and poison, as I conceive it to be the *ne plus ultra*, as if it were, of the whole comedy and tragedy involved in this beautiful myth. Káliyá's one hundred and one heads and mouths each containing a bifurcated tongue and vomiting blood and poison, are emblematic of the thousand ways in which the guile and subtlety of Satan, or the principle of Evil, work misery and woe in the kingdom of God; and Krishna's pressing them down and disabling them one after another so as never to rise up again under the pressure of his heel and toes in his graceful waltz, is just the very exultation which a godlike saint or a yogi would naturally feel at the gradual subjugation by him of all his bodily passions, thoughts, and emotions; and, at last, of the very source which gives rise to all these, viz., the human mind, or mundane will, according to our Western metaphysicians, the most subtle but powerful force which works in the human heart. To complete the sense of the whole metaphor, and endow it with an air of unqualified truth, Krishna is not, like Hercules, represented herein as effecting the destruction of his foe *in toto*, as it was absolutely in his power to do if he chose; but he only permits Káliyá when completely overpowered, and when he besought his mercy and protection, to change his quarters somewhere else, in the wide ocean, never to annoy and disturb the peace and happiness of his own people and the creatures of his favorite Vrandávan; shewing thereby, that God only protects *them* from evil who devote themselves to Him, and not the wide world abroad, which is astray and alienated from Him.*

Bombay, 9th March 1880.

* Or again, does not the permission granted to the serpent to betake himself to the fathomless depths of the sea, indicate that, though we may purge our individual natures of evil, it can never be extirpated but must still linger in the whole expanse of the *Kosmos*, as the opposing power to active goodness which maintains the equilibrium in Nature—in short, the equal balancing of the scales, the perfect harmony of discords? [ED. THEOS.]

ANOTHER LEVITATION.

BY JOSHI OOTAMRAM DOOLABHRAM,

Guru of the School of Astrology and Astronomy in Baroda.

The statement in the November number of the THEOSOPHIST that the levitation of the human body has been seen by many reputable witnesses in India, is strictly correct. I myself am able to testify to the fact. In the year of Samvat 1912 (1856) I was making an investigation into ancient chemistry and sought out a competent instructor who could give me some of the information which I desired. After much search I found at the city of Broach, in a temple of Mahadev situate on the banks of the river Narbada, an ascetic (*sanyasi*) who was practising "yog," and enlisted myself as his disciple. He was a man of apparently 35 years of age, above the average size of man, and with a beautiful countenance animated with a great intelligence of expression, and cheeks suffused with a very peculiar roseate hue which I have never seen on any mortal's face before or since. His head was shaved, and he wore a saffron robe of a *sanyasi*. He was a native of Panjab. He was known to us under the name and title of Narayenanand. Like all men of his class, he was exceedingly difficult to approach, and would neither accept me as a pupil, nor allow me to put myself on terms of any intimacy until he had satisfied himself by the closest questioning as to my real intentions and capacity to learn the science of Yog. I will pass over these details and simply state that, at last, I gained my object, was accepted as a pupil, received his blessing, and served him, first and last, for more than two years. During this time I learnt many things practically which I had previously known only from reading our sacred *Shastras*. I discovered many secrets of nature, and saw ample proof of the power in man to control the forces of nature, my preceptor among other things practising "*prannayam*" or the suspension of the breath. I will not pretend to explain in the language of Western science, the effect produced in the human body by this branch of Yog Vidya. But this much I will say that, while the Sanyasi was absorbed in contemplation, during his performance of "*prannayam*," sitting in the prescribed posture of "Padmasam," his body would rise from the ground to the height of four fingers, and remain suspended in the air for four and five minutes at a time, while I was allowed to pass my hand beneath him three or four times, to satisfy myself beyond a doubt that the levitation was a positive fact.

THE MIND IS MATERIAL.

BY BABU AMRITALAL DE.

The human mind is material, and dies with the death of our mortal frame. I define mind to be the result of the harmonious union and adjustment of the visible and latent organisms, or the organs that make up the human frame, having its seat in the centre of the nervous system. Metaphysics acknowledges the truth that where the cause is mortal, the effect must be liable to destruction. This is an axiomatic truth, and it requries no Hamilton, no Bain to prove its validity. Well, then, here the organs jointly form the cause, and the mind is their result. These organs perish with the death of the body, for they form only the different parts of the body, consequently, the human mind, the result of their union, perishes with them.

The mind possesses or exercises certain powers or functions. It reasons, judges, thinks, conceives, remembers, and imagines. In its healthy state it performs all its functions duly and fully; but when diseased, it loses one or other of its powers or loses them all. In a fainting fit or senselessness, for instance, the mind ceases to perform all its functions, and the man who is the subject of it, has the consciousness of nothing passing within. These facts clearly prove that the mind is as mortal as the organs are, of which it is simply the result.

To illustrate the matter more fully, let us take the common example of a watch. The mechanism of a watch,

when duly adjusted, produces motion; but when it is in a disordered state, or when it stops working, motion and the pointing out of time by the hands, cease to exist at the very same time. What does this prove? It proves very clearly that an effect bears the same nature as does its cause, or causes jointly assimilated.

From what has been stated above, a man may be naturally led to ask that if our mind is mortal, we are mortal too; and with the dissolution of our mortal frame, every thing of us will be brought to an end, and consequently, there cannot possibly be any future world of reward and punishment subsequent to our death. The following statements will suffice to satisfy the enquirer. Man possesses two important essences, the *life* and the *soul*. It is beyond man's power to understand what these essences are in reality, unless he can actually see them by going into the spiritual world, which no man, till he is "born again," can possibly do. The full comprehension of spiritual objects the enlightened spirit can only have. We can have only a faint idea of them by a comparison of these with the material objects we see and feel.

The soul of man has the same relation to the Supreme Soul as a ray of light has to the sun, and our life bears the same relation to our soul which the reflection of the ray bears to the ray itself; in other words, as the reflection is to the ray and the ray to the sun, so is our life to our soul and our soul to the Supreme Soul.

As a corroborative evidence of what I have asserted above, I simply cite here a passage from the First Book of the Pentateuch—"God made man in his image, out of his likeness."*

As to the proof of the immortality of our soul and life, I have simply to assert that the eternal existence, the immortality of the Supreme Soul, is undeniable, therefore, the immortality of our soul and life is also undeniable, for one is the cause and the other the effect, and, as I have stated before, the effect bears invariably the same nature as does its cause.

Jeypore, 9th March, 1880.

ODE TO INDIA.

1

Why slumbers India when 'tis time to wake?
Untimely sleep is wilful suicide.
Alas! she sleeps, but sleep may never hide
The heavings of that heart, which soon must break!
Despair—hard usurer!—will from her morrow
Deduct more than his fair share from her ease,
And pay her but in tears!
Oh Mother! rise superior to thy sorrow;
Thou art yet young in years:
Can ages make thee old? The stars, the sun,
As bright as they begun,
Will shine on thee alway, renewing thy life's lease.

2

Mother of many nations! wake again
To all the grandeur of thy destiny:
The world is thine, and from thee, and in thee,
And but awaits to hear the joyous strain,
Which like a burst of music shall vibrate,
With oft-repeated echoes, to its soul!
Is not the world thine own?
Have not mankind to thee consign'd their fate?
Why art thou passive grown?
It is not destiny's stern-wrinkled frown,
That keeps thee lowly down;
For thou art great—above all fate's control!

3

Yet wake once more, and be again the Ind,
The holy realm of hope to youth and age,
The land of universal pilgrimage,
Whose name and fame were borne on every wind,
To deepest cave terrene and highest star!
Alas! now hecatombs are piled alone
Of anguish and despair!
Thou hast no monuments but in the far
Twilight of ages gone:
And pilgrims no more to thy shores repair
For worship as of old:—
The idol is ador'd but for its baser gold!

4

Dost thou not hear the harsh and grating laugh,
With which thy meaner rivals feed their spite?
"India is living and yet dead"—they write
Upon the slab of thy mock cenotaph.
Oh! rise superior to all slander—say,
India is once again herself, and death
Is baffled of his prey!
Behold! how all the world hangs on thy breath,
And in thy kindling eye
Reads the proud promise of a newer birth;
Whilst thy unclouded sky
Showers its splendours on the gladsome earth!

5

O, for a trumpet loud to blow a blast,
That would resound from the north glaciers frore,
Far down to spicy Ceylon's southern shore!
Then should the sleeping echoes of the past
Shake off their lengthened lethargy, and rouse
The actions and the thoughts, that gave them birth.
Did not the best on earth
Pledge for thy choosing their most sacred vows?
Mother! hast thou so soon
Thy Buddha and thy Sankara forgot?
Forgot the mighty boon?
Thou wast their living hope, thou wast their dying thought!

6

My pen is guided by an unseen Power,
And as I write a vision stirs my soul:
Methinks thou standest on the highest goal,
Which Fate reserved thee for thy happiest hour.
Oh noble pride! Oh majesty serene!
Thou standest like a queen,
And at thy feet whole nations sinking low,
Look on thy glorious brow,
And kneel in love and worship! Do I see
A dream, a phantasy?
Oh, wake me not! If sleep
Can minister to hope, why shall I wake and weep?

S. J. P.

ABOUT THE YEAR 1848, MR. STRICKE, AN APOTHECARY attached to the Madras Medical Department, was travelling on duty in the districts, when one day a *Byragi* presented himself before him and asked for some oil of cinnamon, a request which was readily complied with. In return, however, the *Byragi* offered to communicate a *mantra* or charm, against scorpion stings, and Mr. Stricke, not liking to hurt the feelings of the man, noted down the charm. A few days after, a person stung by a scorpion, was brought to him for treatment, and he seized the opportunity for trying the charm before having recourse to any drugs he had with him. He, therefore, picked up a small twig, and, ascertaining the area of the pain, which extended to a few inches above the bite, waved the twig down to the wound as was directed, reciting at the same time the *mantra*, and to his astonishment the very first recitation reduced considerably the sufferings of the man, and continuing it a few minutes longer the pain subsided and the man left the place recovered. Mr. Stricke soon had another opportunity for trying it—this time it was his own wife that was bit by one of these noxious reptiles; he tried the antidote and succeeded. He thenceforward adopted this simple cure in some seven or eight other cases that came to him for treatment. Satisfied as to the efficacy of the remedy, he communicated it to a friend of

* We hope not. For, as we have no other possibility of judging of God but from his micrograph—man—we would have, were it so, to give up the Deity in disgust and turn to absolute atheism.—ED. THEOS.

his, one Mr. Brown, a merchant. Mr. Stricke died since, and his son, an assistant master in one of the Madras High Schools, obtained from the said Mr. Brown a copy of the charm and tried it himself in several cases with similar results. The following is the charm which we have obtained for the benefit of our readers:—

"Ong Parathmay páchámínyá sardhámath Keetvas Sampardhá Choo."

First ascertain from the sufferer the extreme limit of the pain, then take a twig and wave it thence down to the sting as often as the charm is repeated, and till the pain has subsided or reaches the wound. Any smarting left behind could be relieved by bathing the part with some eau-de-Cologne.

PHYSIOLOGY OF MARRIAGE.

BY SAKHARAM ARJUN, ESQ., L.M.&S.

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The present state of India, as compared to that of former days, shows some striking changes. The physical weakness of its people, their want of moral courage, and their impoverished state, all occupy the thoughts of thoughtful men; and those who are wise are ever trying to discover the causes that may have led to these changes. It is agreed that there are several such causes, and among the chief, our marriage customs.

Let us consider how far the modern science of physiology proves these three facts, viz, (1) the necessity of marrying at a mature age, (2) the unnaturalness of early marriages, and (3) the necessity for instituting widow re-marriage.

It is an accepted fact that one can only attain *Dharma* (truth), *Artha* (money), *Kâma* (desire) and *Moksha* (final bliss) by possessing physical strength. It is, therefore, imperative that we should preserve our constitution in order to attain every sort of enjoyment. And, as we find that marriage affects our constitution, we must see under what circumstances it should be contracted. By marriage is meant the most intimate relation between man and woman, and not merely that preliminary ritualistic ceremony which the Hindus have first to pass through, long before the connection between husband and wife is formed.

There are persons who say that those who are free from the marriage-tie are most happy. But it is quite sufficient to refer such to what a great European scholar of the last century said, viz., "If marriage has its evils, celibacy has no charms."

The male and the female are the two forces in this world, and without the mingling of the sexes it would come to an end. It is in the order of nature that when both attain a certain age they should feel the instinct of love, to satisfy which they must adopt proper means. Now, if there were no marriages, men would use improper means to satisfy their desire. An abnormal intimacy with numerous women would be formed. The voluptuary would discontinue any one of these as soon as the woman becomes old and loses her charms. There would be no real love between the two; and, as the excellence of the progeny depends to a very great extent upon the amount of love between the parents, the human race would gradually degenerate. But when certain rules are fixed for the performance of lawful marriage, all these evils are avoided. Because, it is not mere amorous desire that creates real love, but the charms of the marriage relation, which attract the sexes towards each other. Marriage, therefore, a true and natural marriage, is the real source of every happiness. Let us now consider the circumstances under which its consummation will conduce to perfect happiness.

The first point to be noticed, is that of the proper age of the parties. The most learned philosophers, after having weighed all the circumstances, such as climate, &c., have expressed an opinion that there should be no marital relationship permitted until a few years after the age of puberty has been respectively attained. This will conduce to their moral and physical good. The man should be between 25 and 30, at the time of his marriage, the woman between 15 and 20. And, although a certain animal instinct may assert itself at an earlier period, still there is a difference between this desire and that arising in them after they respectively attain the abovementioned ages,* Therefore, the custom among us of performing early marriages, and of bringing about their consummation as soon as the wife reaches a certain crisis, has a pernicious effect, inasmuch as it tells upon the constitution of both, and tends to prevent their having a family. If there be any progeny at all, it is sure to be weak. Ranmer, the famous historian, says that in the sixteenth and seventeenth centuries the common people of Europe were tall and stout, but the nobility were short and weak. This he attributes to the evil practice among the aristocrats of performing early marriages. Henry VII. was very weak, because he was born when his mother was only ten years of age. Besides, young parents are themselves ignorant of the proper way to bring up such weak children, and turn them into the right path. This course of performing early marriages, therefore, but increases the population without begetting sons able to work for either their country or for themselves, but only to pass through life with feeble and diseased constitutions. Besides, the Calcutta Nizomut Adalat Report gives many instances in which girls suffered from excessive hæmorrhagia in consequence of too early an assumption of the duties of wife. Again, if a man marries at the proper age he has all the advantages of a constitution, whereas if married early, he becomes very weak, cowardly and without any vigour. Ought not these facts to open the eyes of our countrymen to the sense of their duty towards themselves and their country? Does it become them to stubbornly adhere to their foolish and pernicious customs? Do they forget that they have to deal with giants, and that if proper steps are not taken to gather physical strength, and thus be able to resist the stronger physique of these men mountains, the latter will soon be found so powerful that they would be able to trample on the miserable Indians like mosquitoes? My countrymen, if you have any religious scruples, the very *Dharmsindhu* which is your chief authority on all points of religion, suggests to you certain remedies. For instance, it is said that if a girl attains the age of puberty before she is married, her parents, or whoever may perform the ceremony, should give a cow in charity, and so on. Cannot these things be easily done? And if with all these evils and their remedies before us, we do not set to work now, when we can no longer plead ignorance, we shall be the cause of our own destruction.

Again, talking of religious difficulties, does not *Dharmsindhu* strictly prohibit the marriage of a girl before she is six years of age? And do our countrymen adhere to it? In many instances girls are married when they are not even five years old. Nay, they go further still. They marry their children while they are not even able to stand at the ceremony, but are in the cradle!! What can be more foolish and monstrous than that! Has not the time arrived to check the progress of all these stupidities and seriously adopt measures that will result in good to our country?

The second point to be noticed, is that of the proper relative ages of the husband and the wife. Among the Guzarathis we find instances of the couple being of the same age, or sometimes of the wife being even older than her husband. This is against the course of Nature. It is a recognized fact that women very soon attain the age of

* A learned friend has taken exception to this on the ground that if the feeling of passion arises in men at the age of sixteen or seventeen, it would be going against nature to say that they should only be married when they are between twenty-five and thirty years. Our reply is:—Habit is second nature. If, therefore, our custom of early marriages were gradually abolished, nature would not precociously move the young men of our country at that early age at which it does at present. For instance, one who takes his meals at 8 o'clock, feels hungry at that hour, while to another who takes them at 9, that becomes the hour when he feels hungry, and so on. It is, therefore, a question of the peculiar nature of the individual and not that of the law of nature. It is the law of nature that persons should have the feeling of desire, but that this should happen at a certain age, is not its law. That is a matter of individual habit.

maturity, and, as it is desirable that the sexual feeling in the husband and the wife should end at the same time, it is necessary that there should be a difference between their respective ages of about ten years. This is the united opinion of the best Western physiologists. Women lose that feeling at the age of forty-five, men at fifty or fifty-five.

Now let us consider what sort of woman should be chosen for a wife. She must be healthy and have no disease, or else not only will she be a burden to her husband, but she will bring forth sickly children. A woman with quite a white face and a body like a wax statue, though herself healthy, will never have healthy children. It is better always that a bright-complexioned man should marry a little darker-coloured woman; for if both are very fair, the progeny is almost sure to be scrofulous, and scrofula is a very bad disease.

Again, it is necessary that their temperaments should be different, because they will then be more likely to have a great love for each other, which is one of the principal things that ensure good progeny. The science of chemistry proves that two substances of opposite qualities have a great affinity to each other. Thus, the tendency of an acid is to combine with an alkali, and these substances are of exactly opposite properties. The result of such a combination is well known to be a salt, which differs from either, but unites the substances of both. Moreover, the historical cases of distinguished personages confirm our statement that the greater the love between parents, the better the progeny. Lahu and Kusha, you remember, were more powerful even than their father Ram, whose love for Sita (his wife) is taken as the standard of extreme love between husband and wife. Abhimanyu, so renowned for heroism even in his youth, was the son of Subhadra, to marry whom Arjuna (the father of Abhimanyu) was very desirous, and had gone so far as to pretend that he was a Sannyási. Similarly, Ghatotkacha was not the son of Droupadi but of Hedamba, whom Bhima loved so ardently. We might quote such instances, but it is useless, since it must be conceded that we have sufficiently established our point.

Let us now consider what constitutes an improper marriage. The following appear to be the points:—(1)—Mutual dislike of the couple; (2)—a great difference between their respective ages; (3)—the marriage of the old with children; (4)—the marriage of one man with various women; (5)—and the marriage between persons of the same blood.

Among us, the first of these probably results from the stupidity of the parents. They do not care whether the young couple have, or are likely to have, any love for each other, but perform the ceremony because they choose. And thus the happiness of the young couple is often destroyed beyond remedy. Once that the seed of dislike is sown, it grows fast. The ill-matched couple may seem happy, but who knows what passes in the inmost recesses of their hearts? And the more you try to reconcile them to each other, the stronger grows their hatred.

The second and the third owe their origin to the prohibition of widow-remarriage among us. *If widowers were not allowed to remarry as widows are not*, our people would long ago have been freed from the stigma of selfish partiality which attaches to their name. Our widowers want wives, but they *will* not have widows. And what then follows is evident. Young girls fall victims to their old husbands, and naturally an element of dislike is introduced, the consequences of which have already been described.

As regards the fourth point, that is a custom prevalent in many parts of our country among the Brahmins of the "Kuleen" caste. It is useless to describe here all the horrors and evils that result from this atrocious custom. The science of physiology proves to us the impracticability of a person being able to satisfy the desire of two women. Let our readers, then, imagine the atrocity of the crime of these Brahmins who are husbands to even seven or eight women at the same time.

And now we will turn our attention to the fifth point, that of the union of persons of the same blood. We cannot trace the origin of this practice, but Manu and other religious reformers have absolutely prohibited such a thing. This custom prevails to an extremely great extent among the Parsis of our country. One of our Parsi friends informs us that it arose from the misconception of some passage in their religious book. But it is now high time that people should turn, consider and realize the evils begotten by this horrible custom of marrying cousins. They naturally begin to dislike each other very soon, and, what is worse, their progeny degenerates. Such a marriage sows the seed of disease in the family, and scrofula, consumption and such other diseases are the undoubted results. The lap-dog is a striking illustration of our statement. These dogs are the progeny of the children of the same parents, and we all see how very weak and puny the species of lap-dog is. I have a considerable practice among the Parsis, and I find that diseases of the above nature prevail to a great extent among them. I have personally attended the case of a woman who was married to her cousin, and gave birth to a child that had no brain at all. It would require a chapter to mention all such cases that have come under my personal observation.

Before concluding, however, I would request my Parsi friends to take this grave matter into their hands, and adopt proper means to check these evils, after due investigation into the facts has been made. At the same time, I would ask all my countrymen to consider seriously what has been stated here, and open their eyes to the peril they have brought upon themselves, and under the weight of which they will be crushed by their own act, if the necessary remedy is not applied in time.

CREMATION IN AMERICA.

In December, 1876, our Society burned in America the body of one of its Councillors, who had requested that his remains should be so disposed of. The preliminary funeral ceremonies were of a distinctly "Heathen" character, and attracted the attention of the whole nation, when described and commented upon by the seven thousand American journals. The ceremonies themselves were performed about the 1st of June at the Masonic Temple in the presence of thousands. At that time there was no proper crematory, or building for the burning of the dead, in the entire country, and public opinion would not have permitted the burning to take place in open air, after the Aryan fashion. The body of our Councillor—the Bavarian Baron de Palm, then residing in the United States of America—was accordingly embalmed, and placed in the "receiving-vault" of a cemetery,, a place provided for the reception of bodies not immediately to be buried. It lay there until December, when a proper crematory had been built by a wealthy gentleman of Pennsylvania, Dr. F. Julius Le Moyne, on his own estate and in spite of the protests and threats of his neighbours and strangers.

This being the first case in America of cremation, our Society determined to have every doubt solved as to the legality of this method of sepulture, under the laws of America. The statute books were carefully searched by a special committee, and not a line or word was found which prevented a person from disposing of his or her body according to choice, provided that there should be no sanitary or police regulation infringed. A formal request was made for permission to remove Baron de Palm's remains from the receiving-vault in Brooklyn—a suburb of New York City—to Pennsylvania for *cremation*. This was granted after some examination of the statutes by counsel to the Brooklyn Board of Health; and the President of that body accepted an invitation to witness the novel ceremony, and actually did see it. So, too, did the official representatives of the Health Boards of a number of other cities, and one—Dr. Asdale of the Pittsburgh (Pa) Board of Health actually helped Col. Olcott, Dr. Le Moyne, and Mr. Henry J. Newton, to put the corpse

into the hot retort of the cremation-furnace. The unanimous declaration of all these scientific gentlemen, after seeing the whole process of the burning, was that it was neither opposed to the interests of law, of public health, or of decency. And, as the President of the Presbyterian College in the town where the cremation took place was one of the orators at a public meeting held after that ceremony, and distinctly said that the Christian Bible did not prohibit this form of sepulture, the way was open for the introduction of this great reform. Science had long denounced burial as the worst possible means of getting rid of the dead, and it only wanted such a practical illustration as this of the decency, cheapness, and entire feasibility of cremation to inaugurate a new era in this direction.

Naturally, such a change as that from burying to burning must be a very gradual one. The public's reason is first to be convinced, then its unreasoning prejudice removed. The first bold step finds its imitators here and there, and then, when the people find that nothing bad has happened to either themselves or the reformers, the change, if a good one, is adopted. This process is going on in the United States with respect to cremation. The first flush of Christian indignation at the "barbarity" and "heathenism" of the Theosophical Society passed away, the echoes of the journalistic gibes are gone, and our name, as promoters of one of the most beneficial social reforms possible, has fixed for itself a place on the page of American history.

The De Palm cremation has, within the last three-and-a-half years, been followed by those of the venerable Dr. Le Moyne himself, Mrs. Benn. Pitman and several others, and it is within our personal knowledge that the wills of a number of Americans, of both the sexes, have been carefully drawn so as to compel the surviving relatives to burn the testators' bodies instead of burying them. A case of cremation, of special interest and importance, is found in the latest American journals that have reached us. The subject was a young Mr. Charles A. McCreery, partner in one of the wealthiest piece-goods houses of New York, and an orthodox Christian in faith. The cremation was conducted at the Le Moyne place with the greatest privacy, as the deceased's family were bitterly opposed to burning, though they could not refuse the young man's request. But the sharp-witted *Sun* reporters, who discover everything worth the trouble to find out, got a clue to the facts, and Mr. McCreery's father very properly decided to give the whole truth publicity. It then appeared that

"When Baron de Palm was cremated and the subject of cremation was discussed, he advocated that method of disposing of dead bodies, and, indeed, of everything that, from its nature, was meant to be put out of sight."

This being the father's own statement, no one will deny that this case is directly traceable to the example set by the Theosophical Society. The influence that the McCreery cremation will have upon public opinion in America is very great. Not only the high respectability of the deceased himself, and the wealth, piety and standing of his family, but also the admiring testimony of the clergyman who superintended the burning together with the deceased's brother, as to the freedom of the process from all objectionable features, will combine to give cremation a forward impulse in the Great Republic.

The following brief extracts are from the New York *Sun's* special report:—

"We thought we were doing the very best thing," said Mr. McCreery, "in trying to keep the affair quiet. It was my son's desire, and we shrank from publicity. There are many people who may blame us, who think cremation a heathen practice, but I cannot help that. Were the consequences many fold more disagreeable we would not hesitate. We did what we thought was right and we are satisfied. My son was a man of tremendous will power. He never undertook anything in his life that he did not accomplish except the one thing of getting well of his disease. But that will-power has made itself felt even after his death, and what he willed to have done has been accomplished. It was not the freak of an enthusiast. He died in the faith of his fathers, a devoted Christian, and we are comforted."

"Well," continued Mr. McCreery, "nothing more was said about the matter to me until after his death. Then we found in his desk a paper containing some requests, among them the following:"

INWOOD, oct 21, 1879.

MY DEAR PARENTS: Having for various reasons formed a great aversion to the ordinary methods of burial, it is my solemn wish that, after full assurance of my death has been secured, every possible effort should be made to have my body burned.

"This request coming in this way, we did not think we could possibly refuse, although it was exceedingly painful for us to accede to it. Not that I am so opposed to cremation, but it was going against my whole education and the customs of my forefathers. But I made up my mind that his request must be carried out at all events, and then the question arose how best to do it. He had requested that there be no publicity attached to the matter, and we were certainly anxious to keep the matter quiet; but whether we could do it openly or quietly we were bound to carry out our son's wishes. Mrs. McCreery and myself found that we could take no part in the arrangements. Our feelings would not permit us to do anything, and so the whole arrangements were turned over to my eldest son, J. Crawford McCreery, and our pastor here, Mr. Payson. After Charlie's death the body was placed in a hermetically sealed metallic coffin, from which the air was exhausted, and that placed in a wooden coffin, and deposited in the receiving vault in Woodlawn Cemetery. Mr. Payson will tell you all the rest."

Mr. Payson, who for five years has been the pastor of the Presbyterian Church in Inwood, a small, slender, scholarly-looking young man, said: "I agree with Mr. McCreery that it is best to have no more concealment. I now know what cremation is, and I am glad to have an opportunity of speaking of it. I was with Charlie much throughout his illness, and he talked frankly with me. He loathed the idea of ordinary burial, and spoke in the strongest terms against it. He said that the idea of being put into the earth, there to decay, and possibly to have his bones cut into by labourers laying out new streets, was horrible. He believed in cremation, and he said to me: "I am quite sure that if my father knew my wishes he would go so far as to build a furnace himself if necessary."

"Yes and I would," exclaimed Mr. McCreery, with deep feelings.

The report describes in detail the negotiations between the family and Dr. Le Moyne's executors for the privilege of using the furnace, and the transportation of the body by rail to the place of cremation. The Rev. Mr. Payson then continues his narrative as follows:—

"Then the coffin was taken into the reception room of the crematory. It is a fire-proof brick building, about thirty feet by fifteen, divided into two apartments, the reception room and the retort. The latter is of fireproof brick, and the fires are under it. When the doors were opened, and I looked in, all my opposition to cremation disappeared, for then came from the retort a lovely, rosy light, which I could compare to nothing but the rosy morning light on the snow peaks of the Alps, as I have seen it in Switzerland. The body was prepared by being taken from the coffin, placed in a crib, and covered with a sheet, saturated with a solution of alum. The crib is shaped like an ordinary crib, but is made of rods of iron, just close enough to hold the body. The alum cloth was to prevent any smoke or unpleasant odour. The body was not decomposed. Being placed in the crib, it was wheeled into the retort, and there rested in the rosy light. There was absolutely nothing whatever repugnant to the senses -no flame, no smoke, no odour of any kind. The alum cloth remained for some time apparently intact. Then little by little, it disappeared, as did the body, the pure ashes falling to the bottom of the retort. It was about 1½ in the afternoon when we placed the body in the retort, and in less than three hours it was reduced to ashes.

Mr. Payson mistakes the purpose for which the alum-saturated cloth is used. It was adopted at the De Palm cremation, at the last moment, for the sake of decency, the body having to be put into the retort naked, and it being understood that the progress of the cremation was to be watched through the small draught-hole in the iron door, by many scientific men and journalists present. The Baron's body was sprinkled with sweet spices and gums, and strewn with flowers and evergreen branches. But this was merely an expression of tender regret at the loss of a friend; there were neither smoke nor unpleasant odours caused by the burning. The body lay in its iron crib in a white hot atmosphere, and its tissues and other consumable parts were gradually resolved into vapor and passed off into the atmosphere, while the white and gray ashes were left behind as the sole visible remnants of what had once been a man.

"A PERSONAL STATEMENT OF RELIGIOUS BELIEF" IS THE title of a pamphlet now just appearing at Bombay. It is an unexpected, and very unusual piece of literature; and the subject is treated in a way to startle the whole of the Protestant Church, call out an inward chuckle of satisfaction from the Jesuits, and provoke extreme dissatisfaction among the Conservative, church-going, Anglo-Indian officials. Yet it is an honest and sincere profession of faith. Simple and dignified, without one word of recrimination against those who will be the first to throw stones at him, entirely heedless of possible consequences, the author—a District Judge, we believe—Mr. G. C. Whitworth, comes out bravely and without ostentation, to tell the truth to the world about himself. He has "come to the conclusion that it is better that every man's opinions, whether right or wrong, should be known;" and feeling that he "will never reach that state of straightforwardness and simplicity of conversation and conduct" after which he is striving, he does not wish to remain any longer "in a false position," and hence renounces Christianity publicly and in print.

All honour to the man who is brave and honest in this century of sham beliefs and shameful hypocrisy! Who, regardless of all dangers—and such an act entails more than one—throws off the mask of false pretence that stifles him, with the sole motive of doing what he deems his duty to himself and those who know him.

Mr. Whitworth not only tells us what he believes no more in, but also makes a statement of the personal belief that has superseded the Christianity he now repudiates.

Before he was as certain as he now is of what his duty in this question was, he used to wonder what orthodox churchmen would advise him to do—"I have heard," he says, "of such a thing as stamping out, or trying to stamp out, unbelief from the mind. I suppose the process is to set before yourself the idea that it would be a good thing if you could believe, and then to determine to act on all occasions as though you did, until at length it comes to seem to be a matter of course that you do believe. Now such a course of conduct seems to me to be wrong. I cannot see how a man is justified in trying to settle by resolution what he will believe, and in stifling instead of fairly examining doubts which may arise as to his past belief. Nor does any one recommend this course to persons of a different creed to his own." . . . . . "And though," he says further on, "I would not willingly suggest doubt to the mind of any person happily free from it, and worthily occupied in this world, I can in no degree concur in the opinion that it is necessary to keep up artificial religions for the sake of the unenlightened masses." 'Government by illusion' is an expression I have lately heard. I cannot but think that the bare truth is better. More particularly if you think that a God of infinite power created and governs the world, does it seem unreasonable to suppose that he means those of his creatures that are comparatively wise to invent erroneous notions about him for their more ignorant fellows to believe? We have been so long accustomed to associate such things as worship, prayer, sacraments, and holy offices with religion that some men seem to fear that, if all these were got rid of, nothing would remain. That is not my experience. It should be remembered that all immoral and dangerous persons are either already without religion—in which case they could lose none if the doctrine of government by illusion were given up—or else that the religion they have has been useless to them."

After that Mr. Whitworth states his present religious belief and says—

"I believe that it is every man's duty to do what he can to make the world better and happier. That is the whole of my creed. I aim at no precision of language. Many other formulas would do as well. So to live that the world may be better for my having lived in it is the one most familiar to my thoughts. The meaning is plain, and there is nothing new in it. . . . . To me it seems absurd to attempt to devise a creed, or even to take, with any fixed resolution of keeping it, a ready-made one. What a man finds in the actual experience of his life to be good, that is what he must believe.....

"Now before I attempt to explain how I find the simple creed I have enunciated better than all the dogmas I once believed, I will refer to certain points on which (though they do not belong to my religion) I shall no doubt be expected, in such a publication as this, to express distinct opinions.

"Such a question is, Do you believe in God? Now I wish to be perfectly frank, but it is beyond my power to answer this question clearly. I certainly did until within a few years believe in God, but then I had a particular conception of him—namely, the being known as God the Father in the Church of England. Now, I am sure, we are not warranted in holding that conception, and I have formed no other distinct conception of God. I cannot say I believe in God when the word conveys no distinct meaning to me; I cannot say I do not believe in him when my thoughts seem sometimes to require the use of the name. Perhaps that impression is due only to an old habit. We hear it said that the existence of God is proved by the manifest design of the universe. But what sort of God? Surely one of finite, not of infinite, power. The world is very wonderful; but how can we call it a perfect work? There are some terrible things in it. Perhaps it will be perfect, but time cannot be necessary to infinite power. I heard a preacher once expatiate on God's power and love as shown in the structure of an animal. He took the mole as an example, and explained how its every part was perfectly adapted to the peculiar manner of its life. But what if a ploughman kills the mole? Carefully provided as all its properties were, they all have failed. Then the preacher spoke of the wonderful providence by which some plants are made to purify pestilential air. But we in India know that other plants by their natural decay poison instead of purifying the air. So, what do such examples prove?

"I am not dismayed or distressed at such puzzles, or because I cannot say whether or not I believe in God. The world teaches me plainly that there are countless things which I cannot know. . . . . .

"My attempt to answer the above question is sufficient to show that I do not believe in the divinity of Christ, or of any other supposed incarnation of God. I add that it is between twelve and fifteen years since I had any such belief."

As to a future life, the author neither affirms belief nor disbelief. He *hopes* we may live after death, but he personally feels *no conviction* of it. "My religion then," he goes on to say, "it may perhaps be said by those devoted to any of the recognized religions of the day, leaves me without any God, without prayer or worship of any kind, leaves me a weak mortal struggling alone with the difficulties of this life. Well, if I hear such things said of my religion, I shall bear it patiently. . . . While I am writing this in the saloon of the 'Venetia,' this 23rd of November, I can hear the passengers at service over head singing—

> 'Leave, ah leave me not alone,
> Still support and strengthen me.'

If some of them are less alone than I, it should not make me discontented, for I know that I am better with my religion than I, the same person, was with theirs. But, notwithstanding those objections which many persons will make, I do deliberately put forward this religion of mine as something better for humanity than any other. . . . I believe that most, or at least very many, men of business, working men, are as I am. If, as a fact, men do not already hold the creed that I do, I do not expect that by anything I can say they come to do so. But there are two things which I can still hope. I hope that those of my readers who really believe no more than I do, but who in a half-hearted way cling to dogmas, which indeed to them are dead and ineffective, will examine and see what

they really do believe and what they do not, distinguishing between those articles of belief which they give effect to in their lives and those they hold merely for want of energy to throw away. And I hope that those who find their actual belief to be less than or different from what their neighbours have been led to suppose it to be, will ask themselves the question whether they ought not in some way or other to remove the misapprehension and make their lives speak truly to all who behold them.

"But there are two classes of persons to whom I can hardly hope to make intelligible the step I am taking in publishing this statement. The first class is the clergy and all persons engaged in teaching and propagating any religion; the second, all idle persons. These two very different classes seem to me to be less likely than other persons to discover that the religions they observe are false if they are false. Rather are they likely, as I conceive to find them, whatever they are, to be sufficient and satisfactory. In the case of the first, because religion is the business of their lives; and in the case of idle persons, because what they have of religion is better than the rest of their lives. . . . A man's life and his religion should be one and the same thing. That which is not part of what his life ought to be, ought not to be a part of his religion. And it seems to me quite intelligible that a man whose business is religious teaching should make his life and religion one and the same, though much of the religion be false, without ever finding the test of true and untrue. If a man's duty is to explain or teach a certain doctrine, he may find it very difficult to make people believe or understand it; but he will not be in a position to say—well, this doctrine may be true or false, but it has nothing to do with my life. It has to do with his life."

The author, explaining how his creed is a better religion for the world at large, than any other, says:—

"In the first place this religion seems to me to have the property of being constantly present in a way which other religions are usually not. I do not think it is sufficient to devote an hour, or two hours, or twelve hours a day to religion. I think the whole day should be devoted. But, in order for that to be, religion must consist of daily life, and there must be no distinction of spiritual and temporal, of religious and secular, of Sunday and week-day, or of priest and people. The fact that one day is to be kept holy, means that others are distinctly recognized as being something less than holy; and the fact that a holier and purer manner of life and conversation is expected in one particular class of men, means that such high attainment, though practicable, is not expected of the bulk of mankind. Of course all men require time, apart from their proper business, for patient meditation and reflection on the tendency of their lives; all men require the advice of others of different experience to themselves; all men should have time for the fun and the pleasure that life affords. But why should some of these things be called religious, and others non-religious or secular? Is the thing good or bad? is the question that my religion asks; and it asks it equally whether the thing be an act of charity or a game of tennis. If religion and daily life are not one and the same, it will happen that the first is sometimes made to give place to the second. If a church catches fire at the time of public worship, the priest and people must run out. Their religious service is interrupted, but they obey the dictate of a truer religion which bids them save their lives. That which need never be interrupted is the true religion—namely, always to do what is best to be done.

"I next claim for my religion that as a fact it has created in me a greater love of the human race than I had when a Christian. When I thought there was virtue in prayer and religious services, and that my first duty was to save my own soul, my sense of the duty of rendering service to men and my sense of pleasure at the thought of particular services done to particular persons, whether friends or strangers, were certainly less than they are now. If it be said that the difference in me is due not to the change of religion, but only to the improved perception and knowledge that years bring, I can only reply that the two causes seem to me to be identical. My religion I have neither invented nor selected: it is what my life has taught me.

"This religion has again this advantage that it allows you no rest or permanent happiness except with a sense of duty done. It knows nothing of idle 'drawing nearer to God.'

"You must not speak of 'leaving with meekness your sins to your Saviour.' Your sins are your own, and you cannot leave them to any one. The best you can do is to outweigh them with good, but get rid of them you cannot There is no absolution. Think of that when you are disposed to do a bad deed again. If you do it, it will remain for ever. The balance of good, if even you get a balance of good, will be finally less by reason of that bad debt."

We verily believe, that, though Mr. Whitworth gives no name to his deity, and simplifies his religion, so as to make it appear to be hardly a religion at all, yet he is a truer religionist than any Church-going dogmatist. His religion recognizes and worships but the latent divinity indwelling in himself. Like Elijah, he sought for the Lord in the strong wind—but *the Lord was not in the wind*: nor was he in the *earthquake*, nor yet in the *fire*. But he found Him in the "still small voice"—the voice of his own CONSCIENCE, the true tabernacle of man. The author without belonging to our Society is yet a true-born Theosophist—a God-seeker.

And yet the Rev. T. J. Scott, assailing us in a long letter to the *Pioneer*, says Christianity never had such *sweetness, sympathy, life* and *power*, as now!

THE FOOLISH EMBARGO LAID UPON SWAMIJI DAYANAND Saraswati by Mr. Wall, the Benares Magistrate, has at last been raised, and that learned and eloquent Pandit was to have resumed his lectures on the evening of the 21st March. Before granting the permission—which the Swami ought never to have been obliged to ask—Mr. Wall had a conversation of nearly an hour with him. The excuse, offered by the Lieutenant Governor for the action in the premises, was that it was not safe for the Swami to lecture in the Moharram holidays! The subject of the opening discourse was "The Creation." In the same letter which contained the above particulars, Swamiji says, "Though I am very anxious that my autobiography which you are publishing in your journal, should be completed, I have not yet been able to give the necessary time to it. But as soon as possible I will send the narrative to you."

A long-felt want has now been supplied by the publication by the Bombay Arya Samaj of a monthly journal devoted to the news about the Samajes throughout India. It will be a convenient medium for the promotion of friendly intercourse, and thus keep active the enthusiasm of members for the cause of Vedic reform. It is edited by Mr. Sevaklal Kursondass, Treasurer of the Bombay Arya Samaj, at 61, Jugjivankika Street, and issued at the nominal rate of annas 12 for City, and Re. 1 for Mofussil subscribers, in advance.

THE "TRIESTE ON VEDANTIC RAJ YOGA," BY THE MADRAS Mahatma Giana Yogi, Sabhapaty Swami, a chapter of whose life was given in our magazine last month, has appeared, and may be had at the *Mitra Vilas* Press, Lahore, Panjab, at annas 8 per copy. It is one of the most curious pamphlets ever printed, and will doubtless have a very large sale. A review of it will appear next month.

PANDIT SURYA NARAYAN HAS BEEN DELEGATED BY the Society of Benares Pandits to translate into English the contributions to these columns of members of that Sabha. He is one of its Secretaries.

COCK AND BULL.

Some months ago, the THEOSOPHIST was taken to task by certain Christian Roman Catholic friends, for crediting "supernatural" cock and bull "inventions" about spirits and mediums, as told in spiritual organs, while never quoting one such fact from the "far more trustworthy Catholic organs." Whereupon, as the policy of our paper is one of strict impartiality, we yielded to the demand of one who was both an esteemed friend and a subscriber, and promised to ransack the Roman Catholic papers sent us for trustworthy, demoniacal or ghostly literature. We did, so, and fell upon Marshal Mac Mahon's strange adventure with the devil in Algiers. (See THEOSOPHIST for December, 1879.) We were assured by the same friend that Marshal Mac Mahon being alive, and, moreover, a very pious Catholic, and the paper which printed the story being itself a highly respected, trustworthy organ of the American Roman Catholic bishops, it was *impossible* to doubt its veracity. It was "absurdly incongruous" in us to think for one moment, that side by side with the "best authenticated miracles of our Lady of Lourdes," and other places as noteworthy, the *Catholic Mirror* (of Baltimore, U. S. A.) would publish, at the risk of its literary and Christian reputation, a flim-flam fabrication, a *canard*. So we copied the adventure, word for word as we found it in the *Mirror* of Sept. 13, 1879, prefacing it with this remark of equivocal confidence in its exactness, as every one can see. "We admit it the more willingly since, had any such story originated with either the Theosophists or the Spiritualists, it would have been straightway ridiculed and set down as a cock-and-bull fable. But circumstances alter the case with the Catholics; none, however sceptical at heart, will dare laugh (above his breath) at a story of supernatural 'miracles' worked by the saints or by Satan and his imps. Only Spiritualists and Theosophists...deserve to be called 'lunatics' for believing in phenomena produced by *natural* causes."

The Marshal's alleged adventure was reprinted in the London *Spiritualist*. Let the editor of that paper now speak:

"We recently asked that the truth of some alleged supernatural experiences of Marshal Mac Mahon, which had been quoted by *The Theosophist* (Bombay) from a Roman Catholic newspaper, should be inquired into by some of our readers. The following letter from Miss Douglas is the result:—

"'DEAR MR. HARRISON,—I sent to my sister, Mrs. Douglas Bayley, now in Paris, the No. of *The Spiritualist* in which appeared the marvellous adventure of Marshal Mac Mahon, said to have been related by himself, begging her to inquire if there was any degree of truth in it.

"'She writes that there is none. Being well acquainted with the Marshal's *Aide-de-Camp*, the Baron de Langsdorff, she spoke to him on the subject; he said he could not believe there was any truth in the story, or he would have heard of it; however, he took *The Spiritualist* containing it to the Marshal, who declared there was not the slightest foundation for it. Very truly yours,

J. H. DOUGLAS.'"

We thank Miss Douglas and Mr. Harrison for the trouble they have taken, and hope the lesson which the case teaches may not be lost upon those who stand up so stoutly for the *infallibility* of the Roman Catholic Church. For, it would appear they indulge in "cock and bull stories," as much as other mortals do, while pretending to a greater trustworthiness.

WE HAVE RECEIVED FROM THE UNIVERSALLY ADMIRED Gujerati Poet, Narmadáshankar Lálshankar, his spirited Ode on Theosophy which, owing to a misunderstanding and no fault of his, had not reached us before. It is in the Gujerati language, with an English translation, and will appear next month.

A GLARING PROOF OF THE AXIOM THAT RELIGIOUS BIgotry is always lined with hypocrisy and often with crime, is instanced in the recent case of a most revolting infanticide in France. The heroine of the deed appears in the lugubrious and monstrous image of the widow of one Francis Violo Versseron. She is a woman aged 35, who lived at St. Colombin, and who was sentenced to death, but to our regret, the sentence has been commuted to transportation for life. Such fiends ought to be put out of the way for ever. The following facts are found in the official report in the *Republique Française*.

The heartless mother, longing for remarriage and finding her only son, eight years old, in her way, poisoned him with arsenic paste, known as "rat-poison," under circumstances of the most revolting character. The prosecution, while bringing out one by one the proofs of her guilt, showed her at the same time a most pious Roman Catholic. The day before the one she had deliberately fixed for poisoning, she took her little Ernest to confession, "to prepare him for death," she said, "in the way it behoved her like a true Catholic." On the morrow, when the poison had been administered to him with her own hands, and the child was writhing in the convulsions of his death-agony, she despatched one of her neighbours for some "holy water," and busied herself before the eyes of the dying boy and in the presence of acquaintances with preparations for his "laying out" and funeral. Then, as the unfortunate victim did not die fast enough to suit her, she put in his mouth one more dose of poison, and made him swallow it by shoving it down his throat with her finger. Throughout the terrific details of this family drama, the murderess acted with perfect composure and without the least pang of regret. The neighbours say that she herself had gone to confession prior to the deed, and got absolution from her *curé* (parish priest) for her intended crime by declaring it in some covert words misunderstood by the priest. Such cases are known to have happened before, and in more than one instance where the crime was of the blackest character. Indulgences and written plenary remittances of sin in the shape of the Pope's *bullas* have been found suspended on the neck of nearly every decapitated bandit, professional highwayman and murderer in the *Compagne* of Rome. If, then, Popes will remit for a cash consideration any murder, in advance of its commission, are we not justified in thinking that the poisoner Versseron had also obtained what she accepted as a valid clerical absolution for her premeditated infanticide? "Like master, like man."

AMONG THE MOST RECENT ACCESSIONS TO THE FELLOWship of the Theosophical Society is a well-known Magistrate and Collector of the Punjab.

AMONG THE ARTICLES HELD OVER FOR WANT OF ROOM is one of interest to Arya Samajists entitled "A Deserter," from the pen of one of our Aryan brothers.

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THE THEOSOPHIST

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

VOL. I. BOMBAY, MAY, 1880. No. 8.

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THE THEOSOPHIST.

BOMBAY, MAY 1ST, 1880.

The Editors disclaim responsibility for opinions expressed by contributors in their articles. Great latitude is allowed to correspondents, and they alone are accountable for what they write. Rejected MSS. are not returned.

THE OCTOBER AND NOVEMBER ISSUES OF THIS JOURNAL having been reprinted, the offer to purchase copies, made in the March number, is withdrawn.

New subscribers who wish to have their year begin with the October number, will now be charged annas eight additional to cover the extra cost of the republication. Those who order their subscriptions to date from the December, or any later issue, pay Rs. 6 only.

THE CIRCULATION OF THE THEOSOPHIST CONTINUES TO increase. Within two days of the last month five Rajahs and Maharajahs registered their names on our list.

A MEDAL OF HONOR.

The importance of the action, taken at its late meeting by the General Council of our Society, in voting the foundation of a Medal of Honor, to be annually awarded by an unbiassed Jury of Native gentlemen of eminent character and learning to Native authors, will doubtless be appreciated. To recognize that Aryavarta has a grand history, and that the sons of the soil are her proper histriographers, and to stimulate a brotherly competition for a prize of real dignity, with ample guarantees for the impartiality of the awards, is to take a long step towards creating that feeling of nationality on which alone great states can rise. Let this action stand as one more pledge that the honor of India is dear to the heart of every true Theosophist. Our innermost feelings are summed up in a single sentence of a letter received by last mail from America. "When I read of those noble Buddhists and Hindus who have passed through so much to make the soul dominant master," writes the respected Dr. Ditson, "I feel as if I could kneel and kiss their feet. How grand they seem to me ! Tell all such whom you may chance to meet that I am with them in deep sympathy." At another time we shall publish extracts from the letters of Theosophists in different parts of the world to show how universal is this love and reverence for India among them. Meanwhile we give the following :—

(Extract from the minutes of the meeting of the General Council, held at Bombay, February 5th, 1880.)

"With a view to stimulate enquiry, by the Natives of India, into the literature of ancient times, to increase their respect for their ancestors, and to thus accomplish one important object for which the Theosophical Society was formed, it is by the General Council

RESOLVED

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

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

"The following conditions to govern the award, viz—

1. The Essay shall be of a high merit ;

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

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

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

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

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

7. The Jury may also specifically name three other Essays besides the three aforesaid, for the distinction of certificates of honorable mention, to be issued to the respective authors under the seal of the Society.

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

9. All competing manuscripts to be in the President's hands by 12 o'clock noon of the 1st day of June 1880, and the Jury to announce their awards on the 1st day of September, 1880.

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

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

Attest :— KHARSEDJI N. SEERVAI,
Secretary, Eastern Division.

NOTICE.

By virtue of the authority conferred in the second clause of the above Resolution, the President of the Theosophical Society has appointed as Jurors to award the Medal of Honor, the following gentlemen :—

Ráo Báhádur DADOBA PANDURANG, Fellow of the Bombay University, and Author (Bombay).

Ráo Báhádur JANARDAN SAKHARAM GADGIL, F.T.S., Judge of the Varishtha Court, (Baroda).

Babu PEARY CHAND MITTRA, F.T.S., Author and Antiquarian (Bengal).

K. R. CAMA, Esq., Author (Bombay).

Babu ADITYARAM BHATTACHARYA, F.T.S., Professor of Sanskrit, Muir Central College, Alláhábád, (North-Western Provinces).

A NEW PROPHET IN INDIA.

Kesub Chunder Sen, a high caste Brahmin who for some time has been a rising light in India, has cast aside appearances and become a founder of a new sect. He has long and earnestly protested against the superstition of his own country, and at times the hearts of missionaries were gladdened by his praise of their works, and his seeming acceptance of the doctrines of Christ. To establish Christianity, however, was not his object. He claims to be a re-incarnation of the divine Bhakti, under the name of Chaitanya, and that he is commissioned to establish the church of the future. He is the Prophet Nadiya; an organization has been completed at Calcutta and the apostles, "a preaching army," have been sent forth on their mission to convert the world. This army moves from place to place with banners flying and music, and so great is the enthusiasm that devotees roll themselves in the dust before it.

The object of the new Prophet is to deliver his country from dry rationalism and supply a living faith. Whatever the results may be, the movement is of deep interest to the student of religious history, as an illustration of the rise and progress of sects. Kesub Chunder Sen, with his pretence of being a re-incarnation, in the light of the present, is a sham and a farce ; removed two thousand years into the past, and a few wonder works would have made good his pretence, and untold millions would have received him as God.—*Religio-Philosophical Journal, of Chicago.*

A PARSI ASCETIC.

BY KHAN BAHADUR NOWROJI DORABJI K....., F.T.S.

> "The path by which to Deity we climb,
> Is arduous, rough, ineffable, sublime.
> And the strong, massy gates, through which we pass
> In our just course, are bound with chains of brass."

The ways by which we arrive at a knowledge of God, and of a future life, are two ; and these are denominated in modern Persian *Istedalál* and *Musháhedát* or *Makáshefát*. The first is that knowledge which we derive from our observation and experience of the material universe and the changes we see therein; while the second is the illumination consequent on the practice of great purity and intense contemplation, by which the soul acquires the power of visiting the spiritual world.

Those who follow *Istedalál* are of two classes :—(1) *Hukmá Mashayin*, who believe in natural religion without acknowledging the authority of any one prophet, and (2) *Hukmá Mutkalemin*, who believe in some revealed religion.

Of those who practise *Mushákedát*, there are three divisions :—(1) the *Hukmá Elahiyat*, who look upon all prophets and all objects as the light of God ; (2) *Hukmá Ishrákin*, who do not believe in any one religion, but look upon all religions as true in principle ; and (3) the *Sufis*, who outwardly profess the religion that they are born in.

The laws of the ancients according to which *Mushákedát* (Yog) is practised, are called *Elm-i-Tasavof*, or *Elm-i-Saluk*, and the student is called *Sálek*. There are four states in which the adept sees the glories and secrets of the world of spirit :—*Khāb*, or sleep, (2) *Gaib*, (3) *Masti*, or *Mouinat*, and (4) *Khāb-badan*. Those whose inner self is not altogether powerless, often see real visions in their *Khāb*, or sleep ; but when "divine grace is communicated to the holy ascetic from the worlds on high, and the transport arising therefrom locks up external perceptions, it is the state of *Gaib*. *Masti* means that state in which divine grace being communicated without the senses being overpowered, the person is transported for the time being from the world of reality. The state higher than this, called *Khāb-badan*, is the power of the soul to quit the body and return to it at pleasure."

"Among the modern Parsis, the chief of the Abadian, or Azur Hoshangian sects was Azur Kaivan, who resided in Khum for 28 years, and removed in his latter days from the land of Iran to India where, in A. D. 1617, he died at Patna, at the age of eighty-five." He was at the head of the *Ishrakin* philosophers of his time, and having attained all the four states of *Mushákedát*, was styled *Zul alam* or the master of sciences. Leading a pure and holy life, practising austerities from his earliest years, he had developed the powers of the soul to the highest extent. His visions of the empyrean worlds have been portrayed by him in Persian verse, and are still extant in the book called *Jam-i-Kai-Khoshru*,* which contains an admirable commentary on the poem by Khoda Joi, one of his disciples.

He thus begins :—"I purified my body, and leaving aside the observances of every religion or sect, I betook myself to the rules enjoined by the sages of old. Silence, sedentariness, living in a dark and narrow cell, gradual diminution of food and sleep, and constant recitation of the name of God, constituted my discipline, which in time unfolded before my soul's eye the visions of the world on high. In the state of *Khāb*, or sleep, a ghastly form first broke upon my sight, and I was terrified, and invoked the name of

* The present paper is based upon a Gujarathi translation of this book, published from the "Sir Jamsetjee Jeejeebhoy Translation Fund," in 1848; and partly upon the notice of Azur Kaivan and his disciples given in the *Dabestan*.

God, when the form disappeared, and a glaring fire rose to view and struck me with alarm. It gradually melted away, and in its place appeared a scowling, fiery form with its head hanging down the breast and navel, and kept me in agitation. Next there burst upon my sight fires of various hues, and my soul acquired the power to swim over the ocean. I saw crystal water, beautiful avenues, and grand palaces, with tables richly spread, birds singing, and fair men and women moving about. A brilliant splendour played before my breast, and I saw a blue blaze out of which a sweet scent pervaded on every side. I also saw lights of red, blue and yellow, and various souls; besides dark and variegated lights, and I heard a voice which said 'Who is then here like unto me?'

"I next perceived a light of excellent color in which I saw numerous veils, good and bad, which might be computed at ten thousand, and a blue light seemed to envelope me, and ten thousand veils of beauteous hues met my gaze. Splendours of ruby-red, of brilliant white, and golden yellow next came across me, and I saw in each ten thousand curtains. Then came to view a form dark and terrific, before which I forgot myself and began to tremble. I heard fearful sounds, and ghastly forms met my sight; but I flinched not, and passing through ten thousand such veils, I saw a splendour of green, but I was unconscious, and next a splendour, boundless and without form, overtook me, and seeing it, I felt as if my existence was wrapped up in it, and I was one and the same with it.

"In the second state, called *Gaib*, I first saw a splendour of green which seemed unlimited, and there a sovereign of noble aspect was sitting on a throne, surrounded by learned and brave personages, with guardsmen all dressed in green. When I offered praise to the king, he did the same in return and seated me beside him. He was an Izad (angel), and I embraced him a hundred thousand times, and each time I did so, methought I became an Izad too, and when I separated I became myself again. Next, I came to other regions—purple, white, yellow, scarlet, blue and azure, in each of which I met the respective kings and, embracing them, became an Izad like them. Thence I came to a joyous place where I met numerous other kings and noblemen whom I embraced, and they were happy to see me. Going further, I came to a vast and lonely desert where I could see nothing for a long time till, at last, a being of benignant and cheerful aspect came before me, and embracing it, I became an Izad. I next came upon a dark form, and onwards I came in the presence of the Almighty, *where I found that nothing of my individuality remained and that, wherever I turned my eye, I saw Myself.* Thus having mounted upwards, step by step, I came back again to this earthly abode with consciousness.

"In the third state of *Masti* or *Hál*, I first saw a large and prosperous city in which I found myself sitting on a throne, with four sages standing around me. I there heard many sweet sounds and I saw beauteous youths, incomparable viands, and downy beds. A person next came to me and said I was called, and following him, I found myself in a place where they made me sit on a throne and up it flew and brought me to a place where there were wise and illustrious personages dressed in green, who paid me respect and took me to a palace, where I embraced the king who made me sit beside him. He asked me several things, and I learned wisdom from him. I then went to a place which was all blue, where there were scribes, sages, mathematicians, magicians, astrologers, merchants, physicians, and prophets, who, coming up to me, took me with great respect to the presence of the king, who embraced me, and made me sit down beside him. From him I derived a great part of my knowledge of the mysterious. I next went to other worlds which were white, golden, red, blue, azure, and there I was treated in the same way. Further I went to a vast place where also I derived great profit. Thence I went to a dark world, where God Almighty guided me by his splendour, and as I saw Him He drew me within Himself, and my existence was lost in His. All the future was revealed to me, and I returned the same way I came.

"In *Khâb-badan*, the fourth state, I passed to a world where I could see objects in endless variety and all the different cities of the world. There were many men and women there, who showed me a palace where I went and sat as king. I learnt every language, and was taught wisdom by the sages of every country, so that I am able to tell every thing regarding their various creeds, languages, customs and observances. Wandering in this world, I returned again to my body, and leaving it again, I learnt all the mysteries of the creation, its beginning, end and aim. Casting aside this body as if it were a garment, I could see all the worlds on high at a single glance. Going to the first heaven, I saw it all, and thence I went to the worlds of Mercury, Venus, Mars, Jupiter, Saturn, to the fixed stars, and lastly, to Falk-Atlas, or the highest Heaven. All the planets and stars shine by their own light except the Moon, and their revolutions cause all the happiness and misery which men experience in this world. When I passed onwards I came near pure souls and found myself in a congenial atmosphere. If the soul that dwells in man love understanding and justice, it attains to Heaven by its righteousness, and, leaving this earthly body, tastes of the fruits of purity, and benefits itself by the association with Intelligences higher than itself, ultimately reaching Heaven. But if a man be impure and unholy, the soul wanders about in misery underneath Heaven, and all the evil acts committed in this world, surround it with their hideous forms. Sometimes the soul frees itself from this state and joins the sprites and elementaries, or, if the man be very wicked, the soul enters the body of one of the brute creation, or that of a vegetable.

"All this I saw myself. Next, out of the souls that were moving around me, I drew one towards myself and united myself with it. Then I reached up to *Sarosh*, and there a flash of light came upon me from the splendour of the Almighty. As the radiance increased my understanding departed, and I found myself an Izad among Izads. God alone existed and there was no sign of my individuality; everything appearing to be but a shadow of myself. From the Angelic Intelligences to the souls I moved about, and from them up to the earth there was nothing but myself. I became acquainted with a thousand mysteries of the Almighty and returned the way I had gone up. I can at will leave my body, and ascending upwards, stand before the presence of God. I am willing to leave this world wherein I am as it were a bird from Heaven. The dignity of the Supreme Lord is too exalted for intercourse with his servants. By His effulgence, intellect becomes illumined as the Earth by the Sun. Through love He confers bounties upon His servants and raises up the downfallen. None but He can duly praise Himself, as He cannot be the object of speech or hearing."

The above is a short abstract of the visions which the great Parsi ascetic has himself described, and those who would like to know more should read the book itself, which contains an excellent commentary.

"Azur Kaivan was master of noble demonstrations and subtile distinctions. He mixed little with the people of the world; shunned with horror all public admirers, and seldom gave audience to any but his disciples and searchers after truth; never exposing himself to the public gaze." The author of the *Dabestan* has given a short but interesting account of him and his many disciples, several of whom—as he relates—he personally met and conversed with.

To the ordinary reader the above visions will probably appear to be the product of a disordered or overwrought imagination; let such a one, however, before he dogmatically passes his verdict, read, and if possible, try to examine the beautiful and wondrous phenomena revealed by mesmerism, which modern science has so grossly neglected. These phenomena conclusively show that in mesmeric sleep or trance, and in extasis, distinct states of consciousness are evolved. Dr. Gregory, in his book on "Animal Magnet-

ism," quotes a case of extasis, which is worth while reproducing. At page 83, he says:—"In the very remarkable work of M. Cahagnet, already alluded to, there is an account of a most remarkable clairvoyante, who could at pleasure and with the permission and aid of her mesmerisers, pass into the highest stage of extasis, in which she described herself as ineffably happy, enjoying converse with the whole spiritual world, and herself so entirely detached from this sublunary scene that she not only had no wish to return to it, but bitterly reproached M. Cahagnet for forcing her back to life. On one occasion, at her urgent request, he allowed her to enjoy that state longer than usual. But he took the precaution of placing another very *lucid* clairvoyant, a young lad, *en rapport* with her, with strict orders to watch her closely. She seemed at first unconscious, but by degrees her body assumed an alarming aspect, pulseless, cold, and devoid of respiration. The lad who kept his eye (the internal vision of clairvoyance) on her, at last exclaimed, 'She is gone! I see her no longer!' M. Cahagnet then, after much fruitless labour, and not until, as he informs us, he had prayed fervently to be enabled to restore her to life, succeeded in establishing warmth and respiration. The girl on waking overwhelmed him with reproaches for what he had just done, and could not be pacified till he succeeded in convincing her, she being a young woman of pious character and good feeling, that what she desired amounted to suicide, and was a grievous crime, for which he would be held responsible." Numerous other well-authenticated instances could be adduced to prove that "the soul has the capacity of a conscious existence apart from the body; and that it is limited by neither time nor space, being able to visit and return from the farthest localities." But all these instances would be useless to the skeptic, who is not actuated by the spirit of true inquiry. To the humble searcher after truth, however, who, doubting, seeks to gauge the mysteries of Nature, they are invaluable. *Mushâhedât*, or Yog, has been practised in every age and country, in some more so than in others, and not always by the practice of rigorous austerities. Self-denial, self-control, and the highest morality form its bases. These are universally preached, but easily acted upon. No wonder, then, that the power of the soul is so little known and "God-knowledge" is a secret.

IT BEING UNDERSTOOD THAT THE AMERICAN BAPTIST missionaries in India are thoroughly disheartened at their poor success in converting the "Heathen," they may feel obliged to us for indicating a field of labour where their services would be valuable, viz., in America itself.

The Rev. W. H. Young draws a gloomy picture of the state of religion as he finds it in the southern end of the state of Delaware. He thus sets his views before the readers of the *National Baptist*: "While it is true that, at present, Delaware affords a meagre prospect for multiplying Baptist churches, yet just as truly it is, outside the larger towns at least, going to the devil unchecked, and its blood, I fear, will rest upon some of us. I affirm, from personal observation, that the greater mass of the people in this Peninsula, who live beyond the limits of the larger towns, are wofully ignorant of practical and even theoretical Christianity; and I say this in full view of the fact that there is a church to every five miles of country. Any one who knows the condition of the country people in the lower counties is aware that they are, as a rule, peculiarly ignorant. Indeed, I have seen whole settlements of those who seemed to have lost their title to the name 'human.' Such are wild and shy of religion as a strange cat, and one needs peculiar patience and tact to approach them, together with unusual faith to believe they can be truly converted. Yet our duty is to go to men benighted, as well as to those more favored. It is, of course, quite necessary and highly romantic to send missionaries to strange and savage tribes; but we need not leave this Peninsula to find that ignorance, prejudice, and even caste necessary, to make a people heathen. Of course, I have here taken the very worst and most unpromising cases, but they are by no means scarce."

CASTES IN INDIA.

BY DÁMODAR K. MAVÁLANKAR, F.T.S.

No man of sincerity and moral courage can read Mr. G. C. Whitworth's Profession of Faith, as reviewed in the April THEOSOPHIST, without feeling himself challenged to be worthy of the respect of one who professes such honourable sentiments. I, too, am called upon to make my statement of personal belief. It is due to my family and caste-fellows that they should know why I have deliberately abandoned my caste and other worldly considerations. If, henceforth, there is to be a chasm between them and myself, I owe it to myself to declare that this alienation is of my own choosing, and I am not cut off for bad conduct. I would be glad to take with me, if possible, into my new career, the affectionate good wishes of my kinsmen. But, if this cannot be done, I must bear their displeasure, as I may, for I am obeying a paramount conviction of duty.

I was born in the family of the Karháda Mahárâshtra caste of Brahmins, as my surname will indicate. My father carefully educated me in the tenets of our religion, and, in addition, gave me every facility for acquiring an English education. From the age of ten until I was about fourteen, I was very much exercised in mind upon the subject of religion and devoted myself with great ardour to our orthodox religious practices. Then my ritualistic observances were crowded aside by my scholastic studies, but until about nine months ago, my religious thoughts and aspirations were entirely unchanged. At this time, I had the inestimable good fortune to read "Isis Unveiled; a Key to the Mysteries of Ancient and Modern Religion and Science," and to join the Theosophical Society. It is no exaggeration to say that I have been a really living man only these few months; for between life as it appears to me now and life as I comprehended it before, there is an unfathomable abyss. I feel that now for the first time I have a glimpse of what man and life are—the nature and powers of the one, the possibilities, duties, and joys of the other. Before, though ardently ritualistic, I was not really enjoying happiness and peace of mind. I simply practised my religion without understanding it. The world bore just as hard upon me as upon others, and I could get no clear view of the future. The only real thing to me seemed the day's routine; at best the horizon before me extended only to the rounding of a busy life with the burning of my body and the obsequial ceremonies rendered to me by friends. My aspirations were only for more Zamindáries, social position and the gratification of whims and appetites. But my later reading and thinking have shown me that all these are but the vapours of a dream and that he only is worthy of being called man, who has made caprice his slave and the perfection of his spiritual self a grand object of his efforts. As I could not enjoy these convictions and my freedom of action within my caste, I am stepping outside it.

In making this profession, let it be understoood that I have taken this step, not because I am a Theosophist, but because in studying Theosophy I have learnt and heard of the ancient splendour and glory of my country—the highly esteemed land of Aryávarta. Joining the Theosophical Society does not interfere with the social, political, or religious relations of any person. All have an equal right in the Society to hold their opinions. So far from persuading me to do what I have, Mme. Blavatsky and Col. Olcott have strongly urged me to wait until some future time, when I might have had ampler time to reflect But the glimpse I have got into the former greatness of my country makes me feel sadly for her degeneration. I feel it, therefore, my bounden duty to devote all my humble powers to her restoration. Besides, histories of various nations furnish to us many examples of young persons having given up everything for the sake of their country and having ultimately succeeded in gaining their aims. Without pa-

triots, no country can rise. This feeling of patriotism by degrees grew so strong in me that it has now prepared my mind *to stamp* every personal consideration under my feet for the sake of my motherland. In this, I am neither a revolutionist nor a politician, but simply an advocate of good morals and principles as practised in ancient times. The study of Theosophy has thrown a light over me in regard to my country, my religion, my duty. I have become a better Aryan than I ever was. I have similarly heard my Parsi brothers say that they have been better Zoroastrians since they joined the Theosophical Society. I have also seen the Buddhists write often to the Society that the study of Theosophy has enabled them to appreciate their religion the more. And thus this study makes every man respect his religion the more. It furnishes to him a sight that can pierce through the dead letter and see clearly the spirit. He can read all his religious books between the lines. If we view all the religions in their popular sense, they appear strongly antagonistic to each other in various details. None agrees with the other. And yet the representatives of those faiths say that the study of Theosophy explains to them all that has been said in their religion and makes them feel a greater respect for it. There must, therefore, be one common ground on which all the religious systems are built. And this ground which lies at the bottom of all, is truth. There can be but one absolute truth, but different persons have different perceptions of that truth. And this truth is morality. If we separate the dogmas that cling to the principles set forth in any religion, we shall find that morality is preached in every one of them. By religion I do not mean all the minor sects that prevail to an innumerable extent all over the world, but the principal ones from which have sprung up these different sects. It is, therefore, proper for every person to abide by the principles of morality. And, according to them, I consider it every man's duty to do what he can to make the world better and happier. This can proceed from a love for humanity. But how can a man love the whole of humanity if he has no love for his countrymen? Can he love the whole, who does not love a part? If I, therefore, wish to place my humble services at the disposal of the world, I must first begin by working for my country. And this I could not do by remaining in my caste. I found that instead of a love for his countrymen, the observance of caste distinction leads one to hate even his neighbour, because he happens to be of another caste. I could not bear this injustice. What fault is it of any one that he is born in a particular caste? I respect a man for his qualities and not for his birth. That is to say, that man is superior in my eyes, whose *inner* man has been developed or is in the state of development. This body, wealth, friends, relations and all other worldly enjoyments that men hold near and dear to their hearts, are to pass away sooner or later. But the record of our actions is ever to remain to be handed down from generation to generation. Our actions must, therefore, be such as will make us worthy of our existence in this world, as long as we are here as well as after death. I could not do this by observing the customs of caste. It made me selfish and unmindful of the requirements of my fellow-brothers. I weighed all these circumstances in my mind, and found that I believed in caste as a religious necessity no more than in the palm-tree yielding mangoes. I saw that if it were not for this distinction, India would not have been so degraded, for this distinction engendered hatred among her sons. It made them hate and quarrel with one another. The peace of the land was disturbed. People could not unite with one another for good purposes. They waged war with one another, instead of devoting all their combined energies to the cause of ameliorating the condition of the country. The foundation of immorality was thus laid, until it has reached now so low a point that unless this mischief is stopped, the tottering pillars of India will soon give way. I do not by this mean to blame my ancestors who originally instituted this system. To me their object seems to be quite a different one. It was based in my opinion on the qualities of every person. The caste was not then hereditary as it is now. This will be seen from the various ancient sacred books which are full of instances in which Kshatriyas and even Máhárs and Chámbhárs who are considered the lowest of all, were not only made and regarded as Brahmins, but almost worshipped as demi-gods simply for their qualities. If such is the case why should we still stick to that custom which we now find not only impracticable but injurious? I again saw that if I were to observe outwardly what I did not really believe inwardly, I was practising hypocrisy. I found that I was thus making myself a slave, by not enjoying the freedom of conscience. I was thus acting immorally. But Theosophy had taught me that to enjoy peace of mind and self-respect, I must be honest, candid, peaceful and regard all men as equally my brothers, irrespective of caste, colour, race or creed. This, I see, is an essential part of religion. I must try to put these theoretical problems into practice. These are the convictions that finally hurried me out of my caste.

I would at the same time ask my fellow countrymen who are of my opinion, to come out boldly for their country. I understand the apparent sacrifices one is required to make in adopting such a course, for I myself had to make them, but these are sacrifices only in the eyes of one who has regard for this world of matter. When a man has once extricated himself from this regard and when the sense of the duty he owes to his country and to himself reigns paramount in his heart, these are no sacrifices at all for him. Let us, therefore, leave off this distinction which separates us from one another, join in one common accord, and combine all our energies for the good of our country. Let us feel that we are Aryans, and prove ourselves worthy of our ancestors. I may be told that I am making a foolish and useless sacrifice; that I cut myself off from all social intercourse and even risk losing the decent disposal of my body by those upon whom our customs impose that duty; and that none but a visionary would imagine that he, even though chiefest among Brahmins, could restore his country's greatness and the enlightenment of a whole nation, so great as ours. But these are the arguments of selfishness and moral cowardice. Single men have saved nations before, and though my vanity does not make me even dream that so glorious a result is within my humble grasp, yet a good example is never valueless, and it can be set even by the most insignificant. Certain it is that without examples and self sacrifices there can be no reform. The world, as I see it, imposes on me a duty, and I think the most powerful and the only permanent cause of happiness is the consciousness that I am trying to do that duty.

I wish it understood—in case what has preceded has not made this perfectly clear—that I have neither become a Materialist nor a Christian. I am an Aryan in religion as all else, follow the Ved, and believe it to be the parent of all religions among men. As Theosophy explains the secondary human religions, so does it make plain the meaning of the Ved. The teachings of the Rishis acquire a new splendour and majesty, and I revere them a hundred times more than ever before.

AMERICA'S FIFTEEN INVENTIONS.—An English journal frankly gives credit to the American nation for at least fifteen inventions and discoveries which, it says, have been adopted all over the world. These triumphs of American genius are thus enumerated: First, the cotton gin; second, the planing machine; third, the grass-mower and grain-reaper; fourth, the rotary printing-press; fifth, navigation by steam; sixth, the hot air or caloric engine; seventh, the sewing-machine; eighth, the India-rubber industry; ninth, the machine manufacture of horse-shoes; tenth, the sand-blast for carving; eleventh, the gauge lathe; twelfth, the grain-elevator; thirteenth, artificial ice manufacture on a large scale; fourteenth, the electro-magnet and its practical application; fifteenth, the composing machine for printers. It is not often that American achievements in this direction receive due credit from such a source.—*New York Sun.*

SPIRITUALISM AND THEOSOPHY.

BY W. STAINTON MOSES, M.A., F.T.S.

Spiritualism is a much misunderstood term, and not less so, it would seem, in Eastern than in Western lands. I know some people who look upon it as a recent American invention, to be classed with telephones, wooden nutmegs, and the electric light. Some regard it as a subject to be studied in public seances, where, at the small charge of a rupee a head, real spooks play real guitars, and make disintegrating attacks upon the furniture. Some look on spiritualists as emotional fanatics who are engaged in hunting down their departed friends, and forcing them to return to an earth that they loathe. Some again conceive that spiritualists are unanimous in the opinion that all the bizarre phenomena of the promiscuous circle are the product of the beneficent efforts of their dear relations and friends, who return for this special purpose, and to give them a sort of beatific vision of what they in turn may expect to come to. And some, less insane and stupid, seem to postulate an antagonism between Spiritualism and Theosophy, as though a man could not cultivate the highest powers of his own spirit, and yet lend an ear to what is going on outside of him: as if a Theosophist must be self-centred, and self-contained, and selfish altogether.

Of course, views of this kind are crude and foolish, and the mere statement of them shows this at once. I should not think them worth refuting, were it not that some such antagonism between Spiritualism and Theosophy, and some misunderstanding of what Spiritualism is, unfortunately prevails even amongst the instructed writers who grace your columns. Spiritualism is by no means the silly and wicked thing that some consider it. We, Western Spiritualists, who fall under the ban of Ráo Báhádur J. S. Gadgill, are serenely unconscious of meriting any such rebuke. We smile blandly at the misapprehension of our position that the paper in question displays. We are by no means prepared to admit either that we, Spiritualists of to-day in England, are engaged in an attempt to drag our dead relatives back to earth, and to cause them willy-nilly to "revisit the glimpses of the moon;" nor that, if we did engage in that wild-goose chase, we should merit the charge of anything more than folly and bad taste. The evidence of existence outside of a human body, from which may logically be argued a general spiritual survival after bodily death, may be had in various ways, and by no means exclusively from one's dead ancestors and friends. The point is to get it, to get it in abundance, to get it beyond the shadow of a perhaps, and to repeat it till a crass Materialism cries, Hold, enough! If, in that beneficent work, I come across some of my own friends, I certainly shall not turn my back on them and run away crying, Fie, for shame: you ought not to be here. Why, you are a Pishacha! I should rather thank God and take courage from the presence of friends that I had known and trusted in the days of their earthly life; and my respect for them would be increased by the work that they are engaged upon, even as fresh lustre has been shed on the name of woman by the deeds of Florence Nightingale, and many another such labourer in the slums and alleys of those advanced products of high civilization—our great cities.

I, for one, would never seek to attract to this unlovely life of mine, one who had passed beyond it. I should deem it selfish so to do. And my search after evidence of a spiritual life has not been fettered by any preconceived notions of what I would or would not ask for and accept. I have not thought it within my province to prescribe. I have simply weighed and tested the evidence offered by the Reason that is in me, the only standard I have by which I can judge. I have, in this way, come upon evidence most abundant, most conclusive, and totally unimpeachable, that what is loosely called Spiritualism is a great and organised scheme for acting upon humanity in this state of existence by Spirits in an advanced state of knowledge and progression. In the course of this attempt, through the gates that are set ajar, a motley crowd, who live in this world's atmosphere, have no doubt intruded themselves. Human ignorance and human folly have attracted congenial spirits: and disorder has prevailed to an extent that might be expected. But all this is but the fringe, the mere border and edge of the subject. If the fringe were clipped off, if that which is vulgarly known as public Spiritualism were to be extinguished at once and for ever, that which I know and trace in its effects on modern thought and on modern Theology and Theosophy or, if you please, modern Religion, would not be in the least affected except beneficially by the removal of an incubus and drag from its progressive march.

No; the Spiritualism which I deal with is not that which your Essayist understands, and its effects are so far from being narrowed down to the little emotional titillation of the affections, that he contemplates, that they find their chiefest expression in fields of thought where the intellect rather than the emotions reigns supreme. That which I understand as Spiritualism is so far from being mere ghost-hunting that it deals fully as much with the spirit that is in the body—the Ego, the Self—as with any of the denizens of the vast world of spirit, of whom it is a mere accident that they are not my friends and relations, and of whom the vast majority whom I have come into communication with, are persons of whom I had an antecedent knowledge, and with whom, save as children of one common father Adam, I am not in any way connected. They have come to me from no solicitation of mine; they are, one and all, animated by a rational motive in seeking my society; and when they have done their work, they go their ways. Why not? They do me good, and I thank them. They do other people good through me, and I am honoured in being the instrument of their beneficence. They are themselves the intermediary agents of higher powers, and the work on which they are employed is one of far-reaching importance to mankind, with which any one may well be proud to be associated.

Spiritualism in my vocabulary includes much that is contained in your definition of Theosophy. I have no sort of objection to the term; I will adopt it with pleasure, and avow myself Spiritualist and Theosophist too. In the sense that Porphyry passed at the close of a life, spent in one long yearning for union with the Supreme, from a lower Spiritualism to a higher Theosophy, I can understand and dimly appreciate the development. In his earlier years he had striven much after communion with the world of spirit; but he had found only vanity and vexation of spirit; illusion, delusion, and uncertainty. As the higher necessities of his nature, fed by meditation and prayer, centred on communion with the Supreme and Ineffable Deity, "the thought of a visible or tangible communion with any Being less august became repugnant to his mind. For what purpose should he draw to him those unknown intelligences from the ocean of environing souls? For on those things which he desired to know there is no prophet or diviner who can declare to him the truth, but himself only, by communion with God, who is enshrined, indeed, in his heart." And so, popular Spiritualism gives way to esoteric Theosophy; and Porphyry, the Spiritualist, developed into Porphyry, the Theosophist. That is a piece of progress that commends itself to my mind. If Spiritualism meant for me grovelling spook-worship, I would have none of it. If it meant fruitless attempts to solve riddles propounded to me by conscienceless spirits, who have powers I cannot gauge, and who are untrammelled by any law that I can fathom, I would give it up, and do something better worth the doing, if it were only to teach the alphabet to little boys. But this is not the case. And, while I am prepared to admit the moral elevation and grandeur of Porphyry's later aspirations; while I see that for the individual spirit no greater boon can be reached after than this union with the highest conceivable ideal, I am not prepared as yet to say that it is incompatible with the true Spiritualism which claims so much of my attention, nor even that it might not become, when carried to its legitimate issues, a sublimated and

superfine selfishness. It befits, at any rate, the close rather than the noon-day of life; and though never, as I should conceive, out of place, it should, as the medicine of spirit, in days of vigour and activity, temper the effect of the conflicts and worries of life, which to evade is to lose a portion of education, and await the close of that part of experience before it assumes undivided sway. The perfect Theosophist would be a Spiritualist and he would be but a sorry Spiritualist who was not, in some sense, a Theosophist as well.

REAL BUDDHISM—KAMMA.

BY THE REV. P. T. TERUNNANSE, F. T. S.,

Buddhist High Priest at Dodanduwa, Ceylon.

The Pali term *Kamma* admits of a variety of meanings almost synonymous with each other, but they are of less importance in conveying any sense, and consequently do not call out serious contemplation, than its religious technical meaning, which reveals one of the main features of the Philosophical teachings of our Lord Sákya Muni. Kamma when viewed in this light is good or bad deeds sentient beings by the infallible influence or efficiency of which the said beings are met with due rewards or punishment, according as they deserve, in any state of life. Thus, a man who robbed his neighbour may be born in this world destitute of any kind of wealth, begging from door to door, after having been punished for an innumerable number of years: insulting a righteous man is a sufficient cause for a man to be punished for a countless number of years and to have his birth among the most degraded of mankind, where it is ten to one if he will be able to lead a life that we call righteous. On the other hand a man who abstained from stealing would be born in this world a very wealthy man, and a man who was of assistance to others would be attended with every prosperity when born in this world. If we see a blind, a cripple or any other deformed person, we attribute the cause of his deformity to his own Kamma.

However simple it may appear to those, whose knowledge of the doctrine of Kamma inculcated by Buddha does not extend beyond what has been already alleged above, yet I think it demands some sort of explanation as to its nature and the manner in which it manifests itself. I shall, therefore, in the first place, call the attention of our readers to a fact our Lord Buddha has taught us, that the world (satwa loka) has no being, and that it is subject to an alternate process of destruction and renovation. Admitting this, therefore, the inference we are to draw from such a dictum will be quite unfavourable to those who believe in the instrumentality of a divine agency in the world's coming into existence and such other matters of importance. But are we to be content with such a conclusion alone? On pushing our inquiries into the abstruse doctrines of Buddha, so as to know whether the affairs of the mighty government of the world (satwa loka) are directed by any kind of power, or whether the vacuity thus caused by the non-existence of a creation, is filled up by any other kind of power, at least almost equivalent to that of creation, we hit on the word Kamma, the very subject of this theme, as a potent monarch directing the general administration of the moral government of the world. In this respect Kamma occupies such a prominent place in Buddhism as that of the creator in Christianity:—The mysterious influence of Kamma may be explained thus:—At the death of a being nothing goes out from him to the other world for his rebirth, but by the efficacy or, to use a more figurative expression, by the ray of influence which Kamma emits, a new being is produced in the other world, very identical with the one who died away. In this light Kamma may be defined as the link which preserves the identity of a being through all the countless changes which it undergoes in its process through Sainsara (transmigration of the soul), and hence we may call it that irresistible force which drags the criminal into the hell-fire amidst his loud lamentation, the powerful hand that rescues the wretch from the merciless hands of the infernal angels, and takes him to a happier place for the amelioration of his miserable condition, or the heavenly angel who bears away, as it were, the enrapturing soul to the blissful abodes above, and takes back after a very long course of heavenly enjoyments to this world, or to hell itself, paying little or no attention to the sorrowful tales of the reluctant soul.

"That birth is an evil to man" says our Lord Sákya Muni, for wherever life is, and in whatever state it may be it is inseparably bound up with grief, pain, sickness, old age, death, &c., hence the final emancipation of the soul or attaining Nirwána, is the highest bliss and ultimate goal of Buddhism. It is Kamma that gave life to man, it is Kamma that supports life, and carries it, as it were, around the wheel of Sainsara. In this sense Kamma is an enslaving foe of the human soul, for it detains the soul in Sainsara, subjecting it thereby to grief, pain, &c., and on the other hand Kamma is that spiritual power by the aid of which the final deliverance of the enslaved soul is effected.

It is a well-known fact that misfortune attends many righteous people and reduces them to fearful extremities in spite of their virtuous, temperate, industrious and economical habits and that desperately wicked people, are thriving in the world as though they had discovered the secrets of prosperity. In the enquiring mind there arises a doubt as to the propriety of the government of Kamma over such people. He may ask himself how is it that Kamma is so unjust as to make a wicked man proper, &c. To this the answer would be very simple, that it depends on the Kamma in one of his past states of life, the present Kamma being reserved for another occasion. Some see good days for years together, and are darkened with clouds of adversity for the rest of their lives; others enjoy the sunshine of prosperity after a long course of adversity. All these vicissitudes of life are attributable to man's own Kamma. Such is the vital importance of Kamma for man's being, that he is born of it, and lives with it, and is governed by it in all his affairs. The very essence, the spiritual food of his life, death itself the detainer of it in Transmigration, and the power that assists the wearied soul in gaining its final redemption, is man's own Kamma. The very existence of the animated world, the changes which it undergoes are all attributed to Kamma, without which the world (satwa loka) would come to nought.

(To be continued.)

ALL WHO CAN RECEIVE ADMITTANCE, HURRY TO SEE one of the greatest of natural phenomena, in the presence of which all the medical celebrities of London stand perplexed. In the London Hospital lies a young girl plunged into a lethargic sleep. For over three weeks, she has remained motionless, cold, without food or drink, dead to all intents and purposes, as the pulsations of the heart have completely ceased. Her eyes are shut; but, when the doctor deliberately lifts her eyelids, the looker-on is struck with the clear, intellectual expression of her bright eyes, in the pupils of which all her life seems to have concentrated itself, and in which light shines and sparkles; the subject evidently understanding and hearing all that takes place around her. Nevertheless, she remains in this state of apparent death, with the exception of an occasional flutter of the pulse. The doctors confess their inability of explaining this extraordinary manifestation, and expect everything from time. Attempts have been made to arouse the patient by galvanism, electric currents, and fire, but all to no result. The young girl had been about a week in the hospital, when one night she awoke everyone with loud cries that she was dying. She was found in convulsions, and before the doctor could be summoned, she uttered a terrific cry and fell backwards motionless. From that time she did not move. For three weeks the doctors could not detect the slightest change. For certain reasons it is impossible to pass into her body any food.—(*Extract from a private letter.*)

[Concluded from the April Number.]

THE SILENT BROTHER.

BY COUNT E——— A———, F.T.S.

Glaüerbach was pale and solemn, but composed. Bianca trembled from head to foot and kept her bottle of aromatic salts in constant use. The Prince and Hector looked like two criminals led to execution. The large room was lighted by only a single lamp, and even this dim light was suddenly extinguished. Amid the thick darkness, the lugubrious voice of the conjuror was heard to pronounce a short cabalistic formula in Latin, and finally, to command the shadow of Alfonso to appear,—if it *was*, indeed, in the land of the shadows.

Suddenly the darkness of the furthest recess in the room became illuminated with a feeble bluish light, which, by slow degrees, brought before the sight of the audience a large magic mirror, which seemed to be covered with a thick mist. In its turn, this mist was gradually dissipated, and finally, the prostrate form of a man appeared to the eyes of those present. It was Alfonso! His body had on the identical dress he wore on the evening of his disappearance; heavy chains clasped his hands, and he lay dead on the sea-shore. Water dripped from his long hair and blood-stained and torn clothes; then a huge wave crept on and, engulfing him, all suddenly disappeared.

A dead silence had reigned during the whole progress of this fearful vision. The persons present trembling violently tried to keep their breath; then all relapsed into darkness, and Bianca uttering a feeble moan, fell senseless into the arms of her guardian.

The shock had proved too much. The young girl had a brain fever which held her between life and death for weeks. The Prince felt little better; and Hector never left his room for a fortnight. No more doubts—Alfonso was dead, he was drowned. The walls of the palace were hung with black cloth, strewn all over with silver tears. For three days, the bells of many churches at Palermo tolled for the unfortunate victim of the pirates and the sea. The inside of the great cathedral was also draped from floor to dome in black velvet. Two thousand-and-five hundred gigantic tapers flickered around the catafalque; and Cardinal Ottoboni, assisted by five bishops, daily performed the service for the dead for six long weeks. Four thousand ducats were distributed in charity to the poor at the portal of the cathedral, and Glaüerbach, clad in a sable mantle like one of the family, represented its absent members during the funeral obsequies. His eyes were red, and when he covered them with his scented pocket-handkerchief those near him heard his convulsive sobs. Never had a sacrilegeous comedy been better performed.

Soon after, a magnificent monument of pure Carrara marble, sculptured with two allegorical figures, was raised in Alfonso's memory in St. Rosalia's church. On the sarcophagus grandiloquent inscriptions in Greek and Latin were cut by order of the old Prince.

Three months later, the news spread that Bianca was wedded to Hector. Glaüerbach, who had meanwhile gone to travel all over Italy, returned to Monte-Cavalli on the eve of the marriage. He had exhibited his wonderful necromantic powers elsewhere, and had the "holy" Inquisition upon his heels. He felt full security only in the bosom of the family which adored and looked upon him as a demi-god.

On the following morn, the numerous guests proceeded to the chapel, which was resplendent with gold and silver and decorated as for a royal wedding. How happy looked the bridegroom! How lovely the bride! The old Prince wept for joy, and Glaüerbach had the honour of being Hector's best man.

In the garden were spread enormous banquet tables at which were entertained the vassals of both the families. The feasts of Gargantua were less rich than such a festival. Fifty fountains spouted wine instead of water; but towards sunset, no one could drink any more, for unfortunately—for some people—human thirst is not infinite. Roasted pheasants and partridges were thrown by the dozens to the neighbouring dogs, which they too left untouched, for even they were gorged to the throat.

Suddenly, among the gay and showy crowd, there appeared a new guest, who attracted general attention. It was a man, thin as a skeleton, very tall, and clad in the dress of the penitent monks or "Silent Brothers," as they are popularly called. This dress consists of a long, flowing, gray, woollen garment, girded with a rope at the two ends of which hang human bones, and a pointed hood which entirely covers the face, except two holes for the eyes. Among many orders of penitent monks in Italy—the black, gray, red, and white penitents—none inspire such an instinctive terror as these. Besides, no one has the right to address a penitent brother, while his hood is pulled down over his face; the penitent has not only the full right but the obligation to remain unknown to all.

Thus, this mysterious brother, who so unexpectedly appeared at the wedding feast, was addressed by none, though he seemed to follow the newly-married couple, as if he were their shadow. Both Hector and Bianca shuddered every time they turned to look at him.

The sun was setting, and the old Prince, accompanied by his children, was for the last time going the round of the banquet tables in the gardens. Stopping at one of these, he took a goblet of wine and exclaimed: "My friends, let us drink to the health of Hector and his wife Bianca!" But, at this very moment, some one seized his arm and stopped it. It was the gray-frocked "Silent Brother." Quietly emerging from the crowd he had approached the table and also taken up a goblet.

"And is there no one, old man, besides Hector and Bianca whose health thou couldst propose?"—he asked in deep, guttural tones—"Where is thy son Alfonso?"

"Knowest thou not he is dead?"—sadly answered the Prince.

"Yes!...dead——dead!"—echoed the penitent. "But were he only to hear again the voice he heard at the moment of his cruel death, methinks he might respond... aye...from his very grave...Old man, summon here thy son Hector!..."

"Good God! what do you,...what *can* you mean!—" exclaimed the Prince, pallid with unmanceable terror.

Bianca was ready to faint. Hector, more livid than his father, was hardly standing on his legs, and would have fallen had not Glaüerbach supported him.

"To the memory of Alfonso!—" slowly pronounced the same lugubrous voice.—"Let every one repeat the words after me! Hector, Duke of R.—V.—...I invite you to pronounce them!..."

Hector made a violent effort and, wiping his trembling lips, tried to open them. But his tongue cleaved to the roof of his mouth and he failed to utter a sound. Every eye was rivetted upon the young man. He was pallid as death and his mouth foamed. At last, after a superhuman struggle with his weakness he stammered out, "To the memory of Alfonso!..."

"*The voice of my mur-de-rer!...*" ejaculated the penitent in a deep but distinct tone.

With these words, throwing back his hood, he tore open his robe, and before the sight of the horrified guests there appeared the *dead* form of Alfonso, with four deep gaping wounds on his breast, from which trickled four streams of blood!

The cries of terror and the fright of the spectators can be more easily imagined than described. In one moment the garden became empty; the whole crowd upsetting the tables and flying as if for life.....But, more strange than all, was the fact that it was Glaüerbach who, notwithstanding his intimate acquaintance with the dead, was most panic-stricken. Upon seeing a real ghost, the necromancer, who had raised the dead at will, hearing him talk as would a living being, fell senseless upon a bed of flowers, and was picked up, late that night, a stark lunatic, which he remained for months.

It was only half a year later that he learned what had taken place after the terrific arraignment. After uttering it, the penitent disappeared from the eyes of all, and Hector was carried into his room in violent convulsions, where, an hour later, after summoning his confessor to his bedside, he made him write down his deposition, and after signing it, drank, before he could be stopped, the poisonous contents of a hollow seal-ring, and expired almost immediately. The old Prince followed him to the grave a fortnight later, leaving all his fortune to Bianca. But the unfortunate girl, whose early life had been doomed to two such tragedies, sought refuge in a convent, and her immense wealth passed into the hands of the Jesuits. Guided by a dream, she had selected a distant and unfrequented corner in the large garden of Monte Cavalli, as the site for a magnificent chapel, which she had erected as an expiatory monument of the fearful crime which put an end to the ancient family of the Princes of R—V—. While digging the foundations, the workmen discovered an old dry well, and in it, the skeleton of Alfonso, with four stabs in his half-decayed breast, and the wedding ring of Bianca upon his finger.

Such a scene as the one on the wedding-day, is sufficient to shake the most hardened scepticist. Upon recovering, Glaüerbach left Italy for ever, and returned to Vienna, where none of his friends was at first able to recognize the young man of hardly twenty-six in this old decrepit form with his hair as white as snow. He renounced the evocation of spirits and charlatanry for ever, but became from that time a firm believer in the survival of the human soul and in its occult powers. He died in 1841, an honest and reformed man, scarcely opening his mouth upon this weird history. It was but during the last years of his life that a certain person, who won his full confidence through a service he was enabled to render him, learned from him the details of the mock vision and the real tragedy of the family of the R—V—.

THE CHILDREN OF THE SUN.

BY A FELLOW OF THE ROYAL GEOGRAPHICAL SOCIETY.

In connection with H. P. B.'s paper in the Theosophist on the Peruvian antiquities, may I be allowed to note a few references to the works of Mr. Talboys Wheeler? H. P. B. writes:—"The Incas, judged by their exclusive privileges, power and infallibility, are the antipodal counterpart of the Brahminical caste of India. Like the latter, the Incas claimed descent from the deity which, as in the case of the Sooryavansa dynasty of India, was the Sun." Mr. Wheeler writes in a recent volume:—"The colonization of the ancient world by the children of the Sun is one of the phenomena in India which have yet to be investigated. The Incas of Peru were the children of the Sun." Again, in page 277 of the 4th volume of the "History of India," Mr. Wheeler writes:—"From a remote antiquity, India has been divided between a solar and a lunar race, between the children of the Sun and the children of the Moon. The Persians, the Moguls, and the Rajputs claim to be descended from the Sun." The supposed connection between the Moguls and the children of the Sun is curious. In the preface to his fourth volume, Mr. Wheeler quotes a passage from the travels of Rubruquis, in which is described the worship of the Tartars, as being very like Vedic worship. Elsewhere he notes that the religion of the Moguls of the thirteenth century bears a significant resemblance to that of the Hindus. Especially he notes that "the Moguls had priests like Brahmans who were skilled in astronomy, foretold eclipses, and cast nativities." They had also "saints resembling Yogis who performed miracles by virtue of their sanctity and penances." Marco Polo speaks of these things in the 61st chapter of his first Book; whilst his editor, Colonel Yule, has a learned note on the subject. Colonel Yule quotes the Tartar historian, friar Ricold, and the passage may perhaps interest Theosophists:—"There are certain men" says Ricold, "whom the Tartars honour above all the world, who are a kind of idol priests. These are men from India, persons of deep wisdom, well-conducted and of the gravest morals. They are usually acquainted with magic arts, and depend on the counsel and aid of demons; they exhibit many illusions, and predict some future events. For instance, one of eminence amongst them was said to fly; the truth, however, was that he did not fly, but walk close to the surface of the ground without touching it; and would seem to sit down without having any substance to support him." This walking in the air, Colonel Yule observes, "was also witnessed by Ibn Batuta at Delhi, in the presence of Sultan Mahomed Tuclac; and the same power was shown by a Brahmin at Madras."

I give the reference, as I know you are interested in the subject. It is with the Sun-descended rulers of Peru, however, that I am now concerned. Unfortunately, I am unable to quote two other books which illustrate the subject, namely, one by Dr. Lopez, "Races Aryennes de Pérou," and another by Ranking which finds a connection between Peru and the princes of the Moguls.

THE VEDANTA PHILOSOPHY.

EXPOUNDED BY THE SOCIETY OF BENARES PANDITS, AND TRANSLATED FOR THE THEOSOPHIST BY PANDIT SURYA NARAYEN, SEC'Y.

Although the different researches of the Vedanta Philosophy have resulted in a definite and decided conclusion, as to the existence of one Supreme Being only who is called *Brahma*, still the same Being under the different disguises of *Jiwa* and *Maya* is designated by the term *Ishwara* in the Vedanta. Viewing the matter in a different light altogether, when He does not assume the disguises we have just touched upon, He may be called a Pure Animate Being. As, for instance, space, as it is covered by a vessel or by a mass of clouds, will be differently described, while space unaffected by these conditions will be called pure space. By the word *Jiwa* we mean that state of the One Animate Being, which consists in the unconsciousness of His real nature. In that state He possesses qualities, in virtue of which He is called a doer, an enjoyer, and a possessor of limited knowledge of things; and the Supreme Being, having as it were brought *Maya*, the instrument of His disguises, under His yoke, is the only possessor of the qualities contrary to those we have ascribed to *Jiwa*.

As to the marked difference between *Brahma* and *Jiwa*, on account of the one possessing the quality of omniscience, and the other its reverse, we have to say that which follows. For example, "to say this is the very *Deva Datta* (that is, Deva Datta and no other), the same man, whom we saw in his childhood," and is the same now in his grey hairs, involves the same kind of difficulty as in proving the sameness of *Brahma* and *Jiwa*. But in this example we overlook the different times, at which we had seen him, and take the identity of the man into consideration. In the same manner, wherever the sameness of *Brahma* and *Jiwa* is discussed in the *Vedas*, it is to be remarked, that though the quality of omniscience in the case of the one, and its reverse in that of the other, gives rise to some defects in the validity of this argument; still according to the process, called *Bhágatyága Lakshaná* (भागत्यागलक्षणा) which sanctions the dismemberment of the attributes relatively possessed by the things under comparison; neglecting the omniscience of *Brahma* and the unconsciousness of *Jiwa*, we reach the point aimed at, which is the direct beam or the sempiternal essence of the beams reflected.

This *Jiwa*, when brought back to the right path through an adviser conversant with the precepts of the Vedas, recognises his native form. Having been thus released from the troubles he has endured on account of

his actions, he obtains salvation or the everlasting happiness. An example will make this clear. Suppose there are ten persons in a boat crossing a river, and when the boat reaches the bank they all leave it. While thus on the bank, every one begins, in order, counting his companions exclusively of himself, and necessarily falls short of one in his count every time. This sudden disappearance of one of their number causes a great disturbance among them, insomuch that they think one of them to be lost. If by chance some merciful man passes by and after asking the cause of their crying, sets everything right (by proving the existence of the tenth man) they all rejoice, and each man who performed the office of counting, perceiving himself the tenth man, becomes very happy, and gets rid of the trouble he had endured, when he had no knowledge of his real nature. Thus it is proved that *Jiva* on recognising his native form or real nature obtains salvation through an able adviser.

So far we have discussed the unity of *Brahma* and *Jiva*, and made clear the way to *Moksha* or everlasting freedom for the latter (upon his obtaining knowledge of his real nature with the aid of an able adviser). But the question might be raised that if the attainment of *Moksha* depends solely on the mere knowledge of one's real nature; why should men like *Vama Deva* and others have suffered the pangs of misery in the same manner as those who were quite ignorant of the knowledge of being and knowing? Suffice it to say that as far as even the present standard of rational beings is concerned, we find the above position well taken. The answer to the question just asked is that every one (wise or unwise) undergoes the results of his *Prardha*—action. But that which lies on the surface is, that one who is unwise bears the brunt of misery very clumsily, while the wise man, thinking he must have to experience the same sorts of troubles, bears its burden without any fear or expression of sorrow. Descend to instances and the intricacy of the argument will come out of its own accord. Let us suppose two persons, one wise and the other unwise, travelling towards the same city. Some unforeseen accident hinders them from completing their journey till the end of the day; the man who knows there are only a few miles left, and that the difficulty may be got over by extra travelling, takes pains to reach the place of destination on that very day. While the other man, being doubtful still of the end of his journey and chilled with the thoughts of the troubles he had experienced in the way, grows heavy-hearted and gloomily magnifies his troublesome task. So we see the troubles of this life do not spare anybody, as a matter of fact; the only difference is that one meets its solicitations without any fear, being unable to escape them, while another meets them with an ever increasing agitation and delusiveness of mind.

It should at the same time be borne in mind that those who are called the wise (ज्ञानी) break loose from the transmigration of the soul; but the unwise (अज्ञानी) ever after undergo the same kinds of troubles continuously during their successive *lives*. It is the wisdom of the wise in virtue of which they put an end to the actions called the *Sanchit* or stored, the cause of their successive births and deaths. When it is all over with the *Sanchit* actions, they are, in that case, like scorched grain productive of no plant if sown in a field. Similarly, when there is no chance of the second birth, the generation of those actions called the *Agami* (i. e., those that are yet to be done) is quite impossible. They are like the petals of lotus that do not betray any trace of water on their surface, even when they are first dipped and then taken out of it. There remains to be explained only one sort of action called the *Prardha* which brings forth its result as soon as the life of man sets in. Therefore, a man whose investigations as to the knowledge of the real nature of *Jiva* have reached the zenith, cannot fall under the different stages of creation.

We deal with three kinds of actions—the *Sanchit*, the *Agami* and the *Prardha*. The *Sanchit* actions lie buried in the hearts of man without giving vent to the effects produced. The *Agami* actions are those which remain to be finished or those which are being done, while the *Prardha* action is the result of our future actions terminating in bringing into light our present existence. For example, the existence of an arrow in a quiver implies the *Sanchit action*, and that which is adjusted on a bent bow for shooting is the *Agami* or the *Kriyamana* action. The *Prardha* action may be designated by that arrow which is already shot, and hence it must be productive of some result. Thus it is shown that the *Prardha* action never ceases to work upon created beings; even if they be enlightened in mind and soul.

*** The above communication we received from Pandit Rama Misra Shastree, Professor of Sankhya, Benares College, as Manager of the said Society.—Ed. Theos.

JOURNALIST *vs.* MISSIONARY:—Some weeks ago, the *Times of India* in a moment of rancorous spite towards the *Invalide Russe*, which it had caught, *mirabile dictu*! in a political fib, denounced the Russian nation as "all born liars." The insult was, no doubt, more than Russia—Gortchakof, Nihilists, and *Gendarmes* included—could bear. The *Times* having "set a mark" upon the Northern Cain, henceforth every Russian ought to feel himself like one branded and estimate death, nay, even the unpleasantness of being blown up by the Nihilists, as less terrible than such a public blowing up by the *Times of India*. One thing may, however, assuage their woe, and offer a kind of consolation, and this is that they have been most unexpectedly thrown into a most saintly company of "liars." This is what the world-famous Archibald Forbes writes of the Christian missionaries, in his letter to the *Scotsman*:—"I regard missionary enterprise as simply a gross impertinence; and did I chance to be a straightforward and self-respecting heathen, I would kick the interloping missionary who should come canting around me, seeking to pervert me from the faith of my fathers."

Not content with the expressed desire of "kicking" the holy payees, Mr. Forbes seeks to prove—and justice forces us to admit, with no mean success—the position of the missionary as "inherently false and illogical," and clinches his argument with the rather irreverent remark—"My experience of missionaries is, that they are mostly LIARS."

In a letter to the *Pioneer*, intended to pulverize the Theosophical Society and its General Council, the Rev. Mr. Scott, bitterly recriminating against Mrs. A. Gordon's article—"Missions in India—" published in the January number of the Theosophist, spoke of it as "an ignorant attempt at making it appear that missions are a failure." We wait with interest to learn what the reverend polemic will have to say now. Prone as they are to fly into the Theosophists' faces for every quiet and polite remark in their organ, what will they answer to this bitter denunciation by the "light of newspaper correspondents," as some journalists call their fiery *confrère*, who has encountered the missionary in every land? And to think that this Armstrong shell should have been fired from that heavy gun, the *Scotsman*, which is mounted in the very citadel of the bluest Presbyterianism!

A NEW APPLICATION OF PHOTOGRAPHY HAS JUST BEEN discovered in Japan. The manufacturers of Japanese varnish have long since remarked that one of the substances used by them in their trade, when left for several hours exposed to the rays of the sun, becomes as hard as iron. Hence a Japanese workman had the idea of applying a layer of this substance (most probably some kind of pitch or asphalt, though they deny it) on a plank and then placing it behind the negative. The board remained thus for twelve hours; and the image appeared on it of a dull colour and as hard as a stone, while the other parts remained soft and lustrous as before, so that it was an easy matter to remove from the board by mechanical means the layer with which it was covered. This board is made after this process to serve the purposes of a lithographic stone.

(Concluded from the January Number.)

THE LIFE OF SANKARACHARYA, PHILOSOPHER AND MYSTIC.

BY KASHINATH TRIMBAK TELANG, M.A., LL.B.

The north thus disposed of, and accepting the respect and veneration of the Videhas, the Kosalas, the Angas and the Bangas, Sankara went into the country of the Gandas. It was then that the nefarious designs of the discomfited doctor of the Sakta School—mentioned in my last—culminated. Sankara suddenly caught the disease, called Bhagandara* which had been sent upon him by the necromantic spells of Abhinavagupta, who had performed a special sacrifice to accomplish his malicious plot. The greatest physicians attended on Sankara, but in vain. Meanwhile the patient himself behaved stoically or rather vedantically. But at last when the disease could not be cured, he prayed to Mahadeva to send down the Ashvinikumárs, who were accordingly sent down disguised as Brahmans. But they pronounced the disease to be beyond their powers of cure as it was caused by the act of another. On this communication the anger of Padmapada once more came to the relief of the Vedantism of Sankara. For, though dissuaded by Sankara himself, he muttered some mystic incantations which transferred the disease to Abhinavagupta himself who died of it. (1)

About this time Sankara heard of a temple in Kashmir which none but an all-knowing person could open, which had been opened on its northern, eastern and western sides, but which had continued closed till then on its southern side. Sankara accordingly went up to the temple, but the controversialists there would not allow him to enter before they examined him. He was examined accordingly, and was found, as one may say, not wanting. He then entered, but as he was going to take his seat on the stool within, the Goddess of the temple—Sarasvati—said "Your omniscience has been already more than sufficiently proved; but omniscience is not enough to entitle you to take your seat on this stool. Continence is also necessary. Bethink yourself of your acts, and say whether you can claim it under these circumstances." Sankara replied, "This body is perfectly pure. It cannot be tarnished by the sins of another body." This was, of course, a clincher, and Sankara took his seat on the coveted stool! (2)

He thence went to the hermitage of Rishyasringa, and after staying there for some time to Badari. There he taught his Bhashya to some persons who were studying in the Patanjala School of philosophy. Thence he proceeded to Kedara—where he prayed to Mahadeva to send down warm water for his benumbed pupils. That was, of course, done; and Madhav says, the river still flows with hot water in that part of the country. (3)

He had now arrived at the close of his thirty-second year and his term of life being over, all the Gods, and all the Siddhas, and all the Sages came down in divine vehicles to escort him up to heaven. As soon as Sankara made up his mind, his vehicle appeared for him and then "with his praises sung by the principal deities headed by Indra and Upendra, and worshipped with heavenly flowers, supported by the arm of the Lotus-born God, he mounted his excellent Bull, and exhibiting his knots of hair with their ornament, the moon, he started for his own residence hearing the word "victory"! uttered by the sages. (4)

This does seem too materialistic and non-vedantic. Anandagiri has the following account:—"Once in the city of Kanchi, the place of absolution, as he was seated, he absorbed his gross body into the subtle one and became existent; then destroying the subtle one into the body which is the cause (of the world) became 'pure intelligence'; and then (assuming the) size of a thumb, and attaining in the world of the Ishvara full happiness (unbroken) like a perfect circle, he became the intelligence which pervades the whole universe. And he still exists in the form of the all-pervading intelligence. The Brahmans of the place, and his pupils, and their pupils, reciting the Upanishads, the Gita, and the Brahmasutras, then excavated a ditch in a very clean spot and offering to his body pigment, rice &c., raised a tomb over it there." (5)

And here ends the story of the life of Sankaracharya. As I look back over the narrative thus given by me after Madhav, methink I hear the genius of nineteenth century scepticism whisper in my ears. "All this is an absurd fable from first to last; it is the 'tinsel clink of compliment' to one whom a halo of glory surrounds. At the age of two, it is impossible to have learnt what Sankara is said to have learnt; those miracles which he is reported to have performed are 'mere and sheer' impossibilities—in a word all Madhav's narrative is fitter for the pages of a romance than of a work professing to be historical." Now though I confess that I do believe there is some force in this argument, I must also confess that I am not prepared to give it as much weight as those who propound it seem to claim for it. I am perfectly willing to grant that there is a considerable menstruum of poetry in this narrative: but I am not prepared to say that it is as much as may at first sight appear. Even in the sceptical nineteenth century, we have had accounts of historical personages given as history which bear in some points a very striking resemblance to Madhav's account of Sankaracharya. I shall put forward two very good instances in point which occur to me at this moment. Dr. Thomas Brown, a man who flourished in this nineteenth century, a man whose life has been written by a prosaic Western not guilty of Oriental hyperboles, is said to have been engaged in the fourth year of his age, in comparing the narratives of the evangelists in order to find out any discrepancies that there might be between them. To appreciate the full force of this example, it must be remembered, that this critical spirit was brought to bear upon a work, on which an opinion out of the common rut would be—downright heresy. This circumstance, I may mention, is recorded in the memoir of Dr. Brown prefixed to his eloquent lectures on the Philosophy of Mind. (6)

Mr. John Morley, the present Editor of the *Fortnightly Review*, has contributed to the pages of that publication a valuable life of Turgot. Here is his deliverance on the precocity of the subject of his memoir. "It has been justly said of him that he passed at once from infancy to manhood, and was in the rank of sages before he had shaken off the dust of the play-ground. (7)

If more authority is necessary for refusing to subscribe to the theory that every statement which appears wonderful is, at once, and by reason of its being wonderful, to be put down as totally false, we have the authority of that prince of philosophic historians, Mr. George Grote. "In separating" says that great authority upon all matters of historic criticism "between the marvellous and the ordinary, there is no security that we are dividing the fictitious from the real." (8) And not to depend on the *ipse dixit* even of a Grote, I would refer the sceptic to the wonders of science, which are "truths stranger than fiction", which yet we see performed before our eyes.

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* A terrible form of ulcerated sore, or fistula.—ED. THEOS.

(1). Madhav XVI. 22—32. [An important point for the student of occult science is here made and should not be overlooked. The law of physics that action and reaction tend to equilibrate each other holds in the realm of the occult. This has been fully explained in "Isis Unveiled" and other works of the kind. A current of Akas directed by a sorcerer at a given object with an evil intent, must either be propelled by such intensity of will as to break through every obstacle and overpower the resistant will of the selected victim, or it will rebound against the sender, and afflict him or her in the same way as it was intended the other should be hurt. So well is this law understood that it has been preserved to us in many popular proverbs, such as the English ones, 'curses come home to roost.' "The biter's bit,' etc, the Italian one 'La bestemia gira, e gira, e torna adosso a che la tira,' etc. This reversal of a maleficent current upon the sender may be greatly facilitated by the friendly interference of another person who knows the secret of controlling the Akasic currents—if it is permissible for us to coin a new word that will soon be wanted in the Western parlance.—ED. THEOS.

(2). Madhav XVI. 86.

(3). Madhav XVI 101. According to Anandagiri the prayer for hot water was made to Narayana, p. 235.

(4). Madhav XVI. 107. (5). Anandagiri, p. 280.

(6). See also the *Contemporary Review*, June 1872, Robert Leslie Ellis, Pro. Grote.

(7). *Fortnightly Review*, August 1869.

(8). See, too, the Duke of Somerset's recent book of Christianity and Scepticism, p. 46, and the Duke of Argyll's Reign of Law. *passim*.

Before the fact, what would one have thought of the Electric Telegraph? Before the fact, what was thought of the Railway? I would ask the sceptic to pause here, to consider these matters fully from this point of view, before at once arguing "these circumstances are wonderful; *ergo* they are impossible." They are not of a piece with the common run of occurrences. I am willing to concede also that they may be much exaggerated. But when I am told that they are wholly false, when I am told that no reasonable man can believe them, then I demur. I rather choose to hold myself in suspense.

I had intended in this paper to say something about the works of Sankaracharya, and about some other matters connected with him. But want of time and the length to which this paper has already extended, have prevented me from incorporating those necessary portions of a biography into the present paper. I hope, however, in another paper to treat of those matters, as leisure and the materials accessible to me will permit.

Note A.

According to Anandagiri, Sankara does not seem to have left his birth-place before taking the Sannayása, and when he left the place, he had already got numbers of pupils. He first went from Chidambarapur southward to Madhyarjuna (p. 19) where he converted the people to adualism by a miracle (p. 20). Thence he proceeded to Rameshvar near the Setu, where he stayed for two months defeating the representatives of various sects that entered into controversies with him (p. 21). Then he went on to Anantasayana where he remained for one month (p. 51). Travelling westwards, he reached the town of Subrahmanya in fifteen days (p. 81). Proceeding thence in a north-westerly direction he went to the town of Ganavara and sojourned there for a month (p. 102), thence to Bhavaninagara (p. 122), where he stayed for a month, and held discussions with the sectaries of the neighbouring towns of Kuvalayapur and others (p. 127). From that town he went northward to Ujjayini where he remained for two months (p. 138), thence in a north-westerly direction to the city of Anumalla (p. 160) where he spent twenty-one days. Going westward next to the town of Arundh, (p. 164), and northward from that to Magadhapura (p. 170) he went on first to Indraprastha (p. 174), and then to Yamaprastha, whence, after staying there for a month, (p. 178) he proceeded to Prayoga at "the confluence of the Ganges, the Jumna and the Sarasvati" (p. 184). Going eastward thence, in "half a fortnight" he reached Kashi (p. 205) and after staying there for some time, he went northward to Badari by the route of Kurukshetra, (p. 235). Having next seen Dvaraka and other heaven-like places, he went to Ayodyha, thence to Gaya, and thence to Parvata by the route of Jagannath (p. 235). After a month he proceeded to Ruddhapura where he saw Kumarila (p. 236) and northward thence to a very famous seat of learning—Vijilabindu—situated towards the south-east of Hastinapura (p. 238). Having there vanquished Mandanamisra, and established a college near Sringapura on the banks of the Tungabhadra, he stayed there for twelve months (p. 251), after which he proceeded to Ahobala, thence to Vaikalyagiri, and thence to the town of Kanchi, where within a month of his arrival he founded Sivakanchi and Vishnukanchi (p. 251). Here his soul left this mortal coil. But before this end, he is said to have authorised five of his principal pupils to found the Shaiva, Vaishnava, Saiva, Sakta, Ganapatya systems of worship (p. 264 et seq.)

Note B.

I must confess that even after a great deal of time and labour spent upon the work, I am as far as ever from being able to comprehend the geography of the tour of Sankaracharya as related by Anandagiri and abstracted in the last note. Many of the names cannot be found noted in our modern maps. The only point worth noting is, perhaps this, that Chidambar which is mentioned by Anandagiri as Sankara's birth-place may be Chillumbrun (so-called in the map) a place to the south of Porto Novo. The account of Madhav is somewhat better, but there are difficulties. Thus, though his progress through the countries of the Pandyas, the Cholas, and the Dravidas, to Kanchi, and thence to the country of the Andhras, may be understood, why should he go up as far as the country of the Vidarbhas—identified with Berar—and then return to the Karnatic districts? What follows, however, is not very hard to understand. It may, perhaps, be worth while to mention some of the names which have been identified. The knowledge may not be new to those who have studied the subject, but it may be new to those who have not looked into it as it was to myself. Mahishmati is mentioned in Raghuvansa (VI. 43) as situated on the Narmada. It is also mentioned in Magha (II 64) as the city of Shishupála, and it is identified in Mr. Garret's recent dictionary with Chúlí Maheshvar. The Pandya country embraces the Tinnevelly and Madura districts; the Chola country is the Coromandel Coast, southward from Godavari and eastward from the hills at Nandidurg (Elphinstone's India, fifth Edition, p. 239); the Dravida country about Madras up to Bangalore on the west (Elphinstone, p. 231). Kanchi is Conjeveram, south of Madras (Elphinstone, p. 239). The Andhra country is about Warangol and forms part of Telingana. The country of the Vidarbhas is Berar; that of the Surasenas is Mathura; that of the Kamarupas is the east of Hindustan; that of the Videhas, Mithila; Kosalas, Oude; Angas, north-west of Bengal Proper. Indraprastha is near Delhi. The probable situation of Chidambara has been already stated, that of Sringeri is well-known. Sasalagram, mentioned above, I cannot find. May it not be the "Sallagrama" in the Mysore province; or perhaps, what is called "Sosilly" in Cassell's Atlas, also situated in the same province? As to Kalati mentioned by Madhav, I can say nothing at all. I may add here that it appears to me to be very probable that Madhav did not regard Sringiri as Sánkara's birth-place, for in XIV. 29, he makes Sankara leave Sringiri in order to see his mother in her last moments, and is then described as flying through space, while she herself for aught that appears to the contrary, continued to remain at the town of his birth where he had left her in charge of relatives.

A PRISONER FEIGNING DEATH.

The *Glasgow News* says:—"Sufficient justice has not been done to the genius of a certain native of the Emerald Isle, who, a short time ago, fell into the clutches of the Greenock police. When apprehended, the man dropped into, or feigned to have dropped into, a comatose state, which had many of the characteristics of approaching dissolution. The appearance did not satisfy the Greenock police-surgeon, and a state of consciousness was successfully produced. When removed to the town in which it was alleged he had committed a felony, he was lodged in a cell, and escaped from it three or four minutes afterwards in a way Robert Macaire could not have emulated. A few days afterwards he was caught red-handed, and taken into custody, but not before some hard knocks had been exchanged between him and the constables. Bleeding at the mouth, the result of a blow from a baton, the prisoner, in the presence of the police-surgeon of the district, simulated illness and the last throes of departing life with such faithfulness that the police-surgeon hurried off to the procurator-fiscal to report a fatal assault by the police. The officers were detained, and the seemingly dead man, minus his boots, was laid out in the mortuary attached to the police-station, the door being left ajar. The fresh air of the place effected a rapid cure, and when the police-surgeon and the fiscal arrived the mortuary was empty."

SOUNDINGS IN THE OCEAN OF ARYAN LITERATURE.

BY NILKANT K. CHHATRE, B.A., L.C.E.

Brihat Sanhitá.

In a previous article it was shown that the syphon was known to the commonest artisan in Aryávarta in the eleventh century. This time I propose to place before my readers some interesting information from the *Brihat Sanhitá*. This work seems to have been written in the sixth century, A.D. Because, *firstly*, the elaborate commentary of Pandit Utpala bears the date 888 *Shálivahana*, §1, and *secondly*, the author Varáhamihira quotes from Aryabhatta, who was born, as is decided by Dr. Bháu Dájee in the year 470 A.D. §2. We will call the following our second sounding.

(2) Thickness of Walls.

The fifty-third chapter of the work under review is devoted to architecture. The massive architectural buildings that have outlived the rude handling of destiny, create an impression on the common people that the ancient Aryás were ignorant of those arts that form the triumphs of modern architecture, that economy was unknown to them, and that they did not know what stability of structures is. This impression is heightened by the comparison always made between old massive structures and the new Public Works buildings. However, they forget that the former may have been designed to last for ages, whereas the latter are emphatically not so. The immense thickness of walls which generally obtains in buildings of old is at the bottom of this impression. But Varáhamihira's rule for the thickness of walls of storied buildings settles the matter at once. I have found out the thickness of walls of the several stories of a building twenty-four feet wide, and thirty-six feet high, divided into three stories. Varáhamihira's rule is as follows :—"Let the height of each story be one-twelfth less than that of the one below §3. For the thickness of walls built of *burnt bricks* take the diagonal length of the cross section of each story and divide it by twelve §4." This gives thirteen feet, twelve feet and eleven feet as the height of the several stories, and 1′ 8¼″ ; 1′-7½″ and 1′-7″ nearly for their respective thicknesses.

The rule given in the Roorkee, Vol. II., is well known to every engineer. The thickness obtained by it is two feet nearly ; 1′-8·4″ and 1′-1″ nearly.

The following table will prove that both the results are analogous.

TABLE.

Thickness of walls for	Varahamihira's rule gives	Roorkee, Vol. II., rule gives
1st Story ...	1′-8¼″	2′ nearly.
2nd Story ...	1′-7½″	1′-8·4″
3rd Story ...	1′-7″	1′-1″ nearly.

It will thus be seen that structures that were designed to outlive ages were as a matter of course massive, but buildings which had no such pretensions, and which were generally used for dwelling purposes, were constructed upon the rules of strict economical engineering.

(3) Pillars.

Pillars are perhaps the best index of the style followed in a particular kind of structure. "Pillar" says Varáhamihira "may be in section square, octagonal, 16-sided, 32-sided, or round. They are respectively called *Ruchaka* (pleasing) ; *Vajra* (strong) ; *Dwivajra* (doubly strong) ; *Praleena* ; *Vritta* (round) §5." He is very particular in describing the tapering form of the column. "The diameter of the bottom of a pillar is 9/80 of its height and that of its top 1/10 less than that of the former §6." The Ionic order follows the same rule, though it is otherwise quite distinct. By the bye I cannot but remark, that the double scrolls or volutes of the capital of this order are very like the horns of a figure which every Hindu knows is carved on the threshold of the temple of Shiva. The several parts of a pillar are described by Varáhamihira as follows :—"Let the pillar be divided into nine parts, the first division being occupied by the figure of an animal (Vahánam—beast of burden) and the second by that of a pot. Five divisions are left out for the shaft, which may be turned out octagonal, square, &c.; of the remaining two, one is to be turned into a lotus and the other to serve as *Uttarosta*, i.e., the upper portion having a sufficient bearing surface for the superincumbent weight" §7. It will here be seen that the animal, the pot, and the lotus are three distinguishing features of an order which Varáhamihira has described on the authority of Hindu writers older than himself. The three features just enumerated are so Aryan in conception, that the presence of even a single one of them will suffice to stamp the order as Aryan or Hindu. I think the capitals surmounted by double elephants in the Karli caves, are examples of the developed condition of the order which is spoken of by Varáhamihira.

(To be continued.)

REFERENCES.

§ 1. फाल्गुनस्य द्वितीयायामसितायां गुरोर्दिने
वस्वाष्टद (888) मिते शाके कृतेयंविवृतिर्मया
वराहमिहिराचार्यरचिते संहितार्णवे
ऑथेनामुत्पलधक्रेर्थोत्तर्थे विवृतिग्रवं

§ 2. षट्त्रद्वानांषष्टिर्यदाव्यतीतास्त्रयश्चयुगपादाः
व्यधिका विंशतिरब्दास्तादेहममाजन्मनोऽतीता : |
१२|२

§ 3. द्वादशभागेनोनो भूमौ भूमौ समस्तानां
श्रो० २.२ अ० ५३ बृ०

§ 4. व्यासात्षोडशभाग: सर्वेषांसद्मनांभवतिभिन्नि:
पक्वेष्टकाकृतानां २.३|५.३|बृ०

§ 5. समचतुरस्त्रोरुचको वज्त्रोष्टास्तिद्विवज्त्रको द्विगुण:
द्वात्रिंशतातुमध्ये मञ्जीनको वृत्त इति वृत्त:
२८|५.३|बृ०

§ 6. नवगुणितेशीत्यंश: स्तंभस्यदशांशहीनोमे
२७|५.३|बृ०

§ 7. स्तंभं विभज्यनवधा वहनं भागो घटोऽस्यभागोऽन्य:
पद्मं तथोनरोष्टं कुर्याद्भागेन भागेन
२९|५३|बृ०

PUZZLES FOR THE PHILOLOGISTS.

BY M. GRACIAS, ESQ.

In a somewhat lengthy article which appears in the March number of the THEOSOPHIST under the above heading, an attempt is made to revive the question which has hitherto been deemed as settled among philologists and ethnologists, viz., that centuries ago, in the dim past, at a period long antecedent to all profane history, there took place at different intervals those emigrations of people from their primeval seats in the great tableau or table-land of Central Asia, which overflowed Europe up to the shores of the Atlantic, and, extending southward, overran Persia and passed beyond the Himalayas into India till they reached the margins of the Indian Ocean. I need hardly say that the subject is an interesting one, and affords a wide field for intelligent and useful discussions. For my part, I should be glad if it were soon taken up by abler hands than mine, and more light thrown upon it, if possible, than has hitherto been done. However, as there are several points in the article referred to, which the writer has contrived to introduce, but for which there appears to be no valid foundation whatever, although a show is made of their being not without support of good authorities by numerous references in foot-notes to Mountstuart Elphinstone's History of India, and Pocock's India in Greece, perhaps you will kindly allow me to make a few remarks on some

of the most salient of these points, and to endeavour to show that the results of patient and laborious researches of European scholars and others in the matter are not the results of mere speculation and guess-work, but are too well founded upon ascertained facts as brought to light by that branch of exact, though recently developed, science—Comparative Philology—to be swept away by the first vague whisperings of doubt and conjecture. The argument as adduced by the writer in support of his views is in the form of queries to the THEOSOPHIST, and, if I understand it aright, may be resolved and stated as follows :—That if ever the alleged emigration of Aryans took place towards the north-west, i. e., Europe, the European nations would have borne traces of their Aryan origin, i. e., they would have shown traces of Vedic literature and religion, and their oldest extant histories would have contained ample records of their foreign progenitors, as in the case of the Hindus ; but as no such traces are forthcoming among either the ancient or the modern European peoples, the allegation that the Aryans ever emigrated into Europe and settled there, must be guarded against, or relegated to the domains of myth and legends. And, looking upon the subject from an historical point of view, he contends that the Aryans were never foreigners who invaded India, but were real aborigines and children of the soil, and refers for authority to a passage in Mountstuart Elphinstone's History mentioned above, which for the benefit of your readers, I feel, I cannot do better than reproduce here *in extenso*, for it is only one of the many references quoted that has any direct bearing on the point at issue :—" It is opposed to their foreign origin that neither in the code, nor, I believe in the Vedas, nor in any book that is certainly older than the code, is there any allusion to a prior residence, or to a knowledge of more than the name of any country out of India. Even mythology goes no further than the Himalaya chain in which is fixed the habitation of the gods."—Mountstuart Elphinstone's History of India, Vol. I., page 97.

I think the argument adduced, such as it is, scarcely requires an effort to be upset ; for it can hardly be said to be able to stand on its legs. Instead of there being no traces forthcoming, one would think after witnessing the facts of philology, that there were more than abundant traces and unmistakeable ones too, if not exactly Vedic, to be found, which speak as plainly to the philologists of the once Aryan or eastern origin of the European people, as do the stars to the astronomers, or the rocks to the geologists. In short, the languages of Europe are too full of the fossil relics of the old Sanskrit, the language of the Aryans ; and more full perhaps than are the earth's strata of the bones of extinct animals, to admit of a doubt on the subject.

As regards the passage in Mountstuart Elphinstone's History of India above quoted, perhaps I might as well quote, and with advantage, one or two from treatises on modern philology as a set-up against the former, to enable the reader to judge for himself, before proceeding to show why I consider that distinguished authority's dictum, at least in this particular case, as not entitled to much weight.

"There have been historically two great streams of Aryan overflow : the one southern, including the Brahmanic Aryans of India and the Persian followers of Zarathustra (Zoroaster) ; the other the northern at the outset, but western in the end, embracing the great families in North-Western Asia and in Europe."—Modern Philology, by Benjamin Dwight, Vol. I., page 31.

Again : " Has the Sanskrit reached India from Europe, or have the Lithuanic, the Slavonic, the Latin, the Greek, and the German reached Europe from India ? If historical evidence be wanting, the *a priori* presumptions must be considered. I submit that history is silent, and that the presumptions are in favour of the smaller class having been deduced from the area of the larger rather than *vice versa*. If so, the *situs* of the Sanskrit is in the eastern, or south-eastern, frontier of the Lithuanic, and its origin is European."—Elements of Comparative Philology, by R. A. Latham, M. A., page 611.

And again : " At the first dawn of traditional history, we see these Aryan tribes migrating across the snows of the Himalayas southward towards the " Seven Rivers" (the Indus, the five rivers of the Panjáb and the Saraswati), and ever since India has been called their home. That before this time they had been living in *more* northern regions, within the same precincts with the ancestors of the Greeks, Italians, Slavonians, Germans, and Celts, is a fact as firmly established, as that the Normans of William the Conqueror were the northmen of Scandinavia. The evidence of language is irrefragable, and it is the only evidence worth listening to with regard to ante-historical periods. It would have been next to impossible to discover any traces of relationship between the swarthy natives of India and their conquerors, whether Alexander or Clive, but for the testimony borne by language. * * * There is not an English jury now-a-days, which after examining the hoary documents of language, would reject the claim of a common descent and a legitimate relationship between the Hindu, Greek and Teuton. Many words still live in India and in England that have witnessed the first separation of the Northern and Southern Aryans, and these are witnesses not to be shaken by any cross-examination. The terms for God, for house, for father, mother, son, daughter, for dog and cow, for heart and tears, for axe and tree, identical in all the Indo-European idioms, are like the watch-word of soldiers. We challenge the seeming stranger, and whether he answers with the lips of a Greek, a German, or an Indian we recognise him as one of ourselves. Though the historian may shake his head, though the physiologist may doubt, and the poet scorn the idea, all must yield before the facts furnished by language. There was a time when the ancestors of the Celts, the Germans, the Slavonians, the Greeks and Italians, the Persians and Hindus were living together beneath the same roof, separate from the ancestors of the Semitic and Turanian races." Max Muller's Chips, Vol. I.—Last Results of Sanskrit Researches in Comparative Philology by Max Müller :—Philosophy of Universal History by Chevalier Bunsen, page 129, Vol. I.

To resume. With all due deference to one who occupies so high a position in the literary world as the author to whom the writer in the article under notice refers for support, when the task before us is one of ascertaining the real origin of any people, we must not allow considerations to bias our minds. A knowledge of the past history of the people might do much to enable us to attain that object, but it is not always the best, or the surest, or the most reliable. Traditions mislead as often as they guide the inquirer, and the indications afforded by mythology, manners, and customs, not to mention books and codes, which are their depositories, are frequently deceptive and always vague. Language alone is the surest and certain means available for this purpose. It is an enduring memorial, and whatever changes it may undergo in the course of ages, it rarely loses those fundamental elements which proclaim its origin and affinity. If then we conduct our inquiry into the origin of the European people by means of their language, we shall have no difficulty in coming to a satisfactory conclusion. Now if Mountstuart Elphinstone says " the common origin of the Sanskrit language with those of the West leaves no doubt that there was once a connection between the nations by whom they were used," * then there is, I submit, little ground for asserting that the Aryans were not foreigners but aborigines of India, and that they had no relationship to their contemporaries of Europe and Persia, but formed an exclusive race among themselves that never went out of, or came into, India. It may be true, as the same authority says, that " neither in the code, nor in the Vedas of the Hindus, nor in any book that is certainly older than the code, is there any allusion made to a prior residence, or to a knowledge of anything more than the name of any country out of India ;"

* Mountstuart Elphinstone's History of India, page 97, Vol I.

but that fact cannot be entitled to any consideration as the Aryans, like the rest of the ancients, we know, were lamentably deficient in philological knowledge, and had no notion of the affinity of languages. It is too well known now to students of modern philology what an important part a knowledge of Sanskrit plays in the study of the languages of the great Indo-European family, especially with regard to roots and derivatives, and in tracing the identity of primitive ideas. And as regards the unity of the languages of this family, I think, it scarcely remains for me to say that it has been more than amply demonstrated by European philologists and scholars, and, above all, by no less distinguished an Orientalist and Linguist than Professor Max Müller himself, as may be seen from his lectures on the Science of Languages, as well as from those on the same subject, delivered recently in connection with his Hibbert Lectures in the beginning of last year. I trust, I have here satisfactorily disposed of this part of the objection, and shown that the results of philological researches are but too well founded to be yet controverted.

The science of anthropology may also be brought to bear upon the subject. According to it, the various races of the human family are classified into five principal types or divisions, according to the various peculiarities and *contour* of the cranium, and general physiognomy, viz., the Caucasian, the Mongolian, the Malay, the African, and the Indians of the American prairies. It will be seen from this classification, as also from a reference to the ethnological or philological map, that the Hindus are included among, and regarded as a member of, the great Caucasian or Indo-European family. Much is not known of this people, except perhaps that they may have belonged to the Neolithic period or the Stone age, and inhabiting the great tableau or table-land of Central Asia, bounded on the east by the Hindu-Koosh ranges, and on the west by the waters of the Black Sea. These regions are supposed by some—not least weighty authorities—to have been the cradle of humanity, at some period long antecedent to all documentary history, and perhaps for the same reasons which political economists in latter days attribute to Irish and German emigrations to America and the Colonies, they issued from their primeval seats and spread over a considerable portion both of Asia and of Europe. In Asia the ancient Aryans who spoke the Sanskrit, and the Medes and the Persians whose language was the Zend, were the two principal branches of these people. In Europe, the Germans, the Pelasgians (the ancestors of the Greeks), the Lettic, the Slavonians, and the Celts were the five chief varieties. The exact period of these emigrations, as I have mentioned above, is not now ascertainable; but if we may accept the Biblical statements, the period would seem distinctly to refer to that immediately following the Noachian deluge, which by Scriptural chronologists is stated to have occurred about 2,343 years before the Christian era; and the separation of the three sons of Noah with their children and families would appear to explain the several emigrations in question,† viz., that Cham went to Africa, and Japhet to Europe, Sem remaining at home in Asia.

Of course, further consideration on this subject would lead us to the vexed and unsettled question of the unity and common origin from Adam of the human race. But when doctors disagree, as undoubtedly they do on this head, who shall decide, especially when the theory of "evolution," and the doctrine of "survival of the fittest," with experiments advanced to avouch "spontaneous generation" act like oil poured on raging fire?

Bombay, 12th March, 1880.

† The able young writer acts prudently in prefacing his Biblical reference with the conjunction "if." That there never was nor could have been a "universal deluge" in 2,343 B.C. is proved beyond any doubt or cavil by geology. Baron Bunsen in "Egypt's place in History" allows a *partial* deluge more than 10,000 years B.C. "Cham" or Ham is now shown by anthropology to have had nothing to do with the Egyptian race, the skulls of whose mummies have been proved Indo-Caucasian and whose high civilization antedated the Noachian deluge as the waters of the Red Sea antedate the Suez Canal - ED. THEOS.

A CASE OF OBSESSION.

The particulars of the case of "obsession" alluded to in the April number of this magazine are given in the following letter from a respectable English medical man who is in attendance upon the victim :—

"I take the liberty of addressing you in the cause of humanity, with the intention of exciting your sympathies and obtaining all the aid in your power to afford, in a case of 'control.' You will understand that the gentleman is being *made a medium* against his wish, through having attended a few seances for the purpose of witnessing 'materialization.'

"Ever since he has been more or less subject to a series of persecutions by the 'controlling' spirit and in spite of every effort of his to throw off the influence he has been made to suffer most shamefully and painfully in very many ways and under most trying and aggravating circumstances, especially by his thoughts being forced into forbidden channels without external causes being present—the bodily functions overruled, even being caused to bite his tongue and cheeks severely whilst eating, &c., and subjected to every species of petty annoyances which will serve as a means for the 'control' (unknown) to sustain and establish the connexion. The details are in their most painful features not such as I can write to you; but if there be any means known to you whereby the influence can be diverted, and it is thought necessary to be more particular in my description of this case, I will send you all the information I possess."

So little is known in India of the latest and most startling phase of Western mediumistic phenomena—"materialization,"—that a few words of explanation are needed to make this case understood. Briefly, then, for several years, in the presence of certain mediums in America and Europe there have been seen, often under good test conditions, apparitions of the dead, which in every respect seem like living human beings. They walk about, write messages to present and absent friends, speak audibly in the languages familiar to them in life, even though the medium may be unacquainted with them, and are dressed in the garb they wore when alive. Many cases of fraudulent personation of the dead have been detected, pretended mediums have sometimes gone on for years deceiving the credulous, and real ones, whose psychical powers have been apparently proved beyond doubt, have been caught playing tricks in some evil hour when they have yielded to either the love of money or notoriety. Still, making every allowance for all these, there is a residuum of veritable cases of the materialization, or the making visible, tangible and audible of portrait figures of dead people. These wonderful phenomena have been variously regarded by investigators. Most Spiritualists have looked upon them as the most precious proofs of the soul-survival; while Theosophists, acquainted with the views of the ancient Theurgists and the still more ancient Aryan philosophers, have viewed them as at best misleading deceptions of the senses, fraught with danger to the physical and moral natures of both medium and spectator—if the latter chances to be susceptible to certain psychical influences. These students of Occultism have noticed that the mediums for materializations have too often been ruined in health by the drain upon their systems, and wrecked in morals. They have over and again warned the Spiritualistic public that mediumship was a most dangerous gift, one only to be tolerated under great precautions. And for this they have received much abuse and few thanks. Still one's duty must be done at every cost, and the case now before us affords a valuable text for one more bit of friendly counsel.

We need not stop to discuss the question whether the so-called materialized forms above described are or are not those of the deceased they look like. That may be held in reserve until the bottom facts of Oriental psychical science are better understood. Nor need we argue as to whether there has ever been an authentic materialization. The London experiences of Mr. William Crookes, F.R.S.,

and the American ones of Colonel Olcott, both so widely known and of so *convincing* a character, give us a sufficient basis of fact to argue upon. We assume the reality of materializations, and shall take the instance cited by the English physician as a subject for diagnosis.

The patient then is described as having been "controlled" since attending "circles" where there were materializations, and as having become the bond-slave of some evil powers which force him to say and do painful and even disgusting things, despite his resistance. Why is this? How can a man be compelled to so act against his will? What is Obsession? Three brief questions these are, but most *difficult* to explain to an uninitiated public. The laws of Obsession can only be well understood by him who has sounded the depths of Indian philosophy. The only clue to the secret which the West possesses is contained in that most beneficent science, Magnetism or Mesmerism. That does teach the existence of a vital fluid within and about the human being; the fact of different human polarities; and the possibility of one person projecting this fluid or force at will, to and upon another person differently polarized. *Baron* Reichenbach's theory of Odyle or Odic force shows us the existence of this same fluid in the mineral and vegetable as well as the animal kingdoms. To complete the chain of evidence, Buchanan's discovery of the psychometrical faculty in man enables us to prove, by the help of this faculty, that a subtle influence is exerted by people upon the houses and even the localities they live in, the paper they write upon, the clothing they wear, the portion of the Universal Ether (the Aryan *Akâsa*) they exist in—and that this is a permanent influence, perceptible even at the most distant epochs from the time when the individual lived and exerted this influence. In one word, we may say that the discoveries of Western science corroborate most fully the hints thrown out by Greek sages and the more defined theories of certain Indian philosophers.

Indians and Buddhists believe alike that thought and deed are both material, that they survive, that the evil desires and the good ones of a man environ him in a world of his own making, that these desires and thoughts take on shapes that become real to him after death, and that *Moksha*, in the one case, and *Nirvana*, in the other, cannot be attained until the disembodied soul has passed quite through this shadow-world of the haunting thoughts, and become divested of the last spot of its earthly taint. The progress of Western discovery in this direction has been and must ever be very gradual. From the phenomena of gross to those of more sublimated matter, and thence on towards the mysteries of spirit is the hard road made necessary by the precepts of Aristotle. Western Science first ascertained that our outcoming breath is charged with carbonic acid and, in excess, becomes fatal to human life; then, that certain dangerous diseases are passed from person to person in the sporules thrown off into the air from the sick body; then, that man projects upon every body and every thing he encounters a magnetic *aura*, peculiar to himself; and finally the physical disturbance set up in the Ether in the process of thought-evolution is now postulated. Another step in advance will be to realize the magical creative power of the human mind, and the fact that moral taint is just as transmissible as physical. The "influence" of bad companions will then be understood to imply a degrading personal magnetism, more subtle than the impressions conveyed to the eye or the ear by the sights and sounds of a vicious company. The latter may be repelled by resolutely avoiding to see or hear what is bad: but the former enwraps the sensitive and penetrates his very being if he but stop where the moral poison is floating in the air. Gregory's "Animal Magnetism," Reichenbach's "Researches," and Denton's "Soul of Things" will make much of this plain to the Western inquirer, though neither of those authors traces the connection of his favourite branch of science with the parent-stock—Indian Psychology.

Keeping the present case in view, we see a man highly susceptible to magnetic impressions, ignorant of the nature of the "materializations" and, therefore, unable to protect himself against bad influences, brought in contact with promiscuous circles where the impressionable medium has long been the unwitting nucleus of evil magnetisms, his system saturated with the emanations of the surviving thoughts and desires of those who are living and those who are dead. The reader is referred to an interesting paper by Judge Gadgil of Baroda, (see our December number) on "Hindu Ideas about Communion with the Dead," for a plain exposition of this question of earth-tied souls, or *Pisachas*. "It is considered" says that writer, "that in this state the soul, being deprived of the *means* of enjoyment of sensual pleasures through its own physical body, is perpetually tormented by hunger, appetite and other bodily desires, and can have only vicarious enjoyment by entering into the living physical bodies of others, or by absorbing the subtlest essences of libations and oblations offered for their own sake." What is there to surprise us in the fact that a negatively polarized man, a man of a susceptible temperament, being suddenly brought into a current of foul emanations from some vicious person perhaps still living or perhaps dead, absorbs the insidious poison as rapidly as quicklime does moisture, until he is saturated with it. Thus, a susceptible body will absorb the virus of small-pox, or cholera, or typhus, and we need only recall this to draw the analogy which Occult Science affirms to be warranted.

Near the Earth's surface there hangs over us—to use a convenient simile— a steamy moral fog, composed of the undispersed exhalations of human vice and passion. This fog penetrates the sensitive to the very soul's core; his psychic self absorbs it as the sponge does water, or as fresh milk effluvia. It benumbs his moral sense, spurs his baser instincts into activity, overpowers his good resolutions. As the fumes of a wine-vault make the brain reel, or as the choke-damp stifles one's breath in a mine, so this heavy cloud of immoral influences carries away the sensitive beyond the limits of self-control, and he becomes "obsessed," like our English patient.

What remedy is there to suggest? Does not our very diagnosis indicate that? The sensitive must have his sensitiveness destroyed; the negative polarity must be changed to a positive; he must become active instead of passive. He can be helped by a magnetiser who understands the nature of obsession, and who is morally pure and physically healthy; it must be a powerful magnetiser, a man of commanding will-force. But the fight for freedom will, after all, have to be fought by the patient himself. His will-power must be aroused. He must expel the poison from his system. Inch by inch he must win back the lost ground. He must realize that it is a question of life or death, salvation or ruin, and strive for victory, like one who makes a last and heroic effort to save his life. His diet must be of the simplest, he must neither eat animal food, nor touch any stimulant, nor put himself in any company where there is the smallest chance for unclean thoughts to be provoked. He should be alone as little as possible, but his companions should be carefully chosen. He should take exercise and be much in the open air; use wood-fire, instead of coals. Every indication that the bad influence was still working within him should be taken as a challenge to control his thoughts and compel them to dwell upon pure, elevating, spiritual things, at every hazard and with a determination to suffer anything rather than give way. If this man can have such a spirit infused into him, and his physician can secure the benevolent help of a strong, healthy magnetiser, of pure character, he may be saved. A case almost exactly like this one, except that the patient was a lady, came under our notice in America; the same advice as the above was given and followed, and the obsessing "devil" was driven out and has been kept out ever since.

WELCOME THEOSOPHY!

BY NARMADASHANKAR LALSHANKAR, ESQ.
(The Gujaráthi Poet.)

Composed for, and read at, the Fourth Anniversary of the Theosophical Society.

(सोरठो)

रूडो मळ्यो समाज, मित्र कवणने ठाम आ !
कवण प्रसंगे आज, करवा कवण विचारने १–१

(दोहारा)

अमेरिकाथि आविया, भरतखंडमोझार
स्थायी करवा वासते, मित्र थया हितकार–२
बहु जाणे विद्या कळा, शोधक वळी समर्थ
जड चैतनना धर्ममां, विशेष दाखे अर्थ–३
आर्यतणी विद्या परम, तेपर मोटो भाव
करवा जीर्णोद्धार ते, श्रमे करे प्रस्ताव–४
देहमाहिनां तत्वनो, झाझो करवे शोध
सभा स्थापि न्यूयार्कमां, लेवा देवा बोध–५
मुंबइमां शाखा करी, जाणी घणी अगत्य
प्रति मासे ते दाखवे, आर्य शास्त्रनां सत्य–६

(गीती)

ते मित्रोने त्यां सउ, छिये मळ्या आपणे अहीं आजे
बहु जिवो ए रोहो, प्रसन्नउदय सदाय सत्काजे–७
योद्धा उभे यशस्वी, ब्लावाट्स्की आलकाट एघुमता
शोध भूमिपर निश्चळ, प्रतिपक्षी ते ममत मुकी हठता–८

(पद)

ओच्छव छे आज सऊ हर्ष मित्र माणे
सभा स्थापि एह दिवस कीर्ति करे गाणे–ओच्छव०–९
शाखा त्यां त्यां मळे जन समारंभ टाणे
साक्षरो तो राजि थइ श्रम यशाळ जाणे–ओच्छव०–१०
सर्वे संबंधि अवे सुप्रतीति आणे
चित्तधर्म गूढ तोय सत्य ते प्रमाणे–ओच्छव–११
सत्य सत्य सत्य ज्ञान आदिवेद खाणे
ब्राह्म बौद्ध जैन शास्त्र योगने वखाणे–ओच्छव०–१२

(रोला)

बाह्य इंद्रिये लहुं, तेज साचूं बीजूं नहिं
आ शैकामां एम, जगतमां चाल्यूं जहिं तहिं–१३
जेनो बहु दृढ भाव, पूर्वना सिद्धांतो पर
आर्य तेह पण भुल्या, वाजतां मोहतणो थर–१४
योग सिद्धिनां सत्य, अतीसे रेविगुवायां
ताण्या तूण्या तर्क, तूत छळ वहेम मनाया–१५
पितृदेवने भूत, वस्तुतः नहींज कोए
कल्पित रूपक नाम, बोध देवामां सोए–१६
मंत्र तंत्र ए जुक्ति, जुठां पाखंड गणाए
धूर्त्त वर्गनां कृत्य, रांक अणजाण ठगाए–१७
फेरफार ए थयो, धर्मनी पाळ खणाइ
चैतन विद्यावडी, छेक निस्तेज जणाइ–१८
अहियां तेमज बधे, जगत तो स्थूलज जोए
पदार्थ विद्यातणुं, तेज बळ झळकी मोहे–१९

(साखी)

वळी आमजूओ (३) बोलो केम जणाए
जुठुं जाण्युं ते तो हवे साचु थाए–२०

(रोला)

वर्ष अढार उपेर अमेरिकाना लोके
भूतयोनि भणि सत्य, दाखलाओने थोके–२१
वर्ष थयां छे चार सभा थइ थिओसफीनी
ते मानेछे सत्य विभूतियो सिद्धीनी–२२
पश्चिमवासी विज्ञ अमुक मोटा विद्वानो
परोक्षविद्या विषे कहेछे साची मानो–२३
वर्ष थयांछे वीस लख्यूं विष्णु बावाए
दर्श दिधुं प्रत्यक्ष सप्तशृंगी माताए–२४
पांच वर्षमां वळी हता जे विचारवंता
संशय टाळी थया सिद्धियोने मानंता–२५
पंडित ने प्रख्यात दयानंद स्वामीए पण
आ वर्षे सर्वत्र स्पष्ट भाख्यूं शंकाइण–२६
योग क्रियाये करे कर्म अद्भुत आत्माए
संयोजिदेतत्व भितरनां निज इच्छाए–२७
सभा स्थपाइ अही आर्य पण थया छ साथी
अहिंना जनतो थशे मुक्त वेला शंकाथी–२८
नथी लोकने अर्थ जाणवे शास्त्रज कोए
मानि सिद्धिने सत्य क्रिया करशे दृढताए–२९
सिद्धि लाभ छे तुच्छ महात्मा ज्ञानी भाखे
तत्व ज्ञानने धर्म एहने अवश्य राखे–३०
पण सांप्रतमां विषय अवश्ये जोचरचाए
सर्व जगतने लाभ खरो ने मोटो थाए–३१
मरण पछीनी जाण अर्थ संसारी केरी
धर्म नीतिनी जाण व्यापि आत्मा प्रभु तेनी–३२
थाय, वळी विद्वान धर्म चैतनना जाणे
भेद लही बहु भात सुखद उपयोगे आणे–३३
थयो दिठो आरंभ फरंता विचार केहो
चालेछे उद्योग समयने जोशुं वेलो–३४
समय सूचना करे फरीथी सिद्धि मनाशे
चैतन विद्यातणुं तेजबळ विशेष थाशे–३५

(पद)

प्रभुतणु चिंतन धरिये हृदयमां, प्रभुतणुं चिंतन धरिये
सिद्धिस्वभावे समये सिद्धि मतेविविध कहेवाय–हृदयमां०–३६
पूर्व कर्मथी ने क्रियमाणे भेदे एम मनाय–हृदयमां०–३७
मंत्र जपे वळि योग क्रियाये साधन ए लेवाय–हृदयमां०–३८
अहं छांडतां नियम पाळतां विधिये कर्म कराय–हृदयमां०–३९
सिद्धेश्वर अनुकूळ तोज तप, सिद्धसफळसोहाय–हृदयमां०–४०

(सोरठो)

जयजय नित्यप्रकाश ! अस्तउदयलीलारमे !
अस्त जाड्य नीराश, ! उदय उदय थीओसफी–४१

[TRANSLATION.]

Hail, happy gathering of happy men !
What friends and what occasion have combined
To bring ye thus together ? What seek ye ?

2.

Ye come to welcome those who, leaving all
They cherished in their far Columbian home,
Have taken India for their mother-land,
And us, the sons of India, for their friends.
Science and art, and all the past conceals
In its wide womb, all laws of mind and matter,—
This is the empire where they reign supreme,

By obstacles uncheck'd, with hope elate,
Like pilgrims to old Aryavart they come,
Its monuments of learning to restore,
Its pristine grandeur and its holy faith.
Wise teachers, yet meek students! they have joined
Into a learned brotherhood to trace
The elemental secrets to their source;—
And New York boasts the honour of its birth.
Yet not their labours to one spot confined,
Bombay, too, shares with them their noble task,
And truths of Aryan Shastras every month
Before their eyes shine pure and beautiful.

3.

Such are the friends, who bring ye thus together:
Long may they live! and may their noble thoughts
For ever such exalted themes pursue!
Blavatsky! Olcott!—Veterans tried and true,
May ye both prove successful in the field
Of knowledge and scientific research!

4.

O, happy day! O, day of jubilee!
Day of rejoicing to all friends sincere!
Day of the sacred Anniversary!
Accept this lay—my Muse's offering!
Rejoice, ye brothers! where-so-e'er ye be,
Wherever met to celebrate this day:—
Your labours are rewarded by the smiles,
Th' approving smiles of wise and learned men.
What confidence is theirs, who move within
The circle of your sphere! What privilege
To share the knowledge of the truths occult,
That rule the laws eternal of the mind!
The Vedas, that proclaim the praise of Truth,—
The Shástras of the Brahmins, Buddhists, Jains,—
All these extol the knowledge of the Brahm!

5.

Alas! a change has passed o'er all the world,
And men believe no more their old beliefs:
And the external senses judge between
Their impious cravings and all-holy Truth!
And ye, the sons of Aryavart, who once
Loved from your heart of hearts all ancient lore,
E'en ye have steeped yourselves in disbelief!
What wonder, when Yog Siddhis are denounced
As speculative lies, delusive dreams,
Cob-webs of far-fetched fancies, mixed, absurd!
When the existence of the house-hold gods,
Of ghosts and evil spirits serve no more
Than just to illustrate an idle tale!
When mystic rites and prayers assume the shape
Of slavish bonds, that serve to bind the poor
And the unwise to cunning, greedy men!
What wonder, if this change has undermined
Faith's strong foundations, and destroyed the bloom
From the fair face of science, as it blest,
With vivifying powers, the human soul!
And all the world has felt the blighting touch,
And matter, gross and earthy, has usurped
The god-head of the soul's divinity!

6.

But now behold! Once more the Sun of Truth
Shines radiant, and the mists of ignorance
Vanish before his keen and searching rays!
'Tis thirty summers since America
Gave to the world experimental proof
Of the existence of the spirits of the dead.
And by four summers Time has older grown,
Since the votaries of Theosophy combined
To test and to believe the Siddhis' truth.
No more the learned scholars of the West
Refuse to heed the promptings of the soul,
Which tells them of a world within the world
Of matter, and beyond all matter's sway.
Did we not laugh, when not so long ago,
The hermit Vishnu told us of his dream—
The vision of the goddess Sapt-Shtangi?
But now the laugh is turned the other way:—
The thoughtful lay aside their sceptic garb;
For in their hearts the truth of Siddhis shines.
And does he not, the Pandit Dayanand,
The celebrated Swami, prove beyond
The shadow of a doubt, the human soul
Attains to Yog and highest wonders works,
And reconciles all jarring elements?
And the Theosophists have come to Ind,
And hand-in-hand with th' Aryans work to clear
The mists of ignorance from this fair land.
Yet ignorance sometimes is linked with faith,
And those, to whom the Shástras will not speak,
Still cling to Siddhis with a blind belief.
There are a few, whose wisdom comprehends
All but the truth of Siddhis, and for whom
Philosophy's more common truths have charms.
But let the learned agitate the theme,
And test the truth of this or that belief;—
The world cannot but profit by the search.
Then shall the veil, that hides the face of death,
Be lifted, and the knowledge of the world,
And the religious and the moral truths,
Of the supreme and all-pervading God,
Flash lightning-like into the hearts of men!
Then shall the learned Titans work to solve
Nature's mysterious laws, and utilize
Their knowledge for the good of human kind.
Now ancient learning once more flows amain.
The tide swells on, and soon the time shall come,
When Siddhis shall resume their former sway,
And the soul's hidden powers assert their own!

7.

Now may God's spirit fill our anxious hearts,
And teach us how to recognise the truth—
If Siddhis are acquired by time and nature,
By previous actions or by present thoughts,
By incantations of the sacred Mantras,
Or by the practice of the highest Yog;
Or all these ways must contribute to win
The smiling favour of the Siddhis' Lord!

8.

Glory, Oh glory, to th' Eternal Light!
That shines, and disappears, and shines again!
Before it fades material ignorance,
And dies in agony with pallid fear.
Arise Theosophy! The world is thine!

THE BUDDHIST IDEA ABOUT SOUL.

The following *errata*, due to misprints in the Sanskrit original already noticed, occurred in the translated article in page 144:—

Line 11—'Jártukás' *read* 'Tárkikás.'
„ 14—'The animal soul is eternal,' *read* 'In that system the animal soul is also regarded as eternal.'
Line 27—'Sensational' *read* 'material.'
„ „ 'Nominal' *read* 'perceptional.'
Line 28—'Perceptional' *read* 'mental.'
„ „ 'Sensationals' *read* 'materials.'
„ 31—'Sensational' *read* 'material.'
„ 32—'Sensible' *read* 'material.'
„ 34—'The nominal aggregates are those that give names as characterising recognition &c.' *read* 'The perceptional aggregates are those that receive the knowledge of objects by the senses.'
Line 37—'Beautiful' *read* 'good.'
Between line 40 & 41 *Insert* 'Of these the four beginning with affectional are called Náma, and material aggregates are called Rúpa; except these—Náma and Rúpa—there is no soul or person, whatever the living being.'
Line 45—'That which knows,' &c., *read* 'That which is subject to growth and decay is shown to be inserestant *(sic)*

Line 54—'Bud' *read* 'bird.'
„ 56—'Their' *read* 'the.'

I beg to say, however, that the translation is admirable. The translator, though learned in Sanskrit and English must have found it difficult to find appropriate terms for technical words in the Buddhist religion.

H. SUMANGALA.

THE "HINDU OR ARYA" QUESTION.

BY RAO BAHADUR DADOBA PANDURANG.

I doubt not but that almost all the thinking Aryans of India will join with me in voting unanimously their approbation of the recommendation of Mr. B. P. Sankdhar, of Meerut, in the THEOSOPHIST for April, that his Aryan countrymen should discard from their vocabulary the name *Hindu* by which they have hitherto been wrongly calling themselves, and substitute instead the old appropriate and dignified term "Arya," by which their ancestors were known. I have long been thinking on the subject, and have always laughed in my sleeve, whenever the Hindus, not content, as it were, with their lamentable ignorance in so designating themselves, have shown a sort of pride, to boot, in the assumption of that contemptuous name or rather nick-name, as I must call it.

The word Hindu cannot, I think, be traced to any other language than Sanskrit for its first origin, viz., to either *Indu*, the moon, or *Sindhu*, the river Indus, giving the name *Ind* or *Hind* to the country, *Hindi* to the language, and *Hindu* to the people of that country, as so-called by the neighbouring Afghans, Persians, and Arabs. The name was not at first intended as a term of reproach, as Mr. Sankdhar is led to suppose, but as a simple designation derived from the name of the country. But, when, in the course of time, the Mahomedans conquered this country and settled in it, they retained the same name. And as conquerors, full of enthusiasm for the propagation of their new religion, they were often led by pride and arrogance to use it in its derogatory and opprobrious sense to signify a dark and weak race; just as the word *nigger* is heard applied to all the races of India in our own days by some inconsiderate and low-bred Englishmen—an ignominious fate which every conquered people must always be prepared to meet and to submit to. Dark, no doubt, appeared to the conquerors the bulk of the population as compared to the fair-complexioned Persians and Turks (of Turkestan and Tartary), who comprised the majority of the governing race. In this way the word *Hindu* soon came to signify dark or black, in the Persian language, as will be clearly seen from the following couplet from the celebrated Persian poet, Háfiz:—

Ager án Turk-i-Shirazi ba-dast arad dil-i-márá,
Bakhál-i-Hindi ash bakhsham Samarkand-o-Bokhárára.

In this couplet Háfiz qualifies the noun *khál*, a mole, on the fair cheek of a damsel whom the lover is seen here courting with the adjective *Hindu* in the sense of dark or black. I should not, therefore, wonder more at the contemptuous sense in which the name Hindu came to be used by the Mahomedans as the then conquering race, than at the word Native used in the same sense by some proud sons of Britain; though in the intrinsic sense of neither of these two terms themselves is there anything derogatory. Both words are indispensable in the vocabulary of foreign nations, to distinguish one race or community from the other with respect to either its country or its creed. But this view of the question constitutes no argument at all in favor of the appropriation of a name, apparently contemptuous and derogatory, by a race or community at the expense of its own self-respect and dignity. To continue to call oneself Hindu, only because foreigners call one so, is a most lamentable mistake on the part of our Aryan brother, and the sooner he avoids it the better; especially now that he has been told that there is an appropriate and dignified name by which he may designate himself and his whole community and which was long in vogue amongst his own noble ancestors. Let foreigners call him by whatever name they please, for he cannot control their tongues.

But, allow me to speak here more fairly and candidly than I have already done to my countrymen—Anárya (not Arya, or opposite to Árya) as they now really appear in the sight of more enlightened and civilized nations, on account of their many self-derogatory practices to which they still cling under the guidance of an ignorant and selfish priesthood, as an essential part of their present creed—that unless they become really Arya in the true sense of the word, as were their ancestors of old, by their moral courage and magnanimity, I would not lay any great stress on the mere assumption or bearing of a name, however high-sounding and proud it may be. Let them, therefore, first strive to deserve the name before they begin to wear it.

As to the term Native, to which many of my countrymen seem to object, as will be seen from another column (page 166) of the THEOSOPHIST, I quite agree in the observation on this point of the Editor of that journal.

Equally, if not more objectionable is another practice into which almost all the English-educated Natives of India appear to be inadvertently and thoughtlessly falling fast, in imitation of the custom peculiar to Europeans. I shall advert to it in my next communication.

BOMBAY, 8th April, 1880.

(Continued from the February Number.)

THE NATURE AND OFFICE OF BUDDHA'S RELIGION.

BY THE RT. REV. H. SUMANGALA, F.T.S.

Sammá Samádhi.

RIGHT MEDITATION.

I propose to treat briefly on *Sammá Samádhi*, the subject of this paper. This is the last *(anga)* member of the *Arya astángikamárga*. In religion *Samádhis* are of various natures, but I shall here confine myself to one particular *Samádhi* and shall endeavour to offer a few remarks, explaining the process by which that state should be attained.

Samádhi is that state of the mind in which dispersed thoughts are brought together and concentrated on one particular object. The chief feature in *Samadhi* is composure of the mind and its essential characteristic is the restriction of thoughts from dispersion. Stability aids its sustentation and undisturbed happiness is its natural result. The mind being thus calm and reconciled attains the state of *Samádhi*. The primary stage of this state of the mind is known as *Upachára Samádhi* which simply restrains thoughts from being dispersed. The second or the advanced stage is *Uppaná Samádhi* which effects a complete reconciliation and composure of the mind.

Again, *Samádhi* is divided into two classes—*Lokiya* and *Lokuttara*. *Lokiya* (worldly) *Samádhi* is a state into which any one may enter, if he is so disposed, whereas *Lokuttara* (superhuman) *Samádhi* can be entered into only by those who are free from worldly desires. *Lokiya Samádhi* is a preliminary step to the attainment of *Lokuttara*. The devotee who is desirous of entering into *Lokiya Samádhi* should be guided by the directions laid down in *Pañña-bhávana*, a process of meditation. In order to reach this state the devotee should, as a primary step, entirely give himself up to devotion, and this is to be done in the manner prescribed in the third, fourth, and fifth *angas* of the *Arya astángikamárga chatuparisuddhi sílas*. Next he should proceed to free himself from the ten worldly troubles. They are—

1. *Awásapalibodha*—trouble arising from building houses.
2. *Kulapalibodha*—trouble arising from the connection with a family, its happiness and sorrows.
3. *Labhapalibodha*—from excessive gains.
4. *Ganapalibodha*—from duties incumbent on a teacher.

5. *Kammapalibodha*—from any manual work, such as carpentry, &c.

6. *Addhánapalibodha*—trouble arising from a person having to undertake a long journey in connexion with the affairs of another or for his own gains.

7. *Nátipalibodha*—trouble arising from having to attend to the sickness of one's own teacher, pupils and parents.

8. *Abadhapalibodha*—trouble caused by one's own bodily sufferings.

9. *Ganthapalibodha*—from constant study.

10. *Iddhipalibodha*—from worldly power and its loss.

Freed from these annoyances the devotee should then be acquainted with the systematic process of meditation and should receive instructions from a worthy friend or an eminent preceptor.

Meditation is of two classes—*Subbathhakammatthánam* and *Páriháriyakammatthánam*. *Subbathhakammatthánam* is that process of meditation wherein the devotee exercises universal love of mankind, reflects that death is close at hand and that the human body and all its component parts are liable to decay, and that, therefore, they are to be abhorred. *Páriháriyakammatthánam* is that process of meditation which applies to a man according to his moral nature.

These are forty in number, but I shall take up one of them and show how abstract meditation should be practised.

The moral nature of man is divided into six classes, viz.,

1. *Rágacharito*—Sensuous.
2. *Dosacharito*—Irascible.
3. *Mohacharito*—Ignorant.
4. *Saddhácharito*—Faithful.
5. *Buddhicharito*—Discreet.
6. *Vitakkacharito*—Reflective.

The first three of these are evil qualities and the last three are virtues. If in one man's nature an evil and virtue combine, that which predominates will influence his moral character. The process of meditation is to be decided by the preceptor according to the tendency of the candidate's moral character. The devotee should then seek retirement and seclusion where he can be free from cares and troubles, considering himself resigned to either his preceptor or Buddha.

THE JAIN VIEW OF OM.

BY RAO BAHADUR GOPALRAO HARI DESHMUKH,

Vice-President of the Theosophical Society.

In continuation of the explanation of the word "Om," given by the learned Rao Bahadur Dadoba Pandurang, I beg to state that there is an "Upanishat" called "Pranavopanishat" to be found in the first chapter of the Gopatha Brahman of the Atharva Veda. It begins with the words

ॐ कारंपृच्छामः कोधातुः किंप्रातिपादिकं &c.

There are thirty-six questions asked and answered in connection with the sacred word "Om," which is a "Bijá" according to the Tantric phraseology. Manu in his digest of laws says as follows:

आद्यंयत्क्षरं ब्रह्म त्रयीयस्मिन्प्रतिष्ठिता ॥
सगुह्योन्यस्त्रिवृद्वेदोयस्तंवेदसवेदवित्

अ० १२ श्लोक २६५.

It means "whoever knows the Pranava, knows all the Vedas."

The Padma Puran has the following verse on the subject:

ॐ कारप्रणवो ब्रह्म सर्व मंत्रेषु नायकः ॥
आदौसर्वत्रयुंजितमंत्राणाचशुभानने ॥

Translation.

The syllable "Om"—the mysterious name of Brahma—is the leader of all prayers. Let it, therefore, O Lovely-Faced (Shiva addresses Durga) be employed in the beginning of all prayers.

According to this command the word "Om" is always pronounced before any sacred recitation begins.

Vayu Puran has one chapter on the subject. The two following verses are extracted from it:—

ॐ मित्येतत्त्रयोवेदास्त्रयोलोकास्त्रयोग्नयः
विष्णुक्रमास्त्रयस्त्वेतेऋग्सामानियजूंषिच ॥
इत्येतदक्षरंब्रह्मपरमोंकारसंज्ञितः ॥
यस्तुवेदयतेसम्यकूतयाध्यायतित्वापुनः ॥
संसारचक्रमुत्सृज्यमुक्तबंधनः ॥
अचलंनिर्गुणंस्थानंशिवप्राप्नोत्यसंशयः ॥

The Bhagwat Gita has the following verse:—

ॐ मित्येकाक्षरंब्रह्मव्याहरन्मामनुस्मरन्
यप्रयातित्यजन्देहंसयातिपरमांगति ॥

अ० ८ श्लो० १३

The Mandukya Upanishat contains a long eulogy upon the word "Om."

The Jains say that the word is the most sacred according to their books. They divide it into five letters, अ. अ. आ. उ. and म्.

The first indicates अरिहंत, *i. e.*, a man who has obtained salvation of soul and has attained the degree of तिर्थंकर

The second shows अशरीर or सिध्ध, a saved soul which has left the mortal body.

The third letter denotes आचार्य or superior teacher.

The fourth means उपाध्याय or subordinate teacher.

The fifth shows मुनि or saint.

These five together are called पंचपरमेष्टि and the word "Om" is equal to five persons to whom adoration is due and is daily offered.

The following *magadhi* lines express all that is written above:—

अरिहंता असरीरा आचरीय उवझ्झाय
तहेव मुणिणो पचरस्वर निप्पन्नो ओंकारो पंचपरमिष्टि ॥

Each of these five persons is described as endowed with several virtues. The first with twelve, the second with eight, the third with thirty-six, the fourth with twenty-five, and the fifth with twenty-seven, equal to 108. In commemoration of these virtues, they make a rosary of 108 beads and repeat the word "Om" in the morning and evening.

The Jain opinion about God as the creator is that he does not exist. They believe that the universe is without beginning and without end. They hold that matter is eternal in one shape or other. The book, called रत्नाकर Vol. I., printed at Bombay by Sha Bhimjee Manuk at the Nirnaya Sagar Press, states at the beginning of the page 743,

इश्वरवादि कहे छे के

and maintains that if it is necessary to suppose that there is a creator, then there must be a creator of the creator. Every result must have a cause and by analogy there must be a God for God. The soul is stated to be immortal without beginning, but capable of highest virtue, improvement and salvation. This is the Jain view of the Creator. The above is one of the many arguments which the Jains give for disproving the existence of a creator. They have no creator nor any prayer. They believe that each act produces its result which is either punishment or reward, pain or pleasure. Some Bengali writer in your magazine said that the Jains believed in the existence of a creator, but this does not appear to be correct according to the Ratnakar cited above.

Bombay, 15th April 1880.

THE POONA EXHIBITION OF 1880.

We have received from the Secretaries of the Poona Exhibition Committee, Messrs. Chintaman S. Chitnis and M. B. Namjoshi, the official circular and premium-list just issued. The Exhibition will open in the month of May in Hirabag, and doubtless include a large and important display of specimens of Native Industrial Art.

Prizes of Rs. 100 each are offered by His Highness the Maharajah Holkar for cotton grown in the Deccan or Malwa; by His Excellency Rajah Sir T. Madhav Rao, K.C.S.I., for large or small locks in imitation of Chubb locks; by the Poona Museum Committee for specimens of useful earths, with articles made from them; for useful stones for lithographic, tool-sharpening, and other purposes; for woods of all kinds; for grasses and leaves of trees that can be employed in the arts; for glass bangles; and for roshel and linseed oils—specimens and a written description to accompany each exhibit.

As the competitors were required to hand in their essays and specimens by the last day of April, we can only announce the prizes and add our earnest hope that there has been a full response to the Committee's liberal offers. Every attempt to revive Indian art is entitled to the approbation and support of the whole country.

HOW BEST TO BECOME A THEOSOPHIST.

BY DR. GEORGE WYLD,

President, British Theosophical Society.

London, 19th March, 1880.

DEAR COLONEL OLCOTT,

The THEOSOPHIST for March has just come to hand and in order to catch the post, I sit down to write to you at once a few hurried lines.

I thank you for the kind and flattering words you use in speaking of my Presidential address, but at the same time I think you somewhat fail to appreciate the full meaning of the position I take.

When I speak of an Oriental adept, I distinctly declare that I do so with all deference, confessing my imperfect information and even my ignorance. When, for instance, I say that "the adept obtains magical powers which he uses for his own ends and over spirits," you misinterpret me by implying *selfish* ends and *consorting* with spirits.

This is the reverse of what I meant. I meant that his ends were more private than public, and that he *commanded* but did not *consort* with weaker spirits than himself.

As I intend shortly to reprint six of my papers which have during the last two years appeared in the *Spiritualist*, I will take care to express myself so as to correct the words on which you inadvertently misinterpret my meaning.

I suppose you at once admit that the adept works chiefly in secret, and that so far he differs from those Christians who in the history of the church obtained divine powers.

I will also note what you say about female adepts, although we in London are under the belief that H. P. B. led us to understand that no *fully* initiated female adept existed.

You say, your "fifty years' experience forces you to conclude that Christianity is a bad religion, and fosters every sin and vice against which its ethical code inveighs."

Surely you have not pondered your words—for how can a *perfect ethical code* foster every sin and vice?

What you mean is that—so-called Christian churches and priesthoods have been guilty of every sin and vice.

I might with equal logic say, Buddhism must be an abominable religion, because I find the most degrading ignorance and vice is to be found in many of the lamaseries of Thibet.

But, instead of reasoning thus, I, in my address speak of esoteric Buddhism with the greatest reverence and respect, and I assert that esoteric Christianity and esoteric Buddhism are in their central spirit identical.

I hope you may be able to insert this short letter in the THEOSOPHIST, because I wish my oriental brothers to understand that in all I write, I desire truth only, and I am prepared now and always to stand thereby at whatever cost.

Moreover, I feel this, as a conviction of my soul, that were I admitted to intimate conversation with a truly spiritual adept, we should find our views on religion, in their central essence, identical.

Believe me, dear Brother,

Yours sincerely,

GEORGE WYLD, M.D.

Notes on the above.

My explanations of the real motive of the Indian ascetic's severe course of self-spiritualization, as given in the article to which Dr. Wyld adverts, were so clear that, upon a second reading I do not see that further elucidation is called for. I think I showed that the acquisition of divine powers to use them for good of mankind and not for private benefit of any kind, was what is sought. The ascetic of India "works in secret" while developing his powers only because contact with the filthy selfishness and sensualism of the world would prevent the development. And if the full adept, after becoming such lives apart, it is because he can thus best work for humanity. Though unseen, he is nevertheless ever doing good. I recall no instances of Christian "adepts," or, indeed, any of another faith —who did not at least gain their powers by fasting, meditation, and seclusion; nor any who afterward freely lived and mingled with the gluttonous and vicious crowd. The long list of untrained religious ecstatics we will not take into account. Whether epileptics, mediums, natural clairvoyants, or mesmerized neuroties, they are not to be mentioned in the same breath with the instructed, powerful initiate of Esoteric Science, to whom nature's secrets are known and her laws his auxiliaries.

I re-affirm that I have met some female ascetics possessed of magical powers, and know of more. But I did *not* say that either of these or any female had reached the highest possible degree of power in occult science: there are many stages, and all persons do not reach the same.

Dr. Wyld should not make me appear to call the Christian ethical code "perfect." If it were perfect, then it certainly would not lend itself to a double interpretation and so foster every vice and sin. In my judgment, the doctrine of vicarious atonement, the very basis of Christianity, neutralizes all its lofty moralities, since it pretends that faith, not merit, secures salvation. In this respect Buddhism is vastly superior. As to the degrading ignorance and vice in the lamaseries of Thibet, if Dr. Wyld has "found" them there, it must have been through the eyes of some imaginative book-maker; for no real traveller—the Abbé Huc *not* excepted —has had the chance to make such a discovery. However, let us offset the lamasery, which we do *not* know to be a nest of sensualistic recluses, against the Christian monastery and nunnery which we *do* know to have so often been such, and confine ourselves to the main subject. The author of a very recent essay, speaking in an Australian magazine from the standing-point of personal observation, says:—"On the other hand, savage and uncivilized races may be found whose domestic life is in the highest degree moral, as the Zulus, among whom crimes, such as we regard them, do not exist, and a more honest, truthful, and chaste race is not to be found, as I can affirm from years' residence among them. And that this morality arises from intuition is proved by the fact that, when they are educated and taught 'Bible truths,' they immediately become immoral; and, like the English mistress who puts into her advertisement, 'No Irish need apply,' the Natal mistress says, 'No Christian Kaffir need apply,' for when Christianised the men are thieves and the women unchaste."

On behalf of Buddhist, Vedaist, Jain and Parsi, I am quite satisfied to let the moral code of either of these faiths, which alike teach that merit can alone save, be compared with the code of Christianity, which teaches that the sinner may be saved from the natural consequences of his sin by faith in the vicarious efficacy of the blood of one named Jesus. As was remarked in my previous article, if my respected friend and brother, Dr. Wyld, were to study Eastern philosophies under Eastern masters, his opinions would certainly change.

H. S. OLCOTT.

Bombay, April, 1880.

MR. WHITWORTH'S GAUNTLET.

To such as do not know the reluctance of the Christian church and its bullies to attack a strong and manly foe (except by innuendo), the silence in which Mr. G. C. Whitworth's "Personal Statement of Religious Belief" has been received, must seem strange. This brave pamphlet deserves the thoughtful attention of not only every Christian, but every man of any faith who cares for the approval of conscience. It is a clarion call to honest speech and useful living. Most unfortunately, our extended notice of the work (see p. 189 of THEOSOPHIST for April) was so cramped in between the article on "Cremation in America" and the crowded matter in the last page, that it may have escaped the notice of many; which the printer's aggravating omission of its title from the Table of Contents makes more probable still. If any have passed it over let them read it and take its lesson to heart.

THE THEOSOPHICAL SOCIETY.

Important events in the Society's history occurred during the month of April. Among these were the selection of officers for the current year; the issue of a Charter to Signor Pasquale Menelao and associates, of Corfu, Greece, to regularly organize the IONIAN THEOSOPHICAL SOCIETY; and the foundation of the BOMBAY THEOSOPHICAL SOCIETY, which will be under a special charter and have jurisdiction over Theosophical affairs throughout the Bombay Presidency. Increasing demands upon the time of the executive officers of the Parent Society made the latter step necessary, and the effect will doubtless be most salutary. Another highly encouraging circumstance was the adhesion to the Parent Society of a considerable number of eminent Frenchmen, among them M. Réné Caillé, the engineer, associate of de Lesseps in building the Suez Canal, and President of the Paris Psychological Society; M. Camille Flammarion, the distinguished astronomer; M. Fauvety, the philosopher and author; M. Trémeschini; Eugéne Nus, the well-known author; Charles de Rappard, founder of the journal *Licht, Mehr Licht*; Camille Chaigneau, the poet; Georges Cochety, the magnetist, and others. And now that the "Russian spy" scare about the Theosophists has blown over and we can afford a good-natured laugh with the detectives who at great cost "shadowed" us throughout India, their attention is invited to the names of our British Members of Council, among which is that of a nobleman whose rank as a man of science is very great, since he is one of the Council of the Royal Society of England, and President of the Astronomical Society. Such Englishmen are not commonly supposed to consort with Russian spies!

The next step to be taken by the Society is one of the most important possible. On the 6th instant, the President and Corresponding Secretary, accompanied by a Special Committee of the Bombay Society, will sail for Ceylon to inaugurate the long-contemplated Buddhist branch. Full particulars of the voyage will appear next month.

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THE THEOSOPHIST.

BOMBAY, JUNE 1ST, 1880.

THE EDITORIAL NOTICE OF THE PROPOSED VISIT OF OUR Theosophical Delegation to the Island of Ceylon, which is transferred to our columns from those of the *Pioneer*, will be read with pleasure and interest by every Fellow of our Society, Western and Eastern. Its tone is so kind, frank and honourable that we are all placed under lasting obligations to the Editor. It will be taken as a most encouraging fact that within a single twelvemonth the objects of our visit to India have become so apparent, despite the strenuous efforts that interested opponents have made to place us in a false position. A year ago, the Government was spending large sums to track our steps ; now the case is somewhat different !

THE WOMEN WHO ARE FORMING SOCIETIES TO HELP THE heathen, the negro and the Indian, might find a large field of Christian love and service unoccupied among the sorely tempted shop-girls and sewing-women here in this city.—*Golden Rule, Boston.*

THE GRIP OF A FRIEND.

"Madame Blavatsky and Colonel Olcott"—says the *Pioneer* (Allahabad) of April 28th—"the principal representatives of the Theosophical Society which has taken root at Bombay—are about to pay a visit to Ceylon, accompanied by seven other members of the Society, with the view of organizing a new branch at the great head-quarters of Buddhism. The progress of their work in India is well worth attention, quite apart from all questions as to the relative merits of creeds. Hitherto the motives which have brought Europeans to India have been simple and easily defined. They have come to govern, to make money, or to convert the people to Christianity. Curiosity and philological study may have tempted a few stragglers, but these have come and gone and left no trace. The Theosophists, on the other hand, have come because they are filled with a loving enthusiasm for Indian religious philosophy and psychological science. They come neither to rule nor to dogmatize, but to learn. They regard the ancient civilization of India as having attained to higher truths concerning nature and the human soul than have been conquered yet by the science of the West. So far as they seek to teach or influence the native mind, they come to recall the heirs of this ancient knowledge to a sense of the dignity of their own inheritance, and this is the secret, apparently, of their great success with the natives. Human nature, to that extent, is the same in all countries, and everybody feels more kindly towards people who assure him that he is great and wise,—if he knew it,—than towards people who, however benevolent, tell him he is foolish and contemptible. He will more willingly exert himself in the direction of a moral improvement, which consists in the development of his own talents and faculties, and the revival of his ancestral civilization than in the direction of a wholly new scheme of ideas, the very pursuit of which is a confession of his original inferiority. We need not here consider the absolute merits of the Theosophical theory concerning the philosophical value of ancient Indian literature, but we have no hesitation in recognizing the Theosophical Society as a beneficent agency in promoting good feelings, between the two races in this country, not merely on account of the ardent response it awakens from the native community, but also because of the way in which it certainly does tend to give Europeans in India a better kind of interest in the country than they had before. To find reason even to conjecture, that from the midst of what seems mere primitive superstition, one may be able to extract a knowledge of facts calculated to throw a new light on natural sciences and on the highest mysteries of humanity, is to be put in a new relation with the people of India—in one which conveys a large and interesting promise. So there is ground for watching the progress of the Society with a friendly eye, and we shall look forward with interest to news of its establishment in Ceylon. By the Buddhists it will certainly be received with enthusiasm, and we hope the colony will give the travellers a European welcome also. In India—Anglo-India as well as native India—they have now many friends, and have lived down the idiotic fancies to which their advent first gave rise. The objects they have in view, have no connection with politics, and their indirect influence on their native

friends, so far as this may touch their behaviour as citizens, is wholly in favour of good order and loyalty to the powers that be.

*ENTHEASM.**

BY PROFESSOR ALEXANDER WILDER, M.D., F.T.S., etc., etc.

The concept of actual communication with Divinity underlies all philosophical thought. It is the basis of religious faith. It has in all ages constituted the goal toward which the steps of every believer in a future life have been directed. The world has always had its Mystics fondly cherishing that ideal, sometimes even fondly believing that they had attained it. We may deem them visionary and mistaken, but we cannot impugn the excellence of their desire and purpose. If it is meritorious to do good, to be good, to entertain good-will toward others, certainly the highest meed belongs to whosoever aspires to achieve the Supreme Good.

Such an attainment requires the most imperative conditions. It is as essential to know as to believe. Indeed, faith is of little advantage where it is not fixed in actual truth, so that it shall possess the stability of knowledge. It requires all the moral energy of a strong nature to believe. The weak and vacillating character carries doubt for its index. It is often necessary in important undertakings, where all the strength is required to achieve the desired result, to thrust such persons aside. The vision of the Right is darkened in the atmosphere where they dwell. Any transcendent knowledge is rendered imperceptible. They not only shut out the light from themselves, but dim the sky into which others desire to peer. In this way, whether unwittingly or purposely, they do to others the greatest mischief of which they are capable.

The highest attainment, after all, is knowledge. There is really nothing which any one can afford not to know. It is a coming short of the human ideal to be ignorant in any respect. To love knowledge is to desire perfection; to despise it, is equivalent to being content with a bestial life. In all times the wise have won respect, as being the abler and better among humankind; and even when they were passed by and unhonored when living, they have been praised, revered, and obeyed in subsequent time. They are the luminaries that have from age to age preserved light to the world, and thereby rendered it capable of renovation.

It has always been the aim of every right-thinking person to extend the circuit of his mental vision, and to exalt as well as intensify his perception. The field of the sciences has been explored and mastered with profit as well as pleasure. It is a labour of achievement worthy of human endeavour. The mind is expanded in its scope and faculty, and the power to accomplish results is vastly enhanced. The inventor of a mechanical implement, whether it be a stone hatchet, or a telephone—and the discoverer of a new star or a new mineral, is a benefactor. He has given us more room to think in, and, with it, the opportunity.

Our earlier lesson of Origins instructed us that man was produced from the spore-dust of the earth—protoplasm, perhaps—and chemistry ratified the declaration. We have since been told that our corporeal substance was compacted from the same material as the stars, and animated by forces akin and identical with those which operate all-potent in the farthest-off world. Yet what matters it if the postulate of the scientists is true, that we took our origin from molecules not unlike to those of the jelly-fish and fungus! We are not bound to such conditions, but have a universe to occupy. The Delphic maxim—*Gnôthi seauton* (know yourself) is our commission of conquest. The knowledge of the *ego* is to know the *all*; and *that which is known is possessed.*

Charters and franchises are limited. The right of man to liberty, which we are told by high authority that no man can divest himself of, the ignorant cannot enjoy or exercise. They are free whom the truth makes free. The very word *liberty* implies a boon from the *book*.* The liberal are the learned, the intelligent, who therefore are free. Codes and constitutions, whatever their provisions, can declare and establish no more; so necessary is it to eat of the tree of knowledge. But we *may begin* with our own interior selves. The germ is in us; it may not be transplanted from without. Not letters, but life chiefly educate him who becomes truly learned. We cannot create that which is not inborn; we may only evolve and enrich the natural endowment.

Pause right here, whoever cares for aught rather than for the highest. To such we are only visionary. They have neither time nor ears for us. Where delusion is the breath of one's life, to know is to die. As for Wisdom—

> "To some she is the goddess great;
> To some the milch-cow of the field—
> Their care is but to calculate
> What butter she will yield."†

In these days that which has been characterized as Modern Science, is audacious to repudiate whatever it does not canonize as "exact." Unable to cast its measuring line over the Infinite, it appears to be diligent in the endeavour to eliminate Him out of its methods. The personality of Deity, as implying an active principle in the universe, is now sometimes denied. Whatever we do, think, or wish, must be with no conception of Him in the mind. An actual communion with Him is nowhere within this modern scientific cognition or recognition.

A leading medical journal‡ several years since contained an editorial article upon this subject, which significantly expresses the view taken by physicians who alone may be esteemed to be learned and regular. "Numa, Zoroaster, Mohammed, Swendenborg," it remarks, "claimed communion with higher spirits; they were what the Greeks called entheast—'immersed in God'—a striking word which Byron introduced into our tongue." W. B. Carpenter describes the condition as *an automatic action of the brain.* The inspired ideas, he says, arise in the mind suddenly, spontaneously, but very vividly, at some time when thinking of some other topic. Francis Galton defines *genius* to be "the automatic activity of the mind as distinguished from the effort of the will—the ideas coming by inspiration." This action, the editor remarks, is largely favored by a condition approaching mental disorder—at least by one remote from the ordinary working-day habits of thought.

This is about the attitude which modern "exact science" has attained in its understanding of man when *inspired*, or in the state regarded as communion with the Deity. We fail to find any better explanation in its definitions. Whoever would know the truth of the matter must "go up higher." It is hardly acceptable reasoning that inspired ideas coming in the mind spontaneously, indicate a condition approaching mental disorder, because they seem to be remote from ordinary habits of thought. In every-day life many faculties are atrophied, because of not having been duly exercised. On the other hand, any habitual employment becomes more or less automatic, and even involuntary. What we habitually do, and often the thing which we purpose to do, fixes itself upon us, insomuch that we perform it almost unconsciously. We awake from sleep at the hour assigned; we become suddenly conscious of a fact or idea from specific association; and do things that we are not aware of or thinking about. The man who has the habit of speaking the truth may do so automatically. Honest and upright dealing may be practised in the same way. Goodness becomes a part of the being, and is fixed in the ganglia and fibers of the brain. Faith, too, grounds itself in the constitution, and love in the corpuscles of the flowing blood. All this is normal. It is legitimate to carry the conclusions farther,

* Corrected for the THEOSOPHIST by the author, from the advanced sheets of the *Phrenological Journal*.

* *Liber*, a book or writing—*liber*, free, whence *libertas*, freedom.

† Schiller.

‡ The *Medical and Surgical Reporter*, 1875.

and to consider whether entheasm, even though supposedly automatic, is not, nevertheless, a wholesome condition of the human mind, and the true means of receiving actual knowledge.

How, is the next inquiry, how may we know God, or define Him? A king of Sicily once asked the poet Simonides to give him such a definition. He craved a day to consider; then two, four, and eight. The impatient king finally asked why he required so much time. He answered that the more he considered the question, the more difficult he had found the solution. The finite human understanding is not equal to the endeavour to comprehend the Infinite.

In a world of unreasoning disbelief God is regarded as a thing. Even now, in several schools of opinion, it is common to affirm that He is not a person. This seems to be equivalent to declaring Him an illusion of the fancy, a nonentity, and not in any sense whatever a thinking, intelligent Being, but simply a vagary or whimsy of the imagination. It is doubtless a notion evolved by the rebound from that unreasoning faith which requires a thing to be worshipped as God. Somewhere between these extremes is the golden wedge of truth. It is the vocation of the true student to find it. But let modesty go hand in hand with faith. A person was once discoursing volubly with a Spartan concerning the felicities of the future life. "Why" demanded the latter, "why do you not die in order to enjoy it?" It was a pert, if not a pertinent question, and certainly conveyed a taunt that might profitably be accepted as a wholesome reproof. We may not, often we cannot, speak profoundly to those who are irreverent or who disbelieve. One may profane the truth by speaking it. In uttering to another something which is real to ourselves, we veil it in a mantle of illusion which may transform its nature, in his comprehension, to something incongruous. The impure ear will tarnish the purest speech. It is well to believe in God, but ill to say much about Him.

We may not reject utterly the methods which they employ who stubbornly, and perhaps obtrusively, demand the reasons on which faith is based. We can hope to be truly spiritual only by being wholly rational. The true man supersedes no methods because he transcends them. His concepts are characterized by a wisdom of their own. Although in his case it may not be the product of the schools, it is capable of deriving lustre from their light. The plurality of faculties of the human mind exist for a purpose. They are to be trained and employed, but none of them may be eradicated.

Simple men long ago inferred that fire and air or spirit, in some arcane manner, constituted the entity of man. They had noticed that the dying departed with the breath, and that the warmth peculiar to the living body also disappeared. This led to the adoration of the flame as the symbol, and to the contemplation of the spirit as the source of life. Analogy pointed out the fact that as living beings derived existence from parents, man was descended from the First Father.

We are all of us conscious that the individual, as we see him with our eyes and perceive with our other physical senses, is not the actual *personality*. If he should fall dead in our presence, there would still be a body to look upon, as distinctly as before. But the something has gone forth which had imparted sensibility to the nerves and impulse to the muscles. It was the person, the real man, that went. The HE or SHE gives place to the *it*. The person had seemed to accompany his body, but has departed leaving it behind. We witness the *phenomena*, but ask to learn the *noumena*. Here exterior, positive, "exact" science fails us. Its probe can detect no real personality, nor its microscope disclose any source or entity of being. The higher faculties must afford the solution of the problem on which everything depends.

The witty, but somewhat irreverent, Robert Ingersoll prefixed one of his lectures with the travesty of Pope's immortal verse: "An honest God is the noblest work of man." Many are astonished, perhaps shocked, at the audacious expression. Nevertheless, it has a purport which we will do well to contemplate. If we have an actual spiritual entity exceeding the constituents of the corporeal frame, it exists from a vital principle extending from the Divine Source. A genuine, earnest faith is essential to our felicity. Do we regard Him as having "formed man in His own image" and after His likeness? Are we sure that our ideal of Him is not some extraneous personification, the product of our own character and disposition—created in our image? Have we caught a view of our own reflection in the mirror of infinity and set that up as God?

Certainly we have no medium for the divine ray except in our own minds. If it is refracted, or even hideously distorted, this must be because that medium is clouded and pervaded with evil thoughts, motives, and propensities. The image which will then be formed may be the individual's highest ideal of God. But it will look to enlightened eyes more like an adversary of the good. Fear alone could persuade us to offer it worship. To speak the truth unqualifiedly, we all hate those reflected images that are so often obtruded as the highest concept of the Divine Being. Many of us would say as much if we only had the courage.

Let us bear in mind, then, that what we consider to be God is only the index to what we conceive of Him. We need not hesitate, because His actual Being transcends the power of the mind to comprehend Him. The ability to form an idea, implies that it is possible to realize it. The idea is itself the actual entity, the prophecy of its accomplishment in the world of phenomena. Such conceptions as the being of God, spiritual existence, eternity, the interior union of God with man, the eventual triumph of the Right, could never be found in the mind as dreams, if they had not somehow been there infixed from that region of Causes where real Being has its abode. We must, however, go up higher than external science reaches into the domain of Faith.

The ether which contains the Light is more tenuous and spirit-like than the air that transmits sound; but it is none the less real because of the greater difficulty to explore the secret of its existence. All that we suppose to be known concerning it is actually a matter of faith, rather than the "exact knowledge" of the scientist. The next lessons pertain to the higher mathematics; how, from what we know of ourselves, to find out God. We must see, if at all, with a sight not possessed by us in common with the animals; piercing beyond that which *appears* clear to that which IS.

Our searching awakens in us the perception of the Divine One. Our wants indicate to us His character. We need wisdom that transcends our highest learning, a providence that considers all things, a power supreme above our faculty to adapt means to ends, a love ineffably pure to inspire all things for the completest good of all. Knowing that whatever we see is transitory, we are cognizant that we must have other than mortal vision to behold the Permanent. It is enough that we acknowledge Him as the fact of which we are the image; and that we devote our attention accordingly to the clarifying of the medium which receives His effluence. Let the scope and purpose of our life be devoted to becoming what we recognize to be the inherent character of the God that we need. In due time the likeness will be indeed the similitude, and not a "*counterfeit* presentment." We shall embody in our disposition and character the very ideal which the witty unbeliever so strangely pictured. This is the meaning of the problem. A pure man will display the like image of his God.

Entheasm, therefore, is the participation of the Divine nature together with prophetic illumination and inspiration. The modern physician, scientist, and psychologist, it has been noted, define the condition as "approaching mental disorder," and "remote from the ordinary working-day habits of thought." It is doubtful whether they can, from their standing-point, see the matter any more clearly. By their logic, God the Creator is only a myth.

or, at most, the cause of disorder in the minds of men. We cannot wisely seek for truth at such oracles. The earlier teachers taught and builded better.

The conviction has been universal that men did communicate with the Deity and receive inspiration from Him. The Hebrew polity had its seers and prophets, schooled by Kenites and Nazarim. There were similar castes of wise men in the various countries of Arabia, Egypt, Palestine, Syria, and Inner Asia. The Greeks, whose arts and poetry are even now praised and imitated, had also their sages, seers, and hierophants. The Romans, likewise, however bestial, cruel, and arrogant, nevertheless endeavoured, by means of pontiffs, augurs, and haruspices, as well as by adopting the worship and divinities of other nations, to learn whatever they could from the supernal world. All seem to have believed that the living on earth was really death, and that dying from the earth was a passing from this death to that of actual life. A gill of poison did not extinguish Socrates. The phenomena of the every-day world were regarded as the illusive cheat of the physical senses; but beyond it they contemplated the existence of a region æthereal, and not aerial, with no limits of time or space, where all was real and permanent. Thitherward they aspired in the hope that haply they might unite the potencies of that world with the scenes of the temporal universe. Was it a bootless aspiration, a beating of the air, a vagary of untutored frenzy?

Among the individuals notably regarded as entheast, were Socrates, also styled *theomantis*, or God-inspired; Ammonius Sakkas, the God-taught; and Baruch or Benedictus Spinosa, the God-intoxicated. Plato, Gautama-Siddarta, Apollonius and Iamblichus, were also named DIVINE. "They were called *gods* to whom the word of God came." It was the universal belief that men might receive superior illumination, and that a higher and more interior faculty was thereby developed.

It should not embarrass us that peculiar disorders of the body are sometimes attended by extraordinary spiritual phenomena, nor that great and unusual commotions of the mind may occasion them. No more is proved by this than by the fact, equally well established, that shocks and excitement often restore paralyzed limbs and functions. As for fasting and prolonged intense mental action, they are methods in every studious endeavour to develop a more perfect perception. They are legitimate aids to enable the mind to get beyond the impediments to clear thinking and intuition, into a higher spiritual domain. There is no morbidness or abnormality in this, but a closer approaching to the Source of real knowledge. Science owes more to such methods than scientists are aware or willing to acknowledge. It is not fair to cite them as arguments against spirituality.

The entheastic condition indicates a life that is lived beyond and above the physical senses. It is a state of illumination rather than a receiving of messages from the Divinity. Indeed, it is safe to affirm that there are no new revelations. The same word that ordained Light to exist never ceases to so ordain; the same spirit or mighty mind that moved and operated upon the waters at the *genesis*, is potent and active to-day. The world may vary in form and aspect, but that which gives it life is always the same. Whoever will ascend above the changing scenes, will know and mirror in himself the Unchanging. This is what is meant by being involved and included in the divine aura and light.

The old Mystics used to teach that we must be passive and not active. This by no means implied physical or moral inertia, but simply receptiveness. Just as a mirror receives and infixes an image, so every divine radiation and inflowing should be retained and embeinged. The light is not given or received for the sake of having the borrowed splendor to shine with, but that it may be assimilated and incorporated into the life. The word is not mere speech, but the reason taking that form. The true speaking of a man is itself the man. Every revelation of God is God, himself coming to man. Every such one expressing God in his life and act is the word of God made flesh.

Thus we perceive that entheasm is the participation of the divine nature, spirit, and power. It is the *end for* which mankind have existed on the earth, the culmination of the divine purpose.

A MYSTERY OF MAGNETISM.

BY D. S. SOCOLIS, F. T. S.

Permit me to report a case which has lately come under my observation, and which appears to me to be remarkable enough to warrant its consideration by Indian Magnetists. I trust, that some under whose eyes the facts may come, will favour your readers with a satisfactory explanation of the same. It is a curious instance of the effects of magnetism, exercised in some occult way upon a woman sensitive to such influences.

The woman I speak of was about thirty years old, hysterical and subject to convulsions; she had besides (according to the doctors) paralysis of the feet and could not walk. She had consulted all the physicians of Corfu without benefit, and after four years' illness, driven by despair, as is usually the case, she begged one of our friends to magnetise her; but, before continuing my recital, I must say, that the said woman had once visited a monastery in a neighbouring village, and that the Father Superior of the monastery had produced on her a strange impression. The first time she was magnetised, she saw him in a dream and thought he told her that he would be her protector, that to him she owed her lucid somnambulism, and that he would cure her.

During her somnambulence she prescribed for herself many remedies which never failed to relieve her, and every time she was magnetised she saw her so-called protector. After four or six months of magnetism being almost cured, her protector ordered her to try certain baths, for which purpose she was to take a voyage that would last eighteen months, and at the end of that time to be back again. All this she did exactly, and the protector kept his promise that during her journey he would appear to her whenever he should consider it necessary. I will relate two instances only. During her stay at Naples she was attacked by a sudden swelling, which frightened her so much that she called in one of the best doctors in the place, who told her that she must remain at Naples that he might observe the case, and that her departure might give rise to dangerous consequences. But the same night she saw her protector, who told her to leave the next day, and promised that while travelling by rail the swelling would all disappear. This really happened. She started, and after twenty-four hours the swelling no longer existed.

Again, being at Paris, she was told that in spite of all the precautions she could take, her clothes would catch fire, and on the seventh day, sitting near the fire, this really happened to her, and if it had not been for the servant girl, she might have been burned to death. An important point is that, thanks to magnetism alone, she is now perfectly cured, but her protector tells her that she must still remain four years under his care, and that she must continue to obey him. It is a strange incident in the history of magnetism, and I hope, that with your usual kindness, you will explain in it what I do not yet understand.

A FRIEND AT TRICHINOPOLY TELLS THE FOLLOWING story: "A female relative of mine in a village, named Mosoor, near Madras, is in the habit of *vomitting actual stones* occasionally. It is said a magician has commanded a devil to possess her in this extraordinary, and, of course, very difficult way. Physicians cannot prescribe any remedy for this and here is what you will certainly admit to be a marvellous example of the Hindu occultism, of which I have been an eye-witness."

THERE IS A PLEASURE IN CONTEMPLATING GOOD; THERE is a greater pleasure in receiving good; but the greatest pleasure of all is in doing good, which comprehends the rest.

OFFICIAL DESPATCHES FROM THE AMERICAN GOVERNMENT.

The undersigned asks the attention of the class of persons indicated in the subjoined communications, to the requests for coöperation made on behalf of the United States Government. The documents mentioned by Colonel Mallery have come safely to hand, and will be forwarded to any gentlemen who may be willing to aid the Bureau of Ethnology *in its attempt* to define the gesture-speech of mankind. In this connection the reader cannot avoid calling to mind the inestimable benefit which resulted, a few years ago, from the voluntary assistance rendered by shipmasters to the United States Naval Observatory, in observing the ocean currents and prevailing winds in different parts of the globe. Maury's Charts were the precious result. In the hope of largely increasing the number of observers, I have written to Colonel Mallery to send me duplicates of the illustrative wood-cuts which illustrate his circular, with the view of publishing them in this journal.

The "Official Gazette" of the United States Patent Office is the most valuable publication of the kind issued by any Government. I will be happy to receive the applications of any publishers or societies that may be desirous of accepting the Librarian's offer for an exchange of publications.

HENRY S. OLCOTT.

Girgaum, Bombay, May 1880.

SMITHSONIAN INSTITUTION, BUREAU OF ETHNOLOGY,
Washington, D. C., Feb. 28, 1880.

COL. H. S. OLCOTT,
U. S. Commissioner,
c/o American Consul,
Bombay, India.

MY DEAR SIR,

I have the honor to mail to you herewith ten copies of the preliminary paper on Sign Language referred to in my letter of November 18, 1879, as in preparation for distribution to persons in various parts of the world who may be expected to take interest and give assistance by contributions to the final work. You will confer a favor upon this Bureau and myself by distributing the copies according to your judgment, as I well know that you have both the acquaintance and the personal influence which may be relied upon to secure attention in the most useful quarters to my undertaking.

I also mail fifty sheets of "Outlines of Arm," and five of "Types of Hand Positions" so that if any of the persons receiving the pamphlet are ready to contribute they can do so without the delay of application to me.

I remain, very sincerely yours,

GARRICK MALLERY,
Bvt. Lt.-Col., U. S. A.

LIBRARY OF THE UNITED STATES PATENT OFFICE,
Washington, D. C., Feb. 27, 1880.

COL. HENRY S. OLCOTT,
Bombay.

DEAR SIR,

At the request of the Department of State, I send you copies of the Patent publications of this office, viz. :—

1. A volume of the "Official Gazette :" some copies of numbers of the same.

2. A volume showing the weekly issue of Patents and Specimens of the form in which they are issued.

I hope these may be of use to you in showing the work of this Government in the matter of Patents as related to commerce and manufactures. I would also add that if you desire other copies, we shall be glad to supply them, and only regret that the haste in which these are sent prevents our giving the best styles of art in the specimens now sent.

In your labors for the interests of commerce, may I ask in behalf of this Library, that you will, if convenient, suggest to those you meet the desire of this office to procure all publications in the East that refer to the arts or manufactures in any way. We especially desire to procure the transactions of learned societies, periodicals and other works published in India and the East, and in exchange shall be glad to send the "Official Gazette" (weekly) to such as will favor us with their publications. I would especially call your attention to the branches of the Royal Asiatic Society at Bombay and Calcutta, sets of whose publications would be very useful to us. I should like also to secure an exchange with the *Calcutta Review*. I mention these as specimens, but would say that any publication in the East will be most welcome, and in your troubles, if you can suggest the desire expressed herein, you will confer a great favor which will be duly appreciated.

Very respectfully,

WESTON FLINT,
Librarian.

THE REVIVAL OF MESMERISM.

It is a fortunate thing that the Baron du Potet has survived to lead the new movement for the study of Magnetic Science that has begun. The dignity of his venerable age, his high personal character, his learning, his devotion to science, and especially his own marvellous magnetic power and experience in psychological matters, mark him as the fittest of all men for the post of leader. A vigorous constitution has tided him over a long series of vital crises, such as would have killed ordinary mortals. During the sixty years that have elapsed since the time when, a young man, he crushed the scepticism of the French Academicians by his experiments at the Hôtel-Dieu, what changes has he not seen! What revelations have there not come to him of the cowardice, treachery, falsity and narrow-mindedness of the so-called scientific world! Sixty years of comparative isolation spent in search of honest men who were ready to be convinced by proofs. More than half a century during which this devoted student of Psychology has been exploring the labyrinths of nature and human nature with the lamp of Hermes and the wand of the Indian adept. His long day began with a hard-earned triumph, and though constantly overclouded by the hostility of the ignorant and the sceptical, it now seems likely to close with the bright promise of a better era for his favourite science.

Not within thirty years has there been such attention paid to magnetism as now. The Spiritualists and Spiritists have hitherto quite neglected it for the more sensational phenomena of their "circles"; and such scant attention as science would have otherwise grudgingly given it, has also been absorbed by the mediumistic marvels. But, like all novelties, phenomenalistic spiritualism has apparently lost its first momentum. A variety of caused among them the Theosophical movement, have combined to force Magnetic Science again upon the public notice. Thoughtful Spiritualists have at last discovered that mediumship can never be understood without the aid of Mesmerism. Yet a little while and we will see the somnambule properly valued, and the magneto-therapeutist accorded his due place among our medical benefactors. Yet a little longer, and the sublime utterances of Aryan seers and the philosophic expositions of Aryan sages, will be eagerly read by a West that is already tired of its blind guides in theology and science. The West waits for the mystery of life to be disclosed to it. Who will help along this consummation? Who is ready to unite with sympathetic minds, the world over, irrespective of race or creed, and give the Science of Magnetism the attentive study its transcendent merits deserve? Our Society has begun the work in Asia and will see that it does not flag.

The magnetists of Paris under the lead of du Potet are organizing societies, publishing journals, opening free dispensaries, giving public lectures with experiments by scientific magnetists, and educating a corps of female practitioners to relieve patients of their own sex. It is plainly seen, on reading the *Chaîne Magnétique*, the able organ of the Parisian magnetists, that the mystical science of Paracelsus and Mesmer is fully revived. At Vienna, the Court, Academy and public are alike staggered by the mesmeric cures and experiments of a Danish physician, named Hansen. At St. Petersburgh some of the most eminent *savants*, moved by the late Parisian successes of our colleague, the Hon. Alexandre Aksakof—already described in this magazine—are investigating magnetism and spiritualism. Leipzig is now one of the world's great centres of psychological interest, Zöllner, Fichte and other philosophers and scientists of the first rank having made most important discoveries in psychic force. The wave has reached America, and our neighbouring colony of Australia responds with enthusiasm. Thus, on every side breaks a splendid morning in whose full light we may see perfected a science whose beginnings are found in the remotest antiquity—the noblest, most absorbing that mankind ever studied.

For Asiatics this magnetic revival has a paramount interest. Every advance made by Western Science in this direction brings out more clearly the grandeur of Indian philosophy. We have said this before, but will not rest until the fact is fully recognized. It cannot be denied that modern magnetism makes it easy to understand ancient Yoga Vidya. When one sees how the psychic self manifests its separate activities while the physical body is plunged in the deepest insensibility, Patanjali's Aphorisms acquire a meaning which might otherwise escape us. When the magnetist can by passes of his hand release the somnambule's "soul" from the bodily prison, and send it wandering wheresoever he wills, the Siddhis of Krishna are seen to be realities and not mere fanciful imaginings. Knowing that the clairvoyant's sight discovers the most hidden things, his inner ear hears the most distant sounds, and neither space nor time exist for him any longer, how dull an observer must he be who fails to understand that the Yogi's powers as described in the Tantric Shastras, the *Dnyaneshwari*, and the *Shrimat Bhagarata*, must be attainable. *Extasis* is but a modern name for the old *Samadhi*, the sensitive's *double* nothing but the Indian *Káma-rupa* and *Mayáva-rupa*. And, if the magnetists of our age can point to their multitudinous cures of disease by the laying-on of their hands, the self-same results are also recorded in everyone of the older Asiatic works treating of psychological science. So runs the world's experience in cycles after cycles, ever starting from a fixed point and always returning to it again. As matter and spirit oppose and balance each other, so material science and spiritual philosophy are ever in conflict, but still effecting an equilibrium. Materialism has had its day; the time has now come for its opposite to show its power. The gate of the secret shrine is about to be opened and the magnetist has the key at his girdle.

IN LEMAISTRE'S TRAVELS WE READ THAT OVER THE GATE of a church of La Chartreuse, near Milan, is the following inscription: "*Marie Virgini, matri, filie, spouse Dei*," which in English is, "*To the Virgin Mary, the Mother, the Daughter, the Wife of God.*" This adds another to "the mysteries of Godliness," for, according to this, Jesus was his own father and the son of his own daughter.

JAMES COLE, OF NEW JERSEY, LEFT $50,000 TO THE cause of the heathen, in his will, and his own sister, living a mile away, was sick and suffering for a nurse. James has gone where coal is not needed, and yet they 'll take him in.—*Banner of Light.*

SHOULD WE CALL OURSELVES ARYAS?

BY A MITTRA.

Little less than a quarter of a century ago, the thought first occurred to me that the proper designation of the people who believed in the Vedic religion was not Hindu but Arya, the former name having been first applied to them by the Mehomedans. I am behind now in my reverence, sentimental at least, for that noble race the Ancient Aryas, and the term Arya is certainly associated with all that is great and glorious in human character. Nevertheless, truth requires it to be stated that your correspondent goes rather too far when he says that the term Hindu is a name of contumely and disgrace. Far from being so, it is derived, or rather corrupted in pronunciation, from a genuine Sanskrit word—Sindhu which was the name of the people who inhabited the country bordering on the Indus, also called in Sanskrit Sindhu.* Foreign invaders from the North crossing the Sindhu and finding the people whom they first met, called Sindhus, applied the name to the people of the whole Peninsula. Thus Hind, India and Hindu are all derived from the Sanskrit Sindhu,† the first two terms coming to designate the country and the last, the people on this side of Sindhu or Indus. It is, indeed, gratifying to think that the name of our great ancestors—Arya—which, but a few years ago, was not even known to the great majority of our countrymen including those educated in English schools, has now come to be so generally respected by them. And this, it must be frankly confessed, is due to the exertions of Pandit Dayánand Saraswati. It is, however, not only pedantic but simply ludicrous to apply, as some do, the term Arya instead of Hindi, to the vernacular of the North-Western Provinces, in contradistinction to Sanskrit. It betrays an ignorance or careless disregard, least pardonable in an Arya who pretends to any familiarity with Sanskrit literature, of the fact that the language which, at a comparatively later period, was styled Sanskrit (Polished), was the native tongue of the Aryas alone and that if Arya is to stand for the distinctive name of a language, it must be the name of the Sanskrit only. To call the Hindi language Arya and the vernaculars, for instance, of Bengal, Maháráshtra, Guzrat—Bengali, Maharáshtri and Guzratee and the ancient Indian language Sanskrit, is ignorantly, though unintentionally to insinuate that the ancient Indians were not Aryas. I would also take this opportunity of pointing out the mistake, which has been now too often repeated, of supposing Aryávarta to be the name of the whole peninsula; whilst it is the name of only Hindustan Proper or India between the Himálaya and Vindya mountains. I may add that the word Ind is not, as your correspondent supposes, derived from Indu; Sindh, Hind, and Ind being, as I have already said, all modifications of Sindhu as pronounced by different races.

With reference to the proposal of our resuming at once the title of Arya, I must say—first deserve, then desire. The first step, says your correspondent, towards the gradual restoration of India to her ancient greatness would be to assume the title. To me it seems, it ought to be the last step. How few are there among us whose knowledge of Sanskrit enables them even to hold a communion with our noble ancestors. We, a considerable number of us, have formed ourselves into Arya Samájas to discuss questions of old Indian religion and philosophy. But have we, as yet, earnestly set ourselves to the study of the Aryan language in which they are embodied? Your correspondent admits that until recently the names of Veda and Arya were scarcely known to thousands of our ignorant

* True, the term Hindu is *sometimes* used in a bad sense by Persian writers, but the Sanskrit word Deva, denoting divinity itself, is employed by old Persian writers in the form of Deo to denote invariably a demon. No Muhammadan should ever think of relinquishing the title Musalman, simply because the term is sometimes used by Hindus in an impure sense. No doubt Arya is a better and more appropriate term than Hindu, which, though certainly of Sanskrit origin, is after all a corruption and was applied first to Indians by the Muhammadans.

† The letters *s* and *h* according to a well-known philological law, are interchangable, as in the words *semi* and *hemi*.

countrymen. He adds that it was "Pandit Dayánand, the Luther of India, who made these names echo and re-echo all over India." It is very good that you have been taught to be fond of these names. But is it a mere sentimental or a real, active fondness? Are you, my Arya brethren, especially those of the Arya Samája, are you labouring to acquire a knowledge of the Sanskrit, to be enabled to judge for yourselves, the merits of the energetic productions of your Indian Luther and compare them with the abler commentaries? Can you honestly claim the right of passing, just now, any judgment whatever on Pandit Dayánand's work and awarding him any title whatever? Are you content with being blindly led by his teachings—favouring, perhaps, as they do, the Semitic notions of deity and worship* you have imbibed from English books,—and with satisfying your vanity by the empty title of Arya? I hope not. Then do drink at the very fountain of ancient wisdom and let your breast be inspired, purified and elevated with *genuine* sentiments, lofty, indeed, as they are, of Aryan philosophy and religion. Resolve solemnly to devote at least a couple of hours daily to the study of Sanskrit. Unite and strive for the general diffusion of Sanskrit learning. Let Aryan words and Aryan thoughts be far more familiar to your tongue and heart than English is at present. Appeal to the liberality of the princes and chiefs of India, awaken them to a sense of their duty to their dear native land, for it is they that can really help the cause of Aryan learning. It is for them to establish Sanskrit schools and colleges in all the principal cities of India, besides those under their own administration, to found scholarships and fellowships for the encouragement and support of scholars and learned men. Is it not the chief object of our literary ambition, at present to be able to compose an article in good English and to deliver an eloquent speech in the same language? And can we who have not even a smattering of the Aryan tongue honestly claim the denomination of Arya? Is it not a painful, a shameful necessity that compels me, at the present moment, to advocate the cause of Aryan learning in a foreign tongue? Should not the Sanskrit rather than the English be the universal medium of communication in the Aryan land? I am here reminded of the Vedic injunction न म्लेच्छितवै नापशब्दितवै (let us not utter a non-aryan, let us not utter a corrupt word) and the statement of Mahábhárata नार्य्या म्लेच्छन्ति भाषाभिः "The Aryas by their speech never act the Mlechcha." But how can the study of Sanskrit be widely and deeply diffused throughout India? Who would devote himself to the study of Sanskrit for the sake of starvation? The knowledge of English alone leads to posts of emoluments—nay, it is necessary for natives, in order even that they may live. I have already hinted that the ancient learning of the land must depend, for its revival, upon the patriotic liberality of those who yet represent the more or less ancient ruling powers of India. Our enlightened Government has already granted a munificent fund for the preservation of Sanskrit manuscripts, and it can hardly be expected (though we may naturally hope for it) to lend stronger and more effectual aid to the cause of Sanskrit instruction than it is already giving. Some time ago I heard from Colonel Olcott that the Theosophists were going to address, in the vernacular, the princes and chiefs of India on the subject. Should this noble band that is inspired with so ardent a love for our country succeed in awakening them from the sleep of ignorance and apathy in this all-important matter, India shall ever remain beholden to the Theosophical Society and shall have every reason to look upon its establishment as providential and God-send. The charity of Indian chiefs is perhaps more bountiful than that of the nobles of other lands. Hundreds are daily fed, though alas! without much discrimination, in alms-houses (anna-sattras) established by their munificence. If they be but impressed with the sacred character—the most sacred under the teachings of the Dharmasástras—of gifts organized and perpetuated for the encouragement and maintenance of learned men; if it be but shown to them that their religion itself rests upon sacred learning and teaching and that the class of scholars and Pandits—the real representatives of the old Aryas—whose chief business is to receive and bestow Sanskrit instruction, is daily dying away from want of livelihood, they are sure to turn their liberality in this direction also.

I cannot help adding that the cultivation of Sanskrit alone will not be sufficient for the restoration of Indian greatness at a time when the study of natural science has created a new power in civilized Europe and America. Though the Theosophists very justly deprecate—and we heartily sympathise with them—the materialistic tendency of Modern Science, they cannot deny that the present national superiority of Europe and America to India is due to no other cause. Until (if at all) Psychology or Spiritualism secures to man in general powers by which he could defy those derived from the physical source, India must study external nature also. The sons of Bharata, therefore, must combine a knowledge of Sanskrit and of English, but no useless waste of time should be made, as at present for the study of the latter, beyond what is necessary for the acquisition of the sciences. Ample encouragement should be held out for the translation of valuable scientific works into Sanskrit and then, as more easily practicable, into the different vernaculars. All this is, of course, a work of time, and cannot be at once accomplished. When we consider that Greek and Latin are both studied in European Universities, it cannot be fairly contended that the Indian youth would find it almost impossible to learn both Sanskrit and English, difficult as they are. It is to be remembered that Sanskrit is more intimately connected with our vernaculars than Greek and Latin are with the modern languages of Europe.

In conclusion, I would remark that the appellation Veda-vadi, or still better Brahma-vadi—the word Brahma denoting not only the Veda, but the Eternal and Infinite Spirit underlying nature,—may be used to indicate our creed as the term Arya may be employed in more particular reference to our nationality.

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* I cannot resist the temptation of quoting here the beautiful contrast drawn in "Isis Unveiled," I. 152, between Aryan and Semitic worship, noting however, at the same time most distinctly that the Deity, in the Aryan creed, is never conceived, as *limited* to Nature, but as *sustaining* it. God, it must never be forgotten, is the Being *beyond* Nature and manifested in Nature, or more correctly, in which Nature is manifested.

"Christians call this adoration of Nature in her most concealed verities—Pantheism. But, if the latter, which worships and reveals to us God in Space in His only objective form that of visible nature—perpetually reminds humanity of Him who created it, and a religion of theological dogmatism only serves to conceal Him the more from our sight, which is the better adapted to the needs of mankind?"

A MODERN SEER OF VISIONS.

Mr. Ambrose March Phillipps-de-Lisle, of Gavendon Park and Grace-Dieu Manor, an English gentleman of ancient lineage and a fine estate, who has died early in 1878, has left behind him a most startling story of his spiritual experience. He became a Catholic while very young, in obedience to a "heavenly vision" like that which was witnessed by M. de Ratisbonne in the Church of St. Andrea della Valle, at Rome. While wandering over the hills and woods of his Leicestershire estates he saw a light in the heavens and heard a voice cry "Mahomet is Anti-Christ!" which led to his writing a work on Mahometanism. In France, lying ill of a fever, he was instantly cured by an invocation of the blessed Virgin; and while singing the midnight mass last Christmas in his private chapel at Gavendon he heard an unearthly voice saying: "Wouldst thou not rather chant in heaven than on earth?" to which he replied that he would, and was that day seized with the illness of which he died. These things are all affirmed of himself by a man of unquestioned veracity, rare accomplishments, high social position, and of remarkable ability in managing his ordinary affairs as a landowner and a magistrate.

[Continued from the April Number.]

A LAND OF MYSTERY.

BY H. P. B.

The ruins of Central America are no less imposing. Massively built, with walls of a great thickness, they are usually marked by broad stairways, leading to the principal entrance. When composed of several stories, each successive story is usually smaller than that below it, giving the structure the appearance of a pyramid of several stages. The front walls, either made of stone or stuccoed, are covered with elaborately carved, symbolical figures; and the interior divided into corridors and dark chambers, with arched ceilings, the roofs supported by overlapping courses of stones, "constituting a pointed arch, corresponding in type with the earliest monuments of the old world." Within several chambers at Palenque, tablets, covered with sculptures and hieroglyphics of fine design and artistic execution, were discovered by Stephens. In Honduras, at Copan, a whole city—temples, houses and grand monoliths intricately carved—was unearthed in an old forest by Catherwood and Stephens. The sculpture and general style of Copan are unique, and no such style or even anything approaching it has been found anywhere else, except at Quirigua, and in the islands of Lake Nicaragua. No one can decipher the weird hieroglyphical inscriptions on the altars and monoliths. With the exception of a few works of uncut stone, "to Copan, we may safely assign an antiquity higher than to any of the other monuments of Central America with which we are acquainted" says the *New American Cyclopædia*. At the period of the Spanish conquest, Copan was already a forgotten ruin, concerning which existed only the vaguest traditions.

No less extraordinary are the remains of the different epochs in Peru. The ruins of the temple of the Sun at Cuzco are yet imposing, notwithstanding that the depreciating hand of the Vandal Spaniard passed heavily over it. If we may believe the narratives of the conquerors themselves, they found it, on their arrival, a kind of a fairy-tale castle. With its enormous circular stone wall completely encompassing the principal temple, chapels and buildings, it is situated in the very heart of the city, and even its remains justly provoke the admiration of the traveller. "Aqueducts opened within the sacred inclosure; and within it were gardens, and walks among *shrubs and flowers of gold and silver*, made in imitation of the productions of nature. It was attended by 4,000 priests." "The ground" says La Vega, "for 200 paces around the temple, was considered holy, and no one was allowed to pass within this boundary but with naked feet." Besides this great temple, there were 300 other inferior temples at Cuzco. Next to the latter in beauty, was the celebrated temple of Pachacamac. Still another great temple of the Sun is mentioned by Humboldt; and, "at the base of the hill of Cannar was formerly a famous shrine of the Sun, consisting of the universal symbol of that luminary, formed by nature upon the face of a great rock." Roman tells us "that the temples of Peru were built upon high grounds or the top of the hills, and were surrounded by three and four circular embankments of earth one within the other." Other remains seen by myself—especially mounds—are surrounded by two, three, and four circles of stones. Near the town of Cayambe, on the very spot on which Ulloa saw and described an ancient Peruvian temple "perfectly circular in form, and open at the top," there are several such *cromlechs*. Quoting from an article in the *Madras Times* of 1876, Mr. J. H. Rivett-Carnac gives, in his Archæological Notes, the following information upon some curious mounds in the neighbourhood of Bangalore." *"Near the village there are at least one hundred cromlechs plainly to be seen. These cromlechs are surrounded by circles of stones, some of them with concentric circles three and four deep. One very remarkable in appearance has four circles of large stones around it, and is called by the natives 'Pandavara Gudi' or the temples of the Pandas.... This is supposed to be the first instance, where the natives popularly imagine a structure of this kind to have been the temple of a by-gone, if not of a mythical, race. Many of these structures have a triple circle, some a double, and a few single circles of stone round them" In the 35th degree of latitude, the Arizone Indians in North America have their rude altars to this day, surrounded by precisely such circles, and their sacred spring, discovered by Major Alfred R. Calhoun, F.G.S., of the United States Army Survey Commission, is surrounded with the same symbolical wall of stones, as is found in Stonehenge and elsewhere.

By far the most interesting and full account we have read for a long time upon the Peruvian antiquities is that from the pen of Mr. Heath of Kansas, already mentioned. Condensing the general picture of these remains into the limited space of a few pages in a periodical,* he yet manages to present a masterly and vivid picture of the wealth of these remains. More than one speculator has grown rich in a few days through his desecrations of the "huacas." The remains of countless generations of unknown races, who had slept there undisturbed—who knows for how many ages—are now left by the sacrilegious treasure-hunter to crumble into dust under the tropical sun. Mr. Heath's conclusions, more startling, perchance, than his discoveries, are worthy of being recorded. We will repeat in brief his descriptions.

"In the Jeguatepegue valley in Peru in 70° 24′ S. Latitude, four miles north of the port of Pacasmayo is the Jeguatepegue river. Near it, beside the southern shore, is an elevated platform 'one-fourth of a mile square and forty feet high, all of adobes' or sun-burnt bricks. A wall of fifty feet in width connects it with another;" 150 feet high, 200 feet across the top, and 500 at the base, nearly square. This latter was built in sections of rooms, ten feet square at the base, six feet at the top and about eight feet high. All of this same class of mounds—temples to worship the sun, or fortresses, as they may be—have on the northerly side an incline for an entrance. Treasure-seekers have cut into this one about half-way, and it is said 150,000 dollars worth of gold and silver ornaments were found." Here many thousands of men were buried and beside the skeletons were found in abundance ornaments of gold, silver, copper, coral beads, &c.... "On the north side of the river, are the extensive ruins of a walled city, two miles wide by six long.... Follow the river to the mountains. All along you pass ruin after ruin and huaca after huaca," (burial places). At Tolon there is another ruined city. Five miles further, up the river, "there is an isolated boulder of granite, four and six feet in its diameters, covered with hieroglyphics; fourteen miles further, a point of mountain at the junction of two ravines is covered to a height of more than fifty feet with the same class of hieroglyphics—birds, fishes, snakes, cats, monkeys, men, sun, moon, and many odd and now unintelligible forms. The rock on which these are cut is a silicated sandstone, and many of the lines are an eighth of an inch deep. In one large stone there are three holes twenty to thirty inches deep, six inches in diameter at the the orifice and two at the apex....At Anchi, on the Rimac river, upon the face of a perpendicular wall 200 feet above the river-bed, there are two hieroglyphics, representing an imperfect *B* and a perfect *D*. In a crevice below them, near the river, were found buried 25,000 dollars worth of gold and silver, when the Incas learned of the murder of their chief, what did they do with the gold they were bringing for his ransom? Rumour says they buried it... May not these markings at Yonan tell something, since they are on the road and near to the Incal city?"

The above was published in November, 1878, when, in October 1877, in my work "Isis Unveiled" (Vol. I. p. 595) I gave a legend, which, for circumstances too long to ex-

* *On Ancient Sculpturing on Rocks in Kumaon, India*, similar to those found on monoliths and rocks in Europe. By J. H. Rivett-Carnac, Bengal Civil Service, C.I.E., F.S.A., M.R.A.S., F.G.S., &c.

* See *Kansas City Review of Science and Industry*, November 1878.

plain, I hold to be perfectly trustworthy, relating to these same buried treasures for the Inca's ransom, a journal more satirical than polite classed it with the tales of Baron Munchausen. The secret was revealed to me by a Peruvian. At Arica, going from Lima, there stands an enormous rock, which tradition points to as the tomb of the Incas. As the last rays of the setting sun strike the face of the rock, one can see curious hieroglyphics inscribed upon it. These characters form one of the land-marks that show how to get at the immense treasures buried in subterranean corridors. The details are given in "Isis," and I will not repeat them. Strong corroborative evidence is now found in more than one recent scientific work; and the statement may be less pooh-poohed now than it was then. Some miles beyond Yonan on a ridge of a mountain 700 feet above the river are the walls of another city. Six and twelve miles further are extensive walls and terraces; seventy-eight miles from the coast, "you zigzag up the mountain side 7,000 feet, then descend 2,000" to arrive at Coxamolca, the city where, unto this day, stands the house in which Atahualpa, the unfortunate Inca, was held prisoner by the treacherous Pizzaro. It is the house which the Inca "promised to fill with gold as high as he could reach, in exchange for his liberty" in 1532; he did fill it with 17,500,000 dollars worth of gold, and so kept his promise. But Pizzaro, the ancient swineherd of Spain and the worthy acolyte of the priest Hernando de Lugues, murdered him notwithstanding his pledge of honour. Three miles from this town, "there is a wall of unknown make. Cemented, the cement is harder than stone itself..... At Chepen, there is a mountain with a wall twenty feet high the summit being almost entirely artificial. Fifty miles south of Pacaomayo, between the seaport of Huanchaco and Truxillo, are the ruins of Chan-Chan, the capital city of the Chimoa kingdom.....The road from the port to the city crosses these ruins, entering by a causeway about four feet from the ground, and leading from one great mass of ruins to another; beneath this is a tunnel. Be they forts, castles, palaces or burial mounds called "huacas," all bear the name "huaca." Hours of wandering on horseback among these ruins give only a confused idea of them, nor can any explorers there point out what were palaces and what were not.... The highest enclosures must have cost an immense amount of labour.

To give an idea of the wealth found in the country by the Spaniards, we copy the following, taken from the records of the municipality in the city of Truxillo by Mr. Heath. It is a copy of the accounts that are found in the book of Fifths of the Treasury in the years 1577 and 1578, of the treasures found in the "Huaca of Toledo" by one man alone.

First.—In Truxillo, Peru, on the 22nd of July 1577, Don Gracia Gutierrez de Foledo presented himself at the royal treasury, to give into the royal chest a-fifth. He brought a bar of gold 19 carats ley and weighing 2,400 Spanish dollars, of which the fifth being 708 dollars, together with 1½ per cent. to the chief assayer, were deposited in the royal box.

Secondly.—On the 12th of December he presented himself with five bars of gold, 15 and 19 carats ley, weighing 8,918 dollars.

Thirdly.—On the 7th of January 1578, he came with his fifth of large bars and plates of gold, one hundred and fifteen in number, 15 to 20 carats ley, weighing 153,280 dollars.

Fourthly.—On the 8th of March he brought sixteen bars of gold, 14 to 21 carats ley, weighing 21,118 dollars.

Fifthly.—On the 5th of April he brought different ornaments of gold, being little belts of gold and patterns of corn-heads and other things, of 14 carats ley, weighing 6,272 dollars.

Sixthly.—On the 20th of April he brought three small bars of gold, 20 carats ley, weighing 4,170 dollars.

Seventhly.—On the 12th of July he came with forty-seven bars, 14 to 21 carats ley, weighing 77,312 dollars.

Eighthly.—On the same day he came back with another portion of gold and ornaments of corn-heads and pieces of effigies of animals, weighing 4,704 dollars.

"The sum of these eight bringings amounted to 278,174 gold dollars or Spanish ounces. Multiplied by sixteen gives 4,450,784 silver dollars. Deducting the royal fifth —985,953·75 dollars—left 3,464,830·25 dollars as Toledo's portion! Even after this great haul, effigies of different animals of gold were found from time to time. Mantles, also adorned with square pieces of gold, as well as robes made with feathers of divers colours, were dug up. There is a tradition that in the huaca of Toledo there were two treasures, known as the great and little fish. The smaller only has been found. Between Huacho and Supe, the latter being 120 miles north of Callao, near a point called Atahuangri, there are two enormous mounds, resembling the Campana and San Mignel, of the Huatic Valley, soon to be described. About five miles from Patavilca (south, and near Supe) is a place called "Paramonga" or the fortress. The ruins of a fortress of great extent are here visible, the walls are of tempered clay, about six feet thick. The principal building stood on an eminence, but the walls were continued to the foot of it, like regular circumvallations; the ascent winding round the hill like a labyrinth, having many angles, which probably served as outworks to defend the place. In this neighbourhood much treasure has been excavated, all of which must have been concealed by the pre-historic Indian, as we have no evidence of the Incas ever having occupied this part of Peru after they had subdued it."

Not far from Ancan on a circuit of six to eight miles, "on every side you see skulls, legs, arms and whole skeletons lying about in the sand...At Parmayo, fourteen miles further down north," and on the sea-shore, is another great burying-ground. Thousands of skeletons lie about, thrown out by the treasure-seekers. It has more than half a mile of cutting through it...It extends up the face of the hill from the sea-shore to the height of about 800 feet... Whence come these hundreds and thousands of peoples, who are buried at Ancon? Time and time again the archæologist finds himself face to face with such questions, to which he can only shrug his shoulders and say with the natives, "Quian Sabe?" who knows?

Dr. Hutchinson writes, under date of Oct. 30, 1872, in the South Pacific "Times:" "I am come to the conclusion that Chancay is a great city of the dead, or has been an immense ossuary of Peru; for go where you will, on a mountain top or level plain, or by the sea-side, you meet at every turn skulls and bones of all descriptions."

In the Huatica Valley, which is an extensive ruin, there are seventeen mounds, called "huacas" although, remarks the writer "they present more the form of fortresses, or castles than burying-ground." A triple wall surrounded the city. These walls are often three yards in thickness and from fifteen tot wenty feet high. To the east of these is the enormous mound called Huaca of Pando...and the great ruins of fortresses, which natives entitle Huaca of the Bell. *La campana*, the Huacas of Pando, consisting of a series of large and small mounds, and extending over a stretch of ground incalculable without being measured, form a colossal accumulation. The mound "Bell" is 110 feet high. Towards Callao, there is a square plateau (278 yards long and 96 across) having on the top eight gradations of declivity, each from one to two yards lower than its neighbour, and making a total in length and breadth of about 278 yards, according to the calculation of J. B. Steere, of Michigan, Professor of Natural History.

The square plateau first mentioned at the base consists of two divisions...each measuring a perfect square 47 to 48 yards; the two joining form the square of 96 yards. Besides this, is another square of 47 to 48 yards. On the top returning again, we find the same symmetry of measurement in the multiples of twelve, nearly all the ruins in this valley being the same, which is a fact for the curious. Was it by accident or design?...The mound is a truncated pyramidal form, and is calculated to contain a mass of 1,46,41,820 cubic feet of material...The

"Fortress" is a huge structure, 80 feet high and 150 yards in measurement. Great large *square rooms* show their outlines on the top but are *filled* with earth. Who brought this earth here, and with what object was the filling-up accomplished? The work of obliterating all space in these rooms with loose earth must have been almost as great as the construction of the building itself...Two miles south, we find another similar structure, more spacious and with a greater number of apartments...It is nearly 170 yards in length, and 168 in breadth, and 98 feet high. The whole of these ruins...were enclosed by high walls of adobes—large mud bricks, some from 1 to 2 yards in thickness, length and breadth. The "huaca" of the "Bell" contains about 20,220,840 cubic feet of material, while that of "San Miguel" has 25,650,800. These two buildings with their terraces, parapets and bastions, with a large number of rooms and squares—are now filled up with earth!

Near "Mira Flores," is Ocheran—the largest mound in the Huatica valley. It has 95 feet of elevation and a width of 55 yards on the summit, and a total length of 428 yards, or 1,284 feet, *another multiple of twelve*. It is enclosed by a double wall, 816 yards in length by 700 across, thus enclosing 117 acres. Between Ocharas and the ocean are from 15 to 20 masses of ruins like those already described.

The Inca temple of the Sun, like the temple of Cholula on the plains of Mexico, is a sort of vast terraced pyramid of earth. It is from 200 to 300 feet high, and forms a semi-lunar shape that is beyond half a mile in extent. Its top measures about 10 acres square. Many of the walls are washed over with red paint, and are as fresh and bright as when centuries ago it was first put on...In the Canete valley, opposite the Chincha Guano Islands are extensive ruins, described by Squier. From the hill called "Hill of Gold" copper and silver pins were taken like those used by ladies to pin their shawls; also tweezers for pulling out the hair of the eyebrows, eyelids and whiskers, as well as silver cups.

"The coast of Peru," says Mr. Heath "extends from Tumbey to the river Loa, a distance of 1,233 miles. Scattered over this whole extent, there are thousands of ruins besides those just mentioned...while nearly every hill and spire of the mountains have upon them or about them some relic of the past; and in every ravine, from the coast to the central plateau, there are ruins of walls, cities, fortresses, burial-vaults, and miles and miles of terraces and water-courses. Across the plateau and down the eastern slope of the Andes to the home of the wild Indian, and into the unknown impenetrable forest, still you find them. In the mountains, however, where showers of rain and snow with the terrific thunder and lightning are nearly constant, a number of months each year, the ruins are different. Of granite, porphyritic lime and silicated sand-stone, these massive, colossal, cyclopean structures have resisted the disintegration of time, geological transformations, earth-quakes, and the sacrilegious, destructive hand of the warrior and treasure-seeker. The masonry composing these walls, temples, houses, towers, fortresses, or sepulchres, is uncemented, held in place by the incline of the walls from the perpendicular, and adaptation of each stone to the place destined for it, the stones having from six to many sides, each dressed, and smoothed to fit another or others with such exactness that the blade of a small penknife cannot be inserted in any of the seams thus formed, whether in the central parts entirely hidden, or on the internal or external surfaces. These stones, selected with no reference to uniformity in shape or size, vary from one-half cubic foot to 1,500 cubic feet solid contents, and if, in the *many, many millions* of stones you could find *one* that would fit in the place of another, it would be purely accidental. In "Triumph Street," in the city of Cuzco, in a part of the wall of the ancient house of the Virgins of the Sun, is a very large stone, known as "the stone of the twelve corners," since it is joined with those that surround it, by twelve faces, each having a different angle. Besides these twelve faces it has its internal one, and no one knows how many it has on its back that *is hidden* in the masonry. In the wall in the centre of the Cuzco fortress there are stones 13 feet high, 15 feet long, and 8 feet thick, and all have been quarried miles away. Near this city there is an oblong smooth boulder, 18 feet in its longer axis, and 12 feet in its lesser. On one side are large niches cut out, in which a man can stand and by swaying his body cause the stone to rock. These niches apparently were made solely for this purpose. One of the most wonderful and extensive of these works in stone is that called Ollantay-Tambo, a ruin situated 30 miles north of Cuzco, in a narrow ravine on the bank of the river Urubamba. It consists of a fortress constructed on the top of a sloping, craggy eminence. Extending from it to the plain below is a stony stairway. At the top of the stairway are six large slabs, 12 feet high, 5 feet wide, and 3 feet thick, side by side, having between them and on top narrow strips of stone about 6 inches wide, frames as it were to the slabs, and all being of dressed stone. At the bottom of the hill, part of which was made by hand, and at the foot of the stairs, a stone wall 10 feet wide and 12 feet high extends some distance into the plain. In it are many niches, all facing the south."

The ruins in the Islands in Lake Titicaca, where Incal history begins, have often been described.

At Tiahuanaco, a few miles south of the lake, there are stones in the form of columns, partly dressed, placed in line at certain distances from each other, and having an elevation above the ground of from 18 to 20 feet. In this same line there is a monolithic doorway, now broken, 10 feet high by 13 wide. The space cut out for the door is 7 feet 4 inches high by 3 feet 2 inches wide. The whole face of the stone above the door is engraved. Another similar, but smaller, lies on the ground beside it. These stones are of hard porphyry, and differ geologically from the surrounding rock; hence we infer they must have been brought from elsewhere.

"At Chavin de Huanta," a town in the province of Huari, there are some ruins worthy of note. The entrance to them is by an alley-way 6 feet wide and 9 feet high, roofed over with sand-stone partly dressed, of more than 12 feet in length. On each side there are rooms 12 feet wide, roofed over by large pieces of sand-stones 1½ feet thick and from 6 to 9 feet wide. The walls of the rooms are 6 feet thick, and have some loopholes in them, probably for ventilation. In the floor of this passage there is a very narrow entrance to a subterranean passage that passes beneath the river to the other side. From this many huacas, stone drinking-vessels, instruments of copper and silver, and a skeleton of an Indian sitting, were taken. The greater part of these ruins were situated over aqueducts. The bridge to these castles is made of three stones of dressed granite, 24 feet long, 2 feet wide by 1½ thick. Some of the granite stones are covered with hieroglyphics.

At Corralones, 24 miles from Arequipa, there are hieroglyphics engraved on masses of granite, which appear as if painted with chalk. There are figures of men, llamas, circles, parallelograms, letters as an *R* and an *O*, and even remains of a system of astronomy.

At Huaytar, in the province of Castro Virreina, there is an edifice with the same engravings.

At Nazca, in the province of Ica, there are some wonderful ruins of aqueducts, four to five feet high and 3 feet wide, very straight, double-walled, of unfinished stone, flagged on top.

At Quelap, not far from Chochapayas, there have lately been examined some extensive works. A wall of dressed stone, 560 feet wide, 3,660 long, and 150 feet high. The lower part is solid. Another wall above this has 600 feet length, 500 width, and the same elevation of 150 feet. There are niches over both walls, three feet long, one-and-a-half wide and thick, containing the remains of those ancient inhabitants, some naked, others enveloped in shawls of cotton of distinct colours and well embroidered. . . . . Following the entrances of the second and highest wall,

there are other sepulchres like small ovens, six feet high and twenty-four in circumference in their base are flags, upon which some cadavers reposed. On the north side there is on the perpendicular rocky side of the mountain, a brick wall, having *small* windows 600 feet from the bottom. *No reason for this*, nor means of approach, can now be found. The skilful construction of utensils of gold and silver that were found here, the ingenuity and solidity of this gigantic work of dressed stone, make it also probably of pre-Incal date...Estimating five hundred ravines in the 1,200 miles of Peru, and ten miles of terraces of fifty tiers to each ravine which would only be five miles of twenty-five tiers to each side, we have 250,000 miles of stone wall, averaging three to four feet high—enough to encircle this globe ten times. Surprising as these estimates may seem, I am fully convinced that an actual measurement would more than double them, for these ravines vary from 30 to 100 miles in length. While at San Mateo, a town in the valley of the River Rimac, where the mountains rise to a height of 1,500 or 2,000 feet above the river bed, I counted two hundred tiers, none of which were less than four and many more than six miles long.

"Who then," very pertinently enquires Mr. Heath, "were these people, cutting through sixty miles of granite; transplanting blocks of hard porphyry, of Baalbic dimensions, miles from the place where quarried, across valleys thousands of feet deep, over mountains, along plains, leaving no trace of how or where they carried them; people (said to be) ignorant of the use of word with the feeble llama their only beast of burden; who after having brought these stones fitted them into stones with Mosaic precision; terracing thousands of miles of mountain side; building hills of adobes and earth, and huge cities; leaving works in clay, stone, copper, silver, gold, and embroidery, many of which cannot be duplicated at the present age; people apparently vying with Dives in riches, Hercules in strength and energy, and the ant and bee in industry?"

Callao was submerged in 1746, and entirely destroyed. Lima was ruined in 1678; in 1746 only 20 houses out of 3,000 were left standing, while the ancient cities in the Huatica and Lurin valleys still remain in a comparatively good state of preservation. San Mignel de Puiro, founded by Pizzaro in 1531, was entirely destroyed in 1855, while the old ruins near by suffered little. Arequipo was thrown down in August, 1868, but the ruins near show no change. In engineering, at least, the present may learn from the past. We hope to show that it may in most things else.

LONDON CALLS FOR BUDDHIST MISSIONARIES.

The following interesting letter from a philanthropist of London, addressed to a Hindu Buddhist, has been handed to us for publication. The sort of practical Christianity they have in the commercial metropolis of the world is herein graphically depicted. The letter should be framed and hung on the wall of every mission house, school and chapel throughout "Heathendom." A religion that cannot save its professors from becoming drunkards and criminals is a poor sort of religion, it would seem.

London, March 26, 1877.

Sir,—I write with a faint hope that this letter may reach you, not knowing your private address.

I have just seen in one of our newspapers a short statement that you had delivered an address in August last, to the citizens of * * * *, on your visit to Tasmania, that you spoke of the intemperate habits of the people as well as of their immoralities, and that you made a proposition to send Buddhist teachers to the Christians to convert them to a virtuous life.

As I read these few lines I was deeply moved by feelings of wonder, admiration and gratitude to you and your fellow-citizens for their truly good intention; and though I am only an humble person, I trust you will not think my earnest expression of encouragement unworthy your acceptance.

I have read a little of your Vedas, and have admired their excellent precepts, and the purity of thoughts in them. I believe the Great Father of all has had many sons who came to teach us His Will, among whom were Buddh and Jesus; but our priests have always spoken evil of them, and so our people are prejudiced, because they are ignorant of their divine teachings.

In my country the forms of religion are greatly respected, and its numerous clergy are all well paid. Instead of preaching the duty of righteousness or holiness of life, they are always preaching doctrines which are *useless*, having no influence on morals or manners. Here is one of them—Jesus died as a sacrifice to God for the sins of man—and no matter how bad a man you have been, if you only *believe* this, God will take you to Heaven when you die. This doctrine is all an invention of man's fancy, and quite *contrary* to the teachings of Jesus, and may truly be considered irrational, anti-Christian, and impious; yet they are always impressing it on the public mind and so draw off attention from practical truth.

The vice of drunkenness is truly awful here and the utter indifference to its sinfulness is still worse. Every rank and class of people, from the highest nobility to the lowest paupers, have drunkards in their families. Our judges tell us that nine-tenths of the criminal cases brought before them are directly the result of using intoxicating drinks. Every day our newspapers are full of reports of murders, robberies, and all kinds of wickedness; yet so accustomed are we to all this that no notice is taken. If the drink-shops of London were placed in a line, they would extend seventy-two miles, or the distance a soldier on a forced march would make in 24 hours.

Forty years ago some good men of the working classes formed a society to reform this national vice; the clergy would not assist them—for they were all spirit drinkers—the religious people would not join them, as they were led by the clergy (priests). But these good men persevered, and at last have succeeded in drawing public attention to the subject, and efforts are being made to have proper laws made on the subject; but one-fourth of our legislature has an interest in the drinking habits, to make money from them.

My brother, I ask you and your good people to come and *help us in London!* Send us a few pious-minded, clever, prudent men, to teach us the precepts of Buddh, and call on the Christians to renounce their evil practices and become a good people instead of being a drunken people. Here you will find friends to aid you in every way.

I have several reasons for asking you to come here, not desiring that you should turn away from any other place where you may have thought your assistance needed.

First,—London is the great commercial centre of many nations, and her influence extends over almost all countries in the world. As the heart sends its life-blood to every portion of the body, so the mind of London, to a great degree, sends its influence, good or bad, to all the extremes of the Earth; and if you, good Buddhists, for love of humanity, come here to teach us, bad Christians, how to live righteously, it would shame our Christian priests into action. The newspapers would report your speeches and criticise your teachings, and you would find numbers to sustain you.

Secondly,—You would, in a great measure, break down the prejudice against your religion. We are all prejudiced, because we do not know its goodness.

Thirdly,—Your influence as foreign missionaries would be powerful, coming from "the land of darkness and blind idolatry" as India is falsely called; for our priests are full of the foolish presumption that *we* alone have God's truth, and that all your sacred books are mere inventions! You would break down this idea and create respect for the Hindus. I do not think you would get many believers in Buddh; but if you level your artillery against drinking alcohol, and tell the people to avoid it as they

would a consuming fire, then you would do much good. Our holy books are full of lessons to shun evil and do good.

Should you entertain this proposition of visiting London to endeavour to convert us to improved habits of life, and the avoidance of evil people, evil actions, and evil thoughts, and encourage us to purity of mind, you would inflict a tremendous blow on our hypocritical priests and our deluded nation. The force of the blow would lie in this—that you, Hindus, to whom we send missionaries to teach you Christianity, return the compliment by sending us missionaries to teach us that it is wrong in God's sight to drink alcohol, which is the devil's instrument to curse England with and her colonies.

In London there are about one million of people who never *worship* any God; and fully two millions who are led by the clergy any way. We are four millions.

Come then, good Buddhists, help us to reform our wicked habits, teach us the duty and advantage of leading a righteous life, and our God will bless your labors, and reward you hereafter. We need your help. Coming openly as Buddhists, you would astonish all England, you would command public attention, and win for yourselves, for your country, and for your beautiful religion the respect of every good man.

*DISSOLVED SOUL.**

It may at first glance stagger, or even disgust, us to hear the soul spoken of as a volatile odoriferous principle, capable of being dissolved in glycerine, and yet this is the last new thing in "Science." Professor Jäger, the author of this strange hypothesis, is not merely a biologist of known merit, but, what is more to the purpose, by no means the gross materialist which an outline of his views might lead us to suspect. Like many eminent philosophers and theologians, he considers man as a threefold being, formed of body, soul, and spirit; but unlike the majority of these writers, he regards the spirit as the immaterial and indivisible principle, connected to the body by means of the soul, a volatile, though material element, which is the seat of the passions, the emotions, and the will.

Psychogen, the material of which he regards the soul as constituted, is present, he holds, not merely in the body as a whole, but in every individual cell, in the ovum and even in the ultimate elements of protoplasm. It forms an ingredient of the molecules of albumen. As long as such molecules remain intact, the soul is, he maintains, in a combined state, and is completely devoid of action; but on the decomposition of such molecules, it is set free and appears at once in a state of activity. Hence it follows that the decomposition of the albumen in the human tissues must go hand in hand with psychical activity. The professor asserts, that during pleasurable excitement, as well as during fear or distress, the expenditure of nitrogenous matter is greater than during muscular exertion. And, truly enough, according to the researches of Böcker, Benecke, Prout, and Haugthon, this is exactly what takes place. Violent muscular work does not increase the percentage of nitrogenous compounds in the urine as much as does excitement or agitation of mind.

Again, if we prepare the purest albumen from the blood of any animal, we have a tasteless and scentless mass. Neither chemical analysis, nor microscopic examination, can discover whether such albumen was prepared from the blood of a man, an ox, or a dog, &c. But if we add to it an acid, there is a brief development of an odour which is perfectly specific, differing in the case of every animal. If the acid we use is feeble, and the resulting decomposition incomplete, we have the peculiar, not unpleasant, odour which the flesh of the animal gives off in boiling or gentle roasting; but if we use a more powerful acid, and effect a more thorough decomposition, the scent given off may be at once recognised as that peculiar to the excrement of the species.

Hunger is an agent which powerfully excites the living animal, and its exhalations then possess an exceptionally powerful odour. This odour is terrifying to its prey. Thus, to our nostrils, all beasts of prey, especially tigers, are exceedingly offensive. In like manner, the odour of a cat is well known to banish mice from any locality, as may be observed, even in case of the Persian cats, so generally kept in Paris, and which will rarely condescend to chase a mouse. The hare is thrown into panic dread on scenting a fox, a hound, or a huntsman.

Dr. Jäger's theory is, that instinctive hatred, or fear, as the case may be, arises between two beings whose exhalations do not harmonise; while, on the other hand, where such harmony exists, the result is instinctive sympathy and mutual attraction. These observations, he considers, explain the repulsion—the antipathy—between different races of mankind. The negro, the black fellow of Australia, and even the Chinese possess a different specific odour from the white man, and hence they can scarcely form other than distinct and mutually hostile elements in any community where they co-exist

It will be seen at once, that though the professor deals with many admitted facts, and brings them into a certain accord with his hypothesis, it is far from demonstrated that they do not admit of other explanations; and this new theory must be judged by the light it may be capable of throwing upon the many unsolved problems of biology and psychology. As regards some of these, to-wit heredity, instinct, fascination, the transmission of certain classes of diseases, and perhaps the action of animal poisons, it may not improbably prove suggestive.

Herr Gr. C. Wittig, who writes on this subject in *Psychische Studien*, intimates that Jäger's theory may perhaps enable us to reduce somnambulism, ecstasy, and the mediumistic phenomena, to the action of these soul-emanations or albumenoid vapours. On the other hand, it is quite possible that some of the phenomena upon which Jäger relies may be accounted for on spiritual principles. We are told that the learned professor placed a number of hares in a large wire cage, whilst a dog was allowed to prowl around and snuff at the terrified animals for two hours. The dog being then killed, his olfactory nerves and the lining-membranes of the nose were taken out and ground up with very pure glycerine. The extract thus obtained was an essence of timidity,—a liquid panic. A

* At the distant place (Bombay) we are not able to refer to original authorities for corroboration of the statements contained in this article—which we find in *Spiritual Notes* for April. But, if the discoveries of Dr. Jäger are correctly described, it will be seen that they are highly important. Their value consists in their giving laboratory verification to views long since propounded and supported by another line of proof. In his "Anthropology," published in America in the year 1840, Professor Joseph R. Buchanan—now a Fellow of our Society—announced his discovery of the power in man to detect in a manuscript, painting, or even some object that another person had been in long contact with the subtle emanations of his character. This he called Psychometry, or soul-measuring. One sensitive to these exhalations—that is, a *Psychometer*—could, by merely holding the object in the hand or applying it to the forehead, feel and describe first the dominant mood or strongest characteristic of the absent person, and then the subordinate individual peculiarities. Often the psychometer would pass into the condition of "conscious clairvoyance," and though not in the magnetic sleep, see the writer of the letter, the painter of the picture, &c., his house, family, friends, surroundings—even the epoch in which he lived. Applying the psychometrical faculty to the test of medicines and chemicals of any sort, the sensitive holding a closed packet of the chemical or medicinal substance could discover what it was by its effects upon the taste or other senses; though no substance had been pulverized and the paper wrapper bore no mark whatever to indicate what was within. All these experiments we have personally seen, tried many times, and made them ourselves. Professor Wm. Denton's "Soul of Things," is a work whose three volumes are entirely devoted to this subject of Psychometry. The writer of the article now quoted does not say whether Dr. Jäger adduces the well-known facts that some dogs will undeviatingly follow their masters' footsteps, though the scent may have been crossed even so many times, and that the blood-hound will track the fugitive if but allowed to smell a glove or a bit of any textile fabric he may have worn. Nor is anything said about the "loves and antipathies," of the plant kingdom, which assuredly come legitimately within the scope of this inquiry. However, an important beginning is made, and Dr. Jäger stands at one end of a path that runs straight towards the heart of Asiatic Occultism.—H. S. O.

cat under whose skin a few drops had been injected was not willing to attack a mouse. A mastiff, similarly treated, slunk away from a cat. Other emotions and passions appear to have been experimentally communicated to men and to animals by analogous means. But mesmerists declare, on the faith of experiment, that a glass of water if magnetised with the firm intention on the part of the operator that it shall produce a certain definite effect, is found no less efficacious. Spiritualism and Jägerism are antagonistic—a fact which may help both to a fair hearing.

A PEOPLE'S MONTHLY.

The tone of our private correspondence encourages us to think that our magazine is satisfying the wants of the Indian public, and that it may lay some claim at least to be called the Asiatic People's Magazine. Our contributions have been as varied in literary merit as the writers have differed in race and creed. Some have reflected the hopes and aspirations of undergraduates, while others, by ripe Eastern scholars, have won the admiring praise of the greatest authorities of European science. The subjects have been infinitely various, it having been the aim of the Editors to fulfil the promises of the Prospectus and make a free platform, from which the advocates of all the old religions might bespeak the attention of a patient public. It appears that our plan was a good one. Despite the ominous warnings of timid friends, the failure of many previous literary ventures, the prejudice arrayed against us, the malicious obstructiveness of the enemies of Theosophy, the unprofitably cheap rate of subscription and every other obstacle, our magazine is a financial success; owing no man a pice and paying its way. The table of subscribers' post-offices, copied last month from our mailing-registers, shows that it is a regular visitor at some hundreds of towns and cities situate in the four quarters of the globe. This means that our advocacy of the study of ancient lore has a world-wide evidence, and that in the remotest countries people are being taught to revere the wisdom of India.

The most gratifying fact in connection with our journalistic enterprise is that our subscribers are of every sect and caste, and not preponderatingly of any particular one. Most of those who write to us say that the magazine has been recommended by friends, and many, of every rank and every degree of education, express their gratification with what has appeared in these pages.

What precedes will prepare the reader to understand that if, now and then, place has been given to articles of somewhat inferior calibre, the fact must be attributed to design rather than to accident. Not that it would not have been more agreeable to print none but essays of a higher quality, that goes without saying. But we are publishing our magazine for the general public, not alone for the literary critics or antiquarians, and so we always welcome the representatives of popular thought to say their say in the best way they can. To whom shall we look for the revival of Aryan wisdom, the resuscitation of Aryan nationality, the beginning of a reformation of modern abuses? Not to the middle-aged or the old, for their tendency is towards conservatism and reaction. Much as such persons may intellectually revere the sages of old, it is worse than useless to look to them to set an example of putting away prejudices, customs and notions which those very sages would have abhorred and many of which they actually denounced. The hope of the century is in the young, the ardent, the susceptible, the energetic, who are just stepping upon the stage. It is worth more to fire the heart of one such lad than to rekindle among the ashes of their elders' hopes the flickering semblance of a flame. So let us give the young men a chance to explore old records, question and counsel with their parents and teachers, and then publish the results to the great public. They may not always say very profound things, nor use the most elegant phrases, but at least they are sincere and, if encouraged, will be stimulated to study more, take further counsel, and try to write better next time. And their example will be followed by others.

Most Western men who have attempted to teach the Eastern reading public seem to have the idea that what pleases and satisfies their own countrymen, will equally please and satisfy the Orientals. There could be no greater mistake. The Eastern and Western minds are as unlike as day and night. What pleases the one is not at all likely to meet the requirements of the other, for their respective developments are the result of totally dissimilar environments. The true teachers for the East are Asiatic men and one of these fledgling Native undergraduates will have a keener sense of Indian intellectual wants than most of our learned professors. The now-confessed total failure of the Cambridge mission to convert the high-class Natives is an example in point. We have more men of the kind they were fishing after in our Bombay Branch alone than were ever converted to Christianity since missions were first established in India. The object of our Society will be completely realized when the hundreds of young men who are reading our magazine and becoming imbued with the theosophical spirit, shall be labouring, with patriotic, religious zeal, in the several localities for the revival of ancient wisdom and their general study of the records of that far-gone era when their ancestors boasted with sparkling eyes that they were Aryas.

LONG LIFE.

SOME INTERESTING CASES OF UNUSUAL LONGEVITY.

The oldest woman in the world is supposed to be Mary Benton, now residing at Elton, in the county of Durham, England. She was born on the 12th of February, 1731, and is, of course, in her 148th year. She is in possession of all her faculties, perfect memory, hearing and eyesight. She cooks, washes and irons, in the usual family avocations, threads her needle and sews without spectacles.

It is a matter of statistical fact that in the district of Geezeh, which includes the pyramids, and a population of 200,000, there are 600 persons over 100 years of age, or one in every 333. Numaus de Cuyan, a native of Bengal, in India, died at the incredible age of 370 years! He possessed great memory even to his death. Of other aged persons we might mention Mr. Dobson, aged 139, of Hadfield, England, farmer. His diet was principally fish, fruit, vegetables, milk and cider. Ninety-one children and grandchildren attended his funeral.

John de la Somet, of Virginia, is 130 years old.

Old Thomas Parr, of Winnington, Shropshire, England, lived to the age of 152 years. He was first married at 88, and a second time at 120. He was covered from head to foot all over with a thick cover of hair.

Henry Jenkins lived to the extraordinary age of 169 years. At the age of 160 he walked a journey to London to see King Charles II. The King introduced Jenkins to his Queen, who took much interest in him, putting numerous questions to the patriarch, among which she asked, "Well, my good man, may I ask of you what you have done during the long period of life granted to you, more than any other man of shorter longevity?" The old man, looking the Queen in the face, with a bow, naively replied, "Indeed Madam, I know of nothing greater than becoming a father when I was over a hundred years old." He replied to the King that temperance and sobriety of living had been the means, by the blessings of God, of lengthening his days beyond the usual time.

Edward Drinker, aged 103, of Philadelphia, rarely ate any supper.

Valentine Cateby, aged 116, at Preston, near Hull, England. His diet for the last twenty years was milk and biscuit. His intellect was perfect until within two days of his death. There died in 1840, at Kingston upon the Thames, Surrey, a Mr. Warrell, aged 120 years.—*St. Louis Post.*

THE DRAMA OF RAJA MANA AND HIS WIVES.

BY A RAJA—THEOSOPHIST OF BENGAL.

The natural conflict between good and evil propensities in the human heart, and the successive steps for securing the victory for the former are well depicted in a very good book, which I wish to bring to the notice of Western Orientalists, if any have not seen it. It is, like so many of our Eastern works on morals, in the form of a drama. Its title is "Prabodh Chandrodaya Nátak." *Mana* (mind) is represented as a king having two wives, named, respectively, *Pravratti* and *Nivratti*. The children of the former are:—*Mahá Moha* (great attachment to, or love for, the world); *Káma* (sensual desire); *Krodha* (anger); *Lobha* (desire for riches and luxury); and *Mada* (pride or vanity). These children have attendants, comrades, wives and children congenial to themselves. The second wife has only one son, named *Viveka* (which means an inclination for the search after truth, a repugnance for what is transient, and a comprehension of the illusive nature of this earthly life). His comrades are *Shama* (peace of mind), *Dama* (control over sensual desires), *Yama* (undisturbed state of mind), *Niyama* (the methods of Yog Vidya) and others. Their wives are of their nature. These two parties are then represented to have waged war with each other to usurp the paternal right. *Mana*, the father, then grew too weak and powerless to be able to enforce his authority. *Mahá Moha*, the eldest, then proclaimed himself king on one side, while *Viveka* on the other. By force of arms the former finally succeeded. When the latter saw that the state of affairs was very much against him, he took an opportunity to consult his preceptor who gave the following advice:—

"It is not in your power to subdue your enemy. You will have a son, named *Prabodhachandra*, and a daughter, named *Vidya*, who alone can expel *Mahá Moha* and his comrades from your father's kingdom, the world. You should, first of all, get *shraddhá* (desire), but you must take care to see that it is not *Támasi shraddhá* (evil desire). You must find out *Sátwiki shraddhá* (a desire to acquire truth) to be used in seducing *Vishnu Bhakti Devi* (who resides by *Upanishad Devi*) whom you should marry. By this marriage you will have the required son and the daughter, who will drive your enemies away; and you will thus be installed in your paternal kingdom."

I think the readers will be very glad to see the picture as it is drawn in the book, which can be found in the Western Indian Libraries.

THE CHRISTIAN ART OF WAR.

Will some reverend preacher, devoted to the work of propagating Christianity among the "poor Heathens" generously read at his next Bible-class, Sunday-school, or open-air meeting the following extract from a great London journal as a practical illustration of how a Christian army wages war upon naked savages: it will make a deep impression. Says the Cape Town correspondent of the *Daily News*:—

Sad accounts are being brought to light of the atrocities committed by our allies the Amaswazi in the Secocoeni expedition. They are reported to have spared neither man, woman, nor child in their course and the dreadful particulars are enough to freeze one's blood. These things will possibly never come to light. Had they been done under any other flag, they would have called down a world of just indignation; but the name of civilisation is supposed to throw a cloak over such atrocities. It is a deep stain on our national honour that, in order to avenge a doubtful quarrel with a man who at least seemed to be capable of understanding the rudiments of civilisation, we let loose upon him 10,000 of the greatest barbarians in South Africa and, according to more than one report, absolutely stamped out his clan. Nothing can justify the employment of the Amaswazi in the Secocoeni campaign—certainly not success or cheapness, which seems to be the great merits of the operation. It is enough to make one despair of Christianity to think that in the nineteenth century its professors are able to justify such deeds, and to take credit for adopting towards the natives of this continent the same measures by which the Spaniards of the sixteenth century converted the Indians of the Spanish Main. Slavery may be a bad thing, but between that and extermination there is mighty little to choose, and the employment of such ruffians as the Amaswazi means extermination, or it means nothing. That such deeds should take place at all, is sad enough. That they should take place under the British flag is enough to make every right-minded Englishman demand a searching inquiry, and to insist that no official verbiage shall gloss over deeds which, if committed by Boers or colonists, would be subjected to a storm of righteous indignation. The following telegram has been received this morning by the *Volksblad*, a Dutch organ, which certainly cannot be accused of undue philanthropy:—"Fearful atrocities by Swazis at Secocoeni's come to light. *Volkterm* mentions a few, such as cutting off women's breasts, burning infants, cutting throats, and flaying children of five or six years." It is enough to add that these deeds were said to be done by our allies, or rather by our auxiliaries under the British flag.

THE BEWITCHED MIRROR.

BY PRINCE A. TZERETELEF.

A few years ago I purchased at Moscow an old and long-deserted house. The whole building had to be repaired and almost rebuilt. Unwilling to travel from Himky, my summer residence, to town and back several times a week, I decided to superintend the work personally and to take up my abode on the premises. As a result of this decision, a room was hastily prepared for me in the main building. It was in August; all my acquaintances and friends had left the city; nowhere to go, no one to talk with; it was the dullest period in my life.

Once—as I well remember it was on the 27th of August—after passing the whole morning in the intellectual occupation of disputing with the carpenters, having rows with the masons, and debates with the furniture men, and thus spoiling several ounces of blood—a torture known but to Moscow proprietors—I was sulkily eating my dinner at the Gourinsk Inn, when——O, joy! I met with two old and valued friends. I pounced upon them and would not let them go before they had accompanied me home, and taken a cup of tea with me. After talking over more or less subjects with more or less animated debates, the conversation chanced to turn upon Spiritualism. As a matter of course, none of us believed in spirits, every one of us hastening to bring forward the threadbare and commonplace arguments which usually serve such occasions.

"Do you know, Yurey Ivanovitch," said to me one of my friends, "that I was actually assured the other day that there was nothing in the world more terrifying for a person than to stand alone, at midnight, before a mirror, and with two lighted candles in one's hands, to thrice repeat loudly and slowly one's own name, without dropping the eyes from the reflected image? I was told that it produced the most awful feeling of nervousness. Few men are capable of such a feat."

"It's all bosh," remarked his companion, getting up to take his leave of me. "This superstition is of the same kind as that other one, of being unable to eat champagne out of a soup-plate with a large spoon, without perceiving the devil at the bottom of the plate. I tried it myself and nothing happened. However, you can make the mirror experiment yourself. In your deserted and empty house, the thing must come out quite solemn. Well, good-bye; it is getting late, and our train leaves to-morrow at nine."

They went away. My servant came to enquire whether I needed him for anything else, and being answered in the negative, went off to bed at the other end of the large house, where he slept in some far-off hole. I was left alone.

I feel positively ashamed to confess what happened after that—yet I must do so. How the idea of trying that experiment with the mirror could have ever entered into my head—the head of a respectable husband, father of a large family, and a Judge—I know not, but it did. It was like an obsession. I looked at my watch, it was a quarter to twelve—just the very time. Taking a lighted candle in each hand, I proceeded to the ball-room.

I must tell you that the whole width of my new house was occupied by a large and very long hall lighted with windows at the two ends. It was just then under repairs,

Along the walls there stood scaffoldings, and the place was full of lumber and rubbish. At one side an enormous glass-door opened into the conservatory and garden; at the opposite one there was a gigantic looking-glass over the mantel-piece. A better spot for the evocation of spirits could hardly be *found*. It is with difficulty that I can now describe or account for the state of my feelings, while I was passing along the deserted and gloomy passage leading to the ball-room. I had been so thoroughly annoyed during the whole day, so prosaically irritated, that my mental state could hardly be favorable to experiments of such a kind. I remember well, that upon pushing the heavy doors open, my attention was drawn to the once elegant, but now very damaged, carving upon it, and that I was calculating how much money I would have to lay out for its thorough reparation. I was calm, completely calm.

When I entered, I was caught in an atmosphere of decay, dampness, white-wash, and fresh lumber. The air was heavy; I felt oppressed with heat, and yet chilly. The enormous windows, stripped of their blinds and curtains, stared in oblong black squares upon the naked walls; the autumnal rain (which I had not even suspected while in my room) was drizzling against the window panes; trembling at every gust of wind, the glass rattled in the old window-frames; while the draught creeping through the crevices and key-holes, whined and sung, filling the old house with mournful cadences. The very sound of my footsteps seemed to awaken a strange and weird echo....I stopped—but the sound did not stop me at once; it went on slowly dying away until it broke with a soft and wearisome sigh.....

A strange sensation suddenly and irresistibly got hold of me. It was not fear—no, but a kind of sickly, melancholy feeling in the heart. Aroused by the silence reigning in this old uninhabited mansion, and by the unusual surroundings, there now awoke at the bottom of my soul much of that long-forgotten past which had slumbered for so many years amid the wear and tear of commonplace daily life. Who knows whence and why these unbidden guests now came trooping before the eyes of memory, bringing forth a series of pictures with them; scenes of early childhood and youth; remembrances and sweet recollections, hopes unfulfilled; and grief—heavy sorrows which I had lived through and thought over. All this arose at once and simultaneously with its images of the past and the present; crowding in upon me at all sides, it confused and entangled the clearly defined pictures, and replaced them with vague recollections. But as in our dreams, when the sorrow of the preceding day as well as the expected joy of the morrow never leave us completely free from their grip, so over all these dreamy recollections, whether joyful or melancholy, spread like the cold and heavy mist of an autumnal rainy day, the cold and dull reality...A hopeless, an unaccountable weariness got hold of me, enveloping my whole being as in a ghostly shroud.....

The sudden noise of a rat disturbed in its nocturnal wanderings put an abrupt stop to the wanderings of my imagination. I slowly approached the mirror, pulled off its brown hollow cover, and shuddered at my own reflection: a pale, sorrowful face, with dark flickering shadows upon it, looked at me with an unfamiliar expression in its eyes and upon its stern features. I could hardly realize it was my own. The whole interior of the large hall with its lumber and scaffolding, its veiled statues, and the enormous garden door, at the end of a double row of pillars, was reflected in the mirror. The weak, waving light of the two wax candles was hardly able to chase the darkness lying in thick black shadows under the lofty ceiling, upon which the heavy chandeliers with their innumerable crystal drops painted fantastic spots; from my legs extended two gigantic shadows, branching off upon the inland floor and merging into the penumbra of the corners; at every movement these shadows ran swiftly right and left, now lengthening, at another moment shortening. Again, I glanced at my watch, it wanted three minutes to midnight. Placing a chair before the looking-glass, I laid my chronometer upon it, and with the two lighted candles clenched in by hands stood before the mirror, awaiting midnight. All was quiet and the silence around was profound. Nought was heard but the ticking of my watch, and the occasional fall of a rain-drop passing through the old leaky roof. And now, the watch-hands met; I straightened myself up, and, firmly looking upon my own countenance in the mirror, pronounced slowly, loudly and distinctly, "Y—u—r—ey I—va—no—vitch Ta—ni—shef!"

If I had failed before to recognize my own face, that time I was utterly unable to recognize my own voice! It was as if the sounds reached me from far, far off; as if the voice of another somebody had called me. I went on staring at myself, though never taking off my eyes from the face. The reflection had become paler still, the eyes seemed immeasurably enlarged and the candles trembled violently in *its* hands. All was quiet; only my two shadows began moving swifter than ever; they joined each other, then separated again, and all at once began rapidly growing, elongating themselves, moving on higher and higher...they slipped along the veiled statues, flung their clear, cut, black patches upon the white walls, climbed along the pillars, separated upon the ceiling and began approaching nearer and nearer....."Yu—rey I—vano—vitch Tanishef!" I slowly pronounced again my name; and this once, my voice resounded in the old hall more muffled than ever. There was in it something like a note of sorrow, reproach, and warning.....No, this voice, so soft, with tones in it so broken, was *not my voice!*...

It was the familiar voice of some one I knew well, who was near and dear to me...I heard it more than once, whether in my dreams or waking hours....It had hardly died away, when a window-pane, jingling and tinkling under a new gust of wind, suddenly burst. It was as if a harp-chord had broken its pure, metallic ring, filled the room, and was caught up by the wind which began its long and lugubrous dirge, a song of awe and sorrow.....Unable to resist the first impulse, I took off my eyes for one instant from the mirror, and was going to turn abruptly round, when suddenly recollecting that I had to keep my eyes fixed upon it all the time I looked again, and—remained rooted to the spot with horror.....

I found myself no more in the looking-glass!...No; I was not asleep, neither was I insane; I recognised every smallest object around me: there was the chair with my watch upon it; and I saw distinctly in the mirror every part of the room reflected; the scaffolding and statues, and the drop-lights were there, all of them as they were before....But my shadow had also disappeared, and I vainly searched for it upon the inland floor. The room was empty; it had lost its only tenant. I.... I myself had gone, and was there no more!...

An inexpressible wild terror got hold of me. Never, in the range of the experience of my whole life, had I experienced anything approaching this feeling. It seemed to me as if I were living over this same event for a second time; that all this had happened to me before, on the same spot, illuminated by that same flickering light, in this same identical, heavy, gloomy silence...that I had experienced all this, and had waited here before now...feeling that something was going to happen, that it noiselessly approached, that invisible and inaudible, it is already near the door, that this empty ball-room is a—stage, whose curtain is slowly rolling up, and that one second more, one more effort, but to pronounce once more my name...only once...and that door will noiselessly open...

The name, the name....I have to pronounce it for the third and last time....I repeated over and over to myself mentally, trying to summon up my courage and collect my thoughts. But all my will-power had gone. I felt like one petrified, I was no longer my own self, but *a part* of something else; I could not and did not think; I only instinctively felt that I was being irresistibly drawn into a vortex of fatal events, and went on staring like a maniac into the mirror, in which I saw the empty hall with everything in it, but—myself!

With a desperate superhuman effort, I shook off that state of paralysis and began to utter my name for the third time: "Yur—cy Ivano—vitch Ta..... !" but my voice broke down, and my tongue clave to the roof of my mouth, at the shrill, trembling, extraordinary tones which made the whole house vibrate with echoes in the midst of this ominous silence. The wind howled and moaned, the doors and windows violently trembled, as the knob of the entrance door slowly but audibly and distinctly turned... Uttering a shriek of terror, I threw down both the lights and pressing my head between my palms, rushed out of the room like a madman.

What happened after that I know not. I came to my senses only in the morning, when I found myself in bed, in my own room, and with a dim mist working in my brain. Gradually I recalled all the incidents of the preceding night, and was just going to decide in my own thoughts that the whole was but a dream, when my servant handed me with a look of blank amazement, my watch and the two candlesticks that the workmen had just found before the uncovered mirror in the ball-room.

I have narrated a FACT: though to explain it is more than I could undertake. One thing I knew well, I will evoke myself before a looking-glass no more, and strongly advise others never to attempt the experiment.

THE NUMBER SEVEN.

A deep significance was attached to numbers in hoary antiquity. There was not a people with any thing like philosophy, but gave great prominence to numbers in their application to religious observances, the establishment of festival days, symbols, dogmas, and even the geographical distribution of empires. The mysterious numerical system of Pythagoras was nothing novel when it appeared far earlier than 600 years B. C. The occult meaning of figures and their combinations entered into the meditations of the sages of every people; and the day is not far off when, compelled by the eternal cyclic rotation of events our now sceptical unbelieving West will have to admit that in that regular periodicity of ever recurring events there is something more than a mere blind chance. Already our Western *savants* begin to notice it. Of late, they have pricked up their ears and began speculating upon cycles, numbers and all that which, but a few years ago, they had relegated to oblivion in the old closets of memory, never to be unlocked but for the purpose of grinning at the uncouth and idiotic superstitions of our *unscientific* forefathers.

As one of such novelties, the old, and matter-of-fact German journal *Die Gegenwart* has a serious and learned article upon "the significance of the number seven" introduced to the readers as a "Culture-historical Essay." After quoting from it a few extracts, we will have something to add to it perhaps. The author says that

"The number *seven* was considered sacred not only by all the cultured nations of antiquity and the East, but was held in the greatest reverence even by the later nations of the West. The astronomical origin of this number is established beyond any doubt. Man, feeling himself time out of mind dependent upon the heavenly powers, ever and everywhere made earth subject to heaven. The largest and brightest of the luminaries thus became in his sight the most important and highest of powers; such were the planets which the whole antiquity numbered as *seven*. In course of time these were transformed into *seven* deities. The Egyptians had seven original and higher gods; the Phœnicians *seven* kabiris; the Persians, *seven* sacred horses of Mithra; the Parsees, *seven* angels opposed by *seven* demons, and *seven* celestial abodes paralleled by *seven* lower regions. To represent the more clearly this idea in its concrete form, the *seven* gods were often represented as one *seven-headed* deity. The whole heaven was subjected to the *seven* planets; hence, in nearly all the religious systems we find *seven* heavens."

The belief in the *sapta loka* of the Brahminical religion has remained faithful to the archaic philosophy; and—who knows—but the idea itself was originated in Aryavarta, this cradle of all philosophies and mother of all subsequent religions! If the Egyptain dogma of the *metempsychosis* or the transmigration of soul taught that there were *seven* states of purification and progressive perfection, it is also true that the Buddhists took from the Aryans of India, not from Egypt, their idea of *seven* stages of progressive development of the disembodied soul allegorized by the *seven* stories and umbrellas gradually diminishing towards the top on their pagodas.

In the mysterious worship of Mithra there were "*seven* gates," *seven* altars, *seven* mysteries. The priests of many Oriental nations were subdivided into *seven* degrees; *seven* steps led to the altars and in the temples burnt candles in *seven*-branched candlesticks. Several of the Masonic Lodges have to this day, *seven* and *fourteen* steps.

The *seven* planetary spheres served as a model for state divisions and organizations. China was divided into *seven* provinces; ancient Persia into *seven* satrapies. According to the Arabian legend *seven* angels cool the sun with ice and snow, lest it should burn the earth to cinders; and, *seven thousand* angels wind up and set the sun in motion every morning. The two oldest rivers of the East—the Ganges and the Nile—had each *seven* mouths. The East had in the antiquity *seven* principal rivers (the Nile, the Tigris, the Euphrates, the Oxus, the Yaksart, the Arax and the Indus); *seven* famous treasures; *seven* cities full of gold; *seven* marvels of the world; &c. Equally did the number *seven* play a prominent part in the architecture of temples and palaces. The famous pagoda of Churingham is surrounded by *seven* square walls, painted in *seven* different colours, and in the middle of each wall is a *seven* storied pyramid; just as in the antediluvian days the temple of Borsippa, now the Birs-Nimrud, had *seven* stages, symbolical of the *seven* concentric circles of the *seven* spheres, each built of tiles and metals to correspond with the colour of the ruling planet of the sphere typified.

These are all "remnants of paganism" we are told—traces "of the superstitions of old, which, like the owls and bats in a dark subterranean flew away to return no more before the glorious light of Christianity"—a statement but too easy of refutation. If the author of the article in question has collected hundreds of instances to show that not only the Christians of old but even the modern Christians have preserved the number *seven*, and as sacredly as it ever was before, there might be found in reality *thousands*. To begin with the astronomical and religious calculation of old of the pagan Romans, who divided the week into *seven* days, and held the *seventh* day as the most sacred the *Sol* or *Sun*-day of Jupiter, and to which all the Christian nations—especially the Protestants—make *puja* to this day. If, perchance, we are answered that it is not from the pagan Romans but from the monotheistic Jews that we have it, then why is not the Saturday or the real "Sabbath" kept instead of the Sunday, or *Sol's* day?

If in the "Rámáyana" *seven* yards are mentioned in the residences of the Indian kings; and *seven* gates generally led to the famous temples and cities of old, then why should the Friesianders have in the tenth century of the Christian era strictly adhered to the number *seven* in dividing their provinces, and insisted upon paying *seven* "pfennings" of contribution? The Holy Roman and Christian Empire has *seven Kurfürsts* or Electors. The Hungarians emigrated under the leadership of *seven* dukes and founded *seven* towns, now called *Semigradyá* (now Transylvania). If pagan Rome was built on *seven* hills, Constantinople had *seven* names—Bysance, Antonia, New Rome, the town of Constantine, The Separator of the World's Parts, The Treasure of Islam, Stamboul—and was also called the city on the *seven* Hills, and the city of the *seven* Towers as an adjunct to others. With the Mussulmans "it was besieged *seven* times and taken after *seven* weeks by the *seventh* of the Osman Sultans. In the ideas of the Eastern peoples, the *seven* planetary spheres are represented by the *seven* rings worn by the women on *seven* parts of the body—the head, the neck, the hands, the feet, in the ears, in the nose, around the waist—and these *seven* rings or circles are presented to this time by the Eastern suitors to their brides; the beauty of the woman consisting in the Persian songs of *seven* charms,

The *seven* planets ever remaining at an equal distance from each other, and rotating in the same path, hence, the idea suggested by this motion, of the eternal harmony of the universe. In this connection the number *seven* became especially sacred with them, and ever preserved its importance with the astrologers. The Pythagoreans considered the figure *seven* as the image and model of the divine order and harmony in nature. It was the number containing twice the sacred number *three* or the "triad," to which the "one" or the divine *monad* was added: 3 + 1 + 3. As the harmony of nature sounds on the key-board of space, between the *seven* planets, so the harmony of audible sound takes place on a smaller plan within the musical scale of the ever-recurring *seven* tone. Hence, *seven* pipes in the syrinx of the god Pan (or Nature), their gradually diminishing proportion of shape representing the distance between the planets and between the latter and the earth—and, the *seven*-stringed lyre of Apollo. Consisting of a union between the number *three* (the symbol of the divine triad with all and every people, Christians as well as pagans) and of *four* (the symbol of the cosmic forces or elements,) the number *seven* points out symbolically to the union of the Deity with the universe; this Pythagorean idea was applied by the Christians—(especially during the Middle Ages)—who largely used the number *seven* in the symbolism of their sacred architecture. So, for instance, the famous Cathedral of Cologne and the Dominican Church at Regensbury display this number in the smallest architectural details.

No less an importance has this mystical number in the world of intellect and philosophy. Greece had *seven* sages, the Christian Middle Ages *seven* free arts (grammar, rhetoric, dialectics, arithmetic, geometry, music, astronomy). The Mahometan Sheikh-ul-Islam calls in for every important meeting *seven* "ulems." In the Middle Ages an oath had to be taken before *seven* witnesses, and the one to whom it was administered was sprinkled *seven* times with blood. The processions around the temples went *seven* times, and the devotees had to kneel *seven* times before uttering a vow. The Mahometan pilgrims turn round Kaaba *seven* times, at their arrival. The sacred vessels were made of gold and silver purified *seven* times. The localities of the old German tribunals were designated by *seven* trees, under which were placed *seven* "Schoffers" (judges) who required *seven* witnesses. The criminal was threatened with a *seven*-fold punishment, and a *seven*-fold purification was required as a *seven*-fold reward was promised to the virtuous. Every one knows the great importance placed in the West on the *seventh* son of a *seventh* son. All the mythic personages are generally endowed with *seven* sons. In Germany, the king and now the emperor cannot refuse to stand as god-father to a *seventh* son, if he be even a beggar. In the East in making up for a quarrel or signing a treaty of peace, the rulers exchange either *seven* or forty-nine (7 × 7) presents.

To attempt to cite all the things included in this mystical number would require a library. We will close by quoting but a few more from the region of the demoniacal. According to authorities in those matters—the Christian clergy of old—a contract with the devil had to contain *seven* paragraphs, was concluded for seven years and signed by the contractor *seven* times; all the magical drinks prepared with the help of the enemy of man consisted of *seven* herbs; that lottery ticket wins which is drawn out by a *seven*-year old child. Legendary wars lasted *seven* years, *seven* months and *seven* days; and the combatant heroes number *seven, seventy, seven hundred, seven thousand* and *seventy thousand*. The princesses in the fairy tales remained *seven* years under a spell, and the boots of the famous cat—the Marquis de Carabas,— were *seven* leagued. The ancients divided the human frame into *seven* parts; the head, the chest, the stomach, two hands and two feet, and man's life was divided into *seven* periods. A baby begins teething in the *seventh* month; a child begins to sit after *fourteen* months (2 × 7); begins to walk after *twenty-one* months (3 × 7); to speak after *twenty-eight* months (4 × 7); leaves off sucking after *thirty-five* months (5 × 7); at *fourteen* years (2 × 7) he begins to finally form himself; at *twenty-one* (3 × 7) he ceases growing. The average height of a man before mankind degenerated was *seven* feet; hence the old Western laws ordering the garden walls to be *seven* feet high. The education of the boys began with the Spartans and the old Persians at the age of *seven*. And in the Christian religions—with the Roman Catholics and the Greeks—the child is not held responsible for any crime till he is seven, and it is the proper age for him to go to confession.

If the Hindus will think of their Manu and recall what the old Shastras contain, beyond doubt they will find the origin of all this symbolism. Nowhere did the number *seven* play so prominent a part as with the old Aryas in India. We have but to think of the *seven* sages—the *Sapta Risis*; the *Sapta Loka*—the *seven* worlds; the *Sapta Pura*—the *seven* holy cities; the *Sapta Dvipa*—the *seven* holy islands; the *Sapta Samudra*—the *seven* holy seas; the *Sapta Parvata*—the *seven* holy mountains; the *Sapta Aranja*—the *seven* deserts; the *Sapta Vriksha*—the *seven* sacred trees; and so on, to see the probability of the hypothesis. The Aryas *never* borrowed anything, nor did the Brahmans, who were too proud and exclusive for that. Whence, then, the mystery and sacredness of the number *seven*?

WHAT THE WEST EXPECTS.

Some time ago, a letter was written from here to one of the cleverest of American editors upon the subject of Oriental psychology, asking him to indicate how, in his judgment, it would be best to present it to the Western world, so as to arouse the widest popular interest. The editor, unlike most Western journalists, is well read in Oriental religious questions. He answers as follows:—

"You ask me to state what special line of enquiry into Asiatic Philosophy is most likely to meet the Western demand. My dear Sir, there is no Western demand as yet. It is your business to create it. And while, if speaking from the standpoint of the student, I should urge you to devote your attention principally to the religions of Asia, regarding the matter from the standpoint of popular interest, I should rather advise you to develop and illustrate such phases of Oriental *Supernaturalism* as it may be in your power to describe or explain. You will perhaps rejoin that Oriental Supernaturalism is so wrapped up with religion that the two must be studied together. Granted. But what we are seeking, I take it, is the means of arousing general interest, and the surest way to do that in regard to any religion has always been by exciting the wonder and awe of the vulgar. In a word, do as all founders of faiths have ever done: appeal to miracles. Give the public interesting accounts of the marvels your Hindu pietist becomes capable of (according to tradition) when he attains the position of a Rishi or Arhat. Tell how this state is attained. Lift the veil from the psychological mysteries which are involved. Confute the pragmatical postulants of unconscious celebration, hypnotism, and what not, as the causes and explanations of everything that puzzles them in Nature. Take, if you can, the jugglers of India as well as the Brahmans, describe their feats which have so bewildered the witnesses from the time of Kublai Khan until to-day. Give the world the first serious attempt it has seen to investigate the *magic of India*. Is there, or is there not, anything in it? That is the question which I believe most interests those who have given the subject any attention, and it is one which you must undertake to deal with, or your mission will be abortive. As to the philosophies and religions of Asia, I confess that my study of them has not impressed me with any greater reverence for them than I entertained for the philosophies and religions of the West. Their chief interest to me appears to lie in the light they throw upon the evolution of human intelligence, and the proofs they furnish of the strong family resemblances which accompany its gradual advances. The literature of

early Buddhism is as full of nobility and purity as that of Christianity. Both religions in time became overlaid and smothered with ceremonial. As to the Vedic literature, I confess, I see in it little more than the crude and clumsy efforts of a primitive people to propitiate the forces of Nature they had learnt to fear. In fact, there is only one thing in India which possesses any living interest for me at present, and that is the subject of occult knowledge. In regard to this I would suggest one or two ideas which seem to me to require special examination. In the first place the development of supernatural power appears to be conditioned, among Indian religionists, and upon an ascetic preparation which physiologists would declare to be very prejudicial to the maintenance of a sound mind in a sound body. This is a point which I think demands particular attention, for neglect of it threatens to vitiate all the conclusions of otherwise cautious witnesses. Again, in recounting any alleged supernatural phenomena, it is necessary that corroborative testimony should be supplied, of the most minute, exhaustive and exclusive character. A mere unsupported narration of such matters will in these days of exact and profound research and analysis be accorded no significance. This has been the fatal defect of all the statements now in possession of the Western world with regard to Indian mysteries. They have been spoken of as carelessly as if they were ordinary phenomena, and as a result they have been stigmatized as mere travellers' tales. Now, you know perfectly well the importance of such careful verification as I have spoken of. Without it I am sure you will fail to accomplish any thing important. With it you are in a position to revolutionize the belief of the West, and to advance the frontiers of science enormously. I regard you as being under a great responsibility. You possess an opportunity which has perhaps never before been enjoyed by the Aryans since the primeval race settled beyond the Himalayas. But it is clear to me that this great opportunity will be wasted unless you fully realize the necessity of securing every step you take. Remember that one well-attested phenomenon is worth more as a means of conviction than a library of loosely told and unsupported stories. The age is past at which intelligent men could be got to take on trust narratives in any way transcending common experience. You have marvellous things to uphold, and you can only do it by the force of evidence. I hope that you will succeed even beyond your most sanguine anticipations, but I am sure you can only satisfy the Western critical mind by making it apparent that you were disposed to take nothing for granted, but resolute to prove all things. . . . . No doubt you have experienced annoyance from the bigotry and intolerance of the Christian missionaries. By the way, it would be well done to show the world how small has been their success in making conversions, and how great a humbug the whole Indian mission system is."

ON THE JAIN NOTION OF THE CREATOR.

BY DR. RAM DAS SEN.

In the May number of the THEOSOPHIST, Ráo Báhádur Gopálrao Hari Deshmukh says in his article on "The Jain View of Om," that the Jains do not believe in the existence of a Creator, in controversion of what I said on the same subject in the December number. It was stated there that the Jains were not atheists in the strict sense of the term; and this is clearly borne out by the following quotations from two very authentic Jain Sanskrit works:

कश्चीस्ति नित्यो जगतः स चै कः स सर्व्वगः स स्ववशः स नित्यः
इमास्तु व्हेषाः कुविड़ल्वनाः सुरस्तेषां न येषामनुशासकस्तम् ॥

वीतराग स्तुतिः

सर्व्वज्ञो जितरागादि-दोषस्त्रैलोक्य-पूजितः।
यथास्थितार्थवादी च देवोऽर्हन् परमेश्वरः।

अर्हं चन्द्रसूरिकृणाकाविश्यालंकारे मेयः

These quotations may not bear out or concur with Ratnakar, admittedly a recent work and of inferior authority, but there they are.

IMPROVEMENT IN INDIAN AGRICULTURE.

Always preponderatingly an agricultural country, India has of late been growing still more so by the gradual extinction of her ancient manufacturing industries and mechanical arts. The struggle for life now goes on more desperately than ever. A good monsoon means life, a bad one sometimes death to millions. Hoarding of present surplus against future necessities has become almost impossible: the tax-burthened, debt-crushed ryot has learnt to eat the bread of to-day with thankfulness, and in dumb fear await what the morrow may bring forth. How much of this is due to bad government, how much to careless selection of seed-grain, how much to dearth of pasturage for working-cattle, how much to unthrifty habits and the rash accumulation of debt, how much to lack of water for irrigation; what part should be ascribed to the tax-gatherer, what to the zemindar, what to the system of land-holdings—let others discuss. The first, most vital fact for us to realize is that the mouths to feed are increasing faster than the food to put into them. It is this that grieves the heart of every lover of India. How can the case be met? Useless to talk, how can we best begin to work? It is not to argument the country wants; the situation is not disputed, and no one has the time to quarrel over it when the hungry are crying for bread. Let us take counsel together then. It is a simple question of arithmetic, after all. We cannot extend the area of cultivable land, nor can we slay the extra children that are born to make the ratio of crop to eaters keep stationary. We must do one of two things then—either make each acre bear more grain or leave the surplus population to starve. If a certain fixed acreage will support only a fixed number of people under one system of cultivation, it will support ten or twenty or fifty per cent. more under another system; and if the increase of population in the country where the more imperfect farming prevails has reached and passed the utmost productive limit of the land under that system—then what? Simply that patriotism, statesmanship and philanthropy alike demand that an earnest and combined attempt shall be made to improve the bad method of agriculture until it is thoroughly reformed, and the fixed number of acres shall be made as productive as possible. This is the case of India.

The position in which India now finds herself is not a new one. Other countries have been so situated before, both in modern and ancient times. China, now, and Peru, in the pre-historic period, are examples in point; so are the Belgium of to-day and the Egypt of the olden time. England has passed the point where the utmost skill can extract enough from the land to support her population, and the consequences are, on the one hand, enormous and increasing importations of food, and, on the other, constant emigrations of surplus people to new countries. But it may be urged that the inhabitants of this Peninsula have lost the propensity to emigrate, once so strong in their ancestors. True; and, therefore, the only resource is to imitate the examples of China, Peru, Belgium, England, and other over-crowded countries, and improve the crop-bearing capacity of the land. The acre that now yields ten bushels must be forced to produce fifteen, and so give food to one-third more people. Granting this as a safe premiss, can the thing be done? Is it, in fact, possible to increase the yield of our soil in any appreciable degree? We think it is. We do not believe this can be done by importing patented playthings. It cannot be done by applying in a tropical country, with its peculiar seasons and its fiery sun-heat, the same methods of agriculture that succeed in Europe and America. It is foolish to ask the almost penniless Indian ryot to lay out capital against ultimate returns, as the English or Belgian farmer is ready to do. In a word, whatever is done must be in the direction of improving our existing methods, not by trying to graft them with foreign ones, as uncongenial here as the Indian palm is to the climate of the Grampian Hills. Let intelligent patriots ask themselves whether the soil is cultivated and cropped to the best advantage; whether

as good seed is used as can be had; whether there is such careful stock-breeding as will produce the strongest working-cattle, the best milch cows; whether any improved pumping system can be hit upon that will raise more water with the same expenditure of power as now; whether forest-conservancy is a good or bad thing for the country and, if the former, what should be done to help it along; whether any slight and inexpensive modifications could be made in the shape of our farming tools, or any change is possible in our methods of harvesting, storing and disposing of the crops, that would increase the ryot's profits. These are a few of the questions that should occupy the attention of every man who wishes well of India, and would not have her people starve. Competition of village against village or ryot against ryot, for prizes offered for the best tilled farm, the best field crop, the best animal, the best bushel of seed-grain, ought to be promoted, for experience in other countries has shown that this is a most powerful incentive to painstaking. Fairs and agricultural shows are also very important stimulants of good farming, and they should be so adapted to local and national customs, prejudices and wants as to arouse popular interest. It is now quite well known that the representatives of the Theosophical Society in India have a deep interest in the material, no less than in the spiritual, welfare of this country. From the first this has been publicly and privately shown. Some, but not many here are aware that for years the President of the Society was as closely and conspicuously identified in America with agricultural reform as he is now with Theosophy. Naturally enough the condition of Indian agriculture has been closely observed by us ever since our arrival, and especially during the two long journeys we have made to the far North-Western Provinces. A correspondence has since been maintained upon the subject with influential Native and European gentlemen, among the latter Mr. E. Buck, Director of Agriculture, North-Western Provinces and Oudh, who seems a representative of that highest type of official—one who is more anxious to do good to the country than to himself. Mr. Buck, however, is before the public and no words from us are required to prove whether he is a good or a bad officer. But nevertheless our opinion is expressed above, and there it stands for what it is worth. He has addressed Col. Olcott a letter upon the subject of improvements in Indian agriculture, closely agreeing with the views herein supported, as will be seen upon perusal. We would be glad to see our contemporaries of the Native press giving the subject the consideration its importance deserves, and will be thankful for any suggestions as to how our Society or either of its fellows can render any service in the matter.

DEPARTMENT OF AGRICULTURE AND COMMERCE,

N.-W. P. AND OUDH.

Alygarh, the 20th of February 1880.

MY DEAR COL. OLCOTT,

I have been encouraged by the interest which you take in agricultural matters to ask you whether you can assist me in any way to obtain the sympathies of the people of India, and especially of the enlightened classes with whom you are principally associated, in the attempts which we are making for the improvement of agriculture.

Our position is, I think, somewhat misunderstood. We do not come forward to ask the agricultural population of India to accept from us the ideas and machinery of Europe and America and apply them to their country.

On the contrary, we appeal to them to teach us what they require; we profess to give them, it is true, the means of ascertaining what principles have been discovered in the West, not yet utilized in the East, but having done so, we must refer to the agricultural population themselves. The most important question of all—is such and such a principle, or is such and such an implement likely to be of service to your country?

Unless the people themselves come forward or evince a desire to make an earnest trial of means which are brought to their notice for the advance of their own agricultural interest, the attempts of Government are worse than useless, for they cost money which has to be raised from the taxes of the people of India.

Government can do very little more than endeavour to excite a natural and wholesome interest in such things. The adoption of them must come from the people themselves, who are the only true judges whether they are now or by patient development can be made to be hereafter useful to them. If only a few earnest landlords would in the interests of their fellow-countrymen secure an honest and true verdict, after a fair and patient trial of the merits of a new system, a new implement, or a new principle, consider what an enormous amount of good might result from the discovery of only one small improvement. There are something like five or six crores of acres in the one small province of the N.-W. P. Imagine an improvement which gave only one maund of grain more per acre once in two years; an amount of food, or of saleable produce, bringing increased wealth to the agricultural population and an increased store of food to the country.

Or imagine a means by which the cost of wells or of bringing water to the surface could be cheapened by 25 per cent. What an advance could at once be made towards securing this North of India against the perils of drought which so much harrass its arid soil.

We have drained the rivers of their water by our canals; we must now fall back upon the old source—the water supply below the surface.

We want the people to feel that it is in their own interests to try and improve and cheapen the water-lifting system. The native appliances are truly admirable, but it may be quite possible by making trial of the results of European, I should prefer to say—American—science, some new idea may be developed which will bring the vast store of water lying beneath the feet of every cultivator more within his reach.

Do not think that I, for one, wish for improvement for the sake of Government or English interests. My appeal to the Famine Commissioners to secure the permanent prosperity of the cultivating classes will prove that I have only the interests of the cultivators at heart. My one hope and object is to raise the whole body of agricultural classes to a higher level of comfort and happiness.

In one thing I have succeeded, as you have heard, the introduction of Tobacco curing (which I only secured by the help of Americans). The object in this case is to prepare Indian Tobacco for the European market so as to bring English and foreign money into India in exchange for Indian produce. But success was here possible, because "curing" could be concentrated in a small space and completed by Europeans. It was one of the very few things in which the assistance of the agricultural population was not needed. There is nothing now to prevent natives from taking up the same industry when they find it to be sufficiently profitable just as they have taken up Indigo in the N.-W. P. to the almost complete exclusion of Europeans who first gave the lead. *Now* the native agriculturists can manage the business more cheaply than the Europeans and, in this province, take the lead themselves.

But in other matters such as improvement of actual cultivation which requires the wide-spread sympathy of the agricultural classes nothing can be done unless the agricultural classes are excited by a real desire to improve their own condition, and to inquire into these things for themselves. The improvements which can be expected are so small when calculated on an individual field that it is hopeless to expect any lead being given by European capitalists as in the case of indigo and tea and tobacco. But the multiplier is so enormous that a little improvement on one acre becomes an enormous result over several millions, and when this is considered it seems worth while for native philanthropists to consider the subject deserving of earnest attention and to allow us to

co-operate with them in making serious and patient trial of whatever seems likely to be useful to the country. When we have found anything that is really useful, *then* we will commend it to the agricultural population and not before them.

But meanwhile the first and original trial must be made by the agriculturists themselves, not by Government. *Their* results will be true and reliable. Government Agency is costly and results are misleading. I myself place little reliance on Government statistics.

We want earnest men, and real philanthropists to persuade their fellow-countrymen to take up and try these things for themselves from a real desire to improve the condition of their country and not (as is perhaps sometimes the case now) from a desire to please Government. The mere desire to please Government will never do any real good, and hence it is that I had rather ask a good man like yourself, unconnected with Government, to enlist the interests of the natives in agricultural improvement for their own good than make any appeal to them myself or through those who are high in official authority.

Yours very truly,

E. BUCK.

SOME THINGS THE ARYANS KNEW.

BY THE LATE BRAMACHARI BAWA.

In the Vedas and such other works of the remotest antiquity, magnetism has been spoken of in many places. This proves that the ancients were familiarly acquainted with the forces of magnetism and electricity.

"Viwán Vidiá" (aeronautics) was a complete science among the ancients. So perfect a mastery had they acquired in the control and management of the "Viwán" (air chariot), that it was used by them for all the practical purposes of war, &c. This indicates their full acquaintance with all the arts and sciences on which the Viwan Vidia depends, and also their perfect knowledge of the different strata and currents of the air in atmosphere, the temperature and density of each and various other minor particulars.

Diamonds, pearls, rubies, sapphires and various other precious stones, as also quicksilver and other minerals, are frequently mentioned: it is also recorded that these things were found in great abundance. Therefore, the different sciences, arts or systems relating to mining or the processes for separating and extracting various substances from the earth were known to the ancients. The ancients were thus the masters of mechanics, chemistry, geology, mineralogy, &c.

In the Bhárat an account is given of the Mayasabha (a collection of all the wonderful things of the time) presented by Mayásur to the Pándavas. In it were microscopes, telescopes, clocks, watches, singing birds, articulating and speaking animals, and various things made of glass, &c. Nothing extraordinary and wonderful was left out. The innumerable wonders and curiosities of this world were exhibited in that Sabha (collection) of Mayasur. Such, indeed, was the mechanism of this Mayasabha which accommodated hundreds of thousands of men within it, that it required only eight men to turn and take it in whatever direction they liked. From all this it is most forcibly proved that in the Mayasabha of the Pándavas were displayed works which indicated the great learning and high scientific and artistic attainments of the ancients, incomparably superior to those of the English, the French, and the Chinese of the present time. If, as is positively affirmed by the thoughtless, the ancients (our very remote ancestors) were entirely ignorant of mathematics, chemistry, mechanics and other sciences and arts, how in the world could they have performed such grand and wonderful works? They were not such as they are believed to be. Know that whatever is (at all times) within the reach of the human intellect, wisdom, and senses, was acquired by the ancients in a more perfect degree than in our day.

In the ancient works it is even said that there were guns and cannons in the Lanka of Ravan. They were called *Nhalat Yantars*. Therefore, gunpowder was also known to them.

There was also the steam or fire-engine called *Agni Rath*, the prime motor in which was the steam produced from boiling water.

The ancient kings had also their monetary systems, and therefore, they had their mints in which monies were coined.

The ancients used to visit islands and distant lands beyond the seas and oceans, and, therefore, they were neither ignorant of geography nor of the art of navigation (Navcagaman).

Before five thousand years ago, they were most remarkable for their war tactics and military systems and discipline. In battles they used to arrange their armies in the forms of circles, squares, oblongs, wedges &c. Some part of their war tactics is to a certain extent known to the soldiers of our age. But "Ashtar Vidia," the most important and scientific part, is not at all known at present. It consisted in annihilating the hostile army by involving, enveloping and suffocating it in different layers and masses of atmospheric air charged and impregnated with different substances. The army would find itself plunged in a fiery electric and watery element, in total thick darkness or surrounded by a poisonous, smoky, pestilential atmosphere, full sometimes of savage and terror-striking animal forms (*e. g.* snakes, tigers, &c.) and frightful noises. Thus they used to destroy their enemies. The party thus assailed counteracted these effects by arts and means known to them and in their turn assaulted the enemy by means of some other secrets of the "Ashtar Vidiá." This Ashtar Vidiá is no more practised at present. Those who possessed the secrets of it cautiously guarded them from the misusers. It was perfectly just and right to do so.

Extensive works on "Ashtar Vidiá" and such other sciences were at different times compiled in the languages of the times from the Sanskrit originals. But they, together with the Sanskrit originals, were lost at the time of the partial deluge of our country. Detached portions of these sciences now and then recur in the Vedas, Purans and such other Sanskrit works. From all this the learned and the wise should see and infer that the ancients had the ambition of good government, a great and perfect morality, and knowledge of various arts and sciences. It is the very province of the human intellect to invent, discover, and learn things which would benefit all living beings. If a man knows the sciences and arts, it should not be a matter of surprise; but if he does not, then and then only one should feel surprise, for he grasps not the immense reward which is within his easy reach.

Now in the Nyáya Shástra "prathvi" or the earth is said to be "gandhvati." This means that it is the element in which every kind of smell exists. It is the smelling element. There the earth is said to be *nitya* (everlasting or eternal), when its particles only are taken into consideration, but when its compounds such as sulphur (which, as it has a powerful smell, is called gandhak,) &c. are taken into consideration, it is said to be *anitya* (i.e. perishable, as they are compounds). In short, it means that the compounds of particles are perishable and the particles imperishable. Therefore, the various bodies which are called and understood to be elements are imperishable. They are only the compounds of the gandhvati. By carefully reading the *fukarás* (chapters ?) of the Nyáya Shástra, you will thoroughly understand what I say, and you will find that the chemistry of the ancients was far more developed and higher than that of the moderns. The great acquirements of the ancients in chemistry and the sources of all the different branches of knowledge will be disclosed to you in the Nyáya Shástra.

If the men of our times will, according to the system spoken of in the Vedas, begin to form and divide themselves according to their innate qualities and tastes, and not according to their birth into the four distinct classes of Brahmin, Khatri, Vaishav and Soodur, and if they will

perform yoga and devotional and true worship of the Universal Being, they will easily come to know the secret and occult sciences, and understand the mysteries relating to the soul and its transmigrations. They will also know the very natures of sins and their concomitant punishments, and will get a perfect idea of the *hinsa* or sin committed by slaughtering poor and innocent animals. In the end, to crown all their labours they will get emancipation as the greatest reward, i. e., they will get a perfect and everlasting knowledge of their own *selves*, which is nothing more or less than the Parmátmá, the first and true state and principle of everything existent in the Universe—Parmátmá,—the true essence of all. Amen!

(Continued from the April Number.)

EAST INDIAN MATERIA MEDICA.

BY PANDURANG GOPAL, G.G.M.C., F.T.S.

27. Drugs which act on the bowels and relieve costiveness, and remotely relieve acute inflammations of the urethral passage. They act as alteratives of the cutaneous circulation and relieve cerebral congestion.

28. Appetisers and remedies which act as cordials and febrifuges. They also improve the cutaneous circulation and relieve congestions of mucous membranes, acting remotely on the circulation of the eyes, nose and skin.

29. A group similar to the above, but the special merits of which are not detailed. They are appetisers.

30. A group of metals and preparations derived from them which act as alexipharmics, antiseptics and are useful in relieving certain anomalous diseases of the heart and liver which are not specified.

31. Drugs, the decoction of which is sweetly bitter and has the property of relieving sub-acute inflammations. They are insecticide, and are detergent, being useful in cleaning foul ulcers.

32. Drugs which are tonic, cooling and nutritive.

33 & 34. Drugs which relieve congestions or passive smellings, cool the blood and act as febrifuges. They have the remote effect of assisting secondary digestion.

35. Drugs which subdue inflammations, relieve fluxes and purify the seminal fluid.

36. Diuretics and relievers of inflammations.

37. A group which is not specified.

The above thirty-seven groups of drugs, although termed *sanshaman* as represented by Sushruta are not all strictly so; some of the groups contain here and there evacuant drugs also, each varying in action more or less and exerting its activity on the secretory capillaries of special membranes, promoting their secretions moderately, or if the quantity of each drug which has to be administered, be increased in a certain ratio or mixed with other allied drugs, they will cause an abnormal or excessive flow of those fluids. This phenomenon, when apparent, would evidently be deemed inconsistent with the appellation given to these drugs, when viewed individually, but the practical student of these phenomena will observe that these properties, however, opposite are not necessarily contrary to experience. Fresh from nature and at a certain stage of their growth, several vegetables evince such properties, and the occurrence is not the less true, that one part of a vegetable may even possess virtues entirely dissimilar to those of another part. The descriptions, therefore, of therapeutic virtues accredited to these groups, and given here must be taken with reserve, and be held to apply to them generally. The student will therefore do well to take them as landmarks in the minute investigation of each for his further researches into remedies in general.

Sushruta gives typical examples of this class and divides them into three sub-classes, each of which has a special affinity for the fluids of the human system, one restoring the vital spirits to their normal condition, and one repressing inflammations and heat, one counteracting the action of phlegm or of diminishing vascular congestions.

These sub-classes are given thus:—

Sub-class I: (which repress the over-flow of vital spirits or diminish the results of irritation) वातसंशमन वर्ग.

Sanskrit.	*Marathi.*	*Botanical name.*
Bhadra-darū	तेल्या देवदार	Pinus deodara.
Kostá	कोष्ट	Costus speciosus.
Haridra	हळद	Curcuma zedoria
Varuna	वायवर्णा	Crœteva Roxburghii.
Mesha-shringee	थोर कावळी	Gymnema sylvestre.
Atibala	चिकणा मोठा	Sida rhombifolia.
Bala	,, लहान	,, acuta.
Artagala	निळा कोंहाटा	Barleria cerulea.
Katchūra	कचोरा	Curcuma zerumbet.
Koondarook or Sallakee	साळइ (धूपवृक्ष)	Boswellia thurifera.
Kooberakshee	पाडळ अथवा सागर गोटा	Bignonia suaveolens / Guilandina bonduc.
Veera-tarū	अर्जुनसादडा	Pentaptera Arjuna.
Agnimantha	ऐरण	Premna spinosa (Clerodendron phlomoides.)
Vatsadance / Goodoochee	गुळवेल	Menispermum glabrum.
Eranda	एरंड	Ricinus communis.
Ashmabhedaka	लाल आघाडा	Plectranthus scutellaroides
Alarka	थोर रुइ	Calotropis procera.
Arka	रुइ	,, gigantea.
Shatavree	शतावरी	Asparagus racemosus.
Punarnava	पुनर्नवा, घेटुली	Boerhavvia diffusa.
Vasuka	अडुळसा	Justicea Adhatoda.
Vashira	गजपिंपळी	Pothos officinalis.
Kanchanaka	कांचन	Bauhinia Variegata.
Bhargee	भारंग	Clerodendron infortunatum
Karpasee	कापूस	Gossypium herbaceum.
Vrischikalee	थोर आघा	Tragia involucrata.
Rakta chandna	रक्तचंदन	Pterocarpus santalinus.
Badara	बोर	Ziziphus jujuba.
Java	जव	Hordeum hexastichon.
Kola	कंकोळ	Piper chavica.
Kulittha	कुळिथ	Dolichos biflorus.
Vidareegandha, &c.	सालवण इ०	Desmodeum. / Gangeticum & others.
The ten roots of	गुळवेल, डोली, रिंगणी, पिठवण, सालवण, तेल, ऐरण, दिंडा, रुफेद पाडळ, शिवण.	To be specified hereafter.

Sub-class II. (Repressors of bile) पित्तसंशमनवर्ग.

Chandana	चंदन	Sirium myrtifolium.
Koochandana	लाल चंदन	Pterocarpus santalinus.
Bhiverá	बला	Sida corditolia.
Usheera	वाळा	Andropogon muricatus.
Manjishta	मंजिष्ट	Rubia manjista
Payasia	शिदोंडी	Holostemma rheedii.
Vidaree	भुयकोहळा	Batatas paniculata.
Shatavaree	शतावरी	Asparagus racemosus.
Goondra	गहुला	Panicum uliginosum.
Shaivala	शेवाळ	Vallesneria.
Kalhara	कमळ मोठें	Nymphœa speciosum.
Koomooda	,, लहान	,, lotus.
Utpala	उपळी	,, ?
Kadalee	केळ	Musa sapientum.
Doorva	दुर्वा	Panicum dactylon.
Morata	मोरवेल	Clematis vulgare.
Group 16 & ,, 23		which will be described hereafter.

Grasses 5, viz. Saccharum Spontaneum, S. officinalis, S. sara, Poa cynosuroides, and Imperata cylindrica.

Sub-Class III. Repressors of phlegm or of visceral congestions श्लेष्मसंशमन वर्ग.

Darvi	दारूहळद	Berberis Lycia.
Krishnagaru	अगर	Agallocha.
Teelaparnee	तिलवण / लाल चंदन ?	Gynandropsis pentaphylla.
Koshta	कुलिजन	Costus speciosus.
Haridra	हळदी	Curcuma Amada.
Sheetashiva	सैंधव	Rock-salt.
Shatapushpa	बडीशेप	Pimpenella Anisum.
Saralā	काळीतुळस	Ocymum Sanctum.
Rasnā	रास्ना	Aristolochia longa (the root)
Prakeerya	रीठा	Sapindus emarginatus.
Udakeerya	थोर करंज	Pongamia glabra.
Ingoodee	हिंगणबेट	Balanites Ægyptiaca.
Sumana	जाई	Jasminum auriculatum.
Kakādanee.	रक्तगुंजा	Erythrinum Indicum.
Langaleeka.	कळलावी	Gloriosa superba.
Hasteekarna.	एरंड	Ricinus communis.
Moonjataka.	लघु मुंजगवत?	A grass.
Lamajjak.	पिंपळा वाळा	Andropogon muricatus.
Pippalee.	पिंपळी	Piper longum.
Panchamoola.	पंचमुळें (सालवण, पिठवण, रिंगणी, डोली, गोखरू)	The roots of five different species of plants. (to be specified hereafter.)
Brahatee.	डोली	Solanum Indicum.
Mashkaka.	मोखाडी	Serebera swietenoides.
Valeekantaka.	Unknown	Unknown.
Vacha.	वेखंड	Acorus Calamus.
Surasa.	काळी तुळस	Ocymum sanctum.
Aragvadha.	बाहवा	Cathartocarpus fistula.

Remedies of the above three sub-classes are typical representatives of the thirty-seven classes which are described in our last number. They are given here separately in order that the physician may select out of them those which may be most suited for administration, either singly or in combination, as circumstances will demand, with a view to affect the whole system generally. But those which follow, were held by Sushruta and Charaka to exhibit besides their general actions, actions on special organs and increase their activity or diminish it.

The parts used are nowhere specified except in a very few cases. The practitioner, therefore, has in them but an imperfect guide in apportioning the doses or quantities of the active material which is intended to be used in individual cases, and it is clearly laid down that only fresh herbs are to be used, if activity of operation and certainty of action are the aims in view.

We therefore give them for what they are worth, leaving the reader to form his own opinion on the value of such descriptions to practical science or of their application as remedial agents in the treatment of disease.

We shall now proceed to the consideration of the thirty-seven groups or groups of mixed remedies, the use and applicability of which seem to have been determined from experience alone. They are as under:—

Group I. Curers of deranged nerve action and possessing mild anti-phlogistic action वात पित्तसंशमत.

Shaliparnee	सालवण	Desmodium Gangeticum.
Ksheerakankolee	क्षीरकाकोली	Bulb of an alliaceous plant from the Himalayas.
Gireekarnika	धमासा	Alhagi maurorum.
Nagbalā	चिकणा	Sida spinosa.
Ashwadanshtra	गोखरू	Asteracanthus longifolia.
Preshteparnee	पिठवण	Uraria lagopodioides.
Shatamoolee	शतावरी	Asparagus racemosus.
Shamā	कावळी	Gymnema sylvestre.
Ananta	अनंतमूली / उपलसरी	Hemidesmus indicus.
Asana	आसाणा	Bridelia spinosa.
Reshabhak	मुरुड शेंग	Helecteres hirsuta.
Atibala	अतिबला	Sida rhombifoha.
Syrecak	कोराटा	Barleria longifolia.
Kantakaree	रिंगणी	Solanum Indicum.
Ghantapatala.	पाडळ	Schrebera Swetenioides.
Hastikarna	एरंड	Ricinus communis.
Hansapadee	लाल लाजाळू	Mimosa sensitiva.
Vrischikalee	थोर आघाडा	Tragia involucrata.
Rishabhee	लघु चिकणा	Undetermined.

These drugs are said to cure diseases of the air and phlegm and represent therefore medicines which remove atonic conditions of the circulatory system and give tone to mucous membranes without sensibly increasing or evacuating the biliary fluid. They are, therefore, indicated in relieving the morbid states of dryness of the fauces or the skin, lassitude, accumulation of gas in the intestines, dyspnœa and cough. If they exert any remote physiological action, they stay the retrograde metamorphosis of tissue, equalise circulation and neutralise the effects of excessive tissue degeneration and waste, caused by the circulation of morbific agents or poisons introduced from without. They are, therefore, strictly speaking, blood alteratives and depurants, and though all of them have not been tested by modern physicians, we might unhesitatingly bear testimony to these effects in the instances of *gymnema, hemidesmus*, the *Sidas, asteracanthus* and *recinus communis*.

Group II. Vital astringents (those which diminish congestions and increase the tone of the mucous tissue—कफवात प्रशमन:—They diminish the exalted formation of phlegm and relieve diseases which are due to congestions caused by paralysed nerve action, due either to excessive cold or air-borne poisons (miasmata). They are, therefore, indicated in relieving fluxes, serve as alexipharmics and alteratives, relieving the system of pent-up morbid humors, and arrest mucous discharges from the generative organs of both sexes. Some of them by virtue of the bitter principles contained by them act as vermifuges or prevent the formation of worms and also act as alteratives of the skin.

They are:—

Aragvadha	बाहवा	Catharto-carpus fistula.
Madana	मेळ	Randia dumetorum.
Gopaghonta	बोर	Ziziphus jujuba.
Kutaja	कुडा काळा	Holarrhina antedysenterica
Patha	पाडळीचें मूळ	Stephania hernandifolia.
Kantakee	डोली	Solanum jacquinia.
Patala	पाडळ	Bignonia suaveolens.
Múrva	मोरवेल	Clematis Bengalenses.
Indrayava	इंद्रजव	Wrightia antidysenterica (seeds).
Saptaparna	सातवीण	Alstonia scholaris.
Nimba	निंब	Azidaracta Indica.
Karoontoo	पेंडू	Barleria Prionitis (Linnæus)
Dasi	निळा कोरांटा	Ruellia sp.
Goodoochee	गुळवेल	Tinospora cordifoha.
Chitraka	चित्रक	Plumbago rosea.
Sharginshta	लाल कंवडळ	Citrullus colocynthis.
Karanja	करंज	Pongamia glabra.
Patola	पडवळ	Lagenaria vulgares.
Keerata	चिराइत	Agathotes chiretta.
Sushavee	कारलें	Momordica charantii.
Tikta	कडू तोंडली	„ monodelpha.

THE BISHOP OF WINCHESTER SAID AT THE CHURCH CONgress that if any one sent him a religious newspaper he put it at once in the waste-paper basket. If the religious press there is what it is here he exercises sound judgment.

A BUDDHIST FAMILY OR VILLAGE RELIGIOUS LIFE IN INDIA.

BY DAWSONNE MELANCTHAN STRONG, MAJOR,
10TH BENGAL LANCERS,
Author of "Selections from the Bostán of Saadi, translated into English verse."

PREFACE.

In the great work of Anglicising India, many an old faith disappears and many a simple custom is swept away —wholly engrossed by our own doctrines, and sadly ignorant of the history of religions, much injustice is thought in connection with, if not actually done to, the mild and orderly races of Hindostan whom we have made our subjects.

CHAPTER I.

In the shadows cast by a mighty buttress of Himalay upon the plains of Hindostan reposed the village of Oorcha which had been the quiet habitation of Hindus from time immemorial. Small cold rivulets, diverted from the main torrent, watered the terraced fields of corn and poppy, the cultivation of which was the chief occupation of the inhabitants. Although the events of this brief history occurred in the year 1870, the village was still far removed from the ways of Europeans and the hurried step of progress. No British soldier's oath or clumsy tread had yet disturbed the quietude of the scene, nor had even an angular-coated sportsman been viewed, where the very gait of the stately women, pitcher-crowned, and the dignified carriage of the elders betokened that calm superiority of mind which is seldom attainable amid busier haunts of men.

The dignity and virtue of man seemed here to have reached a climax and life was as sweet as the breath of cows. The divine teachings of the Lord Buddha had lingered longer in this spot than in any other part of India, and Brahmins were only tolerated as an apostolic Christian in these days tolerates a ritual curate.

The two girls, Govinda and Ishree, had driven up their goats to browse on the huge mountain slope in the early morning, but long before noon the hot May sun had driven them to seek the shade of the fig trees which clustered about the little streams and caught each wandering breeze.

"I often regret" said Govinda "that Laljee and Kishen ever went out into the world."

"Why," Ishree replied, "we ought to forget they ever left, now that father and mother are so delighted to see them back on leave. I am sure their stories of all the strange things they have seen and heard, will please the old people in the evenings."

"Kishen has not much changed" Govinda said, "but Laljee's notions about strange and new religions, I know, disturb my father's mind, and at this time of life it seems a pity that anything should cause him unrest, and I am sure no new faith could make him holier than he is or help us to follow in his footsteps with more love and admiration."

"I feel that too" replied Ishree "but still I think it is right we should know something about the rest of the world, and not fancy that we are the only good people in it. Mother, I know, is interested in other creeds, but her devotion to father does not allow her to reveal it."

"I could see" said Govinda "that Laljee did not care much about going to the shrine with us the other day to renew the flowers. I must get Kishen to speak up for our dear old customs to-night."

In such strains did the young sisters converse until the great orb of day overpowered their limbs with langour and each laid down to sleep on her yellow sheet spread out upon the grass.

CHAPTER II.

The eldest son of the family, Laljee, had very early in life gone with his uncle to one of the largest cities in Bengal and had been brought up in a mission school. Unknown to his relations he had become a convert to Christianity, and had enlisted in the Bengal Police. The missionaries had a young and gay Eurasian widow whom he was persuaded to marry before he entered the service of Government. Her expensive habits and European style of dress were a great drain upon his slender resources, and, being no longer able to retain his position in the police on this account, he took his discharge. He had not been able to send any savings to his parents nor had he dared to tell them of his altered position and the abandonment of his old faith. There was now no alternative but to throw himself upon the charity of the missionaries who offered him an appointment as a reader of Scripture in the vernacular. For many years letters from his home had come, begging him to return to see his father and mother before they died, and he was not without a longing to revisit the sweet scenes of his childhood; but alas! his mind was tortured with a bad conscience: could he embrace his father as of old? Would he not have to walk to the stainless shrine of Buddha, like a guilty thing while all the rest would be as joyous as the flowers they bore? All this and more passed like a turmoil through his brain, until he determined, come what might, he would see his old village once more. Leaving his wife to the care of the good men who had given her to him, he started on foot for his home.

The career of the younger brother Kishen had been more successful: he had passed through the Lahore University with honours and had been rewarded with a good appointment under Government. Theology was a favourite study with him, and he took a wide and liberal view of the beliefs of the world.

It so happened, that the two brothers met together at their father's house.

As the sun's "gold breath was misting in the west," Ishree and Govinda were descending the cool hill-side, stopping ever and anon to pull down a straggling rose branch, while the goats crowded round to nibble off the fresh young leaves. Down below the women with large-eyed babes slung behind their backs streamed back from the poppy fields where they had been at work all day, and boys were driving along the lazy cows and ponderous buffaloes to their stalls.

Upon Laljee and Kishen who were sitting under the village tree the cold sunset fragrance from the cornfields came like an inspiration and the shrill cry of black partridges who had never sole possession of the fields brought back the memory of their pastoral boyhood with exquisite distinctness. The old Siddartha and his wife had drawn out their beds to sit on, and soon the whole family party was complete, for Govinda and Ishree had returned and had been met by the shepherd youths to whom they were betrothed.

CHAPTER III.

A discussion between the two brothers ensued which may here be conveniently condensed into a dialogue.

Laljee. I often think that the wonderful progress of civilization which appears to be the contemporary result of Christianity, should incline us to regard that creed with favor.

Kishen. It should be remembered, however, that science to hasten on that progress has had to give battle over and over again to Christianity and many tenets have been modified to suit the times, such as the story of the creation, eternal punishment, &c. If such beliefs cannot stand, what may not fall next?

Laljee. You must admit that there has been no example of morality more perfect than that of Christ.

Kishen. There are some who complain that the *singleness* of his life unlike that of Buddha who gave up wife and child to save the world and find enlightenment, prevented a comprehensive sympathy with mankind.

Laljee. But the final sacrifice of Christ was greater.

Kishen. Yes, but he expected deliverance from death to the very last as his words so forcibly implied "my God, my God, why hast thou forsaken me?" Then again the Lord Buddha never preached an angry and capricious deity who could only be appeased with the blood of his sin,

Laljee. True, yet Christ's mission to the world was one of peace and good-will towards men.

Kishen. The history of Christianity up to date has been any thing but a history of peace and good-will towards men.

Laljee. No wonder, Christians abhorred Hinduism which favoured the practice of Suttee.

Kishen. I think it was somewhat less abominable than the Christian custom of burning and drowning poor helpless old women as witches.

The holy Siddartha seldom rebuked his son, but endeavoured to lead him by love and charitable regard for his views back to the old faith.

"My dear son," he said, "we should thank the Incomprehensible that he saw fit to send his son Christ to the West, even as six hundred years before he gave us the Buddha to live amongst us and teach us the same doctrines and even higher ones: and still six hundred years earlier Zoroaster's teaching was *to fear God, to live a life of pure thoughts, pure words, pure deeds and to die in the hope of a world to come.*"* It was the primal simplicity and purity of the doctrines of these three men which gave birth to creeds which have been held by countless millions, until, after the corruption of ages they can scarcely be recognized. Let us now in charity and love for all men and creeds repeat, before retiring to rest as we did, when you were all children together, some of the most beautiful texts of our dear Lord and Prince.

As the last gold cloud overhead was lighting up the quivering leaves of the great peepul tree, they all rose to their feet, and the old Siddartha with his long beard and pure white teeth stood erect and splendid in the midst.

The eyes of the eldest son were moist with tears as he listened to his father's voice repeating the long forgotten sacred texts.

† This is peace,
To conquer love of self and lust of life,
To tear deep-rooted passions from the breast
To still the inward strife;

For love to clasp eternal Beauty close
For glory to be Lord of self, for pleasure
To live beyond the gods; for countless wealth
To lay up lasting treasure.

Of perfect service rendered, duties done
In charity, soft speech, and stainless days;
These riches shall not fade away in life,
Nor any death dispraise.

Then Sorrow ends, for Life and Death have ceased;
How should lamps flicker when their oil is spent?
The old sad Count is clear, the new is clean:
Thus hath a man content.

CHAPTER IV.

A decade has passed over the lives of the Buddhist family in Oorcha. Govinda, the eldest daughter of Siddartha, died before her marriage, a steady adherent to her father's faith: as he loved to say she had entered the fourth path, that is, she had cast away the burden of all sins. The old man and his wife were almost crushed by this affliction, for she was their sole support and comfort in the latter days when many troubles were accumulating around.

A branch of the State Railway was now completed through the fields of Oorcha and a line of barracks had been erected for the accommodation of the families of the railway officials. Laljee had received the appointment of Station-master, and he and his wife had assumed their Christian designation of Mr. and Mrs. Ebenezer Jacobs. Ishree, the lovely child of Nature, no longer fed her flocks upon the eternal slopes or sought the fig-tree shades, for a wavering inclination had led her far away from the pure paths of Buddhism, "‡ that wisdom which hath made our Asia mild," and she had become at the instigation of her sister-in-law, the worthy wife of a Mr. William Snooks. She was now bringing up a young progeny with some difficulty owing to Mr. Snook's devotion to his national beer pot. A sad change had come over the village; there was a bolder look discernible about the women and few were satisfied with quiet agricultural pursuits and domestic duties. The noble gait and modest drooping glances were no more; and many husbands had taken to drink.

Siddartha, having seen his beloved daughter and wife pass away, had retired from the village and now lived a few miles up the valley near the shrine which he alone tended to the last. He was known to the outside world as the *faquir* of Oorcha.

One day, the Station-master heard through his servants that the *faquir* was nigh to death. He went over to his sister, Mrs. Snooks, and proposed that they should walk up the valley to see their father whom they had not visited for many years, for the last time. What thoughts crowded upon them as they traversed the well-known sacred path I will here omit; but, as the white shrine appeared through the overhanging boughs, their hearts stood still with pain. On a common bed of string lay the devout Siddartha; his face was lit with joy for he was stretching out his arms to clasp Govinda and his wife; they were somewhere in the blue, this was all he knew: he left the rest to the Incomprehensible. Laljee and Ishree, let us call them by their old names in this sacred spot, dared not advance; the flaunting petticoat of the one and the cut-away coat of the other seemed to each to be out of place and they shrank from presenting themselves thus to the holy man's gaze.

It was not long before Siddartha's outstretched arms fell gently by his side and above the music of the little babbling brook, these words were heard—

"I take refuge in thee, O Lord Buddha."

He had reached Nirvana, for this was his last birth.

THE THEOSOPHICAL SOCIETY.

As announced in the last number, the President and the Corresponding Secretary, accompanied by a special committee of the Bombay Society, consisting of Messrs. E. Wimbridge, Damodar K. Mavlankar, Sorabji Jamaspji Padshaw, Pherozshaw Dhanjibhai Shroff, and Panachand Anandji, sailed for Ceylon per steamer *Ethiopia* which left Bombay on the 7th ultimo. They touched Karwar and Mangalore on the way, and received on board a deputation of the Fellows of the Society at those places. They landed at Galle on the 17th ultimo, and were given a most cordial and magnificent welcome by our Buddhist Brothers. A full account of the voyage and reception, and of the inauguration of the Buddhist Branch not having arrived in time for publication in this number, will be given in the next.

WHEN A MAN HAS SO FAR CORRUPTED AND PROSTITUTED the chastity of his mind as to subscribe his professional belief to things he does not believe, he has prepared himself for the commission of every other crime.—*Thomas Paine.*

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* Childhood of Religions. ED. CLODD.
† Taken from Edwin Arnold's "Light of Asia."
‡ "Light of Asia" by E. Arnold.

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THE THEOSOPHIST

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THE THEOSOPHIST.

BOMBAY, JULY 1ST, 1880.

The Editors disclaim responsibility for opinions expressed by contributors in their articles. Great latitude is allowed to correspondents, and they alone are accountable for what they write. Rejected MSS. are not returned.

THE OCTOBER AND NOVEMBER ISSUES OF THIS JOURNAL having been reprinted, new subscribers who wish to have their year begin with the October number, will now be charged annas eight additional to cover the extra cost of the republication. Those who order their subscriptions to date from the December, or any later issue, pay Rs. 6 only.

WE ARE GLAD TO ANNOUNCE THE FORMATION AT BENARES of a new Arya Samáj with nearly fifty members, as the first fruits of Swámiji Dayánand's labors at that sacred place. The officers are: *President*, Pandit Amar Nath; *Vice-President*, Dr. Harishchandra Serma; *Secretary*, Moonshi Bakhtour Singh; *Assistant-Secretary*, Shew Gobind Singh; *Treasurer*, Gangadin; *Librarian*, Narayan Singh. Mr. Gangadin and other gentlemen of Benares have also organized an English Debating Club with the design of improving the members in the English language. We heartily wish both success.

A SOCIETY, CALLED THE ARYA HITAISHINI SABHA, HAS been formed at Shájahánpur with the laudable object of intellectual, social and moral improvement. It is under the management of Lala Bahadur Lal, late Honorary Magistrate, and has Babu Sital Das Bandgopadhyai as Secretary. The reading of good publications; the "reformation" of injurious social customs and helping creatures in want; and the attainment of "the end to which the soul is tending, by following the true course of Nature or laws of God;" and the listening to lectures and participation in debates—are covered by the Sabha's programme. Secrecy is to be observed as to the investigations in psychological matters—a most sensible rule.

IN THE COURSE OF AN ELABORATE ESSAY ON "THE Greek Oracles," Mr. F. W. H. Myers gives some very interesting information as to the beliefs entertained by the ancients on what we should now call the spirit-control. Porphyry tells how the "demon" (spirit) sometimes speaks through the mouth of the "recipient" (medium) who is entranced: sometimes presents himself in an immaterial or even material form. The trance-state is mixed with "exhausting agitation or struggle." Right choice of time and circumstances for inducing the trance-state, and obtaining oracular replies, is, according to Porphyry, most important, for a Pythian priestess (medium) compelled to prophesy (speak in trance) while under control of an alien spirit, died; and under unfavorable conditions, "the spirit would warn the auditors that he could not give information, or even that he would certainly tell falsehoods on that particular occasion." "On descending into our atmosphere the spirits become subject to the laws and influences that rule mankind...and then a confusion occurs; therefore, in such cases, the prudent inquirer should defer his researches, a rule with which inexperienced investigators fail to comply."

Given a favorable day, and a "guiltless intermediary" (a true medium), some confined space would then be selected so that the influence should not be too widely diffused." This place was sometimes made dark, and the spirit was invoked with "yells and singing." During this singing the medium "falls into an abnormal slumber which extinguishes for the time his own identity, and allows the spirit to speak through his lips," or, in the exact words of Porphyry, "to contrive a voice for himself through a mortal instrument.—*Spiritual Notes*.

THE THEORY OF CYCLES.

It is now some time since this theory which was first propounded *in the* oldest religion of the world, Vedaism, then taught by various Greek philosophers, and afterwards defended by the Theosophists of the Middle Ages, but which came to be flatly denied by the *wise men* of the West, like everything else, in this world of negation, has been gradually coming into prominence again. This, once contrary to the rule, it is the men of science themselves who take up. Statistics of events of the most varied nature are fast being collected and collated with the seriousness demanded by important scientific questions. Statistics of wars and of the periods (or cycles) of the appearance of great men—at least those as have been recognised as such by their contemporaries and irrespective of later opinions; statistics of the periods of development and progress at large commercial centres; of the rise and fall of arts and sciences; of cataclysms, such as earthquakes, epidemics; periods of extraordinary cold and heat; cycles of revolutions, and of the rise and fall of empires, &c.: all these are subjected in turn to the analysis of the minutest mathematical calculations. Finally, even the occult significance of numbers in names of persons and names of cities, in events, and like matters, receives unwonted attention. If, on the one hand, a great portion of the educated public is running into atheism and scepticism, on the other hand, we find an evident current of mysticism forcing its way into science. It is the sign of an irrepressible need in humanity to assure itself that there is a Power Paramount over matter; an occult and mysterious law which governs the world, and which we should rather study and closely watch, trying to adapt ourselves to it, than blindly deny, and break our heads against the rock of destiny. More than one thoughtful mind, while studying the fortunes and reverses of nations and great empires, has been deeply struck by one identical feature in their history, namely, the inevitable recurrence of similar historical events reaching in turn every one of them, and after the same lapse of time. This analogy is found between the events to be substantially the same on the whole, though there may be more or less difference as to the outward form of details. Thus, the belief of the ancients in their astrologers, soothsayers and prophets might have been warranted by the verification of many of their most important predictions without these prognostications of future events, implying of necessity anything very miraculous in themselves. The soothsayers and augurs having occupied in days of the old civilizations the very same position now occupied by our historians, astronomers and meteorologists, there was nothing more wonderful in the fact of the former predicting the downfall of an empire or the loss of a battle, than in the latter predicting the return of a comet, a change of temperature, or perhaps, the final conquest of Afghanistan. The necessity for both these classes being acute, observers apart, there was the study of certain sciences to be pursued *then* as well as they are *now*. The science of to-day will have become an "ancient" science a thousand years hence. Free and open, scientific study now is to all, whereas it was then confined but to the few. Yet, whether ancient or modern, both may be called exact sciences; for, if the astronomer of to-day draws his observations from mathematical calculations, the astrologer of old also based his prognostication upon no less acute and mathematically correct observations of the ever-recurring cycles. And, because the secret of this science is now being lost, does that give any warrant to say that it never existed, or that to believe in it, one must be ready to swallow "magic," "miracles" and the like stuff? "If, in view of the eminence to which modern science has reached, the claim to prophesy future events must be regarded as either a child's play or a deliberate deception," says a writer in the *Noroyé Vremya*, the best daily paper of literature and politics of St. Petersburg, "then we can point at science which, in its turn, has now taken up and placed on record the question, in its relation to past events, whether there is or is not in the constant repetition of events a certain periodicity; in other words, whether these events recur after a fixed and determined *period of* years with every nation; and if a *periodicity* there be, whether this periodicity is due to blind chance or depends on the same natural laws, on which are more or less dependent many of the phenomena of human life." Undoubtedly the latter. And the writer has the best mathematical proof of it in the timely appearance of such works as that of Dr. E. Zasse, under review, and of a few others. Several learned works treating upon this mystical subject have appeared of late, and of some of these works and calculations we will now treat; the more readily as they are in most cases from the pens of men of eminent learning. Having already in the June number of the THEOSOPHIST noticed an article by Dr. Blohvitz *On the significance of the number Seven*, with every nation and people—a learned paper which appeared lately in the German journal *Die Gegenwart*—we will now summarize the opinions of the press in general, on a more suggestive work by a well-known German scientist, E. Zasse, with certain reflections of our own. It has just appeared in the *Prussian Journal of Statistics*, and powerfully corroborates the ancient theory of Cycles. These periods which bring around ever-recurring events, begin from the infinitessimal small—say of ten years—rotation and reach to cycles which require 250, 500, 700 and 1000 years, to effect their revolutions around themselves, and within one another. All are contained within the *Máhá-Yug*, the "Great Age" or Cycle of the Manu calculation, which itself revolves between two eternities—the "Pralayas" or *Nights of Brahma*. As, in the objective world of matter, or the system of effects, the minor constellations and planets gravitate each and all around the sun, so in the world of the subjective, or the system of causes, these innumerable cycles all gravitate between that which the finite intellect of the ordinary mortal regards as eternity, and the still finite, but more profound, intuition of the sage and philosopher views as but an eternity within THE ETERNITY. "As above, so it is below," runs the old Hermetic maxim. As an experiment in this direction, Dr. Zasse selected the statistical investigations of all the wars, the occurrence of which has been recorded in history, as a subject which lends itself more easily to scientific verification than any other. To illustrate his subject in the simplest and most easily comprehensible way, Dr. Zasse represents the periods of war and the periods of peace in the shape of small and large wave-lines running over the area of the old world. The idea is not a new one, for, the image was used for similar illustrations by more than one ancient and mediæval mystic, whether in words or picture—by Henry Kunrath, for example. But it serves well its purpose and gives us the facts we now want. Before he treats, however, of the cycles of wars, the author brings in the record of the rise and fall of the world's great empires, and shows the degree of activity they have played in the Universal History. He points out the fact that if we divide the map of the Old World into five parts—into Eastern, Central, and Western Asia, Eastern and Western Europe, and Egypt—then we will easily perceive, that every 250 years, an enormous wave passes over these areas bringing into each in its turn the events it has brought to the one next preceding. This wave we may call "the historical wave" of the 250 years' cycle. The reader will please follow this mystical number of years.

The first of these waves began in China, 2,000 years B. C.—the "golden age" of this Empire, the age of philosophy, of discoveries and reforms. "In 1750 B. C. the Mongolians of Central Asia establish a powerful empire. In 1500, Egypt rises from its temporary degradation and carries its sway over many parts of Europe and Asia; and about 1250, the historical wave reaches and crosses over to Eastern Europe, filling it with the spirit of the Argonautic expedition, and dies out in 1000 B. C. at the siege of Troy."

A second historical wave appears about that time in Central Asia. "The Scythians leave her steppes, and

inundate towards the year 750 B.C. the adjoining countries, directing themselves towards the South and West; about the year 500 in Western Asia begins an epoch of splendour for ancient Persia; and the wave moves on to the east of Europe, where, about 250 B. C. Greece reaches her highest state of culture and civilization—and further on to the West, where, at the birth of Christ, the Roman Empire finds itself at its apogee of power and greatness."

Again, at this period we find the rising of a third historical wave at the far East. After prolonged revolutions, about this time, China forms once more a powerful empire, and its arts, sciences and commerce flourish again. Then 250 years later, we find the Huns appearing from the depths of Central Asia; in the year 500 A. D. a new and powerful Persian kingdom is formed; in 750—in Eastern Europe—the Byzantine empire; and, in the year 1,000—on its western side—springs up the second Roman Power, the Empire of the Papacy, which soon reaches an extraordinary development of wealth and brilliancy.

At the same time, the *fourth* wave approaches from the Orient. China is again flourishing; in 1250, the Mongolian wave from Central Asia has overflowed and covered an enormous area of land, including with it Russia. About 1500, in Western Asia the Ottoman Empire rises in all its might and conquers the Balkan peninsula; but at the same time, in Eastern Europe, Russia throws off the Tartar yoke, and about 1750, during the reign of Empress Catherine, rises to an unexpected grandeur and covers itself with glory. The wave ceaselessly moves further on to the West, and beginning with the middle of the past century, Europe is living over an epoch of revolutions and reforms, and, according to the author, "if it is permissible to prophetize, then, about the year 2,000, Western Europe will have lived one of those periods of culture and progress so rare in history." The Russian press taking the cue believes, that "towards those days the Eastern Question will be finally settled, the national dissensions of the European peoples will come to an end, and the dawn of the new millenium will witness the abolishment of armies and an alliance between all the European empires." The signs of regeneration are also fast multiplying in Japan and China, as if pointing to the approach of a new historical wave at the extreme East.

If, from the cycle of two-and-a-half century duration we descend to those which leave their impress every century, and, grouping together the events of ancient history, will mark the development and rise of empires, then we will assure ourselves that, beginning from the year 700 B. C. the centennial wave pushes forward, bringing into prominence the following nations—each in its turn—the Assyrians, the Medes, the Babylonians, the Persians, the Greeks, the Macedonians, the Carthagenians, the Romans and the Germanians.

The striking periodicity of the wars in Europe is also noticed by Dr. E. Zasse. Beginning with 1700 A.D., every ten years have been signalized by either a war or a revolution. The periods of the strengthening and weakening of the warlike excitement of the European nations represent a wave strikingly regular in its periodicity, flowing incessantly, as if propelled onward by some invisible fixed law. This same mysterious law seems at the same time to make these events coincide with astronomical wave or cycle, which, at every new revolution, is accompanied by the very marked appearance of spots in the sun. The periods when the European powers have shown the most destructive energy are marked by a cycle of 50 years' duration. It would be too long and tedious to enumerate them from the beginning of History. We may, therefore, limit our study to the cycle beginning with the year 1712, when *all* the European nations were fighting at the same time—the Northern, and the Turkish wars, and the war for the throne of Spain. About 1761, the "Seven Years' War"; in 1810 the wars of Napoleon I. Towards 1861, the wave has a little deflected from its regular course, but, as if to compensate for it, or, propelled, perhaps, with unusual forces, the years directly preceding, as well as those which followed it, left in history, the records of the most fierce and bloody war—the Crimean war—in the former period, and the American Rebellion in the latter one. The periodicity in the wars between Russia and Turkey appears peculiarly striking and represents a very characteristic wave. At first the intervals between the cycles returning upon themselves, are of thirty years' duration—1710, 1740, 1770; then these intervals diminish, and we have a cycle of twenty years—1790, 1810, 1829-30; then the intervals widen again—1853 and 1878. But, if we take note of the whole duration of the in-flowing tide of the warlike cycle, then we will have at the centre of it—from 1768 to 1812—three wars of seven years' duration each, and at both ends, wars of two years.

Finally, the author comes to the conclusion that in view of facts, it becomes thoroughly impossible to deny the presence of a regular periodicity in the excitement of both mental and physical forces in the nations of the world. He proves that in the history of all the peoples and empires of the Old World, the cycles marking the milleniums, the centennials as well as the minor ones of 50 and 10 years' duration, are the most important, inasmuch as neither of them has never yet failed to bring in its rear some more or less marked event in the history of the nation swept over by these historical waves.

The history of India is one which, of all histories, is the most vague and least satisfactory. Yet, were its consecutive great events noted down, and its annals well searched, the law of cycles would be found to have asserted itself here as plainly as in every other country in respect of its wars, famines, political exigencies and other matters.

In France, a meteorologist of Paris went to the trouble of compiling the statistics of the coldest seasons, and discovered at the same time, that those years which had the figure 9 in them, had been marked by the severest winters. His figures run thus: In 859 A. D. the northern part of the Adriatic sea was frozen and was covered for three months with ice. In 1179 in the most moderate zones, the earth was covered with several feet of snow. In 1209, in France the depth of snow and the bitter cold caused such a scarcity of fodder that most of the cattle perished in that country. In 1249, the Baltic sea, between Russia, Norway and Sweden remained frozen for many months and communication was held by sleighs. In 1339, there was such a terrific winter in England, that vast numbers of people died of starvation and exposure. In 1409, the river Danube was frozen from its sources to its mouth in the Black Sea. In 1469, all the vineyards and orchards perished in consequence of the frost. In 1609, in France, Switzerland and Upper Italy, people had to thaw their bread and provisions before they could use them. In 1639, the harbour of Marseilles was covered with ice to a great distance. In 1659 all the rivers in Italy were frozen. In 1699 the winter in France and Italy proved the severest and longest of all. The prices for articles of food were so much raised that half of the population died of starvation. In 1709 the winter was no less terrible. The ground was frozen in France, Italy and Switzerland to the depth of several feet, and the sea, south as well as north, was covered with one compact and thick crust of ice, many feet deep, and for a considerable space of miles, in the usually open sea. Masses of wild beasts, driven out by the cold from their dens in the forests, sought refuge in villages and even cities; and the birds fell dead to the ground by hundreds. In 1729, 1749 and 1769 (cycles of 20 years' duration) all the rivers and streams were ice-bound all over France for many weeks, and all the fruit trees perished. In 1789, France was again visited by a very severe winter. In Paris, the thermometer stood at 19 degrees of frost. But the severest of all winters proved that of 1829. For fifty-four consecutive days, all the roads in France were covered with snow several feet deep, and all the rivers were frozen. Famine and misery reached their climax in the country in that year. In 1839, there was again in France a most terrific and trying cold season. And now the winter of 1879 has asserted its statistical rights and proved true to the fatal influence of the figure 9. The meteorologists of

other countries are invited to follow suit and make their investigations likewise, for the subject is certainly one of the most fascinating as well as instructive kind.

Enough has been shown, however, to prove that neither the ideas of Pythagoras on the mysterious influence of numbers, nor the theories of ancient world-religions and philosophies are as shallow and meaningless as some too forward free-thinkers would have had the world to believe.

*A GLIMPSE OF TANTRIK OCCULTISM.**

BY BARADA KANTA, MAJUMDAR.

There is a point beyond which experimental science cannot go; and that is the point which divides the empire of what is called matter from the empire of force. Certainly the physicist is acquainted with the nature and laws of certain forces, or more correctly, certain modifications of some mysterious force, but beyond this every thing is in darkness. To the modern scientist the land of mystery is sealed with seven seals. His instruments and machines, his scalpel and retort serve him ill to solve the grand problem of existence. Is there no hope then? Are there no means by which the occultism of nature may be revealed to man? Aryan philosophy says there are. But the ways are different. The external senses are but the vehicles for communicating to the mind impressions of those objects which these senses can take cognizance of. But these Aryans are not adapted to receive impressions of the ultra-gaseous or force state of matter. Sight, smell, hearing, touch and taste are essentially those attributes of the mind which under certain conditions receive physical impressions from things without and transmit those impressions to an observant faculty within. And yet a proof of the existence of these attributes of the mind is best had in the dream state, when not only is mental vision brought in requisition, but smell, taste, touch and hearing, all have their fair play *independently of the external senses*. When we confess to ourselves the existence of matter and force which are not cognizable by the senses, we can, perhaps, safely look upon the mind as the only agent that can perceive such subtile phenomena; for in one state at least, I mean dream, we know of its independent powers to see, hear, &c. This clairvoyance of the mind was known to the ancients many thousand years ago. During their trance state (samádhi) the Yogis by means of inner vision could see the mysterious agencies of nature underlying the universe.

In verse 61, Chapter XVIII. of the Bhagabatgita, Sri Krishna says to Arjun, sitting in the hearts of the created objects, "Oh Arjun, God turns the machinery by his Máyá." But nowhere in that learned philosophy is any mention made of what this machinery of Máyá is, and how it is worked. Purnánanda Gaswámi, an eminent Tantrik Yogi, who lived more than two hundred years ago, has left a book in Sanskrit, the name of which is *Shat Chakrabhed*, in which he treats of the occult nerves and forces in the human body. Mention of these nerves and forces, however, is to be found in the *Brahmánda Purána*, (Uttragita, Chapter II., verses from 11 to 18), but credit is due to the Tantrik author for having described them at length. It is to be regretted that the author has used figurative language throughout the work which renders it valueless, except to such as have the key to the allegories.

The six revolving wheels of force, mentioned in the sequel, are connected with one another and are further connected with the grand machinery of Máyá pervading the Universe. It is not to be supposed that there is in reality any wheel or lotus in the human body; the author means only to point out the active centres of certain forces.

"*Shat Chakrabhed.*

"Outside the spine, to the left is the Ira nerve, resplendent like the moon, and to the right is the Pingalá nerve, resplendent like the sun. Between these nerves, that is, within the canal of the spine, is the Sushumná nerve, effulgent like the sun, moon and fire, and possessing the three attributes of Swatwa, Rajas and Tamas. Assuming the shape of a full-blown Datura metel towards the Muládhár Padma (radical substratum of the psychological forces) it extends to the crown; and within the aperture of this nerve is a nerve called Bajrá extending from the *pudendum virile* to the crown. The interior of this latter nerve is perpetually blazing.

"Within this blaze of the Bajrá nerve is a nerve called Chitrini, girdled by the Pranava (that is, the three powers explicated by it) and fine as the spider's web. This nerve permeates the six lotuses (the trijunction points or cells where the Ira and the Pingalá nerve meet with the Sushumná nerve) on the Sushumná nerve. Within the Chitrini is a nerve called Brahma nerve, which extends from the mouth of the great positive force (Mahádeva) in the first cell to the crown.

"There is a very delightful place (the fissure of Sylvius?) where the mouth of the Brahma nerve emits nectar. This place is the junction of the frontal lobe with the temporal lobe of the cerebral hemispheres and is the mouth of the Sushumná nerve."

The author now proceeds to describe the seven systems of psychological forces pervading the body through the cerebro-spinal cord. There are seven points where the spinal accessory nerves, Ira and Pingalá, meet with the Sushumná nerve. Each of these points is called a lotus. I will in the sequel call them cells.

"*The first cell, called Adhár Padma.*

"This cell is situated on the Sushumná nerve below the *pudendum virile* and above the fundament. It is bright as gold and has four petals of the color of Bignonia Indica, symbolized by the four letters *ba, ga, sa* and *sha*. It is situated topsy-turvy.

"Within this cell is the quadrangular mundane discus surrounded by eight spears, soft and yellow as the lightning. Within this discus is deposited the procreative *semen virile*.

"This *semen virile* is decorated with four hands and is mounted on the elephant of India. In its lap is the creator-boy, having four hands and holding the four Vedas in his mouth.

"Within the quadrangular discus above referred to is a goddess (passion, I believe) named Dákini with swinging four hands and blood-red eyes. She is glorious like twelve suns rising at the same time; but visible only to the pure-minded yogi.

"Within the pericarp of the Bajrá nerve, bright as the lightning is the philoprogenitive triangular discus of Tripurá Devi. Within this discus is the air of Kandarpa (cupid), which is capable of passing freely through all the members of the body. It is the sovereign lord of animals, is blown like the *Bándhuli* flower and glorious like hundreds of millions of suns.

"Within it is the phallus of a Siva, facing west, his body soft like melted gold, embodiment of wisdom and communion, red like a new twig, and soft as the beams of the moon. It lives in the sacred city (Kasi), is full of felicity and is round like a whirlpool.

"Fine as the string of the stalk of lotus plays above this phallus the charmer of the Universe (Kulakundalini) extending to the nectar-flowing fissure of the Brahma nerve. Like the lightning playing in new clouds and the spiral turn of a shell, she rests over the phallus in three and a half circles as does the sleeping serpent over the head of Siva.

"This Kulakundalini, residing in the Muládhár Padma, hums like the bee inebriated with the nectar of flowers, and by distributing the inspiration and respiration of animals keeps them alive.

"Within this Kulakundalini, subtiler than the subtilest, and resplendent as the lightning is Sri Parameswari (that is, Prakriti or mundane source), whose brightness manifests the Universe like a caldron."

"*The second cell, called Swádhishtán Padma.*

"On the Sushumná nerve is another cell at the root of the *pudendum virile*, which is red like vermillion and bright as lightning. It has six petals symbolized by the six letters *ba, bha, ma, ya, ra* and *la*.

"Within this lotus is the white discus of Baruna (Neptune), in which is the seed, * वं, argent like the autumnal moon, having crescent on its forehead and mounted on म.*

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* The fondness of the Asiatic mind for allegory and parable is well illustrated in this paper on Tantrik Occultism. To a Western man who cannot read the meaning between the lines, it will very likely seem void of sense. Thus the *Atharva Veda* appeared to Max Müller only 'theological twaddle,' whereas its text is full of profound philosophy and proves that its author or authors were intimately acquainted with the hidden energies of nature. The significant feature of the present essay is that the Tantrik Yogi from whose work the extracts are translated, knew the great and mysterious law that there are within the human body a series of centres of force-evolution, the location of which becomes known to the ascetic in the course of his physical self-development, as well as the means which must be resorted to to bring the activities at these centres under the control of the will. To employ the Oriental figurative method, these points are so many outworks to be captured in succession before the very citadel can be taken.—H. S. O.

* The Sanskrit word is वंजि. वं means Baruna; but I don't know what this म means.

"In the lap of this ब seed, blue like the cloud, young, and wearing red cloth is Hari (positive force) having Śribatsa and Koustava-mani on his breast, and holding the four Vedas in his four hands with Lakshmi (negative force).

"Within the said discus is a goddess, Rákini, her color is like the blue lotus, holding many arms in her hands ready to attack, wearing many ornaments and apparel, and his mind inebriated.

"He who can realize the discus of Baruna in his mind becomes in a moment freed from individual consciousness and emerging from the darkness of folly shines like the sun."

(To be continued.)

Rajshahi in Bengal, April 1880.

A SPECTRE GUIDE.

BY V. P. ZELIHOVSKY.*

At the end of November, 1879, occurred in our town of Tiflis (Russian Caucasus) an event so extraordinary and incomprehensible, as to persuade more than one hitherto sceptical person that there must be some truth in the belief of the spiritualists. It is in the police and criminal records now, and can be verified at any day. I was a witness to it myself, and the chief personages of the tragedy live but a few steps from my own family residence in the Nicolaefskaya Street, which adjoins the Ovtchalsk Street, where stands the house of the Kaazmin family. The event is thus summed up in the police records:—

"*The discovery of the crime is due to the apparition of the murdered man himself, in full daylight and before a number of witnesses.*"

In the *Molokan* quarter, on the outskirts of Tiflis, between the garden of Moushtaid and the railroad, lives a widow, whose only son, Alexander, a lad of about eighteen, left free after his father's death to do as he pleased in the house and with himself, soon fell into bad company and took uncontrollably to drink. The mother was in despair; she preached and begged and threatened, but all in vain. Alexander Kaazmin went on, and with every day matters became worse with him.

Once, before sunset, he left the house after quarrelling with his mother. She had insisted upon his remaining at home, for she well knew he would return drunk. Though he had deceived her more than once, and usually broke his promises, yet this time as he had solemnly pledged his word to come home earlier, the mother, having put the youngest girls to bed, sat at her work to await the return of her prodigal son.

Thus she sat quietly sewing, eagerly catching every sound, in the hope of hearing the creak of the opening gate and the familiar footsteps; but she listened in vain. Hours passed on and midnight struck at last. The silence was profound around her, and no sound was heard but the chirp of the cricket behind the fire-place, and the monotonous ticking of the clock....Of late, her Sashka† had been more than once absent on drunken sprees for days together, but the poor widow had never awaited him with such an anxiety as on that memorable night, and never longed so despairingly to see him back. Several times she had gone outside the gate to watch for his return. The night was frosty and as light as day, the November moon being at the full.

Two o'clock...then three in the morning!...The sad mother went once more into the street, and seeing no one, with a heavy sigh concluded to wait no longer and after shutting and firmly bolting the gate, went to her bedroom. But hardly had she crossed the threshold, when the iron latch of the gate was lifted, and the familiar footsteps of her son sounded heavily upon the frozen ground. She heard them across the yard, then pass under the windows toward the hall, but no one entered. Thinking that in her anxiety she had inadvertently fastened the hall door with the hook, she returned to open it for him.

Neither in the hall, nor in the yard was there any one; but the watch-dog, which had growled at first, was now howling and moaning piteously, and the gate which she had bolted stood wide open.....

The heart of the mother was struck with terror. She ran out into the street again, looking to the right and left,—but not a soul was there to be seen at that late hour. With a heavy presentiment of something evil, she returned to her work, for she could sleep no more. There she sat—according to her own simple narrative—thinking how two years before, just before her husband's death, that same gate, do what they might, would *not* keep shut. It was useless to bolt it, however firmly, for as soon as shut, it would be flung open, as though some invisible hand had unbolted it. And this went on until the master's death. After they had buried him, the gate opened no longer.....

While brooding over the past, and overcome by her sad thoughts, the widow suddenly fell asleep over the table. It was but for a moment, for she suddenly awoke, trembling from head to foot and covered with the cold sweat-terror; in vision she had seen her only son, calling her pitifully to his help, and she *knew* that he himself could come no more. She could hardly wait for daybreak, and at early dawn sallied forth to search for her boy in all the neighbouring taverns and gin-shops. But Alexander Kaazmin could not be found nor had any one seen him on the night before. The old woman had thus visited many drinking places, and was already returning home *a few minutes before noon*, tired out, and in both mental and physical agony.

Everywhere the quest was fruitless, and the load grew heavier on her heart at every disappointment. The passers-by looked wonderingly into her grief-stricken face, and some who knew would have stopped to ask the cause of her trouble and offer their help. But she saw no one, heard no one; one image alone occupied her thoughts, and her eyes wandered from face to face only to see if it were his, whom she sought, but finding it was not, looked no longer. The direful sense of impending disaster grew stronger every moment, and though she ceased not to look in every direction, despair possessed her soul more and more. Now she found herself in a crowd which had been gathered by some temporary obstruction of the footway, but she kept on, and the people, as though moved by the subtle influence of her sorrow, parted to the right and left for her that she might pass through. She had reached a street-corner and was about to cross when at the opposite side the figure of a young man whose back was towards her, arrested her attention. The mother's quick glance recognized it instantly as her Alexander's, and with a cry of joy she darted forward to catch hold of him. The man turned at the sound of her voice...yes, it was he, but how pallid! His face was bloodless as that of a corpse, and there was no life in the eyes that looked into her own, but a far-away look and an expression of pain that sent a thrill through her every fibre. "Sashka!" she screamed, "Sashka!" Some would have held her, thinking her ill, but she broke from them and ran to the place where she had seen him last. He was gone, she knew not whither, but she hurried away in the direction in which he had been proceeding—the pale, despairing face seeming to bid her follow. Again, but this time far away down the street she saw him, and pressed forward, determined this time not to lose sight of him. He had no hat on, and the November sun shone on his light hair so as to make it to her indulgent fancy, almost like a mass of golden thread. Once he seemed about to stop until she should come up, but he only raised his arm and beckoned to her, at the same moment turning the corner of a street which led towards her own quarter. Fear lent speed to her weary feet, and she ran as though she were a young girl again instead of a matron full of years. She reached the corner, turned it, but he was not in sight, though she could see farther than he could possibly have gone in the few seconds that had elapsed. She could not repress the groan that burst from her lips. And yet up to this moment, strangely

* Written for the THEOSOPHIST, by a near relative of ours, as the truthful narrative of an occurrence which set the whole town and the police of Tiflis aghast.

† Diminutive for Alexander.

enough, the idea had not occurred to her that she had not been seeing her own living son in flesh and blood. Truth to say, what with her night-long vigil, her anxiety, and the excitement of the day's adventures, she was in no mood to reflect. But now a superstitious horror came over her all at once. The death-like face, the vacant eye, the dumb appeal for her to follow, the disappearance and re-appearance, and now the final vanishing of the substantial figure into thin air, rushed to her consciousness in one crushing thought that her guide was but the spectre of her son. For a moment she tottered and everything swam before her eyes, she felt that she was about to swoon; but some new strength seemed suddenly given her, and she darted forward down the street.

She had ransacked, as she thought, every place of dissipation where Alexander would be likely to have passed his night of riot. Seeing the apparition no more she was perplexed which way to turn; but, just when her confusion of mind was greatest, an inner voice seemed to tell her to inquire in an inn situated close to her own house. It was not precisely a gin-shop, but a kind of eating-house and beer-drinking saloon combined, which her son was not in the habit of visiting. As it was Sunday the inn was full and customers plentiful at the bar. To the mother's questions, they all manifested sympathy for her, and answered kindly, but no one had seen her son.

Then Mrs. Kaazmin prepared to leave the place. The saloon door opened into a yard, in which an *exterior* wooden staircase led to the upper part of a building, a kind of loft where hay was stored. The poor mother, now convinced of her son's death, came out into the yard, followed by all the visitors of the beer-house and even by the proprietor of the place himself—an Armenian, all loudly expressing their sympathy for her despair and trying to give her hopes. Suddenly as she turned to leave, her eye caught sight of the staircase of the hay-loft, and on the platform at the bottom, whom did she see but her son, Alexander, standing right before the middle one of three doors, the one of the staircase leading to the hay-loft. This at any rate could be no ghost, for there he was as solid and substantial as any of the men about her! In a gush of joy she exclaimed—"Sashka!...Thank God!... What are you doing there?...Here am I worrying myself to death in search of you, and you...there! Sleeping over the wine-fumes, no doubt?...Come here, you good-for-nothing vagabond!...What are you beckoning me for? But suddenly, her face became deadly pale, and she staggered. The remembrance had flashed upon her that now *in full sunlight, and at noon*, her son was repeating the same gesture of mute entreaty he had used in her vision of him, the night before, and his life had the very same awful look she had noticed in the street just now.

Then, a wild terror seized hold of the woman. To use the words of her own testimony in the police-court—she felt that something dragged her irresistibly there, towards her son; and, forgetting her fatigue and everything else, she rushed towards the staircase, and shouting to him to wait for her and not to go away again—for she now was convinced that she saw her *living* son—she flew up the steps taking two at a time. The witnesses to her conversation with *empty space*, and her strange actions testified, at the coroner's inquest and also in court, that they had verily believed her for one moment utterly insane.

Though her Alexander had again disappeared, and did not wait for his mother on the platform, she nevertheless *felt*, as she says, *the same mysterious force dragging her* across the yard, and compelling her to select out of the three doors before her the right one. Upon entering the hay-loft, the mother began loudly calling her son, but there was no answer. He was not there....

"I cannot describe, what then possessed me," she testified. "I neither felt astonished at the new disappearance, nor did I think of any thing, or desire for aught. I only *felt*, though I neither saw nor found him anywhere, that my son was *there*, near me!...There was a large bundle of hay lying on the floor...And I heard as if it were a voice whispering within me: search it, search it,...turn it over!...and I rushed to do so. I immediately found a pair of legs encased in boots, which I recognized; and before uncovering the rest of the body, I remember well... I pushed and shook the legs, as one does to awake a sleeping man, repeating loudly, 'Come, get up! you have had enough sleep there! Come out!' And then, seeing that he heeded me not, I uncovered his head and face...It was only then, that I saw he was indeed cold and dead!... But even then I did not feel surprised. I neither shouted nor screamed, but only turned round to call upon the witnesses, to see *what* I had discovered....."

The amazed bystanders had, of course, followed her immediately into the hay-loft and had witnessed the strange scene. But, as soon as the legs had been found, some quick-witted men among them took upon themselves to secure the landlord. Livid and struck with superstitious terror, the *dookhantchik* (inn-keeper), as soon as he had seen *whither* the mother was rushing to look for her son, Alexander, *who had appeared to her alone*—waited neither for police nor coroner, but falling upon his knees confessed before all the people that young Kaazmin had been killed.

The inquest now showed that neither the *dookhantchik* nor his two accomplices were murderers by premeditation, but only intended to gratify their baser instincts at his expense. Having plied the boy with drinks till he had become insensible, they wanted to have some "fun," they said, and dragging him to the hay-loft, piled upon him heaps of hay and pillows to stifle his cries. But they had miscalculated, it seems, the strength of the liquor and were very much astonished upon finding at the end of the "trick" that the victim had become quite stiff and lay before them—a corpse! Young Kaazmin had died of either apoplexy or suffocation *! Then, the playful brutes decided in their piety that such was the Will of God... and having covered the body with hay, waited for the following night to come to dispose of it in some ditch. They felt sure, they said, that the young man being known for a drunkard, his death would be attributed to apoplexy resulting from drink, and buried without any further enquiry.

So had the murderers decided, but not so the miserable Alexander Kaazmin, or his *perisprit* as the French spiritists would say. The wraith of the dead man had itself led the search for his sinful body.

SYNOPSIS OF THE ARYAN LITERATURE.

BY RAO BAHADUR GOPALRAO HURREE DESHMUKH,

Vice-President of the Theosophical Society.

The sacred literature of the Aryas is divided by the Brahmans who follow the right-hand way of worship (दक्षिणमार्ग) into three classes called श्रौत from shruti or Vedas, आर्ष from Rishees or literature composed by Rishees, and पौरुष from पुरुष or literature written by men.

The Tantric Brahmans, who follow वाममार्ग the left-hand way of worship, take a different view. They divide the sacred literature into two classes निगम or Vedic and आगम or Tantric. They maintain that Tantras are like श्रुति being mostly revealed by Shiv, the favourite deity of the Yogis. Kulucka Bhut in his commentary on the laws of Manu, says—

वैदिकतांत्रिकश्चेवद्विविधाश्रुतिकीर्तिता ॥

श्रौत literature includes the whole range of the Vedic books, such as संहिता, ब्राह्मण, आरण्यक, उपनिषद्, परिशिष्ट and सूत्र which collectively are called शाखा. There are different Shakhas, founded on different Vedas and different readings of the Vedas.

उपवेद—Auxiliary sciences to four Vedas are called "Upvedas." These are आयुर्वेद, शिल्पवेद, गांधर्व, and धनुर्वेद *i. e.* medicine, mechanics, music and military art.

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* The Coroner's inquest brought out this fact.

श्रुति is figuratively considered a person having six organs, described in the following verses—

छंद:पादौतुवेदस्यहस्तौकल्पोयपठ्यते ॥
ज्योतिषामयनंचक्षु:निरूक्त्रश्रोत्रमुच्यते ।।
शिक्षाघ्राणंतुवेदस्यमुखंव्याकरणंस्मृतं ॥
तस्मात्साङ्गमधीत्येवब्रह्मलोकेमहीयते ॥

These verses say that—

His	legs	are Prosody	छंद.
His	hands	are Ritual	कल्प or सूत्र.
His	eyes	are Astronomy	ज्योतिष.
His	ears	are Vocabulary	निरूक्त & निघंट.
His	nose	is Rules of Pronunciation	शिक्षा.
His	mouth	is Grammar	व्याकरण.

Whoever reads the Vedas with the help of these organs goes to the Heaven of Brahma.

श्रुति has minor organs उपांग or six Darshans or six systems of philosophy, called सांख्य, न्याय, योग, वैशेषिक, मीमांस and वेदान्त.

Hence the complete study of the Vedas is called साङ्गोपाङ्गवदोपवेदाध्ययन or swadhyaya स्वाध्याय.

Vedas are recited according to a peculiar musical system in eight ways, called विकृति which are described as follows:

जटामालाशिखारेखाध्वजोदंडोरथोघन : ॥
अष्टौविकृतय:प्रोक्ताक्रमपूर्वामनीषिभि : ॥

These originate in पद or separated words and क्रम or separated words twice repeated. There are five क्रम, called क्रम, अभिक्रम, उत्क्रम, संक्रम and व्युत्क्रम.

Now the second branch of the Aryan literature is आर्ष. It includes स्मृति or treatises on law and customs, and पुराण or religious legendary stories. These together are called धर्मशास्त्र.

A large number of these books and a variety of their character have induced Brahmans to divide them under three classes according to their own views. These classes are called सात्विक राजस & तामस or divine, human and diabolical. This principle is sometimes applied to shruti also. अभिचारकर्म is set down as तामस though supported by Vedas.

स्मृति are divided into वृध्द and लघु, large and small.

पुराण are also divided into महापुराण and उपपुराण.

There are other branches of the literature which go by the following names.

1. नीतिशास्त्र—Ethics.
2. भक्तिशास्त्र—Doctrine of devotion and faith as laid down by शाण्डिल्य and नारद.
3. अलंकारशास्त्र—Rhetoric,including काव्य, सुभाषित, नाटक &c.
4. पाकशास्त्र—Culinary art.
5. कामशास्त्र—Treatise on relations between man and woman as laid down by वात्सायन and भरत.
6. मंत्रशास्त्र—Magic as laid down by Shiv.
7. अर्थशास्त्र—Political Economy.

Now the third class of the literature पौरुष consists of books, written by the learned men in Kuli age, within fifteen hundred years or from the time the Rishees ceased to exist or from the time the Sanskrit died as a spoken language. These works are collectively called निबंध and are variously styled as—

अर्के, कमलाकर, कल्प, कौमुदि, गणपति तत्व, दर्पण, पारिजात, मयूख, मंजिरी, रत्न, रहस्य, राज, विवेक, शेखर, सेतु, संग्रह, हेमाद्रि &c.

These works always depend for their authority on books of ऋषि, who preceded these learned men. The Rishees depend on श्रुति for authority and श्रुति is allowed to be authority by itself, never referring to any other authority. Hence it is called शब्दं त्वत: प्रमाणं.

Bombay, 5th May 1880.

SOME THINGS THAT ARYANS KNEW.

BY THE LATE BRAHMACHARI BAWA.

Gravitation.

Long before their discovery by the European astronomers, the theory of gravitation, and the fact that the earth revolves round the sun, and not the sun round the earth, was known to the Aryans, for in the fifth Varag of the fourth Adhyaya of the third Ashtak of the Sanhita in the Rig Veda there is this Shruti :—

प्रजानन्मित्रोदाधार पृथिवीमुतद्यां मित्र: कृष्टीरनिमिषाभिचष्टे.

It means that

प्रजानन्मित्रोदाधार—all objects are supported by their nourishing friend, the sun,

पृथिवीमुतद्यामित्र: कृष्टि—the friend (the sun) attracts towards it the earth.

अनिमिषाभिचष्टे—not for a single moment is the earth freed from its attraction.

Now in this Shruti from the Vedas we find the earth to be the object attracted (आकर्ष्य) and the sun the attractor (आकर्षक). And as the attractor will never revolve round the thing it attracts, it becomes clearly proved that the Aryans knew that it was the earth which revolved round the sun and not the sun round the earth.

Rain.

The origin and formation of rain was not unknown to the Aryans, for there is the following Shruti about it in the eleventh Anuvak of the fourth Adhyaya of the second Ashtak of the Sanhita of the Apstamb Sakha in the Yajur Veda :—

अग्निर्वाइतोवृष्टिमुदीर्यति मरुत: सृष्टानयंति यदाखलुवा असावा दित्यान्यङ्रश्मिभि: पर्यावर्ततेथवर्षति.

It means that

अग्निर्वाइतोवृष्टिमुदीर्यति—heat (agni) is the cause of the rain.

मरुत: सृष्टानयंति—Marut or wind is the disperser and distributor of rain in the Shrusti.

यदाखलुवा—but the principal cause of rain is

असावादित्यान्यङ्रश्मिभि:पर्यावर्तते—the sun's heat (rasmi) which turns water into the steamy vapour and carries it upwards towards the sky.

अथवर्षति—and it rains (when the vapour cooled comes down again in the shape of water).

There is also the following Samarti which gives the same reason for the formation and fall of rain.

अग्नौप्रास्ताहुति: सम्यगादित्यमुपतिष्ठते ॥
आदित्याज्जायतेवृष्टिर्वृष्टेरन्नंतत: प्रजा: ॥

In many other places in the Vedas there are full and descriptive accounts of the causes of rain. It would be needless to enumerate them here. In short one should know that there is nothing which cannot be found in the Vedas. Only the learned and the attentive will ever come to know what treasures lie buried within them.

Eclipse.

It was Attraya Rushi who first discovered the cause of the eclipse of the celestial bodies, for there is the following Shruti in the fourth Ashtak of the Sanhita of the Asvalayan Sakha in the Rig Veda.

यंवैसूर्यंस्व र्भानुस्तमसाविध्यदासुर:
अत्रयस्तमन्वविदन्नध्रा : त्ये अशक्नुवन

It means that

यंवैसूर्यं—the luminous body (सुर (sur) means a body which like the sun shines of its own light).

स्वर्भानुस्तमसाविध्यदासुर:—by the intervention of the darkness (tam) of the non-luminous body (called asur or savarbhanu.*

* *Asur*, because it is not a *sur* or a luminous body ; and *Swarbhanu* (1) because it cannot shine without the light of the Bhanu or luminous body, and (2) because it intervenes between our eyes and the luminous body.

आविष्यन—is prevented from being seen.
अत्रयः तं अनु आवेदन्—Attraya Rishi knew this.
नचा ३ न्ये अशक्नुवन्—it was not known to any one before him.

Rotundity of the Earth.

The Aryans knew that the earth was round, as will be seen from the following forty-third shloke of the twenty-third Adhyaya of the third Skandha of the Shrimad or Vishnu Bhagvat.

प्रेक्षणित्वा भुवोगोलं पत्न्यैयावान्स्वसंस्थया ॥
बव्हश्चर्यन्महायोगीस्वाश्र मायन्यवर्तत

Here now भुवोगोलं means that the earth is round.

Vyas has also said something about it in the Wudyoga Parab in the Bharat.

In the same way in the Siddhantshiromani of the Jyotish Shaster it is said that भूमेः अर्यंपिंड वृतः—the earth is round.

But the Aryans also knew that the earth was not exactly round as will be seen from the roots of the antique words *Brahmand* and *Bhumandal*. The word *Brahmand* literary means "a large egg," and *Bhumandal* means "the sphere of the earth," "the spherical earth."

Heavenly Bodies.

They knew the other heavenly bodies to be also spherical, for they called the lunar orb चंद्रमंडल, and the sun the सूर्यमंडल.

That the heavenly bodies were inhabited was not unknown to them, as will be seen from the words चंद्रलोक, सूर्यलोक.

There are a great many proofs of their knowledge of the different planets which compose the Solar System. The days of the week were named after the different planets. The first day of the week is called after the sun, because the sun is the centre of our Solar System and because he is the first cause of the system of measuring time. The second is called after the moon; for in the system of reckoning time the moon on account of its proximity to the earth is found to be of greater importance than the other more distant planets. Its daily motions and phases are more conspicuous than those of the other planets.

The Aryans were great explorers of the countries on the face of the earth, and knew the science of measuring heights (distances, &c.), because in the twenty-fifth shloke of the tenth Adhyaya of Bhagvad Gita it is said that

स्थावरणाहिमालय: the first among mountains is the Himalaya.

From the following shloke of the Jyotish Shaster, the reader can judge how well the ancients knew about the force of the gravitation of the earth.

आकृट शक्ति श्चमहीतयाग स्तस्थंगुरुस्त्वांमिमुखंस्वशक्तया ॥
आकृष्यतेतत्पतदीवभाति समेसमंतात्क्वपतत्विचयंत्रे ॥

It means that the earth has within it its attractive power whereby things in the sky are attracted towards it, and that is why bodies seem (to us) to fall downwards. In fact they do not fall. They are drawn by the attraction of gravitation. In the infinite extent of space where should bodies reside or stand? There only where they are drawn by the force of attraction.

REV. A. L. HATCH, CONGREGATIONAL MINISTER, OF 59 Liberty Street, New York, furnishes the following statement to the *New York World*:

"You know he [Mr. Edison] is a medium, and his great invention of the quadruplex telegraph instrument was revealed to him in a trance state. He sat one day, and passing into that condition seized some paper lying before him, and wrote until he had filled several sheets with closely-written notes. Then waking up, and rubbing his eyes, he said he thought he had been asleep, until his attention was called to the paper, which he had not read through before he broke out with his usual expletives, and said he had got the idea he had been struggling for so long."

PHILOSOPHY IN SANSKRIT NAMES AND WORDS.

BY RAO BAHADUR DADOBA PANDURANG.

There may be but few languages in the world, *if any*, which abound in such a large number of synonyms as the Sanskrit. This is a fact of which every student of that language becomes fully aware at the very threshold of his studies, which threaten, as he progresses on, the imposition of no small task on his memory; and if he happen to be a wavering and fickle-minded student, the very phalanx of these synonyms is quite enough to deter him from the prosecution of his further studies in that noble language. For who will have patience enough to study a language which contains no less than 135 names or words meaning the sun, 104 meaning the moon, 87 meaning the earth, 55 meaning water, 74 meaning fire, 45 meaning the horse, 30 meaning a male elephant, 5 meaning a female elephant, 33 meaning the cow; 43 names of Vishnu, (not to speak of his thousand names or attributes mentioned in the Vishnu Sahasranáma) 169 names of Shiva, (independent of his thousand names mentioned in the Shiva Purána), 80 names of Indra, and so forth.

Now any person of common intelligence would at once perceive from such a large number of words apparently conveying in each case, and to all intents and purposes, precisely the same idea, that if analysed, a large number of them could not be otherwise than mere epithets or attributes, disclosing at the same time, many qualities, virtues, or other incidental circumstances, inseparably associated with those ideas or objects. To illustrate this, I shall first begin with the name of God—the Supreme Being; then those of the divinities, or chief gods and goddesses of the Aryan mythology, and at last those of other common objects which fall under the cognizance of our senses.

Vyáhriti.

I and my learned friend, Rao Bahadur Gopalrao Hari Deshmukh, have already explained at some length the monosyllabic *Om* as expressive of the name of the Supreme Being, used at the commencement of every holy prayer of the Brahmans (*vide* Theosophist Nos. 5, 8). I shall now begin here with the holy Vyáhriti, which immediately follows the Pranava or Onkára in the recitation of the Vedic mantras and prayers by the Brahmana priests. It points more to the idea of the *locus* or space co-incident with the Supreme Spirit, rather than to the circum-incumbent spirit himself. Both being co-eval and co-existent, the two ideas can never be so separated as to form a distinct duality. Hence, the Vyáhriti is the necessary concomitant of the Pranava. Bhúr Bhuvar Swar is the vocal form of the Vyáhriti, and the necessary appendix to the Onkára. It consists of three syllables—Bhur, Bhuvar, Swar, which point respectively to the three regions of the whole universe, viz., the lower, the middle, and the upper; the three forming the triple universe, one within the other, and each extending its influence all around, though in different degrees. These three regions are occupied by the Great Spirit, Brahma, under its now Pauránika and adorable name Vásudeva or Vishnu.

The names of Vishnu.

Vishnu.—This name is derived from the root Viṣ to pervade with the affix nu, meaning all-pervading—the all-pervading spirit. In the course of time as the exigency of the human mind required a more tangible form of contemplation and worship, the mere abstract idea of the all-pervading spirit was personified into the tangible form of a benign and omnipotent god with four hands, each holding in it a symbol denotative of his power and attributes. In one hand he holds his *shankha* or conch, by the blowing of which he is supposed to announce to the whole world that he is the creator and preserver of all. In the other he holds his *chakra* or wheel or discus, symbolic of the revolution of time, and the cycles of all

the sublunary events; or the various dispensations of Providence. In the third hand he holds his *gada* or mace or club, giving thereby the whole world to understand that he is the chastiser of the wicked and the evil-doers; and that by its blows he is able to put down all the arrogance and pride of the world. In the fourth hand he at last exhibits his *Padma* or lotus flower, not only to appease and tranquilize the mind of his worshippers, and the virtuous, but to rejoice and gladden their hearts by his assurance that he will keep them as fresh and delightful as the flower itself which he holds in his hand. This is the true and philosophic meaning involved in the original conception of the form of Vishṇu with his four hands holding four symbols, as represented in the Hindu pantheon.

I shall now represent another form of Vishṇu recommended to all the Vaishṇavas in their Dhyána Púja of that deity. It is epitomized in one shloka which is in the mouth of every Vaishṇava. It is as follows:—

शांताकारं भुजगशयनंपद्मनाभंसुरेशं ॥
विश्वाधारं गगन सदृशं मेघवर्णंशुभांगं ॥
लक्ष्मीकांतंकमल नयनं योगिभिर्ध्यानगम्यं ॥
वंदे विष्णुंभवभयहरं सर्वलोकैकनाथं ॥

Translation of the above.

"I salute Vishṇu who is of peaceful form; who lies down on that great serpent; whose navel is lotus; who is the Lord of the gods; who supports the universe; who resembles the sky; whose colour is that of the cloud; whose body is beautiful; who is the favorite of Lukshmi; whose eyes resemble the lotus; who is apprehensible in meditation by the Yogis; who is the remover of the feast attending the present state of existence; and who is the only Lord of all the worlds."

Vishṇu, the Supreme Spirit, is here represented as peaceful or tranquil, without motions or perturbations. The great serpent is here understood to be the Ananta—a name which etymologically means infinity—the great Spirit dwelling in infinity. Lotus is symbolical of the creative power of the Great Spirit; and that power inheres in him. The Lord of the gods, and the supporter of the universe, are attributes too plain to require any explanation. Lukshmi is the goddess of beauty and prosperity—the splendour of the whole universe, and the original conception of Vishṇu as the favorite or husband of that goddess could mean no more than the fact that all the beauty and splendour of the universe proceed from him and are his. The other attributes, in fact all the attributes which are ascribed to Vishṇu, are more applicable to him as the representative of the Saguṇa, (invested with attributes and property,) rather than of the Nirguṇa, (without attributes) Brahma. And, though the explanation offered herein may rightly be considered as forced and far-fetched when applied to Brahma—Universal Spirit represented by Vishṇu,—yet the original conception of the forms and personages which are usually ascribed to him and other divinities of the Hindu pantheon, can hardly be considered as altogether devoid of any deep and philosophical meaning, for their very preposterousness is hardly consistent and in harmony with the well-known wisdom and philosophic mind of the old Aryans, which gave birth to such original ideas.

But let it not for a moment be understood from my great inclination, as it might be thought, to philosophise such poetical ideas, that I am in any way blind to the great harm done by them to the development of right and correct understanding in the subsequent generations of the Hindus. Nay, on the contrary, I fully believe that such representations of the gods and goddesses of the Hindu mythology have furthered and encouraged the present idle and, in some respects gross system of Hindu idolatry and superstitions.

Bombay, 9th June, 1880.

(To be continued.)

THE WORD OF HONOUR.

A Study from the Cultus of the Dead.

BY NICOLAS LYESKOF.*

If the following narrative does not appear in the memoirs of the renowned, "St. Petersburg Decameron,"† it is only because circumstances prevented me from taking advantage of the amiable invitation of the gentleman, in whose house the narratives, subsequently printed under this heading, were first made public. But now, when "the cultus of the dead" is followed by so many, I do not see why I should not also offer my mite to the "Decameron."

My narrative—brief and truthful, as the feelings of friendship which bound me years ago to the ghost—differs from some of those given in the "Decameron" only in this, that I put no mask, but give the true names of the still living personages, members of our literary circle, who, whether directly or indirectly, found themselves connected with an event, which remained as strange and mysterious for me now, as it was when it took place.

In view of the very reasonable diffidence shown in the so-called "supernatural" phenomena, it appears to me of the utmost importance that the narrator of all such stories should never conceal himself. Thus, both the public and the critics would have a hold or a defendant whom they could always have the means of judging with all the severity of a critical exigency.

The event, I am about to speak of, concerns personally but myself and a late friend, once a great favourite in our literary circles—Arthur Benny; he it was of whom Tolbin (another departed writer) used to say, that he had found out for a certainty, that he was a disguised young English lady. In the prologue of the story there was, besides that, another personage as well known, the writer D. V. Averkief, who, I am sure, will forgive me for mentioning his name in connection with this story.

It was in St. Petersburg during the memorable winter when the political exile, V. J. Kelsief, having returned secretly to Moscow, Arthur Benny was charged of having sheltered and concealed him from the police.

Benny and I worked at that time on the journal "The Northern Bee," *(Severnaya Ptchéyla)*. We were both young and great friends, visiting each other every day, and trying to be always together. Once, as I had to change my lodgings, to get nearer to our office, I found very easily rooms to suit me. As to Benny he had the greatest difficulty of securing a place suitable to his taste and habits. He had a mania for the largest rooms he could find, and such lodgings are very seldom procurable for bachelors. Having passed several days in vain search, one evening, just as I was at my dinner, he rushed into my rooms with a cry of triumph, explaining that he had found an elegant suit of three rooms, had secured them, and already dispatched his servant with his household goods and library. He wanted me to follow him immediately on the premises and help him to unpack his books, adding that our friend, D. V. Averkief, was there already. The latter inducement made me follow him as soon as my dinner was over. It must have been, therefore, about six p.m.

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* Author of the "On the Borderland of the World;" of "Laughter and Sorrow," etc. The latter novel, in the shape of an autobiography of a Russian nobleman, is a merciless satire directed against the terrorizing system of the Government during the reign of Emperor Nicolas, and also against abuses perpetrated in our present days. The hero, an unsuspecting character, is persecuted during his whole life with the friendship of a designing and ambitious young officer of the gendarmerie of the St Petersburg secret police. Finding no opportunities to distinguish himself and thus obtain promotion, this "friend" ensnares the hero, leaves in his room forbidden books of a revolutionary character, passes him off for a political conspirator, arrests him and gets rewarded. The nobleman finally succumbs—the victim of a judiciary mistake in 1870. During the mutiny and persecution against the Jews in that year in Odessa, he, just as he arrived by the train from Moscow, is mistaken by the police for one of the chief mutineers, seized by the orders of the General-Governor Kotzebue and publicly flogged by the Cossacks. He dies of the shock, and the story ends there. M. N. Lyeskof is a well-known writer, and a contributor to various periodicals.

† The author alludes to a series of authenticated "ghost-stories" which appeared under this title in the St. Petersburg daily paper *Novoé Vremya*,

The elegant suit of rooms were near the Stone Bridge. When we entered it, Averkief was already there, waiting for Benny. The apartment consisted, as he had told me, of three very large rooms, nearly all dark at that time, the hall alone, where too the servant was busy unpacking, being lighted, as well as the farthest room, in which, stretched upon a sofa, Averkief was reading at the light of one candle. Disorder was reigning everywhere as is usual in such cases, especially in the middle room in which heaped in confusion stood portable shelves, book-cases and library ladders, and books and manuscripts were scattered everywhere. As soon as we had arrived, Benny gave orders for tea, and himself began busying himself with the arrangement of his books, while Averkief, after exchanging a few words, returned once more to his reading. At first, I tried to help Benny in arranging his library, but got very soon tired, and threw myself into a large arm-chair. The servant after bringing the tea, retired into the hall, from whence we heard issuing in a few moments a tremendous snoring which nobody thought of interrupting. M. Averkief kept on reading while I sat silently musing. Benny alone, was diligently sorting his volumes. As collectors of books will often do, before placing a work upon the shelf, he would sometimes open and peruse it unconsciously to himself, read loudly a passage or two, think over it, and then read again, without caring whether any one listened to him or not. Such was his constant habit. Thus after a verse or two from the Bible in English, he would pick up a volume of Goëte or Heine, and read from them in German, jumping from it to the poet he most favoured, Longfellow. Having discussed the merits and demerits of the Patriarch Jacob; meditated upon the inconceivable hallucination of Joshua, the son of Nun, in relation to the sun, and dusted Goëte and Heine, Benny finally gave himself up entirely to the recitation of the favorite poem of his favorite Longfellow—the poet who handles with such delicacy and at the same time firmness of touch all the unsolved problems of life. . . . .

I cannot well recall now, how we began a conversation very unusual to both of us. We discussed about the universality of the belief in a future life and its possibility, now so variedly conceived and explained by the presentiment of mortals. Such a subject is, as all know, one of extraordinary elasticity and attraction, especially when it is taken in hand by persons who require no *a priori* deductions and conclusions. And Benny and I were just such men: none of us felt ashamed of his faith in that his "real self will escape decay and run away from death," and at the same time we never allowed ourselves to be carried away with the painful and hitherto, ever useless efforts of "solving the unsolvable."

As I well remember the conversation led us to speak of Miss Catherine Crowe's work "The Night Side of Nature," in which, the authoress collated with evident conscientiousness such a number of authenticated events and stories, where to all appearance, intelligent forces make themselves felt to men, thus manifesting their existence, sometimes their desires, and showing their predisposition towards the living.

In those days, I had not read the book myself, and therefore, listened to Benny—who had a wonderful memory, added to a remarkable gift of elocution—with great pleasure. It would seem that we had been talking in our half dark corner, very long; for at the time of a remark, which brought our conversation abruptly to a close, it was very late. It so happened that Benny in answer to a doubt expressed by myself as to the possibility of the objective manifestations of spiritual incorporeal beings to man, confessed in his turn that he had also similar doubts. But that, so many had testified to and believed in it, that it became hard to deny the fact against the face of such an evidence.

"Events are told of friends," he went on, "who intently bent upon the same question and, to test it personally, had exchanged pledge of honours to verify it. He who would be the first to leave life in this body—if there be any other life worthy of the name—was to direct all his efforts at the first moment of the return of consciousness to come back and thus testify to the fact to those who had survived him." And, he added, "as we are now three in the room, and that it is more than likely that one of us will become a corpse earlier than the two others who will thus remain witnesses to this conversation, I offer you a covenant, gentlemen. Let us swear mutually on our honour, that he, among us, who will die the first, will use every endeavour possible, under the conditions of that life of which we are ignorant, to send a message of the event to the other two. Do you accept? As I start the idea, I am the first to pledge my word to you for it most solemnly."

"In what shape, do you mean to return, Benny? You must not frighten us too much," I remarked laughing.

"Oh, no, why should I!" he answered with a merry laugh, "I will do it thus: I. . . . . ."

But, at this moment, D. V. Averkief nervously shouted from his sofa: "Do you mean to keep on long with this nonsense! You have unstrung all my nerves, and bothered me quite long enough with it, I believe?". . . .

We tried to turn the whole into a joke, but Averkief, protesting with a great determination, declared that if we did not change our subject, he would immediately go home, the more so as it was getting very late.

As it was far after midnight, the unwelcome subject was dropped: and, very soon we both took leave of Benny and left the house together. As far as I remember, Averkief and I parted near the Bridge, without one word more said of it. But he must well remember this little circumstance, as, at our next meeting he reproved Benny and myself for such conversation. He was at the time very nervous and unwell, and we both tried to excuse ourselves. And here ends the first act of the drama. The interval between this and the following was very, very long, and pregnant with events for Benny. The poor young man had more than his share of suffering for his noble-minded nature and love to humanity; he suffered want and privations, had to struggle hard and even found himself in prison, until exiled from Russia, he found himself finally among the ranks of the Garibaldians.

His exile, conjointly with another drama which shattered his life, forced him to isolate himself from anything that reminded him of it. When Benny was sent out of the country with an armed escort, I was at Kief, visiting friends; I had bidden him good bye, and parted from him in his prison, two months before his departure, and since then he had lost all sight of him. I had heard upon one occasion that he was upon the *Saturday Review* staff; and that interesting articles, written by him about Russia, were at one time expected, from this quarter; but hardly had anything of the kind appeared. This connection was, however, discontinued and all remembrance of him was lost even in our literary circles.

As far as I can collect my remembrances, neither our conversation, on that night, nor his "word of honour" to send to me a message from the "world of the unknown" ever recurred to me again. The event was entirely obliterated from my memory. And, when it returned to me again, it was with such a freshness and reality that to this day, I have my doubts, whether my memory was not assisted in this case by one, who had just received that hour, another appellation in another world.

What I am about to relate, may seem very trifling, and I am ready to submit to criticism with all humility; I would ask but one thing of the public though, namely, to understand that the little I do say, is—positive truth, as neither seriously, nor jokingly would I permit myself to invent stories, taking for my hero, a deceased friend known to many, and that too, without any object or purpose.

The interval between the two acts had been in my case also memorable; I, too, had been—to use an expression of Oblomof—"handled by life" and it had left me but little time for mysticism; all of which did not prevent the following.

I was living then, at St. Petersburg, at the corner of Tauridian Garden, house No. 62. My library windows, on the third floor, were situated towards that gadren, which had

not lost then as it has now, its solitary beauty and freshness. Instead of an orchestra playing there, as in our days, *Nachtigal-polka*, real, silvery-toned, strong-voiced northern nightingales sing there at nights—and to them I used to listen with delight in my idle hours.

On one of such evenings, after having in turn sat at the window, and walked about the room, I finally settled at my writing-table and worked till midnight. In those days I was disagreeably occupied with fighting out a lawsuit with the journal *Zaria*, which had confiscated during the term of two years, the whole time of the trial, my novel, the "Soborcauey," and thus, instead of rest I forced upon myself a far more inconvenient work. * * * * * * * * * * * * * *

If I mention this at all, it is not to remind the public of personal matters which can interest but myself, but with the determined object of showing that there was nothing then, in my mental state, which could have predisposed me either to mystical *reverie* or hallucinations; but quite the contrary. I was utterly plunged into the prose and mire of daily life, with which I had to struggle, thinking of no one far away, but deeply engrossed in stemming the opposing torrent and militating against the charges of those very near me at that time.

It is in such a state that I, tired out mentally and physically, went to bed at about one o'clock, a.m., after pulling down the heavy draperies of the windows and putting out my student's lamp. The solitary street was quite still and everything quiet, the night was fresh and through the opened window the songs of the nightingales reached me as usual. I went to sleep immediately—sleeping for a long while dreamless, heavy sleep, until I suddenly found myself in the middle of a battle-field. I had never seen battles, but what I now witnessed was in a most extraordinary way, real and life-like. What struck me the most, was a smoky darkness, and running along it, a stream of red-bluish flashes of fire, mingling somewhere afar, with a blue and golden horizon, which had nothing of the Russian sky in it, and somebody falling. . . . One or many men—I could not say, but some one, whom I well knew, had been struck down. . . . . I awoke with a start, and found myself sitting on my bed, and . . . . now heard distinctly terrific bombardment, while in my mind, without any apparent cause for it, arose as real as life the image of Arthur Benny and a voice inside me pronounced with the uttermost distinctness, his pledge—"the word of honour"—to warn me of his death. Why, and how, it has thus happened . . I know not and at that time, I understood it less even than I do now. Isn't it perfectly immaterial whether I have to attribute it to a coincidence, an association of ideas, or the hallucination of a tired-out brain, once that it did so happen? I am ready to accept the explanation either way.

As it was nearly daylight then, I arose, and getting dressed, went down into the garden, having again forgotten all about my "nocturnal vision." I worked for an hour at my writing desk, and then left my rooms to go to Bazounof's Publishing Office. At the first corner of the street, I met P. S. Cussof,* who was driving in a *drogki*, and who upon perceiving me, made a sign to stop.

"Did you hear the news," he asked me, shaking hands.

At this very instant *I felt that I did know the news* and mechanically, before realizing even what I did, I answered —Arthur Benny is dead?

Yes; the news is just received: he was wounded at Mentane, and died from hemorrhage. But how could you know? who told you?

I scarcely remember my answer to the enquiry; but what I strongly realized was my own astonishment at knowing the news without being told of it by any one. And to the present day it is as great a puzzle to me as ever; how could I have known of my friend's death? Yes; it must be a coincidence, an association of ideas, the hallucination of an overworked brain,—anything you like,—I am open to any of these theories, though I do not understand them clearly.

For some time I was greatly impressed by the event, and I unbosomed myself to several friends, among others to A. N. Aksakof; and then, I again forgot all about it and never remembered till last year when we got a sudden fancy of "turning over" from one side to the other our dead ones. And now, shall it make us any livelier?

Carlsbad, June 16, 1879.

* A Russian author.

A STUDY IN VEGETARIANISM:

BEING AN EXPERIMENT MADE BY DR. EUGENE BILFINGER, OF HALLE, GERMANY, UPON HIMSELF.

Translated from the German by M. L. Holbrook, M.D.

It is only very recently that we have had discussions upon the subject of vegetarianism. Medical men have usually taken sides against it. For this reason it may perhaps be interesting to a large number of persons, if I, who have experimented upon myself for a considerable length of time with this method of living, should give the results at which I have arrived. Formerly, I naturally shared with all other physicians the universal prejudice against a fleshless diet, believing that it had an effect to weaken the physical and intellectual powers and the capacity to endure; and that it robbed life of most of its gustatory enjoyments.

By way of preface I may state that a long personal acquaintance with a young vegetarian of cheerful disposition, in whose case I found none of the evil results I had looked for, gradually brought me to a position where I was able to lay aside my prejudices; and, furthermore, a desire was awakened to investigate the effects of this proscribed method of living in a scientific manner, by experiments made upon myself. And, being in a condition of perfect health, I hoped to be able to make a careful objective study.

In the first place, in spite of my unconquerable prejudice against the medical literature of the laity, I read the writings on vegetarianism of Hahn, Baltzer, Von Seefeld, and others. To my great surprise, I found these works to be of the highest interest. They opened my mind to perceive a multitude of causes of disease, concerning which a physician's knowledge is sadly deficient, for they showed me that improper eating and drinking were among the principal causes of disease and death in society. An old French proverb says, that "One-half of Paris dies from dining, the other half from supping."

As to what is best in the way of eating and drinking physicians, as a rule, are quite as ignorant as non-medical men; and, indeed, their opinions upon these points are based upon what has been customary among the people from time immemorial. This is perfectly natural, since science, when it treads upon the domain of dietetics, has no certain foundation under its feet, and even up to the present time, only the chemical, and, therefore, one-sided and untenable view has been given. Virchow was honest enough to confess this, since, in his lecture on food and diet, he says: "A strictly scientific system of diet has been hitherto impossible; and it is, in fact, astonishing, that after so many thousands of years, neither experience nor science, as one would think, is able to bring this, first of all questions in which the interests of humanity are concerned, to a proper solution." Also, Prof. Voit, a special investigator in this department, in his most recent publication, declares that "What, and how much, a man, under all the varying circumstances of his life, requires for his sustenance, should we, first of all, truly know; and yet is our knowledge herein, alas! very meagre, and not at all commensurate with the importance of the subject."

According to this statement it is not difficult to understand how the present theories of diet have been influenced by custom, and why a flesh diet has been glorified as the self-evident and indispensable means of nourishment. Sang indeed, Prof. Bock in his time, in the *Garten Laube*, that flesh food increases the poetic fancy, and so he recommended to the Silesians to eat roast beef instead of potatoes. And so Prof. Moleschoff, a no less powerful champion of a flesh diet, says in his lectures: "To every meal belongs meat."

On the other hand, writers on vegetarianism have shown me by proofs drawn from the book of nature that the eating of meat is merely an acquired habit, and it needs but *little* consideration to discover that it may be wholly dispensed with, or that it is a food wasteful of the strength and vigor. And it is not to be denied, certainly, that about 300,000,000 Buddhists in India, China, and Japan, live almost exclusively without animal food, and are not on that account any the less strong and robust, and these reach for the most part a very advanced age. So is it indeed also a fact that the rural population of nearly every civilized country, from the earliest times, though perhaps not from choice, have been more or less vegetarians. Nevertheless, they have been the most healthy people; as, for example, the higher class of Italian laborers, who perform the most arduous duties. And who will deny that the possibility of obtaining our nourishment from sources which shall make the shedding of blood unnecessary would be gratifying to the humane and moral sense? So is it also well known that in all ages various persons—philosophers and poets, among the ancients, Pythagoras, Plato, and Plutarch; and in more recent times, Shelley, Leibnitz, Newton, and others, have, from esthetic considerations, for a considerable portion of their lives at least, eschewed animal food, nevertheless they have been the most beautiful examples of the intellectual life of our time.

In spite of these facts, which, at all events, are well worth considering, I was somewhat doubtful as to whether a fleshless diet would be suitable for us who, for generations, have been accustomed to the use of animal food; and as to whether, on account of climatic conditions, we could employ it without injury. In order to arrive at an independent opinion on this subject, I hold that an extended practical investigation by actual experiment in this manner of living, is indispensable. Alas! that so many, both professionals and non-professionals, speak and write against vegetarianism according to received prejudices, without having made any such experiment. A person accustomed to meat, who occasionally makes a dinner of pan-cakes and salad, cannot appreciate the value of vegetarianism, and is not, therefore, justified in speaking to its prejudice. In this way only a distorted judgment can originate; just as one school of medicine forms an opinion adverse to another school, upon what is merely hearsay evidence. The vegetarian experiment demands, indeed, from men of culture in modern times, some self-sacrifice, and the moral courage necessary to liberate themselves from the popular opinions of the day, for the sake of truth. Nor must they be afraid of ridicule. For myself, the experiment had few difficulties, since I had already made the foundations of modern hygienic science my own. So had I accustomed myself beforehand to think of beer, wine, coffee, and similar means of excitement as things seldom to be indulged in. I thought that smoking was to be avoided, as an unnecessary filling of the lungs with soot; and that pure fresh air was to be considered most important, as a means of nourishment by day and by night, together with much more that was essential.

The experiment now became to me an easy one, for, in addition, I had for a long time previously been accustomed to eat Graham bread, one of the principal articles of a vegetarian dietary. Thus prepared, I ventured to make the experiment scientifically, and resolved that for the period of one year, beginning January 1, 1876 I would abstain wholly from animal food in every form. Since I was vigorous, well-nourished, somewhat inclined indeed to corpulency, and temperate withal, I hoped to be able to venture a good deal. My food consisted now of uncooked milk and bread, of soups of all kinds without meat, but with butter only, wheat, corn, rice, and the like; of the many varieties of vegetables, as of fruits of every kind. To my great astonishment, a vegetarian table offered, without roast beef or steak, a more than abundant variety. This is shown indeed by the large cook-books of Von Theodore Hahn, Von Ottilie Ebmeyer, and others, which contain over 1,200 recipes for the preparation of purely vegetable dishes. Since I entered upon this manner of living, neither after eight, nor after fourteen, nor after forty days, in spite of the most extreme hard work, protracted walks, and the practice of my profession, have I at any time become weary or felt fatigue; but, on the contrary, have felt fresher, more enduring, and more capable of hard work. So I lost the fears I had in the beginning as to whether or not I should obtain a sufficiency of albumen. Indeed, the longer I went on, the less did I fear this, and I therefore soon discontinued the use of eggs, since it gradually came about that the more simple the food, the better I liked it. But in spite of this change I could not perceive the least diminution of my powers of endurance. Indeed once, for four weeks during the heat of summer, half out of curiosity, I made trial of the cold food of the Swiss herd-maidens of the Alps, and during this time partook of no cooked food; and thus, at the same time, made a partial investigation of the question of abstinence from salt. Genuine Graham bread, as it is well known, contains the addition of no salt. Incredible as it may seem, it is nevertheless true, that during this time I was most lively, cheerful, and happy, and felt myself to be in all respects at my best, and so was able to make in my own person a scientific experiment which completely disproves the popular dogma that man cannot exist without salt. Whoever does not, by discarding the skins and bran, remove from fruits and grains the mineral matter which nature has put there, requires the addition of no salt to his food. This little episode is given only as an example of the way in which vegetarianism in many respects rectifies science, and besides teaches each one how to distinguish between the essential and the non-essential requirements, and leads to the most simple and natural way of living.

As for the rest, I persevered in my experimental trial conscientiously, and during those 365 days, for only three times, in the first quarter of the year, did I, from social considerations, make some slight departures from my general way of living. At this period, at a general festival, I made some concession for the sake of society.

With the exception of the first eight days, during which time I missed the customary stimulation of flesh food, I enjoyed my repasts exceedingly. Hunger was a most excellent sauce, and I had indeed, as the experiment progressed, a constantly improving sense of taste and smell. I rejoiced in the best sleep, and there was a constant, undisturbed condition of good health. Corporeally, I decreased somewhat in weight; I weighed five kilogrammes less after the first six months. For mountain climbing and pedestrian tours my capacity to endure was greatly increased, and to these active exercises, rather than to my fleshless diet, was my loss in weight to be attributed. For during my year of experiment I was physically more active, and also more moderate in my eating and drinking than formerly. I soon observed that by this unstimulating manner of living *the demand* for spirituous liquors and similar means of excitement decreased, and likewise that I was completely satisfied on a much smaller quantity of food than before on a mixed diet. This latter observation was to me worthy of notice, since it disproved the formerly cherished opinion that vegetarians had to swallow an enormous quantity of food in order to be properly nourished. Nothing can be more erroneous than this idea, and it originates from another

mistaken opinion, namely, that vegetarians are mere vegetable and grass eaters and worshippers. Rightly regarded, however, the vegetarian takes vegetables and salads only as additions to his food, the nutritious grains and fruits forming the basis of his diet.

Just as unfounded is another objection which has been raised against vegetable food on the side of science; that is, that vegetables are more difficult of digestion than the flesh of animals, and that, therefore, a smaller portion of it is digested. Perhaps many plants used for food are more difficult of digestion, especially to weakened digestive organs, as, for example, beans and peas cooked in the ordinary way; properly prepared, however, even these become easy of digestion, as is proved by the leguminous preparations of Hartenstein, well known as consisting of finely-grounded beans, peas, and lentils. They have great celebrity, are easily digested, and strengthening foods for invalids. On the other hand, nature does not offer to man his food in a concentrated form. A food containing nothing but pure nourishment would be like an atmosphere of pure oxygen, and would not contribute to man's welfare. A flesh diet is somewhat analogous to an atmosphere of pure oxygen, and wears out the body too rapidly. Vegetable food is, on the contrary, unexciting; it has neither a chemical nor a stimulating effect upon the organs, and offers to the vegetarian the not-to-be-despised advantage, that he has not, as the flesh-eater—for example, the Englishman with his enormous quantity of pills, aperient waters, and such like—to battle against habitual constipation.

During the latter part of my experimental year, I had a season of excessively hard labor, including much watching at night. In spite of my abstinence from meat and wine, my strength did not desert me; indeed I bore the severe trial cheerfully and with unbroken spirit.

To my discredit—the learned doctors will say; and I acknowledge it—in the course of my experiment, having been convinced of the advantages of the vegetarian manner of living upon the side of dietetics, and also upon the side of esthetics, economy, and morality, out of a Saul I had become a Paul. I have since that time had no reason to change my views. My opinion agrees fully with that of Hufeland, who, in his "Art of Prolonging Life," says: "Man in the selection of his food always leans more towards the vegetable kingdom. Animal food is always more exciting and heating; on the contrary, vegetables make a cool and mild blood. We also find that not the flesh-eaters, but those who live upon vegetables, fruit, grains, and milk, attain the greatest age." Also Niemeyer, of Leipsic, who a few years ago spoke of vegetarians as being wonderfully healthy, in his most recent work, which contains the kernel of the vegetarian theory, greets the friends of a natural manner of living (vegetarians), as a courageous minority, and as pioneers of a worthy reform in society. Indeed, he pictures the children of vegetarians as models of a natural nourishment, and allows to the adults the evidence of physical elasticity and endurance. From the fullest conviction, therefore, I give it as my deliberate opinion that vegetarianism is a justifiable reaction against Liebig's albuminous theories of diet, upon which the modern doctrine of meat-eating is built; and that it opposes and has a tendency to correct the pernicious theory everywhere prevalent, that meat and wine are the most strengthening articles of diet; and that on this account alone it deserves consideration and respect from science. Moreover, on account of its influence in the domain of national economy, is vegetarianism worthy of the attention of all who have the physical and moral welfare of the people at heart. To all the friends of man, therefore, is it to be personally recommended, and on every suitable opportunity a knowledge of vegetarianism should be imparted. Propagation of these ideas among our people is indeed of very recent date. Each one must begin with himself, for each has his own special difficulty. Vegetarianism is, however, in its whole nature so true, that in later centuries there will certainly be a conflict in its favor.—*(Theos. Jour.)*

SOUNDINGS IN THE OCEAN OF ARYAN LITERATURE.

BRIHAT SAMHITA.

BY K. VENKATA NARASAYA, OF BELLARY.

Under the title "Soundings in the Ocean of Aryan Literature," Mr. Nilakantha Chatre, B. A., publishes very useful and interesting information from the celebrated work of Varāhamihira, called Bhrihat Samhita. It is the earnest desire of every one who wishes to get some insight into the ancient history of our country to see every month something from the pen of our learned friend.

In his article appearing at page 205 of the THEOSOPHIST, he presumes Bhrihat Samhita to have been written in the sixth century A. C. and gives two reasons. The first is that the elaborate commentary of Pandit Utpala bears date 888 of the era of Sáliváhana, and the second is that Varāhamihira, the author of the Samhita, quotes from the work of Aryabhatta who, he says, was born in 470 A. C. To support him in his calculations, he gives extracts from the works of Utpala and Aryabhatta. The first extract shows that Utpala wrote his commentary in the year 880 of "the Era." Mr. Nilakantha supposes that the year is of the era of Sáliváhana. I do not think that the authority, quoted by him, supports him in such a supposition. The very name Utpala shows that he was a Gonda and not a Dravida, and, if so, he very probably resided beyond the Vindhya mountains. If such be the case, it is fair to presume that the era given by him is that of Vikramaditya. Whatever may be the era given by Utpala, it is quite plain that the date of his commentary helps us very little in fixing the time of the Samhita. All that it can show is that the work in question was not posterior to the year 880 (whether it be of the era of Vikrama or Sáliváhana).

The second reason, given by our friend, viz., that Varāhamihira quotes from Aryabhatta is one which cannot be easily got over. It is quite clear from the second extract that Aryabhatta was born in the year 3,623 of Kali, corresponding to A.C. 521 and not to A.C. 470. In the "sloka" extracted, Aryabhatta says that sixty times sixty years plus twenty-three had elapsed from the beginning of the Kaliyug up to the date of his birth. So, it is quite evident that he was born in A.C. 521. Here I must confess that I am at a loss to know how Mr. Nilakantha, or Dr. Bhau Dajee got the figures 470. Laying aside the discrepancy of 51 years, we may safely assert that Aryabhatta flourished at the close of the 5th or beginning of the sixth century. If it be true as alleged by Mr. Nilakantha that Varāhamihira quotes from Aryabhatta, we must accept that Varāhamihira flourished after Aryabhatta. We have, however, a reliable authority from which it appears that the contrary is the fact. There is a work called Jyotirvidābharanam, written by Kālidāsa (the well-known Sanskrit poet) and dated the year 3,068 of Kali. In the appendix to this work, the author says that he, and eight others, viz., Dhanwantari, Kshapanaka, Amara Simha, Sanku, Betalabhatta, Ghata Kharpara, Varāhamihira, and Vararuchi were the nine gems of the court of Vikramāditya, that of them, Sanku and others were Pandits, some of them were poets, and Varāhamihira and others were astronomers; and that after writing the three poems, Raghuvansa, Kumāra Sambhava, and Meghaduta, and a treatise on Smritis, he wrote Jyotervidābharanam in the year 3,068 of Kali. If this is to be relied on, it carries the time of Varāhamihira back to the beginning of the Christian era. Then there arises very naturally a question which of the two calculations is correct. In point of authority both appear equally supported. If both are true, it is quite clear that there lived at two different times two persons by the name of Varāhamihira, and that one of them was a Pandit in Vikram's court, and the other was the author of Bhrihat Samhita. Having no copy of this work with me, I beg that Mr. Nilakantha will in a future issue of the THEO-

SOPHIST furnish us with extracts from the Samhita, showing the portions in which Aryabhatta's work is quoted, together with such remarks as bear on the subject.

MYSTERIOUS STONE-THROWING AT PLUMSTEAD.

The residents on the western side of Maxey-road, Plumstead, at the upper end, have during the last few days been alarmed by a singular bombardment of their houses. Stones of large size have been showered upon them by some unknown hand at the rear of the premises, destroying the windows to such an extent that in one house every pane of glass is broken. The inhabitants of Burrage-road, whose gardens meet those of the Maxey-road houses, have naturally been scandalised and vexed at the imputation. Nothing could be seen to justify a selection of the offending quarter, and the aid of twenty police-constables in plain clothes was obtained, and they were hidden about the gardens and houses, but failed to discover the offender, and although the stone-throwing continued from about six till ten o'clock every evening, its origin was still a puzzle. Indeed, for a day or two, the bombardment continued all through the day, and at intervals of five minutes smash went a pane of glass or the remains of one, and another large stone found its way into the parlour, bedroom, or kitchen. No. 200 Maxey-road has been an especial mark for attacks, and suggests the interior of a house after a siege. It has been recently whitened at the back, to which may be attributed its being made a mark of assault by the assailants. The bed-room window is barricaded with boards and carpets, not to save it, for every pane of glass has gone, but for the protection of the inmates, one or two of whom have been injured. The same destruction is to be seen in all the other rear rooms: even the projecting scullery, whose window faces the south, has come in for its share of the assault, proving that the catapult or engine used must stand somewhere in that direction. Great stones lay about such as no human hand could have thrown for any great distance, some weighing nearly a pound. According to latest information the stone-throwing continues, but at more uncertain periods. A clue to the offender has been obtained, and there is every reason to believe the unoffending inhabitants of Burrage-road will be fully exonerated from any participation in the mischievous attack.—*Daily Chronicle.*

THE MIND IS MATERIAL.

The following difficulties, propounded by one of our correspondents, are offered for consideration and solution by those who have studied or thought upon the subject.

"In the THEOSOPHIST for April, was an article headed 'The mind is material,' which was based on the reasons that its faculties are thinking, judging, knowing, &c., and they are affected by the affection of the material body. This philosophy is perfectly true, but what I want to know now is this—when the body is destroyed, the mind is also destroyed and the immaterial soul is left to itself without having the powers that were attached to the mind. This state of the soul is no better than nothing, because the qualities above enumerated are the only means by which it could feel, know, think, &c. How does it then suffer the consequences of good or bad actions it has done during the lifetime and what becomes of it, and what is it?

There is another question. The ghosts are nothing but departed souls; it has been proved in your journal elsewhere that they perform acts just like living beings; they utter articulate sounds, express fear and all kinds of faculties that the mind possesses; how do they possess these faculties if the mind is destroyed with the body?

I am sure that the mind is material, because it is affected by bodily sicknesses and diseases. Besides in the state of sound sleep, it feels nothing excepting when dreaming, and hence it is deducible that the soul is also material and that after death there remains nothing."

THE SPIRITUAL COMMANDMENTS.

We commend to our readers a little book, published under the auspices of the Samadarshi Sabha, Lahore, under the above title. The principles and rules of conduct are clearly and carefully announced, and a thoughtful reading of them will prove a powerful auxiliary to efforts for righteousness. We give them below and are sure that they will be read by all with interest and profit.

I.—Thou shalt search for *Truth* in every department of being—test, prove, and try if what thou deemest is *Truth* and accept it as the *Word of God.*

II.—Thou shalt continue the search for *Truth* all thy life, and never cease to test, prove and try all that thou deemest to be truth.

III.—Thou shalt search by every attainable means, for the laws that underlie all life and being; thou shalt strive to comprehend these laws, live in harmony with them, and make them the laws of thine own life, thy rule and guide in all thine actions.

IV.—Thou shalt not follow the example of any man or set of men, nor obey any teaching or accept of any theory as thy rule of life, that is not in strict accordance with thy highest sense of right.

V.—Thou shalt remember that a *wrong* done to the least of thy fellow-creatures is a wrong done to all; and thou shalt never commit a wrong wilfully and consciously to any of thy fellow-men, nor connive at wrong done by others without striving to prevent or protesting against it.

VI.—Thou shalt acknowledge all men's *rights* to do, think or speak, to be exactly equal to thine own; and all right whatsoever that thou dost demand, thou shalt ever accord to others.

VII.—Thou shalt not hold thyself bound to *love* or associate with those that are distasteful or repulsive to thee, but thou shalt be held bound to treat such objects of dislike with gentleness, courtesy and justice; and never suffer thy antipathies to make thee ungentle or unjust to any living creature.

VIII.—Thou shalt ever regard the rights, interests, and welfare of the many as superior to those of the one or the few, and in cases where thy welfare or that of thy friend is to be balanced against that of society, thou shalt sacrifice thyself or friend to the welfare of the many.

IX.—Thou shalt be obedient to the *laws* of the land in which thou dost reside, in all things which do not conflict with thy highest sense of right.

X.—Thy first and last duty upon earth, and all through thy life, shall be to seek for the principles of *right*, and to live them out to the utmost of thy power and whatever creed, precept or example conflicts with those principles, thou shalt shun and reject, ever remembering that the laws of right are—in morals, *Justice*; in science, *Harmony*; in religion, *The Fatherhood of God, The Brotherhood of Man, the immortality of the human soul,* and *compensation and retribution* for the *good* or *evil* done on earth.

TEN RULES OF RIGHT.

I.—*Temperance* in all things, whether physical, mental, affectional or religious.

II.—*Justice* to all creatures that be—justice being the exercise of precisely the same rules of life, conduct, thought or speech that we would desire to receive from others.

III.—*Gentleness* in speech and act—never needlessly wounding the feelings of others by harsh words or deeds; never hurting or destroying aught that breathes, save for the purposes of sustenance or self-defence.

IV.—*Truth* in every word or thought, spoken or acted, but reservation of harsh or unpleasing truths where they would needlessly wound the feelings of others.

V.—*Charity*—charity in thought striving to excuse the failings of others; charity in speech, veiling the failings of others; charity in deeds, wherever, whenever, and to whomsoever the opportunity offers.

VI.—*Alms-giving*—visiting the sick and comforting the afflicted in every shape that our means admit of, and the necessities of our fellow-creatures demand.

VII.—*Self-sacrifice*, wherever the interests of others are to be benefited by our endurance.

VIII.—*Temperate* yet firm defence of our views of right, and protest against wrong, whether in ourselves or others.

IX.—*Industry* in following our calling we may be engaged in, or in devoting some portion of our time, when otherwise not obliged to do so, to the service and benefit of others.

X.—*Love*—above and beyond all, seeking to cultivate in our own families, kindred, friends, and amongst all mankind generally the spirit of that true and tender love which can think, speak or act no wrong to any creature living; remembering always, that where love is, all the other principles of right are fulfilled beneath its influence and embodied in its monitions.

THE PRARTHANA SAMAJ vs. *CHRISTIANITY.*

BY A MEMBER OF THE PRARTHANA SAMAJ.

Some time back, after the *Kirtan* in the Prarthana Samaj had come off, it will be remembered that some tame sheep from the fold of Jesus wrote to the *Dnanodaya* taking exception to Tukaram, his doctrines, &c., &c. To this the *Subodh Patriká* replied in a sensible manner and at the same time incidentally remarked that the Holy Bible contained many contradictions. The remark galled the Revd. Editor of the *Dnanodaya*, who challenged the *Patriká* to point out any contradictions in the Bible. It seems that the Revd. Editor has not read the Bible very carefully, or else he would have found therein enough to satisfy his curiosity. For ready reference I shall place before him the following:

Genesis ch. I.	*Genesis ch. II.*
25. And God made the beast of the earth after his kind, and cattle after their kind, &c.	18. And the Lord said; It is not good that the man should be alone: I will make him an help meet for him.
26. And God said, Let us make man, &c.	19. And out of the ground the Lord God formed every beast of the field and every fowl of the air, &c.
27. So God created man in his own image, in the image of God created he him; male and female created he them.	

In the first chapter, beasts are said to have been created before man; in the second, after man. The first chapter says "male and female created he *them*: the second says that woman was created out of Adam's rib. In other words the first chapter seems to say that man and woman were created together; the second that woman was created after man. See Genesis, chapter V., v. 2. "Male and female created he them, and blessed them and called their name Adam, in the day when they were created.

And the time that David was made king in Hebron over the house of Judah was *seven years and six months.* II. Samuel, c. 2., v. 11.	And the days that David reigned over Israel, were forty years: *seven* years reigned he in Hebron. I. Kings, c. 2., v. 11.
And, again, the *anger of the Lord* was kindled against Israel, and *he* moved David against them to say, &c. II. Sam. c. 24, v. 1.	And *Satan* stood up against Israel and provoked David to number Israel. I. Chron. c. 21, v. 1.

In the first it is God who moves David; in the second, it is Satan. Which is true?

And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword: and the men of Judah were five hundred thousand men. II. Sam. c. 24, v. 9.	And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand and an hundred thousand men that drew the sword: and Judah was four hundred threescore and ten thousand men that drew the sword. I. Chron. c. 21, v. 5.
So God came to David and told him, and said unto him, Shall *seven* years of famine come unto thee in thy land? &c. II. Sam. c. 24, v. 13.	So God came to David, and said unto him, Thus saith the Lord, choose thee either *three* years' famine, &c. I. Chron. c. 21, v. 11, 12.
So David brought the threshing floor and the oxen for *fifty* shekels of *silver*. II. Sam. c. 24, v. 24.	So David gave to Ornan for the place *six hundred* shekels of *gold* by weight. I. Chron. c. 21, v. 25.

I shall not break the Revd. Editor's heart by citing more contradictions. I shall only assure him (if he does not read the Bible himself) that there are many more and even the few cited are sufficient to convict the Holy Bible of perjury.

The Christians laugh at Tukaram's ascent to Heaven in body, and believe in the same feat when achieved by Elijah.

I had thought that Æsop's Fables and similar books were the only works in which animals speak. But even in this respect the Bible is not to be outdone. It makes Balaam's ass talk. The idea of the God of the Old Testament can only be appreciated by those who have read the Old Testament, and yet the missionaries express pious astonishment at the perversity of the educated natives in rejecting this God. Surely the missionaries are either blind or will not see. Or is it that the powerful light of the Divine Revelation dazzles their vision and makes them blind to the follies and absurdities narrated in the Holy Bible.

Bombay, 23rd May 1880.

BRAHMOISM vs. *HINDUISM.*

By a gentleman holding an important office in connection with the Sadharan Brahmo Samaj.

I am sorry to find that in your issue of April last, "No Humbug" has tried to humbug the public by his misrepresentations through the columns of a journal like yours, whose object is the investigation of truth. Allow me, therefore, to undeceive your readers by the following facts.

The widow, alluded to by your correspondent, is *not*, and was *not* when she voluntarily left the protection of her brother, a girl of immature age, so as to be in need of a "custodian." She was desirous of bettering her prospects in life and of being freed from the thraldom of widowhood and all its concomitant miseries well known to those who are acquainted with the customs of the Hindu society, and the tyrannies of the orthodox members of that society to which the Hindu widows are usually subjected throughout their wretched lives. The house of her brother was virtually a jail to her, and her brother a jail-keeper—her position was hardly better than that of a slave in America before the great American war. She was immured *into* this jail by the monster "custom" and not by any lawful authority, hence she had every right to free herself from it, and this she did, and no more. She voluntarily left the house of her brother and went to a Brahmo of whom she asked shelter temporarily in his house. As the widow was in a most helpless state and had done nothing wrong morally or legally in leaving the house of her brother, the Brahmo gentleman, alluded to by your correspondent, could not conscientiously refuse to give her the help she craved for, simply because his Hindu brethren were opposed to give her freedom in regard to her choice of remarriage. There is not the slightest evidence, that the Brahmo gentleman who gave shelter to the poor widow "enticed away" or become "an accomplice" in the widow's act of leaving her brother's house. But even if this were the case, he could not be held guilty by the tribunal of an impartial public, for, in that case, he could only be actuated by a noble motive of rescuing a human being from the thraldom of evil custom and practical slavery—not even the enemies of these Brahmos dare insinuate anything against his morality.

Now, I leave it to you and to your impartial readers to judge whether the act of the Brahmo, concerned in the above case, was culpable, or whether the illogical conclusion drawn therefrom, that the whole body of the Brah-

mos have adopted an "aggressive policy" or an "offending attitude" towards their Hindu brethren is justified by facts.

Yours sincerely,
"JUSTICE."

Lahore, 25th May 1880.

P. S.—The *Brahmo Public Opinion* of the 6th instant, announces that the widow referred to has been married to a bachelor Brahmo gentleman, aged 27, her age being 21.

AGNI-HOTRA PHILOSOPHY.

BY MR. CHANDAN GOPAL.

Having gone over your esteemed journal up to the latest number, I have come across most interesting articles devoted to different branches of philosophy, sciences and many other useful subjects, but, I am sorry to say, that I found none on the philosophy of *Agni-hotra*, and therefore, earnestly hope that the present subject will find a place in your world-renowned journal.

The problem, I am to discuss, is intended to prove the moral philosophy of *Agni-hotra* which is based upon nature. Without the perfect knowledge of both of these and a due performance of the former, man is unable to know the Supreme Being. The absence of this knowledge keeps a man immersed in worldly afflictions and prevents him from obtaining the highest position or salvation परमपद or मोक्ष for which every one should try with all his heart and soul.

Observing the rules of moral philosophy, a man must, to the best of his abilities, do good to others as well as to himself. But what does doing good mean? Never to lose sight of justice in all our actions. The chief of these are :—*First*, to preserve our health—the instrument of all actions—in good order, and to take steps to help others too for the same. *Secondly* to believe always in the Infinite Divine Power who embraces every thing within and without the limits of human senses.

But before I go on to solve the problem put forth, I must not omit to mention a fact which bears upon the subject in hand. What is death of an animate, or destruction of an inanimate, object? It is nothing more than the decomposition or analyzation, sooner or later as the case may be, of the five elements, and hence of its particles (परमाणु) which form the basis of the Universe. At the same time the characteristic qualities of the elements must also be stated to be as follows :—Of the fire to decompose particles of any substance, of the air to elevate them to different regions above the earth, of the water to compose the particles to form a solid body, of the earth to keep them in contact with itself, and the evacuation (आकाश) being the space wherein the other four play their part.

Now the demonstration and proof.—The climate has the greatest effect upon health in general, so we must try to make it healthy. When the sacrificial-mixture (हवि), composed of different substances forming three great classes, viz., first, the curatives or remedies against several diseases, secondly, tonic containing chiefly sugar, corn and butter, and thirdly, aromatics such as musk, &c., is thrown into the fire, little by little, so as to be thoroughly burnt, the particles of its essence, through the agency of the fire, go up into the air which elevates them to the regions of clouds (मेघमंडल) or more properly speaking, to the region where the clouds are condensed and changed into water. Though unable to explain all the innumerable benefits accruing from these particles to the whole world, I mention a few of them. In the beginning of the process, these particles, till they remain, though for a short time, in the lower regions of the atmosphere, exclude the unhealthy particles of air from the place where the sacrifice is performed, after which ascending higher through the aforesaid agencies they remove their defect through the chemical operations performed between them by nature. The animals inhaling this purified air get refreshed and healthy. Reaching the region of rain these particles purify the vapours forming clouds, and thereby make the water of rain pure and healthy. The purified air and water having great effect upon the mineral kingdom, too, improve it a great deal. The air, earth, and water, the basis of the vegetable kingdom, being thus purified, make it healthy. The first part of our problem having been proved, we must now turn to the second, viz., to try at the time to know the Divine Being. How can this knowledge be obtained? For this purpose *Vedic mantras* are repeated during the performance, which also teach us the philosophy lying hidden under the mysterious veil of *Agni-hotra* sacrifice.

Owing to my limited capacity, I cannot possibly be expected to exhaust so grand a subject, but our advanced readers possessing high intellects who wish to know it more minutely and to satisfy themselves, will please draw fuller information from the Yagur Veda, in which several complete chapters are devoted to the same philosophy, the study of which has now been rendered much easier than ever through the favour of our revered leader Pundit Dayánand Saraswati Swámi whom we should pay our warmest thanks for the trouble he has taken to expound the Vedas for the benefit of mankind.

It may fairly be concluded from the above-mentioned facts that the performance of *Agni-hotra* is not based on any prejudice or sectarianism, because the difference of language can have no effect on the philosophy and sciences throughout the different parts of the world. *Agni-hotra* may thus be expected to gain popularity among those who appreciate nothing but what is based on justice, especially among the Aryas, who rightly hold the Vedas as impersonal and divine, and whose ancestors never pronounced without a feeling of reference and honor, the holy name of *Agni-hotra*, the philosophy of which is so beautifully expounded by the *Rishis* and sages of by-gone ages.

Lucknow, the 25th May 1880.

THE HINDU OR ARYA QUESTION.

BY K. P. B.

Many abler and worthier hands have touched upon the point, interesting as it is, with better results. But since an ardent heart finds no satisfaction till its fulness is given vent to, many of our impartial readers have the sufferance of going once more over these lines on the same question. Of worth or merit claim they none, but only wish sympathy to the Indian commonalty and call attention of our more enlightened brethren to a rectification of the internal evils of the people.

In these days of patriot frenzy—frenzy I would call it, since among all a really patriotic soul is yet but scarce—when every Indian youth regards it a bounden duty to do his mite in the great work of national regeneration, a serious controversy most naturally undertakes to determine what must be the appropriate appellation for the country and its people. Thanks, no doubt, to the THEOSOPHIST and the Society, whose joint efforts could make so much of the Hindu idiocracy. But would, that these very many professions were not mere hollow sounds, that this patriot agitation emanated really from the bottom of the Hindu heart, from the inmost privy of the Indian soul! Many, no doubt, will frown and ask—are these laboring reformers of India then no sincere patriots,—so many dissemblers only, mere pretenders to the cause? But, alas! sorry that we are to answer in the affirmative. There are now on the Indian soil, we grant, many who project chimeras in their minds, and fancy achievement of wonders at once; but who among all ever thinks of giving to their purposes, deeds, a reality?

The readers of the THEOSOPHIST must have noticed in the April number of the journal that more than one native *patriot* have expressed desires to change the current name of the people for one more agreeable to them. "A very earnest Friend" complains that the term "Native" is used to designate the Indians from foreigners, and suggests that

the word *Bhâratiâns* be substituted instead. His patriotic soul cannot *brook this* nickname he supposes put on him by the conquering, or rather ruling classes. But then, our Editor himself contradicts him with great vehemence; and the same we quote here for our own views. "The complaint," says he, "does not seem entirely well-grounded. In every country the original inhabitants are called *Natives*, to contrast them with all who are not born on the soil. In America, the freest country in the world, and where there is absolute equality before the law, we are proud to call ourselves *Natives*, when we wish to indicate that we are not immigrants, and some years ago, a great political party calling itself the *Native Americans* sprang into existence, at a time of excitement caused by the bare suspicion that foreigners were plotting to undermine our liberties. We do not see how the case of the Indians can be made an exception to a custom which seems to us unavoidable.....For our part, we would feel very proud to be able to boast of such a country as this, and such an ancestry, even at the cost of being called '*Native*,' with a fine flavor of scorn."

Another Aryan brother, B. P. Sankdhar, asks whether it is not advisable to begin our work of regeneration with changing the name "*Hindu*"—"a term," he explains, "that means a liar, a slave, a black, an infidel, in short a man possessed of every evil to be found in the world." We know not what lexicon, but his own (though most opportune) interpretation, could furnish such a sense for the word. Indeed, there is no such Sanskrit word as Hindu. We never come across it in any of our religious books. Neither Panini nor the latest grammarians determine its etymology; nor is it recognised anywhere in the great code of Manu. "You seek it in vain," says a distinguished graduate of Calcutta, "in the Puranas; nor do you get a clue to its etymology till you come in contact with foreign languages." The fact is that the word is really Persian, though essentially Sanskrit. "The science of language distinctly points out that the letter *h* in Persian is analogous to *s* in Sanskrit." Whoever has seen the pages of Professor Müller or Count Grimm, attests the veracity of the assertion. Hence do we get at the real derivation of the word. When our first Aryan ancestors, if we are to give credit to history, dwelt on the banks of the *Sindhu* (or the Indus), the brother Persians who did as yet bear the same name, designated these emigrants Hindus in their language, which is according to the law analogous to the Sanskrit *Sindhús*, that is, those that lived along the course of the *Sindhú* river. Whether there was any degree of hatred or abhorrence mixed with this their designation, cannot now be known. If the Persians ever took it to mean "dark or black," as is shown in the last THEOSOPHIST, that is but a poetic interpretation of a more modern date. That the Greeks gave the name, is likewise groundless; since nowhere do we find in the whole Greek philology any such word as *Hind or Hindú* meaning as Sankdharjee does, nor are the older Grecians ever recognized to have even known the word. So, perhaps, it is the present degradation of the people, or rather the condition in which they are thought to be by some of the vain Europeans that led the honored contributor to a consideration such as is expressed by him.

Neither does the term "Arya" denote as Sankdharjee thinks. This word, if we are to accept the rendering given by Max Müller, meant "a cultivator"—a word which shows that when the term came into use, our ancestors had abandoned their nomadic modes of life and taken to the nobler occupation of ploughing. In process of time, it attained the noblest meaning which it is possible for a term to acquire; for it soon came to mean nothing less than the best Hindu distinguished for devotion, learning and piety. Alas! however, for human inconstancy the word is ultimately applied to all Hindus alike,—good, bad and indifferent,—as distinguished from the *Mlechchas* or *Yabans* of the heterodox persuasions.

However, from the above it is plain that we are at one with our brother in regarding *Hindu* but a foreign designation, which from the Persians soon began to be used for the Indians by all the other nations west of the Indus. In time, when these Western people chanced afterwards to obtain sovereignty over this country, they would not call us otherwise than by the name familiar to them, but never perhaps using it as a nickname; since, in that case, it is impossible, that it should have escaped the attention of such a kind and tolerant prince as Akbar the Great, who would even bear slanders on his name rather than treat the subject Indians with any sort of unkindness. The Aryas became gradually accustomed to the term; degraded as they became, they took the rulers' word without hesitation and soon after got over their own old name. Hence, it was universally adopted in India, save by some retired recluses; and, owing to the degeneracy of the *Arya-dharma*, the modern religion of the people was also styled *Hinduism*, meaning the religion of the modern *Hindus*.

As shown above, the words imply nothing evil in themselves. Moreover, had the word truly meant as our brother supposes, it is impossible that a whole nation,—and one as the Indian, having for its members not only a few ignorant, but many learned and deep-thinking men, and existing not a day or year, but for ages and centuries,—would be so blinded or repressed as never at least to have perceived the universal error.

But what matters further argumentation? It is perhaps high time for us to conclude, and so a few words in the end. Notwithstanding the great importance attached to the subject, we think it might be as well dealt with with far less prominence. Did ever Socrates or Valmiki—sages whose equals, perhaps, shall never be born—care whether he was called a Greek or an Indian, or by any other name whatsoever. Are not the Americans misnamed the Yankees, and the British the Whites? Merits, not titles, are judged. Children and the rustics may be solicitous that they be not misnamed; but the wise care not a trifle for such things. So, far from arguing with so much diligence whether we be called *Natives* or *Indians*, *Hindus* or *Aryas*, we think it would be greatly more useful and advantageous to devote that amount of our attention to the real well-being of our countrymen, to the consideration of what proper steps should be taken to redress very many piteous grievances of our brethren, and to the careful investigation of wherein lie the original causes of many, almost natural, defects of the people. That would be a work really more desirable and even more weighty than volumes of such titulary discourses. There is one who has dropped fiery words for the reformation of India, even finding fault with the Aryan caste-system and other manners and habits of the people, in the last THEOSOPHIST. To these matters we hope to advert in our next, and the discussion of these may be considered to do a more desirable service. The regeneration of a nation is a task not to be achieved by mere bazaar gossip or fantastic schemes. We would, therefore, even join our brother to pray: "O, true sons of this once exalted Aryavarta! the time has come, or is rather fast approaching, when we should show our spirits, act with vigour, and try our best towards the re-exaltation of our beloved mother-country! Arise from your long sleep, O, ye lovers of your once famous seat of learning and religion, look around you and see in what a hapless state your country lies! Arise, ye nobler brethren! devote your heart to the great cause! Tire not, and without weariness or disgust betake yourselves to arouse and enlighten even the most uncouth souls,—the low, illiterate hearts, that have parts which would act well with your aid. Spare no pains to unite all in one harmonious accord as into a Universal Brotherhood of Humanity, using with one voice the unison in praise of our ancient glorious *Aryavarta, Hindustan, or India. Om tat sat.*"

OUR DELEGATES IN CEYLON.

It is a circumstance wholly unexpected that we have to depend upon secondary sources for an account of the movements of the Theosophical party in Ceylon. The fact is, however, that every delegate's time, and especially that of Colonel Olcott and Madame Blavatsky, is so occupied that they cannot find the smallest leisure to write for this magazine. Since the landing at Galle, on the 17th of May, when they were caught up by the inhabitants and made into popular heroes, they have been surrounded by crowds, and made the centre of exciting events. Colonel Olcott has delivered on the average at least one oration a day; to say nothing of lectures and expositions to select companies of hearers, and debates with Christian and other opponents of Theosophy. At every locality visited, the committees of reception have comprised the leading men of the community, their mission has been blessed by the priests, and the most pious and revered ladies have come in their richest attire to show their respect for Madame Blavatsky.

The best authorities say that since the word Christianity was first pronounced in Ceylon, there has never been anything like the excitement among the Buddhist people. Their gratitude to Madame Blavatsky and Colonel Olcott for daring to stand up for their faith as against the Christians who have systematically derided it, is boundless. Branches of the Theosophical Society had, at latest advices, been formed at Galle, Panadure, Colombo and Kandy. Money has been contributed to their respective treasuries to carry out the plans submitted by our President. It is fully evident already that results of immense importance must follow the delegation's visit to the beautiful Island of Ceylon. The name of our Society has become a household word from one end of it to the other. Some say that the effects of the visit will last for generations. That the Christian party are alive to these facts is shown in the unscrupulous attacks of their secular press, the tone of the Lord Bishop's own organ, *The Diocesan Calendar*, and the unwonted activity of the Native Catechists and Bible-exhorters, and European missionaries and settled clergymen. The Theosophists now form the staple text for their preaching, and while our party were at Kandy, five preachers were busy, exhorting the Sinhalese not to hear them, but to listen to the Gospel! In that ancient city Colonel Olcott spoke first at the Dalada Maligáva Temple, where the Tooth-Relic of Buddha is enshrined. The crowd was so dense as to pack all the corridors and courts and prevent the orator from being heard. An adjournment was accordingly had to the open Esplanade in front of the temple; and the speaker, with his interpreter, the delegates from the Bombay Theosophical Society, and the chief priests of the Kandyan temples, took their places upon a broad buttressed wall. The scene is described as having been most impressive.

In the absence of original material we take from the *Pioneer* of June 16 and 25, the narratives given by its special correspondent, which will be read with deep interest.

"The visit of the delegation of Theosophists to Ceylon has stirred the native society of the island to its depths. The local officers declare that they never saw such gatherings in the southern district before. The visitors were expected here on the 11th, on which day 4,000 people gathered at the landing-pier, the boats in the harbour were decorated with flags, a native committee boarded the P. and O. steamer as soon as she dropped anchor, and great preparations were made to give the delegates a popular welcome. But the public were disappointed, the Theosophists having decided to come by a British India boat so as to visit their members at Karwar, Mangalore, and Cochin. This change of programme was duly telegraphed, but, owing to a break in the sea cable, the despatch was never forwarded. However, advices were telegraphed from Bombay on the 11th; and on the 17th, when the *Ethiopia* was signalled, a new crowd of nearly 6,000 was in waiting. A committee of twenty-five of the first native gentlemen of Galle had charge of all the arrangements; the Theosophists were taken ashore in a large boat, escorted by a fleet of the queer Cingalese canoes rigged out with flags and streamers; a carpet was laid on the landing-stage, and as the visitors stepped ashore, a roar of voices welcomed them. Placed in carriages, they were escorted to the handsome bungalow, specially fitted up for their occupancy, by a multitude that filled the road from side to side, and extended front to rear as far as one could see. On reaching the house they were met on the verandah by the High Priests Sumanatissa and Piyaratana, and a dozen or more subordinate priests, who chanted verses of salutation from the Pali sacred books. From that time to this their quarters have been besieged, and their time has been taken up in receiving visits, debating with priests, visiting temples, eating dinners, tiffins, and breakfasts of ceremony, and accepting invitations to pass from town to town throughout the southern district.

"Colonel Olcott has already spoken twice in public—last evening at the Fort Barracks, the largest room in Galle: and this afternoon in the compound of a gentleman's house, where fully 3,000 Buddhists listened to him. On the former occasion the chair was occupied by Priest Megittuwatte, the most renowned orator and controversialist in all Ceylon. The entire English colony was present last evening, and besides the barrack-room being crowded, there was a volunteer audience outside the building numbering many hundred. The lecturer's topic was "Theosophy and Buddhism," and his argument was to the effect that the universal yearning of humanity for some knowledge of divine things was satisfied pre-eminently in the system which Buddha bequeathed to the world. This faith, which is already professed by 470 millions—fully a third of the earth's population—was destined to attack thousands, if not millions, more from the great body of thinking men whom the statisticians classified as Christians, but who had lost all faith in their nominal creed. Within the past ten years, he said, and especially within the past two years, there has been a marked interest throughout the English-speaking countries to know what Buddha's doctrine really is. To satisfy this need a society of intelligent, zealous Buddhists should be organized; tracts and other publications should be disseminated broadcast; and if it could be brought about, learned Buddhist missionaries should be sent to Europe and America. The object of the present visit was to organize just such a society as a branch of the Theosophical Society, which is the representation of the principle of universal religious tolerance, and included in its fellowship Parsis, Hindus, Jains, Jews, and almost every other class of sectary. He was happy to say that this suggestion had received the entire approbation of the greatest Buddhist priests and the most respected laymen, whose presence at this time showed the state of their feelings. Megittuwatte fully corroborated Colonel Olcott's statements, and bespoke the good-will of every true Buddhist for the Theosophical Society, of which he himself had been a fellow for the last two years. His remarks were in Cinghalese, and were delivered with perfect fluency and impressive eloquence. The audience at to-day's lecture was a sight to be remembered. The Theosophists, with the High Priest Sumanatissa who had the chair, and Megittuwatte, occupied a high balcony at the easterly side of a great grassy quadrangle, enclosed by the principal and lesser buildings of a private residence, and affording sitting-room for at least 3,000 people. It was all occupied, and crowds also swarmed on the steep sides of adjacent hills that overlooked the compound. This time the Colonel's address was interpreted in Cinghalese, sentence by sentence, as extemporaneously delivered. The Theosophical delegation comprises the following persons:—Colonel H. S. Olcott, President; Madame H. P. Blavatsky, Corresponding Secretary; Mr. Edward Wimbridge, Vice-President of the parent society; and Messrs. Damodar Mavalankar, Panachand Anandji, and Parshotam Narayanji (Hindus), and Sorabji J. Padshah and Ferozshah Dhunjibhai Shroff (Parsis), a special committee to represent the Bombay Theosophical Society.

"On returning to their quarters from to-day's lecture, the delegation were honoured with a call from the Siamese Ambassador and *suite*, who are in Galle for one day *en route* to England.

"To-morrow evening a meeting is to be held to take the names of those who wish to join the Galle sub-section of the Ceylon Theosophical Society; Tuesday evening the initiations will take place; and on Wednesday the delegation takes up its itinerary to Dodanduwa, Kalatura, and Panadure, at each of which places bungalows, committees, and the audiences await them; and thence on to Colombo, the capital city, where, according to all accounts, there will be great goings-on.

"Nature clothes herself in Ceylon in her loveliest garb. The verdure is something splendid. Wherever the eye turns it sees an exuberant tropical vegetation with such variety of hue and such noble forms as one fancies cannot be found elsewhere. The paddy-fields are all a bright green; the clustering cocoanuts hang from a million trees; the monster jack-fruit, the betel-palm with its silver-ringed, smooth green trunks, the golden plaintain, the mango, pine-apple, bread-fruit, and bamboo are the choicest of their kinds; a grassy carpet borders every road and lane, and a multitude of flowers and coloured-leaf plants afford a bouquet of rich colours. Our table is loaded with fruit of a size and flavour unknown to us before coming here, and served up in garlanded platters, that make the board look like a garden bed in the early summer time. Ah, you who are parched by the furnace-heat of the plains of India take a month's holiday and come to Ceylon if you would form some idea of an Eden. And as for the people—Bishop Heber may say what he will about every prospect pleasing and only man being vile; but I, for my part, declare that a more hospitable, kind, and gentle people no one need care to encounter. As for their "vileness," statistics in the Queen Advocate's reports show that there is less crime among the natives of Ceylon than among any equal body of people in any Christian country that I can call to mind. In a population of about 2½ millions there were 1,106 convictions for offences of any kind, great and small, in a whole year, and of these there were but 375 assaults against the person. What would Bow Street say to that? Of the whole number of convictions more than one-fourth (274) were for cattle-stealing. The table shows a total absence of whole groups of crimes that prevail among us; while of offences directly traceful to the use of liquor, the proportion is but 7 per cent. as against about 93 per cent. in London, or any other large Christian city."

The *Pioneer* of June 25, says:—"The first stage of the Theosophical tour through the Island of Spices has been completed, and the party are quartered in the large bungalow called "Redcliffe," the former residence of Sir C. G. MacCarthy, Colonial Secretary. Their movements since leaving Galle have been attended with the greatest possible *eclat*, the people gathering in crowds at every halting-place providing them with quarters, committees of the most respectable men waiting upon them, the Buddhist priests welcoming them at their *viharas*, and reading addresses to them in Pali. At Piyagalle and Kalatura great processions were organized, with banners and music, and triumphal cars, drawn by flower-garlanded bullocks, in which the Theosophists were made to ride. In fact, the delegation are utterly confounded by all these popular demonstrations. They came expecting to pay their way like ordinary mortals, stop at the hotels, move about quietly, and after organizing the projected branch Society at Colombo, return to Bombay. But from the moment when they left their steamer in Galle harbour for the jetty, escorted by a flotilla of canoes, their fate was sealed, and they became public characters.

"Colonel Olcott's oratorical powers and physical endurance have been as severely tested as though he had been canvassing for a seat in Parliament, and discussions on religion, philosophy, and theology have kept Madame Blavatsky's hands equally full. The Buddhist women seem to regard her as a deity dropped from the clouds, and despite her energetic remonstrances, will insist upon making *puja* to her. Much of this reverence is due to the circulation of a Cingalese pamphlet made up of translated extracts from her book descriptive of the phenomena she witnessed among the Lamaic adepts of Tibet and Mongolia, and more to the spread of reports of certain wonderful things of the same sort she did at Galle, Panadure, Dodanduwa, and other places on her way here, as well as since the arrival of the party at Colombo.

"The eagerness manifested to join the Theosophical Society has caused an enlargement of the original plan. A branch Society was formed at Galle: members were admitted at various towns along the road; a separate branch is forming at Panadure; the Colombo branch will be organized on Tuesday next, and the indications point to Kandy following suit. The new membership already embraces the highest and most energetic class of Buddhists, irrespective of sect, and—always a prime consideration in any campaign—the best able to supply the sinews of war. These several branches will, of course, be ultimately brought into one general league, or Buddhistic section, of the parent Theosophical Society, and we may reasonably look for a thorough exposition of Gautama's doctrine. As in all other churches, corruptions and abuses have crept into the Buddhistic. The Cingalese priesthood is divided into two great sects—the Amarapoora and the Siamese, each deriving its authority from the place whose name it bears. The real differences between them are trifling, and yet, as between our Christian sects, there is a good deal of petty rancour. Still the leaders of both sects perceive the advantages of the alliance offered by the Theosophists, and so vie with each other in tenders of co-operation. Colonel Olcott and Madame Blavatsky, have, in the plainest words, announced that their Society will not meddle in any of the internal questions of a theological or doctrinal nature, nor permit it to be made the organ for forcing these family differences upon the public attention. Nor will they propagate the idolatrous perversions of primitive Buddhism fastened upon the church in Ceylon by successive Tamil dynasties. The corner-stone of Sakya Muni's philosophy was the doctrine of Merit, its cap-stone that of Nirvana. These the Western world wishes expounded, and there is reason for every admirer of Gautama to look with a friendly eye upon the present movement.

"The Theosophists left Galle for their tour northward on the 26th instant, in carriages supplied by a committee at Dodanduwa. Colonel Olcott was obliged to speak twice on that day—at Ambalangoda and Dodanduwa. The party slept at the latter place, and the next morning moved forward in two mail-coaches, sent on by the fishermen of Galle, whose application to offer this courtesy was communicated, I believe, in my last letter. Four speeches were squeezed out of the Colonel on that day—two of them to tremendous crowds. One of these was gathered in and about the temple at Piyagalle, and, as is remarked above, there was a procession. One incident of the day created no little fun. Just after leaving Piyagalle the leading coach was stopped by a man who came running out of a house carrying a reflector-lamp in his hand. The party thought something serious must have happened—a bridge been carried away, or something of the sort. But the lamp-bearer only turned the blaze of the light upon the occupants of the coach, pointed out Madame Blavatsky and the Colonel to a few admiring friends, said he only wanted to have a look at them, told the coach to proceed, and asked whether the Parsees were in the next coach. Is it not Goëthe who tells in his memoirs about the visit he received from a young fellow one day, who sent in his card, entered the room, refused Goëthe's invitation to be seated, surveyed him carefully from a distance, walked around his chair and took a back view and, then without a word laid a gold piece upon Goëthe's writing-table, and walked to the door. Upon being called back and asked the cause of his strange behaviour, and especially for leaving the money, he said that he had been most anxious to see the great

man, had now been gratified, and thought it no more than fair to compensate him for the brief interruption of his work—for which he begged pardon. The story is a good one anyhow, and this one will almost serve as a pendant. The next day and night and Saturday morning were passed at Kalatura, where an address was delivered to some 2,000 people in a cocoanut-grove, and another at the adjoining village of Wehra, where resides the priest, Subhuti, whose erudition has been made known in Europe by Mr. Childers in his Pali dictionary. The party lunched at the house of Mr. Arnathalam, the Justice of Kalatura, a Cambridge graduate and a gentleman of high breeding and culture. The unfinished railway (Colombo and Galle Railway) is here reached, and the Theosophists were conveyed by train to Panadure, where the station and platform were found tastefully decorated with cocoanuts, flowers, and foliage, and both sides of the main street and the approach to the bungalow set apart for their use lined with strips of palm-leaves suspended from continuous cords. Their host at this town was the venerable and wealthy Mudeliar Andris Perera, a stately old man with a large family of stalwart sons and daughters. He had not allowed any committee to assist, but had supplied everything—decoration, house, furniture, food, and servants—at his personal cost. As the guests neared the bungalow, they saw a triumphal arch erected at the gate of the compound, and their host approaching them in the full uniform of his rank of Mudeliar. A large shell comb—the comb is worn by all Cingalese gentlemen—was in his iron-gray hair; his dress comprised a blue frock-coat with gold frogs and jewelled buttons; the national skirt, or *dhoti*, worn as a simple wrapping without folds and confined at the waist by a gold-clasped belt; a satin waist-coat with two rows of large emeralds for buttons; and a magnificent sword with solid gold scabbard and hilt, both studded with gems, suspended from a solid gold baldric elaborately carved. He was attended by two stave-bearers in uniform, and followed by his family and a host of acquaintances. As he marched along in the full sunlight, he certainly presented a very gorgeous appearance. His sword and baldric alone are computed to be worth at least £2,500."

After the above was put in type, the following letter was received from one of our delegates in Ceylon to a friend here. As it contains many details of great interest, we give it room here.

RADCLIFFE HOUSE,

Colombo, June 15, 1880.

I have been almost afraid to put pen to paper, feeling how inadequately I should convey to you any idea of our doings here. We have, indeed, been paying the penalty of greatness. Followed, wherever we go, by enthusiatic thousands, not a moment to ourselves, our bungalow at all times surrounded by a crowd, which the utmost endeavours of two policemen can hardly prevent from making forcible entry. Our whole available time is taken up in receiving calls. We have just returned from Kandy, the ancient capital of Ceylon. It is a lovely place, its environs still lovelier—it is 6,000 feet above the sea level, and the climate magnificent. Words altogether fail me to do justice to the beauty of the scenery, exquisite both in form and color. We were permitted, to see that sacred relic, the tooth of Buddha, which is very rarely shown, this being, I believe, the first time since the visit of the Prince of Wales, five or six years ago. The scene was a most striking one—the courtyard of the temple filled with an eager crowd of devotees drawn to the spot by a double attraction—the sacred tooth and the Theosophists. The anteroom and the staircase leading to the chamber where the relic is kept, were filled by a crowd of Kandian chiefs and other gentlemen—the chiefs being conspicuous by reason of their extraordinary costume—a costume which I am sure no words of mine can do justice to. I will simply say that it consists of velvet hat of tremendous size and of bright color, heavily embroidered with gold, a short jacket of the same material, the sleeves of which are padded, so as to make the shoulders apparently rise *half* way up the head. A white satin vest, embroidered with gold and silver, is worn under this, and the lower man is swathed in about fifteen petticoats secured at the waist by an embroidered and jewelled girdle—the *ensemble* being simply immense. The relic, when not on exhibition, is kept in a series of pagodas of gold and precious stones, each one fitting into the other, I don't know how many there are, but the first one is about three or four inches high, and the last one about two feet. One of the most interesting things we have seen since we came to Ceylon was the ceremony of ordination to the priesthood. We were invited while in Kandy to one such ceremony by Sumangala, the High Priest of Adam's Peak, and at the appointed time of 8 P.M., proceeded to the temple, a building of some 250 years old, the gift of one of the Kandian kings. It is a rectangular oblong structure, the roof supported on two rooms of square monolithic columns with carved and painted capitals; at one end is a niche in which is placed a large image of Buddha in the sitting posture, in front of this sat two rows of priests, the chief priest being in the centre of the front rank, all seated with their backs to the image. On either side of the hall were seated other rows of priests within the lines of columns leaving the aisles free. In one of these aisles, against walls were placed mats and cushions for our accommodation, and to which we were duly ushered on entering. Shortly after our arrival the proceedings commenced. A side door opened and the neophyte, dressed in the costume (previously described) of a Kandian chief, entered, attended by two sponsors, who introduced him to the chief priest before whom he knelt and bowed his head to the ground—this latter with considerable difficulty owing to the fifteen petticoats; he then repeated some lines in Pali and retired to the centre of the hall where his sponsors despoiled him of his finery, and endued him with the priestly robe, he was then led back to the priest, repeated more lines, retired, walking backwards, returned, and said a few more lines: this with sundry genuflexions, bowings, &c., completed the ceremony. I must not forget to mention the fan held by the High Priest during the ceremony; it was about two feet in diameter with a perfect club of carved ivory by way of handle; I suppose the thing must have weighed ten pounds at least.

THE COLOMBO THEOSOPHICAL SOCIETY WAS ORGANIZED and inaugurated by Colonel Olcott and Madame Blavatsky on the 16th ultimo, and the following officers were elected for the current year:—

President: Andrew Parera; *Vice-Presidents:* Simon Silva and Sena Derage Tepanis Perera; *Pandit of the Society:* Pandit Don Andris de Silva Batuwantudawe; *Secretary:* John James Thiedman; *Treasurer:* Simon Perera Dharma Gunnawardhana; *Councillors:* John Robert de Silva; William D. Abrew; Charles Stephen Pereira; H. Amaris Fernando; C. Mathew Fernandu.

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VOL. I. BOMBAY, AUGUST, 1880. No. 11.

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

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Ceylon: Isaac Weeresooriya, Deputy Coroner, Dodanduwa: John Robert de Silva: No. 2, Kortebaam Street, Colombo, Don Timothy Karunaratne, Kandy.

THE THEOSOPHIST.

BOMBAY, AUGUST 1ST, 1880.

The Editors disclaim responsibility for opinions expressed by contributors in their articles. Great latitude is allowed to correspondents, and they alone are accountable for what they write. Rejected MSS. are not returned.

THE OCTOBER AND NOVEMBER ISSUES OF THIS JOURNAL having been reprinted, new subscribers who wish to have their year begin with the October number, will now be charged annas eight additional to cover the extra cost of the republication. Those who order their subscriptions to date from the December, or any later issue, pay Rs. 6 only.

WITHOUT THE HELP OF SHORT-HAND WRITERS IT WILL be impossible for either the President or Corresponding Secretary, to answer the letters which, upon returning from Ceylon, they find piled up on their desks. And short-hand writers are not to be had at Bombay. It is hoped, therefore, that those new and old friends who may not receive the acknowledgments always so conscientiously made to correspondents by the officers of our Society, will kindly regard the fact as unavoidable and benevolently excuse it. Those who have seen the work that is done daily in the executive offices at Bombay, can realize what must have confronted us on casting the first glance at our respective tables, as well as the necessity for the present apologetic paragraph.

OUR SECOND YEAR.

Like all other pleasant things, our first year's relations with the THEOSOPHIST'S subscribers are about to terminate. The present is the eleventh number that has been issued under the contract, and the September one will be the twelfth and last. Thus every engagement assumed by the proprietors of the magazine has been honourably and literally fulfilled. It would seem as though they were entitled to the acknowledgment of this much even from those croakers who prophesied the total, probably speedy, collapse of the enterprise, both before and after the first number appeared.

The case of the THEOSOPHIST calls for a word or two of particular comment. Even in any large city of Europe or America, it is a very rare thing for a periodical of this stamp to survive the natural indifference or hostility of the public for a whole year. Out of scores of attempts made within our own recollection, the successes are so few as to be scarcely worth mentioning. As a rule their term of existence has been in exact ratio with the lump sum their projectors have been ready to spend upon them. In India the prospect was far worse; for the people are poor, cut up into innumerable castes, not accustomed to take in periodicals, and certainly *not* to patronize those put forth by foreigners. Besides, and especially, the custom has always been to give two, three and even more years' credit to subscribers, and every Indian publication advertises its respective cash and credit terms of subscription. All this we knew, and both Anglo-Indian and Native journalists of the largest experience warned us to anticipate failure; under no circumstances, they thought, would it be possible for us to make succeed among so apathetic a people so strange a magazine, even though we should give unlimited credit. But as our object was not profit, and as the Society badly needed such an organ, we decided to make the venture. A sum large enough to pay the entire cost of the magazine for one year was set aside, and the first number appeared promptly on the day announced—October 1st, 1879. Believing that the credit system was absolutely pernicious, and having seen the universal adoption in America of the plan of cash payment in advance and its unmixed advantages, we announced that the latter would be the rule of this office. The results are already known to our readers; in the fourth month

the magazine reached, and before the half year was gone, passed that ticklish point where income and expenses balance each other, and its success was an assured fact. Many subscribers have been so anxious to have us succeed that they have sent us their money to pay for the magazine two years in advance, and others have told us we may count upon their patronage as long as they may live.

It goes without saying that the projectors of the THEOSOPHIST have been inexpressibly delighted with the affectionate response to their appeal to the Asiatic people for support in an attempt to snatch from the dust of oblivion the treasures of Aryan wisdom. What heart that was not made of stone could be untouched by so much devotion as has been shown us and our sacred cause of human brotherhood! And it is our pride and joy to realize that all these friends have clustered around us, even when we were under the heavy burden of the suspicions of the Indian Government, because they have believed us to be sincere and true; the friends and brothers of the ardent sons of Asia. If our first year began in uncertainty it closes all bright and full of promise. Where our magazine had one well-wisher then, now it has twenty, and by the beginning of the third year will have fifty. It has become a necessity to hundreds of young Aryan patriots, who love to know what their ancestors were so that they may at least dream of emulating them. It has won a place in the regard of even Anglo-Indians, of which class many in influential positions take it. Its merits as an oriental magazine have been acknowledged by a number of the first Orientalists of Europe, who have been by it introduced for the first time to some of the most learned of Asiatic priests, *pandits* and *shastrees*. In another place, in this number, will be found a few of the kind words that have been said to and about us, at this and the other side of the world. As to our present standing with the Government of India, the letter from the ex-Viceroy, Lord Lytton, and the leading article of the *Pioneer*, (printed respectively in the February and June numbers) as well as the appeal from the Director of Agriculture, N.-W. P. for help, which appeared in June, make all plain. In short, the Theosophical Society, and its organ, the THEOSOPHIST, are now so firmly established that—entirely apart from the splendid results of the mission to Ceylon, treated elsewhere in a separate article—every lover of truth may well rejoice.

Were we inclined to boasting we might hold out very attractive inducements to subscribers for the second volume. We prefer to let our past performance stand as guarantee of what we will do in the future. We have engaged so many valuable articles by the best writers of Asia, Europe and America that we have no hesitancy in promising that the THEOSOPHIST of 1880-81 will be still more interesting and instructive than it has been for 1879-80. Naturally, the Ceylon voyage, and the taking into the Theosophical Society of every Buddhist priest in the Island of any reputation for ability or learning, will lead to such a complete exposition of Buddhism in these columns, by the men best qualified to speak, as must arrest universal attention. No Oriental magazine in the world could ever point to such an array of learned contributors as the THEOSOPHIST may already pride itself upon.

There will be no change in the terms of subscription, as we wish to make it possible for even the poorest clerk to take the magazine. Our friends must not forget that the American plan embraces two features, viz., the subscription money must be in the manager's hands before any copy is sent; and *the journal is discontinued at the expiration of the term subscribed for*. These two rules are invariable, and they have been announced on the first page in every issue, as may be seen upon referring to the Publisher's notices. The September number is, therefore, the last that will be sent to our present subscribers, except to such as have paid for a further term. And as it takes time both to remit money and to open a new set of books, we advise all who wish to receive the November number at the usual time, to forward their subscriptions at once. We must again request that all cheques, hundis, money-orders, registered letters and other remittances on account of the magazine may be made to the order of "the Proprietors of the THEOSOPHIST," and to no one else.

FRUITS OF THE CEYLON MISSION.

From the narratives that have been transferred to these pages from the *Pioneer* and other sources, our public has already learnt what a splendid reception our Delegation was given in Spicy Lanka. These narratives have included some descriptions of the pageants, processions, and hospitalities given in their honour. But nothing that has been or can be written, will adequately convey an impression of the almost royal welcome we received from our Buddhist brethren. From the moment of our landing to that of our departure, every day was made by them a jubilee of joy and fraternity. Our every want was anticipated and provided for. Houses, furiture, servants, food, carriages—all were placed at our disposal. When we moved from village to village it was in private carriages, or in mail-coaches specially chartered for our use. We were entertained and escorted by committees of the most influential gentlemen; and the most eminent priests in all the Island invoked the blessed influence of Buddha and the holy *Rahats* (Rishis) upon our heads; some of the most aged coming often a dozen or twenty miles afoot to pay us their respects. In eight weeks we founded seven Buddhistic Theosophical branch Societies, and one—the Lanka Theosophical Society, at Colombo—especially for the study of the Occult Sciences. In this short period of time we initiated more new members than in all our eighteen months in India. The Theosophical Society is now better situated than any other body in the whole world to secure a thorough exposition of the resources of Pali literature, and the preliminary steps towards that end have already been taken. At one stride our Society has, through the affectionate zeal of the Buddhist priests and laymen, been pushed to the very front of the movement for Sinhalese regeneration and religious reform. We have taken no sides in sectarian matters, arrogated no authority, made no rash promises, asked no privileges except that of assisting the Buddhists themselves in the grand work that is contemplated. Without seeming invidious we cannot here single out individuals to thank for kindnesses. To one and all, personally and on the spot, we did this. But there are certain priests whose names will ever be held in grateful recollection in this Society, since to them is mainly due the magnificent fruits that crown our mission. These are the Revs. Hikkaduwe Sumangala, Mohottiwatte Gunanande, Potuwila Indrajotti, Bulatgama D. Sumanatissa, and Piyaratana Tissa. Others were equally willing to help but prevented by one cause or another from doing a great deal. Just before leaving the Island, Colonel Olcott called, at Galle, a convention of priests and submitted a plan for the organization of a permanent Ecclesiastical Council which was unanimously adopted, and that body will soon convene and distribute the work of translating such of the most valuable portions of Buddha's own teachings as have not hitherto been accessible to European scholars. On the following day there was a general meeting of the Presidents of the seven Buddhistic branch Societies to receive instructions as to the work that will be expected of them.

With the fatuity that always possesses them, the Christian missionaries and their party elected to attack our Delegation with bitter and unscrupulous hostility. Not content to "leave well alone," and permit two millions of loyal British Buddhist subjects to enjoy without molestation the religious privileges to which they are entitled under the Constitution, these idiots rushed at them and their friends, the Theosophists, with mad fury. Calumnies and lies of all sorts were circulated; and every means, except that of manly public discussion, was adopted to terrorize the mild Sinhalese. They failed, of course, for if the Natives had been ever so ready to be cowed—which they were not—the Delegates of our Society were made of different

stuff and returned blow for blow. At Panadure (incorrectly written Pantura) they plucked up courage enough to challenge Colonel Olcott to publicly debate the divine origin of Christianity, but suffered such an ignominious defeat, as the best authorities say, they had never met with before. Their champion on that occasion was made so ridiculous that he was followed to the railway station by a hooting and jeering crowd, in which were many Christians, it is said. Among the stupid falsehoods set afloat by our enemies was one that the Right Honorable Lord Lindsay, M.P., F.R.S., one of the Councillors of the Theosophical Society, had repudiated his connection with us; the fact being that that eminent *savant* and nobleman, in a letter of May 20, accepts the position in question with "cordial thanks" for what he kindly designates as the honour done him. The Christian party were fairly and publicly warned at Kandy to leave us alone and mind their own business or they would rue the day. They would not listen to reason, and consequently will lose more ground among the Sinhalese within the next two years than they have gained during the past two centuries. Truly they verify the ancient proverb 'Whom the gods would destroy they first make mad.'

The following is a list of the branches in Ceylon of the Theosophical Society, with their respective officers:—

THE KANDY THEOSOPHICAL SOCIETY.

[Established at Kandy on the 13th of June, 1880.]

President:
Mr. T. B. Pannabokke.
Vice-President:
Mr. Don Abraham Wimalasurya Abayaratna, Mohundrum.
Secretary:
Mr. John Henry Abeyesekere.
Treasurer:
Mr. James Alexander Sriwardhana.
Councillors:
Mr. K. Solomon Perera.
„ George Frederick Weerasekara.
„ Arnold B. Silva.
„ Don Carolis de Silva Wikramatilaka Sriwardhana.
„ Don Lawrence de Silva Sunderappoohami.

THE COLOMBO THEOSOPHICAL SOCIETY.

[Established at Colombo on the 8th of June, 1880.]

President:
Mr. Andrew Perera.
Vice-Presidents:
Mr. Simon Silva. | Mr. Sena Dirage Tipanis Perera.
Secretary:
Mr. John James Thiedeman.
Treasurer:
Mr. Simon Perera Dharmma Goonewardhana.
Pandit:
Mr. Don Andris de Silva Batuwantudawe.
Councillors:
Mr. C. Mathew.
„ John Robert de Silva.
„ H. Amaris Fernando.
„ Charles Stephen Pereira.
„ William de Abrow.

THE PANADURE THEOSOPHICAL SOCIETY.

[Established at Panadure on the 26th of June, 1880.]

President:
Mr. F. Charles Jayatilaka Karunaratne, Mudeliar.
Vice-Presidents:
Mr. Don Abraham Leonardus Abeyesekere. | Mr. Romanis Peiris, Mudeliar.
Treasurer:
Mr. Theodore Fernando Vannigasekere Goonewardhana, Mudeliar.
Secretary:
Mr. Muttutantrige John Jacob Cooray.
Assistant Secretary:
Mr. Solomon de Fonseka.
Councillors:
Mr. Nicolas Perera Abaya Karunnaratna Disá Náyaka.
„ Don Jaronis Goonetileke Rájakarunaratne.
„ Don Frederick Goonetileke Mahatmya.
„ Simon Fernando.
„ Mahamarakkalage Samuel Perera.
„ Cornelius Perera Warna Kula Jayasurya Karunaratne Appoohami.
„ Don Brampy Karunaratne.

THE BENTOTA THEOSOPHICAL SOCIETY.

[Established at Bentota on the 23rd of June, 1880.]

President:
Mr. Don Andrew de Silva Tillekeratne.
Secretary:
Mr. Thomas de Alwis Goonetileke.
Treasurer:
Mr. Don James Peter de Silva.

THE WELITERA THEOSOPHICAL SOCIETY.

[Established at Welitera on the 10th of July, 1880.]

President:
Mr. Baltasar Mendis Weerasinghe, Interpreter Mudeliar.
Vice-President:
Mr. Don Ovinis Goonesekere.
Treasurer:
Mr. Kalumin Samuel de Silva.
Temporary Secretary:
Mr. Sadris de Silva Wijewardhana.

THE GALLE THEOSOPHICAL SOCIETY.

[Established at Galle on the 25th of May, 1880.]

President:
Mr. G. C. A. Jayasekere.
Vice-Presidents:
Mr. Simon Perera Abeywardene. | Mr. Jacob Dias Abeygoonewardene.
Pandit:
Mr. Frederick Dias.
Treasurer:
Mr. S. P. D. B. D'Silva.
Secretary:
Mr. P. C. Wijeratne.
Assistant Secretary:
Mr. Charles Garusinghe.
Councillors:
Mr. Henry Perera Abeywardene.
„ Geo. B. D'Alwis.
„ Don Dines Subesinghe.
„ Paul Edward de Silva Ponnamperuma Appoohami.
„ Samuel Sudriekoo Jayawikrama.

THE MATARA THEOSOPHICAL SOCIETY.

[Established at Mátara on the 26th of June, 1880.]

President:
Mr. David Andris Jayasurya.
Vice-Presidents:
Mr. Don Andris de Silva Gooneratne, Mahawidane. | Mr. Carolis Jayawere.
Secretary and Treasurer:
Mr. Darley Gooneratne.
Councillors:
Mr. Don Louis Ramawikrama Jayawardhana, Widane Aráchi.
„ Don Bastian Jayasurya.
„ Theodoris Wikramatunga, Aráchi.
„ Ratnawere Patabondige Don Christian.
„ Don Bastian de Silva Samarasinghe.

THE LANKA THEOSOPHICAL SOCIETY.

[Established at Colombo on the 17th of June, 1880, for the study of the Occult Sciences.]

President:
Mr. Edward F. Perera.
Vice-President:
Mr. John Pereira.
Secretary and Treasurer:
Mr. R. H. Leembruggen.

THE OCCULT SCIENCES.

[A lecture delivered at Colombo, Ceylon, on the 15th of June 1880.]

BY COLONEL HENRY S. OLCOTT,

President of the Theosophical Society.

In the tenth chapter of his famous work, entitled *An Enquiry concerning Human Understanding*, David Hume attempts to define the limits of philosophical enquiry. So pleased was the author with his work that he has placed it on record that with the "wise and learned"—a most necessary separation, since a man may be wise without being at all learned, while modern science has introduced to us many of her most famous men who, though bursting like Jack Bunsby with learning, were far, *very* far from wise—his (Hume's) postulate must be "an everlasting check to all kinds of superstitious delusions." For many years this oracular utterance was unquestioned, and Hume's apophthegm was laid like a chloroformed handkerchief, over the mouth of every man who attempted to discuss the phenomena of the invisible world. But a brave Englishman and man of science—whom we are proud to say accepted the diploma of our Theosophical Society—to-wit, Alfred Russell Wallace, F.R.S., has of late called Hume's infallibility in question. He finds two grave defects in his proposition that "a miracle is a visitation of the laws of Nature;" since it assumes, firstly, that we know *all* the laws of nature; and secondly, that an unusual phenomenon *is* a miracle. Speaking deferentially, is it not after all a piece of preposterous egotism for any living man to say what is, or rather what is *not*, a law of Nature? I have enjoyed the acquaintance of scientists who could actually repeat the names of the several parts of a bed bug and even of a flea. Upon this rare accomplishment they plumed themselves not a little, and took on the airs of a man of science. I have talked with them about the laws of Nature and found that they thought they knew enough of them to dogmatize to me about the Knowable and the Unknowable. I know doctors of medicine, even professors, who were read up in physiology and able to dose their patients without exceeding the conventional average of casualties good-naturedly allowed the profession. They have dogmatized to me about science and the laws of Nature, although not one of them could tell me anything positive about the life of man, in either the states of *ovum*, embryo, infant, adult or corpse. The most candid medical authorities have always frankly confessed that the human being is a puzzle as yet unsolved and medicine "scientific guess-work." Has ever yet a surgeon, as he stood beside a subject on the dissecting table of the amphitheatre, dared tell his class that he knew what life is, or that his scalpel could cut away any integumental veil so as to lay bare the mystery? Did any modern botanist ever venture to explain what is that tremendous secret law which makes every seed produce the plant or tree of its own kind? Mr. Huxley and his fellow-biologists have shown us protoplasm—the gelatinous substance which forms the physical basis of life—and told us that it is substantially identical in composition in plant and animal. But they can go no farther than the microscope and spectroscope will carry them. Do you doubt me? Then hear the mortifying confession of Professor Huxley himself. "In perfect strictness," he says "it is true that we know nothing about the composition of any body whatever, as it is!" And yet what scientist is there who has dogmatized more about the limitations of scientific enquiry? Do you think that, because the chemists can dissolve for you the human body into its elementary gases and ashes until what was once a tall man can be put into an empty cigar-box and a large bottle, they can help you any better to understand what that living man really was? Ask them;—I am willing to let the case rest upon their own unchallenged evidence.

Science? Pshaw! What is there worthy to wear that imperial name so long as its most noisy representatives cannot tell us the least part of the mystery of man or of the nature which environs him. Let science explain to us how the littlest blade of grass grows, or bridge over the "abyss" which Father Felix, the great French Catholic orator tauntingly told the Academy, existed for it in a grain of sand, and then dogmatize as much as it likes about the *laws of Nature!* In common with all heretics I hate this presumptuous pretence; and as one who, having studied psychology for nearly thirty years, has some right to be heard, I protest against, and utterly repudiate, the least claim of our modern science to know all the laws of Nature, and to say what is or what is not possible. As for the opinions of non-scientific critics, who never informed themselves practically about even one law of Nature, they are not worth even listening to. And yet what a clamour they make, to be sure; how the public ear has been assailed by the din of ignorant and conceited criticasters. It is like being among a crowd of stock-brokers on the exchange. Every one of the authorities is dogmatizing in his most vociferous and impressive manner. One would think to read and hear what all these priests, editors, authors, deacons, elders, civil and military servants, lawyers, merchants, vestrymen and old women, and their followers, admirers and echoing toadies have to say—that the laws of Nature were as familiar to them as their alphabets, and that every one carried in his pocket the combination key to the Chubb lock of the Universe! If these people only realized how foolish they really are in rushing in

". . . . . where Angels fear to tread,"

—they might somewhat abate their pretences. And if common-sense were as plentiful as conceit, a lecture upon the Occult Sciences would be listened to with a more humble spirit than, I am afraid, can be counted upon in our days.

I have tried by simply calling your attention to the confessed ignorance of our modern scientists of the nature of Life, to show you that in fact all visible phenomena are occult, or hidden from the average inquirer. The term *occult* has been given to the sciences relating to the mystical side of nature—the department of Force or Spirit. Open any book on science or listen to any lecture or address by a modern authority, and you will see that modern science limits its enquiry to the visible material or physical universe. The combinations and correlations of matter under the impulse of hidden forces, are what it studies. To facilitate this line of enquiry mechanical ingenuity has lent the most marvellous assistance. The microscope has now been perfected so as to reveal the tiniest objects in the tiny world of a drop of dew; the telescope brings into its field and focus glittering constellations that—as Tom Moore poetically says—

". . . . . stand
Like winking sentinels upon the void
Beyond which Chaos dwells;"

the chemist's balances will weigh matter to the ten-thousandth part of a grain; by the spectroscope the composition of all things on earth and suns and stars is claimed to be demonstrable in the lines they make across the spectrum; substances hitherto supposed to be elements are now proved to be compounds and what we have imagined compounds, are found to be elements. Inch by inch, step by step, Physical Science has marched from its old prison in the dungeon of the Church towards its desired goal—the verge of physical nature. It would not be too much to admit that the verge has been almost reached, but that Edison's recent discoveries of the telephone, the phonograph and the electric light, and Crookes's of the existence and properties of Radiant Matter, seem to have pushed farther away the chasm that separates the confessedly Knowable from the fancied Unknowable. The recent advances of physical science tend to mitigate somewhat the pride of our scientists. It is as though whole domains previously undreamt of were suddenly exposed to view as each new eminence of knowledge is gained; just as the traveller sees long reaches of country to be traversed upon climbing to the crest of the mountain that had been shutting him in

within a narrow horizon. The fact is that whether regarded from her physical or dynamical side, Nature is a book with an endless variety of subjects to be studied and mysteries to be unravelled. And as regards Science, there is a thousand times more that is Occult than familiar and easy to understand.

The realization of this fact, both as the result of personal enquiry and of conversation with the learned, was one chief cause of the organization of the Theosophical Society.

Now, it must be agreed that while the first necessity for the candid student is to discover the depth and immensity of his own ignorance, the next is to find out where and how that ignorance may be dispelled. We must first fit ourselves to become pupils and then look about for a teacher. Where, in what part of the world can there be found men capable of teaching us a part of the mystery that is hidden behind the mask of the world of matter? Who holds the secret of Life? Who knows what Force is, and what causes it to bring around its countless, eternal correlations with the molecules of matter? What adept can unriddle for us the problem how worlds are built and why? Can any one tell us whence man came, whither he goes, what he is? What is the secret of birth, of sleep, of thought, of memory, of death? What is that Eternal, Self-Existent Principle, that by common consent is believed to be the source of everything visible and invisible, and with which man claims kinship? We, little modern people, have been going about in search after this teacher, with our toy lanterns in our hands as though it were night instead of bright day. The light of truth shines all the while, but we, being blind, cannot see it. Does a new authority proclaim himself, we run from all sides, but only see a common man with bandaged eyes, holding a pretty banner and blowing his own trumpet. "Come," he cries, "come, good people, and listen to one who knows the laws of Nature. Follow my lead, join my school, enter my church, buy my nostrum and you will be wise in this world, and happy hereafter!" How many of these pretenders there have been; how they have imposed for a while upon the world; what meannesses and cruelties their devotees have done in their behalf; and how their shams and humbugs have ultimately been exposed, the pages of history show. There is but one truth, and that is to be sought for in the mystical world of man's interior nature; theosophically, and by the help of the "Occult Sciences."

If history has preserved for us the record of multitudinous failures of materialists to read the secret laws of Nature, it has also kept for our instruction the stories of many successes gained by Theosophists in this direction. There is no impenetrable mystery in Nature to the student who knows how to interrogate her. If physical facts can be observed by the eye of the body, so can spiritual laws be discovered by that interior perception of ours which we call the eye of the spirit. This perceptive power inheres in the nature of man; it is his godlike quality which makes him superior to brutes. What we call seers and prophets, the Buddhists know as *rahats* and the Aryans as true *sannyassis*, are only men who have emancipated their interior selves from physical bondage by meditation in secluded spots where the foulness of average humanity could not taint them, and where they were nearest to the threshold of Nature's temple; and by the gradual and persistent conquest of brutal desire after desire, taste after taste, weakness after weakness, sense after sense, they have moved forward to the ultimate victory of spirit. Jesus is said to have gone thus apart to be tempted; so did Mahomet who spent one day in every month alone in a mountain cave; so did Zoroaster, who emerged from the seclusion of his mountain retreat only at the age of 40; so did Buddha, whose knowledge of the cause of pain and discovery of the path to *Nirvana*, was obtained by solitary self-struggles in desert places. Turn over the leaves of the book of records and you will find that every man who really did penetrate the mysteries of life and death, got the truth in solitude and in a mighty travail of body and spirit. These were all Theosophists—that is, original searchers after spiritual knowledge. What they did, what they achieved, any other man of equal qualities may attain to. And this is the lesson taught by the Theosophical Society. As they spurned churches, revelations and leaders, and wrested the secrets from the bosom of Nature, so do we. Buddha said that we should believe nothing upon authority, not even his own, but believe because our reason told us the assertion was true. He began by striding over even the sacred Vedas because they were used to prevent original theosophical research; castes he brushed aside as selfish monopolies. His desire was to fling wide open every door to the sanctuary of Truth. We organized our Society—as the very first section of our original bye-laws expresses it—"for the discovery of all the laws of Nature, and the dissemination of knowledge of the same." The known laws of Nature why should we busy ourselves with? The unknown, or occult ones were to be our special province of research. No one in America, none in Europe, now living, could help us, except in special branches, such as Magnetism, Crystal reading, Psychometry, and those most striking phenomena of so-called mediumship, grouped together under the generic name of modern spiritualism. Though the Vedas, the Purans, the Zend Avesta, the Koran, and the Bible teemed with allusions to the sayings and doings of wonder-working theosophists, we were told by every one that the power had long since died out, and the adepts vanished from the sight of men. Did we mention the name Occult Science, the modern biologist curled his lip in fine scorn, and the lay fool gave way to senseless witticisms.

It was a discouraging prospect, no doubt; but in this, as in every other instance, the difficulties were more imaginary than real. We had a clue given us to the right road by one who had spent a long lifetime in travel, who had found the science to be still extant, with its proficients and masters still practising it as in ancient days. The tidings were most encouraging, as are those of help and succour to a party of castaways on an unfriendly shore. We learned to recognize the supreme value of the discoveries of Paracelsus, of Mesmer and of Von Reichenbach, as the stepping stones to the higher branches of Occultism. We turned again to study them, and the more we studied the clearer insight did we get into the meaning of Asiatic myth and fable, and the real object and methods of the ascetic theosophists of all ages. The words 'body,' 'soul,' 'spirit,' *Moksha* and *Nirvana* acquired each a definite and comprehensible meaning. We could understand what the Yogi wished to express by his uniting himself with Brahma, and becoming Brahma; why the biographer of Jesus made him say 'I and the Father are one'; how Sankaracharaya and others could display such phenomenal learning without having studied it in books; whence Zartusht acquired his profound spiritual illumination; and how the Lord Sakya Muni, though but a man "born in the purple," might nevertheless become All-Wise and All-Powerful. Would my hearer learn this secret? Let him study Mesmerism and master its methods until he can plunge his subject into so deep a sleep that the body is made to seem dead, and the freed soul can be sent, wheresoever he wills, about the Earth or among the stars. Then he will see the separate reality of the body and its dweller. Or, let him read Professor Denton's "Soul of Things," and test the boundless resources of Psychometry; a strange yet simple science which enables us to trace back through the ages the history of any substance held in the sensitive psychometer's hand. Thus a fragment of stone from Cicero's house, or the Egyptian pyramids; or a bit of cloth from a mummy's shroud; or a faded parchment or letter or painting; or some garment or other article worn by a historic personage; or a fragment of an aerolite—give to the psychometer impressions, sometimes amounting to visions surpassingly vivid, of the building, monument, mummy, writer or painter, or the long-dead personage, or the meteoric orbit from which the last-named object fell. This splendid science,

for whose discovery in the year 1840 the world is indebted to Professor Joseph R. Buchanan, now a Fellow of our Society, has but just begun to show its capabilities. But already it has shown us that in the *Akasa*, or Ether of science, are preserved the records of every human experience, deed and word. No matter how long forgotten and gone by, they are still a record, and according to Buchanan's estimate, about four out of every ten persons have in greater or less degree the psychometrical power which can read those imperishable pages of the Book of Life. Taken by itself either Mesmerism, or Psychometry, or Baron Reichenbach's theory of Odyle, or Odic Force is sufficiently wonderful. In Mesmerism a sensitive subject is put by magnetism into the magnetic sleep, during which his or her body is insensible to pain, noises or any other disturbing influences. The Psychometer, on the contrary, does not sleep, but only sits or lies passively, holds the letter, fragment of stone or other object in the hand or against the centre of the forehead, and without knowing at all *what* it is or whence it came, describes what he or she feels or sees. Of the two methods of looking into the invisible world, Psychometry is preferable, for it is not attended with the risks of the magnetic slumber, arising from inexperience in the operator, or low physical vitality in the somnambule. Baron Dupotet, M. Cahagnet, Professor William Gregory, and other authorities tell us of instances of this latter sort in which the sleeper was with difficulty brought back to earthly consciousness, so transcendently beautiful were the scenes that broke upon their spiritual vision. Reichenbach's discovery—the result of several years' experimental research with the most expensive apparatus and a great variety of subjects, by one of the most eminent chemists and physicists of modern times—was this. A hitherto unsuspected force exists in Nature, having, like electricity and magnetism, its positive and negative poles. It pervades everything in the mineral, vegetable and animal kingdoms. Our Earth is charged with it, it is in the stars, and there is a close interchange of polar influences between us and all the heavenly bodies. Here I hold in my hand a specimen of quartz crystal, sent me from the Gastein Mountains in Europe by the Baroness Von Vay. Before Reichenbach's discovery of the Odic Force—as he calls it—this would have had no special interest to the geologist, beyond its being a curious example of imperfect crystallization. But now it has a definite value beyond this. If I pass the apex, or positive pole, over the wrist and palm of a sensitive person—thus, he will feel a sensation of warmth, or cold, or the blowing of a thin, *very* thin pencil of air over the skin. Some feel one thing, some another, according to the Odic condition of their own bodies. Speaking of this latter phenomenon, viz., that the Odic polarity of our bodies is peculiar to ourselves, different from the bodies of each other, different in the right and left sides, and different at night and morning in the same body, let me ask you whether a phenomenon long noticed, supposed by the ignorant to be miraculous, and yet constantly denied by those who never saw it, may not be classed as a purely Odic one. I refer to the levitation of ascetics and saints, or the rising into the air of their bodies at moments when they were deeply entranced. Baron Reichenbach found that the Odic sensibility of his best patients greatly changed in health and disease. Professor Perty, of Geneva, and Dr. Justinus Körner tell us that the bodies of certain hysterical patients rose into the air without visible cause, and floated as light as a feather. During the Salem Witchcraft horrors one of the subjects, Margaret Rule, was similarly levitated. Mr. William Crookes recently published a list of no less than forty Catholic ecstatics whose levitation is regarded as proof of their peculiar sanctity. Now I myself, in common with many other modern observers of psychological phenomena, have seen a person in the full enjoyment of consciousness, raised into the air by a mere exercise of the will. This person was an Asiatic by birth and had studied the occult sciences in Asia, and explains the remarkable phenomena as a simple example of change of corporeal polarity. You all know the electrical law that oppositely electrified bodies attract and similarly electrified ones repel each other. We say that we stand upon the earth because of the force of gravitation, without stopping to think how much of the explanation is a mere patter of words conveying no accurate idea to the mind. Suppose we say that we cling to the earth's surface, because the polarity of our body is opposed to the polarity of the spot of earth upon which we stand. That would be scientifically correct. But how, if our polarity is reversed, whether by disease, or the mesmeric passes of a powerful magnetiser, or the constant effort of a trained self-will. To classify:—suppose that we were either a hysteric patient, an ecstatic, a somnambule, or an adept in Asiatic Occult Science. In either case if the polarity of the body should be changed to its opposite polarity, and so our electrical, magnetic or odic state be made identical with that of the ground beneath us, the long-known electropolaric law would assert itself and our body would rise into the air. It would float as long as these mutual polaric differences continued, and rise to a height exactly proportionate to their intensity. So much of light is let into the old domain of Church "miracles" by Mesmerism and the Od discovery.

But our mountain crystal has another and far more striking peculiarity than mere odic polarity. It is nothing apparently but a poor lump of glass, and yet in its heart can be seen strange mysteries. There are doubtless a score of persons in this great audience who, if they would sit in an easy posture and a quiet place, and gaze into my crystal for a few minutes, would see and describe to me pictures of people, scenes and places in different countries as well as their own beautiful Ceylon. I gave the crystal into the hand of a lady who is a natural clairvoyant, just after I had received it from Hungary. "I see," she said," a large, handsome room in what appears to be a castle. Through an open window can be seen a park with smooth-broad walks, trimmed lawns, and trees. A noble-looking lady stands at a marble-topped table doing up something into a parcel. A servant man in rich livery stands as though waiting for his mistress's orders. It is this crystal that she is doing up, and she puts it into a brown box, something like a small musical box." The clairvoyant knew nothing about the crystal, but she had given an accurate description of the sender, of her residence, and of the box in which the crystal came to me. How? Can any of the self-conceited little people who say smart little nothings about the absurdity of the Occult Sciences, answer?

Reichenbach's careful investigations prove that minerals have each their own peculiar odic polarity, and this lets us into an understanding of much that the Asiatic people have said about the magical properties of gems. You have all heard of the regard in which the sapphire has ever been held for its supposed magical property to assist somnambulic vision. "The sapphire" according to a Buddhist writer "will open barred doors and dwellings (for the spirit of man); it produces a desire for prayer, and brings with it more peace than any other gem; but he who would wear it must lead a pure and holy life."

Now a series of investigations by Amoretti into the electrical polarity of precious stones (which we find reported in Kieser's *Archiv* Vol. IV., p. 62) resulted in proving that the diamond, the garnet, the amethyst, are—E., while the sapphire is + E. Orpheus tells how by means of a load-stone a whole audience may be affected. Pythagoras, whose knowledge was derived from India, pays a particular attention to the colour and nature of precious stones; and Apollonius of Tyana, one of the purest and grandest men who ever lived, accurately taught his disciples the various occult properties of gems.

Thus does scientific inquiry, agreeing with the researches of the greatest philosophers, the experiences of religious ecstatics, continually—though, as a rule, unintentionally—give us a solid basis for studying Occultism. The more of physical phenomena we observe and classify, the more helped is the student of occult sciences and of

the ancient Asiatic sciences, philosophies and religions. The fact is, we, modern Europeans, have been so blinded by the fumes of our own conceit that we have not been able to look beyond our noses. We have been boasting of our glorious enlightenment, our scientific discoveries, our civilization, and our superiority to everybody with a dark skin, and to every nation, east of the Volga and the Red Sea or south of the Mediterranean, until we have come almost to believe that the world was built for the Anglo-Saxon race, and the stars to make our bit of sky pretty. We have even manufactured a religion to suit ourselves out of Asiatic materials, and think it better than any religion that was ever heard of before. It is time that this childish vanity were done away with. It is time that we should try to discover the sources of modern ideas; and compare what, we think, we know of the laws of Nature with what the Asiatic people really did know, thousands of years before Europe was inhabited by our barbarian ancestors, or a European foot was set upon the American continent. The crucibles of science are heated red-hot and we are melting in them everything out of which we think we can get a fact. Suppose that for a change, we approach the Eastern people in a less presumptuous spirit, and honestly confessing that we know nothing at all of the beginning or end of Natural Law, ask them to help us to find out what their forefathers knew? This has been the policy of the Theosophical Society, and it has yielded valuable results already. Depend upon it, ladies and gentlemen, there are still "wise men in the East," and the Occult Sciences are better worth studying than has hitherto been popularly supposed. (The lecture was loudly applauded and at the close, a vote of thanks was, upon the motion of Mr. James, Science Master in the Colombo College, adopted.)

(Continued from the June number.)

EAST INDIAN MATERIA MEDICA.

Group III. General alteratives and insensible blood depurants.

(कफमेदोनिवारण)

Sanskrit.	*Marathi.*	*Latin.*
Varuna	वायवर्णी, भाटवर्णी	Crateva Roxburghii.
Artagala	एरवणा	?
Shigroo	शेगवा (गोड व कडू)	Moringa pterygosperma.
Tankaree	टंकारि	Physalis Peruviana.
Meshashringee	कावळी मोठी	Asclepias geminata or gymnema Sylvestre.
Pootika	करंज	Pongamia glabra.
Agnimantha	अरणी	Premna spinosa.
Saireeyaka (2 varieties)	कोरांटा काळा व निळा	Barleria cerulea. & sp.
Vimbi	तोंडळी कडू	Momordica monodelpha.
Vasuka	लाल मांदार (रूई)	Calotropis procera.
Vashira	गज पिंपळी	Pothos officinalis.
Chitraka	चित्रक	Plumbago rosea.
Shatavaree	शतावरी, शतमूली	Asparagus racemosus.
Bilwa	बेल	Egle marmelos.
Darbha	दर्भ	Saccharum cylindricum.
Brihatee (2 varieties)	रिंगणी (दोन प्रकारची)	Solanum trilobatum. „ jacquini.

Plants classed in this group act through the blood, remove visceral congestions, relieve cerebral hyperæmia and also internal or visceral inflammations. They thereby improve the general nutritive processes and prevent the formation of fat.

Group IV. Nervines or nerve-tonics and lithontriptics (अनिलापह and मूत्रदोषनिवारण).

Sanskrit.	*Marathi.*	*Latin.*
Veeratarú	अर्जुन सादडा	Pentapteres Arjuna.
Sahachara (two varieties)	पिंवळा व सफेद कोरांटा	Barleria longifolia
Darbha	दर्भ	Saccharum cylindricum.
Vrikshadanee	बांदगुळ	Loranthus sp. ?
Goondra	गुंद्रा (गवताची जाति विशेष	Panicum uliginosum.
Koosha	कुश	Poa cynosuroides.
Kasha	काश	Saccharum spontaneum.
Ashmabhedak	हनाजोडी	Cychanum hederæfolium.
Agnimantha	अरणी	Premna spinosa.
Morata	मोरवेल	Clematis triloba.
Vasuka	मांदार, थोर रूई	Calotropis procera.
Vasheera	गजांपंपळी	Pothos officinale.
Sallooka	सफेद कुडा	Wrightia pubescens.
Kooroontaka	पेंढू	Barleria prionitis.
Indeevara	काळि कमळ	Nymphæa sp.
Kapota-vanka	ब्राह्मी	Hydrocotyle Asiatica.
Ashwadanshtra	गोखरू	Asteracantha longifolia.

These are said to influence the nervous system and some of them relieve dysuria or difficulty in passing urine. They were believed to dissolve urinary calculi also.

Group V. General alteratives like those contained in Group III.

कुष्ठ विनाश व कफ विशोषण.

Sanskrit.	*Marathi.*	*Latin.*
Salasara	सागाचा साल	Tectona grandis.
Ajakarna	राळेचा वृक्ष	Shorea robusta (?)
Khadeera	(कायाचा वृक्ष) खैर	Acacia catechu.
Kalaskandha	तमाल	Cinnamonia zeylanica.
Kramooka	सुपारी	Acacia betel.
Bhoorjapatra	भूर्ज पत्र	Betula Bhojpatra.
Meshashringee	कावळी	Gymnema sylvestre.
Tinisha	तिवस	Dalbergia Oojeinensis.
Chandana	क (लाल) चंदन	Sirium myrtifolium.
Shisnshapa	शिसव	Sesbania latifolia.
Shirisha	शिरस	Mimosa sirissa.
Asún	बिबवा	Semecarpus anacardeum.
Dhava	धावडा	Conocarpus latifolia.
Arjuna	अर्जुन	Pentapteres Arjuna.
Tala	ताड	Borassus flabelliformis.
Naktamala	करंज	Pongamia glabra.
Agaru	अगरू	Agallocha aquilaria.
Kaleeyaka	दारूहळद	Berberis lyceum.

Vegetables of this group act as stimulants of the general circulation and thereby relieve congestions. They remove the tendency of the tissues to form fat, and as most of them contain an astringent principle, they relieve fluxes from mucous tissues, especially those of the intestines. They exert also the remote action of influencing the cutaneous circulation.

Group VI. True or primary astringents. (कफहर व स्तंभी).

Sanskrit.	*Marathi.*	*Latin.*
Lodhra	लोध	Symplocos racemosa.
Palasha	पळस	Butea frondosa.
Tetu	टेंटू	Cabosanthes (Bignonia. Indica.
Ashoca	अशोक	Jonesia Asoca.
Fanjee	भारंग	Clerodendron infortunatum
Katphala	कायफळ कांकडाशिंगी	Rhus succedaneum.
Elvalooka	एलवालुक ?	A red powder covering the seeds of an undetermined plant.

Salai	साळ[1] (जिजपासून धूप विशेष उत्पन्न होतो तो)	Canarium strictum.
Jingince	शिमटी	Odina Wodier.
Kadamba	कदंब, कळंब	Nauclea kadamba.

Remedies, derived from this group of vegetables, repress phlegm actively, acting as immediate astringents. They also relieve congestions, and act as detergents of ulcers and suppurating surfaces. They prove also alexépharmic, acting as antidotes to morbid poisons, counteracting the debilitating effects of effete fluids and products. They were also supposed to purify and augment the seminal secretion in the male, and alter the uterine and vaginal secretions.

Group VII. A further group of general alteratives and blood depurants. They act like those of Group No. III., but chiefly and notably as detergents, and skin alteratives, relieving congestions, acting as antizooties and relieving skin diseases and eruptions.

व्रणशोधन व कुष्ठप्रशमन.

Sanskrit.	*Marathi.*	*Latin.*
Arka	रुई	Calotropis gigantea.
Alarka	मांदार	.. procera
Karanja (two varieties.)	करंज (२ जाति)	Pongamia glabra. .. sp. ?
Jotishmatee	मालकांगणी	Celastrus paniculata.
Mayooraka	मयूर शिखा	Celosia cristata.
Bhurgee	भारंग	Clerodendron infortunatum.
Indrapushpee	कळलावी, इंद्रय	Gloriosa superba.
Kshudrasweta	लहान श्वेता	
Mahasweta	मोठी ,, (नाग)	
Vrischikalee	आघाडा	Tragia involucrata.
Alavana	?	——— ?
Tapasa	हिंगणबेट	Balanites Ægyptiaca.
Rasna	रास्ना	Vanda Roxburghii.

Group VIII. Remedies which counteract phlegm or relieve congestions. (कफहर, श्लेष्मनाशन श्वास कासघ्न). They are:—

Sanskrit.	*Marathi.*	*Latin.*
Surasa	काळी तुळस	Ocymum sanctum.
Sweta surasa	निर्गुडी	Vitex Negundo.
Fanijjaka	गामदूती	Ocymum gratissimum.
Arjaka	आजवली	Labiatplant. ?
Jalatrina	?	?
Sugandhaka	फोगळा	Pogostemon oeymoides.
Sumookha	पांढरा आजवला	?
Kalamala	तीलपर्णी	Gynandropsis pentapeylla
Kasamarda	टाकळा	Cassia sophora.
Katphala	कायफळ	Murica sapida.
Surarsee	एकग्राबोल	Balsamodendronmyrrha.
Koolahal	?	?
Oondoorkarneeka	उंदीरकानी	Salvinia cucullata.
Fangee	भारंगी	Clerodendron infortunatum.
Pracheelala	पान ओवळा	Flacourtia cataphracta.
Kakamachee	कामणी	Solanum nigrum.
Vishamooshtee	कुचला	Strychnos nux vomica.

Drugs of this group act as cordials and appetisers, and have the remote action of relieving congestions, coughs and difficulty of breathing. They also act as detergents and as vermifuges or insecticides, preventing the formation of helminthoids, or internal parasites (they may, therefore, be termed antizooties and antizymotics.)

IT IS THE MAN WHO DETERMINES THE DIGNITY OF THE occupation, not the occupation which measures the dignity of the man.

THE ZOROASTRIAN RELIGION AS REPRESENTED BY MARTIN HAUG, PH. D.

BRIEFED BY A PARSI THEOSOPHIST.

The religious writings of the Parsees are known by the name of Zend Avesta. They should more properly be designated Avesta-o-Zend. Avesta means the text, and Zend means the commentary. When in the course of ages, the original text or Avesta became unintelligible, owing to the language in which it was written ceasing to be the vernacular of the people, commentaries were written to explain it. And, similarly, when the language of the commentaries also ceased to be the vernacular, further Zend or the commentary of the first Zend was written. And now the words Avesta and Zend which meant the text and the commentary are appropriated as the names of the *languages* in which the text and the first commentary were written. The language of the later commentary is known under the name of the Pehlvi language. Avesta-o-Zend, therefore, means the writings in the Avesta and Zend languages. The religious writings, as they originally existed in the combined Avesta and Zend languages, were very voluminous.

"Pliny reports on the authority of Hermippos, the Greek philosopher, that Zoroaster composed two millions of verses, and an Arabic historian, Abu Jaffer Attavari, assures us that Zoroaster's writings comprised twelve thousand cow skins, i. e., parchments."

These writings consisted of twenty-one parts or Nosks. The names and the contents of these Nosks, as translated by Dr. Haug, are given below:—

Names and contents of the twenty-one Nosks.

1. *Setudtar* or *Setud Yashts* (Zend *ctuiti*—praise, worship) comprised thirty-three chapters, containing the praise and worship of *Yazatas* or angels.

2. *Setudyar*, twenty-two chapters, containing prayers and instructions to men about good actions, chiefly those called *jâdnugâi*, i. e., to induce another to assist a fellowman.

3. *Vahista Mânthra*, twenty-two chapters, treating of abstinence, piety, religion, qualities of Zoroaster, &c.

4. *Bagha*, twenty-one chapters, containing an explanation of the religious duties, the orders and commandments of God, and obedience of men, how to guard against hell and reach heaven.

5. *Dâmdât*, thirty-two chapters, containing the knowledge of this and that world, the future life, qualities of their inhabitants, the revelations of God, concerning heaven, earth, water, trees, fire, men and beasts; the resurrection of the dead and the passing of the *chinvat* (the way to heaven).

6. *Nádar*, thirty-five chapters, containing astronomy, geography, astrology, translated into Arabic, under the name *Vantál*, and known to the Persians by the name *of Farámaz jan*.

7. *Pajam*, twenty-two chapters, treating of what food is allowed or prohibited, of the reward to be obtained in the other world for keeping six *Gáhámbárs* and the *Farvardagán*.

8. *Ratushtai*, fifty chapters, (at the time of Alexander the Great, only thirteen were extant) treating of the different *ratus* or heads in the creation, such as kings, high priests, ministers, and giving statements as to what species are Ahuramazd's and what Ahriman's; there was besides a geographical section in it.

9. *Barish*, sixty chapters, (thirteen of which were only extant at the time of Alexander the Great) containing the code of laws for kings, governors, &c., workmanship of various kinds, the sin of lying.

10. *Kashsrar*, sixty chapters, (at Alexander's time fifteen only were extant) treating of metaphysics, natural philosophy, divinity, &c.

11. *Vistasp Nosk*, sixty chapters (at Alexander's time only ten were extant) on the reign of Gustasp and his conversion to the religion and its propagation by him through the world.

12. *Khasht*, twenty-two chapters, divided into six parts; *first*, on the nature of the divine being, the Zoroastrian faith, the duties enjoined by it; *secondly*, on obedience due to the king; *thirdly*, on the reward for good actions in the other world, and how to be saved from hell; *fourthly*, on the structure of the world, agriculture, botany, &c.; *fifthly*, on the four classes of which a nation consists, viz., rulers, warriors, agriculturists, traders and workmen; (the contents of the sixth division are left out.)

13. *Sfend*, sixty chapters, on the miracles of Zoroaster and *Gáhámbars*, &c.

14. *Jirasht*, twenty-two chapters, on the human life, from the birth and its end up to the day of resurrection, on the causes of man's birth, why some are born in wealth, others in poverty.

15. *Baghan Yesht*, seventeen chapters, containing the praise of high angels like men.

16. *Nayáram*, fifty-four chapters, code of law, stating what is allowed and what prohibited.

17. *Asparum*, sixty-four chapters on medicine, astronomy, midwifery, &c.

18. *Dasrajad*, sixty-five chapters, on the marriages between the nearest relatives (called *khvetukdah*), zoology, and treatment of animals.

19. *Askáram*, fifty-two chapters, treating of the civil and criminal law; of the boundaries of the country, of the resurrection.

20. *Vendidad*, twenty-two chapters, on the removal of uncleanliness of every description from which great defects arise in the world.

21. *Hádukht*, thirty chapters, on the creation, its wonders, structure, &c.

All the Nosks are not at present in the possession of the Parsees. Most or rather the largest portion of these writings has been destroyed, and it is the belief of the Zoroastrians that they were destroyed by Alexander at the time of his invasion and conquest of Persia. This opinion is confirmed by the accounts given by classical writers. "We find," says Dr. Haug, "from Diodorus and Curtius that Alexander really did burn the citadel at Persepolis, in a drunken frolic, at the instigation of the Athenian courtesan Thais, and in revenge for the destruction of Greek temples by Xerxes." With the destruction of the palace must have been destroyed the sacred books kept in the Royal archives. During the 550 years of Macedonian and Parthian supremacy which followed Alexander's conquest, it is said that Zoroastrianism had fallen into neglect, and as a natural consequence much of the Zoroastrian literature was lost during this period. Whatever may have been the cause, this is the fact, that at the Sassanian period, when the revival of the Zoroastrian religion took place, the largest bulk of the sacred writings was gone and only a very small portion and that too, except the Vendidád, in a fragmentary state was left. These fragments, the learned men of the Sassanian period put together according to their understanding to make something like a consistent whole, and to explain them, wrote commentaries in Pehlvi, which was the vernacular of the time. The portions thus preserved and brought together and now extant with the Parsees, are Yasna (Izeshne), Visporatu (Visparad), Vendidád, Yashts, Hadokht, Vistasp Nosk, Afringan, Niayish, Gah, some miscellaneous fragments and the Sirozah (thirty days) or calendar.

The common opinion of the Zoroastrians ascribed all the above-named portions as well as the twenty-one Nosks in their entirety to the authorship of Zoroaster. Modern philology has, however, now established beyond doubt, by means of the difference in language, and where the language is the same, by the difference in style, that these writings were the productions of different persons and brought into existence at different times.

Thus the language in which the writings exist has become the indicator of the periods of their composition and of their authorship. According to this test, the oldest of the writings now in existence are the five Gáthás,* which were embodied in the "Yasna," and which with the exception of some few passages are ascribed to Zarathustra himself.

Some portion of the remaining "Yasna" contains the prayers very well-known to Zoroastrians, viz., "Yatha-Ahu-verio," "Ashem-Vohu," and "Yangeh-Hátám." These small prayers are declared to have been even older than the Gáthás themselves.

After the Gáthás, the next in the order of antiquity are the following pieces, viz., "Vendidad," "Yasna," (excepting the Gáthás and three older prayers,) more particularly called "Izeshne," "Hadokht," "Visparad," "Yashts," "Afringan" "Nyaish," "Gah," "Siroza;" other fragments follow which are collected together under the name of "Khordeh Avesta," and are meant to be recited in daily prayer. These are composed by selecting and putting together as seemed best to the Dastoors (or high priests) of the Sassanian period, passages from the writings preserved to them. In all the writings, whether Avesta or Zend, the religion taught by Zoroaster, is called at all the various places, by the name of the "Mazdiasni" religion, and the professors of it, are called the "Mazdiasnians," from "Mazda" the most wise, and "Yasna," to worship.

Mr. K. R. Kama, who is the best authority on this subject in India, shows in his "Life of Zarathustra,"—a work very valuable for its great learning, research and scope—that several times previous to the advent of Zarathustra, there was preached the religion of one true God, against the prevalent irreligion and polytheism; and the movement at *each* time is mentioned in the Avesta, under the name of "Mazdiasni religion." Thus the Mazdiasni religion, i. e., the religion of the one true God—Mazda, the most wise—was in existence among the Persians, even before Zarathustra; and he appeared in the character of a reviver or reformer. His teachings, as distinguished *from* those which preceded him and which he adopted, are known by the name of Mazdiasni Zarathusti religion. In one prayer where the true believer confesses his faith, he says "Jasa mé avanghe Mazda, Mazdiasno ahme, Mazdiasno Zarathustris," meaning "Help me, O Mazda, I am a Mazdiasnian, a Mazdiasnian through Zoroaster."

Thus, the name Mazdiasni borne by the religion taught by Zarathustra, as well as by the movements which preceded him, indicates that all these teachings were monotheistic, or the religion thus preached at different times, and consummated by Zarathustra, was monotheism.

We thus arrive at the question whether as the name implies the religion is really monotheism or dualism, or a worship in which monotheism, dualism and the worship of angels, the sun, moon and stars, fire and water, &c., are confusedly intermingled.

Dr. Haug says—"That Zarathustra's theology was mainly based on monotheism, one may easily ascertain from the Gáthás, chiefly from the second. Zarathustra †Spitama's conception of Ahurmazd as Supreme Being is perfectly identical with the notion of Elohim (God) or Jehovah, which we find in the Books of the Old Testament. Ahurmazd is called by him, the creator of earthly and spiritual life, the lord of the whole universe at whose hands are all the creatures. He is the light and the source of light, he is the wisdom and intellect, &c., &c."

Let us see what a direct examination of the Gáthás themselves tells us. Of all the sacred writings, the Gáthás being the portions ascribed to Zarathustra himself, information as to the basis and essence of the Zoroastrian faith ought to be sought in them. The other portions of the sacred writings came into existence some ages afterwards, and if there is any difference between them and what is

* The names of these Gáthás are (1) Gáthá Ahunavati, (2) Gáthá Ustvati, (3) Gáthá Spento-mainyush, (4) Gáthá Vohu-Khshathrem, (5) Gáthá Vahishtoistis. Gáthá means a song, a hymn.

† *Spitama* means the family of Spitama. It is the opinion of some that Zarathustra was the common name applied to high priests, and that, therefore, Zarathustra who first taught the religion, which bears his name is distinguished in several places in the Avesta as Zarathustra Spitama, i.e., Zarathustra of the family of Spitama.

taught in the Gáthás, the latter certainly are more to be relied upon as revealing the real nature of the faith which Zarathustra Spitama taught. The language of the Gáthás is most difficult to understand. Unfortunately the great European scholars, notwithstanding all their labours, have not yet been able to give a translation which can be accepted as final and satisfactory. More or less successful efforts have been made to arrive at the true sense of the Gáthás, and the translation of Dr. Haug, recommended by the high authority of his name, may be accepted as the best that is available at present. Every verse of the Gáthás, as given in Dr. Haug's translation, bears unmistakeable evidence as to the teachings of Zarathustra being pre-eminently monotheistic. A few of these verses are given below.

1. I will now tell you who are assembled here, the wise sayings of the most wise, the praises of the living God, and the songs of the good spirit, the sublime truth which I see arising out of these sacred flames.

2. You shall, therefore, hearken to the soul of nature contemplate the beams of fire with a most pious mind! Every one, both men and women, ought to-day to choose his creed. Ye, offspring of renowned ancestors, awake to agree with us (i. e., to approve of my lore to be delivered to you at this moment).

9. Thus let us be such as help the life of the future. The wise living spirits are the greatest supporters of it. The prudent man wishes only to be there where wisdom is at home.

11. Therefore perform ye the commandments, which pronounced by the wise (God) himself, have been given to mankind; for they are a nuisance and perdition to liars, but prosperity to the believer in the truth; they are the fountain of happiness.

8. When my eyes beheld Thee, the essence of the truth, the Creator of life, who manifests his life in his works, then I knew Thee to be the primeval spirit, Thou Wise, so high in the mind as to create the world, and the Father of the Good Mind.

33. 2. Who are opposed in their thoughts, words and actions to the wicked and think of the welfare of the creation, their efforts will be crowned with success through the mercy of Ahura Mazda.

34. 1. Immortality, truth, wealth, health, all these gifts to be granted in consequence of (pious) actions, words and worshipping to those men (who pray here), are plentiful in thy possession, Ahura Mazda!

Blessed is he, blessed are all men; to whom the Living Wise God of His Own Command should grant those two everlasting powers (wholesomeness and immortality). For this very good, I beseech Thee, Ahura Mazda; mayest thou through thy angel of piety (Armaiti) give me happiness, the good, true things, and the possession of the good mind.

2. I believe Thee to be the Best Being of all, the Source of Light for the world. Everybody shall choose Thee, (believe in Thee) as the Source of Light, Thee, Thee, Holiest Spirit, Mazda? Thou createst all good, true things by means of the power of Thy Good Mind at any time, and promisest us (who believe in Thee) a long life.

15. Thus I believed in Thee, Thou Holy One, Thou Living Wise. There he came to me with the good mind. May the greatest happiness brightly blaze out of these flames; may the number of the worshippers of the liar (bad spirit) diminish; may all those (that are present) address themselves to the Shoshiants.*

8. Him whom I desire to worship and celebrate with my hymns, I beheld just now with my eyes, him who knows the truth, him, the living wise as the source of the good mind, the good action and the good word. So let us put down our gifts of praise in the dwelling-place of the heavenly singers.

1. To what country shall I go? Where shall I take my refuge? What country is sheltering the master (Zarathustra) and his companion? None of the servants pays reverence to me, not the wicked rulers of the country. How shall I worship Thee further, Ahura Mazda?

2. I know that I am helpless, look at me, being amongst few men, for I have few men (I have lost my followers or they have left me); I implore Thee weeping, Thou, Ahura Mazda, who grantest happiness as a friend gives a present to his friend. The good of the mind is thy possession, Thou True.

As regards the so-called dualism of the Zoroastrian doctrines, Dr. Haug writes as follows:—"The opinion so generally entertained now, that Zarathustra was preaching Dualism, that is to say, the supposition of two original independent spirits, a good and a bad one, utterly distinct from each other and one counteracting the creation of the other, is owing to a confusion of his philosophy with his theology. Having arrived at the grand idea of the unity and the indivisibility of the Supreme Being, he undertook to solve the great problem which has engaged the attention of so many wise men of antiquity and even of modern times, viz., how are the imperfections discoverable in the world, the various kinds of evils, wickedness and baseness, compatible with the goodness, holiness and justice of God. This great thinker of so remote an antiquity solved the difficult question, philosophically by the supposition of two primeval causes which, though different, were united, and produced the world of the material things as well as that of the spirit; which doctrine may best be learnt from Yas. XXX.

"The one who produced the reality (gaya) is called *Vohu-mano* "the good mind," the other through whom the "non-reality" (ajyaiti) originated, bears the name *Ako-mano*, "the naught mind." All good, true and perfect things which fall under the category of "reality" are the productions of the "good mind," while all that is bad and delusive belonging to the sphere of "non-reality" is traced to the "naught mind." They are the two moving causes in the Universe, united from beginning, and, therefore, called "twins" (*yema*—Sans. Yaman). They are spread everywhere in Ahura Mazda as well as in men.

"These two primeval principles, if supposed to be united in Ahura Mazda himself, are not called *Vohu-mano* and *Ako-mano*, but *Spento-mainyush*, that is, white or holy spirit and *Angro-mainyush*, i. e., dark spirit. That Angro-mainyush is no separate being opposed to Ahura Mazda is unmistakeably to be gathered from Yas. XIX, where Ahura Mazda is mentioning his two spirits who are inherent in his own nature, and are in other passages (Yas. 57) distinctly called the "two creators" and "the two masters" (páyu). And, indeed, we never find "Angro-mainyush" mentioned as a constant opponent to Ahura Mazda in the Gáthás, as is the case in later writings. The evil against which Ahura Mazda and all good men are fighting, is called *drukhsh* "destruction" or "lie," which is nothing but a personification of the *Deras*. The same expression for the "evil" spread in the world we find in the Persian cuneiform inscriptions, where, moreover, no opponent of Ahura Mazda, like Angro-mainyush, is ever mentioned. God (Ahura Mazda) in the rock records of King Darius, is only one, as Jehovah, in the old Testament, having no adversary whomsoever."

All these attempts at explanation show but more forcibly the difficulty of solving the question, what is Zoroastrianism? All the passages in which Ahura Mazda, and the two spirits—"Vohu-mano," and Ako-mano," or "Spento-mainyush" and "Angro-mainyush,"—are spoken of, seem to be fraught with immense mystic meaning. Great learning and labour have been expended in deciphering these ancient writings, but the result of all this has been to show more and more clearly that there is something within and something beyond which is not caught hold of. All that has as yet been said or written

* *Shoshiants* is the name given to those, who advanced the Mazdiasni religion before Zarathustra, who also is called one of the Shoshiants. Dr. Haug translates this word, as meaning "fire priest" from the root "such" to burn; according to Mr. K. R. Kama "such" means "to give light," "to enlighten" and Shoshiants were those who enlightened the people in the true religion. That the latter is the right meaning is confirmed by the word "Shoshians" which is the name given to those, whom according to tradition the Parsees expect in the future to revive the Mazdiasni religion. For persons with that mission "Shoshians is an appropriate name when it means "those who enlighten," and not when it means fire-priests.

on the subject, has not succeeded in uniting the separate parts into a consistent whole, and what is the essence of Zoroastrianism is yet an unsettled question. It is, indeed, sad if the means of solving this difficulty are lost to the world altogether, and equally sad if the solution is to be deferred long beyond our time.

"SPIRIT" PRANKS INTRA CAUCASUS.

"Verily . . . Truth is often stronger than fiction!"

Some three months ago, the Yankee-Irish editor of an unimportant, third-class Anglo-Indian paper, in a fit, apparently of *delirium tremens*, with abuse and low slander, called us a "Spiritualist." The epithet was thrown into our teeth under the evident impression that, in the eyes of the sceptical public, at least, it would overwhelm us. The mark was missed that time. If, to believe in the reality of numberless phenomena, produced for long years under our own eyes, in almost every country, and under the most satisfactory test conditions, precluding all possibility of trickery, constitutes one a "Spiritualist," then in company with a host of the most eminent men of learning, we plead guilty. But if, on the other hand, we take Webster's definition that a Spiritualist is "one who believes in direct intercourse with departed spirits, through the agency of persons called *mediums*" then it was a stupid blunder that the editor committed. Whether rightly or wrongly, we do not attribute the phenomena we believe in to the agency of "spirits" that are the souls of the departed. This is not the occasion to expound our personal theory. For, to begin, there are but few Spiritualists who are unacquainted with it; and our present object being to draw the attention of every sensible person to just such phenomena as the orthodox Spiritualists attribute to spirits, it matters little to whatever cause we personally may attribute them. Earnest and indomitable searchers after truth, and wanting only the TRUTH, none of us, Theosophists, claim infallibility or set ourselves to dogmatising. We are no sectarians, and most of us, if not all, are honestly open to conviction. Let any one prove to us an alleged fact to be really one, and we are willing to accept it as a dogma any day. Having said so much, we may add, with the permission of the person vouchsafing for the strange phenomena hereinafter described, that the writer is our own sister, Madame V. P. de Jelihofsky, of Tiflis (Russian Caucasus), one of the most truthful women we have ever known, and a great sceptic upon such matters for long years. But the weird experience being her own, and all the facts but one having happened under her very eyes, she did not hesitate to state them. She is a Spiritualist. Had they been stated to us by any other person, we would, to say the least, have accepted them with the greatest hesitancy, and ten to one would have "killed" the letter. As it is, we publish it in full.—ED.

Anxious to fulfil my promise, I devote this letter entirely to Spiritualism and its manifestations in our old city. As to explaining these phenomena, I must decline the task altogether.

Of facts there is such an abundance, that I am at a loss with which to begin. Hence, according to our Russian impolite custom, I will begin by speaking of myself. Table-turning flourishes among us, at present, in a most unaccountable way. Of late it has become more distinguished for the manifestations of its physical, brutal rather than intellectual force. The answers given by the tables and their arguments are weak and often mendacious, but fancy, they have now taken to *flying* about the rooms! Yes, to literally flying. Upsetting itself upside down on the floor, our table hardly touched begins to jump of itself *on the* sofas, flying on top of other tables, on the sideboard, beds and other furniture; and in its flight back turns sommersets in the air in returning to its original position. This seems so wildly fantastic, that were it not for the absurdity of the notion, I might be half willing to believe that it is ourselves, who were cheating, and turned and threw them about the room! Two days ago, at the house of Madame Babaef, a very heavy family dining-table at which we had just had our tea, began to dance and fly about, jumping on every bit of furniture in the dining-room, until, owing to the supplications of Wladimir, Popof's youngest brother, who saw something terrific in these proceedings, we were forced to desist.

I must tell you that this Popof family is a very extraordinary one; extraordinary, inasmuch as the most weird and unaccountable phenomena, visions and manifestations have for years taken place among its members. They have an uncle, alive to this day, and who resides at Odessa, a marine officer, named Tvorogof. Many years ago, he fell into a lethargy and was pronounced by the doctors dead. The priests had come, and were already chanting the funeral service over his dead body which lay in a coffin, and the undertaker was ready to place it on the hearse. The poor man who, though unable to manifest a sign of life, heard and realized everything that was taking place around him, feeling that he was lost, then made a supreme effort and in a last desperate, though to others inaudible, cry called to his God for help. At the same instant his right hand was lifted up by some supernatural power and made to strike a heavy blow against the coffin lid....The thump was heard by all, and the coffin immediately opened. But the man inside it seemed as dead as ever; and, were it not for the resolute protest of his old aunt would have been buried nevertheless. As it was he was left to stand with the coffin opened for several days longer when, finally, at the end of the fifth day he revived. He lived after that for twenty-five years more! Mr. Popof, the father of the family, who are our friends, saw his dead father several times, and described him accurately. His own sister lived unto the last day of her life in a world of wonders and visions. One instance;—At the death of Madame Nelidof, her life-long friend, old Mrs. Popof used to visit the chapel in the Nelidof palace at Kaarsk (where they lived) for the sole purpose of having there interviews with her deceased friend! More than that; it is the firm belief of the whole town, that even after her death, Mrs. Nelidof, who was renowned for her holiness and piety, used to regularly and daily appear in the old chapel, where she had worshipped during her life, and there, approaching the image of the Saviour, pray as if she were alive! The old gentleman, Mr. A. Popof, assured me most solemnly, that many persons of his own family as well as the children of the deceased had seen her phantom in prayer; among others, Mrs. Nelidof's daughter who was married to the Count Kleinmichel.* And now, to my own experience with this strange family.

Their son, Volodya, a school-boy of fifteen, is just recovering from an illness of the most dangerous character. An abscess had formed in his lungs which, when burst, discharged an enormous quantity of purulent matter; even now—that is, after more than two months,—the discharge continues night and day into a vessel, through a tube set in the wound made by the operation. This boy it was who supplicated us to give up our communications through the table, assuring us most solemnly that the agency at work was very, very bad; that it was dangerous for all of us. I willingly believe what the boy says, and will tell you why. The fact is that the poor lad had been during a whole fortnight given up by the best doctors. There was no hope for him, especially after the cruel operation. He was so weak that he had to be gently turned from one side to the other on a pair of sheets, and was unable even to raise a hand. Suddenly, after a fortnight of agony, when his last breath was expected every minute, he awoke quite bright and firmly declared to every one of the family that he was *now* saved and that from that day he would be placed under the care of *another* doctor, who would treat him by a method of his own. At night, he called to his mother to bring a saucer of olive oil, and a glass of red wine, and

* All these are historical and well-known names among the Russian aristocracy.

bade her place both on the stand near his bed, together with a wax-light taper. He next implored his mother in the most supplicating terms, in case he should be asleep, to awake him precisely at 2 A. M., and then go and leave the room. He assured her that his very life depended on the strict performance of this programme, and begged of her, moreover, not to question him at the time. The boy had been on the very verge of death for over three weeks. As a matter of course, the mother promised everything he liked, but mistaking the whole thing for fever delirium, concluded to tell him it was two, at whatever other hour he might awake, and never for one moment lose sight of him. The boy fell asleep early in the evening, and slept soundly and calmly as he had never slept since his illness. His mother sat near him, watching him as usual; and waiting for her sister, who came usually to relieve her at 3 o'clock. Suddenly—it needed but one minute to two, Volodya—bear in mind, that the boy was lying then motionless, and that he never could move a muscle without a fearful pain in his operated side and suffocation in his diseased lungs—Volodya awoke, and sitting up in bed lowered both his legs to the floor and loudly called his mother, who had been half dozing. She started to her feet, hardly believing her eyes; her Volodya was hurriedly snatching off his night clothes, shirt and all..... Then in a solemn whisper, he began supplicating her again to go away, to leave him alone for a few minutes, repeating again that his life was involved in her obeying his prayer. She pretended to leave the room but hid herself behind the screens near the door. She told me that she now distinctly heard her son conversing with some invisible Presence as if answering questions—to herself inaudible; and that he ended by loudly repeating a prayer, in which the words—"I believe, O Mighty Lord, I believe in Thy sole help, and that Thine hand alone will cure me!..."were incessantly uttered. And, then, again this sentence: "These ligatures will fall off at Thy will... Thou wilt help me, and they will fasten themselves again on the wound by Thy order!" Upon hearing this, the mother felt mortally frightened, lest her son should snatch away the bandages and the siphon introduced into the gaping wound, and was ready to rush to him, when through a crack in the screen she happened to catch sight of her son. She saw him sitting bent down and motionless upon the side of his bed, in such a posture, as if he were allowing some one to be examining his operated side, and muttering prayers and making signs of the cross all the while. In a few moments, the boy straightened himself up, *put on his shirt himself*, (he is unable to do as much even now, after a lapse of six weeks!) fixed his eyes upon the ceiling, once more made the sign of the cross, and laid back on his pillow....Then the mother cautiously approached him and, not daring to offer him any question upon the mysterious event, simply enquired whether he needed anything more.

"What more can I need, now," answered the boy with an ecstatic smile, "now, when *God himself* anointed my wound and promised to cure me?"

From that night forward all idea of death—an idea which had never abandoned him since his sickness, and to which he had been fully resigned—left him.

Twice more, in all three times, he had the mysterious visit and now to the great disgust of the physicians, he is beyond all immediate danger.

Yesterday I went to see him and had a long talk with the boy. He told me that in each instance, he had been forewarned in his dreams of the forthcoming visit and vision of the Presence, that cured him; after that, at the appointed hour, the ceiling seemed to open over his couch, a divine luminous light radiated from it, and God Himself descended and anointed him with the holy oils—(showing me how He did it). But that which God had told him he imparted to no one but to his mother, assuring me that such were "His orders." Nothing can shake the boy's *firm* conviction that it was not the doctor but the "Lord Sabbaoth," himself, as he calls the vision—who cured him. And I, without any hesitation whatever, firmly believe in the reality of the vision, and would wish that the whole world should learn and know that among many absurd and meaningless phenomena there are such happy manifestations, which, in my opinion, contain a world of suggestive meaning and a grand consolation for us, poor helpless sinners crushed under the burden of sins, doubts and other woes and sorrows!

There is a certain house here, at Tiflis, near the Mooshtaïd garden, long since deserted on account of its reputation of being haunted. This winter, a strong rumour was suddenly spread about the town that phenomena of the most infernal character took place there nightly. The soldiers living opposite this house were constantly startled in their barracks, by a fearful noise of thundering thumps in it, as though many persons were engaged in pulling down the roof and walls and scattering the fragments all over. These rumours grew so wild that a number of educated and determined men began to form in parties and visit it at nights with the intention of investigating them. One company of such fearless visitors was composed of several professors and students,—Messrs. Hadlin, Professor of Languages, and Bokey, of Natural Sciences, being among the number. These were the most determined and zealous of all investigators, and it is from these sceptical gentlemen that I have the details. Daily with the first approach of twilight the whole building began to tremble, as if it were going to fall to pieces. A most appalling din and unearthly ghostly noises shook the house to its foundations. Large pieces of plaster and timber fell in a shower from the ceilings, and sand, shingle and even rocks pelted the visitors upon their arrival. Some one of those who had visited the haunted place previously, had warned our friends not to take their watches with them as they invariably got spoilt from the first moment of their appearance. Anxious to note the time and having determined to pass there the whole night, a Mr. Stadlin had once taken with him an alarm clock which upon entering he placed on the window sill. Before the eyes of the whole party, the clock began immediately to strike, whirr and rumble, whirled round and round on its place, and suddenly burst into small fragments. It was as if some one had made a mine in it, loaded it with powder and then touched it off. In answer to the sand and gravel showering on his head, Professor Bokey began to fire his revolver. But the bullets, after going to the distance of three or four yards harmlessly fell to the ground, suggesting the idea of a hand catching them in their flight and then throwing them down. One of the party offered to examine the invisible host as to their erudition, and with this object in view, drew on the wall some geometrical figures; another one wrote problems, and loudly asked "the powers that be" to solve them, leaving in the room for this purpose a few pencils. These, so long as the questioners remained in the room, lay quiet; but, upon their leaving the room to repair to an adjoining apartment to try some other experiment, and then returning they found the wall perfectly clean, and every one of their formulas and figures *transferred from it to the floor*. Then a variety of experiments was begun. Diverse objects being placed in a corner, the party left the room shutting the door after them, and upon their return found them in quite another place. Having driven a large nail into one of the walls it was found——without the least noise of a hammer being heard,—immediately driven into the opposite wall; and no signs left of a hole in the first one. The most curious feature of the investigation is the one that forcibly brought it to an end. Remarking the various detachments of mysterious-looking men stealing nightly into the haunted house, and, mistaking them for political conspirators,—Nihilists—the police made a raid one fine night, and catching all of them on the spot, arrested every one of the erudite investigators, and took them to the police station! Vain was it for our pedagogues to protest; useless the explanations offered by them to the severe guardians of public security in favour of the theory of the fourth dimension of space! The police, sure that they had discovered a new infernal plot, would

listen to no excuses. This event created a great sensation and laugh about the town. Every door and window of the haunted house was securely nailed and all entrance into it made impossible. Notwithstanding all these precautions the noises and disturbances inside are still going on inside as lively as ever.....

A high-born lady of Russia, the Countess P * * lost her husband lately at Berlin, and she and her family were disconsolate. The widow passed her days and nights weeping and lamenting over her fate. One fine day, the servant announces to her the visit of an American gentleman. He had just arrived at Berlin and sought a personal interview upon some business of the highest importance to the lady. At first she refused to see him, as she had constantly done, even with her best friends. Then he sent word that the business concerned her late husband, from whom he had a message for her. Then he was admitted into her room. She saw a good-looking, gentlemanly Saxon, who in order, he remarked, that she might not suspect his good faith, showed her his passports. He then proceeded to tell her that he was a "medium,"* who had come to Europe on business, concerning an inheritance, which business had led him to visit one of the Berlin burial-grounds. It is there that he had made her late husband's acquaintance. He, the dead man, had asked him to visit his widow, and beg her not to be so despondent and miserable, as her grief was the only impediment to his bliss. That he felt far better and happier now, than he had ever felt before, being now delivered of his frail body which had caused him so much suffering. The Countess stared at the medium, and felt firmly convinced that she had to deal with a lunatic. But the American determined to convince her, set to describing the deceased Count's appearance to the minutest details, even to the dress he had been buried in; and then she believed. Besides that, he informed her that her husband wanted her to know that certain documents which she would very soon need in a forthcoming law-suit for his inheritance, had been concealed by him in the house upon one of their estates. They were hidden in a certain desk in a certain room and in a peculiar-looking note-book. The information proved perfectly correct, and became in time of the greatest importance to the Countess, as the law-suit took place as prophesied, and she easily won it. These are the facts.

THE GESTURE-SPEECH OF MANKIND.

In the THEOSOPHIST of March last, we noticed a paper read before the American Association for the advancement of Science by Colonel Garrick Mallery of the United States Army, and attached to the Bureau of Ethnology of the Smithsonian Institution, upon the Sign Language of the North American Indians. We have now received a more extensive work by the same author issued by the Smithsonian Institution, entitled "Introduction to the study of Sign Language among the North American Indians as illustrating the Gesture-Speech of Mankind," in which the signs of the American aborigines are examined in suggested comparison with those of other tribes of men throughout the world and with the natural, as distinct from the conventional, gesture-expressions of deaf mutes. The scope of the work is useful in elucidating the evolution of articulate speech, the radicals of languages, the forms of alphabets and syllabaries and the pictographs which preceded the latter. The present production is not, however, final, only professing to be an exposition of the gesture-speech of man sufficient to excite interest and invite correspondence, to indicate desirable points and modes of observation, and to give notice of some facilities provided for description and illustration. The final publication, to be issued by the Smithsonian Institution will mainly consist of a collation, in the form of a vocabulary, of all authentic signs, including signals made at a distance, with their description, as also that of any specially associated facial expression, set forth in language intended to be so clear, illustrations being added when necessary, that they can be reproduced by the reader. The descriptions contributed, as also the explanation or conception occurring to or ascertained by the contributors, will be given in their own words, with their own illustrations when furnished or when they can be designed from written descriptions, and always with individual credit as well as responsibility.

To obtain the collaboration requested, a number of copies of the "Introduction" with separate sheets of forms to facilitate both verbal and figured description, have been placed in the hands of Colonel Olcott for distribution to scholars and observers in the East who may be willing to assist in a study important for philology and anthropology in general. The efforts at expression of all savage or barbarian tribes, when brought into contact with other bodies of men not speaking an oral language common to both, should in theory resemble the devices of the American Indians. They are not, however, shown by any published works to prevail among many of the tribes of men in Asia, Africa, and Oceanica in the same manner as known among those of North and also of South America, but logically should be found in all districts where uncivilized inhabitants of the same territory are separated by many linguistic divisions. Such signs may be, first, unconnected with existing oral language, and used between people of different districts whose diversities of dialect prevent oral communication, or may consist of gestures, emotional or not, which are only noticed in oratory or impassioned conversation, and possibly are survivals of a former gesture-language; secondly, may be used to explain or accentuate the words of ordinary speech; and, thirdly, both these classes of gestures may be examined philologically to trace their possible connection with the radicals of speech, syllabaries and ideographic characters in general. Different classes of collaborators are necessary for these divisions of the subject.

While the author in modest terms proposes to do no more than put forth inquiries and suggestions, he presents much that is both new and highly interesting, and makes a valuable contribution to science. He dwells first upon the practical value of the sign language both in communication with living tribes and for the interpretation of native picture writing, "the sole form of aboriginal records, the impress upon bark, skins, or rocks of the evanescent air pictures which in pigment or carving preserve their skeleton outline." The next chapter treats of the origin and extent of the gesture-speech, holding that the latter preceded articulate language in importance, which remained rudimentary long after gesture had become an art. The preponderance of authority is to the effect that man, when in possession of all his faculties, did not make a deliberate choice between voice and gesture, both being originally instinctive, as both are now; and there never was a time when one was used to the exclusion of the other. With the voice he at first imitated the few sounds of nature, while with gesture he exhibited actions, motions, positions, forms, dimensions, directions, distances, and their derivatives. It is enough to admit that the connection between them was so early and intimate that the gestures, in the wide sense of presenting ideas under physical forms, had a formative effect upon many words; that they exhibit the earliest condition of the human mind; are traced from the remotest antiquity among all peoples possessing records, and are universally prevalent in the savage stage of social evolution. Colonel Mallery next proceeds to demolish the oft-repeated story that there are tribes that cannot converse in the dark, alleging in response that individuals of those American tribes especially instanced, often in their domestic *abandon*, wrap themselves in robes or blankets with only breathing holes before the nose, and chatter away for hours. The common belief in an universal sign language as a conventional code shares the same fate at the hands of the author. In numerous

* We would be happy to learn the name of this American medium. Can any one tell? ED.

instances there is an entire discrepancy between the signs made by different bodies of Indians to express the same idea and a further diversity between many of their signs and those yet noted from the Eastern hemisphere, all, however, being intelligent and generally intelligible.

We are glad that so competent a man as Colonel Mallery is interesting himself in this investigation. What is now lacking is regulated intelligent co-operation, and we bespeak for him the assistance of all persons who are in position to acquire accurate information on the subject. So far as linguistic results are concerned, we look for light from these inquiries at least in the analogy between the developments of signs and language, if not from any material and substantive relation to be exhibited between the two. *The processes* of mind are the same, or nearly the same, in both cases, and we shall be able to study the psychology of language in that of this other and lower means of communication, as we study the physical and mental organization of man in that of the lower animals. The study of picture writing and signs should throw light upon the genesis of syntax and help us to ascertain the origin of the sentence. Religious, socialistic and other ethnologic considerations of special interest are included in the heredited and transmitted gestures of the world, and we have the present enquiry, based upon the practices of the Western representatives of the Stone Age as destined, with proper comparison, to shed a flood of light upon those of the most ancient peoples of the Orient.

THE STUDY OF THEOSOPHY.

BY N. D. K.....F.T.S.

"We feel we are nothing—for all is Thou and in Thee;"
"We feel we are something—*that* also has come from Thee;"
"We are nothing, O Thou—but Thou wilt help us to be."
Alfred Tennyson.

"There is no more fatal fallacy," says Mr. Serjeant Cox, "than that the truth will prevail by its own force, that it has only to be seen to be embraced. In fact, the desire for the actual truth exists in very few minds, and the capacity to discern it in fewer still. Men's beliefs are moulded to their wishes. They see all and more than all that seems to tell for what they desire; *they are blind as bats to whatever tells against them.* The *scientists* are no more exempt from this failing than are others." A Bombay weekly that professes to be the best informed, and most influential of Gujeráti papers, lately made the ludicrous statement, that the Delegates of the Theosophical Society had gone to Ceylon merely to propagate Buddhism. This is how the public forming its opinion second-hand is entirely misled as regards the aims and objects of the Society, the sincere and earnest exertions of whose founders in behalf of Universal Brotherhood cannot fail by degrees to dispel the haze from the eyes of the educated and thoughtful sons of Hind—or not to hurt the feelings of some—we shall say, the sons of "Aryavart."

Previous to the last quarter of a century, European Materialistic ideas had made little progress in this country, but now it has to a certain extent succeeded in teaching the young mind to deny every thing old and live in an atmosphere of negation. As long as there was blind, unquestioning faith, there was not much to disquiet the simple mind; but once the canker of doubt was raised by the teachings of certain scientists, there seems to be no resting ground elsewhere than in the "opprobrium-covered matter" in which Mr. Tyndall sees the "promise and potency of all terrestrial life." Reviewing some time back the life of Justus von Liebig, a writer in one of the English periodicals, says—"Ignorance of the laws of Nature is the real cause of the destruction of nations and of the revolutions of history. Chemistry reconquers the earth for mankind. The triumphs of science are of lasting duration. Their traces are the waving cornfields and the cattle on a thousand hills, and while leading to the ever enlarging growth of human industry, they form the material basis for a permanent peace among the nations of the Earth." Are not, however, the ever increasing and multifarious weapons of war also "the triumphs of science," and as long as these exist and new ones continue to be invented, how can it be said that we have the "basis of a permanent peace"? Mankind owe a vast debt to science, but science is powerless to afford a solution to various problems of vital importance for the well-being of mankind. Matter in the present century has almost been deified, and the existence in the universe of any other power or force outside, and independent of matter, is denied. The civilization of the present age of invention and competition is heart and soul engrossed in the solution of one great problem—how one nation is to outstrip all others in the race for wealth. Other considerations are to it quite secondary. Ignoring the higher nature of man, it is trying to turn men into machines, but defying the laws of matter, that nature often asserts its right, and upsets all calculations.

Science boasts that it has divorced Spirit from terrestrial regions at least; but modern Spiritualism like a goblin assuming protean shapes seems to stare cold materialism almost out of countenance. More than twenty millions of persons of various nationalities and countries of the *civilized* world believe in the reality of these phenomena. This belief has grown up within the last thirty years and is spreading apace. Works have been written by men eminent in science and other departments of knowledge, and reports published by the dialectical societies of several countries who, after studying the phenomena for years and examining them under test conditions, have at last pronounced them to be genuine. None are so zealous as the spiritualists themselves to expose the great amount of imposture that prevails under their name: but, leaving aside all such jugglery which can never stand any well-applied test, there is found to be a residuum of truth which not all the unfair criticism and in some cases the positive mendacity of a few unscrupulous scientists has been able to falsify. "The fundamental doctrines of spiritualism", says Professor Huxley "lie outside the limits of philosophical inquiry;" and when he was invited by the Dialectical Society of London to examine the phenomena he excused himself on the ground that he had no time, that such things did not interest him, and ended by saying that "the only case of Spiritualism that he had the opportunity to examine into for himself was as gross an imposture as ever came under his notice." In the same manner when the opportunity offered to Professor Tyndall to investigate the phenomena, he avoided the subject, and yet in his "Fragments of Science" he speaks exultingly of a case in which he "found out" a medium by getting under the table. Professor Hare of Philadelphia, "the venerable chemist universally respected for his life-long labours in science, was bullied into silence" before the American Association for the Promotion of Science, when he opened the subject of Spiritualism, and yet at that very time, that same Association "held a very learned, studied, grave and profound discussion upon the cause why roosters (barn cocks) crow between twelve and one at night"—a subject which Professor Huxley would not have failed to class as within "the limits of philosophical inquiry." These are but a few out of the many instances in which scientists not only act unfairly towards Spiritualism and Mesmerism, but without any foundation to base their opinions upon, try at every opportunity to throw discredit upon the subject. No one who has taken pains to examine with candour has been otherwise than convinced of the reality of these phenomena, and hence it is that in spite of such unmeaning hostility, we find Mr. Alfred R. Wallace the naturalist, Mr. Crookes the chemist, Professors Wagner and Butlerof of St. Petersburg, Lord Lindsay, Serjeant Cox, Baron Du Potet, Flammarion the astronomer, Professor Zöllner, Judge Edmonds, and numerous other eminent men testifying to the truth of these phenomena. If any fact is to be believed upon human testimony,

those of Spiritualism, Mesmerism and Psychometry must be taken to have been well established. It is not that these phenomena occurred at some time in the distant past, and cannot again be observed; they could even yet be examined at any time and that under every sort of test conditions. Much of the hostile attitude is due to the fact that scientists are unable to satisfactorily explain the cause of these manifestations by the known laws of matter, the applicability of which seems to them to be the crucial test by which to judge of the reality or otherwise of a phenomenon, all testimony of a most reliable kind to the contrary, notwithstanding.

To the educated classes in India who in this their age of intellectual *renaissance* are in the generality of cases swayed hither and thither with the theories propounded by every scientific writer, these phenomena are of deep import. Mill, Spencer, Bain, Huxley, Tyndall, Darwin, Büchner and the like are the gods of most of our educated youths. They are, so to say, the writers of the Scientific Bible, the perusal of which leaves on the mind a vague idea of certain heterogeneous opinions, inclining one to deny the existence of God, and the immortality of the Soul. All arguments from analogy regarding the possibility of a life beyond the grave fail to satisfy the sceptical mind, which then generally drifts towards Materialism. Spiritualism, Mesmerism and Psychometry, on the other hand, promise to offer us "proofs palpable of Immortality," and it seems as if the dark Unknowable were unfolding its portals to allow us a glimpse of the world beyond. If, then, we tried to examine the credentials of the Weird Stranger and attempted to bring him to light, with what justice could it be said that such a proceeding is the revival of "mouldy superstition"? It is often asserted that these things have long since been exploded. But who did and how? Not Mr. Hume, nor the scientists at all events.

Modern Spiritualism is yet too young to teach a science of its own. The theories of the Spiritualists regarding the causes of these manifestations that have so profusely and persistently come to light, are necessarily imperfect, based as they have been on certain preconceived opinions, and a comparatively short experience. In such a dilemma Theosophy, which is as old as the origin of man himself and which claims to give "a theory—of God and His works—based upon individual inspiration," has had to step forward to enable the bewildered public to estimate these phenomena at their true value, to dispel certain apprehensions that prevail regarding their causes, and to show that they occur under laws as natural as those which regulate the ebb and flow of tides. Theosophy points out besides that there was a complete science of the occult laws of Nature known to the ancients, and that this science is yet in the hands of certain adepts who, if approached in all sincerity, would not be unwilling to teach. Theosophy does not try to force upon any one any belief of any kind, but, on the contrary, it encourages free and fearless inquiry. The declaration of Horace Greeley—"I accept *unreservedly* the views of no man living or dead—" is the motto of the Theosophist, who might be said to be a liberal searcher after truth in whatever place or shape he might find it. Our universities give their alumni a liberal education, which ought to enable them to appreciate the liberal views of the Theosophical Society, but some of them not caring to understand, often unconsciously try to misrepresent. As the Society has now and then to speak of Spiritualism, Mesmerism and the marvellous powers of the Soul, these persons expect some of the advanced Theosophists to entertain them with magical performances, and when they learn that such idle curiosity is not to be gratified, or when they come and inquire regarding certain matters, and the answers do not coincide with their way of thinking, they are at once disposed to look upon the Theosophists as mere dreamers. For an inquirer, however, to discuss a subject new to him, with profit, he must at least take the trouble to inform himself beforehand to a certain extent regarding the subject, by reading, when he can easily command the means of so doing. The demand of such persons is somewhat like that of the Irishman desirous of learning music, who, on being told by the *maestro* that for a beginner his charges were two guineas for the first lesson, and one guinea for the second and each subsequent lesson, answered that he did not care to have the first lesson as it cost him double, but would have the second at once. Before such inquirers lies a book replete with facts and arguments and marvellous knowledge depicted on every page of it. But they heed it not. While some of them breathing an atmosphere impregnated with the intoxicating emanations of their self-conceit, after reading half a dozen pages, and not taking any trouble to understand the meaning, think they know much better, and shutting up the book commence to expatiate upon the views of the author. Self-conceit, however, is one of the first things that a student of Theosophy ought to divest himself of. Every one who aspires to be a Theosophist or desires to know what Theosophy is, ought carefully to read and study *Isis Unveiled*, which is really a master-key to the mysteries of ancient and modern Science and Theosophy. This is what the Most Worshipful John W. Simons, thirty-third Degree and Past Grand Master of New York State, editorially said—"To the scholar, masonic student particularly, and the Specialist, to the Philologist and the Archæologist, this work will be a most valuable acquisition, aiding them in their labors and giving to them the *only clue* to the labyrinth of confusion in which they are involved." And the *New York Herald* says:—"With its striking peculiarities, its audacity, its versatility, and the prodigious variety of subjects which it notices and handles, it is one of the most remarkable productions of the nineteenth century." Most Freemasons and others commonly believe *that no* woman has been or could be admitted to the degrees of Masonry. It will, therefore, be a surprise to them that for "showing in her book the true sources of Speculative Masonry, and the esoteric knowledge and powers possessed by the brothers of the East", the Sovereign Sanctuary of the Memphis Rite in England and Wales, have sent to the authoress, Madame Blavatsky, through John Yarker Esq., the 'Thrice Illustrious Sovereign Grand Master General,' the diploma of some of the highest honors of that Order. The original diploma can be seen at the Library of the Theosophical Society.

A book so truly valuable ought to be on the shelf of every library worthy of the name, and yet a well-known and old society of Bombay that professes to be a repository of Asiatic archaic knowledge, when moved by a learned member to purchase the book for its library, allowed itself to be dissuaded by the pusillanimous advice of a few narrow-minded and bigoted members, the others not having the moral courage to contradict them. The native members, at least, ought to be ashamed of such a proceeding. For, what book describes the true glory of ancient India, its religion and philosophy so learnedly and convincingly as those admirable pages?

Every religion, be it Christian or heathen, rests on the two primary and primitive Truths—the existence of God and the immortality of the Soul. All the various ceremonies, forms and observances are so many after-creations of the human mind and have naught to do with those Eternal Truths, a glimpse of which we get through intuition, and inspiration helps us to realize. "Inspiration is the addition of a higher mentality to the subject's own individuality. It is an extraordinary exaltation of the conscious self." When a religious revival is contemplated, the promoters thereof must undergo a certain amount of self-sacrifice and their lives must be such that the words they utter might be thoroughly exemplified by their acts. The various Samājes in India are a significant sign of the times. They form a great movement in the right direction, but for these Samājes to be a real success their members must show much more self-abnegation. In their homes they must be the same liberal-minded *practical* reformers that they give themselves out at their gatherings to be. At the same time their religious and philosophical teachings must command the attention of the educated public whom they address.

Whence can they get this most important knowledge except through the *esoteric* teachings of the sages of old—"the Wisdom Religion"—which is Theosophy? How else are the doctrines of Brahminism, Zoroastrianism and Buddhism to be understood so as to call for the veneration of the enlightened and thoughtful? Philology has done a great deal to interpret the meaning of old languages, but has that literal interpretation brought any satisfaction to our mind? Must not these religious doctrines be interpreted according to the spirit of the times wherein they were preached; and how are we to have a knowledge of that spirit,—when the ancients for various reasons shrouded their real meaning under the veil of mystery—except by trying to lift up the veil.

Oriental philosophy shows a strong faith in the prodigious and occult powers of man's immortal self. Why should not the educated Indian, therefore, satisfy himself whether this wondrous power is mere "unconscious cerebration," or a reality?

The practice of high morality for its own sake is universally desired, but how is it to be accomplished except by showing, that it works not merely ideal but real good, and that it is the only means by which the god-like powers of the human soul are to be developed? Preaching and sermons are well enough for the hour or half an hour that they are listened to, but the universal and emphatic teaching of the ancients that in the practice of pure morality and the development of will-power lies the key to that which we call the "Unknown," ought to be to us a Revelation in this materialistic age.

Those who are banded together for *earnestly* searching after Truth must naturally feel real sympathy for mankind in general and be free from narrow, selfish desires. It is in this sense, therefore, that the idea of forming "a nucleus of Universal Brotherhood," by the Theosophical Society need not be taken to be a chimera, but a project that bids fair to be realized to some extent slowly and by degrees. The Society allows any well-conducted person to be a member, but it will at once be seen from the rules that the third section which every one joins at the commencement is one for Probationers, and the mere fact of joining the Society means very little. For, unless the Probationer make himself really worthy by his own merit, neither money, nor dinners, nor social position, nor intellectual acquirements, can help him to get to the higher sections: and insincere members are immediately shown out. Moral elevation is the principal thing insisted upon, and side by side with it the probationer is supposed to improve his knowledge. He, therefore, who would be a true Theosophist, must bring his inner self to guide his every thought, word and deed, every day of his life; and, at the same time along with other studies try to acquire a knowledge of Mesmerism, Psychology, Spiritualism and the real philosophy of the ancients.

To make its members learned in Aryan Wisdom is not, however, the sole object of the Society. Investigation of truth in every branch of knowledge is most welcome to it and those who have no taste for mystic lore may yet join it with profit. Where every true member is an earnest and sincere worker, each one would be ready and willing to help the other; and as the members of the Society are spread over the four quarters of the globe and many of them are eminent in science and other departments of knowledge, the Indian members cannot but derive great benefits from their advice and co-operation in various matters with reference to the well-being of this country. It has, however, been said by some—"Why need we join the Society when these persons since they have sympathy for their fellowmen would help us even if we remain outside?" Such questioners forget that for men to co-operate with each other thoroughly, they must know each other well, and when such persons are scattered in distant places the best means of knowing each other well is to form themselves into a brotherhood.

Again, it must not be forgotten that the Society does not wish its ordinary members to turn recluses and ascetics, but, on the contrary, it is thought that there is greater merit in honestly doing your duty as a member of the state, the society, the family, and at the same time remaining an ascetic at heart, giving to earthly things the necessary attention and keeping all thoughts, desires and passions under proper restraint, than in entirely forsaking the world.

That there is a Power transcending matter which is shaped and moved thereby; that there is in man something akin to that Power, which something could be developed to give us ultimate knowledge by means of purity of life and conduct; that there is a life beyond the grave, the preparation for which is not through the observance of forms and ceremonies which have usurped the place of true religion, but through unselfishness, self-denial, self-control, in short, the practice of a high order of morality; that sincerity in everything we do and purity of life has a sort of magnetic attraction to draw towards ourselves all that is good; that there has been from time immemorial a world-religion based on Divine Wisdom which the ancient sages of all nations have taught under the veil of myths, allegories and mysteries; that Magic is nothing else but that Wisdom whose two pillars are Mesmerism and Psychology; that this religion, if properly understood, would tend to dispel scepticism from our minds and point out the harmony that underlies the principles of Vedism, Zoroastrianism and Buddhism; that there are other worlds and systems; that no part of the Universe is void, but is full of beings and existences made according to the elements in which they live; *that* man can under certain conditions commune with and even control these beings; that harmony pervades the Universe; that no branch of knowledge is to be slighted or neglected through vain prejudices; that there is nothing like a miracle in Nature, and that it is merely our ignorance of the hidden laws of Nature that makes us designate certain marvellous phenomena as miraculous: all this and much more Theosophy helps us properly to understand. The Theosophical Society aims at disseminating a knowledge of Theosophy and among several other objects it has through its Eastern Branch shown a desire to promote the moral and material well-being of India, as far as lies in its power. What sincere well-wisher of our country, therefore, could fail to join its ranks or be behindhand in feeling sympathy with its views? In connection with reform there has been hitherto a great deal of empty talk but little of real action, for there has not been an adequate amount of zeal and sincerity. Here Theosophy increasing in our would-be-reformers their self-respect, would make them liberal-minded, humble and sincere workers, and cause them to lay aside for ever, the uttering of empty platitudes or the performance of idle ceremonies. At least, these are the views of one Parsi—the writer.

LIGHT FROM THE MISSIONARIES WANTED.

BY A TRUTH-SEEKER.

The subjoined few questions are offered with a hope that some enterprising Christian will answer them. I send them to you in preference to any Christian journal for two reasons: first, I can count upon their publication in the THEOSOPHIST, and secondly, The THEOSOPHIST having a very wide circulation, the answers would be read by many who, like myself, are engaged in the pursuit of truth. The answerer will please cite authorities where necessary. The questions are:

1. Who wrote Genesis, Exodus, Leviticus, Numbers and Deuteronomy? They could not have been written by Moses as alleged, because he has recorded his own death, and no man can record his own death. (See Deuteronomy, chapter 34, verses 5, 6.) The tenth verse of the chapter cited reads thus:—And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." Does this not plainly show that the books were written by somebody else and not by Moses?

2. Who wrote the Book of Joshua? It could not have been written by Joshua for the reason given in question, (See Joshua, chapter 24, verses 29, 30.)

3. God created Adam and Eve. To them were born Cain and Abel. Cain slays his brother. God curses him and drives him out. Cain says "every one that findeth me shall slay me." (*N. B.*—There was no human being living except the family of Adam, even supposing that he had other children.) God, instead of assuring Cain that besides his family there was no living soul on the whole earth, sets a mark upon Cain "lest any finding him should slay him." Does this not plainly show that there were other people living besides Adam and his household? Again, "Cain went out from the presence of the Lord and dwelt in the land of Nod...And Cain knew his wife" who was Cain's wife? Surely he did not marry his own sister; for independently of the incest it would involve, Adam had no daughter at this time. Does this not prove beyond doubt that there were other people living and that the assertion that the whole human race sprang from Adam is utterly false? Or is the whole story bosh?

4. "There were giants in the earth in these days; and also after that when the *sons of God* came in unto the *daughters of men* etc." (Genesis, chapter 6, verse 4.) What is the meaning of the italicised expressions? Were there other sons of God besides Jesus?

5. Do the Christians observe the laws, rites and ceremonies and mode of worship laid down by God in chapters 21—30 of Exodus? If not, why not? Do they not break the commands of God in this respect?

6. Who wrote the Books of Samuel? Not Samuel, for reasons mentioned in Questions 1 and 2. (See 1 Samuel, chapter 25.)

7. The Book of the Acts of Solomon, the Book of Jasher and possibly others existed before the Bible since it quotes them. The Bible is, therefore, not the oldest book.

8. How is it that no mention is made in the Old Testament of the Trinity in the Godhead? If Christians believe that there are three persons in the Godhead and yet God is one, what difficulty can they find in believing that there are thirty-three crores of persons in the Godhead and yet God is one? When you have more than one person in the Godhead, it is perfectly immaterial whether you have three or thirty-three crores.

9. Why do the Christians make so much of faith in Jesus, whereas they seldom urge the necessity of having faith in God, the Father? The Holy Ghost is scarcely mentioned by them as a power in itself.

10. When and by whom were the Gospels written? (Reasons required, not dogmatism.) How many Gospels were there? Why were only four recognised and the rest rejected? I mean on what grounds? What was the test of spuriousness? What assurance is there that the four Gospels also are not forgeries? For the present these questions will do. When these are answered satisfactorily, I shall suggest others. I shall be obliged if these could be sent to a missionary and if his answers could be published along with these questions. I require no names as I don't give mine. My object is only to learn the truth. I must, however, at the same time say that the answers must be published in the THEOSOPHIST; and if any one were to ask me to see him personally I would decline to do so.

AT WYTHEVILLE, IN THE STATE OF VIRGINIA, U. S. A., there is great excitement over certain miraculous cures which are said to have been performed by a mechanic, named Richard Miller. He is a deeply religious man and affirms that in March last he dreamt that "with God's help he could perform wonderful cures simply through faith." The next day he healed a sick man by touching him. Instances are given in the *Cincinnati Enquirer* of cures wrought by him in cases of paralysis, rheumatism and even cancer. He scornfully refuses all recompense for his services, and altogether impresses one as a very humble and sincere zealot endowed with strong magnetic power, which he mistakes for a special miracle-working influence from God.

[Concluded from the June number]

A LAND OF MYSTERY.

BY H. P. B.

To refer all these cyclopean constructions then to the days of the Incas is, as we have shown before, more inconsistent yet, and seems even a greater fallacy than that too common one of attributing every rock-temple of India to Buddhist excavators. As many authorities show—Dr. Heath among the rest—Incal history only dates back to the eleventh century, A.D., and the period from that time to the Conquest, is utterly insufficient to account for such grandiose and innumerable works; nor do the Spanish historians know much of them. Nor again, must we forget that the temples of heathendom were odious to the narrow bigotry of the Roman Catholic fanatics of those days; and that, whenever the chance offered, they either converted them into Christian churches or razed them to the ground. Another strong objection to the idea lies in the fact that the Incas were destitute of a written language, and that these antique relics of bygone ages are covered with hieroglyphics. "It is granted that the Temple of the Sun, at Cuzco, was of Incal make, but that is the latest of the five styles of architecture visible in the Andes, each probably representing an age of human progress."

The hieroglyphics of Peru and Central America have been, are, and will most probably remain for ever as dead a letter to our cryptographers as they were to the Incas. The latter like the barbarous ancient Chinese and Mexicans kept their records by means of a quipus (or *knot* in Peruvian)—a cord several feet long composed of different colored threads, from which a multicoloured fringe was suspended; each color denoting a sensible object, and knots serving as ciphers. "The mysterious science of the quipus," says Prescott, "supplied the Peruvians with the means of communicating their ideas to one another, and of transmitting them to future generations....." Each locality, however, had its own method of interpreting these elaborate records, hence a quipus was only intelligible in the place where it was kept. "Many quipus have been taken from the graves, in excellent state of preservation in colour and texture," writes Dr. Heath; "but the lips that alone could pronounce the verbal key, have for ever ceased their function, and the relic-seeker has failed to note the exact spot where each was found, so that the records which could tell so much we want to know will remain sealed till all is revealed at the last day."...if anything at all is revealed then. But what is certainly as good as a revelation *now*, while our brains are in function, and our mind is acutely alive to some pre-eminently suggestive facts, is the incessant discoveries of archæology, geology, ethnology and other sciences. It is the almost irrepressible conviction that man having existed upon earth millions of years—for all we know,—the theory of cycles is the only plausible theory to solve the great problems of humanity, the rise and fall of numberless nations and races, and the ethnological differences among the latter. This difference—which, though as marked as the one between a handsome and intellectual European and a digger Indian of Australia, yet makes the ignorant shudder and raise a great outcry at the thought of destroying the imaginary "great gulf between man and brute creation"—might thus be well accounted for. The digger Indian, then in company with many other savage, though to him superior, nations, which evidently are dying out to afford room to men and races of a superior kind, would have to be regarded in the same light as so many dying-out specimens of animals—and no more. Who can tell but that the forefathers of this flat-headed savage—forefathers who may have lived and prospered amidst the highest civilization before the glacial period—were in the arts and sciences far beyond those of the present civilization—though it may be in quite another direction? That man has lived in America, at least, 50,000 years ago is now proved scientifically and remains

a fact beyond doubt or cavil. In a lecture delivered at Manchester in June last, by Mr. H. A. Allbutt, Honorary Fellow of the Royal Anthropological Society, the lecturer stated the following :—"Near New Orleans, in one part of the modern delta, in excavating for gas works, a series of beds, almost wholly made *up* of vegetable matter were dug through. In the excavation, at a depth of 16 feet from the upper surface, and beneath four buried forests, one on the top of the other, the labourers discovered some charcoal and the skeleton of a man, the cranium of which was reported to be that of the type of the aboriginal Red Indian race. To this skeleton Dr. Dowler ascribed an antiquity of some 50,000 years." The irrepressible cycle in the course of time brought down the descendants of the contemporaries of the late *inhabitant* of this skeleton, and intellectually as well as physically they have degenerated, as the present elephant has degenerated from his proud and monstrous forefather, the antediluvian *Sivatherium* whose fossil remains are still found in the Himalayas ; or, as the lizard has from the plesiosaurus. Why should man be the only specimen upon earth which has never changed in form since the first day of his appearance upon this planet ? The fancied superiority of every generation of mankind over the preceding one is not yet so well established as to make it impossible for us to learn some day that, as in everything else, the theory is a two-sided question—incessant progress on the one side and as an irresistible decadence on the other of the cycle. "Even as regards knowledge and power, the advance which some claim as a characteristic feature of humanity is effected by exceptional individuals who arise in certain races under favourable circumstances only, and is quite compatible with long intervals of immobility, and *even of decline*"* says a modern man of science. This point is corroborated by what we see in the modern degenerate descendants of the great and powerful races of ancient America —the Peruvians and the Mexicans. "How changed ! How fallen from their greatness must have been the Incas, when a little band of one hundred and sixty men could penetrate, uninjured, to their mountain homes, murder their worshipped kings and thousands of their warriors, and carry away their riches, and that, too, in a country where a few men with stones could resist successfully an army ! Who could recognize in the present Inichua and Aymara Indians their noble ancestry ?" ..... Thus writes Dr. Heath, and his conviction that America was once united with Europe, Asia, Africa and Australia, seems as firm as our own. There must exist geological and physical cycles as well as intellectual and spiritual ; globes and planets, as well as races and nations are born to grow, progress, decline and—die. Great nations split, scatter into small tribes, lose all remembrance of their integrity, gradually fall into their primitive state and—disappear, one after the other, from the face of the earth. So do great continents. Ceylon must have formed, once upon a time, part of the Indian continent. So, to all appearances, was Spain once joined to Africa, the narrow channel between Gibraltar and the latter continent having been once upon a time dry land. Gibraltar is full of large apes of the same kind as those which are found in great numbers on the opposite side on the African coast, whereas nowhere in Spain is either a monkey or ape to be found at any place whatever. And the caves of Gibraltar are also full of gigantic human bones, supporting the theory that they belong to an antediluvian race of men. The same Dr. Heath mentions the town of Eten in 70 S. latitude of America, in which the inhabitants of an unknown tribe of men speak a monosyllabic language that imported Chinese labourers understood from the first day of their arrival. They have their own laws, customs and dress, neither holding nor permitting communication with the outside world. No one can tell whence they came or when ; whether it was before or after the Spanish Conquest. They are a living mystery to all, who chance to visit them.....

With such facts before us to puzzle exact science herself, and show our entire ignorance of the past verily, we recognise no right of any man on earth—whether in geography or ethnology, in exact or abstract sciences—to tell his neighbour—"so far shalt thou go, and no further !"

But, recognizing our debt of gratitude to Dr. Heath of Kansas, whose able and interesting paper has furnished us with such a number of facts, and suggested such possibilities, we can do no better than quote his concluding reflections. "Thirteen thousand years ago," he writes, "*Vega* or *a Lyræ*, was the north polar star ; since then how many changes has she seen in our planet ! How many nations and races spring into life, rise to their zenith of splendour, and then decay ; and when we shall have been gone thirteen thousand years, and once more she resumes her post at the north, completing a 'Platonic or Great Year,' think you that those who shall fill our places on the earth at that time will be more conversant with our history than we are of those that have passed ? Verily might we exclaim in terms almost psalmistic, 'Great God, Creator and Director of the Universe, what is man that Thou art mindful of him!'"

Amen ! ought to the response of such as yet believe in a God who is "the Creator and Director of the Universe."

NOTES ON "A LAND OF MYSTERY."

To the Editor of the THEOSOPHIST :—I have read with much pleasure your excellent article on the "Land of Mystery." In it you show a spirit of inquiry and love of truth which are truly commendable in you and cannot fail to command the approbation and praise of all unbiased readers. But there are certain points in it in which I cannot but join issue with you. In order to account for the most striking resemblances that existed in the manners, customs, social habits and traditions of the primitive peoples of the two worlds, you have recourse to the old Platonic theory of a land connection between them. But the recent researches in the *Norengra* have once for all exploded that theory. They prove that with the exception of the severance of Australia from Asia there never was a submersion of land on so gigantic a scale as to produce an Atlantic or a Pacific Ocean, that ever since their formation the seas have never changed their ancient basins on any very large scale. Professor Geikie, in his physical geography holds that the continents have always occupied the positions they do now except that for a few miles their coasts have sometimes advanced into and receded from the sea.

You would not have fallen into any error had you accepted M. Quatrefages' theory of migrations by sea. The plains of Central Asia is accepted by all monogenists as the centre of appearance of the human race. From this place successive waves of emigrants radiated to the utmost verge of the world. It is no wonder that the ancient Chinese, Hindus, Egyptians, Peruvians and Mexicans—men who once inhabited the same place—should show the strong resemblances in certain points of their life. The proximity of the two continents at Behring Straits enabled immigrants to pass from Asia to America. A little to the south is the current of Tassen, the Kouro-sivo or black stream of the Japanese which opens a great route for Asiatic navigators. The Chinese have been a maritime nation from remote antiquity and it is not impossible that their barges might have been like those of the Portuguese navigator Cabral in modern times driven by accident to the coast of America. But, leaving all questions of possibilities and accidents aside, we know that the Chinese had discovered the magnetic needle even so early as B. C. 2,000. With its aid and that of the current of Tassen they had no very considerable difficulty to cross to America. They established as Paz Soldan informs us in his *Geografia del Peru* a little colony there and Buddhist missionaries "towards the close of the fifth century sent religious missions to carry to Fou-Sang (America) the doctrines of

* *Journal of Science* for February, Article—"The Alleged Distinction between Man and Brute."

Buddha." This will no doubt be unpleasant to many European readers. They are averse to crediting a statement that takes the honour of the discovery of America from them and assigns it to what they are graciously pleased to call "a semi-barbarous Asiatic nation." Nevertheless it is an unquestionable truth. Chapter XVIII of the Human Species by A. De Quatrefages will be an interesting reading to any one who may be eager to know something of the Chinese discovery of America. But the space at his command being small he gives a very meagre account of it in his book. I earnestly hope you will complete your interesting article by adverting to this and giving us full particulars of all that is known about it. The shedding of light on a point which has hitherto been involved in mysterious darkness will not be unworthy of the pen of one, the be-all and end-all of whose life is the search of truth and when found to abide by it, be it at whatever cost it may be.

AMRITA LAL BISVAS.

Calcutta, 11th July.

Scant leisure this month prevents our making any detailed answer to the objections to the Atlantan hypothesis intelligently put forth by our subscriber. But let us see whether—even though based upon "recent researches" which "have once for all exploded that theory"—they are as formidable as at first sight they may appear.

Without entering into the subject too deeply we may limit ourselves to but one brief remark. More than one scientific question, which at one time has seemingly been put at rest for ever, has exploded at a subsequent one over the heads of theorists who had forgotten the danger of trying to elevate a simple theory into an infallible dogma. We have not questioned the assertion that "there never was a submersion of land on so gigantic a scale as to produce an Atlantic or a Pacific Ocean," for we never pretended to suggest new theories for the formation of oceans. The latter may have been where they now are since the time of their first appearance, and yet whole continents been broken into fragments partially engulfed, and left innumerable islands, as seems the case with the submerged Atlantis. What we meant was that at some prehistoric time, and long after the globe teemed with civilized nations, Asia, America and perhaps Europe were parts of one vast continental formation, whether united by such narrow strips of land as evidently once existed where now is Behring Strait, (which connects the North Pacific and Arctic Oceans and has a depth of hardly more than twenty to twenty-five fathoms) or by larger stretches of land. Nor shall we fight the monogenists who claim Central Asia as the *one* cradle place of humanity—but leave the task to the polygenists who are able to do it far more successfully than ourselves. But in any case before we can accept the theory of monogenesis, its advocates must offer us some *unanswerable* hypothesis to account for the observed differences in human types better than that of "divarication caused by difference of climate, habits and *religious culture*." M. Quatrefages may remain as ever, indisputably a most distinguished naturalist—physician, chemist and zoologist—yet we fail to understand why we should accept his theories in preference to all others. Mr. Amrita Lal Bisvas evidently refers to a narrative of some scientific travels along the shores of the Atlantic and the Mediterranean, by this eminent Frenchman, entitled—"Souvenirs d'un Naturaliste." He seems to regard M. Quatrefages in the light of an infallible Pope upon all scientific questions: we do not, though he was a member of the French Academy and a professor of ethnology. His theory about the migrations by sea, may be offset by about an hundred others which directly oppose it. It is just because we have devoted our whole life to the research of truth—for which complimentary admission we thank our critic—that we *never accept our faith any authority* upon *any* question whatsoever; nor pursuing as we do TRUTH and progress through a full and fearless enquiry, untrammelled by any consideration, would we advise any of our friends to do otherwise.

Having said so much, we may now give a few of our reasons for believing in the alleged "fable" of the submerged Atlantis—though we explained ourselves at length upon the subject in *Isis Unveiled* (Vol. I. pp. 590 *et seq.*).

First. We have as evidence the most ancient traditions of various and widely-separated peoples—legends in India, in ancient Greece, Madagascar, Sumatra, Java, and all the principal isles of Polynesia, as well as those of both Americas. Among savages, as in the traditions of the richest literature in the world—the Sanskrit literature of India—there is an agreement in saying that, ages ago, there existed in the Pacific Ocean, a large continent which, by a geological upheaval, was engulfed by the sea. And it is our firm belief—held, of course, subject to correction—that most, if not all of the islands from the Malayan Archipelago to Polynesia, are fragments of that once immense submerged continent. Both Malacca and Polynesia which lie at the two extremities of the Ocean and which, since the memory of man never had nor could have any intercourse with, or even a knowledge of each other, have yet a tradition, common to all the islands and islets, that their respective countries extended far, far out into the sea; that there were in the world but two immense continents, one inhabited by yellow, the other by dark men; and that the ocean by command of the gods and to punish them for their incessant quarrelling, swallowed them up.

2. Notwithstanding the geographical fact that New Zealand, and Sandwich and Easter Islands, are at a distance from each other of between 800 and 1,000 leagues; and that, according to every testimony, neither these nor any other intermediate islands, for instance, the Marquesan, Society, Feejee, Tahitian, Samoan and other islands could, since they became islands, ignorant as their people were of the compass, have communicated with each other before the arrival of Europeans; yet they one and all maintain that their respective countries extended far toward the west, on the Asian side. Moreover, with very small differences, they all speak dialects evidently of the same language, and understand each other with little difficulty; have the same religious beliefs and superstitions; and pretty much the same customs. And as few of the Polynesian islands were discovered earlier than a century ago, and the Pacific Ocean itself was unknown to Europe until the days of Columbus, and these islanders have never ceased repeating the same old traditions since the Europeans first set foot on their shores, it seems to us a logical inference that our theory is nearer to the truth than any other. Chance would have to change its name and meaning, were all this due but to chance alone.

AN EPIDEMIC OF SOME DISEASE RESEMBLING CHOREA, or St Vitus' dance, has broken out in a Roman Catholic school for girls in America. Beginning with a single child it soon attacked fourteen and threatened to go through the whole school, but was stopped by sending every one of the pupils to her home. Those afflicted appear to have acted in an extraordinary way, dancing convulsively, twisting themselves into strange contortions, grimacing, jerking their limbs, and beating their feet upon the floor. Some have offered the theory of demoniac possession to account for the facts, and perhaps if we were a little way back in the Christian era, the services of the headsman instead of the doctor would have been engaged. As it is, the attending physicians can come to no very definite conclusions as to the causes of this outbreak.

"A MISSIONARY WHIP."—MR. ANDREW CHERMSIDE, A recent traveller in Central Africa, has placed in the hands of Dr. Cameron, M. P., a whip, with which he states that the missionaries at a mission station established near Lake Nyassa are in the habit of flogging their refractory converts. The whip consists of several very thick thongs, and is a more formidable weapon of punishment than the navy cat which was exhibited at the House of Commons last year. The subject is, we hear, likely to undergo official investigation.—*Daily News.*

What heathen could resist such persuasive arguments?

THE HINDU BENGAL.

BY BABU PEARY CHAND MITTRA, F.T.S.

Although Bengal is the first Presidency of British India, its early history before the Mahomedan administration is almost unknown. We have collected the few fragmentary notices we have found on the subject, in the hope that they may lead to further enquiry.

It is still an unsettled point whence the Aryas came, but it is quite certain that they were originally settled on the seven rivers, *viz.*, the Indus, the five rivers of the Punjab, and Sarasvati. The land between the Sarasvati and Drishadvat was called the Brahmavarta. Those who inhabited it, were contemplative and philosophic, the range of their contemplation extending from the soul to God and from God to the soul, and all else being a subordinate study. Originally there was no caste, no priest, no temple among them, and their great aim was to worship the unseen Power through the soul. Although this spiritual state continued for a long time, it did not and could not spread far. Population increased, and the organization of society was called for, which resulted in the formation of professions. Caste is mentioned in as early an authority as the Rig Veda, in the 10th Book of which work Brahmin, Kshetrya, Vaisya and Sudra are named. Brahma meant "not prayer or thanksgiving, but that invocation which, with the force of the will directed to God, seeks to draw him to itself and to receive satisfaction from him."

From Brahma, Brahman was formed, its meaning being chanter of prayers. Within a confined circle, Aryaism continued in its primitive or spiritual state, but, speaking generally, its aspect was changed. Greater stress was laid on the form, organisation, ritualism, offerings and ceremonies, and less on the internal adoration of God and the development of the soul. Before the composition of the Sama and Yajur Vedas, Brahmins were divided into four classes of priests, for the performance of sacrifices, ceremonies and chanting of prayers. They also assumed the title of Purohits, the friends and counselors of kings.

The social organization brought on by external circumstances required development, and each profession naturally sought for a field in which its energy could be directed to advantage. The holy land, or the *Brahmavarta*, as well as the original seat on the seven rivers, became crowded. The Aryas thus situated took "for their guides the principal rivers of Northern India and were led by them to new homes in their beautiful and fertile valleys." The countries which were of the earliest formation were Uttara Kuru, Kashmere and Gandhar now Candahar. Uttara Kuru was on the north, beyond the Himavat. The Mahabharat, speaking of the Uttara Kuru women, says that they were unconfined, they roved independently and preserved their innocence. The countries which next attracted the Arya emigrants were Kurukshetra (near Delhi), Matsya on the Jumna, Panchala near modern Canoj, and Sursena(Mathura). Menu calls this tract of land *Brahmarshi*. The countries constituting the *Madhya Desa* of Menu were bounded by the Vindhya on the south, Himalaya on the north, and reached from Vinasara on the east to Pairag (Allahabad) on the west.

Aryabartta comprehended all the above and reached from the mouth of the Indus to the Bay of Bengal.

Bengal is not mentioned by Menu. In the Rig Veda, the Ganges and Jumna are mentioned. Weber says that he can trace "in the later portion of the Vedic writings, their (Aryas) dispersion as far as the Ganges." In the Satapatha Brahmana, there is a legend from which it appears that the Aryas advanced from the banks of the Sarasvati to Sadiniri or to Behar and Bengal. (Muir's O. T. P. II., p. 423). The route of emigration given by Burnouf is from "the Indus to the Ganges and from the Ganges to the Dekkan." The Brahmins appear to have taken the lead in the colonization. They were settled in "Sarasvati, Canoj, Gauda, Mithila (Tirhut), Utkala (Orissa), Dravida, Mararastra, Telunga, Guzrat and Cashmere. Their descendants inhabited Anga (Bhagulpore), Banga (Bengal), Calinga, Kamrupa, Assam, &c."* The Brahmin element was the strongest element everywhere. No coronation, no religious, social or domestic ceremony could be performed without the Brahmins. When Sita was married to Rama, the palace of Janaka was full of Brahmins.

> "How many thousand Brahmins here,
> From every region far and near,
> Well versed in holy lore appear." *Griffith's Rámáyan.*

Next to the Brahmins the Kshetryas were the most powerful. They formed the military class from which kings were chosen. They prosecuted the extension of their dominions, gave protection to life and property, and held out every encouragement to the promotion of agriculture and commerce. The next class, the Vaisyas, were thus stimulated to concentrate their energy on the development of the agricultural resources, and the augmentation of the commercial prosperity, of the country. The first three classes were the Aryas, who were called "twice born," from their right to the sacred thread. The Sudras were most probably the aborigines, and they were doomed to be servants to the three classes, with liberty to earn their livelihood by mechanical arts.

When colonization had progressed considerably, India was divided into Northern, Central, Eastern, Southern and Western parts. Although India consisted of a number of kingdoms, and many of them were tributary for a time, it does not appear that the whole country was subject to one ruler or to one line of kings. Kingdoms were often enlarged or subdivided according to circumstances, and allegiance was often exacted by the most powerful monarchs, specially on occasions of the Ashwameda Yagnya, or on other extraordinary occasions.

In the Vishnu Purana one of the descendants of Yayati was the King of Banga or Bengal. In the Raghu Vansa, by Kalidasa, Chap. 10, Raghu, the great grandfather of Dasarath, is described as having "conquered the kings of Bengal possessing fleets." Bengal was rich at the time, as the kings after being reinstated, gave to Raghu "immense wealth." In the Rámáyan the countries constituting Dasarath's Kingdom are "the eastern countries, Sindhu, Sarastra, Savira, the Southern country, Anga, Banga, Magadha, Kosala, Kasi, &c., "rich in golden coins, sheep and kine." Dasarath, the father of Rama, lived long before Yudhisthira, whose era is fixed by Colebrooke and Wilson between the 13th and 14th centuries B. C. Banga is mentioned several times in the Mahabharat. When Arjuna went on a pilgrimage, he visited Banga and Munipore (Adi Parva). Previous to the performance of the Rajsaya Yagnya, Bhim proceeded to the eastern countries to exact allegiance from their kings, and among the countries conquered by him was *Banga*, which must have consisted of four divisions, as the names of four rulers are mentioned, *viz.*, Samadra Sen, Chander Sen, Tamralipta and Karkatadhipati. The people of Banga, Pundraka and Kalinga, that is, Lower Bengal, Midnapore and Ganjam, presented large tusks with elephants.† Before the war of Kurukshetra, a complete list of the mountains, rivers and countries of India was furnished by Sanjaya to Dhritarastra, from which it appears that the different parts of India were inhabited by Hindus. There are several countries which are difficult of identification. Among the countries mentioned *Banga is one—(Bhisma—Parva.)* After the war, Yudhisthira performed the *Ashumeda Yagnya*. With the sacrificial horse went Arjuna to several countries, among which was Bengal. It was then governed by Mlechas, or outcastes, which may mean degraded Aryans, or barbarous aborigines. In the *Rajdharma Anasasanika Parva*, Bhisma enumerates several tribes, *viz.*, Yavana, Kirat, Gandhar, Chin, Savara, Barbara, Saca, Tomgara, Kunka, Palada, Chandra, Mandraka, Poundra, Pahuda, Ramata, and Kamboja. The question put was, how were they to be civilized? The answer was that the king should consider it a paramount duty to educate them. Menu's idea of Mlechas is that they "speak barbarously, or not as the

* Hunter's Bengal.

† Journal of the R. A. Society, Vol. VII., p. 144.

Sanskrit-speaking people." Colonel Briggs, in his interesting paper* on the Hindus and Aborigines, says that the aborigines had no priests, they allowed their widows to get married, they ate cow's flesh, they buried their dead, and they were unacquainted with the arts and sciences. Wilson says that "it must have been a period of some antiquity when all the nations from Bengal to the Coromandel were considered Mlechas and outcastes."

The tradition is that the countries on the left side of the Ganges were called *Banga*, and those on the right side were called *Anga*. Magadha was a very ancient country and a Magadha princess was the queen of Dilip. It was originally a part of Chedi Rajah's dominions† of the solar race, but subsequently it was governed independently by Jarasandhu, who was a contemporary of Yudhisthira. Banga and several other countries were tributary to Jarasandhu. Magadha was bounded on one side by Mithila and on the other side by Banga. Its capital was Kusagarapura, afterwards Rajgir and then Rajgriha. It was in the midst of five hills—"full of cattle, well watered, salubrious, and abounding with fine buildings." This description is given in the Savaparva when Bhim, Arjun and Krishna visited the city to kill Jarasandhu. Pataliputra, or Paliputra, was afterwards the capital. It is now under water, but close to its site stands modern Patna.

The growth of a new religion is generally attributable to the decline of the spiritual element in the existing creed. Long before Buddhism arose, the contemplative and philosophical Hindus had learnt and thought what the purpose of existence was, what was the nature of the soul, and how it could be absorbed in God. But these abstract truths were being lost sight of, with the increase of sensualism in meat and drink, the assumption of the authority evidenced in the caste system, and the predominance of external rites and ceremonies. These circumstances necessitated the inception of Buddhism, which arose about 477 B. C. Sakyamuni, the first Buddhist teacher, appeared in 588 B. C. He first preached in Benares, the citadel of Brahmanism, then in Champa, Rajgira, Sravasti and Kosambi. Brahmanism was convulsed, and he not only gained an immense number of converts, but extended his doctrines in every part of the country.

Chandragupta's reign commenced in B.C. 325. He ruled from the Indus to the mouths of the Ganges. His capital was Palibothra, where Megasthenes resided. He was succeeded by Daimachus, the second Greek ambassador during the reign of Vindusara. Asoka was the next king of Magadha, and his dominions reached from Cashmere to the Nerbudda and from the Indus to the Bay of Bengal. To the eastward, his kingdom probably included the whole of Bengal.‡

Bengal did not uniformly bear an independent character. It was governed by its own kings, but it was often tributary. When Alexander was here, Magadha included Bengal and Behar. Elphinstone states that, "when the successors of Alexander were the successors of the kings of Prasii, Bhagadata, a prince of Bengal, was also their ally." Alexander's campaign took place in 330 B.C. Megasthenes mentions the Gangaridæ, supposed to occupy Lower Bengal, and their chief city is identified with Burdwan.§ In 812-822 A. D. India consisted of four great kingdoms, of which Bengal was one. (Journal of the Royal Asiatic Society, Vol. VI.) In the seventh century the division of Eastern India consisted of Assam, Bengal Proper, Delta of the Ganges, Sumbulpore, Orissa and Ganjam.

After the Maurya dynasty we have the Gupta dynasty, which commenced in 319 B. C. "The kingdom of India under the Guptas is the country watered by the Ganges and its affluents." Chandra Gupta assumed the name of Vikrama, and Vikrampore in Dacca is called after him, and not after the name of the Oujein monarch.* The coins of the Guptas were "types of Greek origin." The people were acquainted with the Greek language and imitated Greek architecture. The Pal dynasty were the next rulers of Magadha. "They were the sovereigns of Eastern India, including Benares, Magadha and Bengal." The Pals were staunch Buddhists. Buddhism was evidently in existence in Bengal while it was tributary to Magadha during its several Buddhist dynasties. Adisur, whom Lassen places before the Pals, and who imported pure Brahmins, with their companion Kaisthas, from Canoj, must have reigned after the Pals, as up to their time Buddhism was strong in Bengal.

The Pal dynasty was succeeded by the Sen dynasty. The founder of the latter dynasty took Bengal partially from the Pals, but did not possess Magadha till 1162 A. D.†

The Pala kings reigned in Western and Northern Bengal from 855 to 1040 A.D., and the Sena kings in Eastern and Deltaic Bengal from 986 to about 1142 A.D.‡ Under the Senas Brahmanism revived in Bengal. Lakshmana's reign commenced in 1106. We have already alluded to the independent position of Bengal at different times. Colonel Wilford says that at one time the Bengal kings were so powerful that they conquered "all the Gangetic provinces as far as Benares and assumed the title of maharajahs." An inscription found in Sarun was erected by a prince who was tributary to Gour or Bengal.

In the Ayeen a list of the Hindu kings of Bengal is given:—

24 Khatrya kings reigned for 2418 years.
9 Kaist kings reigned for 250 years.
11 Do. of the family of Adisur reigned for 714 years.
10 kings of the family of Bhopal reigned for 689 years.
10 kings of the Pal dynasty.
The Vaidya Rajahs reigned from 1063 to 1200 A.D.

Bengal, during the time of Ballal, consisted of the following divisions:—

1. Barendro, with the Mahanundee on the west, the Pudma (Ganges) on the south, and the Koorootoya on the east.

2. Bungu—east from the Koorootoya to the Brahmapootra. The capital of Bengal was near Dacca.

3. Bagree, the Delta, called also Dwipa, or the island. It had three sides, the Bhageeruthee river on the west, the Pudma on the east, the sea on the south.

4. Rahree. It had the Bhageeruthee and the Pudma on the north and the east, and other kingdoms on the west and south.

5. Mithila— having the Mahanundee and Gour on the east, the Bhageeruthee on the south, and other countries on the west and south.

Fa Hian was here in 399 to 414 A.D. and Hionen Thsang in 629 to 645 A.D. They both notice Tumlook as a place of great importance, and it continued in a prosperous condition till the fourteenth century. The Mahavanso names it as one of the nineteen capitals. When the *Anugunum* was parcelled out, the kings of Magadha, Mithila, Oude, Benares, Anga, Banga and Tumlook got their respective shares. The last named Chinese traveller visited Bengal, which he notices.

Gour (derived from Gur, or ungranulated sugar)§ was the most ancient capital of Bengal. It existed for two thousand years. "It was the most magnificent city in India, of immense size, and fitted with noble buildings. It was the capital of a hundred kings, the seat of wealth and luxury. The city was destroyed by a plague several centuries ago." (Hunter's Bengal). The next capital of Bengal was Vikrampore, near Sonargong in Dacca. Although Dacca is looked upon as the Boeotia of Bengal, it

* Journal of the R. A. Society, Vol. XIII.

† Chedi was the country of the Kala Chures or Hachayas—Chedi in later times had two capitals, *viz.*, Tripura, the capital of Chedi Proper, and Manipura, considered to have been the original capital. Archæological Survey, Vol. IX.

‡ Journal of the Bombay Branch of the R. A. Society for January 1857.

§ McCrindle's Ancient India.

* Journal of the Royal Asiatic Society, Vol. VI. N. S.

† Archæological Survey of India.

‡ Journal of the Asiatic Society of Bengal, Vol. 17.

§ The derivation is, we think, open to question.—Ed. *C. R.*

was at one time a most important place. Nuddea was the capital when Luchmun Sen was the king of Bengal, and it has been celebrated as the seat of learning. Bengal had several important cities, among which may be named Sonargong near Vikrampore, and Satgong near the mouth of the Hooghly. There is a map of Bengal made in the fifteenth century, showing five large cities, which constituted a portion of the Sunderbun now under water. Cunningham says that "the countries from the Sutledge to the Ganges were the richest and most populous districts." For more than two centuries Constantinople carried on a trade "from the banks of the Ganges and Indus. There was an intimate intercourse between Bengal and other Indian countries. Bengal merchants used to go in ships to Ceylon. On the banks of the Ganges there were several flourishing cities." The Magadha merchants used to encourage those who were bold and enterprising and at the same time cautious and circumspect. Traders from Egypt came as far as the Ganges. The Greek traders used to trade with the Ganga, a city on the banks of the river of that name and north-west of Palibothra. In one part of the Bay was Calinga and in another Sonargong, called Jatemala, the capital of which was Vikrampore. The mart of Vikrampore had communication with Sylhet, Assam, Rungpore, and the Bay of Bengal. Silk, iron, skins, and malabathrum were sent from Sylhet and Assam, and spikenard from Rungpore. The exports from the mart were spikenard, pearls, malabathrum, and muslins. Pearls from Tipperah and Mymensing reached Vikrampore, called the gigantic mart. Periplus (A. B. 86-89) speaks of Kaltis as the coin of Lower Bengal, where he notices also gold and silver. Dacca continued as a distinguished city for a long time. It exported manufactures to Ethiopia, Turkey, Syria, Arabia, and Persia. Marco Polo notices spikenard from Sonargong, and Fitch (1586 A.D.) found cotton exported to Malacca and Sumatra viâ India and Ceylon. The two Mahomedan travellers (ninth century) speak of Bengal (Rami), exporting cotton garments, rhinoceros horns, Ling aloes and skins. Chittagong was another important mart, which used to receive silk, iron and skins, from Serica (Assam,) malabathrum, a species of cinnamon Albiflora from Assam and Sylhet, and spikenard from Rungpore. The tree grew in Rungpore up to Mussorie. Malabathrum was from the leaves, and was used as a perfume. The Greeks and Romans used it in their wine.

Maltebrun states that in Bengal, Orissa, and Allahabad diamonds were plentiful. Macaulay, in his Warren Hastings speech, speaks of the "muslins of Bengal" in the bazaars of Benares.

Pragjotish is supposed to be Thibet or Assam. It presented to Yudisthira sharp swords, javelins, spears, hatchets and battle-axes. Heeren notices a route from Bootan to Rungpore. Pemberton writes that in 1683 the trade between Bengal, Bootan and Thibet was well-known. At Cooch Behar caravans used to assemble, and merchants came from China, Muscovy, or Tartary to buy musk, cambals (blankets), agates, silk, pepper, and saffron of Persia. Agates were the tortoise shell forming the principal ornament of Booteah and Thibetan women. The articles which were sent to Rungpore were woollen cloths, hats, boots, small horses, and choury tailed cattle.

Dr. Hunter, in his *Orissa*, says that the five outlying kingdoms of Ancient India were Anga, Banga, Kalinga, Suhma, and Pundra. Anga may mean the Ganges mart on the west of Palibothra, well known to the Greek tradesmen, Banga, Bengal Proper—Kalinga on the Godavari, Suhma, eastward of Bengal, perhaps Tippera or Arracan, and Poundra, or the Paundra, Vardhana of Hionen Thsang close to Govindaganj on the Karatoya. It included Rajshahi, Dinagepur, Rungpur, Nuddea, Beerbhoom, Burdwan, Pachowte Palame, and part of Chunar.*

What Kalinga is to the Godavari, Utkal or Udra is to the Mahanadi. The formation of Kalinga is traced to an Indian sage from Northern India. Both Kalinga and Orissa had intimate intercourse with Bengal. Not only Aryans, but Yavanas, or Ionian Greeks, came to Orissa from Bengal. Orissa imported Hindu literature from the valley of the Ganges, which is amply proved by the works written by the Orissa authors. From the same source Orissa received the Buddhistic religion. The promotion of agriculture led to commerce, and commerce to navigation. Both commerce and navigation were so much appreciated that "the rock inscriptions speak of navigation and ship commerce as forming part of the education of the prince." Following the example of Bengal, Orissa made good fabrics.

Dr. Taylor, in his valuable paper in the journal of the Asiatic Society of Bengal (Vol. XVI. Part I.) expresses an opinion that *Desarna* might refer to the Sunderbuns. Mr. H. T. Rainey (*Calcutta Review*, Vol XXX.) writes as follows: "Thus we venture to think we satisfactorily prove the existence of population in ancient times on a broad and sound basis, and altogether independent of the existence of numerous rivers which may or may not date subsequent to the occurrence of the physical changes referred to above, and to the incursions of the Mugs and Portuguese pirates which we know to have taken place thereafter." There are three other eminent gentlemen who have thrown some light on this subject. Colonel Gastrell "has found some ruins of masonry buildings, the traces of old courtyards, and here and there some garden plants in lot No. 211." Dr. Hunter says that remains of brick ghats and traces of tanks have also been found in isolated parts of the forest, and in one or two localities brick kilns were discovered. Mr. Blochman says "The Sunderbuns—formerly called Chanderbundas or Shandabundus. In an inscription dated 1136 Sumbut, or A. D. 1077, in northern Backergunj, mention is made of a grant of land by Madhava Sen, King of Bengal, to a Brahmin. There are ruins of houses and temples which are known to exist in various places. Todar Mull's rent-roll corresponds with the north boundary of the jungle marked on the survey maps."—(Hunter's Gazetteer):—The reasonable inference is that the Sunderbun must have been inhabited and formed a part of Bengal. Saugor Island is connected with a legend contained in the Rámáyan and Máhábhárát (Bana Parva). The river Ganges goes as far as Hatiaghur, in the 24-Pergunnahs, near the sea, in honor of king Saugor, from whom Bhagirath was descended, and who is said to have brought the Ganges to wash away the sins of his ancestors. Saugor Island has been considered a sacred place, being the *asram* of Kapila, and is visited by pilgrims. It appears from the Mahabharat that there was a place on the north-east of the sea before the Ganges emptied itself into it, and the formation of the island took place perhaps subsequently. In that place Kapila resided. Yudisthira, to whom the story of Bhagirath was related, came to Saugor and bathed there. Thence he went with his brothers to Kalinga by sea.—In the Sava Parva, Bhim is described as having visited Saugor Island, which was then governed by Mlecha kings, who gave Bhim different kinds of precious stones, sandalwood, agore, clothes jewels, blankets, gold, &c., as a mark of allegiance.

Bengal was in the first instance *Brahmanical*. The aborigines were driven away, or employed as servants or labourers. The intercourse between them and the Aryas must therefore have been constant. The language of the Aryas was Sanskrit; but it ought to be borne in mind that Sanskrit was of two kinds, viz., the natural or spoken Sanskrit, resembling the Prakrit and Pali found even in the Vedas, and artificial or purified Sanskrit. Language precedes grammar, and the process of purification according to grammar is an after work. When the Rig Veda songs were chanted, they were spontaneous or inspirational, and grammar was not then in existence. The Arya immigrants, coming in contact with the non-Aryas, could not help taking many of their words in forming a language for mutual understanding. Sanskrit was thus subjected to modification, and in this way different provincial dialects sprang up. The pure Sanskrit

* See Wilson's Vishnu Purana and Journal of the Royal Asiatic Society, Vol. VI. N. S.

remained intact, but was confined to learned circles; although gradually it became simpler, as the Puranas and Itihases were written in a simpler style than the Vedas, Upanishads and Darsanas. The character must have been originally Deb Nagri. Westmacott, reading an inscription found in Dinagepur and Bogra,* observes :—"The character is in that style of progress towards modern Bengali, which we find in use in the eleventh century of the Christian era." Dr. Rajendra Lala possesses a Bengali MS. which was written seven hundred years ago. We had several Kirtanas who used to sing, reciting the deeds of gods and goddesses in the Bengali language, which was then in an imperfect state. The names of the Kirtanas are Vidyapati, Chundi Das, Brindabone Das, Gobind Das and Chunder Saikur.

Although Buddhism was predominant in Bengal under Buddhist dynasties, and the language used was Pali or Magadhi, yet the Hindu literature was not extinct, and the Bengali language was being formed. It is true that the Pals were Buddhists, but they were tolerant. They appointed Hindus to important offices, and were not hostile to Brahmanism. The gradual decay of Buddhism produced a reaction in favour of Brahmanism. The original conception of God through the soul was abandoned, as such a conception was too lofty for the people at large, whom the founders of the different sects thought it absolutely necessary to work upon. Puranas and Apapuranas were written in different parts of the country in simple Sanskrit, inculcating the worship of particular gods and goddesses, finite in form but infinite in attributes.

Of the Sen kings, Ballal raised the descendants of the five Brahmins and the Kaistas who had come from Canouj forbidding intermarriage between them and the families which were in Bengal. No less than 150 families sprang from the Canouj Brahmins. A hundred families were settled in Barendra and sixty in Rara. As regards the Kaisth families, Ghose, Bose, and Mittra were declared to be of the first rank.

The capital of Ballal was Vikrampore. He was himself a learned man and an encourager of learning. His son, Lachman Sen, trod the footsteps of his father, and wishing to imitate Vikramaditya, had five poets attached to his court, named Goburdhun, Smurana, Jaydeva, Kabiraj and Umapati who were considered its gems. Of these, Jaydeva is well known as the author of Gita Gobind. He was a native of Kinduvelwa in Bengal.

Besides the above poets there were Halayudha, Minister of Justice, who wrote Brahma Sarvasa, and several other works on Smriti, besides Banisanhar Natak; Pasapati, his brother, the chief judge and head pundit, who wrote Dasa Karma Dipika, and Pushupati Padha, and another brother of his, who wrote on Smriti, Mimansa and Ahnika Padhati. Notices of a number of works are to be found in the catalogue of Sanskrit MSS. by Dr. Rajendra Lala Mittra. In the fourteenth century Sonargong was renowned for "holy and learned men."† Before the time of Lachman literature in Bengal was not in a state of activity.

In Tirhut, Gangasa Upadhya wrote Tutwa Chintamoni about seven centuries ago, and Jadadesa Tarkalankar Bhatta, of Nuddea, wrote Turka Tipan about four centuries ago. In the fifteenth and sixteenth centuries Vaishnavism gave an impetus to the cultivation of literature in Bengal. Chaitanya, who was born in Nuddea, was a bold reformer. He denounced caste and taught universal love. He had able co-adjutors in Nityanund and Adwita, and able disciples in Rupa and Sonaton, who were the authors of several works. Ramanand, the founder of the Ramanundi, Surdas, Tulsi Das and Krishna Das, who all lived in Benares, promoted Vaishnaism by *padas*, *duhas*, and songs, which reverberated in Bengal. Of the five schools of Law, Bengal was one. Jimat Vahana wrote a work called Dayacrama Sangraha. Raghunundun lived in the sixteenth century and wrote Daya Tutwa. His fellow-students were Sisomani and Chaitanya.

In 1203 the Hindu kingdom of Bengal had become extinct on Buktyar Khilijy taking Nuddea. Bengal then consisted of five divisions :—1, Rara, west of the Hugli and south of the Ganges; 2, Bugdi, Delta of the Ganges; 3, Banga, east of, and beyond, the Delta; 4, Barendra, north of the Padma and between the Karatoya and Mahananda rivers; 5, Mithila, west of the Mahananda. Bengal meant Laknauti, Satagon, and Sonargon. Laknauti consisted of Barendra, with Ducat, and of Raur, to which Lakhnau belonged.*

Although Bengal ceased to be the Hindu Bengal from 1230 A. D., yet in 1550 a king of Orissa was the king of Bengal, and his name was Telinga. The limits of his kingdom were: North, from Tribeni to Hugli, through Bissenpore to the frontier of Putkar; East, the river Hugli, and South, the Godavari, or the Ganga Godavari, and West from Singhbhoom to Sonapore. The chief city was Satgong, not far to the North of Hugli. †

He was the last independent king of Orissa. A ghaut and a temple in Tribeni are attributed to him. He was defeated and Bengal again fell into the hands of the Mahomedans (*Cal. Rev.*).

* Journal of the Asiatic Society of Bengal, Vol. XLIV.

† Journal of the Asiatic Society of Bengal, Vol. XLIII.

A BUDDHIST MISSION TO THE UNITED STATES.

The Tokio (Japan) *Times* says:

The famous Hon-guwan-ji of Kioto—perhaps the wealthiest and most influential of the various sects of Buddhism in Japan—established a mission in Shanghai some years ago, but is not carrying on any great work of conversion among the Chinese. In imitation of some of the Christian missions of Japan and China, it has in connection with its more legitimate work a dispensary, where the poor may obtain advice and medicine free of charge, and ghostly counsel as well. The mission is situate in the Kiangse road, and occupies extensive and handsome premises.

This is the sect, it will be remembered, from which it has been proposed to send missionaries to the United States and Europe, to convert the poor benighted heathen of those countries from the errors of Christianity to the only true faith. It is a fact that there is in the handsome new college of the sect in Kioto a number of young men who are being instructed in English and trained in theology with the view of their being ultimately sent across the seas with the object mentioned.

THE IONIAN THEOSOPHICAL SOCIETY.

The following is a list of officers elected under the Charter just issued from the Parent Society :—

President :

Professor Pasquale Menelao, D. L.

Vice-President :

Count Dr. Nicolas de Gonemys, M. D.

Corresponding Secretary :

Otho Alexander, Esq.

Recording Secretary :

Alexander Rombotti, Esq.

Treasurer :

Demetrio Socolis, Esq.

THE VOYAGE FROM BOMBAY TO POINT DE GALLE DURING the dry months, by one of the fine steamers of the British India S. N. Co., touching at all the Coast ports, is charming. With an agreeable captain, good company, and reasonable immunity from sea-sickness, it is so like a yachting excursion that one is sorry when the journey is ended. Such, at any rate, was our case. To come back in the S.-W. Monsoon, as we did, is quite another affair.

* Journal of the Asiatic Society of Bengal, Vol. XLII.

† Journal of the Asiatic Society of Bengal, Vol. XVI. Part I.

TESTING THE BEWITCHED MIRROR THEORY.

BY BABU ASU TOSH MITRA.

The facts related under the title of "the Bewitched Mirror" in the THEOSOPHIST of June last, must have excited curiosity, if nothing else, in the minds of all its readers. At the suggestion of my friend Babu Avinas Bheendra Banerjee, L.M.S., I decided to make the trial myself; and on the very day I received the suggestion, I made arrangements, very simple as they were, to repeat Prince Tzeretelif's experiment. We did not consider it "all bosh," as the companion of Mr. Ivanovitch's friend remarked, neither did we take it to be like the one "of being unable to eat champagne out of a soup-plate with a large spoon without perceiving the devil at the bottom of the plate." We admit that we are not spiritualists, but we are truth-seekers and do not, like many, consider it *infra dig* to give any attention to spiritualism; and we are always glad to spare both time and trouble to make any research in that secret science.

Our field of experiment was a room within the compound of the Medical College, Calcutta, known as the Prosector's Room—where more than a thousand dead bodies have been dissected. It was quite solitary.

After half-past eleven at night, I entered the room, taking a lighted candle in each hand, and slowly approached the mirror in which was reflected part of a skeleton which stands at a little distance. I glanced at my watch: it was a couple of minutes to the time. Meanwhile I was pondering over a serious subject—soul, its immortality, its destiny, &c.; my thoughts coming and going by flashes.

All was quiet. In an adjacent hall the clock struck—tong, tong, tong—twelve times. I straightened myself up and, firmly looking upon my own reflection in the mirror, pronounced slowly, loudly, and distinctly "A—su—To—sh—Mi—tra"! Finished. I kept my eyes fixed upon the mirror, quite forgetting the external world.

After a good long time (nearly five minutes) I repeated my name for the second time. No change in the mirror, neither anything mystical in myself. My hands and legs were paining, my eye-sight was growing dim, as is natural when one stares long at one object continuously. I repeated my name for the third time, but nothing came of it. At last, being disappointed I went off and found it was twenty minutes after twelve. I repeated the experiment on three subsequent nights with similar results. On the fifth day, my friend Babu Gopal Chunder Mookerjee tried it in a separate room, and he also was unsuccessful.

I would like to know if any other reader of the THEOSOPHIST has tried it, for it might be that the effects described happen only with certain persons.

Medical College, Calcutta,
10th June 1880.

The experimental plan, followed in this instance by the Babu, is the only one by which it may be discovered how much truth there is in the time-honoured legends, traditions and superstitious observances of modern nations. If his and his friend's tests prove nothing else, they certainly show that not every one who invokes himself in a mirror at midnight by the light of two candles, will, of necessity, be appalled by ghostly apparitions. But his own common sense has probably suggested what is no doubt the fact of the case, viz., that the phenomena described by Prince Tzeretelif, in our June number, are observable only by persons of a peculiar temperament. This is certainly the rule in every other department of psychic phenomena. As regards the "Bewitched Mirror" tale we printed it as an illustration of one of the oldest of Slavic beliefs, leaving it to the reader to put the test or not as pleased him best.—ED.

SOBS, SODS AND POSIES.

A few weeks ago, one George Nairns, a British sailor, brutally murdered at Calcutta a poor police sepoy who was quietly standing on his beat, and with whom he had never spoken or even exchanged a word before. The miscreant knocked down his victim, and then cut his throat with a knife which he had brought ashore purposely to kill some one with. He was tried and convicted, but recommended to mercy by the jury. But the Court, reprimanding the jurors for a recommendation so utterly uncalled for under the circumstances, gave sentence; and the Government of India, upon being appealed to, very sensibly and justly affirmed the decision of the Court. Well, this red-handed murderer was hung, the other day, and his body interred at the Scotch Burial Ground, Calcutta. The *Indian Daily News* says:

There were present at the cemetery, some time before the funeral *cortege* arrived, about fifty ladies and gentlemen. On the arrival of the hearse, the coffin, which bore the inscription of "George Nairns, executed July 23rd 1880, aged 20 years," was covered by an Union Jack, and was shouldered by six of Nairns's shipmates, and carried to the foot of the grave. The Rev. Mr Gillan officiated, and in the first instance read out those portions of scripture which Nairns was most fond of hearing read to him after his condemnation. He then referred in general to the terms of the statement made by Nairns on the scaffold, and more particularly addressing the sailors present, he warned them to take example from the fate which had befallen Nairns, and earnestly advised them to avoid the low Native liquor shops. The usual prayers were then offered up. On the coffin being lowered into the grave, many a sod was thrown in pityingly, and many a merciful womanly hand flung in a bunch of flowers, and many a head was turned aside to wipe away a tear for the shameful end of a young man whose career had promised such better things. At the conclusion, the Rev. Mr. Godwin, assisted by several ladies who were present, sang the hymn, "Safe in the Arms of Jesus."

Who would not be a murderer of sepoys, after that! Fifty gushing ladies and gentlemen; the Union Jack to enwrap one's coffin: consoling texts read from the Bible, his favourites *after his condemnation* (cheap country liquor was his specialty before); sods thrown "pityingly" in—for good luck, doubtless, as slippers are thrown at weddings; sweet nosegays; and pearly tears raining down fair cheeks—what more could any respectable assassin demand? What, indeed, but to know that, like poor Rip Van Winkle's drink, this murder should not count against him. And even this comfort was not withheld by the Church; for, to top off all, the winsome Reverend Godwin and his fair slobberers launched out with "Safe in the Arms of Jesus." Happy George! It is to be regretted, however, that our Calcutta contemporary omitted one important fact, without knowing which the reader cannot fully appreciate the beauties of the Christian Atonement. *In whose arms, let us ask, is the murdered sepoy "safe"?*

A BUDDHIST HYMN.

BY D. M. STRONG, MAJOR, 10TH BENGAL LANCERS.

1.
As soft as life by Ganga
Two thousand cycles since,
Thy words, for which we hunger
Mild Master, Saviour, Prince,

2.
Have blessed us, peace or trial;
Untaught by church and priests
To stain our pure denial
With lust for Swerga's feasts.*

3
Awhile with Love thou rested,
A father's joy thou knew.
Thus all our weakness tested,
Discerned the false and true.

4.
As lonely spoonbill winging
To brood in some wild mere.
Maybe, on woes out-springing
From life—the strife, the fear:

5.
So thou, dear Lord, didst leave us
And learnt the Rightful Way—
Each one his burden grievous
Himself can cast away.

* An author on Buddhism has remarked that the true Buddhist does not mar the purity of his self-denial in this life, by lusting after the spiritual joys of a world to come.

*ONE THEOSOPHIST'S VIEW OF MAN'S POSITION AND PROSPECTS.**

BY W. F. KIRBY, F.T.S.

Children of Maya, and living in more senses than one in the Kali-Yug, how can we arrive at truth; we who have no knowledge of the absolute, nor any standard by which we can attain to absolute truth? Only, as it seems to me, by ascertaining from the past and present exactly where we stand.

The famous parable, propounded 1250 years ago, on the occasion of the arrival of some of the earliest Christian missionaries to the English, at the court of King Edwin of Northumberland, is as true now as on the day when it was spoken. "Truly the life of a man in this world, compared with that life whereof we wot not, is on this wise. It is as when thou, O King, art sitting at supper with thine Aldermen and thy Thanes in the time of winter, when the hearth is lighted in the midst, and the hall is warm, but without the rains and the snow are falling and the winds are howling; then cometh a sparrow, and flieth through the house, she cometh in by one door and goeth out by another. While she is in the house, she feeleth not the storm of winter, but yet, when a little moment of rest is passed, she flieth again into the storm, and passeth away from our eyes. So is it with the life of man, it is but for a moment, what goeth afore it, and what cometh after it, wot we not at all. Wherefore if these strangers can tell us aught, that we may know whence man cometh and whither he goeth, let us hearken to them and follow their law."

It is doubtful whether the Teutonic tribes brought anything with them from the common home of the Aryans in Central Asia, except exoteric fragments of some Oriental religion, nor does it appear that they were ever fully initiated, like their predecessors in Europe, and the Christian nations within the limits of the Roman Empire. But before I trace down the growth of our present knowledge, I would point out that whereas the seeds of many of the greatest advances in knowledge or intellectual development have been sown among the Latins, they have borne no fruit until transplanted to German soil.† I have just said that it is very doubtful whether the Teutonic nations were ever initiated, either before their conversion to Christianity, or afterwards; and therefore they eagerly took up the great intellectual movement of the Reformation. But the leaders of the Reformation shared in the ignorance and bigotry of their age, and endeavoured to bind all succeeding ages down to a barren worship of the letter, which has rendered Protestantism, especially in its more extreme forms, the baldest and most exoteric of all religions. Yet, they threw open the Bible to all, and the light has truly shone amid the darkness, and the darkness comprehended it not, for the more or less hidden wisdom which it contains, especially that of the New Testament, has done much to counteract the evil tendency of the theology of the reformers. To digress for a moment, let me say that there are three very distinct meanings jumbled up in the English translation of the Gospels, under the word Heaven. In the synoptic Gospels the word is almost always in the plural, (except where it means the sky) and is evidently used for the Spiritual Worlds. The second meaning, already mentioned, is the sky. In this case the word is in the singular, and the meaning is obvious from the context. The third meaning is to be found in the Gospel of John. Here the word is in the singular, and usually denotes the state whence Christ descended, and to which he was to return, or in plain terms, Nirvana.

But even in physical matters, the horizon of Europeans 300 or 400 years ago was fearfully contracted. The earth was of very limited extent and duration to them: yet it was the only important portion of the universe, except Heaven and Hell. Their ideas were even more cramped than those of the Mohammadans, (narrow as is exoteric Mohammadanism), for the Arabs extended their voyages to Spain, India, China, the Aru Islands, Zanzibar, and Madagascar, and perhaps further; and in addition to their regarding the earth as of vast extent (far exceeding its real dimensions), they had imported part of the Indian metaphorical cosmogonies, which greatly enlarged their ideas of the vastness of the universe.‡

At length, however, came Galileo and Columbus, and the real dimensions and character of the earth and the physical universe were discovered.

After this came Rationalism, demanding that all knowledge resting on authority should produce its credentials. Its mission is to sweep away the falsities of the past to prepare for the future, and this work is as yet incomplete. We can afford, however, to look on calmly, for it is not our mission to destroy, but to build up, and the Rationalistic plough only prepares the soil for the good seed of future progress.

Next came Geology, extending our view backwards and forwards, far beyond the 6,000 years of the popular theology. Then came the discovery of the antiquity of man, and of principles of evolution, sweeping away the materialistic interpretation of Genesis. Finally, the discovery of spectrum analysis has established the unity of the physical universe, and the rise of Spiritualism has opened before us the vast horizons of the spiritual universe.

Nationally, we have everything to encourage us. We are not a race that has retrograded, and although the earlier civilisations may have risen to a higher level than our own, yet we are a new people, risen within a very few centuries from utter barbarism to the station which we occupy at present.

But we cannot get rid so easily of the contracted ideas which prevailed until, as it were, yesterday, respecting space and time. Just as our Christian brethren, without exception, look forward to earn "Heaven" by one well-spent life, so are we too liable to look to Nirvana as attainable by the single sustained effort of a single life. We do not consider that we inhabit a very small and very inferior world, and that our arm is still too short to reach the sun, but like blind men restored to sight, we think we can touch anything we can see. Even as regards the material universe, I think I am much within the mark in saying that a pea placed in the middle of one of our largest parks would not more than represent the proportion borne by our earth to the solar system alone. Beyond the system it would take 200,000 years to count the number of miles to the nearest fixed star.

You will ask me, what of the accomplished union with God, of which the mystics speak? This, I think I can explain by referring to Swedenborg, who says that in some of the inferior planets, the inhabitants are permitted to worship the angel, (or the society of angels) appointed to rule over them. In another passage, he says that the higher the society, the more it appears to the angels that they act of themselves, but the more certainly they know that they speak and act from the Lord alone; that is, as I take it, from the society next above them, through which the divine influx descends to them. Again, there is understood to be perfect communion of thought and feeling within the higher societies, so that the thought or act of any member is felt as the thought or act of all. Hence it would seem to any man who succeeded in placing himself temporarily *en rapport* with such a society, that he had become one with God; and his feelings would be practically incommunicable to anyone who had had no similar experience. If this view is correct, it will go far to explain such ideas as absorption of individuality, which are often used without any very clear and definite sense being attached to them.

Again, very few generations separate the savage from the sage. The links have existed, but on looking back through history they shade away. Shall one material existence, even on earth, be sufficient for our development,

* A paper read before the British Theosophical Society, May 2, 1880.

† The Reformation, the Circulation of the Blood, and Modern Astronomy may be mentioned in illustration.

‡ See the story of Bulookiya, in the *Arabian Nights*.

if it requires material existence at all ?* Infinite are the phases of human life, even here, nor could any two existences be other than widely different. Hence a new earthly existence would be to all intents and purposes as new a life as the transfer from one spiritual society to another. And there must be a still greater difference between planet and planet. Let us look rather to slow and sure steps for advancement, than attempt to scale the Heavens at a bound, and thus repeat the error of the Christians. The earth is, (as the Arabs say, speaking of the habitable portion of the earth, compared with their idea of what is uninhabited) as a tent in a desert; and within the vast limits of the solar system, there must be, around and beyond the material worlds, worlds within worlds of spiritual universes, all which lie before us, as we pass to and fro, first between the earth and its dependent spheres (for I greatly doubt if we are really in communication with any spiritual spheres at all, except those immediately dependent on the earth), and then from planet to planet, our residence in each planet, including residence in its dependent spheres, till we reach the suns, and thus :

> "From star to star,
> From world to luminous world, as far
> As the universe stretches its flaming wall."

But beyond the earths, beyond the spheres, beyond the sun, beyond Sirius, beyond Alcyone, lies Nirvana, the state of the pure spirits, far above any material or even fluidic world, and we are told that when a Buddha is about to attain it, he would spurn from him with utter scorn the offer of becoming the king of a Deva-Loka, (one of the highest spiritual worlds), for a hundred million years; or any other conceivable blessedness, in exchange, although his power over the material universe has become practically infinite.

> "Take all the pleasures of all the spheres,
> And multiply each through endless years ;
> One minute of Heaven is worth them all."

Truly, we yet stand low, very low on one of the rungs of Jacob's ladder, with its foot in the primeval nebula, and its head in Nirvana. Let us not suppose that one good life can deserve Nirvana, any more than one evil life can deserve eternal suffering.

Howitt once scoffed at a visit to all the worlds in the universe as "rather a long journey." Granted, but what matters time or space to us if we have an eternal existence before us ? All our lives must be connected together; and when we enter a world, we bring our capacities, and I doubt not, our friends with us. The universe being held together by bonds of sympathy, shall it not be the case with spirits from life to life ? But I doubt if spiritual affinity depends on sex. Without caring to go into details, I may say that as I interpret well-known facts of physiology, sex is a mere bodily accident, and not inherent in the spirit. Here, in states of society where the sexes are on a comparative equality, we regard the deepest affection as conjugal; but where this is not the case, in ancient and especially in Eastern countries, the deepest affections we read of are not always so. It is clear that Achilles was far more sincerely attached to Patroclus than to Briseïs, and that David was far more attached to Jonathan than to Michal. The deepest affection, too, may sometimes exist between relatives; as in the curious instance cited by Miss Blackwell, of a mother and daughter, who were so deeply attached that when the former died, she immediately sought and obtained permission to reincarnate herself as her daughter's child.

Let us not be led astray by the contracted horizons and the narrow ideas of the past, but let us look upon the past and future as becomes beings with infinite possibilities before us, in an infinite universe, if we will only free ourselves from prejudice, and work and wait patiently, without hoping for or grasping at everything at once.

* Dr. Temple has shown us that the development of the race is as the development of the individual, and must not the converse be true, that the development of the individual is as that of the race ?

ADDITIONAL NOTE.

It is sometimes argued that the other planets, *and* much more the suns, are too hot or too cold to support life; but I think it more reasonable to believe that all, or nearly all the planets are inhabited by beings adapted to their physical condition. Still less can I suppose life to be absent in the suns, themselves the centres of life to the planets around them. They are probably the abode either of the spirits controlling the systems, or of spirits not wholly free from the last link binding them to the materiality of the system which they at present inhabit.* Even the prose Edda tells us that "those not indigenous thereto cannot enter Muspellheim." Of course nothing material as we understand the word could inhabit even the superior planets, much less the suns.

* The Gods and their avators are always symbolised by the sun.

HEALTH OF THE EYES.

BY PROF. D. S. MARTIN.

The eye is one of the most sensitive and complicated of all the organs of the human body. It is intimately connected both with the brain and nervous system on the one hand, and with the general system of the circulation on the other. In its relation with the brain, it shares in all the various conditions of nervous excitement or depression, labor or repose. In its connection with the general circulation, it is affected by all irregularities of the system, and is, therefore, liable to injury in any defective state of the general health.

There are many ways in which this most important organ is apt to receive harm, through ignorance of the need that there is of care in its use. It is sufficient to refer to a few of the most frequent of these causes; and among them may be particularly mentioned three, viz:—*Straining the eyes, by working in defective, or in excessive, light—Overwork, or extreme and protracted exertion of the eyesight—Using the eyes when in an irritated or weakened state.*

As regards straining the eyes, nothing is more common than the habit of trying to work or read after the daylight has begun to fade in the afternoon. Persons are anxious to finish something that they are engaged upon, and so continue the effort to work long after the light is insufficient and the attempt injurious. The members of a family should in this respect keep watch over one another, to prevent this tendency. In the same way at night, care should be taken never to carry on any work which strains the eyes, by an imperfect artificial light. If there is the least sense of effort in using the eyes, or any want of ease and comfort in so doing, another lamp, candle, or burner should be lighted; or else, any work demanding much exertion of the sight should cease.

As regards overwork of the eyes, the remark last made applies with equal force. However sufficient the light may be, if at any time, after working a while, there comes on a sense of effort or weariness of eyesight, the work should be stopped. Resting the eyes for a time will generally enable a person to go on again without harm: this may be done either by closing the eyes and if possible sleeping for a little while, or by walking out somewhat in the open air and allowing the eyes to range over distant objects, especially green landscapes, instead of dwelling upon those that are small and close.

The third point, that of use of the eyes when irritated or weakened in any way, is one of great consequence. The tendency to harm from this source may arise from weakness either of the eyes themselves, or of the general health of the system,—very frequently from both together. Any impaired state of general health is very apt to influence the eyes; and persons are not aware how little exertion it takes, at such times, to injure these delicate organs. Especially is this the case during and after recovery from illness.

Parents and teachers should be careful in regard to the habits of children and young persons. They should never be allowed to read and study under either of the circumstances described, viz.: after daylight begins to fade, or by imperfect light at night. *Particular care* should also be exercised to prevent the habit of holding the object unnecessarily close to the eye, or of lowering the head near to the object; 12 inches being the *least* and about 20 inches the maximum distance for the book or work from the eye, in ordinary cases. Seats ought always to be so adjusted to the height of tables or desks, that it shall not be necessary for persons to stoop over into a "round-shouldered" position in order to work or to read or write.

There are also some other important points to be observed, particularly with regard to the manner and the amount in which strong light is allowed to fall upon the eye or upon the objects whereon it is engaged. The quantity of light tolerated by the eye is limited. We cannot look at the sun with impunity. Even luminous objects, far less brilliant than the sun, cause a painful sensation when their rays strike directly upon the eye. The more uniformly the light is dispersed and the less directly its rays penetrate the eye, the more beneficial is its action. The uniformly dispersed daylight serves as the best example. Every violent and sudden contrast between light and darkness, is disagreeable, and becomes injurious if frequently repeated. Flickering light is likewise unpleasant and fatiguing. The simultaneous action of luminous contrasts is also harmful. Such contrasts are produced when a bright light is covered by a dark shade. The small space lighted is intensified by the broad dark zone of shadow around it; and under the influence of such contrary states of illumination, the eyes are strained and so tire easily. A shade of ground glass or porcelain, covering the flame and causing a somewhat subdued but uniform illumination, is far preferable to a dark shade. In these materials we possess a powerful means of softening a dazzling light by dispersion of its rays.

Another matter of care is, that we should not directly face low windows through which the light strikes. Skylight or light from above, is the best light for all work not requiring a bent position of the head, and, therefore, deserves a far more general application in the construction of factories, workshops, schools, and other buildings, or in the methods of artificial illumination. In writing or similar handwork, the light should strike from the left side, in order to avoid the shadow cast by the right hand; and in all cases it is far better that the light should come from above than from below. For this reason, those window-shades that raise and lower from the bottom, are preferable to the ordinary ones that are rolled at the top, or to the window awnings that shut out the light of the sky, and admit it only from below. It is, therefore, important that parents and teachers in schools should also see to it that pupils do not study with the direct rays of the sunshine falling on the book, or desk, or floor, and that they do not, on the other hand, sit directly facing low windows, as the eyes become dazzled by either of these errors, and injury may result.

When there is perceived any great sensitiveness of the eyes towards very bright or excessive light, towards white and reflecting objects of work, or towards the reflection of the sun-light from snow and other white surfaces, the use of spectacles with plain light-blue or gray (so-called London smoke) glasses is generally safe and a great relief and protection; as it softens the painful brilliancy, without interfering with ready sight. Blue veils, to some extent, answer the same purpose as blue glasses.

In any case of persistent uneasiness, weakness, or other observed defect of the eyes, recourse should be had promptly to a competent oculist.—*Popular Health Almanac.*

AT WHATSOEVER MOMENT YOU CATCH YOURSELF TRYING to persuade yourself that you are particularly humble, be assured that then you are farthest from humility.

[Continued from the May number.]

THE VEDANTA PHILOSOPHY.

Expounded by the Society of Benares Pandits, and translated for the THEOSOPHIST.

BY PANDIT SURYA NARAYEN, SEC'Y.

The subject of our last discussion was that Purushártha (human effort) is the Aaron's serpent that overwhelms the result of the Práravdha actions. This enjoins *Jiva* to take an uninterrupted course towards Purushártha for the knowledge of those things which may succeed in putting to an end the troubles of this life from its root, that they may not in time see the light again. The troubles of this life are four in number:—(1) relating to the body (शारीरक), (2) relating to the mind (मानस),* (3) relating to beings (आधिभौतिक), and (4) relating to a tutelary or presiding deity (आधिदैविक). The first group includes the various sorts of diseases with which a man is attacked; the second come in the form of some desire or object, anger, thought, and the like; the third sort of trouble which is experienced by *Jiva* is set on foot by the agency of material beings, as, for instance, serpents, tigers, and various other hurtful creatures; and the fourth or last, is that which is brought about by the agency of spiritual beings. Though there are special means of annihilating the miseries above referred to, still at the same time there is every probability of their recursion at any time. As far as the present subject is concerned, it is worthy of notice that man should promptly take in hand the attainment of the knowledge of those things only which may extirpate his troubles and leave no room for their germs to grow again. This is what we mean by the distinction between the spiritual (आत्मा) and non-spiritual (अनात्मा).

If the misconception of a thing results from the unconsciousness of its real nature, it is quite clear that the knowledge of its true nature will efface from our memory the inaccurate impressions of things so long made. As, for example, the figure of a piece of rope in the dark involves the existence of the different kinds of illusions; viz., a serpent, a rod, or a stream of wine, &c.; while the true knowledge of that rope which makes the sweet bells of any one's intellect jangle out of tune is sure to subside the fumes of existing delusiveness caused by his ignorance.

In the same manner it is simply the unconsciousness of his real nature that makes *Jiva* cast his regards about him as a doer, or an enjoyer, &c., which, in case, whenever he recognises his real nature, passes into empty air. Most people say that the Vedantis (followers of the Vedanta doctrine) who are not exempt from the actions of this working day-life, are surely accessories before the fact and washing the blackamoor white, if they deny in being called doers or enjoyers, though they safely enjoy the results of their actions at the same time. But this is, in fact, a mere misconception of those who view the subject in this light, for this *Jiva* being a portion, or rather a reflected beam of that Great and Glorious fountain-head of light must necessarily be similar in qualities attached to the former. As Brahma does not possess the quality of a doer or an enjoyer, &c., so does *Jiva*, and this end can be secured by merely knowing his real form; for this body, the seat of our efforts, which is made up of the five elements is not the *Jiva* we mean, and if we do that, it will bring into light a dead set upon our arguments, the result of which will prove a perfect Babel. It is this. Supposing this *Jiva* to have a beginning and an end like the body, the performance of such meritorious actions as giving alms to the poor, showing mercy upon living beings, speaking the truth, neither himself committing theft nor instigating any other to do so, and venerating Ishwara (ईश्वर), &c., is worth placing in the back ground, because there is no chance of that *Jiva* who is dead now to come into existence again in all his perfect lineaments as before to enjoy

* By this word the Vedanta doctrine which is very similar to that of the Sankhya, signifies an internal organ standing between the organs of perception and of action, as an eleventh organ which partakes of the nature of both.

the results of those actions which remained dormant in his previous existence. We are thus led to conclude that man undergoes the happiness or misery of this world without any cause, because, when there is no transmigration of soul, how can we come to the point that the happiness or misery as mentioned above is due to the actions done in previous life. (This is taken into consideration in that case only where there is no direct or straightforward cause of their occurrence in a present life), and also it gives rise to this defect that *Jiva* enjoys the fruits of those actions, which he has not done, and is deprived, instead of it, of the fruits of those which have not been done by his agency. The organs of the body (इंद्रिय) can never be called *Jiva*, because this chemical combination of atoms and molecules (body) is not totally brought to ruin in the absence of any one of them, and that man can live as deaf, blind, and dumb, &c. Similarly we cannot designate the vitality or the vital action of life (प्राण) as *Jiva*, because it is destitute of senses. As, for example, if a man takes away anything from near a man lost in sleep, the vital action though at work at that time, cannot determine what happens near the man.

After having made manifest the above statement, we run away with the notion that *mana* (the eleventh organ) cannot also fulfil the required conditions. When a man is sleeping soundly, he is quite destitute of *mana*. This gives rise to a defect as in one of the above statements which furnishes *Jiva* with the enjoyment of the result of the actions not done by him and the destruction of those brought into exercise in the present life. Another defect is when a man awakes from sleep he says he has slept much, and had no regard about any other thing else. Now one should not recollect this fact when he is asleep, because recollection is due to things once seen in a wakeful state and that he cannot form an idea of that thing which he has never seen. Had this unconsciousness not been experienced during sleep, its recollection would never have been brought into light when awaking. But we have already said that (इंद्रिय) and (मन) are both absent during sleep, then we shall have to say that it is *Jiva* only who has that unconsciousness in view. Therefore, *mana* (the eleventh organ) is not *Jiva*.

Jiva who is existing in all times, i. e., in sound sleep, dream or wakeful state, is throwing light everywhere and is as free from the disguises as Brahma. He being a portion of Him whose influence pervades the whole Universe, is not a doer, or an enjoyer, &c., and breaks loose from the four kinds of troubles enumerated above on recognising his real form or nature.

[From the Colombo (Ceylon) Examiner.]

THE THEOSOPHISTS.

So far as we can understand the doctrines of this society, or, to speak more correctly, so far as Colonel Olcott has let us know them from his lecture, there is nothing in them to provoke the hostility of any religionists. The Theosophists avow that they hold no article of faith, they oppose none, and are ready to welcome all classes of belief and shades of opinion into the Universal Brotherhood of which they are the apostles. They are mere searchers after truth, and they invite all classes and conditions of men to assist them in their search. The human intellect has busied itself with this search from the earliest ages, and the myth of the Golden Fleece and the Holy Grail are examples of a phase of human faith which finds perpetual repetition even in our days of advanced civilization, when railways and telegraphs, and the electric light—not to mention less recondite agencies of physical force—have well nigh disillusionised the mind of its tendency towards mysticism and the traditions of the superstition. Nevertheless, that there is a latent principle in us which hankers after the unknown, a longing to get at the unknowable, is sufficiently attested by the multitude of well-educated men who have devoted their lives to the solution of this FOR THE TRUTH, but so long as their search is made with great problem. They have all confessedly been searching due humility and earnestness, no man who has a firm faith in what he believes is the truth, and the excellence of his own system of faith, can quarrel with the Theosophists. Their minds are a *tabula rasa*, so to speak, and ready to receive impressions. And it is left to those who differ from them to step in and impress their religion on them if they can. As our information goes, no one in Ceylon or elsewhere has attempted this, though a Ceylon journalist has permitted himself the privilege of attacking them.

A polemical countryman of ours, we hear, challenged them to a public debate, but this they declined to accept. Abuse and public debates are the worst instruments of conversion, and if the Theosophists despised the one and declined the other, they have acted with commendable prudence. They tell us they have a conscientious mission to perform, and we see them labouring earnestly in the discharge of their self-imposed duties. They may be mistaken in their mission, and their labours may be altogether vain. Still the spirit of research which they are now striving to infuse into the minds of our torpid countrymen cannot but fail to lead to good results; especially if the principle of Universal Brotherhood which they advocate lead to the demolition of the most pernicious and demoralizing caste system which, in spite of the doctrines of equality and fraternity preached by Goutama Buddha, still enthrals the people of this country. But, says their adversary, these are dangerous men; though they have no dangerous doctrines to teach, yet by their example they teach people to throw off the restraints of all existing religions: they preach against Christianity which believes in a divine Trinity, against Mahometanism which believes in one God, against Hinduism which believes in many gods, but they favour Buddhism which believes in no God. We think this is not a fair statement of the case. The Theosophists say they have examined the various systems of religion which prevail in Europe and America and are dissatisfied with all of them, that from reading and examining the different systems, they have discovered in Buddhism the glimpses of many excellent truths, buried in the dusty corruptions of many ages and that they have come here personally to study Buddhism. Surely there can be nothing in this that is subversive of morals or of good Government. Every man who professes a religion necessarily denies at least by implication, the truth of all other religions than his own. The Theosophists only go a step further and deny all religions without an exception. But they do not stop there. They believe in a future state of happiness or misery, they obey the dictates of their conscience, some deny the existence of a personal God, but all unite in inquiring after a closer knowledge of the attributes of God. Thus far the picture is grand, but when the Theosophists talk of initiations and shiboleths, we cannot help thinking that they are clogging a truly noble cause by the adoption of vapid formalities. We are told that the Theosophists are in possession of faculties which were once ascribed to magic, and that such faculties ought not to be imparted except to the initiated, and even amongst the initiated, not to all but to the most approved of them.

The so-called occult sciences and the black arts have long been exploded,* and though the votaries of modern spiritualism would seem to have revived faith in the old direction, it would be impossible in this matter of fact age, an age which refuses to take any thing on trust, be it ever so highly recommended, for any attempt to lead the mind out of the groove of the inductive logic of cause and effect, to succeed at the end. We have neither partiality nor prejudice for the Theosophists; we believe they are actuated by the very best and noblest of motives—that of elevating their brother men, irrespective of caste and color, to the higher level of a Universal Brotherhood. In this great mission they ought to command the respect and the

* Perhaps not.—Ed. Theos.

sympathy of all true philanthropists, though, as in the case of all reformers they must be prepared to encounter obstacles and opposition, and even obloquy; but if, as we doubt not, they believe in the greatness of the work before them, and endeavour conscientiously to carry it out, no lover of his kind will grudge them whatever success they may achieve.

RAHATSHIP.

It highly gratified our Delegates to Ceylon to find that not only every educated priest and layman, but the uneducated people of that Island also, knew the possibility of man's acquiring the exalted psychical powers of adeptship, and the fact that they had often been acquired. At Bentota we were taken to a temple where a community of 500 of these *Rahats*, or adepts had formerly resided. Nay, we even met those who had quite recently encountered such holy men; and a certain eminent priest who joined our Society was shortly after permitted to see and exchange some of our signs of recognition with one. It is true that, as in India and Egypt, there is a prevalent idea that the term for the manifestation of the highest grades of *rahatship* (*Rahat* or *Arahat* is the Pali equivalent for the Sanskrit *Rishi*—one who has developed his psychical powers to their fullest extent) has expired, but this comes from a mistaken notion that Buddha himself had limited the period of such development to one millenium after his death. To set this matter at rest we here give a translation by Mr. Frederic Dias, Pandit of the Galle Theosophical Society, of passages which may be regarded as absolutely authoritative. They were kindly collected for us by the chief assistant priest of the Parmananda Vihare, at Galle.—Ed.

MEMORANDUM.

AN opinion is almost universally current among the literary class of Buddhists that the period of the world for attaining to *Rahatship* has expired, and the present age is only a theoretical period of the Yoga-system. That this opinion is erroneous, is evident from the numerous passages of the Buddhistical Scriptures where the Dhyâna system is described and the practical course of contemplation discussed. From the many detailed accounts of *Rahatship*, the following are extracted:—

"Digha Nikaya." (Section treating on Dhyâna System. Parinibberica Suttan.")

Imecha Subaddha Bhikku Sammâ Vihareiyun Asunno Loko Arahantêhi.

"Hear Subhaddra. The world will not be devoid of Rahats if the Yôgis in my dispensation will and truly perform my precepts."

"Manorata Pûrani Angottara Atawáeva."

Buddhanunhi parinibbanato wassa sahasa Mêwa patisambhida nibbattetun sakkonti tatoparancha Abhinnâ tattopi Asakkonta tino wijja nibbantenti gachchanti kalatâpi nibbattelun Adakkento sukkawepunaka honti.

Within a period of one thousand years from the temporal death of Buddha, the sacerdotal order will attain to that grade of Rahat termed 'Siwupilidimbiapat Rahat' (the 1st order). At the lapse of this period the sacerdotal order will attain to the grade termed 'Shat Abhigna' (the 2nd order). In the course of time the sacerdotal order will attain to the grade 'Tividdhya' (3rd order). After a further lapse of time this grade will also cease, and the priesthood will attain only 'Suska Widarsaka' (4th order.)

Among these four grades of Rahat a limited time is defined only to the first order. And no defined period is assigned to the prevalence of the other three orders.

"*Milindapprasna,*"—*By the Rahat Mágasenâ.*

"As a pond is kept filled up with water by the continual pouring of rain; as a conflagration is kept up by feeding the fire with dry wood; as a glass is lustred by frequent cleaning; even so by the invariable observance of the enjoined devotional rules, and by indefatigable exertion to lead a pure life on the part of the priesthood, the world will not be devoid of Rahats."

So it is evident that the attainment of *Rahatship* has no defined period.

(To be continued.)

SOLAR VOLCANOES, OR SPOTS UPON THE SUN.

BY D. E. DUDLEY, M. D.,

Councillor of the Theosophical Society.

Having with our four-inch, clear aperture, Clark and Son's telescope watched during the past months, those portentous spots upon the sun's disk which have of late excited such general wonder and caused redoubled attention among astronomers, I contribute the following in the hope that it may interest some of your numerous readers, miscellaneous as they are in nationalities, creeds and taste.

The elaborate little instrument referred to, is unexcelled in the delicacy of its definitions. It developed on Sunday, June the 20th, some thirty-three specks on the sun: the largest a solitary one; the others grouped into two distinct clusters, situated thousands of *miles* apart. Around the *nucleus* of some of these, not only the *umbra* but the *penumbra* were most signally and vividly portrayed.

Whoever has familiarized himself with the use of that precious instrument, the *Ophthalmoscope*, in the investigation of diseases of the retina of the eye, may form a graphic idea of those telescopic appearances: inasmuch as the image of the sun, when condensed by the 4-inch refractor upon the little speculum employed by us, resembles in its general aspect, size and contour, the view thus obtained of the above-named visual structure. Moreover, to enhance this likeness still more, those phenomenal spots tinting the great Eye of Day, typified most surprisingly some of the pathological conditions of the retinal tunic of the human eye, giving it all the precision of a photographic picture. Indeed, so impressive was this similitude, that during our observations we found ourself abstractedly giving thought to the case as one of pigmentation, with anemia and atrophy of the choroid and retinal vessels.

From day to day, from hour to hour, even while we were watching them, those solar spots underwent visible changes; some became extinct, others became bridged; some two or three coalesced, while new ones of varying forms and grandeur burst into existence. Finally, one of the two clusters totally disappeared, while the others became enlarged and so materially altered that instead of reminding us of the retinal specks of a diseased eye, the spots had gathered themselves into the form of a miniature chart of that Hawaiian group, spotting the Pacific Ocean, which our English cousins prefer to style the Sandwich Islands.

In the last named condition, with slight visible alterations, that cluster remained until the monsoon burst and we were precluded, for some ten days from the making of further observations, during which interval, it had with slight exceptions disappeared. Opportunely, however, one large spot had just advanced to the sun's limb, thus yielding an oblique and consequently instructive view. Two days later, when we obtained another sight, all had vanished; while at present, only three or four comparatively unimportant specks are to be discerned.

Notwithstanding the remarkable changes in locality and configuration which these spots are seen to undergo, to the casual gazers who from time to time peep in upon our delicate speculum—the size of a shilling piece—they always appear as but so many insignificant dots from a spattering pen. Yet, to the intelligent observer who, knowing their distance of procedure—some ninety millions of miles away—these same tiny dot prints tell him of vast and mighty convulsions—convulsions of fiery fluids

and flaming gases—the sublimity of which we earthly mortals can form no adequate concept of, transpiring upon our huge molten solar centre; whose photosphere thus bestirred, awakens irradiations which fructify the orbs of its planetary system.

Relatively with such energies, the most notable and consternating of our mundane forces, the most violent of our cataclysms, display but a feeble impulse.

In truth, the only sublunary rupture which can convey to our minds even a faint picture of these solar disturbances, is that of the renowned volcano of *Mauna Loa*, on the largest of the previously named Islands of Hawaii. This picturesque mountain rears its camel-shaped hump from the verdant tropics into the regions of eternal snow, where, upon its summit, yawns the unfathomable crater of *Mokuaweoweo*, through whose twenty-four miles of encircling jaws, it occasionally regales with thundering pyrotechnics the inhabitants of the whole archepelago. Its lurid flames illuminate the high heavens, whence by reflection, scintillations are shot to a great distance around, upon the wide, wide ocean.

Still, it is not the illuminations of this summit crater, which particularly convey to our minds an idea of the titanic powers at work upon the sun's surface; but that of the great Kilauea, situated upon the same mountain, some ten thousand feet below that of *Mokuaweoweo* and four thousand above the level of the sea. This stupendous and ever active crater, enclosing within its deep and precipitous walls a sea of molten lava—vast enough to engulf the whole mountain of Vesuvius and sublime it at one blast of its plutonic furnaces—exhibits to the visitor, a miniature spectacle of what we conceive to be taking place upon our dazzling luminary.

Here, amid the roar of fiery waves, of boiling, foaming and collapsing liquids, huge masses of igneous rocks and vitreous lava, uplifted by the escaping gases, are hurled into the chilly atmosphere above, where they explode with the violence and hissing reports of bomb-shells. Here also, in this fiery gulf, among other fitful signs of disorder, may be observed deep vortices opened by the cyclonic motion of the glowing fluids as they are sucked back into the entrails of the earth.

In short, this troubled crater, environed as it is with a series of vast smoking terraces whose high concentric walls point to the varied epochs of its pristine grandeur, the whole resembling a gigantic amphitheatre of more than a hundred miles in circumference, would, were it possible to transport ourselves and telescope to the moon—two hundred and forty thousand miles away from us—present to the eye of the observer, using this glass, a *fac-simile* of the solar spots and their surroundings, or penumbra, as they appear from our globe through the instrument.

Thus much for Kilauea, the largest and most imposing volcano now existing on this planet. During its most terrific outbreaks, it might possibly eject incandescent rocks and other materials ten or fifteen miles in the air; its smoke and ashes may at times be wafted a thousand miles away; while its shocks and groans may have been noted at double that distance.

To those who have not witnessed the results of such tremendous forces, this relation will perhaps appear exaggerated. Yet, according to the observations of the late Rev. Father Secchi, some of those superb solar eruptions hurl their flaming materials millions of miles into space—even to that perplexing display known as the zodiacal light.

At any rate, they embrace a field so vast that our earth, if plunged into the depths of the vortices, would be but as a pea dropped into the devouring crater of Vesuvius.

Now these molten elements, oscillating from tempestuous volcanoes to maelstroms whirled around a dark vertical axis by the alternating respirations of its internal ferments—for such under whatever photospheric theory we adopt, the solar spots undoubtedly are—must necessarily under the law of correlation and conservation of forces work important changes; such would be the conversion of heat and light into magnetism and electricity, which react, producing, as above intimated, vital effects throughout the whole planetary system. Viewed by this light, they become not only of interest to the astronomer and meteorologist, but particularly so to the physician and pathologist.

Upon our earth countless species of microscopical germs await but the requisite conditions to spring into life by swarming myriads. Each of these represents, in like expectancy, clouds of others too diminutive to be visible even by the highest magnifiers: indeed, so wonderfully infinite and ethereal are they that measured by the former they would be but as ants compared to elephants.

Now every new change, every new phase, eruption or irradiation of the solar orb, produces meteorological modifications furnishing conditions upon which pends the evolution of some one or more species of these tiny myriads: and presto, in the train of such events, life to firmaments of deleterious organisms which come into existence—contaminating every breath of air with their imperceptible presence.

Notwithstanding this philosophy of evolution, the reader should not become alarmed. For in the very ratio that every new solar perturbation yields that magical force, that vital spark, to develop life in one genus of deleterious organisms, so it is certain that this same mysterious agent sends out influences which are baneful and mortiferous to an equal number of some other noxious genus already abounding.

Thus the wheel turns, the scales are equibalanced and order ever maintained. Thus, from solar and other astral commotions fluctuate thronging armies of invisible, but all the more insidious and powerful enemies. Thus, the subject becomes not only pleasant, but an obligatory study to the physician, who must be ever on the alert to discover and trace these intricate connections with the phenomena of diseases in order to avert, combat, or remedy them properly and promptly.

Fanatically biassed indeed, must be that intelligent being—rather that pitiful effigy of one—who cannot both admire and revere the elevated sentiments and devotion of those ancient people, such as the Hindus, the Zoroastrians, the Egyptians, the Peruvians, the Mexicans, the Hawaiians and, in truth the forefathers of most, if not of all, races and creeds who, notwithstanding their apparently absolute isolation in some cases, by some common mysterious instinct, adopted that mighty sphere, that Celestial Eye, Lord of Day, Governor of Seasons, Source of our Light, Heat and other vivifying principles, as the most fitting Symbol of the Great and Ineffable LIGHT OF LIGHTS.

2, Clare Road, Bombay, July 1880.

THE THEOSOPHISTS IN CEYLON.

Colombo, 8th July.

My last letter brought up the history of the Theosophical Mission to the arrival here, and the delivery of Colonel Olcott's first lecture at Redeliffe House. The seed-thought that the Theosophists are sowing is that, while no one religion contains all the truth, no one that has ever made any progress among men has been devoid of some part of the truth, and that if we will all unite in a friendly way to sift the ancient religions of Asia, we shall find the germs of every faith that has been evolved since the Aryan period. This programme of fraternal co-operation seems to captivate all the Asiatic people, possibly because it is so flattering to their strong race pride. Never was there seen such an enthusiasm among the Buddhists as this visit has awakened. Towns vie with each other for the honour of receiving the strangers as public guests, and the crowds that have been thronging to hear Colonel Olcott's speeches are immense. He has had the ablest interpreters in the island, along with some of the worst, but the idioms of the English and Singhalese languages are so different, and the latter is so bare of all terms

relating to modern scientific discoveries, that the speaker's ideas have sometimes been knocked a good deal out of shape.

The visitors stopped in Colombo nine days before proceeding to Kandy. During this time Colonel Olcott made six addresses to eager audiences—one to about 4,000 persons, at Widyodaya College, the Buddhistical high or normal school, where priests are instructed in Sanskrit, Pali and Elu by that greatest of Singhalese scholars, Hikkaduwe Sumangala, the High Priest of Adam's Peak. Instead of one branch of the Theosophical Society at Colombo two were organized, of which one is purely Buddhistic, and the other composed exclusively of free-thinking Christians and ex-Christians. The latter, which will occupy itself only with the occult sciences, is the fruit of a public lecture upon that fascinating branch of study given by the Colonel at the Racquet Court. The vote of thanks on that occasion was moved by Science Master James of the Colombo Academy, a pretty good proof of its quality. At his lecture at the temple of the famous priest-orator, Megittuwatte at Kotaheina, the crush was something fearful. The temple was bravely decorated, and in front of the canopied preaching-desk hung a framed device in blue and gilt, comprising the seal of the Theosophical Society and its title in large letters. At the gatherings at Cotta and Kelanie, there were triumphal arches, flags, and a profusion of festoons and streamers in white *ollas*, or the young leaves of the palm-tree.

The delegation left here for Kandy on the 9th of June, and were received by almost the whole population of that ancient capital of the Kandyan kings. The bungalow taken for them was besieged, of course, and before laying off their travelling dress the visitors received addresses of welcome from a committee of Kandyan chiefs, and one representing a Buddhistic Literary Society. The next morning ceremonial visits were paid them by the chief priests of all the great temples. At 2 P.M. Colonel Olcott went to the Dalada Maligawa, or Temple of the Tooth Relic, to speak; but the place was so packed that he proposed an adjournment to the green Esplanade outside, and addressed them from the crest of a broad wall. The next evening the Colonel lectured at the Town Hall to an English-speaking audience, on "The Life of Sakya Muni and its Lessons." It was received with much approval, though a protest was made at the close by a Christian speaker, supported in a noisy way by a knot of Native converts, when some European gentlemen present came on the platform and apologized for their rudeness.

The following morning Colonel Olcott met a convention of chiefs and high priests at the Tooth Temple to discuss the state of Buddhism, and to give them his plans for a revival of Pali literature, and the dissemination throughout Western countries of the facts respecting Buddha's doctrine; which plans were found to be practical and were approved. In the afternoon he addressed another monster audience from the wall on the Esplanade.

The next day, Sunday, the THEOSOPHISTS went to Gompola, whilom the scene of a famous religious controversy between the Megittuvatte and the missionaries. The Colonel spoke from a temporary pavilion erected for the purpose. The Mohundrum of the place entertained them at tiffin, and when it was time for the train the enthusiatic crowd removed the horse from the carriage in which Colonel Olcott, Mme. Blavatsky, Mr. Wimbridge and one other of the party rode, and dragged it themselves. At Kandy, that evening, the Kandy Theosophical Society, another Buddhist branch, was organized with Mr. Pannabokke as President and other high class men as incumbents of the other offices. The highest compliment that can be paid by Singhalese Buddhists to any guest is to exhibit to him the world-famous Tooth Relic. Enshrined in a nest of jewel-studded gold and silver and crystal *dagobas*, or mound-shaped covers, the gifts of various sovereigns and chiefs, this alleged relic of the divine Buddha is guarded with the closest care in a tower in the inner court of the Dalada Maligawa. It is kept in the upper room of the tower, within a cage of iron bars, and the tower door is secured by four locks, the keys of which are respectively held by the High Priests of the two principal temples at Kandy, the Devanilama or special custodian, and the British Government. The permission of each of these must be obtained before the relic can be exhibited. The necessary arrangements were this time attended to by the Buddhists themselves, and at an appointed hour the Theosophists were escorted to the temple and met by the Kandyan chiefs in their national court costume, headed by the venerable Devanilama and his colleagues, the chief priests. The party were required to remove their shoes before entering the sacred precinct, and were given a private view of the relic by the light of the lamps that caused the precious *dagobas* and their incrusted gems to sparkle with a dazzling splendour. Of the relic itself we need not speak, since it has been described in detail more than once, except that it most assuredly was never anchored in a human jaw. When it was bruited about that the relic was to be shown, there was a great rush of people to have a sight of it, and after the private view was over the holy bone was removed to the lower room of the tower, and the crowd was allowed to file by and make their *puja* and gifts.

The same day the delegation returned to Colombo and stopped there three days, completing the organization of the Colombo Theosophical Society, which starts with a publication-fund of over a thousand rupees; and that of the Lanka Theosophical Society, the scientific branch above adverted to, receiving farewell visits and addresses from priests and laymen, and expounding theosophical views, by the mouth of the President, in public lectures. On the 18th of June they left for Galle and intermediate places, declining on that day ten invitations to visit different localities and speak.

Travelling southward at Horitudwa a lecture was given; at Panadure they were again lodged at the priest's rest-house of the old Mudeliyar Andris Perera, who with some of his sons and son-in-law joined the society; organised the Panadure Branch Society with Mr. Mudeliyar Kernaratine, Supreme Court Interpreter, as President; passed through a popular jubilee at Bentota, where there was a mile-long procession, fourteen triumphal arches, ten or twelve miles of *olla* decorations lining the roads; an oration was delivered by the Colonel, and in that single day enough members initiated to form a strong branch society. Thence they went to Galle, rested a couple of days, and then pushed on to Matara, the ancient seat of Pali learning in the Low Country provinces. Upon reaching the township boundary line the visitors were met by the largest and most interesting procession yet formed in their honour. Besides Singhalese flags and banners in profusion there were handsome triumphal cars, a revolving miniature temple, a marionette van hung around with mannikin figures of gods, rajahs and ladies. Groups of dancers representing Singhalese demons capered about, and men and boys in old national costume moved through the swaying measures of the nautch, twirled the quarter-staff to the sound of music, and performed a very interesting sword-dance, in which each actor alternately cuts and parries as he goes right and left around the circle. Both sides of the road for four miles were lined with the white *ollas* fluttering from strings stretched between stakes; the procession required two hours to cover the distance, and the Theosophists were heartily glad to get to the spacious bungalow assigned for their occupancy, and take a little rest. The front of the house presented a gorgeous appearance truly, it being covered by flags and green palms, and the pillars of the verandah hung with cocoanuts in token of welcome. The Colonel spoke twice at Matara, and although the party were there only two days, a branch society—the seventh since coming to the island—was formed; and besides initiations, visitors, and the eating of tiffins, there was a grand conclave of about one hundred Buddhist priests, who let off at Colonel Olcott two addresses, in Pali and Sanskrit, abounding in Oriental figures of speech.

The next objective point was Weligama, a town which gives its name to one of the ripest Pali scholars in Ceylon, a priest whose writings are favourably known in Europe. Here there was an oration, the usual crowds, streets gay with bunting and *ollas*, the firing of guns in a *feu-de-joie* and a repast at the rest-house, or travellers' bungalow, which is delightfully situated at the margin of the sea. Thence onward to Galle again, where they now are, waiting for the B. I. steamer that is to take them back to Bombay.—*Pioneer, July* 31.

The *Pioneer's* correspondent appears to have entirely overlooked one of the most important events of our Ceylon visits. On the 4th of July the Convention of Buddhist priests elsewhere alluded to by us, met at Galle, and listened to an address from Colonel Olcott upon the necessity of reviving Pali literature, and the special duty that rested upon them as its sole custodians. Thereupon they unanimously adopted a resolution to permanently organize as an Ecclesiastical Council under the auspices of the Theosophical Society, and every priest present, not previously initiated, applied for and was duly received into our Parent Society. This Convention was entirely composed of picked men—of such as were recognized to be leaders in their respective sects; hence by this one meeting the Society enormously increased its strength and prestige in all Buddhistic countries.

The profound agitation caused in Ceylon society by the visit of our Delegates may be gauged by a single fact:—While we were there three Christians of Galle were made insane by brooding over our arguments against the sufficiency of the basis of their religion. Poor things! their belief was evidently founded upon faith rather than logic.

On the 10th of July we went by invitation to Welitara, a village between Galle and Colombo, to organize our seventh, and last, Buddhistic branch. As an illustration of the thoughtful kindness shown us everywhere we may mention that, though we were only to spend a few hours of daylight at Welitara, we found ready a large bungalow completely furnished, every article of furniture in which had been specially sent down from Colombo by the millionaire *Mudaliyar* Mr. Sampson Rajapaksa. At this village are the temples of two eminent priests, the Revs. Wimelasara and Dhammadankara, of the Amarapura sect. Besides founding the Welitara Theosophical Society—with Mr. Baltasar M. Weerasinghe, Interpreter Mudaliyar, as President—we admitted thirty priests of the two viharas above mentioned. Thus was gathered into the Parent Society the last of the cliques, or schools among the Buddhist priests, and the last obstacle to a practical exposition of Buddhism before the world removed.

The permanent organization of the Galle Branch, on the evening of July 11, was the last important business transacted. On the morning of the 13th—the *fifty-seventh* day since we put foot upon Ceylon soil—we embarked on the B. I. Co.'s steamship *Chanda* for Bombay, which we reached on the 24th after a stormy buffetting of eleven days by the S.-W. monsoon. Again the Number Seven asserted itself, the 24th of July being the *seventy-seventh* day since we sailed from Bombay for Ceylon! In fact, the part which the Number Seven played in every essential detail of this Ceylon visit is so striking and mysterious that we reserve the facts for a separate article.

THE FAMILY OF THE TAGORES IS AMONG THE MOST distinguished in Bengal. Their descent in that part of India is traced to a certain holy Brahmin of the eleventh century, named Bhatta Narayana, who was one of the five priests called by the then reigning sovereign, king Adisura, from Kanouj to regenerate the people and their religion. The *Oriental Miscellany* for July in an interesting article upon this great family, says that of the scions of the house now living the most distinguished are Baboo Debendranath Tagore, the Hon'ble Maharajah Joteendro Mohun Tagore, Rajah Sourindro Mohun Tagore, and Baboo Colley Kristo Tagore. Baboo Debendranath is the respected President of the *Adi Brahmo Samaj*. Maharajah Joteendro Mohun is a Member of the Legislative Council, and one of the native nobility, most honored and most highly esteemed by the European community. Like his uncle, he too has been decorated by her Majesty with the Companionship of the Star of India, and to him the Native Community are indebted for the preservation to them of the Doorgah Poojah Holidays. His brother, Rajah Sourindro Mohun Tagore, is one of the most decorated men living. Not only is he a Doctor of Music, but also Knight Commander of the Order of Leopold of Belgium; Knight Commander of the 1st class of the Order of Albert of Saxony; Chevalier of the Imperial Order of Medjidie of Turkey and of the Royal Portuguese Military Order of Christ; Knight of the Siamese Order of Busabamálá; Knight of the Gurkhá Order of Sarasvati, Sangita Náyaka and Sangita Ságara of Nepaul; Founder and President of the Bengal Music School; Honorary Magistrate, Justice of the Peace and Fellow of the University of Calcutta; Member of the Royal Asiatic Society, and Fellow of the Royal Society of Literature, Great Britain and Ireland; Honorary Member of the Royal Asiatic Society, Ceylon; Honorary Member of the Royal Swedish Musical Academy, Stockholm; Officier de l'Instruction Publique and Officier d'Academie, Paris; Associate Member of the Royal Academy of Sciences, Letters and Fine Arts of Belgium; Corresponding Member of the Musical Society of Amsterdan; Foreign Member of the Royal Philological and Ethnographical Institution of Netherlands India at the Hague; Corresponding Member of the University of Geneva; Socio Onorario of the Royal Academy of St. Cecilia, Rome; Socio Onorario Societa Didascalica Italiana; Accademico Corrispondente of the Academy of the Royal Musical Institute and Ordinary Member of the Oriental Academy of Florence; Socio Correspondente of the Royal Academy of Raffaello, Urbino, Italy; Bene-Merito of the Royal University of Parma; Socio Co-operatore of the Academy of Pittagorica, Naples; Socio Onorario of the Philharmonic Academy of Bologna; Honorary Member of the Archaeological Society of Athens, Greece; Socio Onorario of the Royal Academy of Palermo, Sicily; Patron of the Athenaeum of the Royal University of Sassari, Sardinia; and Honorary Member of the Philharmonic Society of Melbourne, Australia; &c., &c., &c. Baboo Colley Kristo is well-known for his noble acts of charity.

The Rajah Sourindro has, nevertheless, many medals to get before he can hope to rival Prince Bismark whose manly breast, it is estimated, would have to be twenty-one feet wide to enable him to wear his various decorations and orders of knighthood and nobility. They number 482.

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WHAT

THE PRESS HAS SAID

ABOUT

THE THEOSOPHIST.

"....It will supply a long-felt national want—that of some organ through which native scholars could make themselves felt in the European and American worlds of thought. No Hindu need shrink from comparing the intellectual monuments left by his ancestors with those left by the progenitors of any Western people. The world has never produced but one Vedic philosophy, and the first to fathom the nature of the human soul were the Rishis. Since the THEOSOPHIST carefully abstains from politics, and its plan is one of a Universal Brotherhood, it should be welcomed by every sect and people throughout the world. And as it recognizes the Aryans as the fathers of all religions and sciences, Hindus owe it their enthusiastic support."—*The Amrita Bazar Patrika*, (Calcutta) September 11, 1879.

".....Though it takes the reader off and far away from the beaten paths of Western classics, few can afford to underrate the indications of thorough scholarship and eclectic philosophy with which several articles of this number are replete."—*Bombay Review and Indian Advertiser*, October 4, 1879.

".....The present number is well got up and contains a number of excellent articles on the subjects of Theosophy, Spiritualism, &c.....The journal promises to achieve much success and prosper."—*India-Prakash*, (Bombay) October 6, 1879.

".....The new periodical will probably obtain an extensive circulation amongst the Natives."—*Statesman*, (Calcutta) October 7, 1879.

".....We have no space to do justice to all the articles in the present number of the THEOSOPHIST. That it is a credit to its promoters, no one will be disposed to deny. The get-up is excellent for a Bombay press. The THEOSOPHIST should find many readers."—*The Indian Spectator*, (Bombay) October 12, 1879.

".....It is needless to point out that a monthly magazine under her (Mme Blavatsky's) auspices cannot but become a periodical of strong interest for the large and varied public lying between the two religious extremes—atheistic materialism on the one side and simple orthodoxy on the other.—*The Pioneer*, (Allahabad) October 11, 1879.

".....We can only say this much here that the issue to hand fully meets the expectations that were formed of it as to the matter it would contain. We wish every success to the journal it so richly deserves."—*Native Opinion*, (Bombay) October 26, 1879.

".....The THEOSOPHIST made its appearance, as promised, on the 1st of this month, and any one whose curiosity has been aroused by the mission of Madame Blavatsky and her friends from America, may find much to interest them in a perusal of the varied contents of the new magazine....."—*The Times of India*, October 15, 1879.

".....There is a tone of elegance and scholarship about the whole of this periodical, which almost leads European readers to envy it. The translations of the Indian sacred documents given have the advantage of being revised by Hindus and there is, accordingly, a decidedly Oriental aspect to the whole work, which contrasts with the attempts certain German speculators have made to see the Vedas through the spectacles of Vaterland if not of Vater. All students of Oriental lore who have derived their ideas from the current philological treatises, which are, in fact, chiefly mere dilutions of Schleicher, must peruse this work for themselves, and, if they have patience, will be able to understand for themselves how some Hindus accept all the sacred writings of the East. A periodical of this nature being published at the present moment must attract some attention on the part of the intelligent Hindus, who (at least some of them) have not been altogether ground down under the Mahomedan religion of the East. Still there is not a word in this paper which is offensive to any class of theologians. To show that it is a thoroughly learned production, it is merely necessary to indicate that the name appearing on the cover as conductor is that of H. P. Blavatsky, the erudite author of "Isis Unveiled," and one of the greatest living Orientalists. We wish that the THEOSOPHIST did not come out as far off as Bombay." *Public Opinion*, London, November 1879.

".....It is somewhat strange that the Yoga philosophy with its mysterious rites, which had almost died in India, and which every educated native was taught to ridicule, should receive help from this unexpected quarter, and promise to rise again to be a disputed question.....But whatever success the journal might attain in arresting the progress of materialism, or in gaining over advocates to its cause, it is none the less certain, that it shall prove on other grounds eminently useful to our countrymen. The large humanity it breathes in every column, the Universal Brotherhood it advocates, and the sympathy it extends to all classes of people cannot but make it popular and at the same time useful....."—*Native Opinion*, November 30, 1879.

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"The THEOSOPHIST has now outlived the necessity for a friendly notice from its older contemporaries. But we have taken such interest in it from the beginning of its career, it has so well justified our interest, that we need no excuse for returning to it for the fourth time. The current (January) number is teeming with topics of peculiar value to the Indophile in science, art, and philosophy, while to him who 'reads as he runs,' its columns open up fresh avenues of thought which, like so many new discoveries, fill him with glad surprises and tend to expand his narrow vision. In this respect the establishment of the THEOSOPHIST marks a new era in the history of modern Aryavart; and every true Aryan heart will beat in unison with this expression of our sincere hope that the THEOSOPHIST may have a long, prosperous and useful career..." *Bombay Review and Indian Advertiser*, January 17, 1880.

"The February number of the THEOSOPHIST has just been published, and it is perhaps the most interesting for the lovers of mystical lore of any of the series....." *The Bombay Gazette*, February 3, 1880.

"Its list of 'additional subscribers' throws a halo of golden health over the columns of this month's THEOSOPHIST. This is satisfactory. 'The feast of good things' with which this lusty caterer monthly provides the public has received accession of strength and savour from a Parsi and a Moslem contributor. This too is satisfactory....."—*Bombay Review and Indian Advertiser*, February 7, 1880.

".....The busy Theosophists have already created a wide interest in their doings..."—*The Harbinger of Light (Melbourne)*, March 1, 1880.

".....As regards the object in view in coming to India, we cannot see that any other result but good can come of honest endeavours to bring about a better, a closer intimacy in thought, word and action between the various races to be found in the East, especially between the governing and the governed. We believe most sincerely that by far the larger portion of the evil that is at work in our possessions in the East, may be attributed to the wide gulf which separates the European from the Native." —*The Ceylon Times*, June 5, 1880.

"The THEOSOPHIST for May is rapidly increasing its merits as a high-class literary organ.....We marvel at the beauty and accuracy with which this magazine is edited.—*Public Opinion*, June 12, 1880.

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THE THEOSOPHIST

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

VOL. I. BOMBAY, SEPTEMBER, 1880. No. 12.

SPECIAL NOTICES.

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THE THEOSOPHIST.

BOMBAY, SEPTEMBER 1ST, 1880.

The Editors disclaim responsibility for opinions expressed by contributors in their articles. Great latitude is allowed to correspondents, and they alone are accountable for what they write. Rejected MSS. are not returned.

THE OCTOBER AND NOVEMBER ISSUES OF THIS JOURNAL having been reprinted, new subscribers who wish to have their year begin with the October number, will now be charged annas eight additional to cover the extra cost of the republication. Those who order their subscriptions to date from the December, or any later issue, pay Rs. 6 only.

OUR SECOND YEAR.

Like all other pleasant things, our first year's relations with the THEOSOPHIST's subscribers are about to terminate. The present is the twelfth and last number to be issued under their contract with us. Thus every engagement assumed by the proprietors of the magazine has been honourably and literally fulfilled.

The case of the THEOSOPHIST calls for a word or two of particular comment. Even in any large city of Europe or America, it is a very rare thing for a periodical of this stamp to survive the natural indifference or hostility of the public for a whole year. Out of scores of attempts made within our own recollection, the successes are so few as to be scarcely worth mentioning. As a rule their term of existence has been in exact ratio with the lump sum their projectors have been ready to spend upon them. In India the prospect was far worse; for the people are poor, cut up into innumerable castes, not accustomed to take in periodicals, and certainly *not* to patronize those put forth by foreigners. Besides, and especially, the custom has always been to give two, three and even more years' credit to subscribers, and every Indian publication advertises its respective cash and credit terms of subscription. All this we knew, and both Anglo-Indian and Native journalists of the largest experience warned us to anticipate failure; under no circumstances, they thought, would it be possible for us to make succeed among so apathetic a people so strange a magazine, even though we should give unlimited credit. But as our object was not profit, and as the Society badly needed such an organ, we decided to make the venture. A sum large enough to pay the entire cost of the magazine for one year was set aside, and the first number appeared promptly on the day announced—October 1st, 1879. Believing that the credit system was absolutely pernicious, and having seen the universal adoption in America of the plan of cash payment in advance and its unmixed advantages, we announced that the latter would be the rule of this office. The results are already known to our readers: in the fourth month the magazine reached, and before the half year was gone, passed that ticklish point where income and expenses balance each other, and its success was an assured fact. Many subscribers have been so anxious for our prosperity that they have sent us their money to pay for the magazine two years in advance, and others have told us we may count upon their patronage as long as they may live.

It goes without saying that the projectors of the THEOSOPHIST have been inexpressibly delighted with the affectionate response to their appeal to the Asiatic people for support in an attempt to snatch from the dust of oblivion the treasures of Aryan wisdom. What heart that was not made of stone could be untouched by so much devotion as has been shown us and our sacred cause of human brotherhood? And it is our pride and joy to realize that all these friends have clustered around us, even when we were under the heavy burden of the suspicions of the Indian Government, because they have believed us to be sincere and true, the friends and brothers of the ardent sons of Asia. If our first year began in uncertainty it closes all bright and full of promise. Where our

magazine had one well-wisher then, now it has twenty, and by the beginning of the third year will have fifty. It has become a necessity to hundreds of young Aryan patriots, who love to know what their ancestors were so that they may at least dream of emulating them. It has won a place in the regard of even Anglo-Indians, of which class many in influential positions take it. Its merits as an Oriental magazine have been acknowledged by a number of the first Orientalists of Europe, who have been by it introduced for the first time to some of the most learned of Asiatic priests, *pandits* and *shastrees*. In another place, in this number will be found a few of the kind words that have been said to and about us, at this and the other side of the world. In short, the Theosophical Society, and its organ, the THEOSOPHIST, are now so firmly established that—entirely apart from the splendid results of the mission to Ceylon—every lover of truth may well rejoice.

Were we inclined to boasting we might hold out very attractive inducements to subscribers for the second volume. We prefer to let our past performance stand as guarantee of what we will do in the future. We have engaged so many valuable articles by the best writers of Asia, Europe and America that we have no hesitancy in promising that the THEOSOPHIST of 1880-81 will be still more interesting and instructive than it has been for 1879-80. Naturally, the Ceylon voyage, and the taking into the Theosophical Society of every Buddhist priest in the Island of any reputation for ability or learning, will lead to such a complete exposition of Buddhism in these columns, by the men best qualified to speak, as must arrest universal attention. No Oriental magazine in the world could ever point to such an array of learned contributors as the THEOSOPHIST may already pride itself upon.

There will be no change in the terms of subscription, as we wish to make it possible for even the poorest clerk to take the magazine. Our friends must not forget that the American plan embraces two features, viz., the subscription money must be in the manager's hands before any copy is sent; and *the journal is discontinued at the expiration of the term subscribed for*. These two rules are invariable, and they have been announced on the first page in every issue, as may be seen upon referring to the Publisher's notices. The September number is, therefore, the last that will be sent to our present subscribers, except to such as have paid for a further term. And as it takes time both to remit money and to open a new set of books, we advise all who wish to receive the October number at the usual time, to forward their subscriptions at once. We must again request that all cheques, hundis, money-orders, registered letters and other remittances on account of the magazine may be made to the order of "the Proprietors of the THEOSOPHIST," and to no one else.

☞ As an inducement to friends to make special exertions to increase the circulation of our magazine, we hereby offer the two volumes of "Isis Unveiled," of the latest edition, as a prize for the person who shall during the next six months procure the largest number of subscribers at our advertised rates. The competitor must himself send us the names and money, or if not the latter, then a certificate from each subscriber that he consents to have his name credited on the competitor's list.

A GENTLEMAN WHO IS CONSIDERED BY SOME OF THE London Theosophists to be better versed in the literature of Occultism than any fellow of our British branch, wishes:—

1. To purchase a copy of the Madras Mahatma Giana Yogi's pamphlet on Raja Yoga.

2. A copy of Dr. Ballantyne's translation of the first two chapters of Patanjali's Aphorisms of the Yoga Philosophy.

3. That our contributors should give us some more interesting facts about the *Dnyaneshvari*.

4. Trustworthy information about the "black Agra *bhatteh* mirrors, whether they are of any real use in developing clairvoyant power and inducing *Samadhi*." If so, are they procurable and at what cost?"

We hope our brother's wishes may be realized, and request any one having the desired information to send it to these Head-quarters.

THE SPREAD OF BUDDHISM IN WESTERN COUNTRIES.

According to the *Catholic Review*, Buddhism is making progress in America, not as a mere philological study as in Europe amongst scholars of the present day, but we are assured as a religion. Buddhism, according to this authority, "is becoming quite fashionable, and in some circles it is considered in 'better form' than Ritualism." Further proof is afforded in the very large sale that Mr. Arnold's "Light of Asia" (reviewed in our October number) has had, and the almost enthusiastic praise bestowed upon the character and teachings of the 'Hindu Saviour,' by the American press. There is not room for the slightest doubt that if some Buddhist orator like "the silver-tongued Megittuwatte" as Colonel Olcott dubbed him, should visit the United States with such a competent interpreter as Mr Pannabokke, of Kandy, or Mr. Karunaratne, of Panadure, and preach the pure, unadulterated doctrine of Buddha, he would win thousands of converts.

In our June issue appeared an appeal from a London philanthropist for the sending of Buddhist missionaries to England, and now in a recent editorial discussion of the subject of Buddhism in Europe, the *Pioneer* says:—

"It is reckoned that, out of the eight hundred millions and odd who form the population of our planet, about four hundred millions profess the creed of Sakya Muni. One of the doctrines of that creed, as ordinarily professed, is *Nirvana*; in which it is implied that the life we lead in the world is so necessarily and irremediably bad, that the only happiness for man consists in leaving it. Not at our own pleasure; there is, it seems, a 'canon against self-slaughter;' but to be called away by a gentle summons, to be 'blown out like a lamp.' This doctrine is now extending beyond the confines of Asia. And it is one that must be distinguished from the passing moods and outcries of poets, and such frivolous persons as give vent, from time to time, to impatient murmurs and longings for rest when temporarily weary with the burden of life. Such occasional voices have been heard, from Sophocles with his

> "Not to be born, surpasses all device,
> But having been, to go the quickest back
> There whence we came, is far the second best,"

down to the sonnet in *Pecpul Leaves*, objected to in the last *Calcutta Review*, where Mr. Keene says that

> "None could bear the happiest human lot
> But for death's cold light on the horizon shining."

These spasmodic complaints are not true Buddhism. It was reserved for Schopenhauer and his successor, Von Hartmann, to reproduce Nirvana as a systematic object of aspiration in modern Europe; and to offer to the *élite* of recent progress the consolations that satisfy the ignorant multitudes of Ceylon and China. The idea is pursued in Germany with unrelenting vigour."

The *Pioneer* inveighs against this tendency in European contemporary thought, calling the doctrine of Nirvana pessimistic to the last degree, and regarding it as a mental disease. It may not be known to our respectable contemporary that the Buddhist priests themselves by no means agree that attainment of Nirvana implies the total annihilation of consciousness. More than one very active and learned controversy has been carried on upon this question, and to-day the opposing schools are led respectively by the Right Rev. Hikkaduwe Sumangala, for the affirmative, and the Rev. Potuwila Indajoti, for the negative. Buddhistic philosophy in its refined esoteric aspect differs very little from the creed of the Vedanta school, and still less from the secret doctrine that can be read between the lines of the Veda by one whose perceptions have been really awakened. In a future number we will present the views of the two schools of Buddhists respecting Nirvana, and try to make the subject intelligible to our readers.

[Translated from the Italian original.]

ADDRESS OF THE PRESIDENT OF THE IONIAN THEOSOPHICAL BRANCH AT CORFU.

UPON PRESENTING THE CHARTER OF CONSTITUTION TO THE FELLOWS.

BY SIGNOR PASQUALE MENELAO, D.L., PRESIDENT OF THE BRANCH.

DEAR BROTHERS: Of the many and different meetings in which I have presided in my life, this one is for me the most agreeable of all, because it has not for its object any worldly interest, or any political scheme. Nor is it for literary discussions that we have this day assembled together, but to see ourselves confirmed in the sacred and sublime office of confessors of progress, I dare not say of Truth, because it being located in an elevated site, it is not easily accessible, more especially to myself, who am powerless and void of merits.

Nevertheless, I see, my dear Brothers, that in spite of the barriers and thorns by which we are surrounded in these places, we have progressed a step further towards our object, for we are here united in the same faith with the same determination of progressing, and, therefore, I trust that our object may be prosperous.

To crown our wishes to satisfy our desires, the worthy Central Society has sent us the Charter, which I present to you that it may be deposited in our archives.

If until now our Society had been vacillating and uncertain, let us trust that from this moment we may be fixed and settled and our duties be more assiduous, more positive and sincere.

It is true that the belief in One First Cause, in the individuality and immortality of the human soul, in its eternal progress, in the firm desire to ameliorate our own moral condition, in loving our neighbours as ourselves, in rendering ourselves useful to all humanity, in endowing our intellect, our faith and our belief, faith and belief which we feel as if born in us or brought with us from a previous existence, all this is true, I see it, I hear it at every moment repeated by you, I rejoice and heartily rejoice and feel happy for it; but this is not enough, great ideas must not only be felt, not only be loved, but we must exercise and develop them, we must make them evident, own them and teach them by word and in deed.

What are we, therefore, to do, in order to render ourselves worthy of the trust placed in us by our Central Society? How are we to act in order to be gradually initiated into the sublime knowledge of the Aryan Philosophy? How shall we hope to be allowed to penetrate the secrets of nature, which are in the power of those supreme beings called Adepts? How shall we be able to procure for ourselves the heavenly pleasure, as also the satisfaction of being useful to our follow-creatures, not only with our moral, but also, with our natural means, availing ourselves of that power in Nature which lies at our disposal.

Several of you, Brothers, have tasted and will taste the divine pleasure of healing or mitigating the infirmities of your suffering brothers by mesmerism. I, too, without attributing it to my knowledge or to other merits (which I do not possess) have been and am happy whenever, by the simple laying of my hands, and imploring the help of the Author of the power of creation have cured and do cure several, nay many cases of dangerous fevers, wounds, hemorrhages and even some of cholera. But this is not the only power attainable by man; more occult, greater and deeper mysteries, are yet to be unveiled, and the knowledge of these is likewise a favour which is not granted to the first comer. To dispose more or less of the force of nature, it is not given to all, because every one would not make good use of it. The heart of man is for the greater part prone to evil, clinging to the things of the earth, more than to the heavenly treasures, or in better words, to terrestrial life rather than to spiritual things. What would happen if the occult sciences were in the hands of rogues? They would not use them to advantage, honor, and progress, but as instruments of vengeance, corruption, and iniquity.

If we will with a determined mind advance, if we wish to render ourselves useful to ourselves and our brothers, morally, intellectually and physically, we must propose to guide our actions, our thoughts, our will in all and for all, and follow the precepts which our honorable Society prescribes to us. This obedience, however, must not be blind nor mechanic, but rational and dignified. We must obey so far as the orders, injunctions and counsels agree with our reason and are proportionate to our moral and intellectual means. And no more is asked of us.

That in order to approach the sublime and magnificent temple of Truth, it is necessary to consent to sacrifices, privations and efforts, every one will admit. In order to embellish the soul with truth, and enrich it with knowledge, zeal, diligence and firm will are necessary.

Allow me, my dear Brothers, to make to myself an observation which I do not consider useless, which is, that however trifling a thing may be, yet it cannot be obtained here below without an effort.

This granted, is it ever possible for us to attain the notion of wisdom and truth without doing all that lies in our power to ascend to the summit of that mountain where they reside? Can ever the sun of justice and progress impart his benignant rays to humanity if we do not destroy vice, if we do not popularize virtue, if we do not disperse the gloom of ignorance, prejudice and superstition? Do we not see how many difficulties are conjured up against us in the official religion, in that science which immovable will stand still on its platform of matter, decked with rottenness, with doubt in its soul and with the hypocritical mask of bold certainty? Shall we be disheartened? Shall we be terrified or stopped by threats, by mockery, by scorn, or by sarcasm? No; a hundred times over I say, no. Though our number is not now great, though our intellectual faculties be limited, though the part of action be restrained, we shall well make up this deficiency by being firm, immovable, compact, and united as the Romans were; and thus we shall render ourselves strong.

Let us bind ourselves, together therefore, morally, and if we wish to be something, let us have faith in the future of Humanity and in the necessary progress of it, and thus we shall render ourselves more worthy of the happy idea to which we have consecrated ourselves. Let us not be terrified at the sight of the fatigue, difficulty, hardship, privation and sacrifice. Let us call to mind the words of Dante in his chapter xxiv. of the Inferno:—

> " Disse il Maestro, che seggendo in piuma
> " In fama non si vien, ne sotto coltre :"

Let us mirror ourselves in the example of the lovers of humanity. Let us imitate them. Let us follow their footsteps in their firmness, in their bravery, in their constancy in despising persecution, mockery, calumny, and torture.

It is true that we, and specially myself, are so insignificant that we are not worthy of the chance of being like those clever masters of progress, but, if we will, we may still do good. Let us make ourselves useful by spreading that light which is communicated to us. Let us not limit ourselves to words. Let us add to them the powerful teaching of facts, and if we cannot be exemplary, let us not, at least, give cause for scandal. Let us begin by correcting our defects, by extirpating our evil tendencies from our hearts. Let us adapt ourselves to a life of temperance and activity.

Offended, let us forgive; offenders, let us ask pardon.

Let us love justice for ourselves as well as for others. Let us hate and combat every undeserved privilege in our own favour or of others.

Let us promote popular education and make it obligatory, and particularly so among women, that we may emancipate them from the thraldom of priestcraft.

Let us protect the orphans: let us defend the interest of the weak and of the widow.

Let us shake off pride. Let us exclaim with a generous cry against prostitution, debauchery, ill-conduct—the consequences of materialism and superstition.

Let us fight against the death penalty and let us detest the infamy of war, and more so the right of the strongest. Let us join in defending those who protect us, controlling nevertheless the immoderate exigencies of the demagogues and the revolutionists who behave in the way in which they do with bad motives.

Let us acknowledge the expansive and universal love, not only for humanity, but also for all creation, because all either by silent or expressed love (be what it may) tends to the unity of the Supreme Love. Let us place the brotherhood of nations as the first of our wishes (desires) and let us hasten that holy (blessed) moment when the whole of mankind will be gathered in one fold and will have but one shepherd.

Let us part with and forsake vanity, crime, and passions; may our views be serious, wise, humble, modest and dignified. Acting in this way we may hope to live with a free conscience, confident (as we shall be) of having neglected nothing in our power to render ourselves useful.

Courage, brothers, let us push on. Let us begin by trying to purify our souls by restraining our passions. Let us subject brute to man, sense to reason, and interest to duty. Let us lay aside all hatred or rancours if there be any among us, or against any one of our other brothers in humanity, and if we have done wrong voluntarily or involuntarily, let us compensate. Let us become the men of duty, and let us keep ourselves always on the right side of our rights. Let the sacred fire of Love be always burning in our hearts. Let us be worthy of it, and the Supreme Architect will recompense us according to the efforts we have made in trying to progress.

I conclude, my dear Brothers, by begging your kind forgiveness for the trouble I may have caused you with these few and poor expressions; supply my deficiencies with your intellect. Correct me freely on those points on which I may have gone astray, and I shall feel thankful to you.

Brothers, I shall not fail to be your interpreter before the Mother Society to express to her our gratitude, and in your name also I shall thank her for the high favour bestowed upon us and make the sincere vows for the prosperity of Humanity and for all the Branches of our Society.

NOTE BY THE EDITOR.

The inaugural addresses of the respective presiding officers of the Ionian and Bombay Branches of the Theosophical Society, which appear side by side in the present number, so well illustrate its policy of mutual tolerance and confraternity, that we bespeak for each a careful reading. Here we see the Italian thinker moved by the same lofty aspirations for individual perfection and the happiness and enlightenment of mankind, as the Parsi thinker of Bombay. And though the one conceives of the First Cause, or Deity, quite differently from the other, whose ancestors from time immemorial have worshipped the Sun as a visible type of Hormazd, yet a common religious feeling moves the heart of each, and a common instinct makes him see the way upward towards the truth brighter and clearer by the light of Theosophy. Ours is not an atheistical society, though it does contain atheists; nor is it a Christian one, even though our brother Dr. Wyld, President of the British Theosophical Society, would have us accept Jesus as the most divine personage that ever appeared among men. Our Fellows are of the most varied opinions and each has a right to claim respect for his ideas as he is bound to respect those of his brothers. We have presidents who are severally Christian, Deist, Buddhist, Hindu and Atheist; none dogmatizers, none claiming to be wiser or more infallible than the other, yet each taking the other by the hand, calling him brother, and helping him and being helped in the divine quest after knowledge. Nor are all, or even a large minority, students of occult sciences, for rarely is the true mystic born. Few, alas! have they ever been who so yearned after the discovery of Nature's secrets as to be willing to pursue that hard and unselfish course of study: and our own century can show fewer than any of its predecessors. As to the secrets of the Theosophical Society, when we mention the masonic-like signs of recognition, and the privacy secured for the handful who do make their experiments in psychological science, all has been said. The Parent Society is, in one word, a Republic of Conscience, a brotherhood of men in search of the Absolute Truth. As was sufficiently explained in our opening October number, every one of us professes to be ready to help the other, whatever the branch of science or religion to which his personal predilections may lead him.

INAUGURAL ADDRESS BEFORE THE BOMBAY THEOSOPHICAL SOCIETY.

BY KHARSEDJI N. SEERVAI, VICE-PRESIDENT, PRESIDENT, *pro tem.*

At the first meeting under our new Charter when we enter upon our duties as members of the Bombay Theosophical Society, it seems necessary that we should begin with forming a clear idea, as far as possible, of what we are as Theosophists. All the members must have at some time or other set this question to themselves, and answered it more or less satisfactorily to themselves. In the first number of the THEOSOPHIST two elaborate and highly learned articles we devoted to the two questions, "What is Theosophy," and "What are the Theosophists." But the vastness of the questions and the great learning that is necessarily employed in answering them and above all their paramount importance to us, make it very desirable that we should have, at the outset of our course of studies, a free and patient discussion and criticism on the subject. I now lay before you what I understand. My views are of course not authoritative. I put them forward as I have them, to be discussed and criticized, so that in the end, each one of us may have a sufficiently clear and definite understanding as to what is Theosophy and what are the Theosophists.

From the subjects that Theosophy deals with and criticizes, as far as we have had the opportunity of observing, we see that it covers the whole ground occupied by Religion, Philosophy and Science. It has something to say by way of confirmation or correction to each of these. If it said nothing more than what Religion, Philosophy and Science teach us, Theosophy would be useless. But as we will see in the sequel, it says a good deal more than each one of these embodiments of truths, or all of them combined, tell us. Covering them all under its wings, it corrects the faults and errors of each one and leads them on far beyond their present position. We will, therefore, understand very clearly Theosophy as a whole, if we consider it separately in its relation with Religion, with Philosophy and with Science.

The question, therefore, that we have to begin with is—What is Religion? No word seems to be more familiarly used than the word religion, and I should think no word is more indefinitely understood than this. If we look at the different systems which are known under the name of religion, and see what functions they are intended to perform we find that at the base of all the huge accumulation of rituals, ceremonials and observances, there is one avowed object common to all religions—whether they are claimed to be revealed or natural religions—they have all one object, viz., to convey the will of God to man. They tell what man should believe and do; and the only reason advanced for what he is required to believe and do is

that God so wills. The religions, therefore, contain a code of morality which has the authority of the command of God, and give an authoritative declaration as to what God is and what is his relation to man and to the universe. In the infant state of the human mind such authoritative declarations are not questioned. Rather they are needed, are reverentially accepted and devoutly followed. Religion, therefore, at this stage of the human mind, serves an important purpose. But as the human mind grows to maturity, what was sufficient for its childlike capacity ceases to be so. It is disinclined to receive things at second hand, if it can look at them directly and get at a rational conviction of their truth or otherwise. Instead of being content with receiving things on authority as it did in its feeble infant state, it begins to speculate and employ its reason for discerning whether things are as they are said to be and why they are so. Here is the beginning of philosophy. Herein is the first germ of scepticism. If religiousness means duty to hold beliefs on authoritative declaration, to hold them irrespective of facts whether reason supports them or not, in short to disallow to reason the right to judge of beliefs which religion inculcates, then we may say that with the beginning of philosophy irreligiousness begins. The idea of religion in the orthodox sense coincides with the era of ignorance. For the thinking man religion must be philosophised or for him philosophy is religion. This necessity is recognised by the heads and representatives of religious systems, as it has been felt by the free-thinking laymen. Some philosophers like St. Augustine, construct a system of philosophy to confirm and establish the teachings of the religion they profess. Others more independent, see insuperable difficulties philosophically to arrive at any knowledge about God, the soul, its existence and survival after death, the universe as a whole and its relation to God. As long as man believed what was taught to him, on what he considered the divine authority, these questions presented to him no difficulty. Not because his reason solved those difficulties, but because he cared not to employ his reason. He was satisfied to take for granted what was told to him and there the matter ended. In such a passive state we might happily remain if our mind never emerged from this childlike state of contentment. But every day that goes, carries us forward in the course of advancement. It is the characteristic of man to be inquisitive of all the subjects that come within the range of his thoughts. The successes that he has achieved in some departments of knowledge make him bold and confident of attaining success by following the same rational method of investigation in all directions. The man of science joins with the free-thinking philosopher to wage war against the claims of religion. Accept on faith, says religion, the truths which philosophy cannot reach and science cannot penetrate. Nay, say philosophy and science, to accept truths upon faith is an unintelligible phrase. We are votaries of truth, but truth is not truth unless our understanding can accept it. While religion stands at one extreme, science in the heat of the controversy rushes to the other extreme. In its investigations in the material universe, science day after day makes wonderful discoveries and traces the uniform agency of constant laws in the midst of endless diversity. It views nothing as providential. All the phenomena in the universe it will trace to their physical causes. It forms mental science and moral science on the physical basis. It views religion as mere dogmatism, philosophy in its transcendental speculations, as vague and dreamy; science alone can furnish man with positive knowledge and more important still, useful knowledge. The physical universe admits of being brought under direct observation, experiment and verification, and the great triumph of all this is that it enables man to bring about certain events in the future and predict them under given conditions with perfect precision. The subjects of religion and philosophy inasmuch as they deal with the non-material universe, and as they, therefore, do not admit of these tests, are not worth the while of man to waste time and trouble upon. They are mere superstitions, bequeathed to us by the old ignorant Past. There is nothing for man to know beyond matter and what material data will lead him to. Thus, science *drags* us forcibly into materialism. Thus arbitrary and dogmatic religion, incomplete and incompetent philosophy, and audacious science all combine to destroy the most cherished and the most ancient of our beliefs, destroy all our spiritual intuitions. What can rescue us from this sad state? I answer, Theosophy.

The world has been prepared for Theosophy in our times by what are known in the Western world as spiritual phenomena. These phenomena staggered the confidence and positiveness of science. Books and journals are full of well-authenticated events which occurred in violation of all the physical laws known to and accepted by science. Heavy things would be seen swimming about in the air in violation of the law of gravitation, carried by some unseen or unknown being or force. Beings of more or less intelligence would manifest themselves at spiritual seances and declare themselves the spirits or ghosts of those who had lived and died in this world. They would represent themselves sometimes as dead friends, at others as dead relatives or as quite strangers, and converse with the persons assembled, on diverse matters. All those who clung to the belief in the existence and immortality of the soul, but whose scientific education showed them that there was a want of data on which the belief could be logically founded, all these naturally rushed to these events as the most welcome evidences they so much wanted. All ghost stories were raked up and fondly read and re-read to see how far they were authenticated. But there was one weak point. These spiritual intelligences, as we may call them, that held converse with men in this fashion may be either the spirits or ghosts of the departed or may be beings of a different order from ourselves. Below man we see myriads of animated existences. Innumerable as these are, they do not exhaust all possible existences nor fill the whole universe. Beings of an order and nature different from ours may people the vast universe about us and the spiritual phenomena we witness may be due to the agency of these beings. This view came to be supported by the fact that in many cases the guests from the unseen universe exhibited intelligence and capacity far below those of men they personated. In many cases they were below even the average intelligence of mankind. Often they talked most silly and ridiculous and even false and contradictory things. Often they betrayed a mischievous delight in deluding their human interrogators. Nay, further, the sensitive persons called the mediums, through whom they manifested themselves, in a number of cases deteriorated in constitution, character, and morals. The intercourse with these denizens of the unseen world seemed in great many cases to be anything but instructive and elevating. All these considerations lead to the conclusion that it is very improbable that these visitors of ours are the spirits of departed men, but that they are some independent beings. Even in cases where the communications are sensible and true it is as much possible that our interlocutors are the independent beings who are well disposed and better informed, as that they are the spirits of the departed. At any rate it is not certain that the beings who communicate with us at the seances are the spirits of the dead. And thus these spiritual phenomena as they are called do not furnish us with data that can prove to us with certainty the existence of soul and its immortality. Yet these spiritual phenomena have gained one great point against the materialism of science. They establish beyond doubt the existence of forces or beings which do not obey the laws of matter, and have nothing in common with the material world. To distinguish these, therefore, from the material we may designate them as the spiritual beings or agencies. This is, indeed, an immense gain and deals a death-blow to materialism.

These spiritual phenomena, however, are but scattered unconnected facts, and so long as they are such, our knowledge of the spiritual universe does not amount to much

just as our knowledge of the physical universe did not amount to much till we raised the knowledge of mere facts to scientific knowledge. We are said to possess scientific knowledge in any particular department of Nature when we have succeeded in uniting the scattered facts under the highest possible generalizations or common laws, and have acquired the power to predict future events under given conditions, and to bring about the events when we can arrange the necessary conditions and control the laws. Can we raise to a science the phenomena of modern spiritualism? Can we carry our knowledge beyond the phenomena to the laws which these phenomena obey? And, knowing the laws, do we know how to control them and so produce the phenomena at will? If we can, then we have raised modern spiritualism to the dignity of science. And Theosophy does that. The advanced Theosophist can produce at will all the phenomena that occur at spiritual seances. While modern spiritualism is a mere collection of phenomena, Theosophy is the science of these phenomena, or, in short, the science of spiritualism. Going beyond these phenomena, it has a close and intimate view of the spiritual universe that lies behind them, and of its laws, its influences, and its beings. Those who are familiar with the phenomena of clairvoyance are aware that by the will of the mesmerizer the patient is thrown into such a deep sleep, or trance as it is called, that the body is in every respect a corpse, the soul of the patient is released from the body, its vision is immensely enlarged, and as if time and distance are no impediments to it, in an instant it ranges over the most distant places, till by the will of the operator the soul returns to the body which thus becomes reanimated. We thus see the duality of matter and spirit in man. The more our spiritual self is freed from the control and weight of the material self, the greater is our freedom from physical impediments and the greater becomes our capacity for knowledge and for work in the universe. The true theosophical mystic acts upon these facts. His aim is to subdue his physical nature and its wants and desires to the utmost limit possible, and develop the spiritual nature to the highest extent possible. In proportion to his success in doing this, the mightier man he becomes. And you can easily imagine the immensity of knowledge and power the highest Theosophist possesses, who has succeeded in gaining a complete mastery over his material, or as it is more significantly expressed animal, nature, who has developed his spiritual self to such an extent that he is thoroughly spiritualized, who is wholly a spirit or spirit-man. He has by internal development gained all the powers that the freed soul manifests in cases of clairvoyance, and, starting from what we know of the powers of a mesmerizer, we may say he is to the mesmerizer in his command over the outside world what a full-grown, perfectly-developed, and healthy man is to an infant just born.

Many details of argument and fact can be supplied, details which the *Isis Unveiled* so copiously furnishes and which Colonel Olcott and Madame Blavatsky have often brought to our notice, to throw more light on the conclusions we have arrived at. The existence of soul in man, its independence of our physical organization, hence its survival when death altogether separates it from the body: the existence of the spiritual universe, that as by our physical powers and knowledge we can operate upon the physical universe, so by our soul powers and knowledge we can operate upon the spiritual and also upon the physical universe, that the department of spiritual knowledge is as much capable of scientific treatment and study as the department of physical knowledge—these are for us well established and proven facts.

Our position then in respect of science is this. We accept all that it has discovered and knows about the material world, but when it says that there is nothing besides matter, nothing besides what it already knows, we join issue with it. We enlarge and extend the jurisdiction of science and bring within its scope the spiritual universe. From the data which the spiritual science furnishes, philosophy is better able to speculate on the constitution of the universe, its relation with God, upon soul and its future destiny. Before, philosophy stood aghast in the presence of the mysteries it cannot fathom; helped by Theosophy it soars beyond the mysteries.

Before, philosophy stopped before the veil of Isis unable to lift it up: Theosophy rends this veil asunder and ushers philosophy forward. Subjects which being so long mysterious to philosophy, religion claimed as its own and dogmatized upon, now come legitimately within the province of philosophy. Of what use is it for religion to be dogmatic when the truths it asserts come within the capacity of philosophy to criticize, accept or reject. Religion then is the name for the highest conclusions of philosophy. So much of its old dogmatism as coincides with these conclusions is accepted, the rest of course rejected. For the ignorant these conclusions may stand as dogmas; the thoughtful know where to look for the basis of them and can know how they are arrived at. Such truth as lies in them being better understood, the various religions again in their turn command the respect and adherence of all honest thinkers. We perceive, therefore, how religion, philosophy and science, have all and each of them been advanced and elevated by Theosophy. So far as we have proceeded, we are in a position to conclude that Theosophy is the spiritual science; Theosophy is the perfected and completed philosophy; Theosophy is the religion for the thoughtful; Theosophy furnishes the only reliable and true dogmas that may constitute the religion for the ignorant or the masses.

Formerly religion, philosophy and science, although each claimed to be the possessor of truth, yet presented the anomalous spectacle of being vehemently hostile to one another. Now Theosophy has introduced harmony and concord among them all. Theosophy brings peace in the realm of thought.

Nay more—in proportion as we rise from particulars to higher and fewer generalizations from which to deduce all the facts that fill the world, our knowledge is perfected and complete. In science we see this process carried out to a certain extent. The highest generalizations of science denote the great advance that has been made from particular facts. But these generalizations which are accepted as the ultimate truths by the sciences to which they belong, are again but particulars in relation to one another, and with reference to the higher truths which may be discovered to cover them all. To ascend to these higher truths which combine under their sweep the truths which the various sciences finally stop at, and to make one great science of all these sciences, is the province of philosophy. But so long as philosophy was not strengthened by the spiritual data and science narrowed itself into materialism, philosophy was incapable of performing this grand function and its pretensions to do this were not tolerated. Philosophy transformed into Theosophy does all this. Theosophy thus is the science of sciences, it is the highest science.

When we have mastered this highest science and philosophy, we will have become Theosophists of a high, if not the highest, order. At present, logically satisfied that there lies the most important field of knowledge before us, we are waiting at the threshold, till in good time we may be permitted to cross it. How we are to qualify ourselves for this high honour, and what the aims are for which we wish to attain the highest theosophical knowledge and powers, are themes of superlative importance and interest. I have already taken much space and occupied much of your time. These topics, therefore, we may reserve for some future time. I have, therefore, to conclude, thanking you for the patience and good-will with which you have borne with me so long.

IT IS EASY TO ADVISE A PERSON, BUT HOW DIFFICULT to receive, under similar circumstances, that same advice from another! We are so prone to believe that what we accept is truth, and that those who cannot see with our eyes are all wrong.

A WOODEN GOD.

BY COL. ROBERT G. INGESOLL.

WASHINGTON, March 27.—To-day Messrs. Wright, Dickey, O'Conner, and Murch, of the select committee on the causes of the present depression of labour, presented the majority special report upon Chinese immigration.

These gentlemen are in great fear for the future of our most holy and perfectly authenticated religion, and have, like faithful watchmen from the walls and towers of Zion, hastened to give the alarm. They have informed Congress that "Joss has his temple of worship in the Chinese quarters in San Francisco. Within the walls of a dilapidated structure is exposed to the view of the faithful the god of the Chinaman, and here are his altars of worship. Here he tears up his pieces of paper; here he offers up his prayers; here he receives his religious consolations, and here is his road to the celestial land." That "Joss is located in a long, narrow room in a building in a back alley, upon a kind of altar;" that "he is a wooden image, looking as much like an alligator as like a human being;" that the Chinese "think there is such a place as heaven;" that all classes of Chinamen worship idols;" that "the temple is open every day at all hours;" that "the Chinese have no Sunday;" that this heathen god has "huge jaws, a big red tongue, large white teeth, a half-dozen arms, and big, fiery eyeballs. About him are placed offerings of meat and other eatables—a sacrificial offering."

No wonder that these members of the committee were shocked at such an image of God, knowing as they did that

THE ONLY TRUE GOD

was correctly described by the inspired lunatic of Patmos in the following words:—

"And there sat in the midst of the seven golden candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength."

Certainly a large mouth filled with white teeth is preferable to one used as the scabbard of a sharp, two-edged sword. Why should these gentlemen object to a god with big fiery eyeballs, when their own Deity has eyes like a flame of fire?

Is it not a little late in the day to object to people because they sacrifice meat and other eatables to their god? We all know that for thousands of years the "real" God was exceedingly fond of roasted meat; that he loved the savour of burning flesh, and delighted in the perfume of fresh, warm blood.

The following account of the manner in which the "living God" desired that His chosen people should sacrifice, tends to show the degradation and religious blindness of the Chinese:

"Aaron therefore went unto the altar and slew the calf of the sin offering which was for himself. And the sons of Aaron brought the blood unto him. And he dipped his fingers in the blood and put it upon the horns of the altar, and poured out the blood at the bottom of the altar; but the fat and the kidneys and the caul above the liver of the sin offering he burnt upon the altar, as the Lord commanded Moses, and the flesh and the hide he burnt with fire without the camp. And he slew the burnt offering. And Aaron's sons presented unto him the blood which he sprinkled round about the altar. . . . And he brought the meat offering and took a handful thereof and burnt upon the altar. . . He slew also the bullock and the ram for a sacrifice of a peace offering which was for the people. And Aaron's sons presented unto him the blood which he sprinkled upon the altar round about, and the fat of the bullock and of the ram, the rump, and that which covereth the inwards and the kidneys, and the caul above the liver; and they put the fat upon the breasts and he burnt the fat upon the altar. And the breast and the right shoulder Aaron waved for a wave offering before the Lord, as Moses commanded."

If the Chinese only did something like this, we would know that they worshipped the "living" God. The idea that the supreme head of the "American system of religion" can be placated with a little meat and "ordinary eatables" is simply preposterous. He has always asked for blood, and has always asserted that without the shedding of blood there is no remission of sin.

The world is also informed by these gentlemen that "the idolatry of the Chinese produces

A DEMORALISING EFFECT UPON OUR AMERICAN YOUTH,

by bringing sacred things into disrespect, and making religion a theme of disgust and contempt."

In San Francisco there are some three hundred thousand people. Is it possible that a few Chinese can bring "our holy religion" into disgust and contempt? In that city there are fifty times as many churches as Joss houses. Scores of sermons are uttered every week; religious books and papers are as plentiful as leaves in autumn, and somewhat drier; thousands of Bibles are within the reach of all. And there too is the example of a Christian city.

Why should we send missionaries to China if we cannot convert the heathen when they come here? When missionaries go to a foreign land, the poor benighted people have to take their word for the blessings showered upon a Christian people; but when the heathen come here they can see for themselves. What was simply a story becomes a demonstrated fact. They come in contact with people who love their enemies; they see that in a Christian land men tell the truth; that they will not take advantage of strangers; that they are just and patient, kind and tender; that they never resort to force; that they have no prejudice on account of colour, race, or religion; that they look upon mankind as brethren; that they speak of God as a universal father, and are willing to work, and even to suffer, for the good not only of their own countrymen, but of the heathen as well! All this the Chinese see and know, and why they still cling to the religion of their country is to me a matter of amazement.

We all know that the disciples of Jesus do unto others as they would that others should do unto them, and that those of Confucius do not unto others anything that they would not that others should do unto them. Surely such people ought to live together in perfect peace.

RISING WITH THE SUBJECT,

growing heated with a kind of holy indignation, these Christian representatives of a Christian people most solemnly declare that:

"Any one who is really endowed with a correct knowledge of our religious system, which acknowledges the existence of a living God and an accountability to Him, and a future state of reward and punishment, who feels that he has an apology for this abominable pagan worship, is not a fit person to be ranked as a good citizen of the American union. It is absurd to make any apology for its toleration. It must be abolished, and the sooner the decree goes forth by the power of this government the better it will be for the interests of this land."

I take this, the earliest opportunity, to inform these gentlemen composing a majority of the committee, that we have in the United States no "religious system;" that this is a secular government. That it has no religious creed; that it does not believe nor disbelieve in a future state of reward and punishment; that it neither affirms nor denies the existence of a "living God;" and that the only god, so far as this government is concerned, is the legally expressed will of a majority of the people. Under

our flag the Chinese have the same right to worship a wooden god that you have to worship any other. The Constitution protects equally the Church of Jehovah and the house of Joss. Whatever their relative positions may be in heaven, they stand upon a perfect equality in the United States.

THIS GOVERNMENT IS AN INFIDEL GOVERNMENT.

We have a constitution with Man put in and God left out; and it is the glory of this country that we have such a constitution.

It may be surprising to you that I have an apology for pagan worship, yet I have. And it is the same one that I have for the writers of this report. I account for both by the word *superstition*. Why should we object to their worshipping God as they please? If the worship is improper, the protestation should come not from a committee of congress, but from God himself. If he is satisfied, that is sufficient. Our religion can only be brought into contempt by the actions of those who profess to be governed by its teachings. This report will do more in that direction than millions of Chinese could do by burning pieces of paper before a wooden image. If you wish to impress the Chinese with the value of your religion, of what you are pleased to call "The American system," show them that Christians are better than heathens. Prove to them that what you are pleased to call the "living God" teaches higher and holier things, a grander and purer code of morals than can be found upon pagan pages. Excel these wretches in industry, in honesty, in reverence for parents, in cleanliness, in frugality, and above all by advocating the absolute liberty of human thought.

Do not trample upon these people because they have a different conception of things about which even this committee knows nothing.

Give them the same privilege you enjoy, of making a God after their own fashion. And let them describe him as they will. Would you be willing to have them remain, if one of their race, thousands of years ago, had pretended to have seen God, and had written of him as follows: "There went up a smoke out of his nostrils, and fire out of his mouth devoured; coals were kindled by it, . . . and he rode upon a cherub and did fly?" Why should you object to these people on account of their religion? Your objection has in it the spirit of hate and intolerance. Of that spirit the inquisition was born. That spirit lighted the fagot, made the thumb-screw, put chains upon the limbs, and lashes upon the backs of men. The same spirit bought and sold, captured and kidnapped human beings; sold babes, and justified all the horrors of slavery.

Congress has nothing to do with the religion of the people. Its members are not responsible to God for the opinions of their constituents, and it may tend to the happiness of the constituents for me to state that they are in no way responsible for the religion of the members. Religion is an individual, not a national matter. And where the nation interferes with the right of conscience, the liberties of the people are devoured by the monster superstition.

If you wish to drive out the Chinese, do not make a pretext of religion. Do not pretend that you are trying to do God a favour. Injustice in His name is doubly detestable. The assassin cannot sanctify his dagger by falling on his knees, and it does not help a falsehood if it be uttered as a prayer. Religion, used to intensify the hatred of men toward men under the pretence of pleasing God, has cursed the world.

A portion of this most remarkable report is intensely religious. There is in it almost the odour of sanctity; and when reading it one is impressed with the living piety of its authors. But on the twenty-fifth page there are a few passages that

MUST PAIN THE HEARTS OF TRUE BELIEVERS.

Leaving their religious views, the members immediately betake themselves to philosophy and prediction. Listen:

"The Chinese race and the American citizen whether native-born or who is eligible to our naturalisation laws and becomes a citizen, are in a state of antagonism. They cannot and will not ever meet upon common ground, and occupy together the same social level. This is impossible. The pagan and the Christian travel different paths. This one believes in a living God, that one in the type of monsters and worship of wood and stone. Thus in the religion of the two races of man, they are as wide apart as the poles of the two hemispheres. They cannot now nor never [sic] will approach the same religious altar. The Christian will not recede to barbarism, nor will the Chinese advance to the enlightened belt [whatever it is] of civilisation. . . . He cannot be converted to those modern ideas of religious worship which have been accepted by Europe and crown the American system."

Christians used to believe that through their religion all the nations of the earth were finally to be blest. In accordance with that belief missionaries have been sent to every land, and untold wealth has been expended for what has been called the spread of the gospel.

I am almost sure that I have read somewhere that "Christ died for *all* men," and that "God is no respecter of persons." It was once taught that it was the duty of Christians to tell to all people the "tidings of great joy." I have never believed these tidings myself, but have always contended that an honest merchant was the best missionary. Commerce makes friends, religion makes enemies; the one enriches, and the other impoverishes; the one thrives best where the truth is told, the other where falsehoods are believed. For myself, I have but little confidence in any business, or enterprise, or investment, that promises dividends only after the death of the stock-holders.

But

I AM ASHAMED

that four Christian statesmen, four members of congress in the last quarter of the nineteenth century, who seriously object to people on account of their religious convictions, should still assert that the very religion in which they believe—and the only religion established by the living God-head of the American system—is not adapted to the spiritual needs of one-third of the human race. It is amazing that these four gentlemen have, in the defence of the Christian religion, announced the discovery that it is wholly inadequate for the civilisation of mankind; that the light of the cross can never penetrate the darkness of China; "that all the labours of the missionary, the example of the good, the exalted character of our civilisation, make no impression upon the Pagan life of the Chinese;" and that even the report of this committee will not tend to elevate, refine, and christianise the yellow heathen of the Pacific coast. In the name of religion these gentlemen have denied its power and mocked at the enthusiasm of its founder. Worse than this, they have predicted for the Chinese a future of ignorance and idolatry in this world, and if the "American system" of religion is true, hell-fire in the next.

For the benefit of these four philosophers and prophets I will give

A FEW EXTRACTS FROM THE WRITINGS OF CONFUCIUS,

that will in my judgment compare favourably with the best passages of their report:

"My doctrine is that man must be true to the principles of his nature, and the benevolent exercise of them toward others.

"With coarse rice to eat, with water to drink, and with my bended arm for a pillow, I still have joy.

"Riches and honour acquired by injustice are to me but floating clouds.

"The man who in view of gain thinks of righteousness; who in danger forgets life, and who remembers an old agreement, however far back it extends, such a man may be reckoned a complete man.

"Recompense injury with justice, and kindness with kindness.

"There is one word which may serve as a rule of practice for all one's life: Reciprocity is that word."

When the ancestors of the four Christian congressmen were barbarians, when they lived in caves, gnawed bones, and worshipped dried snakes, the infamous Chinese were reading these sublime sentences of Confucius. When the forefathers of these Christian statesmen were hunting toads to get the jewels out of their heads, to be used as charms, the wretched Chinese were calculating eclipses and measuring the circumference of the earth. When the progenitors of these representatives of the "American system of religion" were burning women charged with nursing devils, the people "incapable of being influenced by the exalted character of our civilization," were building asylums for the insane.

Neither should it be forgotten that, for thousands of years, the Chinese have honestly practised the great principles known as

CIVIL SERVICE REFORM

a something that even the administration of Mr. Hayes has reached only through the proxy of promise.

If we wish to prevent the immigration of the Chinese, let us reform our treaties with the vast empire from whence they came. For thousands of years the Chinese secluded themselves from the rest of the world. They did not deem the Christian nations fit to associate with. We forced ourselves upon them. We called, but with cannon. The English battered down the door in the names of opium and Christ. The infamy was regarded as another triumph for the gospel. At last, in self-defence, the Chinese allowed Christians to touch their shores. Their wise men their philosophers protested, and prophesied that time would show that Christians could not be trusted. This report proves that the wise men were not only philosophers but prophets.

Treat China as you would England. Keep a treaty while it is in force. Change it if you will, according to the laws of nations, but on no account excuse a breach of national faith by pretending that we are dishonest for God's sake. *(Chicago Daily Times.)*

NOTICING THE SAD FACT OF THE IMPENDING DISSOLUtion of the "Sanskrit Text Society," founded at London in 1865, through the exertions of the late Professor Goldstücker, Professor Albert Weber, the learned Sanskrit Professor at the University of Berlin mournfully asks the Editor of the *Times*:

"Can it be possible that among the hundreds and thousands of English gentlemen who have spent a large part of their lives in India, in what one often hears called 'the most splendid service in the world,' a sufficient number cannot be induced to support a society founded for the purpose of making available to European scholars the authentic documents for Indian literary research . . . . ?"

A moment's reflection would have induced Professor Weber to spare himself the trouble of asking such a question. What proportion of the English gentlemen who take up an Indian career care one rap about Indian history or authentic documents? How many real scholars have developed in the Indian branches of service since John Company's first ship arrived? Great names, doubtless, there are to be recalled, but when the entire list is written, what percentage does it embrace of the educated, even highly educated, men who have been to India? If the professor were to poll the civil and military branches of the public service to-day, he would find that not one per cent. even of the lusty young chaps fresh from the scholastic forcing-houses would trouble themselves, whether or not the Sanskrit language itself, to say nothing of the Sanskrit Text Society, were extinguished to-morrow. Badminton, lawn-tennis, flirtation, racing, pig-sticking, billiards, and the bubbling peg interest them, and there is always plenty of money to support clubs and that sort of thing. But Asiatic literature, Aryan religion or philosophy—these are not their 'fad;' and out of all these thousands upon thousands who have passed across the Indian stage, few have turned their backs upon fashionable pleasures and sought their happiness in study. At Kandy, Ceylon, for instance, in the English library which stands just opposite the Dalada Maligawa temple, among the collection of some 7,000 volumes there is, or was a few weeks ago, just one book on the Buddhists or their religion—Schlagentweit's observations in Tibet. That tells the story; and Professor Weber need not waste time in wondering that such societies as the one he names enjoy so precarious a tenure of life. If European scholars would show a more respectful and fraternal disposition towards their native Asiatic contemporaries the case might be different. And if the 'enlightened Indian princes and gentlemen' whom he mentions in the same letter to the *Times* could see that their patronage of such learned bodies would secure them as much consideration with the ruling race as do their subscriptions to monuments and giving of entertainments, no doubt their aid would be generously afforded.

THE MEDAL OF HONOUR.

The undersigned regrets to say that neither of the very few essays sent in for competition for the Medal of Honour founded by the General Council is of sufficient merit to entitle it to the bestowal of so high a dignity. To award this medal for any paper but one strictly complying with the first of the conditions announced in the Resolution of Council of May 5, viz., that "The Essay shall be of a high merit," would permanently lower its value in the estimation of the Indian public as a national prize worth contending for. It cannot be admitted for a moment that the failure to elicit high-class essays is due to any lack of ability among our Indian thinkers. The true reason is doubtless a too modest estimation of personal ability. Under this conviction, therefore, the General Council decides to renew the offer of the medal and diplomas mentioned in the Resolution of May, and appeal to all who love India and reverence her ancient glories to aid our Society in this attempt to infuse a new life into the national literature. And as under the previous arrangement the eminent jurors selected were debarred for competition, it has now been decided that the undersigned shall judge of the respective merits of competing essays; availing himself as occasion may require of the help of non-competing native scholars who may consent to aid him in rendering a just and impartial award.

For the information of the public, it is announced that donations of ancient coins to be melted into the Medal of Honour have already been made by distinguished patrons of learning in the North-Western and Eastern provinces of India. The following is the generous contribution of Rao Bahadur Mannibhai Jasbhai, Divan of Cutch:—Ten kories, old coins found in Cutch and supposed to be about 1200 years old; ten kories, Rao Tamachiji's reign, commenced Samvat 1711.—A.D. 1655; fifty small coins—old coins found in Cutch, and supposed to be about 800 years old; five kories, Rao Raidhanji I.'s reign, commenced Samvat 1722.—A.D. 1666; five kories, Rao Lakhpatji's reign, commenced, Samvat 1808.—A.D. 1752; five kories, Rao Desalji I.'s reign, commenced, Samvat 1775.—A. D. 1719; five kories, Rao Pragji or Pragmalji I.'s reign, commenced Samvat 1754.—A.D. 1698; seven kories, Rao Khengarji I.'s reign, commenced Samvat 1605—A.D. 1549; ten kories, Rao Bharaji or Bharmalji I.'s reign, commenced Samvat 1642.—A.D. 1586.

Essays of the character described in the notice published in the THEOSOPHIST for March, April and May, will be received at these Head-quarters until December 1st, 1880, and judgment given by or before March 1, 1881. The

name of the author must in no case be attached to an essay, but placed in a closed envelope accompanying the same and bearing upon the outside a mark or marks similar to those written upon the essay.

By order of the Council,
HENRY S. OLCOTT,
President of the Theosophical Society.

Head-quarters, T. S.
Girgaum, Bombay, June 1, 1880.

NANGA BABA OF GWALIOR.

BY A RETIRED COMMISSIONED MILITARY OFFICER.

In a corner of the parade ground of Mahárája Scindia's force, there lived an ascetic called (from his always keeping himself stark naked) "Nanga Bábá." The Mahárája tried in many direct and indirect ways to get his parade cleared of the cottage of the Bábá, but he would not budge. He (Nanga Bábá) had a few flowering plants set out about his cottage. It was a place of resort for all classes of people.

In the year 1865, our regiment, the 16th B. C., under the command of Colonel Jenkin, had to spend the usual term at the Murar cantonment* Every now and then the holy man was waited upon by regimental men, one Sobha Singh sowar (a Sikh and a native of Hoshyárpur district in the Punjáb) being among the number. He used to go unnoticed every night with a *mussuk* (goat skin) full of water to irrigate the plants attached to the hermitage. The locality has a very scanty supply of water. The Bábá knew well Sobha Singh's devotion, but in order that no one might suspect that he possessed psychic powers, he used to ask his waiters-on—"*Who irrigates my plants every night?*"

One night as the sowar was as usual watering the plants, Nanga Bábá, simply to unveil the matter and to properly repay Sobha Singh's services, came out of his "kuti" (cottage) and said—"Who is among my plants disturbing them in the peace of the night?" Sobha Singh, as if thunder-struck, sat down quietly where he was. On approaching near, "Nanga Bábá" addressed him—"O, Sobha Singh, thou hast done a great service to me." The latter did not say anything, from awe and reverence. The hermit then returned to his cottage; Sobha Singh followed him and sat down in a corner, deeply filled with a sincere love for the holy man. That night and the following day and night passed, but Sobha Singh would not, rather could not, leave the place. The following morning, Nanga Bábá desired the sowar to go to his regiment. The man shrugged his shoulders and said (after coming to himself, as till then he was in a peculiar state of mind)—"Yes, Bábá, I will go to the regiment once for all, as yesterday I had my '*athpahria*' duty (i. e., 24 hours' regular duty of horse and man) which I neglected. No sooner will I go there than I shall be sent to the custody of the stand-guard, and the punishment I will get cannot be but hard under the present military law." After a little talk with the hermit, he silently went to the *chhaori* and unnoticed entered his compartment *(dera)*. As he entered he asked his *joridar* (fellow-horseman, who lived in the same compartment) Dalel Singh, sowar, as to what happened in his absence, and whether he was on that account reported to the officer in charge by the Head Daffedar. Dalel Singh was astonished at the question. Calling him a maniac, he said that scarcely an hour had passed since his (Sobha's) return from his "*athpahria*" duty and putting off his uniform, &c., and then asked him what he now meant by making such foolish enquiries? Sobha Singh was not a little surprised at his fellow's remarks, and observed that it was poor fun for him to joke in a matter of such importance. Dalel Singh, being frightened and taking his colleague for a lunatic, ran up to his immediate superior and reported the case. From all this, Sobha Singh found that something had happened during his absence, and attributed it to the hidden powers of *Nanga Bábá*. When the troop Risaldar was informed of this matter, he sent for the sowar and many men gathering round him, they were anxious to hear what the matter was with the poor Sobha. Who could say what was working in this man's mind? After a long while and repeated questions, Sobha Singh told the whole story to the bystanders. All were surprised to know that Sobha Singh's *athpahria* was not performed by himself, but by some body else. Sobha Singh tendering his resignation, the case was reported to the Commanding Officer. But, despite every effort of military men, the sowar did not withdraw his resignation.

After receiving his discharge from the regiment, he went directly to Nanga Bábá and presented him all the money he had. The hermit addressed him in the following words—"*Thou hast come at last*"; and returning his money, he gave him Rs. 500 more and ordered him to go direct to his house, where after celebrating the nuptials of his two daughters, he should give himself up to the contemplation of the Deity *in his own way*. The holy man added that there was no necessity for his returning to Gwalior, and that hereafter he was to be the most revered ascetic of his native country.

We hear that Sobha Singh from that time always lived only under the shelter of a blanket stretched over a bamboo stick. The people of Hoshyarpur, Jalandhar, and other districts of the Punjab, not being prone to leave fakirs and other holy men to themselves, thronged to his *Darshana*.

Sobha Singh became a perfect ascetic by a single glance of Nanga Bábá of Gwalior—not less but rather more revered than even his "guru."

We are informed that Nanga Bábá left his house of clay some three or four years ago.

Will any of your learned correspondents kindly answer a query suggested by the above narrative, viz.—What was the person or form that appeared and performed the duty for Sobha Singh? By what name may we call this wonderful phenomenon?* *Namaste!*

M. B. V.

Moradabad, 8th June 1880.

A FEW WEEKS BEFORE OUR PARTY LEFT FOR CEYLON, we were honoured with a visit from Mr. Ganesh W. Joshi, the renowned patriot, whose death is now mourned by all India. His friendly talk and expressions of hope that our Society might prosper, are among our happiest recollections. A short time before the untimely occurrence of his death, we received from him a very friendly letter together with a vernacular copy of his recent discourse on "Salvation," delivered in the temple of Vishnu at Poona. The discourse began with the quotation of a verse of Tukaram's wherein the company of *santas* (adepts) is given a higher value than wealth, happiness or even salvation. Various quotations from Tukaram and others were made. It is on the whole, an earnest and able pamphlet. Coming so short a time before his death it will, we hope, be treasured as a monument of his virtues and make his name remembered by posterity. We respectfully offer our sympathy to his family, and wish his friends every success in the patriotic work of reform he has left behind him to be finished by them.

* About three miles from Gwalior.

* By the name *Kama Rupa* or *Mayávi Rupa*. An Aryan ought not to need ask that. We know of a case in Europe, related to us by the gentleman himself, where a man was in a trance or semi-trance state for thirty-six hours—one day and two nights. During this interval he appeared—or seemed to his pupils to appear—at College as usual and continued a lecture he had begun the previous day; taking up the thread exactly where it had been dropped The gentleman would not believe his pupils' assurances of this fact until they showed him the note-books in which, as customary, they had preserved memoranda of the College lectures to which they listened. Who can tell whether the teacher who lectured while the gentleman was unconscious was his physical body, animated by another intelligence, or his *Mayávi Rupa*, or "double," acting independently of the consciousness of his physical brain? And this very gentleman, to whom this number will be sent, will, we promise, be mightily interested in the guard-mounting story of Sobha Singh.—ED.

PUZZLES FOR THE PHILOLOGISTS.

BY RAMCHANDRA BAPUJI JADHAO RAO, ESQ.

In the May THEOSOPHIST is an article in connection with the monogenistic theory of prior residence of one common ancestral Aryan family in Central Asia, discussed under a similar heading in the March number.

The writer appealing to the science of language, lays the greatest stress on philology, and presumes that the mere existence of a few Sanskrit words in some of the Western (European) languages is a sufficient evidence to warrant the conclusion that an Aryan family once lived at a time as out of memory, in Central Asia, and thence its detachments marched into Europe, Persia and India. He does not, however, attempt to explain the other points which such a conclusion, if at all admitted, involves, but leaves them to be answered by some abler writer than himself, whom he invites to join him in the field of discussion.

As the above conclusion is shown to be the result of philology, let us see on what evidences and testimonies it is based.

So late as an hundred years ago, the students of languages throughout Europe believed that the Hebrew was the most ancient tongue of all the world. This was the language of the Jewish nation, the language in which was written the old Testament, or that part of the Bible which speaks of the creation of the world and the genesis of mankind. The Hebrew was, therefore, looked upon as the method of speech given directly by God to man at his creation, and consequently the earliest spoken language. It was supposed that as mankind increased in numbers and separated into different tribes and nations, the Hebrew was split up, and transformed into various dialects, and thus was the parent of all the languages of the earth. The story of the Tower of Babel and the confusion of tongues goes in harmony with this version.

Since the introduction of the study of Sanskrit into Europe, the van being led by the late Sir William Jones, one of the judges of the High Court of Judicature at Calcutta, who lived at the close of the eighteenth century, a change gradually glided in. The European scholars reaching the grammar and vocabulary of Sanskrit and finding a resemblance between some common-place words of Sanskrit and of some of the European languages, began to form queer ideas, that the Europeans, Persians and Hindus belonged primarily to one Aryan family, which once lived in Central Asia, and had Sanskrit for their tongue; a theory diametrically opposed to the outgivings of history, chronology, mythology and geography among every nation on the face of the earth.

To strengthen the above theory or to invest it with the character of fact and truth, strange conjectures, clothed in the garb of History, are brought forward: to-wit, that the Aryan tribe, (Hindus) quitting their ancestral abode in Central Asia, crossed the Hindu Kush, and traversing the Himalayan snows southwards, settled themselves on the banks of the five rivers which water the great tract, which derives its name Punjaub therefrom, and that, ever since the Hindus have called that region their home; and it is said that before that time, they lived in more northern regions within the same precincts with the ancestors of Greeks, Italians, Slavonians, Germans and Celts as members of one great family.

Neither the Europeans nor the Hindus, nor any other nation under the sun ever possessed, nor so much as had even the faintest knowledge of this strange tradition, nor do the nursery tales which are said to have been carried from the East, whisper such a story. It is nothing but a varnished tale utterly undeserving of the name of traditional history.

The words in the European languages which are said to correspond with those of Sanskrit, are as follows :—*

ENGLISH.	SANSKRIT.	ZEND.	GREEK.	LATIN.	GOTHIC.	SLAVONIC.	IRISH.
Father	Pitar	Patar	Pater	Pater	Fadar		Athair.
Mother	Mâtar	Matar	Meter	Mater		Mati	Mathair.
Brother	Bharâtar	Bratar	Phratria	Frater	Brothar	Brat	Brathair.
Sister	Svâsar	Ganhar		Soror	Svistar	Sestra	Siur.
Daughter	Duhitar	Dughdhar	Thugater		Dauhtar	(Lith) Dukte.	Dear.
Father-in-law	Svasura		Hekuros	Socer	Svaihra	Svekri	
Mother-in-law	Svasru		Hekura	Socrus	Svaihro	Svekroj	
Son-in-law	Jámátár		Gambros	Gener			
Daughter-in-law	Snusha		Nuos	Nurus	O. H. G. snur	Snocha	
Brother-in-law	Devar		Daer & raselfos.	Levir	A. S. tacor	Lith-dewers.	
Sister-in-law	(Nanandar)		Yalos	Glos		O. Bohem Selva	
Cattle	Pasu	Pasu	Pous	Pecu			
Ox & Cow	Go	Gao	Bows	Bos		Govjad	
Ox	Ukshan	Ukhshan	Bus	Vacca			
Steer	Sthura	Staora	Xauros	Taurus		tour	
Heifer	Stari		Steira	Sterilis			
Horse	Asa, Asva	Aspa	Hippos	equus			
Dog	Svan	Spa	Kuon	Canis		Sobaka	
Sheep	Avi		Ois	Ovis		Ovjza	
Calf	Vasta		Italos	Vitulus			
She-goat	Aga		Aiss	Caper			
Sow	Su (Kara)		Us	Sus		Svinia	
Pig	Ghrishvi		Xoiros				
Mouse	Mush		Mus	Mus		Mysz	
Fly	Makshika	Makhshi	Mina	Musca		Mukha	
Goose	Hamsa		Khen	Anser		Kus	

Wild animals, some of which were known to the Aryans before they separated and which happen to live both in Asia and Europe, the Bear and the Wolf.

Bear	Riksha		Arkos	Ursus		Lith, Loky-s.	
Wolf	Vrika		Lukos	Lupus		Do—wilkas.	
Serpent	Sarpa		Ekhis	Serpens			

NOTE.—The above awkward or crude forms seem to have been adopted by the author for the purpose of coincidence between the words of the European languages and those of the Sanskrit which ought to have been, in fairness, written as *Pitra, Matre, Bhratra, &c.*

* Chips from a German Workshop, by Prof. Max Müller, Vol. II, pages 22, 44 & 52.

It is hardly necessary to point out that almost all the above words (and any other which are comparatively few), are of little or no importance, being merely common-place, or household words, usually in the mouth of even the common people and were so, when Sanskrit was the prevailing or spoken language. Their introduction into the European languages was merely accidental at a time when Greece and other nations of Europe were indigenous tribes, more or less in a state of barbarism having indigenous dialects of their own as history conclusively demonstrates.

The very corrupt forms, as diverse as are the languages in which these words stand, as the above table shows, and the absence of a legion of other Sanskrit words in the European languages, which are formed mostly of terms of peculiar European origin and formation, neither approaching nor bearing affinity to the Sanskrit words even in roots and derivatives, are tangible evidences going in perfect harmony with what I say.

Words being exchanged like current coins and rarities, find their way into the languages of various countries, having intercourse and commerce with each other. The Aryan and the non-Aryan groups of families, as they are called, have in their languages a number of words belonging to each other, as will be shown hereafter.

As early as 3,500 years before the Christian era, the Aryans of India (Hindus) were in direct communication with the Egyptians; and 3,560 years ago when Joseph reached Egypt, the Indians were in free communication with the Israelites. This fact holds good even with the period of Tadinas III. and of the Pharaohs.

The Periphis, the book of Genesis, the writings of Zanarus, centuries before the birth of Christ, and even our great epics, Rámáyan and Mahábhárát, the dates of which have been calculated and fixed at 3,300 years by Europeans according to their own fancy, though, according to the Aryan chronology, they go far beyond that period, and are replete with evidences of the Hindus having navigated the open seas and of their having held communication with Europe, Persia and other parts of the globe, including Greece and Rome as well as the regions of Arctic Ocean. (Vide Mahábhárúta, Book 14, which narrates the exploits of the mighty Pandu Princes in connection with the *Ashwa Medha*—the Horse sacrifice performed by them to signalize the Universal power and dominion acquired by them.)

We are told that the Aryan family which lived in Central Asia, were a civilized people; and that their religion was that of the Vedas. They had chariots, horses, ships, boats, towns and fortified places before the separation took place. They were, therefore, not nomads. To this Professor Max Müller adds that the younger branch of the family left first and emigrated into Europe while the elder and the oldest remained together for some time, and then the former separating, they went into Persia. The oldest quitted its ancestral abode last of all, for a new home in India.

The inference to be drawn, then, is that the old home was abandoned by every soul, and left to become a dreary and a desolate desert as we now find it.

On this concluding portion of the theory, I need not at present offer any remarks but reserve them for a future and appropriate occasion.

The Rig-Veda is considered by European scholars as the real Bible of the ancient faith of the Vedic Rishis, and the oldest book of the *Indo-European Family*.

Now the hymns of the Rig-Veda teem with such words, as Indra, Agni, Varuna, Savitri, Surya, Ravi, Vayu, Mitra, Marut, Ashwins, Rudra, Prithvi, Ghrata, Soma-ras, Ap-Nadi-soma (the king of the world) Prajápati—Aditi, Swarga, Visvé-Deva-Vasus—Purohit Rushes and to which may be added the words above-mentioned, *viz.*, chariots, horses, ships, boats, forts, fortified places and several others.

The philologists do not show whether any of the above words exist in any of the European languages. They must certainly be traceable somewhere there, if, in reality, detachments after detachments of the Aryan family did, as alleged, march from the old Home-country—Central Asia—into Europe, to conquer and colonize that region. The existence of these words in the European languages is the more probable since Professor Max Müller affirms that the very word Veda exists in the Greek and the English languages, and identifies it with Oida in the former and *wise, wisdom and wit* in the latter. But the non-existence or absence of such words as above, must absolutely go to shake the very foundation of this fondly cherished theory and upset it altogether.

To deduce conclusions from common-place words, the very significance and the determinative power of which lead to a different inference is merely to form fanciful theories which can hardly shine before facts and truth.

There are a number of words belonging to various languages which have welded into English and finally form now part and parcel of that language, simply owing to the intercourse and commerce which that great nation maintains with other countries of the world, as the list given below shows. (Adam's Elements of the English Language. Pages 11 and 12).

Hebrew.

Abbey, abbot, amen, behemoth, cabal, cherub, ephod, gehenna, hallelujah, hossana, jubilee, leviathan, manna, sabbaoth, sabbath, seraph, shibbaleth, pharisaic, rabbi.

Arabic.

Admiral, alchemy, alcohol, alcove, alembic, algebra, alkali, almanac, amber, ambergris, arrack, arsenal, artichoke, assassin, attar, azimuth, cadi, caliph, camphor, carat, caravan, caravanserai, chemistry, cipher, civet, coffee, cotton, crimson, damask, damson, divan, dragoman, elixir, emir, fakir, firman, gazette, giraffe, harem, hazard, jar, lake, lemon, lime, lute, magazine, mameluke, mattress, minaret, mohair, monsoon, moslem, mosque, mufti, mummy, nabob, nadir, naphtha, nard, opium, ottoman, saffron, salaam, scullion, shrub, sirono, sofa, sultan, syrup, tabor, talisman, tamarind, tambourine, tariff, vizir, zenith, zero.

Persian.

Azure, balcony, barbican, bazar, check, mals, chess, dervise, emerald, hookah, howdah, indigo, jackal, jasmin, kaffir, lilac, musk, orange, pasha, pawn, saraband, scimitar, sepoy, shawl, sherbet, simoon, taffeta, tiffin, turban, paradise.

Hindustani.

Baman, batta, betel, buggy, bungalow, calico, coolie, cowrie, dimity, jungle, lac, loot, mullag-atawny, mushi, pagoda, palanquin, pariah, punch, pundit, rajah, rupee, sandal (wood), sugar, suttee, toddy, shampoo.

Malay.

Amuck, bamboo, bantam, caddy, caoutchouc, chintz, cockatoo, creese, curry, gamboge, godown, gong, gutta-percha, junk, mango, oran-outang, rattan.

Chinese.

Bohea, congou, hyson, nankeen, pekoe, satin, soy, tea.

Turkish.

Bey, chibouk, chouse, janisary, kiosk, sash, tulip, seraglio.

From a philological point of view let us suppose, for a moment, and for argument's sake, that from some unforeseen circumstances, the present communication between the East and the West ceases (which may God forbid but continue for ever) and history becomes destroyed and forgotten, and then after a time the communication is renewed, as at present: would the philologists that may then turn up, be justified in deducing and their admirers in upholding the conclusion, that all the above nations once lived under one roof, as members of one great Aryan family, in a central region and thence after separating, the Malayas and the Chinese emigrated, first of all, into Malacca and China, next the Persians and the Hindus, following in the wake of their brothers, proceeded to Persia and India, and the English, the eldest branch, quitting the old-country last of all, crossed the waters of the Red Sea and the English channel and finally settled in Britain!

Such a conclusion, though apparently warranted, would yet in origin be absurd and ludicrous.

India has always been the very repository of the Vedas and the Hindus holding them dearer than life, saved the scripts from the blazing fires of tyranny and oppression which succeeded the abominable anarchical reign of the Moslem fanatics and slaves, who invaded India, and whose constant endeavours were steadily directed towards the suppression and annihilation of the Hindu religion. If, therefore, the Europeans had ever belonged to the great Aryan family and known the Vedas as their birth-right, if they had carried the texts with them at the time of their emigration from Central Asia into Europe, it becomes a problem which demands solution at the hands of the philologists, how and under what circumstances, the Europeans could have irrecoverably lost the Vedas so as to leave no traces behind.

It is likewise a marvel and a mystery that the Europeans should have never known any thing of the Vedas, or that they should, hardly a century ago, have been so completely ignorant as to who their ancestors were, what their religion was, and whence they came.

The Vedas have only been lately obtained from India by European scholars. Now India is the very cradle of civilization, language, religion and literature of the ancient Aryan race from which emigrations may have flowed into Europe from time to time. This in conjunction with the fact of the Hindus having had free communication with Europe by sea led to Sanskrit words, few as they are, being intermixed with those of European dialects whilst in a barbarous state, a fact which is established beyond doubt, by the suggestive evidences of folklore, most of the tales and stories, fables and traditions, current in Europe, Persia and other countries, all of which had their origin in India. The efforts of philology, therefore, however strenuous in that direction, can hardly succeed in metamorphosing a vague theory into real Simon Pure, but must ever remain as they are—a hollow farce.

The imputation that the Aryans were lamentably deficient in philological knowledge, betrays a sad ignorance of the Aryan literature on the part of the writer. Very little may have been known of the Hindus, but this is no proof that they themselves knew *little*. Besides, it may be asked what a meagre knowledge of philology has to do with the silence of the Vedas about other countries. Perhaps, my opponent confounds philology with geography?

Last, but not least, is the story of the deluge. The intent of its introduction in a potential mood is apparently to expose its absurdity, at this fitting opportunity. However, let us hope that with the high progress, which Philology, like other sciences, is said to have made, archaeological and geological surveys of the regions said to have been once the residence of the great Aryan family, in Central Asia, may be begun at once. The favourable results of the excavations will, no doubt, settle this great question, interesting and important as it is, both to Europeans and Hindus. If, perchance, there be a failure, it can be reconciled with the argument that the current of the river Oxus having turned in the direction in which the buildings and fortified places stood, the impetuosity of the waters uprooted and washed away the antique relics.

The following extract from an interesting work* which has just appeared, shows the spirit in which the Philologists interpret stories which come in their way :—

"As the position of the Gautamas among the Saman schools is uncertain, it will, of course, be likewise inadvisable to make any attempt at connecting them with the historical period of India. The necessity of caution in this respect is so obvious, that I should not point it out, were it not that the *Dharmashastra* contains one word, the occurrence of which is sometimes considered to indicate the *terminus ante* for the dates of Indian works. The word to which I refer is Yavana. Gautama quotes IV., 21, an opinion of some, according to which a *Yavana* is the offspring of a Sudra male and a Kshatriya female. Now it is well known that this name is a corruption of the Greek Jatiov, an Ionian, and that in India it was applied in ancient times, to the Greeks, and especially to Bactrian and Indo-Bactrian Greeks who ruled in the second century, B.C., over a portion of Northern India. As there is no historical evidence to show that the Indians became acquainted with the Greeks before the invasion of Alexander in the fourth century, B.C., it has been held that works containing the word *Yavana* cannot have been composed before 300 B.C. But irrespective of the consideration that the text of our *Dharmashastra* is not trustworthy enough to allow its date to be ascertained by a single word, the reasoning itself on which the determinative power of the word *Yavana* is based is not beyond doubt, as it is applied to a person who to judge from his name was not a Greek in the ancient inscription of Rudradaman at Gunagadh."*

Note by the author.

"The person alluded to is Asoka's Lieutenant, the *Yavanarga Tushaspa* who appears to have been a Persian, for the inscription see Ind. Ant. Vol. II., page 257."

The Aryans (Hindus) not only knew the word Yavana, centuries before the invasion of Alexander the Great, but also the very people, who were so named. The word repeatedly occurs in the great epic *Mahábhárat*, &c., as will be seen from the following extracts.

I may add here that the Pandavas were in Greece where are still retained traces of their foot-prints. *Pocock's India in Greece and truth in Mythology.* Pages 130 to 160.

The Philologists may again startle us by saying sometime hereafter, that the Hindus were never acquainted with the word "Aryan," until after they had casually heard of the Greek historian of that name, who wrote a history of India called *Indica Arrjana*, a work which is still extant.

Extracts.

"In the *Adiparva* of the Mahábhárat (verses 6650.) Gandharva at Arjuna's request proceeds to relate the ancient story of Vasishtha (*Vasishthan Akhyanam purá-nam)* and to describe the cause of enmity between that Rushee and Vishvámitra. It happened that the latter who was the son of Gadhi, King of Kanyakubja, (Kanouj) and grandson of Kansika, when out hunting, came to the hermitage of Vashistha, where he was received with all honour, entertained together with his attendants with delicious food and drink, and presented with precious jewels and dresses obtained by the sage from his wonder-working cow, the fulfiller of all desires. The cupidity of Vishvamitra is aroused on seeing this beautiful animal (all of whose fine points are enumerated in the legend) and he offers Vashishtha a hundred million cows, or his kingdom, in exchange for her. But Vashishtha's reply is that he is unable to part with her even for a kingdom. Vishvamitra then tells him, that he will enforce the law of the stronger, 6665. I am a Kshatriya while thou being a Brahmin, thy functions are austere fervour and sacred study. How can there be any vigour in Brahmins who are calm and self-restrained? Since thou dost not give up to me, in exchange for a hundred millions of cows, that which I desire, I shall not abandon my own class characteristic; I will carry away the cow by force. Vashishtha confident, no doubt, of his own superior power, tells him to do as he proposes without loss of time. Vishvamitra accordingly seizes the wonder-working cow; but she *will* not move from the hermitage, though beaten with whip and stick, and pushed hither and thither. Witnessing this, Vashishtha asks her, what he, a patient Brahmin can do? She demands of him why he overlooks the violence she is subjected to. Vashishtha replies: Force is the strength of Kshatriyas, patience that of Brahmins. As

* Sacred books of the East, edited by Professor Max Müller. Vol. II., Introduction page I. VI.

* Gunagadh.

patience possesses me, go if thou pleasest *(6676 Kshattriyānam balam tejo Brahmānānm Kshamā balam / Kshamāmam bhajate yasmāt gamyātm yadi rochate).* The cow enquires if he means to abandon her; as, unless he forsakes her, she can never be carried off by force. She is assured by Vashishtha that he does not forsake her, and that she should remain, if she could. Hearing these words of her master, the cow tosses her head aloft, assumes a terrific aspect, (6680) her eyes become red with rage, she utters a deep bellowing sound, and puts to flight the entire army of Vishvamitra. Being (again) beaten with a whip and stick, and pushed hither and thither, she becomes more incensed, her eyes are red with anger, her whole body kindled by her indignation, glows like the noon-day sun, she discharges showers of firebrands from her tail, creates Pahlavas* from the same member Dravidas and Sakas, Yavanas, Sabaras, Kanchis, Sarabhas, Paundras, Kiratas, Sinhalas, Vasas and other tribes of armed warriors from her sweat, urine, excrement, &c., who assail Vishvamitra's army, and put it to a complete rout."

"It appears to be the opinion of Manu, the great authority in all matters regarding the Hindu religion and institutions in their full development, that there was no original race of men except the four castes—Brahmins, Kshatriyas, Vaishyas and Shudras—and that all other nations were derived from these. His own words are these: *Brahmanah, Kshattriya, Vaisyas trayo varnah dvijatayah / chaturthah ekajatis tu Sudro nasti tu panchamah.*" Three castes, the Brahman, the Kshatriya, and the Vaishya, are twice born; the fourth, the Shudra, is once born, and there is no fifth." On the last clause of this verse Kulluka Bhatta annotates thus—*Panchamah punar varno nasti sankirna-jatinam tu asvatara vad mata-pitra-jati-vyatirikta jaty-antarat vad na varnatvan / Ayam cha jaty-antaropadesah sastre samry-avaharanarthah.* There is no fifth caste, for caste cannot be predicated of the mixed tribes, from the fact that, like mules, they belong to another species distinct from that of either of their parents, and this reference, which is made in the Sastras to castes other than the four, is merely for the sake of convenience and in conformity to common usage."

"In verses 43 and 44 it is stated, *Sanakais tu krujalopad imah Kshattriya jatayah / Vrishalatvam gatah loke brahmanadar sanena cha / Paundrakas chodradravidah Kambojah Yavanah Sakah / Paradah Pahlavas Chinah Kiratah Daradah Khasah.*" The following tribes of Kshatriyas have gradually sunk into the state of Vrishalas (outcastes) from the extinction of sacred rites, and from having no communication with Brahmins, viz., Paundrakas, Odras, Dravidas, Kambojas, Yavanas, Sokas, Paradas, Pahlavas, Chinas, Kiratas, Daradas and Khasas.

"The same thing is affirmed in the Mahábhárat, Anusasanaparvan verses 2103F. *Sakah Yavana-Kambojas tas tah Kshattriya jatayah Vrishalatvam parigatah brahmananam adarsana / Dravidas cha Kalindas cha Pulindas chapy Usinarah / Kolisarpah Mahishakas tas tah Kshattriya-jatayah ityadi /* These tribes of Kshatriyas, viz., Sakas, Yavanas, Kambojas, Dravidas, Kalindas, Pulindas, Usinaras, Kolisarpas and Mahishakas, have become Vrisalas from seeing no Brahmins. This is repeated in verses 2158-9 where the following additional tribes are named: Mekalas Latas, Konvasiras Saundikas, Darvas, Chauras, Savaras, Barbaras and Kiratas, and the cause of degradation is, as in verse 2103, restricted to the absence of Brahmins."

"The Yavanas are said in the Mahábhárata Adiparvan Section 85, verse 3533, to be descended from Turvasu, the Vaibhojas from Druhyu and the Melechha tribes from Anu *(Yados tu Yadavah jatas Turvasor Yavanah Smritah / Druhyoh sutas tu Vaibhojah anos tu Melechha-jatayah.)* Is it meant by this that the Yavanas are not to be reckoned among the Melechhas? Their descent from Turvasu is not, however, necessarily in conflict with the assertion of the authorities above quoted that they are degraded Kshattriyas."

"I shall not attempt to determine who the Yavanas and other tribes mentioned in the text were." Muir's Sanskrit Texts, Vol. I, pages 390, 480 and 482.

Notwithstanding all the arguments and circumstantial evidences adduced above, I would have submissively bowed to the statements of the philologists, had it not been for the kind warnings thrown in our way by the THEOSOPHIST in its numbers for October and March last, pages 8 and 136 respectively; the former not only challenges Professor Max Müller, but asks that distinguished scholar to withdraw his statement that the Bible (the old Testament) may be older than the Vedas. Let us wait for the result of this pleasant controversy.

In conclusion, I must express a hope that the Theosophists will not misunderstand me and think that I am biassed in any way in raising questions and doubts. My sole motive is to elicit truth and only the truth, which lies buried deep in the *debris* of time, like a brilliant gem in a heap of rubbish.

* Pehlvi was the Court language of Persia, the name derived from the above source and fact.

RUSSIAN SUPERSTITIONS.

In the article entitled "War in Olympus," (THEOSOPHIST for November 1879) an allusion was made to a great row then waging in Russia, between the defenders and adversaries of the modern mediumistic phenomena. One of the most rabid assailants of the spiritists has long been M. Eugene Markof, a well-known contemporary Russian critic. No one was ever more bitingly sarcastic or combative against what he called the "modern superstition." The Russian press are now having a laugh at his expense. In an incautious moment, he suffered himself to be betrayed into an admission of some wonderful phenomena that had come under his personal knowledge some years ago. Treating, in the *Golos,* of the various superstitions of the Russian peasantry, he says that to them the "house-spook" *(domovoi)* or "house-keeper" *(hozyaene)*—as this familiar spirit is also called, "has as perfect an objective reality, as the living persons about him. In *it* the peasant puts his trust, and takes it into consideration in every domestic affair." . . Then comes this confession :—"I well remember that in my early manhood there was a learned old man, Stepan Andreyevich, celebrated far and wide in all our neighbourhood, and even far beyond its boundaries. Before the magical achievements and occult powers of this son of the village deacon, before his weird knowledge and prophecies, our people literally prostrated themselves. He was not regarded as a practitioner of black art, but as a benevolent magician; he was simply credited with the performance of the most astounding miracles. He would see and describe to others events transpiring many miles off; he prophesied the day of his own death, and that of various well-known landowners in our neighbourhood; at a single word from him, a whole pack of wild dogs, that were tearing after a carriage, fell dead in their tracks; at Orel, he evoked, at her prayer, the shade of a widow's deceased husband, and discovered where he had hidden some important family papers. As for all manner of illnesses, it was as though he drove them away with a wave of his hand. It was positively said that one lady had paid him 17,000 rubles for curing a case of lunacy; and it was alleged with like positiveness that he had been taken more than once to Moscow and other towns, to cure wealthy invalids. Hysterical diseases yielded to a single touch or even glance of his. In our own house, he relieved an obsessed woman, by simply causing her to drink twelve bottles of some infusion of herbs. The obsessed creature would feel beforehand the approach of Stepan Andreyevich; she would be thrown into terrible convulsions and scream loud enough to be heard in the village—'he comes, he comes! . . .'"

As if the above were not wonderful enough, M. Markof cites an instance which has quite recently come under his

own observation, and in which he places a faith quite refreshing to behold in so uncompromising an opponent of every thing smacking of "superstition." This is what he tells us: "In my cattle-yard, there is a superb young bull, purchased by me from a very wealthy breeder. This bull had no progeny, strange to say, and I, believing it to be the keeper's fault, rated him soundly for it. The intelligent *moujik* would only doff his cap, and without replying, shake his head with an air of total disagreement with my opinion.

"Eh! Master, master!" he once exclaimed, with an expression of deep conviction. "Did you not purchase the brute *from a wealthy peasant*? How then can you ever expect that he should breed?"

The fact is that a popular superstition in Russia assures that no rich breeder trading in fine cattle will ever sell a beast unless it has been made previously barren by the magic means of the "word" (a spell, or *mentram*). And M. Markof, the great opponent of spiritualism evidently shares in this superstition since he adds the following profound reflection.

"There are sufficiently strong reasons to believe that such exorcisms and spells are not merely limited to a 'word' but too evidently in many a case become 'a deed.'"

THE DECADENCE OF PROTESTANT CHRISTIANITY.

Doubts have been expressed by Asiatic friends as to the truth of our assertion that Protestantism was fast approaching the crisis of its fate. Yet it needs only to visit any Protestant country to satisfy oneself of this fact. We find copied with approval into one of the most rabid organs of the Roman Church—the *Catholic Mirror*—an editorial article from the *New York Times*, a leading American newspaper peculiarly devoted to the interests of an orthodox Protestant public, containing the following significant warning:

The Protestant clergy do not seem to be aware of the formidable warfare which is now waging against revealed religion. The defences which were effective against the noisy artillery of Paine are useless against the noiseless and ceaseless sapping and mining with which Rationalism attacks them. Orthodox Protestantism shuts its eyes to the fact that science and literature are in the hands of its enemies It refuses to perceive that the ground on which it stands is slipping from under its feet; that Germany, which, at the call of Luther, accepted the infallible Book in place of the self-styled infallible Church, has now rejected the Book, and that the new reformation, which reforms Christianity out of existence, is spreading all over the Protestant world."

The result will, according to the *Times*, accrue to the profit of the Romish Church. It foresees, in fact, that the latter may become "far stronger than she has been at any time since the Reformation." Certainly the sudden outbreak of bigoted fervour over the pretended "miracles" in France and, more recently, Ireland, and the growing perversions of Anglican priests and laity show a decided drift in the direction indicated. Men in the mass do not think but feel, are emotional rather than rational, and go by flocks and swarms to that religion which most appeals to the emotions and imagination and least to the reason. That the whole area of Protestantdom is now ready to embrace some new faith which seems more consoling than Protestantism and more reasonable than Romanism, is so palpable and undeniable that no well-informed, disinterested observer will gainsay the statement. This conviction induced the founders of our Society to organize for the quest after primitive truth. And it makes some of us believe that the auspicious hour has come for the Buddhists to begin preparing for a new propaganda of Buddhism.

A NEAT PAMPHLET CONTAINING THE BYE-LAWS OF THE Lanka Theosophical Society, our Scientific Branch, at Colombo, Ceylon, has been received.

NOTES ON THE BEEJ MANTRAS.

BY RAJA SYAMA SANKAR ROY BAHADOOR, C.S.I.,

Vice-President of the Theosophical Society.

Does any one of your numerous readers know that the Beej Mantras, (i.e., secret names for the gods of the Hindu Aryan pantheon,) have a very close relationship with the appellations, the Mahomedans use for the Deity in their prayer? What a remarkable coincidence! Even the Mahomedan term "Allah," applied to the Supreme Being, is taken in the same sense by the Vedas of the Aryans. I would cite a sutra of the Atharva Veda,* compiled in the "Sabda-Kalpa-Druma." †

अल्लः पुं.)
अम्ब स्त्री.)

ओं अस्मल्लां इल्ले मित्रावरुणो दिव्यविधन्ने । इलल्ले वरुणो राजापुनददुः । हसामि मित्रो इल्लां इल्लाल्लेति इल्लाल्लां वरुणो मित्रो तेज कामा : । होवार मिन्द्रो होतार मिन्द्रो महासुहिद्रा : । अल्लो ज्येष्ठं श्रेष्ठं परमं पूर्ण ब्रह्मण मल्लां अल्लोरसूर महामदरकं वरस्ये अल्लो अल्लां अदल्लावुकं मेककं । अल्लां वुक निखतकं । अल्लो जज्ञेन हुतहत्र : (?) अल्ला सुर्य्य चन्द्र सर्व्व नक्षत्रा : अल्लो ऋषाणां सदिव्य इन्द्राय पूर्व्वं माया पवमन्त अन्तरिक्षां : अल्लो पृथिव्य अन्तरिक्षं विश्वरूणं दिव्यनिधत्रे इलल्लेति वरुणो राजा पुनर्ददं : । इल्ला कवर इल्लाकवर इलल्लेति इलल्ला : इल्ला इलंल्ला अनादि सूरुषा अथर्ध शाखा हुहीं जनान् पशून सिध्धोन् जलचराण अद्रदंकुरुकुरु फट । असूर संहारिणी हुं अल्लो रसुर महमदरकं वरस्य अल्लो अल्ला इलल्लेति इलल्ल : । इत्यथर्व्वण सूकं ।

Did not the great prophet of Islam, flourish long after Atharva Veda? Atharva preceded even Zoroaster and Sakya Singha Buddha; and it is certainly beyond all doubt, that the Vedas antedate Koran Sheriff. Then it would not be wrong to say, that the Mahomedans are not so foreign to us, as we and they imagined. They seem to be an offshot of ours, like the Zoroastrians and the Buddhists. Why then should they call us kaffirs or non-believers, and hate us? The following illustrations will, I hope, repay perusal.

The Mahomedans say, "Kareem" Allah (God that creates), spelled K—r—ee—m; and our word "kreem," a *beej mantra* is used to signify Adya Mahakali, (the eternal Being personified as a female). Adya means original, first of all. Again the word "Kaleem" used by them to mean kind-hearted, and applied to the Supreme Being is spelled K—l—ee—m. Ours is "Kleem," the beeja, for Vasudev Krishna (Almighty personified as a male). Their word "Raheem Allah" which means God, the reliever from distress, is spelled r—h—ee—m. Ours is "Rheem" *beeja* from Doorga (the Supreme Power personified as a female), meaning the power that removes all grief. These words, I believe, are used in the daily prayers by a large number of Hindus who follow the *tantras* and the *purans*, and are as well used universally by all Mahomedans alike, the only difference being that the former pray in Sanskrit and the latter in Arabic. The letters of the alphabet in the principal words used in the prayers, (I mean those applied to God), are the same with a slight difference in their pronunciation. I believe a number of things will still be found on a careful examination of these matters. Besides a few minor points, idolatry is the only thing of importance, that is taken objection to.

* A learned Pandit to whom this interesting essay was submitted has not been able to find this passage in the Atharva Veda. Will our contributor kindly refer us to the book and chapter from which the quotation is made? There is undoubtedly ingenuity shown, however, in tracing the resemblance between the passages in the Beej Mantras and the Arabic words in question. The attempt will interest philologists.—Ed.

† Sabda-kalpa-druma, compiled by Raja Sir Radhakanth Dev, of Calcutta.

Well, what is idolatry after all? Is it not merely a figure of speech, a personification, intended only to help a ready conception, and a vivid realization of the thing to be meditated upon? All this alleged idolatry is nothing more than a simple and a natural result of deep and profound earnestness of the heart of a true lover of God, denominated a Yogi. When the object is gained, this false idea of personification is immediately vanquished and the real truth revealed, even as the flower, concealing by its petals the germ of fruit within withers and falls off, directly the real substance within is developed and grown even as the dolls which an infant girl personifies, pets, and talks to, but which are cast away as the sobered mind deals more with realities.

Idolatry is merely a *kalpanâ* or an imagination. Let me ask who was ever without it; to put a name is nothing more or less than a *kalpanâ*, so to say that God is like fire, air., light, &c., is a *kalpanâ*. For instance, who told us that God's name is God? This is simply a *kálpanâ* in itself. Then the difference is that the idolators create a *moorti* or *booth*, or a body-*kalpanâ*, and the so-called non-idolators make a word or name *kalpanâ*, none can do without it. Cannot this little difference be tolerated? Cannot the so-called idolators be freed from the unjust charge of blasphemy? Let our educated brethren (our Mahomedan brethren especially) think about it, and let them teach these broad and catholic principles to their public preachers, so that they may again preach these tolerant doctrines to masses telling them that it is sinful to hate each other for distinctions without a difference. What wonder then, that within a short time the universal brotherhood may be established!! Thus a highly desirable object will be acquired. I beg to press this point chiefly on the attention of our Moslem brethren. I believe the great Mogul Emperor, Akbar Shah, understood this truth, and, therefore, respected equally the Moulvies and the Pandits.

It is said of the sacred books, that the last book is that revealed to Mahomed, the earliest of them known to Adam are now extinct. That the Vedas were really the earliest of the scriptures, is a fact admitted by the greatest thinkers of the time. Why should not, therefore, the Vedas be regarded as those lost books of Adam?

The great prophet of Islam condemned the people of Hindustan for their idolatrous mode of worship. It may be, that we were partially to blame, as we can conceive that in his time the Hindus were really in a degenerated condition, either with regard to their mode of worship, or in the principles thereof, and their true Yogis or learned men were not accessible to that great prophet. So his conclusion was unconsciously based on a misconception.

The Hindus never really came, nor should they have ever come, under the term of idolators. They are and were always true believers in monotheism, but they worshipped the Almighty through a mode of *kalpanâ* which is named idolatry, the rest of the men doing the same by some other mode of *kalpanâ* which, though, was not denominated idolatry.

Let the whole world join in one universal brotherhood, and in the same assemblage pray to the Lord according to the prayers of the Mohimna *shlokâ*:—

"रुचीनां वैचित्रादृजुकुटिलनानापथयुषांनृणामेको
गम्य स्त्वमसि पयसा मर्णवइव"

"O Lord! Men reach thee through various straight and circuitous ways according to their varying choices. But still Thou art in all cases the only goal of men, even as the sea is the goal of rivers (coming through different channels)."

WE HAVE RECEIVED FROM OUR BROTHER, MR. PETER Davidson of Scotland, a MSS. of great interest which will be published by us in three or four monthly instalments. It is an account by the late Dr. Price, of Guildford, of his successful experiments on the artificial manufacture of the purest quality of gold.

ASTROLOGY.

One of the most devoted among our English Theosophists and, at the same time, one of the best of men and of friends, writes that he is devoting great attention to the study of Astrology. "I am trying," he says, "to collect statistics in proof of Ptolemy's rules which shall be absolutely incontrovertible. . . . We are striving for nothing less than to show that a great deal of what is boasted as modern 'progress' is, in fact, retrogression. When the facts of Occult Science are once fairly recognized, there must be such a revolution in speculative and scientific opinion as will have incalculable consequences." In another letter he says:—"I wish you would get some Native astrologer to give me a judgment on my horoscope. I would pay anything reasonable. I want to see wherein their judgment and methods differ, if at all, from ours in the West. I was born in December 23, 1838, about 5 P.M. in 0·16 West Longitude from Greenwich (London) and 51·17 North Latitude; 16° 38' of Cancer rising in the latitude of birth."

We ask as a personal favour that some one of our friends in India or Ceylon who are competent astrologers would calculate this nativity, and send the result to us with a memorandum of his charges, if any. It is a great mistake to suppose that the educated men of Europe and America take no interest in this ancient science of the stars. Only the other day we received a similar enquiry from a German Baron, and the last American mail brought a request for information from a person who has been engaged in this study for many years. We have some learned Oriental astrologers in the number of our Fellows: let such do their plain duty in the premises.

STONE THROWING BY "SPIRITS."

In the July number we reprinted from the *Daily Chronicle* an account of recent stone-throwings at Plumstead, England, by some mysterious agency. Among other cases reported in the English papers is one at Cookstown, near Belfast, Ireland, vouched for by the *Daily Telegraph* and the *Belfast News Letter*. The missiles, in this instance, fell under the very eyes of the police without their obtaining the least clue. The *Spiritualist* cites another similar incident as having happened at Peckham in broad daylight despite every precaution of the police to entrap any trickster. The editor says that Mr. William Howitt once collected a whole bookful of instances. The thing is well known in India, and that our friends in Europe may have the data for making comparisons, we will be glad if our readers will report to us cases that can be authenticated by respectable witnesses.

A BROTHER THEOSOPHIST SUGGESTS ONE OF THE TERsest and most satisfying definitions of the word miracle that we have seen. "Would it not be worth while" he asks "to explain that 'miraculous' only means our ignorance of causes, and that in denying miracles we only intend to deny phenomena *incapable of any rational explanation whatever*: not phenomena far transcending explanation according to commonly known and admitted laws and agencies of nature?" For lack of understanding the broad distinction we draw between the Impossible and the Unfamiliar in physics, we have often been bitterly criticized by opponents. These have even charged us with inconsistency in denying the possibility of miracles, while at the same time affirming the reality of occult phenomena of an identical character. Our quarrel is with the assumption that whatever phenomenon is strange and unfamiliar, must, *ipso facto* be ascribed to supernatural agency, hence be miraculous. The world is too old now to be driven or cajoled into the belief that anything whatever can happen or ever did happen outside natural law.

THE NUMBER SEVEN AND OUR SOCIETY.

The thoughtful reader must have pondered well over the mysterious import that the number *Seven* seems to have always had among the ancients, as succinctly epitomized in our June number, as well as the theory of cycles, discussed in the July issue. It was there stated that the German scientists are now giving attention to this manifestation of the numerical harmony and periodicity of the operations of Nature. A series of statistical observations, embracing some centuries of historical events, tend to show that the ancients must have been perfectly aware of this law when constructing their systems of philosophy. In fact, when statistical science shall have been fully perfected, as it seems likely to be, there will be constantly increasing proofs that the evolution of heroes, poets, military chieftains, philosophers, theologians, great merchants, and all other remarkable personages is as capable of mathematical estimate upon the basis of the potentiality of numbers, as the return of a comet by the rules of astronomical calculations. The comparatively modern system of life insurance rests upon the calculated expectancy of life on the average at certain ages; and while nothing is so uncertain as the probable longevity of any single individual in a community, nothing is more certain than that the probable life-chance of any one person in the mass of population, can be known on the basis of the general average of human life. In fact, as M. de Cazeneuve, in the *Journal du Magnetisme*, justly observes, the law of numerical proportions is verified in every department of the physical sciences. We see it in chemistry as the law of definite proportions and multiple proportions; in physics, as the law of optics, acoustics, electricity, &c.; in mineralogy, in the wonderful phenomena of crystallization; in astronomy, in the celestial mechanics. Well may the writer above-quoted remark: "Physical and moral laws have so infinitely numerous points of contact that if we have not as yet reached the point where we can demonstrate their identity, it is none the less certain that there exists between them a very great analogy."

We have attempted to show how, by a sort of common instinct, a peculiar solemnity and mystical significance has been given the Number *Seven* among all people, at all times. It now remains for us to cite from the experience of the Theosophical Society some facts which indicate how its power has manifested itself with us. Continually our experiences have been associated with *Seven* or some combination or multiple of it. And it must be remembered that in not a single instance was there any intention that the number should play a part in our affairs; but, on the contrary, what happened was in many cases exactly the reverse of what we desired. It was only the other day that we began to take any note of the striking chain of circumstances, and some have only been recalled now at the moment of writing.

The two chief founders of our Society were the President, Colonel Olcott, and the Conductor of this Magazine. When they made each other's acquaintance (in 1874) the office number of the former was *seven*, the house number of the latter *seven*teen. The President's Inaugural Address before the Society was delivered November 17, 1875; the Head-quarters were established in the *47th* street; (the up-town streets in New York are all designated by numbers), and Colonel Olcott's office was removed to 71 Broadway. On the *17th* December 1879, our delegates to India sailed for London; the voyage, owing to storms and fogs, lasted *seven*teen days; on the *17th* January, 1880, we left London for Liverpool to take the steamer for Bombay, got on board the next day, but lay all night in the Mersey, and on the 19th—the *seven*teenth day from our landing in England, we got to sea. On March 2—*seven*teen days after reaching Bombay—we removed to the bungalows where we have ever since been living. On the 23rd March, *thirty-five* (*7* × 5) days after landing, Colonel Olcott delivered his first public oration on Theosophy, at Framji Cowasji Institute, Bombay. July 7, the first Prospectus announcing the intended foundation of the THEOSOPHIST was written; on the *27th* September, the first "form" was made up at the printing-office, and on October *1*—our *227th* in India—the magazine appeared.

But we anticipate events. In the beginning of April, last year, Colonel Olcott and the Conductor of this Magazine went to the N.-W. Provinces to meet Swami Dayánand, and were absent from the Head-quarters thirty-*seven* days, and visited *seven* different cities during the trip. In December of that year we again went northward, and on the *21st* (*7* × 3) of that month, a special meeting of the Society of Benares Pandits was held to greet Colonel Olcott and elect him an Honorary Member in token of the friendliness of the orthodox Hindu pandits for our Society—a most important event.

Coming down to the Ceylon trip, we find on consulting the diary that our party sailed from Bombay May 7, the steamer starting her engines at 7·7 A.M. We reached Point de Galle on the *17th*. At the first meeting in Ceylon of candidates for initiation, a group of *seven* persons presented themselves. At Panadure *seven* were also initiated first, the evening proving so boisterous and stormy that the rest could not leave their houses. At Colombo *fourteen* (*7* × 2) were initiated the first night, while at the preliminary meeting to organize the local branch temporarily, there were twenty-*seven*. At Kandy *seven*teen comprised the first body of candidates. Returning to Colombo we organized the "Lanka Theosophical Society," a scientific branch, on the *17th* of the month, and on the evening when the Panadure branch was formed, *thirty-five* names (*7* × 5) were registered as fellows. *Seven* priests were initiated here during this second visit, and at Bentota where we tarried to organize a branch, there were again *seven* priests admitted. *Thirty-five* (*7* × 5) members organized the Matara branch; and here again the priests taken into fellowship numbered *seven*. So, too, at Galle twenty-*seven* persons were present on the night of the organization—the rest being unavoidably absent; and at Welitara the number was *twenty-one*, or three times *seven*. Upon counting up the entire number of lay Buddhists included in our *seven* Ceylon branches that are devoted to the interests of that faith, we find our mystical number *seven* occupying the place of units, and what adds to the singularity of the fact is that the same is the case with the sum-total of priests who joined our Parent Society.

Our septenary fatality followed us all throughout the return voyage to Bombay. Of the Delegation two members having urgent business, took an earlier steamer from Colombo, thus reducing our number to *seven*. Two more fully intended to come home from Galle by the vessel of the *7th* July, but as it turned out, she did not touch there and so, perforce, our band of *seven* came together on the 12th—the fifty-*seventh* day after our landing. The sea voyage from Ceylon to Bombay may be said to begin upon leaving Colombo, since the run from Galle to that port is in Ceylonese waters. From friends—five laymen and two priests—again *seven*—who came aboard at Colombo to bid us farewell, we learned that the July THEOSOPHIST had reached there, and being naturally anxious to see a copy, urgently requested that one should be sent us to look at, if possible, before 5 o'clock P. M., the hour at which it was thought we would leave port. This was promised us, and after our friends left, we watched every craft that came from shore. Five o'clock came, then six and half-past six, but no messenger or magazine for us. At last, precisely, at *seven*, one little canoe was seen tossing in the heavy sea that was running, she approached, was alongside; on her bows, painted on a white ground was the Number *Seven*, a man climbed over the ship's rail and in his hand was the paper we were waiting for! When the anchor was up and the pilot's bell rang for starting the engines, two of our party ran to look at the ship's clock: it stood at *seven* minutes past *7* P.M. . . . .

At Tuticorin, Mr. Padshah, one of our party, went ashore as his desire was to return by rail to Bombay, so as to see Southern India: the little boat in which he went ashore we noticed, after she had got clear from the crowd of craft alongside, bore the number forty-*seven*. Going down the coast on our

outward voyage, our steamer touched at *fourteen* (7 × 2) ports; coming home our vessel, owing to the monsoon weather and the heavy surf along the Malabar Coast, visited only *seven*. And, finally, as though to show us that our septenate destiny was not to be evaded, it was at exactly *seven* o'clock—as the log of the S. S. *Chanda* shows—when we sighted the pilot off Bombay harbour, at 7·27 the bell rang to slow down the engines, at 7·47 the pilot stepped on the "bridge" and took command of the ship, and at 9·37 our anchor was dropped off the Apollo Bunder, and our voyage was thus ended on the 24th of July, the seventy-*seventh* day after the one on which we had sailed for Ceylon. To ascribe to mere coincidence this strange, if not altogether unprecedented, concatenation of events in which the Number *Seven* was, as the astrologers might call it "in the ascendant," would be an absurdity. The most superficial examination of the doctrine of chance will suffice to show that. And, if, indeed, we must admit that some mysterious law of numerical potentialities is asserting itself in shaping the fortunes of the Theosophical Society, whither shall we turn for an explanation but to those ancient Asiatic philosophies which were built upon the bed-rock of Occult Science?

A TREATISE ON THE YOGA PHILOSOPHY.

BY N. C. PAUL, G.B.M.C., SUB-ASSISTANT SURGEON.

When in America and Europe, we affirmed upon the authority of the testimony of eye-witnesses the quasi-miraculous physical endurance of certain ascetics in India, our statements were invariably received by the general public with incredulity; and sometimes by physicians, and men of science with contemptuous sneers. Some of the most humouristic articles, ever printed in the New York newspapers, were written at our expense upon this text. When we mentioned that we had personally known not only professional *fakirs* and *sannyasis*, but private Jains who under the inspiration of fanaticism would abstain from breathing for over twenty-two minutes, till they brought on a dead trance, while others would fast for over forty days and yet survive, our evidence was regarded as little better than that of a hopeless lunatic. Naturally, therefore, such an experience made us very guarded, and at last we came to speak with great diffidence upon the subject at all, except with good and trusted friends. Knowing what gigantic strides biological science was making, we thought it could not be long before some scientific experiment would turn up, which would prove the possibility of such phenomena and wrest from sceptical science the confession of its previous ignorance. It now seems that we were not to be disappointed.

A Reuter's telegram from New York, dated August 7, apprised the world of the following stupendous event:—

"Dr. Tanner, who announced his disbelief regarding medical theories about starvation, declaring he could live for forty days without food, and who began here his self-imposed task on the 28th June, completed it to-day, but is emaciated and exhausted."

At once the idea occurred to us that the time had at last arrived to make the world acquainted with certain facts which, before Dr. Tanner's courageous experiment, would have been most assuredly classed by the ignorant as fictions along with other facts that have heretofore appeared in our journal, but, although supported by trustworthy evidence, been ranked by the sceptics as incredible. These facts are discussed in a small pamphlet, published at Benares thirty years ago by an Anglo-Indian doctor, which, on account of its subject being so distasteful to the incredulous, failed to attract the attention of men of science at that time. It is through the obliging kindness of the venerable Pandit Lakshmi Narain Vyasa, of Allahabad, that we are enabled to reproduce for the instruction and gratification of our readers, from the copy in his possession, this, Dr. Paul's, excellent monograph on the Yoga Philosophy. Though written so long ago, and, of course containing none of the more recent speculations of science, yet this work has a distinct value as an honest attempt to explain from the standing-point of a medical man, the reason for this, that, or the other of the Yogi's stages of discipline; which, as we have shown, have been repudiated as "scientifically" impossible. But, as we cannot say that in every case the author has succeeded in making himself or his facts clearly understood, we venture to accompany the text with commentaries. And this with the double object in view of silencing at once the malicious accusation that our Society is no better than a school of "magic," the word being used to signify ridiculous superstition and belief in *supernaturalism* and of preventing our readers from receiving wrong impressions in general.

We are glad to say that the eighteen months passed by us in this country, and the twelve-month existence of our journal have not been fruitless in experience. For during this period, we have learned at least one most important feature pertaining to the actual state of Hindu society. We find that the latter comprises two distinct parties, one, that of the free-thinkers, *all* denying, sceptical, and wholly materialistic, whether of the Bradlaugh party, or the "modern school of thought;" the other, orthodox, bigoted, full of the unreasoning superstitions of the Brahminical schools, and believing in anything if it only tallies with one or the other of the *Puranas*. Both the *nec plus ultra* of exaggeration and, as the saying goes, "each more Catholic than the Pope," whether the latter is represented by Bradlaugh or the Caste Almighty, the most inflexible of gods. The few honourable exceptions go but enforcing the general rule.

The Theosophical Society—whatever any inimical paper may say—knew why it was wanted in India, and came just in time to place itself between the above-named parties. Our journal, its organ, has from the beginning pursued the distinct policy of lending a friendly ear to both these parties, and bidding its time to have its full say. By doing so it has puzzled many, given offence to a few—through no malice or fault of ours, though—but afforded instruction, we hope, to such as have had the wit to understand its policy. And now that the end of the year is reached we mean to commence our intended series of explanations by reprinting Dr. Paul's treatise, from month to month, with a commentary upon the text as before stated. At the same time the criticisms of all persons learned in the Yoga upon either Dr. Paul's views or our own are invited. —*Ed. Theos.*

Comment.—This Treatise mainly relates to the practices of the *Hatha* not the *Raja*, Yoga,—though the author has devoted to each a distinct chapter. We will notice the great difference between the two later on.—*Ed. Theos.*

AUTHOR'S PREFACE.

The present Treatise contains the theory and practice of the Yoga, one of the six systems of doctrine held by the Hindus.

The Yoga treats of various processes, by which the Hindu Ecstatici acquire the power of abstaining from eating and breathing for a long time, and of becoming insensible to all external impressions.

The Hindu mystics (yogís) who practise yoga, retire into subterranean retreats (guphá), they abstain from common salt, and are extremely fond of milk, on which they chiefly live: they are nocturnal in their habits, keeping retired in the day; they are slow in their motions, and torpid in their manners; they eat and walk during the night. They practise two postures, termed Padmásana, and Siddhásana, with a view to respire with the least possible frequency. They also dread the rapid changes and inclemencies of the weather.

When the yogís are able to practise the above quiescent postures for the period of two hours, they commence to practise Pránáyáma, a stage of self-trance which is characterised by profuse perspiration, tremblings of the system, and a sense of lightness of the animal œconomy. They next practise Pratyáhára, a stage of self-trance in which

they have the functions of the senses suspended. They then practise Dhárana, a stage of self-trance in which sensibility and voluntary motion are suspended, and the body is capable of retaining any given posture, the mind being said to be quiescent in this stage of self-trance.

The Yogís, after attaining the stage of Dhárana (cataleptic condition), aspire to what is termed Dhyâna, a stage of self-trance in which they pretend to be surrounded by flashes of eternal light or electricity, termed Ananta-jyotí, (from two Sanskrit words signifying endless or all-pervading light), which they say is the universal soul. The Yogís in a state of Dhyána are said to be clairvoyant. The Dhyána of the Yogís is the Turyá avasthá of the Vedantists—the ecstacy of the Physicians, the self-contemplation of the German mesmerisers, and the clairvoyance of the French philosophers.

Samádhi is the last stage of self-trance. In this state the yogís, like the bat, the hedgehog, the marmot, the hamster, and the dormouse, acquire the power of supporting the abstraction of atmospheric air, and the privation of food and drink. Of samádhi or human hybernation there have been three cases within the last twenty-five years. The first case occurred in Calcutta, the second in Jesselmere and the third in the Punjab. I was an eye-witness of the first case.

Of samádhi there are two varieties, termed Samprajna and Asamprajna. Colonel Townsend, who could stop the motion of his heart and arteries at pleasure, and could die or expire when he pleased, and again revive, was a case of Samprajna samádhi.

The Jesselmere, the Punjabí, and the Calcutta yogís, who assumed a death-like condition by swallowing the tongue, and who could not revive of themselves at pleasure, were cases of Asamprajna samádhi, as they were all resuscitated by others who drew the buried tongue out of the fauces and restored it to its normal place.

On account of the real obscurity of the nature of the Yoga philosophy, and of my utter ignorance of the Sanskrit language, in which all the standard works on Indian mysticism are written, I must crave some indulgence if I have failed to do full justice to the subject of self-trance as practised by the cold-blooded and hybernating philosophers of the East.

A TREATISE ON THE YOGA PHILOSOPHY.

BEFORE entering on the consideration of the elements of human hybernation or Yoga, it may not be altogether uninteresting to give a full account of the nature of the expired air, which the Sanskrit authorities term Prána.

The expired air contains more caloric and more watery vapour, is more elastic, and is of less specific gravity than the inspired air. The average temperature of the expired air is 99° 5 F.

The average quantity of watery vapour expired in 24 hours by an adult, in temperate climates, is 7,819,222 grains. The bulk of carbonic acid in the 100 parts of the expired air, varies, according to different authorities, as shown by the table following:—

Authorities.	*Average percentage of carbonic acid by volume.*
Prout.....	3· 45.
Coathupe,.....	4· 02.
Thompson, ...	4· 16.
Vierordt,.....	4· 334.
Brunner and Valentine,	4. 380.

The quantity of carbonic acid evolved during the day is greater than what is excreted during the night.

For every 12 volumes of carbonic acid evolved during the day, 10 are exhaled during the night. The quantity of carbonic acid evolved in respiration is considerably increased after a full meal. Hence, moderation in diet, termed Mitáhára, is recommended to persons who practise the suspension of the breath. Sequin found that when he was in a state of repose, and fasting, he vitiated only 1,210 cubic inches of oxygen, while, during digestion, this bulk was increased to between 1,800 and 1,900 cubic inches.

With a view to expire less carbonic acid, many fakírs fast during the day and take one moderate meal during the night. These are called Naktabhojí.

Exercise increases the amount of carbonic acid in the expired air in a given time. Aware of this fact, the ancient Hindu philosophers prescribed slow movements to such as wanted to exhale less carbonic acid.

Yogís are recommended to move slowly in order to render their respiration less frequent.

TEMPERATURE.

Human beings deteriorate a greater quantity of air in a cold than in a warm medium; that is to say, they exhale more carbonic acid in a cold atmosphere than in a hot one. Hence the Yogís are recommended to dwell, like the burrowing animals, in subterranean retreats which are remarkable for possessing a uniform temperature. The nearer the temperature of the external air is to the animal heat, the less is the quantity of carbonic acid in the expired air. Hence the appetite for food at the equator is less keen than in the polar regions. The appetite for food is in proportion to the quantity of carbonic acid exhaled during a given time. In a confined atmosphere less carbonic acid is evolved than in the free ventilated air. Hence a Yogí delights to live in a gupha (subterranean cell) having a small door which is blocked up with clay by his assistant.

LOUD SPEAKING.

The amount of carbonic acid exhaled in a given time is greater in loud speaking than in a state of silence. Hence a Yogí is recommended to practise Maunavrata,—taciturnity, or the vow of silence.

MENTAL LABOUR.

Mental labour diminishes the quantity of carbonic acid in the expired air. Hence the Yogís are recommended to avoid physical exertions, and to engage in meditation.

MENTAL ABSTRACTION.

When the mind is abstracted from its functions the amount of carbonic acid is lessened. Hence the Yogís are recommended to fix their sight on the tip of the nose or upon the space between the eye-brows. These peculiar turns of the axes of vision suspend the respiratory movements and generally produce hypnotism. This process is termed Trátaka in Sanskrit.

REST.

The quantity of carbonic acid exhaled in a given time is less in a state of rest than in one of exercise. Hence the Yogís are recommended to sit in the two tranquil and quiescent postures termed the Siddhásana and Kamalásana of which a circumstantial account will be given while treating of human hybernation.

The longer the state of rest is continued the less is the quantity of carbonic acid evolved from the gradual decrease of the number of respirations. This is better illustrated by the following paragraph quoted from a standard work on Natural History.

"In a specimen of Bombus terrestris, which remained at rest for about half an hour, the respirations had become deep and laboured, and were continued regularly at about fifty-eight per minute. At the expiration of one hundred and forty minutes, during which time the insect remained in a state of repose, the respiratois were only forty-six per minute. At the expiration of a hundred and eighty minutes the respirations were no longer perceptible."

As the respirations are fewer in a given time, in persons of sedentary habits, the desire for food is proportionally less keen. Owing to this circumstance, individuals leading a sedentary life are subject to an infinite variety of diseases. A studious man digests badly because he exhales a very small quantity of carbonic acid, owing to the diminished number of respirations dependent on intense mental application and on a state of repose.

Milk diet is well suited to sedentary habits, and generally supersedes the employment of purgatives, emetics and cordials, which are in such general vogue in the treatment of diseases arising from sedentary habits.

INFLUENCE OF DRYNESS AND MOISTURE ON THE EXPIRED AIR.

Human beings exhale more carbonic acid in a dry atmosphere than in a moist one.

INFLUENCE OF HEIGHT OF PLACES.

The exhalation of carbonic acid is greater at the level of the sea than on mountains.

INFLUENCE OF RADIATION AND VAPORIZATION ON THE EXPIRED AIR.

On being exposed to the open air in a carriage or on the deck of a ship, human beings exhale more carbonic acid than usual, from the more active radiation and evaporation from the animal economy.

INFLUENCE OF CONDUCTORS AND NON-CONDUCTORS ON THE EXPIRED AIR.

When we are surrounded by non-conductors, we exhale less carbonic acid, if the atmosphere be cold, than when surrounded by conductors. Hence dealers in metallic utensils consume more food during the winter. A true Yogí is directed not to touch metals of any description. It may be observed that hybernating animals are covered with non-conductors during their long hybernal sleep. Hence the more warmly we are clad, the less is the quantity of carbonic acid evolved, and the less, consequently, is the demand for food.

INFLUENCE OF THE DRINKING OF COLD WATER ON THE EXPIRED AIR.

Those who are accustomed to drink large quantities of cold water, exhale more carbonic acid than those who drink a small quantity of the liquid. A Yogí is recommended to take a small quantity of water to quench his thirst. I have known a native to abstain altogether from water, and to maintain sound health at the same time.

INFLUENCE OF ALCOHOLIC LIQUORS ON THE EXPIRED AIR.

The use of alcoholic liquor causes a considerable diminution in the amount of carbonic acid given out. The Aghoras, a sect of Hindu fakírs, consume a large quantity of alcoholic liquor in the course of the 24 hours.

Comment.—The Aghoras, or Aghora Pantha can hardly be fairly compared with or even be said to follow any *Yoga* system at all, not even the Hatha Yoga. They are notorious for their filthy habits: eat carrion of various kinds, and, in days of old, were even accused of devouring human flesh! These persons certainly made spirituous liquors their habitual drink, and unlike *real* Yogis, extorted alms and used their system as a mere pretext for making money. Reduced to a few miserable and disgusting wretches, they were finally suppressed, and have now disappeared.—*Ed. Th.*

INFLUENCE OF WEIGHT ON THE EXPIRED AIR.

Persons who are heavy exhale more carbonic acid than those who are comparatively light. Hence the Yogís extenuate their systems, restrain their passions, and subdue their vicious natures, by a parsimonious use of food. Abstinence favours longevity, by diminishing the waste of matter. With frugal fare, St. Anthony lived 105 years; James the Hermit, 104; Arsenius, tutor of the Emperor Arcadius, 120; Simon the Stylite, 112; and Romauld, 120. These persons took but very little food. Cassian assures us that the common rate, for 24 hours, was 12 ounces of bread and a sufficiency of pure water.

On analysis, 12 ounces of bread will be found to consist of—

Water,	—	2304	Grains.
Carbon,	—	1534. 8	do.
Oxygen,	—	1524	do.
Hydrogen,	—	205. 2	do.
Nitrogen,	—	72	do.
Salts,	—	120	do.

From the above analysis of the food of the fore-mentioned long-lived individuals, it appears that they consumed a little more than 1500 grains of carbon in 24 hours, and that they respired less than six times per minute, as shown by the table following:—

Number of respirations per minute.	Percentage of carbonic acid in the expired air.	Volume of expired air in a minute.	Volume of carbonic acid in the expired air in a minute.	Volume of carbonic acid in each expiration.	Weight of carbonic exhaled in 24 hours, in Grains.
6.	5· 70.	183.	10· 431.	1· 738.	1943. 67.
12.	4· 10.	366.	15· 006.	1· 250.	2798· 18.
42.	3· 3.	732.	24. 156.	1· 006.	4501· 13.
48.	2· 9.	1464.	42· 456.	0· 884.	7911· 08.
96.	2· 7.	2928.	79· 056.	0· 823.	14772· 22

Abstinence diminishes the number of respirations; it diminishes the waste of body; it promotes longevity.

According to the Hindu Rishis, whatever prolongs the interval (Kumbhaka) promotes longevity. The term Kumbhaka means the interval between an inspiration (púraka) and an expiration (rechaka.) The terms Púraka, Kumbhaka, and Rechaka are frequently met with in almost all the sacred writings of the Hindus. The object of the púraka, (the inspired air) is called Apána, and that of the rechaka (the expired air) is called Prána. The cessation of an expiration constitutes death, and the retention of the same, life. The suppression of expiration constitutes Pránáyáma, a practice by which the Hindu pretends to acquire ashtasiddhi (eight consummations), and to overcome death. It is the daily practice of the Brahman mendicants who aspire to human hybernation or Yoga.

Comment,—Human hybernation belongs to the Yoga system and may be termed one of its many results, but it cannot be called "Yoga,"—*Ed. Th.*

The stoppage of the respiratory movements (Prániyáma), or rather the prolongation of the interval (Kumbhaka) has a remarkable effect upon the quantity of carbonic acid in the expired air. Vierordt has made four series of experiments, in order to ascertain the extent of this influence upon the quantity of carbonic acid evolved from the lungs. In the first series, he shut his mouth, and held his nose from 20 to 60 seconds, the longest period he could continue the experiment, and then made the deepest possible inspiration. In the second series, he made the deepest inspiration possible, and then suspended the respiratory movements for a longer or shorter time, at the termination of which he made the deepest expiration. This experiment he was able to prolong to 70, 90, and even 100 seconds.

In the third series, he made an ordinary inspiration before suspending the respiratory movements, and after this suspension had continued for different periods up to 30 seconds, he made an ordinary expiration. The fourth series of experiments which he performed was to ascer-

tain the period of time, after the stoppage of the respiratory movements, when the percentage of carbonic acid becomes uniform in the different parts of the lungs and air; and this, he found, took place after 40 seconds.

He has arranged the results of the first three series of experiments, in several tables, exhibiting the difference between the percentage and absolute quantity of carbonic acid gas in the expired air, at different periods after the suspension of the respiratory movements, under the circumstances mentioned, and when the respiratory movements proceed in the normal manner. In the first series of experiments, the percentage of carbonic acid in the expired air, after the respiratory movements had been suspended 20 seconds, was higher by 1·73 than when these movements were normal. But the absolute quantity of carbonic acid evolved from the lungs had diminished by 2·642 cubic inches, and at the end of 55 seconds its percentage had increased 2.32; but its absolute quantity had diminished to the extent of 12·382 cubic inches per minute. When the respirations are 3 in number per minute, the percentage of carbonic acid may be reckoned 5.83, and the absolute quantity of the gas in the expired air, 5·33,445 cubic inches in a minute.

When there is but one respiration per minute, the percentage of carbonic acid in the expired air may be reckoned at 6·42, and the absolute quantity of carbonic acid, 1·9581 cubic inches per minute.

In the second series of experiments, where the deepest possible inspiration preceded, and the deepest possible expiration followed the suspension of the respiratory movements, the above quantity of carbonic acid evolved from the lungs for the first 15 seconds, was somewhat more than what there would have been, had these movements preceded. But after this it began to diminish; and when the respiratory movements had been suspended for 95 seconds, it was diminished to the extent of 14·078 cubic inches.

At the end of 100 seconds the percentage of the carbonic acid was 3·08 above the normal quantity in ordinary respiration. In the third series of experiments, the carbonic acid in the expired air at the end of 30 seconds, was 1.555 per cent above the normal quantity. When the respirations were 2 in number per minute, the percentage of carbonic acid in the expired air was 5·65.

The normal number of respirations per minute is 12: the average bulk of each expiration is 30·5 English cubic inches; and the normal percentage of carbonic acid is 4·1, by volume.

From the above experiments it is evident that the absolute quantity of carbonic acid evolved from the lungs in a given time, is less in retarded than in normal expiration, and that the percentage of carbonic acid is greater in retarded than in normal expiration.

The exhalation of carbonic acid from the lungs is materially diminished by the inaudible and frequent repetition of certain words, such as Om, Bam, &c. &c. The inaudible pronunciation of Om, the sacred triliteral monosyllable, diminishes the absolute quantity of carbonic acid in the expired air of a given time. This constitutes the Japa of Pranava (or Om). Next to abstinence, Japa ranks in importance. A Dandí who repeats Om twelve thousand times every day, in an inaudible voice, generally lives upon a small quantity of food.

Comment—Thus we find in this first portion of the Treatise a full vindication of the habits of the Hindu ascetics—may those even of the Christian saints of every period, from the first century down to our own days, as we will prove. And hence the laugh of the ignorant, the sceptic and the materialist at what seems to them the most absurd of practices is turned against the jokers. For we now see, that if an ascetic prefers a subterranean cave to the open fresh air; takes (apparently) the vow of silence and meditation; refuses to touch money or anything metallic; and, lastly, passes his days in what appears the most ludicrous occupation of all, that of concentrating his whole thoughts on the tip of his nose, he does this neither for the sake of playing an aimless comedy nor yet out of mere unreasoned superstition but as a physical discipline based on strictly scientific principles. Most of the thousands of fakirs, gosseins, bayraguis and others of the mendicant order who throng the villages and religious fairs of India in our present age, may be and undoubtedly are worthless and idle vagabonds, modern clowns imitating the great students of the philosophic ages of the past. And, there is but little doubt that, though they ape the postures and servilely copy the traditional customs of their nobler brethren, they understand no more *why* they do it than the sceptic who laughs at them. But if we look closer at the origin of their school and study Patanjali's *Yoga Vidya*—we will be better able to understand and hence appreciate, their seemingly ridiculous practices. If the ancients were not as well versed in the details of physiology as are our physicians of the Carpenterian modern school,—a question still *sub judice*—they may perhaps be proved on the other hand to have fathomed this science in another direction by other methods far deeper than the former; in short to have made themselves better acquainted with its occult and exceptional laws than we are. That the ancients of all countries were intimately acquainted with what is termed in our days "hypnotism" or self-mesmerisation, the production, in a word, of voluntary trance—cannot be denied. One of many proofs is found in the fact that the same method described here is known as a tradition and practised by the Christian monks at Mount Athos even to this very day. These, to induce "divine visions" concentrate their thoughts and fix their eyes on the navel for hours together. A number of Russian travellers *testify* to such an occupation in the Greek convents, and writers of other nationalities who have visited this celebrated hermitage, will bear out our assertion.....

Having made clear this first point and vindicated the Hindu Yogis in the name and upon the authority of modern science, we will now leave the further consideration on the subject to our next number.—*Ed. Th.*

(To be continued.)

HOW THEY FAST IN INDIA.

BY A MARATHI MEDICAL MAN.

The Shravaks, a sect of the Jains of India, are in the habit of fasting annually during the holy week of Pachosan. The fast of the week is observed by different persons in several different ways, according to the power one may possess of enduring it. The less pious live on one meal a day for the week. Others fast and eat alternately. The more pious abstain from food for one, three, five, or eight days successively. A very few, under a religious vow made before a priest, give out as their determination to carry on the fast for thirty days, provided the state of their health should permit the starvation without material injury to life. They proceed by instalments, so as to terminate the fast at regulated periods of five, eight, ten, fifteen, or twenty days according to circumstances. Those who determine on a month commence the fast on such a date that the thirty-first day may fall on the 5th of Bhadrapada, a day sacred to the Rishis or ancient sages of India. On this day the fast is broken and gruel of boiled Moong (Phaseolus Mungo) is chosen for the break-fast. This is followed by a soft pudding of wheaten flour, and a small quantity of boiled rice, until the usual diet is resumed in the course of fifteen or twenty days.

During the fast, boiled water cooled down, is taken *ad libitum*, to which in certain cases some infusion of *chireta* is added when nausea and vomiting occur. Daily ablutions are performed, and a visit to the temple made regularly as long as the strength permits. A female devotee, aged forty-five years under a fast for thirty days is said to have performed her daily ablutions, carrying a pitcher of water on her head to the temple in the vicinity of her house without much effort on her part. She died five months after the observance of the fast, of an attack of fever. As a rule, deaths do not occur during the fast; but a Shravak, aged fifty-three, has within his recollection two instances, both of females, who died after the fast of thirty days, within fifteen or twenty days respectively, undoubtedly from the effects of starvation.

A case of abstinence extending over fifty-eight days is on record; and in view of what may be seen among the Jain Shravaks, Dr. Tanner, of Minnesota, in achieving his forty days' starvation, only proved that in the matter of human endurance which has been known among Asiatics from time immemorial—though the blind and groping doctors of Europe and America appear to have overlooked the fact.

Had he determined to carry on the experiment until life ceased, the scientific interest would be certainly great, inasmuch as it would determine the fact, at least in a single instance, of the possible duration of life without food and water in a human body subjected to self-willed starvation. And it is to be borne in mind, that self-imposed starvation with some object in view, scientific or religious, must differ in its effects from involuntary starvation caused by either disease, ship-wreck or other circumstances. In the one case complete rest of mind is secured, preventing undue waste of tissues, whereas in the other, the troubled mind and efforts to obtain food causing rapid waste of tissues, would materially hasten the fatal termination.

OFFICIAL REPORT UPON A SCORPION POISON ANTIDOTE.

MADE TO THE BARODA GOVERNMENT BY THE CHIEF MEDICAL OFFICER OF THE STATE.

In the month of February 1879, a certain root, reputed to be an antidote for scorpion stings, was given to me by Rao Bahadur Janardan Sakharam Gadgil and also officially sent for trial by His Excellency the Dewan Sahib with his memo: dated the 21st February 1879, and endorsement No. 287 dated the 28th of the same month. This root has received a very fair and extended trial upto this date, and as it has shown very satisfactory results, it seems desirable to publish the same.

2. There are a thousand and one antidotes for the cure of scorpion stings, but some of them are not readily procurable, and others which can be procured or are at hand, do not generally produce the wonderful effects which are generally attributed to them. This root has many advantages over such reputed antidotes inasmuch as, (1) it is easily procurable, (2) the manner of using it is very simple (3) it can be preserved for a long time, and (4) the results accruing therefrom are generally of a very satisfactory nature.

3. The root in question was several times tried by Rao Bahadur Janardan Sakharam Gadgil before it was brought forward as an antidote, and thus used publicly. Mr. Gadgil was kind enough to lend me some pieces and I had several opportunities of testing its efficacy, and I must, in justice to the man who first gave it to Mr. Gadgil, confess that I had very seldom any reason to be dissatisfied with its results.

4. Being thus impressed with its real efficacy, Rao Bahadur Janardan Sakharam Gadgil and myself thought of giving it a more extended trial, and in view thereof pieces of the root were sent to all the hospitals and dispensaries in His Highness's territories, with instructions for its use in cases of scorpion stings. Regular registers were kept at all these institutions and monthly returns were received from all. Many cases have been reported by the different medical officers and subordinates. A statement of these cases is attached hereto.

5. From the statement it will be seen that in all 804 cases were treated with this root at the several institutions. The kinds of scorpion are also mentioned in it and the cases have been tabulated accordingly. The chief varieties were (1) the black, (2), the white, (3), the other kinds, and (4) those that were not known.

6. The following table shows the number of cases, treated, cured, and not cured and the approximate time required for the cures.

TABLE No. I.

No.	Varieties of Scorpions.	No. of cases treated.	Cured.					Not Cured.	Remarks.
			Cured within half an hour.	Cured within ½ to 1 hour.	Cured within 1 to 2 hours.	Cured within 2 hours.	Total.		
1	Black scorpion.	107	82	19	1	1	103	4	
2	White scorpion.	553	138	78	16	15	547	6	
3	Other kinds.	29	18	9	„	2	29	„	
4	Kind not known	115	82	30	2	„	114	1	
	Total.....	804	620	136	19	18	793	11	

This table shows a very large percentage of cases cured. Of the 804 cases treated, only 11 cases failed to get relief, while 793 cases have obtained relief from suffering. This shows a percentage of 98.6 of the total cases which were cured, against only 1.4 per cent of cases that failed.

Percentages of cured:

Black	96.2	White	98.9
Other kinds	100.	Unknown	99.1
Total	98.6	Not cured	1.4

These results cannot but be considered very satisfactory. The cases mentioned above were reported upto the end of June. After this, some cases have occurred. They are tabulated below as an addendum to the first table.

No.	Varieties of Scorpions.	No. of cases treated.	Cured.					Not Cured.	Remarks.
			Cured within half an hour.	Cured within ½ to 1 hour.	Cured within 1 to 2 hours.	Cured within 2 hours.	Total.		
1	Black scorpion.	1	1	„	...	...	1	...	
2	White scorpion.	40	30	10	...	...	40	...	
3	Other kinds.	„	„	„	...	...	...	...	
4	Kind not known	7	5	2	...	...	7	...	
	Total.....	48	36	12	..	...	48	...	

The total of the two gives in all 852 cases.

7. There is one point which I believe should be mentioned in connection with these cases, and that is this: Although the root rapidly causes the pain in the limb or part stung to disappear, still in a few cases the pain is located to the sting for some time and it obstinately sticks to it for a few hours more. The application of the rubbed root even sometimes fails to remove this localized pain: But this was observed only in seventy-eight cases, (*vide* statement No. II) that is, in about nine per cent. of the cases treated. The failure may be owing to want of perseverance either on the part of the patient or the operator.

8. As the root produces such remarkable results, it is necessary that the name of the tree be made known. From a Botanical Examination of the plant which was

shown to me as yielding the root, I believe it belongs to the natural order—Leguminosæ.—

Sub-order.

Mimosæ.

Botanical name, Sesbaniæ Egyptiœca, Maráthi name बिनकाट्याचो पांढरो शेवरी (white shevri without thorns.)

From the useful plants of India by Colonel H. Drury.

Guzráthi	संदेसी	(Sandesri).
Támil	कारंचेंबाई	(Káranchembái.)
Maláyalam	केदंगु	(Kedángu.)
Telegu	सुइमिन्त	(Suiminta.)
Bengali	वैजयंती	(Vayijayanti.)
Hindi	जेत	(Jait.)
Urdu	रवासीन	(Ravaseen.)

9. There are two species of this, (1) bearing white flowers, and (2) bearing yellow flowers. (1) The white is of 2 kinds, (*a*) the root of the one has a red bark and the inner structure of it is white. It is also heavy, and the flowers are smaller. This is not so efficacious as the other variety. (*b*) The other has large flowers. The root is covered with yellowish white bark and the inner structure is yellow. The root is lighter than the first kind. This is most efficacious, both when fresh and dried. (2) The yellow species yields roots which are equally effective when fresh; when dried they are not so efficacious.

10. As the roots were indiscriminately supplied by Mr. Natekar who originally gave the root it was not practicable to ascertain the relative value of each of them in the experiments above noted.

11. The tree is a large perennial one without thorns, with oblong linear obtuse and compound pinnate leaves. The leaflets are from ten to eighteen in pairs; flowers large (white or yellow) in oxillariz Eaccmes; calyx five cleft, in appearance somewhat like the flowers of the acacia; legumes linear, slender, much contracted between the seeds.

12. The root of this tree is the part that is used as an antidote for scorpion stings. The other parts of the tree are also useful, especially the leaves, which are used as applications in rheumatism.

13. It may be desirable to mention that Mr. Nátekar believes that the degree of efficacy depends also on the time when the root is cut off from the tree. He says that the root should be cut when the sun begins to decline, say after 3 P.M. He also considers that it is better to cut them on Sundays than on other week days. In all Sanskrit works it is advised to cut vegetables in this way. Perhaps towards evening the circulation of the sap throughout all parts of a tree is more equalized.

14. The root is cut out from the true or false roots into small pieces about three or four inches in length. It is washed clean and then used. The mode of using it, although very simple, may appear unscientific. Passes are made with the root from the extreme parts of the body up to which the pain may have extended to the part where the scorpion has inflicted the sting. The root should be moved slowly over the affected part with one end directed close to the skin of the part, but not touching it, say about one-fourth of an inch distant from the surface of the integument. Reverse passes should not be made. After a few minutes' passes, the pain becomes localized to the spot where the sting is inflicted; the root should then be held over it till the pain disappears.

15. If the pain at or near the sting does not disappear or lessen soon, the root may be rubbed with water on a hard substance and a small quantity of it applied over the sting. If this should cause the pain to spread through the limb or part stung, instead of causing it to disappear, it should be got rid of by means of the passes of the root described above.

16. In very severe cases, an hour is required to bring down the pain to the part stung and hence perseverance is necessary, both on the part of the person stung and the person making the passes. Sometimes when the root gets dried, it fails to produce the desired results. It should, therefore, be moistened before being used.

17. The *modus operandi* of this root cannot at this stage of inquiry be thoroughly explained. Physiology and Therapeutics maintain that the action of medicinal agents always takes place on the human economy through the blood whether they are used internally or applied locally, in whatever form the medicine may be used; but the mode of action of a drug as described above is not yet recognized, and hence it may appear to the profession to be against the known facts of science. But whatever may be said of this, it is quite certain that it produces satisfactory results. One additional fact may be here noted. When the root is brought nearer the skin of the affected part, the pain is intensified and a sensation is felt as though some discharge is taking place through the part. This sensation is lessened as soon as the distance between the root and the skin is increased.

18. I have contented myself with the statement of facts as found by experiments. The rationale must be determined by the profession. Dr. Shamsoodin J. Suleman has been good enough to analyse the root and to communicate to me the result. The following substances have been found in it :—

Iron.	Soda.
Calcium.	Silica.
Magnesium.	Sulphuric acid.
Fluorine.	Carbonic acid.
Chlorine.	
Potash.	

Fluorine seems to be an unusual element in a vegetable drug. He has also performed some experiments with the root with a view to ascertain whether it possesses any electric or magnetic properties, and has come to the conclusion that it manifests neither.

19. I have had occasion to treat about a hundred cases myself with the root and in only two of the cases I found it failed to cure.

20. Mr. Gadgil's opinion about its action is equally favourable. It is attached hereto.

21. There are some communications from different persons about its efficacy. Copies of these are attached to this paper.

22. Some people say that the relief from pain may be due to the effect of imagination, and that any other root or any other substance used in a similar way may produce the same results. This is met by the fact that roots of the same variety, but not of the same species, failed to effect any cure and that other roots used similarly also failed.

23. With these facts and observations I place the root before the profession and the public.

24. I hope that those who will use this root will favour me with any observations that may occur to them.

(Signed) BHALCHANDRA KRISHNA.

Baroda, 10th August, 1880.

My experience of the root which cures the scorpion sting entirely accords with the results arrived at by Dr. Bhalchandra. Up to this time, more than four hundred cases have been cured at my house, and almost every day new patients come in. The average time of cure is half an hour from the commencement of the passes. I recollect no case of positive failure, the cure being only a question of time. Some obstinate cases taxed my patience or that of my men for about an hour and a half each, but there was always success at the end, and many a patient that came actually crying went away smiling. I had occasion to test the efficacy of the root in my own person, for I had a scorpion sting lately. The pain soon diminished under the passes and was localized in the wound; in about half an hour I could resume my office work. One thing is worth noting—whereas the scorpion sting produced an intense burning sensation in the part stung, the passes by the root had the effect of producing a perceptibly cool sensation round about the sting as a preliminary to the extinction of the pain in

the wounded part. It is for the Medical Profession to ascertain the *modus operandi* of the antidote.

I sent the antidote to the leading officers and others in this city, and have received replies from most of them about their experience in the matter, which replies I have sent to Dr. Bhalchandra. Only two of them say that they did not find the root efficacious, whereas all others testify to its greater or less efficacy. Even these two cases of failure are useful, for they dispel the idea that the curative virtue is not in the root but in the patient's imagination. A bad or a very old root fails to effect cure, but a good and fresh root is found to relieve pain in a remarkably short time.

(Sd.) JANARDAN SAKHARAM GADGIL.

DR. TANNER AND THE VEDIC DOCTRINE ABOUT FASTS.

BY RAO BAHADUR JANARDAN S. GADGIL, LL.B.,

Councillor of the Theosophical Society.

Now that Dr. Tanner's forty days' fast is exciting public attention in America and Europe, it may not be inopportune to notice the Vedic doctrine on the subject of the capability of the human body to bear fast, and the theory on which it is founded. In the Chhándogya Upanishat of the Sámveda, sixth Prapáthaka, there is a dialogue between Svetaketu and his father on the subject. The following is a free rendering of it, as explained by Shankaráchárya in his Bháshya on the Upanishat.

The father says to the son—"The food which a human being eats, becomes transformed after various processes into three substances, viz., the heaviest part of it becomes *faces*, the middling part of it becomes *flesh*, and the nicest part of it becomes the *mind*. The water which is drunk becomes transformed into three substances, viz., the heaviest part of it becomes *urine*, the middling part of it becomes *blood*, and the nicest part of it becomes the *prána*, that is, the vital breath. The substances in which the element of fire predominates, such as oil, ghee, &c., when taken into the human system, become transformed into three substances, viz., the heaviest part of it becomes the *bones*, the middling part of it becomes the *brain*, and the nicest part of it becomes the *vák* or the organ of speech. Therefore, Oh son, the mind consists of food, the *prána*, or vital breath, of water, and the *vák*, or organ of speech, of fire." The son says:—"Oh father, explain the same again by an illustration," to which the father thus replies —"Just as when the curd is churned, the nicest part rises up and becomes butter, so the nicest part of the food which is eaten rises up (is sublimated ?) and becomes the mind. The nicest part of the water which is drunk, rises up and becomes the *prána* or vital breath. The nicest of those things in which the element of fire predominates rises up and becomes *vák* or the organ of speech. Therefore, Oh son, the mind consists of food, the *prána* of water, and the *vák* of fire." The son says:—"Explain, Oh father, the same subject still further." The father thereupon proceeds:—"This human being has sixteen capacities or degrees, which wax or wane according as the mind receives strength or is deprived of strength by the accession or the deprivation of the nicest part of eaten food. If you want to know this by actual experience, take no food for fifteen days. You may drink water as much as you like; as the *prána* or the vital breath consists of *water*, you will die if you do not drink water." The son accordingly ate no food for fifteen days, and on the sixteenth day, he approached his father, and said "What shall I say now?" The father said—"Repeat the Rik Yaju, and Sám Vedas which you have studied." The son said—"Oh father, I do not recollect them." The father then said to him—"Just as a glow-worm-like ember, which remains out of a large fire that was kindled, is not able to burn much in that state, so only one out of the sixteen degrees of your mind is now remaining, and, therefore, you are not able to recollect the Vedas. Follow my advice and you will again know everything. You should now recommence to eat." The son did so, and then again approached his father. The father asked him to repeat and explain the Rigveda, &c., and he did repeat and explain everything that was asked. Whereupon the father said to him, "Oh son, just as when the glow-worm-like ember out of the large fire when fed by (dry) grass, grows again into a large fire and is then able to burn a great deal, in the same manner, one out of your sixteen degrees was still existing, and when it was fed by food and thus made to grow, you then could recollect the Vedas. Thus then, Oh son, the mind consists of *food*, the *prána* or the vital breath of *water*, and the *vák* or the organ of speech of *fire*."

As Dr. Tanner has now finished his self-imposed ordeal, he will probably let the world know whether he found his memory or other mental faculties impaired or affected, and whether he found it necessary to drink water, &c.*

THE HONOURED BABU PEARY CHAND MITTRA, F. T. S., of Calcutta, has sent us a copy of his latest publication, a tract bearing the title of "Stray Thoughts on Spiritualism," in which in his peculiarly succinct and nervous style he has epitomized much useful information upon the spiritual part and life of man. Few foreigners have so perfect a command of idiomatic English, and few Indians have laboured so long and devotedly to fan the embers of patriotic feeling in the hearts of their countrymen. We take it as a high compliment that he should say, as he does in this pamphlet, that our magazine "should be read by every native of India, as the object of the Theosophical Society is to unfold the hidden treasures of Indian literature."

DAVID E. DUDLEY, ESQ., M. D., AN AMERICAN PHYSICIAN and Surgeon of ability and learning, and a Councillor of the Theosophical Society, who has recently taken up his residence at Bombay, and who contributed to our August number an interesting paper upon Solar Volcanoes, has begun a course of illustrated lectures upon the Human Eye, before the Bombay Branch of our Society. The introductory discourse was exceedingly interesting. Dr. Dudley is a graduate of the New York University and the New York College of Physicians and Surgeons, two of the most famous among American schools of medicine and surgery. At the latter he was a fellow student with the lamented Dr. Doolittle.

WE ARE INDEBTED TO THE KINDNESS OF BALVANTRAO Vinayak Shastree, Esq., of Shastree Hall, Bombay, for the following interesting *Extract from the Chronological*, (modern) *Tables of the Encyclopædia Metropolitana*, Cabinet Edition of 1857, page 589.

"1814. * * * * * * * * *

An Arabian philosopher at Bassora transmutes, by means of a white powder, from melted pistol bullets into a piece of gold, of the same weight, and valued at ninety piastres, in the presence of M. Colquhoun, Acting Resident."

* Dr. Tanner did use water throughout his long fast.—ED. TH.

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THE THEOSOPHIST

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"......It is needless to point out that a monthly magazine under her (Mme Blavatsky's) auspices cannot but become a periodical of strong interest for the large and varied public lying between the two religious extremes—atheistic materialism on the one side and simple orthodoxy on the other.—*The Pioneer*, (Allahabad) October 11, 1879.

"......We can only say this much here that the issue to hand fully meets the expectations that were formed of it as to the matter it would contain. We wish every success to the journal it so richly deserves."—*Native Opinion*, (Bombay) October 26, 1879.

"......The THEOSOPHIST made its appearance, as promised, on the 1st of this month, and any one whose curiosity has been aroused by the mission of Madame Blavatsky and her friends from America, may find much to interest them in a perusal of the varied contents of the new magazine....."—*The Times of India*, October 15, 1879.

".....There is a tone of elegance and scholarship about the whole of this periodical, which almost leads European readers to envy it. The translations of the Indian sacred documents given have the advantage of being revised by Hindus and there is, accordingly, a decidedly Oriental aspect to the whole work, which contrasts with the attempts certain German speculators have made to see the Vedas through the spectacles of Vaterland if not of Vater. All students of Oriental lore who have derived their ideas from the current philological treatises, which are, in fact, chiefly mere dilutions of Schleicher, must peruse this work for themselves, and, if they have patience, will be able to understand for themselves how some Hindus accept all the sacred writings of the East. A periodical of this nature being published at the present moment must attract some attention on the part of the intelligent Hindus, who (at least some of them) have not been altogether ground down under the Mahomedan religion of the East. Still there is not a word in this paper which is offensive to any class of theologians. To show that it is a thoroughly learned production, it is merely necessary to indicate that the name appearing on the cover as conductor is that of H. P. Blavatsky, the erudite author of "Isis Unveiled," and one of the greatest living Orientalists. We wish that the THEOSOPHIST did not come out as far off as Bombay." *Public Opinion*, (London,) November 1879.

".....It is somewhat strange that the Yoga philosophy with its mysterious rites, which had almost died in India, and which every educated native was taught to ridicule, should receive help from this unexpected quarter, and promise to rise again to be a disputed question.....But whatever success the journal might attain in arresting the progress of materialism, or in gaining over advocates to its cause, it is none the less certain, that it shall prove on other grounds eminently useful to our countrymen. The large humanity it breathes in every column, the Universal Brotherhood it advocates, and the sympathy it extends to all classes of people cannot but make it popular and at the same time useful....."—*Native Opinion*, November 30, 1879.

"..... It is a large, well-printed journal, full of interesting reading, much of it contributed by natives of India, and affording an insight into the religious thought of the far East..."—*The Spiritualist*, (London) October 31, 1879.

".....We greet our contemporary as a noble foe, and wish it all success in the domain of utility....."—*The Philosophic Inquirer*, (Madras) January 11, 1880.

"The THEOSOPHIST has now outlived the necessity for a friendly notice from its older contemporaries. But we have taken such interest in it from the beginning of its career, it has so well justified our interest, that we need no excuse for returning to it for the fourth *time*. The current (January) number is teeming with topics of peculiar value to the Indophile in science, art, and philosophy, while to him who 'reads as he runs,' its columns open up fresh avenues of thought which, like so many new discoveries, fill him with glad surprises and tend to expand his narrow vision. In this respect the establishment of the THEOSOPHIST marks a new era in the history of modern Aryavart; and every true Aryan heart will beat in unison with this expression of our sincere hope that the THEOSOPHIST may have a long, prosperous and useful career..." *Bombay Review and Indian Advertiser*, January 17, 1880.

"The February number of the THEOSOPHIST has just been published, and it is perhaps the most interesting for the lovers of mystical lore of any of the series....." *The Bombay Gazette*, February 3, 1880.

"Its list of 'additional subscribers' throws a halo of golden health over the columns of this month's THEOSOPHIST. This is satisfactory. 'The feast of good things' with which this lusty caterer monthly provides the public has received accession of strength and savour from a Parsi and a Moslem contributor. This too is satisfactory....."—*Bombay Review and Indian Advertiser*, February 7, 1880.

".....The busy Theosophists have already created a wide interest in their doings..."—*The Harbinger of Light (Melbourne)*, March 1, 1880.

".....As regards the object in view in coming to India we cannot see that any other result but good can come of honest endeavours to bring about a better, a closer intimacy in thought, word and action between the various races to be found in the East, especially between the governing and the governed. We believe most sincerely that by far the larger portion of the evil that is at work in our possessions in the East, may be attributed to the wide gulf which separates the European from the Native." —*The Ceylon Times*, June 5, 1880.

"The THEOSOPHIST for May is rapidly increasing its merits as a high-class literary organ.....We marvel at the beauty and accuracy with which this magazine is edited." *Public Opinion*, (London), June 12, 1880.

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